

AKHA DEATH RITUALS

As Recited By
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This manuscript consists of the following :

I. Death in an Akha village , by Dr. Inga Lill Hansson
from : The Highlander of Thailand , ed. Kuhn Wanat Bruksasri ,
Oxford , Kuala Lumpur , 1984. Dr. John Mckinnon.

II Akha Death Rituals First Draft. Dr. Inge Lill Hansson.

It consists of the following parts:

1. Initial recitation: pg. 1 -7
2. The phima goes out of his door 8 - 35.
3. About the whole nature
preparing to conceive and the woman giving birth
to a daughter. 36-40.
4. Boys and girls growing up and
thinking about getting married 41-45.
5. A boy going to buy salt
at a Shan market (or -----) far away, asking
his girlfriend not to marry somebody else while he
is away pg. 6-56
6. About a boy trying to make up
his mind about getting married. He first sees a
Wa-girl. 57-60.
7. The boy finally finds a girl and elc-
pcs with her; They than change their mind and return
home to arrange for the wedding. 61-67.
8. A good day for the
marriage is choosen and the ceremonies performed.
The couple settle down and start to raise a family.
(seems very short version) 88-98.
9. The woman is getting old.
She does not want so and asks the phima to find medicine
against pain and death. All nature is described as getting
old with her. 99-115.

10. About the migrations of the Akha from their homeland to their present location (Tibet ? - Sipsongpanna- to where this village is now) 116-121.
11. The phima arrives at the abode of the ancestors, preparing both the ancestors and the dead for their meeting. Contains also many comment on Akhatriditions. 122-151.
12. Here a description of the funeral ceremonies starts: A member of the family goes to the market to buy a biffalo. It has to be perfect. He brings it home , binds it in a good place, to wait during say and night rituals. 152-101.
13. During three nights recitations, the phima drums with a forked bamboo section; to let sncestors hear his word; ask the dead to leave her good luck behind, and only take things, which have been given to her. 162-167.
14. The phima reaches further into the county of the ancestors; He also describes , how all things given to the dead will-as by exchange, be replaced by next year: the tree given for the coffin(new trees will grow up), shroud (cotton will be planted grow and----- mals (many will be born). All meals now caten, because of the death will be replaces by meals for good health (plentiful rice-barvest). Pg.168-175.
15. (continuation of nr. 1 and 12) giving the ĩrubricsÓ for the rituals to be done for the dead. 176-186
16. This section is recited outside the house in early morning, at the day of the buffalo-sacrifice. The phima (them), the (appointed) phima (who will ritually kill the buffalo) and a helper (usually a phiza) are squatting somewhat away from the buffalo for concentration. The phima asks ancestors and animals for strength and precision when killing: The buffalo is supposed to die instantly ; without uttering a sound ; and without bloodshed. Pg.187-189
17. Last recitation before the buffalo is stabbed. While reciting, the phima(Tome), the phima (for the occasion) and the phize walk slowly towards the buffalo; They rubb uncooked rice on- to its hear-area many times (to see exactly where it is). The phima calls upon his phima - teacher - gencalogy by starting to recite the lineage of each one, enumerating it down to the phima (teacher). 190-194
18. Recitation after the buffalo has been killed. thoma and phima (who killed) sit at some distance from the buffalo; back to it. Spear down; like in concentration. They recite for the buffalo. (not yet clear). 195-198.

19. Describes buffalo-ritual ; It ensures the dead that
the phima will take care of her on way to the ancestors. 199-
202.

20. Here the Akha migration-route, mentioning
the rivers, people of this village have passed. Are mentioned, star-
ting from Maby (the village of Dr. Inga Lill Ì s teachers, near the
Nikhom, Mae Chan); It ends with the ancestor-village (opposite of
nr. 10). 203-
205.

21. The phima chases the dead out of the village
gone along with his/her to than-pan , beyond which place the li-
ving cannot go. Its the borderline between the visible and the in-
visible word. Here the dead is judged whether he/she and all the
things he / she brings are good and justified ; and if there still
is any debt to pay. The priest describes the (three) roads; which
raod to choose (the middle read); And about meeting his / her an-
cestors and how to answer their questions; 206-
216.

22. This is the last recitation. Immed-----
after this the dead is carried away to be burried at the cemetery
West of the village (in the forest). Many sentences yet unclear;
The phima Ì s soul (and that of the family) are called back, so that
it would not go (emotionally), with the dead.
Finally the phima / reciter points out, that the words are not his own
but thoose of his ancestor-reciter , who taught him. 217-
219.

AKHA DEATH RITUALS

1.

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

Having died on earth being bent
the die, other are let to live, the door where the moon comes out
the phi-ma recites a lifetime
the phi-ma must think long ahead, long like the river floating
upstream, think clearly like the sun 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 small, blunt knife
but a sharp knife with a big handle
if you don Ì t go close to the Chinese you won Ì t have knowledge
you are close to the Chinese
if you don Ì t go close to the ----- people you won Ì 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 ----- 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
in the underworld, don't change into a dumb woman
woman, if the thing you take along are not straight, make straight
man, if the food is no good, make it good
the thing which are not straight, make them straight
if the bamboo section is no good, cut it so it become good
in the middle of heaven the sun 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 shine, let it to 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
----- (name of the dead)
I the phi-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 ----- chicken
and then we have you the ----- chicken

the ceremonies are not finished yet
then we'll kill a pig for you while cutting coffin
the ceremonies won't be finished yet
then the ----- will be all done
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 felt 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 big
 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 ÷

don't let the good sell 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 ----- for the dead
 your ----- hen to be given to the ancestors ÷
 the ceremonies won't be finished yet
 them I finish the -----
 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
 while cowries
 there are good and bad deaths
 the ----- leaves
 there are good and bad deaths
 nine shoots from the ----- tree
 giving birth to a child, ten ceremonies are made
 nine shoot from the ----- 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 ----- with a pig
 your oldest son, your second son, your ----- 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 ----- for you to let your luck remain with
 your children
 one male pig ÷
 the ceremonies won't be finished yet
 at the outskirt 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 bamboo burst in the hot season it doesn't matter
I won't let your bamboo section burst
in the jungle bamboo squeaks
I won't let your bamboo section squeak
in the jungle the bamboo creaks
I won't let your bamboo section creaks
the ceremonies won't be finished yet
then the ceremony to show you the way into the coffin
the phi-ma swigs 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

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 wall together
you are not the only one who goes into the coffin
you are not an alone woman gone 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 coffin
the one who raised horses and tied to his feet will go into the coffin
the one who rides on horses will go into the coffin
the one who ----- 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 older brother up slope will go into the coffin
your younger brother down slope 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 coffin
-----but be 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 coffin

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 is 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
 them 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. -----

upslope the dogs are barking ÷.
 in the middle the pig 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
 down has not yet come
 the Shans from upstream 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 ----- 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
 it that is so go to wait-----

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 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 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 fore from
 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 basked 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 answer
 not calling once only, he answer
 calling on him three timed, if he doesn't answer
 other think that he is not able, but the priest himself thinks
 that he is able
 other think that the priest's house is not big
 the priest himself -----

the soil in ----- is good and abundant
 other's house are not big
 the priest thinks that his own house is big
 the fields parents have made are big
 other's 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 talking 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 look like water overflowing, but the water isn't muddy
 when dawn has come the crow mother shrieks

it look 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
if mending clothes
mending clothes, making it look well on both sides
the old woman 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 ----- bird called out
it look as if an animal reject his been born in the village
if a bad animal is born in the village
other can eat it, the young ones life their chopsticks
those who can life their chopsticks gather around like fish
it is not a cases 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 is 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 fielas carrying our shoulder bags
carrying a basket on a yoke to pluck our vegetable
the vild banana buds in the jungle are bitter
a ----- mother bird calls out
it looks as I it report 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 ----- three handbreadths long like a toy in his hands, a
boy digging the filed bending his back
while weeding his own rice
while holding a knife three handbreadth long

while etanding up looking at his own rice stems
by the ----- bamboo at the bottom of the field
a bulbul mother calls out
it looks as if it tells a child has been born in the village
it does not tell about a child being born the village
it tells about an old woman's death and pain
three persons calling on the village leader
three person calling on the priest
you have never seen the face of our village leader
never head his voice
you have 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 three is a
village leader here ÷
we know that inside the fence he is judging cases
his word by mouth are as strong as the voice of the ----- 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 lender's body
how do you know that is a war leader here
who has told that he is here
nobody has told us that a war leader lives here
he was fighting on two sides
his palm was out across, red blood flowing out
his fingers were out across, dark blood burst out

the war leader fights once 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
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 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 beds, 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

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 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
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
there is not day without wronging the clan
no morning without wronging the clan
wronging one's clan, another clans doesn't want 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 present will judge
sun and moon don't hurry
at times of death on 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 household we can't manage it ourselves
when we are in a hurry in our household we can't take care of it ourselves
when there is mourning in one's household there who know case to help
when ceremonies are to be made in one's household these who know are
called upon
the ----- 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 inspiles

downslope where leaves have fallen sweep them away with hands with feet
downslops let the trees grow well
if moving the stones 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
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 knew that a ----- 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
when somebody has died you can't dry his ----- 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 no ancestors
not wanting dead animals to go rotten between the house posts
I thought that dead animals want rotting between the house posts
it looks as if wildcat with ----- coloured eyes has gone rotten
between the house posts
if not for woman wouldn't be pound while
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 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 thorn into your feet

you can't take the thorn out yourself
 a woman with three needles stuck into her sleeve
 she take the thorn out of my feet
 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 ----- not to be ten
 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
 ----- the sun 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, should he be wrapped in a rug
 a stallion is not offered, he is not wrapped in a blanket
 a blank 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 work

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
 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 mend torn clothes
 I'm worried when only one piece of clothes get torn
 but I'm afraid that later on more clothes will get torn
 on a rainy 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 get 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 grandchildren 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 and liquor every day
 when there is meat 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 house let the rooster
 in a village with ten house 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 you 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 full
 your children won't stay alive
 your animals won't fill nine pens ÷
 first giving you liquor and ten
 then a pig that has been killed with a slingshot screaming
 at last killing a buffalo with spear for you to eat
 giving hundred spears
 one hundred one spears
 the end of the knife's handle like a frog's jar
 drawing the knife, it shines like stare
 your rice will fill mine paddy houses
 your children will fill mine places
 your animals will fill mine pens
 I'll give the fee to the war leader
 the blacksmith will go out his door
 but he hasn't get 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 asks for should be enough for you grandparent's life
 not enough to feed your father during his life
 not enough for your children and grandchildren
 your grandchildren are no good, they asks 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
I'll give you a big lump of silver
tie a purse on your waist
(Blacksmith) When helping the blacksmith, don't let youngsters help
when pouring up rice 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 you plant won't core to care
doing your duty work for the blacksmith, adults should work
adults work for the blacksmith
not with old rice scepers
but carry big rice basket
not with a small basket
I'll market on your tally stick
(is iters ;) 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 his door
but 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 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 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 no reciting with sacrificing a dog or
a pig
when reciting with a dog
cutting off its head good thigh so they hang together (for priest to
when reciting with pig
inside ceremonies, four ribs to the priest
outside ceremonies five ribs
it is not every day that is reciting with sacrificing
buffalo or a horse
when reciting with a buffalo
not cutting off 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 of 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 outside ceremonies is not abundant
the amount of meat for the priest was created by ----- and -----
to pay for the priest's lack of sleep (which reciting all night)
to pay the priest's missing work in daytime
to pay for the priest 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

the village leader goes out of his door
I don't know if has a straw hat
the straw hat and the village leader ----- together
the straw hat and the village leader follow each other
wearing a straw hat he goes out
he goes but doesn't let the spirit of the straw hat go out
goes out but let the spirit of the straw hat stay at hole
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 tenue (the village speaks)
then, with iron and bamboo strips (house 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 let the daughter and mother remain at home
let 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 ----- 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 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 rains it doesn't rain a little bit only
when the sun shine 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 house grow horses
in the pen sheep with hanging ears
letting spirit of food blows 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 is left behind
the daughter and mother remain at home
the mother and the sun are left behind
by the door they will keep watch
the priest goes of his door
if he doesn't carry his knife in his should big we wouldn't know
that he is going to recite
the knife and the priest's priest times go together
the knife and the priest's recitations follow each other
the priest goes out with knife
he goes eat but the spirit of his knife is not let out
going out he lets the spirit of the knife away 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 doesn't rain a little only
when the sun shine 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 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 horse
in the pen sheep with hanging ears

letting the spirit of food blows 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
the daughter and mother remain at home
the mother and sun are left behind
by the door they will keep watch

the village goes 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 fallen on the road
the priest goes out of the village gate
he doesn't listen to his wife's word (trying to stop him from going)
while the hawk with yellow feet is flying above
dove, with its short feet, don't grab the chicken
while the dog still bars on the perch
civet cat in the jungle, don't call at the outskirts of the village
while the ----- bird with yellow feet still is by the lower side
of the Shan field
earthworm in the irrigation ditch show yourself
while the ----- bird with many-coloured feet is at the edge of the field
snail, don't chew the rice plants
while the Shan cow with hairs bellows
tiger and leopard at the outskirts of the village, don't rear
while the male buffalo is lying in its water hole -----
butterfly, don't come drink water there

the village leader goes out of door
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 thing 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 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 the spirits
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 ----- 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
the mother guards the eggs in the roosting basket

village leader goes out of his door
in daytime the priest goes out there are no chicken bones yet (for divination)
are there no good chicken bones, even like a bamboo section?
aren't there three pair of chicken ones?
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 ----- ceremony
a yellow chicken for the ----- ceremony
a fuzzy chicken for the ----- poq ceremony
the bones asks about going were three times not good ÷
if going to the mountains we get sambar deer
if going to the high mountains we would get barking deer (the bones said)
but for going 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, think 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 priest ÷
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
I go out wearing a strawhat
wearing a clean strawhat
going out wearing a strawhat
a clean strawhat, ----- there are ten dirty strawhats
not wearing ten dirty strawhat 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 hand I am covered by the strawhat
(against sunshine and rain)
it is not the edge of the 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 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 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 ÷
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 look like a crane (wearing god clothed)
when I go out change into a priest
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 man's buffalo is downslope at even spot
if the tiger doesn't reach it is won't drag it away
when it reach 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 zoom over the village deep down
if the rich man's chicken cage is not covered
which the rich man's chicken 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 for on earth
but dressing up for the spirits in the underworld
eating three meals , eating fast (between ceremonies)
not eating fast with people on earth
but eating fast with spirits in the underworld

the priest stay for three but doesn't carry a blanket
I'll sit on a piece of silk
going for three days but not carrying rice to eat
I'll m going to sit where rice is as plenty as grubs

I'll go out of my door
when I go 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 meal
the ----- people on the lowland, I'll give them mast 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 must like a crossbow arrow
I don't go, his mother says, I don't go
she holds on to sleeve, to the edge of his jacket
:don't go
three hands-breadths of his jacket is tern
I on the read I take a needle and mend mend it

I don't go, his father says, I don't go
he holds on to his trousers' legs, to the edge of his trousers
I don't go
three hands-breaths his trousers' legs are tern
I on the read I bring a needle along and mend it

walking on a road like silk and gold thread
going without company, like spirit thread (following thread)
going on my own road like spirit 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 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 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 ----- - bamboo ÷
I put a flower into my hair ÷

can't fathom the back of the tree
I can't out through its roots ÷
the village leader with his straw hat
the war leader with his spear
the blacksmith with his iron robe
the priest with his knife
walking upright on the road, reading on legs ÷
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, out and pluck the woods
 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 bad for
 the priest
 a place for the village leader to judge
 a place for the war leader to keep his sword

a bed her the priest -----

we have a house for the village leader , a bad for the priest
 food for the village leader and the priest in daytime is here
 rice for the village and the priest is here
 there are no clothes for them to wear
 Oh, mother -----, who is fast
 don't you have a piece of cloth big like a ----- hand
 are there no cotton seeds planted?
 (mother:) Yes, seeds here -----
 father has gone to cut stems for the loom
 he cuts the crossbar for the loom
 the ----- for frame
 the ----- for hoddle shafts
 in the ----- bole she trees by the upslope edge on the house
 the two hoddle shafts with open mouths
 mother pulls the batten
 the clothes made by mother are thick and coarse
 look like the shoulder lag made by the -----
 each one wears his own clothes
 each one wears his own body
 the cloth is good , look it's like silk
 good black cloth, black like a crow ÷..
 the woman eats clay (to let pregnant)
 eating clay, a status of a child (in her stomach)
 the man eats sour mountain fruits, they will change into child
 eating sour fruits, conceiving
 the edge of heaven is conceiving

3. -----

the leopard and the tiger at the edge of earth are ready to conceive
 the black crow mother at the edge on the fence is ready to conceive
 the eagle in the old tree at the edge of the jungle
 on the branches of the ten tree the red-faced monkeys

on the lianas the ----- ants are ready to conceive
 on the tops of the big tree green imperial -----
 at the big stone fence by the hot spring
 a sambar bear 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 cat mother
 at the march the wild boar with white tusks is ready to conceive
 at the old hill field covered with grass the thrush
 in the cluster of ----- bamboo, the big gopher with white head
 on the ----- 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 -----
 among the withered trees in the old hill field, the nuthatch
 on the edge of the ----- branches hanging down low, the blue-throated
 barbet and the hawk
 on the ----- branches hanging down low, many eyes are shining
 below the path the ----- 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 sport, the otter beautiful like a mynah

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 ----- fishes are shining
 upstream the ----- fishes are ready to conceive
 the grubs are conceiving in the jungle
 the snakes by the ---- 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 ----- Chinese are conceiving on earth
 our village conceiving 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 sick from the ----- tree
 covered by three rows of thatch made by father
 three roof beams are fastened
 on a strawhat woven by father
 below 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 spirit look at her and don't know
 (that she is pregnant)

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 month she is pregnant
 at night spirit look at her and understand
 in daytime people look at her and know
 the old woman look at her and understand
 the old men look at her know
 she covers her stomach with her jacket
 she is pregnant for fully five months six, seven, eight month
 she doesn't climb the hills and high mountains
 doesn't climb the high mountains and 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 field 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 are 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 Shasn 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
 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 month have passed
 when one year has passed
 after one year she will get teeth
 when she has got teeth she colours them red
 her mouth looks like the ----- rat at the edge of the field
 on year, two years, three years pass
 she impresses her elbow onto the dust at the fireplace to make a pestle
 makes bowls of mud where rain down the slope
 she doesn't know whether the bowls are good or not
 five years, six years, seven years pass

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 has a rich man's horses

4. -----

eleven, twelve years have passed
 she makes a playhouse of leaves in the jungle, looking like fieldhut
 the boy and the girl stay together like a pair of leaves, growing
 two persons growing big together
 being friend staying happily together
 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
 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 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
 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 want to marry a girl five years younger than me
 although I thought I wouldn't marry a girl young
 unused fields from the same year aren't overgrown in the same way
 oh, you girl of my age
 the girl of my age group have all married 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 want 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 dog while it is fast
 it won't reach the game when it has got old

the jungle fowls flap their wings flying around to get strong
 when the male buffalo's horns have grown a bit he learns to butt
 while young we learn love songs
 if not learning love song while young
 having grown up, though wanting to learn, we won't be good at it
 learning to while young
 I thought I wouldn't learn to write young
 having grown up, though wanting to learn, I won't be good at it
 everything has to be written many 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 level 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 good wife (being too slow about
 it is not that have a long knife but still don't want to clear field
 I don't even have a long knife
 not having a knife I can't clear the field
 going to a mountains 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

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 price for that girl
 the ----- tree planted by the field, growing in pairs
 we are together like the ----- tree

the kha-ro tree by the Shan field
 we are together like kha-ro tree
 I'll take the bee hive in 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 will sting our legs and arms
 while the Caladium is big we out off the non-edible parts
 I thought I wouldn't out it while big
 but when eating teeth tongue will itch
 when the banana grows big at the edge of the jungle I'll take his fluff
 I thought I wouldn't take the fluff while 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 sow with a tail
 being poor, when raining a sew with a tail
 it won't give birth three times in one year
 from that one sew with a tail I won't get rich
 I am a hungry man
 being , if is not that I don't want to clear the field with ----- trees
 being hungry, when clearing one field with ----- 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 will
 the pigs go to the jungle to look for food

if they didn't go the jungle to look for foog
 nobody else would give them food by the door (I don't have a wife who
 could
 feed them)
 in the others' field the rice is ripening
 the rice and barley that is planted is ripening
 I'll dig up Caladium from others' field and steal it
 the owner scolds me but it doesn't matter
 others talk badly about me but I don't 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 mountains an old chestnut tree blossoms
 the bees makes a hive there carrying (what they need) in their mouths

5. -----

the good hot season has come, on heaven a comfortable sunshine
 the Chinese walk in endless rows on the roads
 the ----- Chinese are coming, the mountains are never empty
 they have so much sliver and gold hat their house fall over
 I am poor , other won't give me money
 I am poor , I'll will go and look for money myself
 the woman having passed forty-five year of age
 will stay at home at the woman's side
 the man having passed fifty, life goes on
 I'll will start to trade in the neighbourhood
 basket woven by father from bamboo strips
 a yoke made from the red zy tree

head strip woven from the ----- and ----- trees
in the bottom of the basket 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 road 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 weed cover it
it is hard to make a new read
remaking old road takes one morning only

oh you who were my girlfriend 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 grow up
being taken by somebody else I can't take you back force
the good tree which I look care of when it was young later to use it
for roof beams
when it grows up it shouldn't be by others
if the good tree is cut by other when it has grow 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 others
when other 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 girl, wait for here picking vegetable
I am not telling you to wait for me for nine years
I am not telling you to remain spinsters for nine ten years
wait for me until I come back on the same road 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 ----- flowers while waiting for me
the petals of the ----- 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 night , wait for me
listen to the voice of the barbet at the edge of the 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
when men come from the village downslope, don't make love with them,
wait or me
when men come from the village 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 reach to edge of your skirt
the yellow sun goes down beyond the nine mountains
girl, don't 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 are people upslope
but leaving the girl I've loved, soft like a cicada
after three months when I come be clear will laugh happily

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 reach another country
I can't 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 reign country ÷
coming to a place where other girl live
coming to the edge of the Shan country
to the ----- people come close between the ----- and the -----
the ----- wear long trousers
it is not that they don't have don't have anything else to wear
the ----- wear beautiful trousers
it is not that they don't have anything else to wear
the ----- have their own traditions
the ----- have their own habits
girl are staying there
when I arrive to another village
I can't get to see the girls faces
do beautiful girl 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 girl are
switch to make them rise in the morning

where the girl 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 god deer and the good dog are friend 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
on the mountain where deer are to beat to make them valuable
I sing where are no beautiful girls
shoot with good crossbow arrows where there are no good rodents
a path where many people walk
when other 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
other 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
reading a big resting stone I take 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
ponder 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 with me
but afraid for the lives of my grandchildren (if I don't finish my work they
will later on suffer)
I'll take with the tiger about building a bridge across the deep river
take with the eagle about getting across two clouds

I'll take with a common man
talk about cutting a boat, a raft
I'll talk with the priest
talk about letting somebody watch boat, guard the raft
oh, you group of people accompanying me, many like finishes 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 the edge of the boat, whether it is thick or thin
oh, you ---- people who can paddle a boat
paddling the boat you look 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 the water
before crossing the river the water's strength looked hard
but when I crossed the water didn't above my knees
tying our boat by an ----- 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 cones, cut banana leaves and cover it

if the sun shines, don't let the boat dry out
if the sun shine, 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
the fishes come down with the river but won't meet fishes (from other
streams)
this morning I'm going trading in to 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 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 sunshine
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 liquor)

when bad persons come they rest here
when bad animals come they leave footprints
above the path a ----- tree with yellow flowers
when I came last year the flowers were all in buds
coming this year the flowers are all blossoming
above the path a ----- tree where I pick its leaves (to blow with)
three stems of the ----- 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 ----- and the woman -----
live

walk up to the big house , the bamboo flooring sounding ĩ-----ĩ
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, ĩll like to stay over for three days
my feet are aching, ĩll like to stay over for three nights
ĩm hungry and ask for food, if I get enough to eat ĩll never forget it
when feeling cold getting a silk blanket to cover me
when feeling warm, ĩll never forget it
high up on the path I made a shelter of banana leaves
before three morning had passed it rained
when a youngster has smoked tobacco without permission

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 to carry , three hands-breadths long
coming out to the even field, to the grass land
ĩm going to 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 buffalo being killed
there is nothing that is not on the market
no things that are not there
all kind of good things, my eyes covet them
a lot of picked fruits but not much salt
ĩll go to the next market upslope
I, the priest, the reciter

walking on the level upper part of the market
walking on the level upper part searching ÷
ĩm going to buy salt
the boy buying salt walks around looking
ĩll go and talk with the selling salt
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 place 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 old girlfriend
going back to where ----- lives
the high mountain
reaching the river full of stones, water swirling
going to the edge of the ----- village, to the edge of the -----
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
thing 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 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 want to get a good wife

6. -----

if I don't make up my mind about marrying
I won't find a good wife to make love with
where the ----- people live with a lot of rice, close to the girl 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 ----- 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 to get off the path (she keeps bumping into people)
the ----- 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 contains 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 from the Shans
she is an ----- 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 ----- girl wear a turban
her turban is full of holes, her black hair can be seen
I want to marry a beautiful girl ÷
the horse I ride on is not bored though 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 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 to get married with a Shan downslope
you will get carried away by the river (and get drown if you marry a Shan)
you will be eaten by a tiger like the are people upslope
a girl who wants to marry a Shan downslope
ten person are not carried away by the river in one day
in ten days one person is carried away
the are 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 ----- fruits on the branches hanging down low
if I don't to look where the ----- are on the branches

handing 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 ----- fruit tree downslope
I won't get to know where the monkey are
if I know where the monkey 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
if not looking for silk
I won't get to know where the beautiful girl 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 flower three times
I'll go and look for rats under the bark that has fallen off the -----
tree
if I don't look below the bark from the ----- tree
I won't get to know where the ----- rats live
if I know where the ----- rats live
I would make three traps
and set out to hunt before the others
I'll go and look below the ----- bush
if not looking below the ----- bush
I won't know where the young pheasant and the grown pheasant are
if I know where the pheasant 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
----- fruits
if I didn't go to see where the ----- fruits are
I wouldn't know where the barbet and the ----- birds live

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

7. -----

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
girl 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 ----- 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 bo-lo flowers for the girl of my choice
I won't choose a girl who is not beautiful
but choose one who is bit beautiful
I won't hug the honey bee with golden feet
I'm going to hug the girl love
I won't go before the others to chase the ----- 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 look 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

tonight I'll go to the dancing place calling out ----- three times
calling out ----- 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 gets
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 is 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 our 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
----- 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
get)
going to the dancing place with people gather like buffalo shit
I'm not the one who started singing at the dancing place
----- clan created the boys' lo-lo singing
I'm not the one who started the do-do singing
----- of the ----- clan created the boys' do-do singing
singing the lo-lo giving one measure and half of cotton in exchange
(as fee for learning this kind of singing
singing the do-do, giving a skin of a sambar deer as exchange

you who can't sing the lo-lo, I'll lead you outside (won't let you stay here)
you who can't sing the do-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 ----- 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 no)
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
he 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

I won't make love with you
 I'll make friend 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
 her head like the ----- Caladium
 the beautiful ----- 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 red
)
 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
 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 soul 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 hang up its lower ----- on the roof beam
 want to hang 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 on good he won't blame the trading
 he will blame you for eating too much (so don't marry a rich boy but marry
 me)

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 ----- tree with the big beautiful leaves in the jungle
 the planted ----- lianas, fragrant like the ----- vegetables (in fact
 smelly
 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 lo-mo 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 anis (when they have falled down

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
the boy grows up having made love with a girl

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 ----- 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
if won't be valuable
the sound of its barking doesn't reach the Shans downslope
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 ----- people upslope
we won't chase after that valuable rooster
the pig is at its peak when its feet can be hold in fist
when its legs can't be hold in one fist it is not at its peak anymore
when bulges on the sides of its stomach it is not at its peak
when its two checks 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 ----- 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 goat's twisted horns point towards the sky it is not valuable
when the top of its horns funkles like fireflied it is not valuable
when the long front hair on its things 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 ----- people upslope
we won't chase after that valuable male goat
the male buffalo is at its peak when its horns and cars are equal length
when its horns and ears are not of equal length anymore, the male buffalo is not valuable
when the back of the one's hand can be pushed into the male buffalo'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
the tip of its horns funkling like firefires, it is not valuable
it doesn't go for a walk to the Shans downslope
it doesn't go for a visit to the ----- people upslope
we won't chase after that valuable buffalo
the station is valuable, it runs fast
when it can't run fast it is not at its peak
when the stallion carries ten loads on its back it is not at its peak

when the stallion can take one small load on of ten loads it is
not valuable
when the stallion has a rope through bamboo section below its tail
it is not its peak (to stabilize the load)
when the stallion has an iron bit its mouth it is not at its peak
it doesn't go for a walk to the Shans downslope
it doesn't go for a visit to the ----- 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 stay 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 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 ĩkoq koqÓ
let's go home, the bamboo section sounding ĩkoq koqÓ (the spindle makes
a noise in the bamboo container which the girl has at her waist)
let's go home, sounding ĩzaq zaqÓ
let's go home, the cord with cowries sounding ĩ zaq zaq ĩ (the girl has a cord
with cowries from her shoulder to waist)
let's go home, sounding ĩ de de ĩ
let's go home, the edge of her skirt sounding ĩ de de ĩ (touching the high grass)
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

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 ----- people upslope
I'll go and ask for tobacco where the girl lives
other boys ask her, I also ask her
she doesn't want to give tobacco to other boys
when I ask her for the 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 other

they get caught in the trap I have set
I'll go to visit a widow dowslope
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 girl with yellow 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

the two want get married, don't want to marry somebody else
even though he has a turban beautiful like the ----- 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 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 gather will separate
I'll go to where there are edible fruits upslope
to where the ----- 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 in the house
it think about the grubs in the rice which mother has pound white and
carried (into the house)
it think about the picked meat in the bamboo section in the corner
thousands and hundreds of rats have gather
the green monkeys who eat the ----- fruits

the ho-djaq rate without tail 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 ----- tree with edible fruits

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 truck 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 on 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-hard doesn't sound, its tongue is bad

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 ground 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 sight of her, the walls are between us
I can't see my girlfriend, the walls are between us
stays 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 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 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

the girls fell 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 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 make love in the evening
it is the place where the woman 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 many times until midnight
starting to go courting until midnight
I often go to the dancing place until midnight
not walking 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 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

talking while our parents don't see us
having talked stealthily together, let us not abandon our agreement
when we 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 (to the boy)
the boy keeps it firm in his hand
the boy's bracelet weighing five gao
the girl keeps it firmly below the ends of her belt, three hands long
if the girl change her mind the boy keeps her bracelet
if the boy change 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 word 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)

the two's words firm like a stone fence
we won't let pigs root around the stone fence
if the pig 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 change her mind before going on the death road to
----- (a place on the road back to the ancestors after death)
before she dies she shouldn't change her mind
if she change her mind before mind before death
the girl head will be covered earth by the boy
if the boy change his mind, he should first think of the -----
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 its root
seeing the white clouds above, knowing heaven
the ----- 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 ----- bird in the field doesn't use its wings as a pillow

we two hold our long arms around each other
stretching out 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
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 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
they call on the hawk above to grab to 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 girl 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 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 ----- 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. I we don't have enough to eat while on the run I
the boy is running away, O we are poor and it doesn't get better O (so let's
go home again)
he can't cut through the ----- bamboo with its long sections (it is hard
to keep on walking)

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
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 home
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 brother 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 gone 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 brother 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 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 brother's house
will you stay for ever in your good brother's house
will you stay in your brother's house looking like the head of game
hung up at the wall
when keeping on stay on staying in your brother's house
you are not like ginger and looks planted by your brother (you don't
belong to them for ever)
staying on in your brother's house for ever
you are not like the jaw of a deer hung up at the in your brother's
house (which is done after hunting)
the good girl must marry somebody
when the girl has grown up ----- doesn't she roam around
the village
when the girl has grow up and roam around in the village
she doesn't roam around in other village
but roam around in her brother's village
when the girl roam 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 house) is not poor
if one day there is no cage, she will get poor
the girl is valuable, she is beating on a gong
beating on a gong every day at the doorway of her brother's 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
----- tree
the beautiful girl has small eyes
she married a boy who is not beautiful with staring eyes
the girl is delicious like the ----- fruits
staying in her brother's house she is happy

the girl is happy like the good, sour fruits above 9 word play on ĨhappyÓ and ĨsourÓ)

she wants to be happy in her parents-in-law Ĩs house
where there are holes in the good soil, Caladium is planted
the girl Ĩs house, the house of her parents-in-law
if she doesnĨt go to her parents-in-law, she wonĨt be healthy
a branch of a big tree is the perching place for the ----- bird
if there is not a branch of a big tree
the ---- bird canĨt 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 village hear about the one raising that pig
not only many village close hear about it

the Chinese village upslope, where they wear green shirts, hear
about it
the Chinese ----- downslope set out to get that pig
the Chinese upslope with big bowls (full of money) set out t buy
that pig
they donĨt give enough money for that valuable pig
he doesnĨt want to discuss the price, doesnĨt want to sell
the beautiful girl must marry somebody
if the beautiful ----- girl doesnĨt get married
inside her brothersĨ house there wonĨt be comfort (they will have to fear
all the time 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 village nearby hear about her
it is not only boys on village close by that hear about her
it is heard that a beautiful girl sits outside her house
word about ten other girl staying (in same village) have not come out
only words about that one girl staying there
havenĨt hear about where ten deers are staying
only heard about that one staying there
ten other girl are staying there but not single boy court them
to that one girl ten boys come courting
where deers are, not a single hunter
to that one deer ten hunters come
do you about marring that other boy?
do you think about hunting another deer?

while that girl thinks about marrying another boy(waiting for a
better boy to turn up)
he will turn out to be an epileptic 9 so donĨt wait, marry me) ÷
bees, donĨt think about ten roads in the forest (looking for flowers)
girl donĨt think about ten roads to marriage
water, donĨt flow into ten different streams
the boy takes a stroll a few times up and down the village
walking two or three times, ĨwhatĨs upÓ (other ask him, do you
prepare to get married?)
it doesnĨt 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 person 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 bottle 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 ask the rich girl
there are both young and grown-up girl 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 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
then something bad will happen to our family , giving the new liquor
to suck
it is new now, later on it will set 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 pointed knife, something bad will
befall us
the now small one will later grow big

8. -----

(boy's parents.) when does the girl have a good day (for married) ?
her good day is a tiger day
is the tiger day a good day for her 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 girl 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 ----- meaning both 'rabbit' and 'pot')
a girl of rabbit day can't 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?

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 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 married
when does the girl have a good day?
her good day is dog day
thinking about her marrying on a dog day
she will forget while watching 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 pig 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
upside she is amused by the rodents' 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 should bag
when the girl has taken three steps, don't look back (at your parents' house)
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 skirt
if you don't make clothes for the two of you, you won't have enough
to wear during your lifetime (better start wearing 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 earring 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 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 a small place of land
a place for planting ginger, not a place 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 looks
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 ceremonies (in your husband's house)
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 field)

for the boy a shoot

the leaf for 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 get 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
buffalo with 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
mother

if it look 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)
under the rich man's house there is a switch to chase chickens a way
(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 house)
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
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 together, let the food remain in your stomachs (don't make each other vomit)
eating a delicious egg, it should remain in the stomach
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 shoulder bag
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 the cook's crowing in the morning
it is not the crowing of the cook that has been raised by her brothers
but she hears the crowing of the cook that the two of them will raise
the girl gets 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' house
brushing the five rooms of her parents' house
the poor man's brush made from the ----- 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 placed 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

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
 of 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 walk there footprints are firm (she won't run back home)
 not having to bind a piece of iron 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

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 place 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 other 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

9. -----

they have visited her parents' house

with a new carrying cloth they have finished asking for more
children
with a new rice basket, they have finished asking for more rice
the leeks , ginger, and rice have ripened (the first seeds they got
from her parents)
their sons and daughter have grown up
the grandchildren have all grow up (their parent grandchildren)
the two parents have grown old
the ----- bamboo shoots have grown tall and slender, at its
base the stem leaves blow around
the edge of haven is getting old
the leopard and the tiger at the edge of earth are both getting old
the black mother crow on the edge of fence is getting old
the hawk in the old tree by the edge of the jungle
on the branches of the ---- tree the ----- and the ----- monkeys
on the lianas around the ---- tree, the brown ants
in the crow of the big tree, the green imperial pigeon in its nest
upstream on a high cliff the bear is getting old
on the nine mountains, the gopher
in the nine hills, the ho-xha rodent
on the crest of the road by a termite hill, the mother peafowl is
getting old
in the evening by the hot spring at the big stone fence
the deer with slender hornsls getting old
on the bare cliff the wild goat is getting old
where long reeds grow, the samber deer
where high grass grows, the young wild boar mother

upstream by the march
the wild with white, beautiful tusks
among bu-pag reeds at the old field, the thrush
among the zap bamboo, the big white gopher
among the big zap bamboo, the gopher with yellow teeth
in the field with weeds, the young black jungle rat mother
by two roads with many small stones, the ----- (a smelly animal
by five roads at the abandoned field, the nuthatch
upstream, the yellow rat
upstream, the beautiful green magpie with red wings
on the field with wild ----- bananas, the civet cat with white
pattern on its head
on the edge of the branches hanging low with fruits of the sjhi-bi
tree, the barbet and the eagle
many bright eyes (the eyes of all the bird eating the fruits)
at the fork in the road the wildcat with short tail is seen in the
morning, it is getting old
the otter at the fork in the river, the otter at the bottom of the water
hole, beautiful like the myna bird, they are getting old
in the middle of the river on a shiny stone
the blue whistling thrush mother with feathers covering its thigh
is getting old
the ----- fishes making pattern in the water, are getting old at
the bottom of the waterhole
at the surface of the waterhole, the ----- fishes all get old
at the weeds in the fields, the grubs get old

the snakes get old by the ---- bushes
----- is getting old by the steep edge of the earth (the creator of
earth)
----- by the steep edge of heaven
----- gets old on earth (a mythical Chinese)

our ancestor ----- is getting old
the upslope part of our village is getting old on a rabbit day
below a good house with four posts
an empty ----- roosting basket is tied, no eggs laid yet
having laid ten eggs, the hen is getting old
inside the house
the mother is getting old
you dead woman, your hair which you thought never would get
white, has got white
her body has got old, she doesn't want her body to shrink but
it does
her cheeks have to become hollow
the old woman doesn't want her hair to turn white
doesn't want her body to shrink
doesn't want her cheeks to become hollow
the priest is reciting
the old woman wants to sell her body
at the edge of heaven (the priest will ask there if somebody wants
to buy her
oh, leopard and tiger at the edge of earth
I want to sell an old woman
selling her old body for a thousand coins
but nobody wants to buy her
an old woman who can't do anything, doesn't know anything , worth
three4 coins only
you can't even buy her for riding on her
a male goat is worth a thousand while still alive
nobody wants to buy it (too expensive)
a wife is worth a thousand while still alive
when she has died, her needle and thread are worth nothing
(nobody uses them for sewing anymore)

a husband is worth a thousand buffaloes while still alive
when he has died, he is as worthless as the dust below the house
(which the children) use like measuring rice
when your own life is finished, you can't live somebody else's life
when the flower which you have stuck into your hair has withered,
you can't reach somebody else's flower to stick into your hair
when you have worn your blanket to pieces, you can't pull somebody
else's blanket over you
oh, you many ----- fishes at the bottom of the waterhole
oh, you ----- fishes on the surface of the waterhole
I the priest is reciting
I have come to sell this old woman
selling her old body for a thousand
but nobody wants to buy her
she can't do anything, doesn't know anything, worth three coin
can't even use her for riding

a male goat is worth a thousand while still alive
nobody wants to buy it
a wife is worth a thousand while still alive
when she died, her needle and long thread are worth nothing
a husband is worth a thousand buffaloes while still alive
when he has died he is as worthless as dust below the house
used like measuring rice
when your own life is finished, you can't live somebody else's life
when the flower which you have stuck into your hair has withered,
you can't reach somebody else's flower
when you have worn your blanket to pieces, you can't pull somebody
else's blanket over you
when you have used your own walking-stick up, you can't cut it
so it becomes as long as somebody else's

oh our village which got old on a rabbit day ÷
I the priest am reciting
I've come to sell an old woman
selling her old body for a thousand
nobody wants to buy her
she can't do anything, doesn't know anything, worth three coins
can't even use her for riding
a male goat is worth a thousand while still alive
nobody wants to buy it
a wife is worth a thousand while still alive
when she has died, her needle and long thread are worth nothing
a husband is worth a thousand buffaloes when still alive
used like measuring rice
when your own life is finished, you can't live somebody else's life
when the flower which you have stuck into your hair has withered,
you can't reach somebody else's flower
when you have worn your blanket to pieces, you can't pull somebody
else's blanket over you
when you have used your own walking-stick up, you can't cut it
so it become as long as somebody else's
the old woman has to get old herself
has to die by herself, be in pain by herself, her own bones must
rotten
the old woman says that she doesn't want to get old
she doesn't want to die, doesn't want to be in pain, doesn't want
her bones to rotten
I the priest am reciting
the old woman asks me for a drug that gives no death, on pain

the bamboo shoots coming up fresh in the hot season (they are not
allowed to be eaten as bamboo shoots normally sprout in the rainy
season)
that is not a drug for no death no pain
but a drug which causes new-born children to die
I'll ask at the lower part of the Shan field for the gall of a stone
for the intestines of the big tree by the side of the field
I pierce the stone with ten spears, but it has no stomach
split the tree with ten knives, but blood doesn't come out
that is not a drug for no death no pain

but a drug which causes new-born children to die
 she asks me to go and look for the gall of a three year old hen
 for the liver of a three year old hen
 but that is not a drug for no death no pain
 but a drug which causes new-born children to die ÷
 (she asks for) the galls of a big dog and big pig, three years old
 the livers of a big dog and a big pig, three years old
 that is not a drug for no death no pain
 but a drug which causes new-born children to die ÷
 (she asks for) the galls of a big goat and big sheep, three years old
 the livers of a big goat and a big sheep, three years old
 that is not a drug for no death no pain
 but a drug which causes new-born children to die ÷
 the galls of a big buffalo and big horse, three years old
 the livers of a big buffalo and a big horse, three years old
 that is not a drug for no death no pain
 but a drug which causes new-born children to die
 at the spirits' market

there is the gall of a three year old big, green python
 the liver of a three year old big, green python
 (priest to the spirits) I'll give thousands as payment
 give you ten thousand (if you sell it to me)
 I'll give you a buffalo which has to be held with two ropes
 silver and gold, like sweeping it to them, but it is not enough
 giving thousands as payment, but I don't get it
 giving ten thousand, but they don't sell
 not obtaining it, I can't blame heaven
 not obtaining it, I can't curse earth (the owners of the medicine won't
 sell it)
 there is nobody who has lived for a hundred years
 if there are people who are a hundred years old
 it won't be more than ----- one of thirteen
 there is no growth in the jungle that is a thousand years old
 if there are growths that are a thousand years old
 only one out of ten
 there are no stones that are ten thousand years old
 if there are stones that are ten thousand years old
 only one out of thirteen
 if the ancestors ask is she a woman who still has strength to work?
 (when the dead woman comes to the ancestors' abode they ask like
 this in order to see if it is a woman who has died before getting old)
 (I the priest say) it is a woman who has no strength anymore, her
 life has ended, I let her go to you
 if they ask: is it a tree with strength, with good roots that has gone
 rotten?
 it is a tree with no strength, its good roots have gone rotten, I let it
 go to you
 one's parents can't have two lives, I let her go to you

one parents can't wear two sets of clothes
 if one parents can be said to have two lives
 it can only be between grandchildren and children
 if one parent can wear two sets of clothes

it is only between a new set and an old set, I let her go to you
we don't know when a tree gets old
the crown of the tree has got old, only a few branches in various
directions with no leaves on
it is not that we can't break off a green branch from a growing tree
and insert it (into the dying tree)
being able to insert a broken off green branch
inserting it in the evening, in the morning it will be green
but it won't look like the tree creator made (with only one green branch
on an otherwise dying tree)
doesn't look like leaves sprouting by themselves, like the creator
made it
we don't know when a person who still looks young is getting old
in her beautiful hair, many strands are getting white
it is not that we can't dye them with indigo (growing) by the edge
of the fence
being able to dye her hair with indigo from the edge of the fence
dying it in the evening, by morning it will be faded
it won't look like the hair the creator made
it won't look like the beautiful hair growing by itself, like the
creator made it
her hair, which she thought would never get old, is getting old
all her beautiful hair is getting white
her eyes, which she thought would never get old, are getting old
her eyes are like covered with fog

her teeth, which she thought would never get old are getting old
when the teeth out, food doesn't taste good
her tongue, which she thought would never get old, is getting old
when the tongue gets sloppy she can't speak clearly
her body, which she thought would never get old, is getting old
when the body shrinks, clothes don't fit anymore
her legs, which she thought would never get old, are getting old
the shin muscles shrink and get old
her head, which she thought would never get old, is getting old
the head and the hair get old together
the hair falls off and the head can't make up for it
the eyes that weren't old get old
the eyes are entirely covered with fog
the teeth that weren't old get old
the teeth and the tongue get loose together
the teeth fall out and the tongue can't make up for it ÷
it is not that we can't cut off a piece of a bone from a Shan cow
and insert it (into the mouth to make up for a tooth)
when inserting a piece of a bone from a Shan cow
placing it in the evening, by morning it will fall out
it doesn't look like the tooth the creator gave
doesn't look like the good tooth coming out, made by the creator
the body that wasn't old gets old
the body and the clothes get loose and old together
the body gets sloppy, the clothes can't make up for it
the legs that weren't old get old
the shin muscles shrink
the veins of the shins are curled like ropes everywhere

the mother who has eaten liver, her front teeth have fallen out
(she hasn't got old too fast because she has to chew bones)

the mother who has eaten rice gruel, her sharp tongue has thickened
she didn't get old while eating liver but her front teeth have fallen out and she has got old, I let her go to you
she didn't get old while eating rice gruel
her tongue has thickened, over a long time she has got old
has she got old going to the fields changing to new clothes three times in one day ?
she hasn't changed to new clothes going to the fields
she has got old changing to new clothes three times while staying at home, I let her go to you (going out for walk only too old to go to the field)
has she got old opening the salt box three times in one day working in the fields ?
she hasn't opened the salt box while working in the fields
she has got old opening the box with rice gruel staying at home, I let her go to you
she can only eat gruel and rests her head on the container
the clothes she will be shrouded in have been shown to her
keeping it all ready in the house, (all the thing that will be given to her at her death), I let her go to you
the fast hunting dog has got old, its nails are blunt
other dogs' nails have not got blunt
only this hunting dog's nails have all got blunt
the male pheasant's long tail feathers are getting old, its spurs get dull
other pheasants' long tail feathers and spurs are not getting dull
only this male pheasant's long tail feathers and spurs have got old and blunt
the tiger, which has dragged ten Shan buffaloes away, has got old
not getting old while dragging ten buffaloes away
but while dragging many buffaloes away over a long time

last night it couldn't jump across the abyss
it can't even drag away a buffalo from below the Shan house
last night it couldn't jump up that height
when taking a buffalo, the tiger's paws have no strength
the tiger has got old, its bottom on both sides has caved in
the stripes on its back have faded
on a level piece of grassland
the tiger which has taken ten buffaloes has died
the eagle which grabbed ten chickens has got old, I let it go to you
not getting old while grabbing ten chickens
but while grabbing many chickens over a long time
last night it couldn't fly across the abyss
it can't even grab the chickens below the Shan house
last night it couldn't fly up to that height
when grabbing a chicken, the strength of its claws has weakened
the eagle above has got old, its wing power has diminished
the nine feathers on its back have fallen off

on a branch upstream
the eagle which has grabbed ten chickens has died
the Shan buffalo which has plowed ten fields has got old
not getting old while plowing ten fields
but while plowing many field over a long time
the male buffaloes backbone sticks out
the male buffaloes back look like a trough (the two flanks sunk in)
the buffalo has plowed the Shan field for transplanting rice
at the edge of the Shan field
the buffalo which has plowed ten Shan fields has died, I let it go to you

the net which has caught fish in the deep river
not getting old while catching ten fishes
but catching many fishes over a long time
upstream where there are many stone
the net has been torn to pieces, catching fish in the deep river, I
let it go to you
the black ----- lianas stretch into the lowland fields (making weeding
difficult)
the lianas at the edge of the field grow into the field
the field looks like being mixed with indigo
the old chestnut tree on the high mountain
the chestnut tree with white flowers on the high mountain has got old,
I let it go to you
the hunting dog which has chased ten deers on the fields has got
old, I let it go to you
not getting old while chasing ten deers
but while chasing many deers over a long time
last night it couldn't jump across the deep abyss
it couldn't reach the deer at the lower part of the Shan field
last night it couldn't chase up that height
on an even place between two mountains
the hunting dog which has chased ten deers has died, I let it go to you
there is no life where parents don't get old
the banana plant at the side of the river doesn't live for ever
a person who has walked over ten mountains
didn't get old on the ten mountain
last night walking to drink water from the Maesalong river (she died,
the Akha village where this ritual was performed is situated close by
the Maesalong river)

the sow has got old drinking from hot springs by ten rivers (moving
with the village to several places)
not getting old while drinking from ten rivers
last night drinking water from the Maesalong river it died
the deer running whining to salty water
while running to salty water it didn't get old
but running to many hot springs over a long time
last night it drunk water roaming around the Maesalong river, it
has got old, I let it go to you
the leopard roaming around on the good soil has got old, I let it go
to you
it didn't get old while roaming around on the good soil
but roaming in many places for a long time

last night drinking water by the Maesalong river it got old, I let it
go to you
the mother who has walked with strong leg and arms has got old
not getting old while walking with strong legs and arms
but walking a lot over a long time
last night to the Maesalong river to draw water
the mother, when at full strength, carried ten loads (a day)
not getting old while carrying ten loads
but while carrying many loads over a long time
now she doesn't have the strength to carry three loads
eating, she can't finish a chicken leg
not able to eat up anymore, she has got old
the headstrap has weakened
the neck part of the yoke has been worn out and got old
the tree is under the power of the wind
people are under the power of the spirits

when a tree in the forest grows higher than the others
it will be blown down by the wind in the rainy season
when a person grows older than the others
the spirit apho mo mi will break her down
people can't ask for a longer life
the trees get old, flowers wither and bud again
the water get old, flowing away and back again
the village doesn't get old first
does the woman get old first ?
the village doesn't scatter first
in a good village, good people will be born again
the woman has got old first
the soil doesn't rot
but the rice stalks left behind rotten after harvesting
the rice doesn't die, there are rice grains (kept to be planted next year)
in the middle of the field, when the spirit hut is torn down after
threshing, three stalks of rice are left behind
animals don't die, their offspring are left behind
people don't die, their children are left behind
their grandsons many like the Chinese
their granddaughters like the Chinese
the old woman has got old
is it a person with a torn down top ridge that has died ? (a piece of thatch
is taken away from the roof at the funeral, if the dead one has children
it will be repaired again)
it is not somebody who has died with a torn roof
the edge of the house, the end of the thatched roof is in pieces
in pieces in the evening, next morning it will be repaired again

on a big house there are many rows of shingles
the row that was placed last, does it sag first ?
the last row doesn't sag first
the first row sags first, tell the ancestors so
in a big house nine pairs of side roof beams
if they ask, does the last beam loosen first (because the bamboo strips
if has been tied with rotten)
the first beam loosens first, tell the ancestors so

by the edge of the forest, many hands of bananas (on one stalk)
the last hand doesn't ripen first
the first hand ripens first, tell the ancestors so
by the edge of the forest, the red banana tree with nine layers
if they ask, does the last layer fall first
the last layer doesn't fall off first
the first layer falls off first, tell the ancestors so
is it an able, well-known person who has come, still raising
children ? (asked by the ancestors)
she is not a well-known person still raising children
is it the village leader ?
she is not the village leader
is it the head of a family ?
she is not the head of a family
it is a parent, our own parent, tell the ancestors so
is it the crescenting moon that shone first ? (which came to life before
humans, has that died first)
it is not the crescenting moon that has died but an old mother

if they ask, is it a ruler ?
it is not a ruler
it is an elder of our house, tell the ancestors so
if they ask, is it an adult who has died, while parents are
still alive ?
is it a small fish between two sections of flowing water ?
it is not an adult who has died while her parents are still alive
it is not ask is it a fully grown person ?
if they ask, is it a big Shan hen ?
it is not a fully grown person who has died
it is not a big Shan hen
it is a grandmother who rears her grandchildren well, tell the
ancestors so ÷
the pot in which fat is boiled
she doesn't let it boil over the rim
the grandmother makes it stay boiling inside the pot
she gives food with her hands, tell the ancestors so
a grandmother who gives food with her fingers, tell them go
a grandmother who rears children well, tell them so
is she a woman who hasn't given breast money to her parents ?
hasn't she gone through the ----- ceremony ? (a cer, for women which
enables them to perform the same cer, as males)
it is a woman who has not given breastmoney to her parents
but she has gone through the ----- ceremony (this cer, is more
important, this section is only used if the dead woman in fact has
gone through the cer.)
even though other ceremonies are not finished
the ----- ceremony for her is finished
she can perform the ceremonies with other (as if she were a male)

she has got old being above others (who have not have the cer. Made
for them, it is very costly to perform), tell them so
is it a mother who hasn't pounded the rice white ?
has she placed the pestle at the back and got old ?
didn't she go to field, getting old planting the seeds ?

it is not a mother who didn't pound the rice white (she has finished
 all her tasks before dying)
 the rice she pounded is white
 the rice she has winnowed is clean
 we eat rice she has pounded, white like grubs, and she has
 got old, tell the ancestors so
 she worked in the fields
 she plated the rice
 there is a paddy spirit house, she has got old, tell them so
 (all rice has been carried home, enough for the grandchildren to eat
 during the year to come)
 the rice created by ----- has got old
 a lot of (is kept), she has got old
 at the downslope water source, she has drawn all the water with
 her hands
 coming back up to the even house, she scoops up water with her hand
 the old woman, getting old as rich, staying at home (shielded for)
 the sunshine
 the male field buffalo is getting old, bound to a rope tied around
 a pole on the even ground (the sacrificial buffalo)
 (priest :) let my recitation be as good as others
 let my recitation be good
 let all have good health, let me have good health
 the dead woman's luck is good, the priest's luck is good
 above where our ancestor is, I'll go
 from the edge of heaven, I'll go down

10. -----

moving down from the edge of heaven (moving down south from homeland)
 the leopard and the tiger move down from the edge of earth
 the crown on the fence moves, the black mother
 on top of the old tree the eagle
 the monkeys on the branches of the ----- tree
 the brown ants on the ----- and ----- lianas move down
 the green imperial pigeon on top of the tree
 high up the old bear
 by the good soil among the chestnut tree, which shade the ground
 below its branches
 the young male pheasant with curved tail feathers
 where there is good soil with many growths
 the barred button quail moves down
 in the nine countries, the gopher
 on the nine mountains and the nine valleys the ----- gopher moves
 down
 at the termite stack above the path
 the old peafowl mother moves down
 last night by the big stone fence at the hot spring
 the deer with long horns moves down
 in the grassland the young boar mother
 among the high reeds the barking deer mother
 among the stones the young wild goat mother
 upstream at the march
 the wild boar with long white tusks

the thrush in the reeds at the abandoned field
among the withered zap bamboo, the ----- gopher

by the ----- bamboos, the gopher with yellow teeth
among the weeds and the grass, the black jungle rat
at early dawn on the crossroad, the -----
on the path in the grassfield with withered trees, the nuthatch
upstream the -----, leader of rodents, with yellow cheeks
upstream among the wild bananas, the beautiful magpie with
red wings
among the----- bananas the civet cat with white patterned head
where the ----- branches hang down low, the blue throated
barbet and the eagle
where the sjhi-bi branches hang down low
thousands of bird with shining eyes move down
at a fork in the roat below the path, the wildcat can be seen in
the morning moving down
by the waterhole at a fork in the river, the otter is moving , beautiful
like a myna bird
at the bottom of the waterhole the ----- fishes shining
on the surface of the waterhole the ----- fishes ÷
in the big tree the rate and the yellow-billed scimiter babblers move
the grubs among the weeds
the snakes move, move by the me plants
the ----- people move on earth (the Akha homeland)
our ancestor gu-la moves to -----
our ancestor ----- moves to where there are chopsticks
the upslope part of the village moved on rabbit day
the downslope part on an ant day
the ----- ancestor moved on an ant day
he didn't change his chair (all this is vague)
moving from heaven on rodent day, the house bird hasn't changed
its abode
our ancestors raised the ----- house bird
the ----- bird defecates on our heads (this bird still nests in the)
house, the Akhas are not allowed to scold it)

the ----- fruits and the red bananas at the mountain field
and the chestnut trees
the ----- river, the deep waterhole
staying by the deep waterhole, the children play with the fruits
staying there , spreading mats to sleep in
making walking sticks of wood
the ----- country was divided to us, the ----- country
the fence is not seen by the pigs
when people build a village, the sun doesn't know it
the sun didn't see it, the Akhas built three villages
the sow doesn't see it, but at ceremonies (her piglets are killed) ÷
not fruits but stones
we place them at the edge of the Shan fence
the clothes we wear are good
keeping them inside the house
the swell on the hornbill's beak looks like a plowed field
keeping it outside the house

the harrow, where the old Shan woman weaves
it is not enough to make beautiful clothes
giving birth to a child, reaching the time to bury the umbilical cord
giving birth to a son, a day will come to give breast money ÷
the ----- cedar tree on the field, its needles don't move but only
the branches (when the wind blows)
the Akhas were the first who walked around looking for good land
started with shifting cultivation, a lot of grass
the first girlfriend, like the slender ----- bamboo
the first field they plowed, a big field ÷

on an ant day they moved down
----- eating fruits only
drinking two bottles of liquor
reaching the place where ----- was eating the ----- fruits
without carrying a yoke (not having to carry food)
reaching a place where we could eat good rice (without working)
not binding a basket on the waist
eating, rolling sticky rice in our hands, there we arrived
not yet having seen the Shana downslope, we came to a place where
we saw the good Shan knives
not yet having seen the ----- people upslope, we came to a place where
we saw their decorated spears
the big water buffalo goes to grass on the old field
the horseflies follow the big buffalo
walking in daytime, reaching the ----- river
drinking water by the na-lao river
the land by the Maekhong river where people live
drinking water by the ----- river (south of Kengtung)
living by the Nam Hok river (big river in Burma ?)
in daytime passing the ----- and the ----- rivers
drinking water by the ----- river (a big river)
living by the ----- river (a small river)
drinking water by the ----- river (small)
living by the ----- river (Nam Me-hem ?, flows into Nam Hok)
drinking water by the ----- river
living by the ----- river
in daytime coming to Chiang Saen (in Thailand, but not staying on there
the first time, going back to Burma)

living by Maesai (border between Burma and Thailand)
in daytime, at the ----- river (small river close to Maesai)
drinking water by the ----- river (big river by Maesai)
drinking water by the ----- river (by the border)
coming down south, staying by the Mae Kham river (in Thailand)
drinking water by the Maesalong river (where this Akha village is now)
where there were ten mountains we didn't drink water
staying by the Maesalong river we are healthy
passing ten small rivers
vegetable that we plant here thrive
the vegetables produce a lot of fruits
what we plant come up in clusters
the vegetable we plant are stones in the field (don't rotten) ÷
coming to life, moving ÷

the sun shines
the sun shines, then the moon
the moon and the sun look the same
the sun and the moon shine equally
I'm reaching the place where your parents and grandparents live

11. -----

parents with good hearts living in ----- (abode of dead parents)
don't be afraid about living in your ancestors' house
don't be scared if tree fall over upslope
don't get angry trees falling over on the other side of the river
don't be afraid of your grandmother living upslope
upslope, a bridge made of silver
silver bridge, don't of gold
golden bridge, don't shake
the fireplace in the house is no good, it is soaked with rain
pigs root around by the supporting pillars
don't blame the pigs
people will make it good again with their hands
the fireplace in the house is no good, chickens come scratching
don't blame the chickens
people with brushes will make it good again
oh, ancestors
your grandmother in ----- is good, her heart is benevolent
by your ancestors, your own house
reaching your own good house downslope on the right side
reaching your own big house downslope on the left side
the downslope house is not big, the upslope house not small
if others come , don't accept them
where others live with their children don't go there
don't abandon your own children
don't call on other's children

if discarding what you have planted yourself
don't care about others' rice
it doesn't look like the fields you have cleared and planted yourself
when the ----- people beat on their drums, don't listen to the sound
it is not like listening people beat on their gong wave your hands
it is not like waving your hands when beating your own gongs
when the ----- people lead a daughter-in-law into their houses,
don't drink their liquor
it is not like drinking when you lead your own daughter-in-law into
your house
when the ----- people lead a daughter-in-law into their house
don't go to eat liver
it is not the same as eating liver when leading your own daughter-
in-law into your house
don't worry about the silver downstream
don't think about the gold downstream
even though I don't have anything, my house is poor
I don't have anything, but it is as if I had a lot (I still like my own house)
when a breeze comes from downstream
we take care of our children (not letting them get cold)

when a breeze comes from upstream
we look at our children's faces
when the sun shines burningly three times in a day
we drag the small children into the shadow
having both new and old rice (not having finished eating the old rice
when harvesting the new)
staying at home under the roofed porch carrying grandchildren
on your back

if you don't stay at your porch watching, nobody else will do it
if you don't stay at home carrying your grandchildren, others
won't come to carry them
oh, ancestors in the house to the right
oh, ancestors in the house to the left
your own house, and then the country (other places than one's own)
the country created by -----
on earth, sun and moon shine
the shining of earth died
the owner of heaven died
the ceremonies he does are not good
but his heart is good
having a good heart, looking for useful things
when the wife looks for things, it is between the house and the
paddy house (only around the house the village)
when the husband looks for things, it is between mountains and
rivers (all over the country)
building a house in the village, cutting wood
looking for fields, working on big fields with our hands
felling trees, big and small, each one taking his field
working with our own hands, things come into existence
damming up a river with our hands, big fishes can be caught
when cutting down two trees that grow together, the hornbills
(roosting in hole in the trees can easily be caught)
when it rains the soil drinks up all the water
the long stick eats the python all up (the stick that is used to kill the
python with

building a small village, asking a village leader and a priest
from a big village to come and eat (asking them how to get about it)
if built well it will last
the woman gives birth (now when the house and field are ready)
the man works with his hands and body
rice and rituals are tied together
after rice, guarding (so that bad things will happen)
----- appeared (name of an Akha ancestor)
he ordered about watching, about everything harmful to stay away
on the path where the woman walks, don't let the curled up bug open
up (and sting her)
on the path where the woman walks, if the grub opens up its curls
if the woman runs into a grub and wants to kill it
if the woman meets a grub, don't let her kill it (he will stop it from
biting her)
on the path where the man walks, if the snake stretches out (to strike)
if the snake stretches out on the path where the man walks

if the man meets a snake and want to stab it with his spear
meeting the snake, don't let him stab it with his spear
oh, -----
lod and new wood are made to fit well together building a house
rice was created first
when the new rice is growing, the whole earth looks green
the old rice is eaten by grubs and go rotten
into one paddy house three kinds of rice
common and sticky rice from the fields, not room enough in the
paddy house
outside another paddy house is built, the old and new paddy houses
don't quarrel with each other

then people , old and young together (created after rice)
new people are born, their hair short and beautiful
old people, dandruff on their chests
seven rafters in the house
seven girl of the same height
in a big house, seven beams between the rafters
seven boys keeping their topknots
a big house, not room enough for all the sons and daughters
in a big house, a dividing wall (between male and female side)
outside the main house, a sleeping house (for the newly married),
both are in harmony
at last animals, old and young together (created after people)
young animals being born, horns just starting to grow
the old animals with long, curved horns, all staying in one pen
the field buffaloes fill up the pen
the buffalo many like wood-peckers, a new pen outside the old,
living in harmony
----- married nine wives, being in harmony like rain
(an Akha ancestor)
----- married ten wives, living in harmony like rain
(an Akha ancestor)
----- married seven wives, living in harmony like rain
----- married five wives, living in harmony (the first Akha priest)
nine bowls with ginger and tea leaves for the ceremony to make
the household harmonious (performed when a widower remarries,
to make harmony between the deceased wife and the new one)
letting all live well and healthy
everything came into existence
raindrops like fruits
looking like rice grains in the field

many small streams flowing together
the water flows in the valley for a lifetime
the sun and the moon whirl around
the sun and the moon won't stop, they will shine on the sky for
a lifetime
the clouds billow up it's dark
looking like heaps of black earth on the field
the barley leaves are rough
the barley is hoed onto the soil for a lifetime
the leaves of the sesame have straight edges

sesame is planted for a lifetime
 the leaves of common and sticky rice
 common rice and sticky rice are planted for a lifetime
 the village leader and the priest
 the priest doesn't recite in his own village only but all over the
 country
 coming to life, then planing
 planting the good rice, the even land looks green
 good people come to life, children are born
 good animals come to life, the fence points towards heaven ÷
 rice, ----- (the spirit owner of the field)
 people, woman and men
 animals, wild goat and tame goats
 youngster of three age groups going to the dancing place
 planting three varieties of rice in the field
 creating is good
 creating boys, parents are happy
 starting with fields, common and sticky rice
 in the village, girls and boys are created

at the outskirts of the village, horse and wo are created
 (it is not know what kind of animal wo is)
 at the edge of the field , common and sticky rice is created ÷
 not using others' customs
 our priest uses our customs
 not using other's yearly ceremonies
 our priest uses our yearly ceremonies
 ----- created the yeast (for making liquor)
 ----- made the yeast , good like the red flower of the coral tree
 (she is a woman , only women are allowed to make yeast)
 lifting up liquor (for the first time) was -----
 drinking liquor (for the first time) was -----
 the stars started to hunt on heaven
 the spider was the first who set traps on earth
 the black ant created hunting
 the Shans created war
 our ancestor ----- created spirit incantations
 ----- created to break offleaves (used in all ceremonies)
 one leaf for the planted rice (spread out at ceremonies inside the house)
 one leaf for people's homes
 one leaf for the animals' pen, I spread them out
 when the rice grown tall and green, the small cikada sings
 if the small cikada doesn't sing, the green rice won't grown on the
 fields
 the priest recites at ceremonies
 if the priest doesn't recite, the ceremonies aren't complete
 we don't know about the essence of the ceremonies
 in other's village ceremonies are made (we have learnt how to perform
 the ceremonies from our ceremonies and thus we perform them)

fetching the ceremonies with wings
 the big yellow wash went to fetch the ceremonies (by the created)
 making the ceremonies , the honeybee with soft wings
 holding on to a branch

a colony of bees on a branch
the top of the branch is smooth
there are people riding on horse, getting off with aching legs upslope
we don't know from where the salt comes (having only seen it on the
market)
salt like fruits and flower on the market
salt comes to where people live
when people have houses they will make ceremonies
going on from salt
metal and iron, silver and gold
beautiful jade, shining bowls
in daytime I the priest recites using ginger and tea leaves
reciting with ginger and tea leaves, I follow the traditions
apart from using ginger and tea leaves
the custom of reciting with water and liquor can be seen
reciting with water and liquor, I follow the traditions
apart from water and liquor
the custom of reciting with common and sticky rice can be seen
(all these things are put on a tray during many kinds of ceremonies)
reciting with common and sticky , I follow the traditions
apart from reciting with common and sticky rice
the custom of reciting with rice balls (made from boiled rice)
and rice gruel can be seen
reciting with rice balls and rice gruel, I follow the traditions

apart from reciting with rice balls and rice gruel
the custom of reciting with eggs and chickens can be seen
reciting with eggs and chickens, I follow the traditions
apart from reciting with eggs and chickens
the custom of reciting with pigs and ----- leaves can be seen
reciting with pigs and leaves, I follow the traditions
apart from reciting with pigs and leaves
the custom of reciting with a dog can be seen
reciting with a dog , I follow the traditions
the custom of reciting with a tame goat and a wild goat can be seen
reciting with a tame goat and a wild goat, I follow the traditions
apart from reciting with a tame goat and wild goat
the custom of reciting with a buffalo and a horse can be seen
reciting with a buffalo and a horse, I follow the traditions
apart from reciting with a buffalo and a horse
a rich man rides on a horse , according to tradition
a rich man wears good clothes according to tradition
he wears a ring on his finger according to tradition
when the ----- onions are weeded well, they grown in plenty
when the garlic is weeded well, they grow in big clusters
going to the elder brother's house
the sound of ginning cotton like a cat meowing
the sound of fluffing cotton like a dove calling
in her left hand, the sound of thunder (when rolling the spindle)
the priest has seen all ceremonies on earth
when the rice has been planted, the swinging ceremony can be seen
(a swing is erected once a year in each village)
the woman swinging, holding on with their hands, can be seen
(this is regarded as the woman's festival, when they dress up and

swing for three days)

the field four person swing is erected, looks riding on a
horse, that can be seen (this kind of swing is said to come from
the Shans, that's why 'field' = lowland field is used)
when the harvesting is finished
the New Year's ceremonies can be seen
the boys think of tops (the boys always play with spinning tops at New
Year's)
on an even place, the custom of throwing small tops with their hands
on an even place throwing one's top fast at somebody else's top
the girls think of the big, black liana seeds (the girls always play
with these seeds at New Year's)
the girls jump with the seeds between their feet, that custom can
be seen
the girls think about cowries
downslope playing with cowries, like flowers, in their hands
let's poke into the deep water hole (to measure its depth)
let's go and have a talk where there are a lot of people
giving the small pigs to eat by the stone fence
giving the sow to eat in the trough (dividing the pig at mealtime to
ensure that the piglets get some food)
giving birth, water coming out (while on the road), breaking off
banana leaves and spread out (to give birth on)
having given birth, she goes to her brother's house
there a very fast male goat with long hairs on his thighs
reaching down to the ground
there is an old male pheasant, its two spurs crooked, above
the rituals
talking there, aunt -----
the bottom of her skirts fit well together, the white (with the black)

she has an old head dress, an old braid (she has never got married)
a man, getting a wife
his sleeves are rolled up
he tries to scrape together a lot of cowries in a pile
he braids his topknot, rolls it into a ball, like a fruit, above
the rituals ? (it is all vague)
an uncle who lives in the ninth layer of heaven (both heaven and earth
has nine layers, probably a maternal uncle of the dead, it this uncle
doesn't come down the priest can't recite)
the uncle comes down from heaven
not to heaven
he come down to earth
not to earth, but to the country
not to the country, but to our village
not to our village, but to our clan
not to our clan, but he comes down to this house (when there is
recitations now for the dead)
walking on earth for a thousand days
ceremonies for a day only
walking to the big river for a thousand mornings
ceremonies one morning only
on the doorway treading on hot stones, they go to pieces

they don't burst before you have tread on them
treading on them, they burst
upslope, the pigs in a water hole
they won't get muddy before drinking from it
when they have gone into the water hole they get muddy
the blue whistling thrush flies around downslope
the thrush lays ten eggs

don't let the eggs disappear, the traditions say
around the house the chickens in plenty
outside, the hen leads her chickens
don't let your chicken disappear, the traditions say (watch them well)
cutting one ----- away, nine paddy houses will be full
(from rice planted on the area of one bush only, the soil is good there)
cutting away one ---- liana, nine baskets will be with barley
from the high mountain
the man living downslope, has paddy and boiled rice (has nothing else
but at least rice to eat
the man in the middle rides on a horse
the man upslope has a lot of silver
the village leader downslope, his knowledge is firm like a stone in the soil
the village leader in the middle is a go-between for opponents
the village leader upslope, (his knife is like a) boar's tusk, bent
and long
the war leader downslope goes to war, cutting off heads
the war leader in the middle laughs happily (because there are two more
war leaders around)
the war leaders upslope has nine metal and nine iron knives
the blacksmith downslope makes knives
the blacksmith in the middle makes mattocks
the blacksmith upslope has a buffalo led to him (as payment) for
a toq-ma sword (in silver case with silver handle)
the priest downslope recites with a buffalo (to be sacrificed)
the priest in the middle bundles bamboo strips (lives comfortably
without going to recite)
the priest upslope recites for terrible deaths (i.e. deaths through
accidents)
the Akhas live well when there is a village leader and a priest in
the village

giving birth to good children
when a village leader is appointed
it is not good to have only one village leader
assistant village leaders should follow along with the village leader
giving birth to good children
the war leader is appointed
it is not good to have only one war leader
his pupils follow along
giving birth to good children
the blacksmith appears
it is not good to have only one blacksmith
his pupils follow along
giving birth to good children
the priest is instituted

it is not good to have only one priest
his pupils follow along
life-prolonging ceremony by the ancestral bamboo section (when
an old person gets sick this ceremony is performed)
the life-prolonging ceremony is reported high up where heaven
and rain is
where the broken rice looks like cowries, the rooster comes to eat
the rooster is born first
upslope the rooster is born
he children are born afterwards
they are born where people live (they are raised by people)
chickens are raised where people live
raising chickens, choose the ones (kill the bad ones), raising
chickens, your and old stay together

the Shans don't raise ten chickens only
thousands of chickens are raised afterwards
where there is rice that has been used to distill liquor with (given
to pigs to eat), pigs and switches appear together (the switch used
to chase away others' pigs or to stop the big pigs to steal the food
from the piglets)
the switch is there first
the switch is kept above (ready to be used)
the pigs come afterwards
the pigs are with people
pigs are raised by people
raising pigs, keeping those which are good raising pigs, young and
old together
the Shans don't raise ten pigs only
thousands of pigs are raised afterwards
the hunting dog feeds on bones
the hunting dog first
the hunting dog comes to lift upslope
puppets come to life afterwards
dogs are with people
dog are raised by people
raising dogs, select the good ones, raising dogs, young and old
together
the Shans don't raise ten dogs only
thousand of dogs are raised afterwards
where there is a lot of ----- vines, the atays
it bleats first
upslope it bleats
young goats are born afterwards
goats live with people
goats are raised by people
the Shans don't raise ten goats only

thousands of goats are raised
where there are nine ----- plants, the blue sheep stay
the blue sheep first
the blue sheep come to life upslope
lam are born afterwards
sheep are with people

sheep are raised by people
raising sheep, keeping the good ones, raising sheep, young and
old together
the Shans don't raise ten sheep only
thousands of sheep are raised
where there are nine grass fields
on the nine fields with ----- grass, the buffalo bellows
it bellows first
bellowing upslope
the calves are born afterwards
the buffalo are with people
buffalo are raised by people
raising buffalo, keeping the good ones, raising buffaloes, young
and old together
the Shans don't raise ten buffaloes only
thousand of buffalo are raised afterwards
on the nine grass fields the horse comes to life
the horse is born first
the horse lives upslope
the foals are born afterwards
horses are with people
horses are raised by people

raising horses, keeping the good ones, raising horses, young
and old together
the Shans don't raise ten horses only
thousands of horses are raised afterwards
in a big house, below the side roof reaching deep down, the
cat meows
it meows first
it meows where people live
the kittens are born afterwards
the cat is with people
the cat is raised by people
raising cats, keeping the good ones, raising cats, young and old
together
the Shans don't raise ten cats only
thousands of cats are raised
the roof beams, that's where the cat walks, don't change it
the ridge, that's where the cat sleeps, don't let it be empty
the cat is kept as guard by the male ruler
the cat is kept as guard by the female ruler
if the male ruler doesn't raise a cat, the rice will be eaten all up
by rats
if the female ruler doesn't let a cat stay, everything in the house
will be chewed by rats
in the evening a fast rat stays friendly together with the cat (but if it
comes close enough the cat will talk it)
in daytime the cat stays with the village leader and the priest
the cat goes around where we eat and drink (never kicked away as
is done with dogs)
planting the ----- bush with bitter fruits, it grows watered by
rain
the pomelo flowers come out well

the water flows in the valley
 picking the vegetable leaves upslope, coming back next time
 picking the leaves that have grown out again
 cutting out a door, cutting a door with hands many times
 cutting stairs with hands many times
 the door that is cut is opened and closed many times
 the stairs that are cut are taken away and put back to place many
 times
 she goes out (to pluck vegetables) her mouth is full (having eaten
 her fill)
 one person goes out, having eaten her fill
 coming back, ten people can fill their stomachs (of what one person
 has plucked) ÷
 bugs eat the rice stalks, stalks, don't fall over
 bugs eat the rice stalks, shoots , don't wither
 in the village, don't let the poor ones go on being poor
 in the fields, when the ears come out, wind, don't break them ÷
 below the house, the dog and the sow are pregnant
 dogs are living outside
 when the dog is pregnant, don't go outside
 when the dog is pregnant, let it come inside the house
 let it scratch in the red ashes by the fireplace (to give birth there , if
 dogs give birth outside the house the puppies are killed)
 the pig stays below the house
 when the pig is pregnant, don't come below the house
 when the pig is about to give birth, let it go outside
 when it has gone , we look for the piglets in the early morning
 let it go to a place with high grass
 it goes and makes a good place for giving birth
 when it comes back, it leads many piglets

 when it goes, there is only one set of footprints
 when it comes back, there are thousands of footprints
 when it goes only one tail wags
 coming back thousands of tail are wagging
 when it goes only one snout roots around
 coming back thousands of snouts are rooting (if the sow gives birth
 below the house, the whole litter is killed)
 when the dog is pregrant with ten puppies, don't let it give birth
 to puppies without tails
 when the sow is pregrant with ten piglets, don't give birth to tiny
 ones
 when the hen is rooting on ten chickens, don't give birth to chickens
 with wing sticking out
 when the sheep is pregrant, don't give birth to lambs with ears
 hanging down
 when the goat is pregrant with ten kids, don't give birth to kids
 with necks turned around
 when the buffalo is pregrant with ten calves (over ten years), don't
 give birth to calves with split horns
 when the horse is pregrant with ten foals, don't them be without
 manes
 the rice given to us by the spirit owner of rice and fields

don't let weeds come up in plenty
the animals given to us by -----
when we raise pigs, don't let the sow give birth to piglets with many
colours and white patterned foreheads (before Akha had only black pigs)
below the house there are many pigs
many are born
upslope the mud pool is good and muddy
many are born and are muddy

sheep give birth to many lambs, like water flowering upstream
jumping over stones, slowly flowing but later becoming a big
river
the jew's harp is no good (made of wood that hasn't dried properly
first), the flute is good
the sheep is tied to the ----- tree
the goat picks the ----- leaves to eat
looking at a girl's body, looking at her buttocks
rows of red beads hanging down from her belt, her belt of cloth
in two layers
the mother's belt is worn by her daughter
the daughter shouldn't let her mother lose her face
the daughter should talk well about her mother
looking at a boy's body
the son wears his father's clothes, many pieces
when the son wears his father's clothes
he shouldn't let his father lose his face
he should talk well about his father
looking at the child's head
many strawhats
when the child wears the clan's strawhat
don't let the clan lose their faces
talk well about the clan
looking at bodies , they are a mixture
children are born, good and bad
looking at bodies, some are blue (at birth)
children when born are blue or of other colours
women change during ten generations
don't let the white skirt be changed (a woman wears a white skirt at
certain ceremonies)

the man change during ten generations
don't change building houses by hand (taught) by father in
the middle of heaven
the rice steamers are changed ten times
don't change the pot (rice steamers are made of wood and break
easily, the pot is made of iron and can last a lifetime)
silver and gold are exchanged ten times
don't change your purse
buffalo are changed ten times
don't change the rope tying them
asking for money in the palm of your hand, keeping it on the back
of your hand ?
asking for money by the outer doorway , keeping it by the inner
doorway

grandmother, wife's brothers
 then, my mother
 in the middle, mother's brother
 last ones to be born
 my wife, my own brothers-in-law
 of three relationships through women, mother's brother is the
 biggest
 of bamboo shoots, the ----- bamboo is the tallest
 of relatives on the female side, the maternal uncle is the biggest
 the tallest tree is the ----- tree
 the biggest river is the ----- river
 the maternal uncle is like the tallest tree
 a tree with a big crown, don't squeeze small trees growing up at
 your side to death
 water flows downstream
 where water flows, don't diminish the distance between the stones
 when the water overflows, the stones can't be seen
 the water with created billows jumps over (stones)
 sister's children, many like fishes
 when others go into the waterhole, throw stones onto it
 when your sister's children go into the waterhole, don't throw stones
 at the bottom of the waterhole where small fishes enter, let them
 climb onto the bridge
 where big fishes enter, let the stones cave be big

oh maternal uncle, living upslope
 I've come to where the maternal uncle lives (the uncle of the dead)
 coming to where the ancestors live
 I've come to the ancestors above
 the wife by the ancestors has a good heart
 don't shake the grandparents' house
 it doesn't matter what happens upslope (e.g. a dog barks at you)
 don't get angry
 it doesn't matter what happens downslope
 don't be afraid of the grandmother living upslope
 upslope, a bridge made of silver
 silver bridge, don't shake
 downslope, a bridge made of gold
 golden bridge, don't move
 the ridge of the house, the thatching is no good, it rains through
 the fireplace is no good, it rains on it
 insert new shingles to cover it
 below the house the pigs come to root around
 the fireplace is no good, the pigs come rooting below
 don't blame the pigs
 insert good shingles again with your hands
 the fireplace is no good, chickens come scratching
 the fireplace is no good, when chickens come scratching
 don't blame the chickens
 brush it well again with a broom ÷
 if a fast tiger comes to where the buffaloes and horses are to drag
 them away
 don't let the tiger see where the buffalo is slaughtered
 when slaughtering a chicken, didn't let it see its liver

when somebody claim me for my parents' debts
 if my parents didn't owe you the money (my parents are dead now
 and I didn't know whether you tell the truth or not)
 if I am not in debt and you ask me for money
 I'll call on my ancestors (to hold you responsible for lying)
 when hunting , the owner of game
 if there are no traps set by your own grandparents
 if you take the game from traps not set by you
 I'll call on the spirit owner of game (to hold you responsible) ÷
 the four corners of the house, stuck by the wind
 the four sides of the field , (weeds) growing up high
 eating once (bad food), the body gets sick
 drinking once, the blood doesn't flow
 building a house, people will fill it soon
 working in the field, ten people will work their soon (children growing up)
 asking my elder brother for a loan, borrowing from my younger
 brother, I'll pay back soon
 I don't know where my maternal uncles live
 before not too long I'll go and visit them
 I don't know where the ----- bamboo grows
 coming close, I can see the peels blowing in the wind
 eating once (good food), I get healthy
 drinking a mouthful, my blood flows
 oh grandparents, living upslope
 coming to the grandparents' house, the stairs
 the grandmother tying things with her right hand
 termites in the soil, don't cast off your wings
 the ----- eagle, don't stretch out your wings to fly (bad omen if it
 comes to the village)

bee larvae, don't make a hole in your cocoon
 when others' children come (following their parents to the field),
 don't delay them
 when others' children are born, don't go and look
 if you abandon your own children
 don't care about others' children
 if you abandon your own rice
 don't think about others' field, where the rice gets yellow (even
 though you help them with harvesting, you won't get the rice)
 it doesn't look like the rice you have weeded yourself
 when the ----- people lead a daughter-in-law home, don't drink
 (their liquor)
 it is not the same as drinking when leading your own daughter-in-law
 when the ----- people lead a daughter-in-law don't eat the liver
 it is not the same as eating liver when leading your own daughter
 in-law home
 when the ----- people beat on drums, don't listen to the sound
 it is not the same as listening to the beating of your own drum
 when the ----- people beat on their gongs, don't move your hands
 it is not the same as moving your hands in rhythm when beating
 on your own gongs
 the people downstream have silver, don't let your soul wander to
 their silver

the people upstream have gold, don't think about their gold
the silver downstream is like the cock's crowing (it can't be kept)
it is a kind that disappears like a bird wagging its tail flying over
nine countries
the gold upstream is like the calling of a dove
it is a kind like the dropping (of a dove) on the Shan fields in the
nine countries
my own house where there is nothing , I live there as if there
were a lot

my own house where there is nothing, I let it be as if there were
a lot
when there is a breeze downstream, keep the children at home
when there is a breeze upstream, look at your children's faces
watching the soil, taking good care of what is planted
for the sake of the new (just planted) and the old (in paddy house) rice
when heavy rain is coming, carry your children back
for the sake of the red river overflowing
weeding at the edge of the field, walking around at the bottom of the
field
below the house, watching the good roosting basket with eggs
watching the house, walking around the corners (looking out for thieves)
staying at home, carrying the children on your back
if when guarding your house, you don't walk around the corners
nobody else will walk around (and guard for you)
if when staying at home you don't carry your children
nobody else will appear to carry them
oh grandmother in the house upslope, tying with your right hand
the house , and then there is guarding
reaching -----, who guards everything
after guarding then the great grandparents
coming out to where our ancestors live, to -----
----- takes care of children
----- looks after children
the mother upslope, who makes children, don't change your work
the mother in the middle who gives birth , don't stop giving birth
the midwife downslope, who takes care of the child after birth , don't
abandon lifting up the child
the midwife's hands like a brush (washes all dirt away after birth)
wiping away the child's feuces, don't vomit
cleaning with small fingers
when the child pees, don't be afraid

oh ancestors, ----- upslope
after giving birth, conceiving (all taken in backward order)
coming to where the ancestors live
coming to ----- (creator of children)
conceiving, like water flowing upstream, woman, don't abandon
conceiving
the man inseminating, don't break the line
woman, don't stop conceiving
man, don't abandon inseminating
hen below the house, don't stop laying eggs
oh ancestors, ----- upslope

after conceiving, inseminating
the pigs pick the chestnuts but don't get fat
coming back home (being fed) they get fat
drinking mother's milk, the child won't grow
eating rice it will grow
calling on the good child, he answers
one boy makes the edge of the boat, two boys hollow out the log for it
when (offering to the ancestors) at the upslope and downslope sides
of the field, we go in groups like egrets (at the river) (one person
alone is not allowed to make the offerings in the fields)
hip baskets woven by hands, rice kernels picked by nails
sickle curved like the elephant's trunk and tusk
it is not allowed to take somebody else's rice
I'll keep to my own rice
the sickle like a big buffalo horn
I can't take somebody else's rice
but take from my own fields

in the morning (going to the fields) there is dew
in daytime (carrying) the rice basket
if not working hard, the basket won't be full
working hard, ten baskets will be full
the woman carries her baby in front
on her back she carries a basket overfull with rice
the one who doesn't carry doesn't have a heavy load
the one who carries has heavy load
the ----- leaves become rice (the paddy house is lined with
these leaves)
the one who doesn't eat doesn't get satisfied
the one who eats get satisfied
the reeds (are filled with) liquor (at the ceremony for women)
the one who doesn't drink liquor doesn't get drunk
the one who drinks get drunk
the rice in the field grows
carrying the rice, common and sticky rice
people coming to life, women and men
animals coming to life, sheep and goats
coming on the road having torn the field spirit hut (after harvesting)
the road over low and high mountains (fields are often far away)
the road where the dog jumps over the streams
the road where the boar, five fists big, comes (the rope around its stomach
is measured)
tied by its leg, like a small neck (a pig can't be tied around its neck)
the road where the buffalo, ten fists big, comes
deep holes in the earth (where the buffalo has tread), roots are cut
across
where buffalo come, don't make fences
where silver and gold come, don't make small fences

at first, the gate where the rice comes out
don't fell the ----- tree so that it hinders (the rice to be carried)
in the middle, the ----- tree, where people come out
people should not tread on the leaves of the -----
at last, where animals come out

don't let the nose of the buffalo, looking like a big stone, be torn
 (the muscle through which a hole is bored for the ring)
 having passed the ----- tree, putting the rice on the winnowing tray
 having winnowed, giving the rooster to eat
 having winnowed, giving the pig to eat
 placing the rice in the mortar
 having pounded, giving the goats to eat
 going up (from below the house) to pour the rice
 pouring, giving the buffalo to eat
 giving the stallion to eat
 don't stop raising stallions
 don't abandon raising mares
 at the month of New Year the men close the door to the paddy house
 (after the New Year's celebrations it is ceremonially opened again)
 by a rich man's paddy house many people gather (for the meal at the
 opening of it)
 don't change the gathering place
 at the edge of the paddy house the elders gather
 don't let the gathering place empty
 the rich man's paddy house is not smooth, lumps of bark from the
 ----- plant is thrown in the make it smooth (even though the paddy
 house is good enough, this has to be done at the ceremony)
 the edge of the paddy house is not even, I'll make it even with a
 knife

the bottom of the paddy house is not even, I'll make it even with
 a mattock
 the opening of the paddy house is not even, I'll make it even
 with a wooden scraper
 the opening of the paddy house is not even, I'll make it even
 with a pig (which is sacrificed)
 pouring rice into the paddy house, let it increase at the bottom,
 be enough for a year, be always available for all generations
 the edge of the rice steamer, scooping up rice at its bottom, let
 the rice increase, be enough for a year, be away available for
 all generations
 cutting meat on the cutting board, at the end of the cutting board
 let the meat increase, be enough for a year, be always available
 for all generations
 I'm arriving to the house in heaven, where rice, people and animals
 are created

12. -----

I've come to where your male ancestors live
 to where your female ancestors live (to tell them about buying a
 buffalo to be given to them)
 you up there, don't abandon to keep lard
 keeping lard up there
 when the sun shine, don't let it melt
 the beeswax is soft and sticky
 when rain falls, don't let it rotten
 on, male ancestors
 coming close to the ancestors, arriving to talk with them (about the buffalo

coming close to the ancestors in ----- I let them know
coming close to the ancestors in ----- talking about having
money or not
ancestors, I don't know if they have money or not (if the relatives of
the dead have money enough to buy a buffalo
I thought about not informing you
ancestors, I don't know if they can get money or not
being close to the ancestors , if not letting them know
the ancestors know entirely themselves if they have money or not
(the words are in fact said to the deceased who of course knows if there
is money enough in the household or not)
I thought about not telling the ancestors in -----
they know all about whether they can get money or not
you are a kind who have sacrificed buffalo and wrapped corpses
we here won't abandon wrapping the dead
the ancestors have sacrificed buffalo and wrapped corpses since
generations
we can't give up wrapping the dead
our ancestors are a kind that have sacrificed buffalo and wrapped
their dead

I thought about giving up wrapping the corpse
others will hear about it and slander me, and I'll feel embarrassed
our ancestors are of a kind that have sacrificed buffalo and
wrapped their dead
I thought about abandoning wrapping the corpse
downslope, the ----- flowers are no good
as for you (the dead), ten banana stalks looking alike (your ten sons
all with one heart)
making them look like one stalk
your ten sons, many like the Chinese
must look like one (all helping each other at the funeral)
ten banana leaves like one hat
I thought they wouldn't look like one stalk
all the thing in the house will be taken by others (if the children spend
their time quarrelling with each other instead of looking after the house)
ten sons, many like the Chinese
I thought they didn't look like one
the horses in the pen will be away by others
a mother with a daughter, she will look for the wrapping (a daughter
of the dead mother)
a mother with sons
they will buy the buffalo to be sacrificed
the daughter thought she wouldn't provide the wrapping
others with ten eyes won't see it (most villagers won't notice)
but one or two people with scrutinizing eyes will see it (and she will
feel embarrassed)
and that is worse than ten eyes
the mother with sons, the sons thought they wouldn't buy the buffalo
others with ten mouths won't anything

one or two people with sharp mouths will say it all
worse than the ten mouths
elder brother downslope must lend money (for the buffalo etc.)

younger brother upslope must lend money
at the elder brother's house downslope money has been obtained
at the younger brother's house upslope money has been borrowed
afterward, in the evening borrowing money, next morning I'll
repay it
borrowing in the evening, repaying by next morning
I thought I wouldn't borrow money from my elder brothers downslope
but while looking downslope of the house, it can be seen that the
stairs we tread on are loose
looking above once, the roof beams have become bare (the thatch
has fallen off)
looking once into the basket, at the bottom of the basket not as much
as a handful of torn clothes
looking once into the paddy house, not even empty rice shells left
at the bottom of the paddy house (nothing to feed guests with)
looking once into the purse
at the bottom of the purse not a single coin
I'll call on the elders of your village (said by the priest)
call on nine village leaders, ten priests
call on the money collector
I the priest recites
calling on nine village leaders, ten priests in your village
calling on the money collector in the village
in a bowl from a scale, thin like the wings of a cockroach ÷
into a bag patterned like the wings of a woodpecker (the money is kept)
I tie it onto my waist at my back (said by the man who is going to buy
the buffalo)

I have to go out of the door to buy the buffalo
thought that I would not set out to buy the buffalo
but the village leader having gone (to the funeral would lose his facet
the priest having gone (to recite) has been thinking that he would
eat his fill (of the buffalo meat)
I the priest recites
don't let the village leader lose his face
don't let the priest not eat his fill
I don't know if I can only get a small buffalo, looking for a big one
don't know if I can only get a thin buffalo, looking for a fat one
looking for a long one, don't know if I can only get a short one
I the priest recites
setting out with an empty rope hanging in circles around my shoulder
I have to go to buy a buffalo
the buffalo buyer has gone out of his door
going wearing an empty rope hanging around his shoulder
coming back, I don't know if he manages to lead a female buffalo
by the end of the rope
going, I walk with a red as a walking stick
coming back, I don't know if I will have a switch cut from wood to
lead the buffalo on with
people gather together
gather together, looking like an evenly cut bamboo section (gathering
in the house of the dead)
walking on a path where many people have walked
I've passed my own country and come to another country

passed our river and come to another country
to the Shan market
downside bitter fruits, upside sour fruits ÷
I'll have a looking at the buffaloes
looking at the buffalo's face, listening to its voice

when going to look at the buffalo's face, listen to its voice
where do the buffaloes stay
the buffaloes stay on a steep place (they can walk anywhere)
where do the buffaloes lie down
they lie down on an even place
where are the buffaloes tied
the buffaloes are tied by the ----- tree
leaves of the ----- vine are picked for the buffalo
a buffalo eating salt
a buffalo eating tender young leaves of the ----- bush upstream
downslope the buffaloes are driven together, the buffalo raisers appear
three young men appear driving the buffaloes
the sellers and the buyers talk together
looking at the buffalo, I'll see if its four legs are straight
looking at the buffalo, looking once at its legs
are its legs straight, its hoofs good
its legs are not straight, its hoofs are not good
it is a buffalo with crooked legs, crooked hoofs
looking at the buffalo, looking at its buttocks
are its buttocks straight, its tail beautiful
it is a buffalo whose buttocks are not straight, whose tail is not
beautiful
it is a buffalo with dirt clinging to its split tail
looking at the buffalo, looking at its body
is its body straight, its skin beautiful
it is a buffalo whose body is not straight, whose skin is not beautiful
it is a buffalo with twisted hairs
looking at the buffalo, looking once at its head
is its head straight, its head beautiful

it is a buffalo whose head isn't straight, whose mouth isn't
beautiful
it is a buffalo with a cleft mouth, with a cleft nose
looking at the buffalo, looking at its ears
are its ears straight, its horns beautiful
it is a buffalo whose ears are not straight, whose horns are not
beautiful
looking at its horns once, it is a buffalo with twisted horns
looking at its ears once, it is a buffalo with torn ears
the middle of its head, its horns don't turn towards me (it doesn't look
straight out but turns its head)
the hairs on its back are not turned well towards me
hands reach when grabbing but won't reach food to eat (when the
food isn't good I'll put it back again)
reach walking with my feet, but my footprints won't reach (I won't
let my footprints remain, the buffaloes are no good here)
there are only a few buffaloes, I won't discuss about buying
let's go and discuss buying where there are many buffaloes

I won't drink from the bowl with liquor, we won't be friends (the seller
 and the buyer)
 let's go where we can drink well and make friends
 where there aren't many buffaloes, I won't talk about buying
 where the field buffalo stays, I have no rope
 where there are rich people with silver and gold, I am poor and
 distressed ÷
 our luck is great, children are born and parents are happy
 giving birth, when the water comes, cutting off banana leaves
 and spread them out on the market (to give birth on) ÷
 the maternal uncle and his sister's children are good
 on a market where you can buy everything

I the priest recites
 I'll go to buy a buffalo (at another place)
 I'll ask to have a look at the buffalo's face, listen to its voice
 where are the buffaloes
 the buffaloes stay on steep place
 where do the buffaloes lie down
 they lie down on a level place
 where are the buffaloes tied
 they are tied by the ----- tree
 leaves of the ----- vine are picked for the buffaloes
 a buffalo eating salt
 a buffalo eating the tender young leaves of the ----- bush upstream
 asking the buffalo breeder, we talk together
 looking at the buffalo, at its straight legs and four hoofs
 downslope three persons appear driving buffaloes
 oh you three friends driving buffaloes
 asking the buffalo breeder, we talk together
 looking at the buffalo, looking at its straight legs and four hoofs
 looking at the buffalo, looking once at its legs
 it is a buffalo with straight legs, with beautiful hoofs
 looking at the buffalo, looking once at its buttocks
 looking at its buttocks, it is a buffalo with a beautiful tail
 in the middle its tail is not split and dirty
 looking at the buffalo, looking once at its body
 its body is straight, its hairs beautiful
 looking at the buffalo, looking once at its head
 it is a buffalo with straight head, beautiful horns
 looking at the buffalo, looking once at its mouth

its mouth is straight, its nose is beautiful
 looking once at its ears, it is a buffalo with beautiful ears
 the hairs on its back are all turned towards me
 its horn at the middle of its head are turned towards me
 my feet reaching (the market) my footprints also reaching (let
 them remain here, I'll buy a buffalo)
 grabbing food with my hands, the food reaches me (the food is good,
 I'll eat it)
 if not drinking a bowl with liquor, we won't be friends
 drinking together, we will be friends
 where there are only a few buffaloes, I don't want to discuss buying
 where there are many buffaloes, I have finished discussing about

buying
giving five ----- as a price for the buffalo
giving five ----- as payment for the buffalo
I've got the female buffalo raised by -----
I've got the buffalo raised by-----
going ,I wore an empty rope in circles around my shoulder
coming back, I get to lead a buffalo at the end of the rope
going , I used a reed as a walking stick
coming back, I drive the buffalo with a switch a with a split top
I the priest recites
I won't loose my face towards the village leader
won't loose my face towards the priest reciting
oh dead mother , I'm not coming home with a short buffalo but with
a long one
oh dead mother . I didn't get only a small buffalo but a big one
oh dead mother, I didn't get a thin buffalo but a fat one
oh you group of people (who have gone with me to the market), many
like the water overflowing the waterhole
oh you group, many like the ----- fishes
many like the ----- fishes at the bottom of the waterhole

my body enters the market but I won't leave my eyes behind
my feet reaching the market but I won't leave my footprints behind
my eyes , I will return the same way as I came
uncle, nevues on the market, let go home
giving birth to children, water flowing, banana leaves
let's go home
to the ----- market, the ----- market
to the ----- market , the ----- market
to the ----- market, the ----- market
to the market with bitter fruits and sour fruits, let's go home
having passed others' countries , reaching our own
having passed others' ricers, reaching our own country
by the river, I don't know whether the buffalo is clean or not
washing it with water
coming to a fork in the road
by the fork in the road, not knowing if the buffalo is clean or not
below the path, I'll clean it with a wildcat's excrements
y the village, I don't know if the buffalo is clean or not
reaching the porch (of the house of the dead)
the buffalo must be tied here
must keep the buffalo tied here
I though I would tie the buffalo to the porch
but I can't tie to the porch
that is a place where elders go urinating
not tying it there
can't tie the buffalo to the porch
by the covered veranda, where the pigs root around (below)
I'll tie the buffalo there
bind the buffalo there

not binding the buffalo there
I can't tie the buffalo there
it is the lace where the elders spit

I'll have to tie the buffalo below the house
 bind it and let it stay below the house
 I though I would bind it below the house
 thinking to tie it and keep it below the house
 below the house is the pigs' sleeping place
 I can't tie it there
 can't bind the buffalo there
 at your house (house of dead), by the four central posts
 won't tie the buffalo to the four corner posts
 I'll bind the buffalo to the middle central post (that is the first post
 that is raised by house building and where the offerings to the earth
 are performed)
 I won't tie it to the four corner posts of the house
 but I'll bind it to the middle central post of your house
 your eldest daughter-in-law
 one rooster, three years' old , with nine peaks on its comb
 preparing a tray with offerings
 nine lumps of ----- reeds from upstream
 first, giving the good buffalo to eat ÷
 the animals which I have brought to the pen from outside
 will be looked upon as the hen I have raised myself
 a daughter-in-law from somebody else's house
 will be looked upon as one of my own family
 oh ancestors in-----, oh ancestors
 ancestors, one female buffalo
 don't let go to the rope which you are holding in your hands
 don't cast away the end of the rope, which you are holding with your
 fingers (hold on to the buffalo offered to you)

13. -----

I have come to your ancestors' abode in -----
 I the priest recites
 words of rain and sunshine, I clearly report it all (everything concerned
 with the dead is reported to her ancestors)
 tell all the word to you
 words many like rain , I report it to you
 I the priest who recites
 there are no stones in heaven
 on earth there are ten (= many) stones
 the ten stones that are here we won't give to you
 but will beat with a bamboo section on a flat stone, the sound
 multiplying (the priest beats the rhythm while reciting)
 there4 is ----- in heaven
 on earth there are ten ----- bamboos
 the ten ----- bamboos there are we won't give you
 but give you one sugar cane section (elaborate word for the bamboo
 section used)
 the handle , like a walking stick
 the top of the handle, like a butterfly's tongue (split in two)
 I beat so it is heard upstream and downstream
 I beat (the whole night) like the sun shine the whole day on heaven
 and the even earth
 from the priest's shoulder bag, this household's paddy house will

be full (the household will prosper as it has bought a buffalo for
the dead, luck will come from the recitations)
from holding the handle, cutting a gourd as laddle (for scooping up
the daily rice, i. e. let there be enough rice)
dead woman , beating for you , let your good luck return to us
let your luck turn towards us

beating close to your elder brother , beating in the village
beating close to your second brother
beating close to your youngest brother
beating close to your eldest daughter-in-law
at first there is nobody who isn't distressed
first being sorrowful. Later let us be happy , I'll beat for you
at first there is nothing but hunger
first we are hungry , later let us be satisfied , I'll beat for you
at first nothing but coldness
first we are cold , later let us be warm, I'll beat for you
at first our tears are overflowing , later let us smile, I'll beat for you
at first our mouths are pouting, later let our laughs echo like the
voice of heaven
if not feeding the pigs below the house they won't get fat
feeding the pigs below the house they will get fat, I'll beat for you
the paddy house we eat from, not taking rice out (daily) it still doesn't
multiply ?
the paddy house we eat from, taking rice out (daily) , let it multiply
not scooping up from the rice steamer, still there won't be more rice
scooping up from the rice steamer. Let there still be rice, I'll beat
for you
the laddle for scooping up liquor, don't use it for scooping up from
the good pigs' pool upslope
scoop only up liquor with it as before, I'll beat for you
the rack on which rice is steamed
don't use for steaming the bitter bulbs from the high mountain
steam only rice as before, I'll beat for you
let the splinters which we pick up downslope change into silver and
gold , I'll beat for you
downslope scooping up from the pigs' pool, let it change to liquor, I'll
beat for you

beating for you, let your luck turn back to us
let your luck return to us
in heaven there are no trees
on earth there are ten trees
I won't give you the ten trees there are
having died , lift the house on your coffin with your hands when you
reach your ancestors' land (a house-like structure is placed on the
coffin, made of bamboo with a piece of cloth as roof)
in heaven there is no cloth
on earth there are ten pieces of cloth
I won't give you the ten pieces of cloth there are
when you reach your ancestors' land lift up the good wood with the
white cloth like a hat (over it)
when you reach there lift (the bamboo pole with) the sun and the moon
(a bamboo pole with wooden pieces cut in the shape of the sun and the

moon and a cowrie for a star is stuck though the roof down to the
coffin during the days of ceremonies)
reaching there with striped cowries as stars looking as if they are
walking (bouncing up and down hanging on a thread)
dead woman, the edge of your coffin like a log to sit on
time for opening the coffin
the ----- makes up for gold (on the lid of the coffin there is a
small knob protruding , called -----)
you are reaching there with everything done for you
when somebody dies in the village, they are buried in the black earth
the time has come to bury you in the black earth
being in pain, dying, like starting a fire (the Akhas don't burn their
dead, but the burial appear like a burning, everything disappears)
the time has come for lightning beeswax tapers

people gathering (for the burial), like tadpoles in the stream
time for gathering in plenty , like waterbugs
the Akhas are buried in the earth, nice and warm, time has come
to finish talking
the Shans burn pain (and death) , they are distressed
the spade is sharp , the time has come for cutting stones to pieces
(when digging the grave)
when the wild figs ripen on the old field
the time has come for groups of many fast deers on the mountain
to gather (to eat the fruits)
on the old field the -----, with a bit of fuzz on its leaves, is
blossoming
the time has come for thousands of bulbuls to gather there
the time has come for the maternal uncle to come out in the village
(an uncle of the dead, the women in the village give him liquor to
drink on the porch of the dead's house on the second day of recitations)
time has come to draw water from the same source, laughing together
where there is smoke , the crested goshawk comes down
the time has come for the crow to come down where there is red blood
the time has come when everything has been said, when everything
has been done
the time has come to make accounts
the time has come to make up debts
a boar offered at the third morning of recitations
at first, a sow to the rice (a pig is offered after each night of
recitation)
let the planted rice fill nine paddy bins
then one pig for ancestors (or people generally ?)
let the nine plains be full with children
at last one pig for animals (domestic animals)
a pig given to make animals thrive

I give one female buffalo to you
one female buffalo as companion when you walk on the road to land
of spirits
don't let go of the rope in your hand
don't let go of the rope at the tip of your fingers
let the village see (the buffalo as your companion)
the soil dug with a mattock is even, gently (blows the wind)

in the evening let the ancestors ----- see (the buffalo)
 the land of the spirits seeing the even earth
 the wild banana buds growing in the soft soil by the good spring see it
 the stones in the dry soil by the big waterhole, the overgrown field see it
 women and men in the village see it
 the sticky rice and the common rice in the fields see it
 a female buffalo
 at your death, a companion on the road to the ancestors -----
 if the pillow where you are going to sleep is not even, a buffalo to
 make it even
 if the place where you are going to sit is not stable like a termite hill,
 a buffalo to make it stable
 I'll give you a female buffalo
 where your ancestors live, I the priest
 rain words and sun words, I've told them all clearly
 reciting them to the end
 like rain, I've told them old
 I'm at your ancestors' place, the -----

14. -----

those who raise horses make a fence pointing to heaven
 those people who have strenght carry their knives pointing towards heaven
 I'm arriving to your ----- ancestors downslope, I the priest reciting
 rain abandon to keep lard up there
 keeping lard up there
 when the sun shines, don't let the lard dry
 having (good luck) up there , glueing with soft beeswax
 when the rain falls on the high mountain, don't let it rotten
 downslope of the ----- ancestors' abode
 there are three ----- trees which don't grow
 there are three withered person who don't die
 there are three house posts that don't break
 three withered persons who don't die
 their knee caps appear like a drumstick for a gong, and they don't
 die (no flesh left on their legs, only bare bones)
 in their nostrils bats sleep over, they don't die
 cucumbers that don't die but are let to live
 ----- liana that don't die
 burning them over nine fire-places, they won't die
 pouring hot water over them nine times, they won't die
 the reason why they don't die is nothing but that
 they have a compassion for the nine layers of soil below
 it is not that they have a compassion for the nine layers of soil only
 they think of the dew and frost above
 downslope of the ----- ancestors' abode
 this year we fell for you (for your coffin)

by next year many small trees will grow up straight
 good trees will point towards heaven
 this year we fell zap-bamboo for you (for poles to carry coffin on)
 by next year young zap bamboo will grow up straight
 good zap bamboo will point towards heaven
 this year we fell the ----- tree for you (to make ropes for binding the

coffin to the carrying poles)
 by next year young ---- trees will grow will up straight
 next year good ---- trees will point towards heaven
 this year we fell a cotton tree for you (for lining the coffin)
 by next year young cotton trees will grow up straight
 next year the good cotton tree will point towards heaven
 this year we use up all the cloth for you (for wrapping the dead)
 by next year new cloth equally long (will be woven)
 next year good cloth will point towards heaven (piled up high)
 the new cloth won't be enough (because of many children)
 dead woman, let the inside of your house be full (of children)
 this year we fell the silk tree (a piece of red silk is placed on the corpse)
 by next year young silk trees will grow up straight
 the good silk trees will point towards heaven
 the new silk won't be enough
 dead woman, let your house be full (of children)
 this year we fell a ----- tree for you (kind of silk)
 by next year young ----- trees will grow up straight
 next year the good ----- trees will all point towards heaven
 the new ----- cloth won't be enough
 next year let the young children grow up straight towards heaven
 dead woman, let your house be full of children
 at first there is burning everywhere (when clearing the fields)
 at first there is fire and then growths come to life in plenty
 if the buffalo mother doesn't grass, the abandoned fields won't
 grow up again (the buffalo clears the undergrowth)

when the buffalo grass , the abandoned field grow up again
 at first, it is not that water overflowing doesn't recede
 when the water recedes, stones appear like stars
 upslope of the ----- ancestors' abode
 by the gate where the red earth is dug even
 there is an earthen cooking pot, red like a termite hill, moulded
 by the hands of the Shans
 this year we cook meat for death and pain
 next year we'll cook meat for the health of the living (i. e. after funeral)
 the rice steamer made by people with good hearts
 this year we steam rice for death and pain
 next year we'll steam rice for the health of the living
 the woman treading softly with her feet
 this year we pound rice for death and pain
 next year we'll pound rice for the health of the living
 the palms of the woman's hands are soft like the de-ne fishes
 the year we break firewood for death and pain
 next year we'll break firewood for the health of the living
 the finger nails are good and red
 this year we sew for death and pain (the shroud for the dead)
 next year we'll sew for the health of the living
 eating from bowls, our big teeth sharp like knives
 this year we eat for death and pain
 next year we'll eat for the health of the living
 our eyes are glossy and green
 this year we look at the face of death and pain
 next year we'll look at the faces of people of good health

our big beautiful ears with wax

this year we listen to the voice of death and pain
next year we'll listen to the voice of good health
upslope of the ----- ancestors I abode
the village leader downslope, the village leader upslope, the time
has come to arrive
the war leader downslope, the war leader upslope, the time has come
to gather
the blacksmith downslope, the blacksmith upslope, the time has come
to gather
the priest downslope, the priest upslope, the time has come to gather
in heaven there are no stones
on earth there are ten stones
won't give you the ten stones there are but the round, smooth stone
to beat the rhythm on
in heaven there are no pigs
on earth there are ten pigs
won't give you the ten pigs there are
but the bamboo section (to beat with while reciting)
its handle like a walking stick
the top of the handle like a butterfly's tongue
downstream will know, upstream will hear (the beating)
heaven and the even earth will listen, all days when the sun shines
I'll beat for you
from the priest shoulder bag nine paddy houses will be full (blessing
for the living as they have sacrificed a buffalo for the dead)
because of holding the handle rice will be harvested, I'll beat for you
I beat for your good luck to come back here
I beat for your good luck to stay behind
at first we are all in mourning
at first mourning, then happiness, I beat for you

let it later be as if there were no mourning at first
at first there is nothing but worries
at first worried, then piece of mind
let it later look as if there at first were no worries
at first there is nothing but coldness
at first coldness, then warmth
let it later look as if there at first was no coldness
a first tears overflowing then a bit of laughter
at first mouths pouting, then smattering laughter like an echo
of the voice of heaven, I beat for you
dead woman, I beat for your good luck to return to us
beat for your good luck to stay with us
beating many times, beating for rice, children, and animals to thrive
if the boar below the house is not raised, it won't get fat
the boar below the house is fed all days and gets fat, I beat for it
the paddy house we eat from, not taking rice out it still doesn't multiply
the paddy house we eat from, taking rice out daily, let it multiply I beat
not scooping up from the rice steamer, still there won't be more rice
scooping up from the rice steamer many times, I beat for the rice to
become more
the laddle for scooping up liquor

don't scoop up from the good pig's pool upslope with it
scoop only up liquor with it as before, I beat
the rack on which rice is steamed
don't steam bitter bulbs from the high mountain on it
steam only rice on it as before, I beat
scooping up from the pig's pool upslope, let it change into liquor, I beat
sweeping the house many times, not sweeping good luck away ÷
in black heaven there are no trees
on the black earth there are ten trees
the ten trees there are I won't give to you
having died, reaching spirit's land lift up the ----- with your hands

in black heaven there is no cloth
on black earth there are ten pieces of cloth
the ten pieces of cloth there are I won't give to you
the m mi ancestors, good wood with white cloth covering it as
a hat is arriving (the house structure on the coffin)
reaching with the sun and the moon, with striped cowries like stars
walking
the time has come when a thousand things have been done for you
the time has come when a hundred things have been finished
dead woman, your coffin will be loosened a bit (so your luck can come back)
lifting the lid a bit, the top knob like gold
like silver, the time has come
with a sharp spade cutting off stones (for the grave)
dying in the village, a hole in the deep earth
time has come for a hole in the deep earth
pain and death, the time has come for beeswax tapers
people gather like tadpoles in the river
people gather many like waterbugs
for the Akhas, time has come for burying in the earth, good and warm
the Shan, after pain (and death) the time comes for burning and they
are distressed
when the wild figs ripen on the abandoned field
the time has come for thousands of fast deers to gather on the nine
mountains
when the ----- trees blossom in the old field
the time has come for thousands of bulbuls to gather
where smoke appears, the goshawk flies down
where red blood appears, the time comes for the crow to fly down

the maternal uncle song is sung in the village
time has come to draw water from the same well
time has come for counting debts
time has come for accounting
I give a boar for the ----- offering
first, one pig offered for the rice
to fill nine paddy houses
then one pig offered for people
to fill nine plains with children
at last one pig offered for the animals
offered for the animals to thrive
giving one buffalo cow
don't let go of the rope in your hand leading the buffalo cow

don't let loose the tip of the rope at your fingers
the village sees (the buffalo)
the even earth dug with a mattock
the even earth
the even earth, spirits' land
the good water source, red banana buds
the big water hold with dry stones, the growing fields, they see (the buffalo)
the men and the women in the village see it
the sticky rice and the plain rice in the fields see it
one buffalo cow
a companion on the road to the ancestors m mi after death
if the pillow where you will sleep isn't even, the buffalo will make it even
if the place where you will sit isn't stable like a termite hill, the
buffalo will make it stable
upslope of your ----- abode

rain words and sun words, I've said them all
I give a buffalo cow
I the priest, the reciter
rain words and words, I've told them all
below the house, the ----- spirit, good like a Chinese, I have arrived

15. -----

a tray with small strips from the ----- bamboo
many small strips must be made
I thought about not making many strips
if there aren't new and old strips there won't enough (for weaving)
the priest has not finished reciting yet
having to recite many times
I thought I wouldn't have to recite many times
if there aren't new and old recitations it won't be enough
I'll think (clearly) like the water upstream, like the sun and the moon
clear like the water upstream, clear like the sun and the moon
let the elders and the village leader be clear thinking
the clear water in the big river flowing in bends
you are not a youngster without knowledge going to the dancing place
you are an adult with knowledge like a Chinese
you are not like 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
if you don't go close to the ----- people you won't know enough (
staying
at the same place as the Akha ancestors)
now you will know it all being close to them
the young ones have many words (telling good and bad in a mixture)
you should choose only the good parts
if there are excrements of dogs and pigs on the crest of the road (when
you go to the ancestors)
if the dog excrements are no good, tread on it with your feet
if the pig excrements are no good, break off fern to cover it
if the chicken dropping are no good, take ashes to cover it

on earth your heart was good like an orchid

in spirits' country don't let your heart think too much
 on earth your heart's thinking was clear like water
 in spirits' country don't have an angry heart
 on earth your heart was good
 in the underworld don't change into a dumb woman
 woman, if the things you take along are not good, make them good
 dead woman, if the food we make for you is not good, make it good
 (choose yourself what is good, we can't judge)
 if the household goods are not good, make them good
 if the bamboo sections are not even, cut them even (all the bamboo sections
 used for various purposes during a funeral)
 in the middle of heaven the sun and moon shine
 don't shine at the edge of heaven
 shine just at the good middle of heaven
 on the middle of earth walking with a stick
 don't walk with a stick at the edge of earth
 walk just at the good middle of earth
 roaming on earth, one small tiger
 don't roam at the edge of earth
 roam just at the good middle part of earth
 where the tiger first roamed upstream, let it watch there
 where (the sun and moon) first shone upstream, let them be bright there
 where you first walked with a stick upstream, let the walking be steady
 I the priest, the reciter
 before, when you were alive, I didn't call you by name
 now when you have died I must call you by name
 while alive I didn't call your name
 now when you have died I must call your name

oh, dead woman ÷. (name of the dead said here)
 I have not finished all there is to do for you
 first doing the ----- purification for you
 the ceremonies won't be finished yet
 then the ----- purification is made for you
 the ceremonies won't be finished yet
 then a pig has been killed for you at the coffin making
 the ceremonies won't be finished yet
 then liquor and a chicken was given to the coffin makers returning
 with the coffin
 the ceremonies won't be finished yet
 then the ----- was all done
 the ceremonies won't be finished yet
 the dead woman's lick is all turned back towards us
 your luck staying behind
 your good luck given to your children
 thinking of your children, returning your good luck to them
 a sow for the ----- ceremony
 all is well finished
 the ceremonies won't be finished yet
 outside the red soil is dug even (the place for the buffalo sacrifice
 the recitation by the buffalo post is finished
 iron scraps on a piece of cloth, like of old
 on her chest, a piece of cloth, like of old
 by her feet, a spindle for the woman to drag along

the ceremonies won't be finished yet
I'm calling on all former priest (to help at the sacrifice)
the ceremonies won't be finished yet

I'm calling all former priest together
the ceremonies won't be finished yet
then for your death the ----- hen is given
one hen for you to cover your hair
the good nails on your body, I'm finishing reciting
close by your female ancestor (dead I's mother)
close to that ancestor (here name of dead I's mother is inserted)
your second ancestor, close to your third ancestor (grandmother and
great grandmother)
a hen (given to all of you)
I'm finishing reciting
the ceremonies won't be finished yet
then dividing between good and bad death
sweet potatoes (I'll put on the tray
there is a difference between good and bad death
nine piece of sugar cane on the tray
there is a difference between good and bad death
white cowries
there is a difference between good and bad death
nine shoots from the ----- tree
at the birth of a child ten ceremonies are made
nine shoots from the ----- tree
all grown on earth
there is a difference between good and bad death
at ----- the bad deaths are taken out
the ancestor ----- let bad deaths stay (with good deaths)
when a good death comes, don't let a bad death come
when sweetness comes, don't let bitterness come

when satisfaction comes, don't let hunger come
when there is a good death in one village
bad death is established in another village (don't let it come here)
the owner of good death doesn't stay here on earth
but has ascended to heaven and the sun
the ceremonies won't finished yet
then the ----- is done
the ----- ceremony with one boar
giving you one rice grain from the paddy house ÷
the big lot of rice we won't give you ÷
only one person has died
the big lot of people on earth haven't died ÷
in the pen a lot of animals to be offered ÷
the big lot of the animals we won't offer to you but I'll make the
----- ceremony for you (and those animals you I'll get)
dead woman, let your good luck turn towards us
let your good luck remain with us
give your good luck to your children
you dead woman, give your good luck to your children, I make the
----- for you
a boar at the ceremony for you

the recitations are finished
the ceremonies won't be finished yet
then your soul has got into the coffin
at the head part of the coffin one rooster (is swung to and fro)
that one rooster is given to the priest (who takes it home alive and later
eats it)
let it swing towards to foot part of the coffin , crowing

for the foot part one hen
one hen to the priest
swinging it towards the head of the coffin, cackling, that is done
at the head part three cowries (in fact only one)
letting pass on to the foot part to purify (the coffin)
at the foot part three cowries
let it pass to the head part to purify it
the middle part of the coffin isn't clean; I'll clean it with a bowl of
water
the wood at the middle part doesn't fit, I'll clean between (the bottom
and the lid)
I'll clean the middle part of the coffin so the parts fit well together
the ceremonies won't be finished yet
then I'll order you to go into the coffin
the ceremonies won't be finished yet
then I'll instruct you to ascend (to your ancestors)
the ceremonies won't be finished yet
then the coffin will be kept (by the ancestors)
the ceremonies won't be finished yet
under the shadows on the porch
then cutting the bamboo sections
as for the (luck of) rice, the bamboo section is not even (have to make
it even to ensure the good luck of rice)
I'll cut it (as even as) for ----- who died and was in pain (name of
the first person who died)
as regards people, the section won't be cut across (to ensure the next
generation)
for ----- I cut off a section, for death and pain
as regards animals, I don't make the bowl with tea, ginger and
water for them
for ----- , for death and pain, I make the bowl
in the hot season a stone in the soil might burst

but I won't let the flat stone which I beat on for ----- burst
in the hot season the bamboo break
but I won't let the bamboo section for ----- for death and pain
break
in the hot season the zap bamboo bursts sounding like a crossbow shot
I won't let the bamboo section burst like a crossbow shot
a rope from the ----- tree, planted by the ancestors
the --- tree planted by the creator is very strong (the rope is used to bind
the bamboo section to the coffin outside of recitation time)
I'll wet the bamboo section with ginger, water, and tea, like ----- sha
did 9 if it is dry it breaks easily)
the ceremonies won't be finished yet
then the ceremony to ensure that the priest doesn't have to relieve himself

(which reciting)
a hen is given for the priest
one hen for the priest not to relieve himself
inside the house, one hen for the ceremony
the ----- ceremony, the hen is not for reciting outside (there is
a strict division between ceremonies performed inside a house and outside
this hen will stay at the star market
the ceremonies won't be finished yet
then there are the three nights of recitations
the ceremonies won't be finished yet
calling on the former priests
the ceremonies won't be finished yet
calling on all the former priests
the ceremonies won't be finished yet
then the pigs killed each morning after the recitations
the ceremonies won't be finished yet

then the priest rests in daytime between recitations
the good luck of rice , the priest rests for you
for the good luck of rice rests for you
the ceremonies won't be finished yet
then the sacrificial buffalo is fed
with a rooster three years' old with nine peaks at its comb
nine bunches of grass from upstream
your eldest daughter-in-law feeds (the buffalo)
first giving you, god animal, to eat ÷
binding you with a rope
an outside buffalo coming to the pen
let it be like a big chicken raised by ourselves below the house
an outside girl climbing up to our house (new wife)
climbing up as one of our household
let the buffalo be like a big chicken raised by us below the house
an outside girl coming up to our house
I let her be like our own good children
the ceremonies won't be finished yet
then the second night of recitation
the ceremonies won't be finished yet
then pouring ginger, tea, and water into the bamboo section
the ceremonies won't be finished yet
then buying the buffalo from a seller
the ceremonies won't be finished yet
then leading the buffalo to you
the ceremonies won't be finished yet
I'm calling on all deceased priest to come
the ceremonies won't be finished yet

then killing a pig for you (after second night of recitation)
the ceremonies won't be finished yet
first we want to prepare the grave (the grave is prepared before the
buffalo sacrifice)
the ceremonies won't be finished with that
the ceremonies won't be finished yet
then looking for a good place the grave
the ceremonies won't be finished with that

then breaking a pole for you (to tie the buffalo)
 the ceremonies won't be finished yet
 then digging the pole down for you
 the ceremonies won't be finished yet
 then the recitation by the pole (to chase away evilness by the pole so
 that the buffalo will die properly, i. e. without screaming)
 a three years' old rooster with none peaks at its comb (is offered)
 I the priest, the reciter
 reciting by the pole for you
 when there is a good death, don't let evil death come
 when sweetness come, don't let bitterness come
 when there is satisfaction, don't let hunger come
 good death is in our village
 let evil death be at another place
 the owner of good death doesn't live on earth but in heaven
 he has gone up to heaven
 the owner of bad death doesn't have his abode on the none bends of earth
 he has returned up to heaven
 at ----- the bad death is sorted away for you
 ----- ma has raked away bad death for you

the ceremonies won't be finished yet
 then the third night of recitations
 the ceremonies won't be finished yet
 then reciting for you for the last night
 the ceremonies won't be finished yet
 the buffalo has been bought from a seller
 the ceremonies won't be finished yet
 I the priest, the reciter
 I have called on all former priest for you
 the ceremonies won't be finished yet
 then purifying the coffin
 the ceremonies won't be finished yet
 I've called on all former priest
 the ceremonies won't be finished yet
 then the last pig is killed for you
 the ceremonies won't be finished yet
 I've ordered the buffalo to be led to you
 the ceremonies won't be finished yet
 then instructing to kill the buffalo with hands
 then ordering to lead the buffalo to you
 to your ----- ancestors
 reaching gy -----, then gy djm downslope
 at gy djm binding with the right hand
 reaching gy djm binding with the left hand
 after gy djm, the watcher
 coming up to where -----, the watcher, lives
 coming toj where your maternal uncle live
 coming to your maternal uncle and nevues live
 after maternal relatives, then the ----- upslope

reaching your nja ----- ancestors upslope
 after -----, then ----- upslope
 coming to nja djm, binding with the right hand

coming to nja djm, binding with the left hand
 after djm, then the watcher
 coming to where ----- , the watcher. Lives
 after the watcher, the child maker
 where the child lives
 coming up to where the conceiver lives
 conceiving, and then ejaculation
 calling on good children, they answer ǀǀǀ
 coming to ----- , creator of the three kinds (rice , people, animals)

16. -----

Iǀve reached the house of -----, creator of the three kinds
 (to ask for strength to kill the buffalo)
 going out of my door I have to think about everything (to perform the
 ceremonies correctly)
 at his motherǀs door , the child covers his body
 the sun, moon (and the stars) three of them, must shine
 the priest must recite three sections (in fact many more)
 I though that the sun, moon and stars, the three of them, didnǀt shine
 the six-stars shining but not bright (like sun and moon)
 if the priest doesnǀt recite three sections
 there wonǀt be many people at the bottom of heaven
 the sun and the moon (and stars) , the three shine
 the priest recites three sections
 above rain is walking with a stick (following the traditions of our ancestors
 following in the foot steps of heaven, our teeth wonǀt fall off
 following in the foot steps of earth, our nails wonǀt fall off
 above walking with a stick is to be in a pair (ceremonies are not made
 by one person only) ? ÷
 going downstream once, seeing somebody riding on a horse ?
 going upstream once , seeing a white horse ?
 above in pairs, them strength ?
 it is not that I donǀt have strength (but I need more)
 there is nothing that isnǀt done (all ceremonies are finished)
 the dragon in the river, beating on water for its strength (to wake
 it up and ask for its strength) ?
 the crane in the river, beating for its strength
 the dragon doesnǀt have any pattern on its stomach
 it looks like a stick with red blood on
 no spurs its back
 but 12 stripes in a parallel pattern, my strength (Iǀll use the dragonǀs
 strength)

the yellow- patterned hill python, the dragon that shakes the earth,
 their strength will be mine
 the leopard and the tiger at the edge of earth, crossing over in
 long jumps, let their strengths be mine
 the hawk above zooming over the big earth, let its strength be mine
 the strength of the fire is great, fiercely burning
 the flames are forceful (fast like a) jumping deer, my strength
 the voice of thunder is great, a flying voice (reaching everywhere), my
 strength
 the force of the wind upstream is strong, a flying force, my strength

there is nothing that I have not finished (all ceremonies are done)
 the female sun walking with long legs, my strength
 the moon, curved and round, ----- , my strength (name of
 the female moon)
 reaching to the sun gate (where the sun goes up)
 -----, my strength (name of a man with great
 strength living by the sun gate)
 reaching the gate where the moon goes down
 the moon going down, the sun shining , my strength
 she wears a set of iron clothes (the woman by the sun gate)
 on her head a hat of iron wire
 on top of her head bamboo shaving , my strength
 there is nothing that I have not finished
 nothing that has not been done
 beating on the water where the dragon is
 beating on the water where the crane is
 downslope, a Shan diviner
 there is nothing that I have not finished
 nothing that has not been done

the Shan diviner downstream , my strength
 upslope the ----- with tongue and teeth like beating on metal , my
 strength (when they talk it sounds like beating on metal)
 there is nothing that I have not finished
 nothing that has not been done
 beating on the water where the dragon is
 beating on the water where the crane is
 the strength of the village leader
 the strength of the priest reciting for spirits
 above strength, one's own household (with ancestors)
 going to my own house
 the priest's own genealogy
 my ancestors
 because of former generations I have come to tie
 going to my own clan ÷
 if the village leader is not called upon, there won't be verdicts
 calling on the village leader there will be verdicts
 if the war leader is not called upon, there won't be many wars
 calling on the war leader, there will be many wars
 if the blacksmith is not called upon, there won't be any forging
 calling on the blacksmith, there will be a lot of forging
 if the priest is not called upon, there won't be any spirit incantations
 calling on the priest , there will be many spirit incantations.

17. -----

if the priest is not called upon, there would be recitations for the
 spirits
 the priest has been called upon to recite for the spirits
 calling on deceased priest to come down
 from the ----- clan priest:

----- , ----- , ----- , ----- , ----- ,
 ----- , ----- , ----- , ----- , ----- ,
 ----- , ----- , ----- , ----- , ----- ,

-----, -----, -----, -----, -----,
 -----, -----, -----, -----, -----,
 -----, -----, -----, -----, -----,
 -----, -----, -----, -----, -----,
 -----, -----, -----, -----, -----,
 -----, -----, -----, -----, -----,
 come here (the names of each clan, which has produced a priest,
 is recited, from the first of the clan down to the one who has become
 a priest, in this case ----- of the ----- clan)
 stabbing the buffalo, don't stab at its head
 stabbing the buffalo, don't stab at its buttocks
 stabbing the buffalo, stab into side between two ribs with a spear
 from the ----- clan a priest :
 -----, -----, -----, -----, ----- (a priest descending
 from one of the sons of -----)
 -----, -----, -----, -----, -----,
 -----, ----- (a priest, descendent of another son of -----)
 (from the) ----- (clan a priest):
 -----, -----, -----, -----, -----,
 -----, -----, -----, -----, ----- (a priest)

 (from the ----- clan :
 -----, -----, -----, -----, -----,
 -----, ----- (a priest)
 (from the ----- clan :
 -----, -----, -----, -----, -----, ----- (priest)
 -----, -----, -----, -----, -----, -----,
 -----, -----, -----, -----, -----, ----- (priest, descendent of second
 son of -----)
 (from the ----- clan :
 -----, -----, -----, -----, -----, -----,
 -----, ----- (a priest)
 (from the) ----- clan :
 -----, -----, -----, -----, -----, -----, ----- (a priest)
 (from the) ----- clan :
 -----, -----, -----, -----, -----, -----, ----- (a priest)
 not hearing them, but they are close to me
 not seeing them, but they stand close to me
 stabbing the buffalo, don't stab at its head
 stabbing the buffalo, don't stab at its buttocks
 stabbing the buffalo, stab into its side between two ribs with a spear
 (from the) ----- clan :
 -----, -----, -----, -----, -----, -----,
 -----, -----, -----, -----, -----, -----,
 -----, ----- (a priest), the son of dy ----- (son of -----)
 ----- (a priest)
 (from the) ----- clan :
 -----, -----, -----, -----, -----, -----, ----- and
 ----- (both of them were priests)

 (from the) ----- clan :
 -----, -----, -----, -----, -----, -----,
 ----- (a priest)

(from the)----- clan :

-----,-----,-----,-----,-----,-----, (a priest)

stabbing the buffalo, don't stab at its head

stabbing the buffalo, don't stab at its buttocks

stabbing the buffalo, stab into its side between two ribs with a spear

(from the)----- clan :

-----,-----,-----,-----,-----,-----,-----

-----,-----,-----,-----,-----,-----,-----

-----,-----,-----,-----,-----,-----, (a priest)

stabbing the buffalo, don't stab at its head

stabbing the buffalo, don't stab at its buttocks

stabbing the buffalo, stab its side between two ribs with a spear

(from the) ----- clan priest have come down :

-----,-----,-----,-----,-----,-----,-----

-----,-----,-----,-----,-----,-----, tshy - la (a priest)

I call on you to come

stabbing the buffalo, don't stab at its head

stabbing the buffalo, don't stab at its buttocks

stabbing the buffalo, stab into its side between two ribs with a spear

-----,-----) a priest), tshy -----Is son ----- (a priest)

sjho-djols son djo-dja (a priest)

stabbing the buffalo, don't stab at its head

stabbing the buffalo, don't stab at its buttocks

stabbing the buffalo, stab its side between two ribs with a spear

----- (son of hy - ---), -----, -----, ----- (a priest)

stabbing the buffalo, don't stab at its head

stabbing the buffalo, don't stab at its buttocks

stabbing the buffalo, stab at its side between two ribs with a spear

-----, -----, -----, ----- (a priest)

stabbing the buffalo, don't stab at its head

stabbing the buffalo, don't stab at its buttocks

stabbing the buffalo, stab between two ribs at its side with a spear

-----, -----, -----, ----- (a priest)

stabbing the buffalo, don't stab at its head

stabbing the buffalo, don't stab at its buttocks

stabbing the buffalo, stab at its side between two ribs with a spear

(from the)----- clan :

-----, -----, -----, -----, -----, ----- (a priest)

stabbing the buffalo, don't stab at its head

stabbing the buffalo, don't stab at its buttocks

stabbing the buffalo, stab at its side between two ribs with a spear

(from the)----- clan :

-----, -----, -----, -----, -----, -----, -----

-----, -----, -----, -----, -----, ----- (a priest)

stabbing the buffalo, don't stab at its head

stabbing the buffalo, don't stab at its buttocks

stabbing the buffalo, stab at its side between two ribs with a spear

(from the)----- clan :

-----, -----, -----, -----, -----, ----- (a priest who

died 22 years ago at the of 65, born in Burma but moved to Thailand)

stabbing the buffalo, don't stab at its head

stabbing the buffalo, don't stab at its buttocks

stabbing the buffalo, stab at its side between two ribs with a spear ÷

having recited for the buffalo, I'll look at its liver ÷ ?
the meat of the buffalo is good, its liver is good
when the buffalo's body is big, its liver is big (after this recitation
the buffalo is stabbed)

18. -----

the ceremonies won't be finished yet
then I'll recite for the dead animals
you dead woman, you got old
death and pain have come
you died and were in pain, your breath has stopped
your breath stopped and the priest were called upon
the priest came, the reciter hasn't finished yet
now reciting for the last time
the ten spirit incantations are finished
after ----- came to life, the sparrow was there
sparrows, placing arrows (on the crossbow)
shooting, taking out big arrows
hitting it right in the middle of its back
it falls down on a level place
it dies lying on its stomach
the owner (of the bird) doesn't know where it is (didn't see where it
fell down)
the priest doesn't know where it is ÷
after ----- came to life, the dove was there
placing an arrow for the dove
shooting with a big arrow
hitting it right in the middle of its back
it falls down on a level place
dies lying on its stomach
the shooter doesn't know where it falls
the priest doesn't know where it is ÷

after ----- came to life, the rooster was there
the rooster under the water (sprinkling it with water when sacrificing it)
sprinkling it with water three times (legs, feathers, head) ÷
the rooster has no gills on its back (can't live in water) ÷
if it walks on water there will water above its feet ÷
what is above its claws
above its claws there are feet
above its feet, the lower leg
above the lower leg, the things
above the things, its bottom
above its bottom, its body
above its body, its head
above its head, its comb ÷
after ----- came to life, a pig and a male dog were there
the pig and the male dog under water
sprinkling them with water three times ÷
they have no gills on their back ÷
what is above their nails
above the nails the feet

above the feet the lower legs
 above the lower legs the things
 above the things the buttocks
 above the buttocks the body ÷
 after ----- the goat and the sheep came to life
 the goat and the sheep under water
 sprinkling them with water three times
 they have no gills on their back ÷

what is above their hoofs
 above the hoofs the feet
 above the feet the lower legs
 above the lower legs the things
 above the things the buttocks
 above the buttocks the body
 above the body the head
 above the head the horns ÷
 after ----- the buffalo came to life
 the stallion came to life
 the stallion and the buffalo under water
 sprinkling them with water three times ÷
 they don't have gills on their back ÷
 what is above the hoofs
 above the hoofs the feet
 above the feet the lower legs
 above the lower legs the things
 above the things the buttocks
 above the buttocks the body
 above the body the head
 above (buffalo's) head, ears and horns ÷
 the black drongo (screaming) ----- chases fish and crabs in the river
 what is on top of water
 above water is a stone,
 what is on top of the stone
 on top of the stone there is sand
 what is on top of the sand
 on top of the sand is a road
 on top of the road is the crest of the road

on the crest of the road is a village
 above the village there is smoke
 above the smoke there are clouds
 above the clouds, sunshine
 above the sunshine, the sun
 above the sun, the moon
 above moon, heaven
 the ----- dies where there are many stones
 the birds die in traps where there are many stones
 in the middle of heaven, it is all finished
 the top of my rainhat is dying
 won't let the bottom of the rainhat die
 the top of the spea is dying
 won't let the handle part die
 the top of the priest's knife is dying

won't let the handle die
the upper part of the priest's jacket is dying
won't let the lower part die
the upper part of the priest's trousers is dying
won't let the lower part die
I have finished wearing my trousers
the village leader has finished
I the priest has finished

19. -----

you dead woman, you have got have got old, died, been in pain your
breath has stopped
the priest has come as your breathing has ended
the priest has come
I have not yet taken care of a resting place for you
if it were not for taking care of you I wouldn't recite
for the sake of caring I recite many times
when the house spirit is no good, people die, get pain, fall
when somebody dies, don't blame the spirits
when a tree falls over, don't blame the wind
going rotten like fruits, falling (= dying) like rain
winnowing the good rice, the bad grains will be raked away
good people are inside their houses
good animals are tied with a long rope, I'll take care of you
the buffalo's blood spurts out, its eyes get green (= lifeless)
on the buffalo's mouth, rice pounded white
nine pieces of the black fern stem (and the leaves are placed in front
the buffalo's mouth just after it has been killed)
on the fern three cowries
the reciter takes care of you
with my mouth and nose I take care, reciting for the last time
after the house spirit, the owner of the fields
if the owner of the fields is no good
people die, get pain, and fall
when somebody dies, don't blame the spirits
when a tree falls over, don't blame the wind
going rotten like fruits, falling like rain
winnowing the good rice, the bad grains will be raked away

good people are inside their houses
good animals are taken care of with a long rope
the buffalo's blood spurts out, its eyes are green
on the buffalo's mouth, rice pounded white
nine pieces of the black fern stem
on the fern three cowries
the reciter takes care of you
with my mouth and nose I take care, reciting for the last time
after the owner of the fields, the water source
if the owner of the water source is no good
people will die, get pain, and fall
when somebody dies, don't blame the spirits
when a tree falls over, don't blame the wind
going rotten like fruits, falling like rain

winnowing the good rice, the bad grains will be raked away
good people are inside their houses
good animals are taken care of with a long rope
the buffalo's blood spurts out, its eyes are green
on the buffalo's mouth, rice pounded white
nine pieces of black fern stem
on the fern three cowries
the reciter takes care of you
with my mouth and nose I take care, reciting for the last time
reaching the water source
if the owner of the village gate is no good
people will die, get pain, and fall
when somebody dies, don't blame the spirits
when a tree falls over, don't blame the wind

going rotten like fruits, falling like rain
winnowing to good rice, the bad grains will be raked away
good people are inside their houses
good animals are taken care of with a long rope
the buffalo's blood spurts out, its eyes are green
on the buffalo's mouth, rice pounded white
nine pieces of black fern stem
on the fern three cowries
the reciter takes care of you
with my mouth and nose I take care, reciting for the last time
beyond the village gate
if the owner of the fork in the road is no good
people will die, get pain, and fall
when somebody dies, don't blame the spirits
when a tree falls over, don't blame the wind
going rotten like fruits, falling like rain
winnowing the good rice, the bad grains will be raked away
good people are inside their houses
good animals are taken care of with a long rope
the buffalo's blood spurts out, its eyes are green
on the buffalo's mouth, rice pounded white
nine pieces of black fern stem
on the fern three cowries
the reciter takes care of you
with my mouth and nose I take care, reciting for the last time
beyond the fork in the road, a fork in the river
if the owner of the fork in the river is no good
people will die, get pain, and fall

when somebody dies, don't blame the spirits
when a tree falls over, don't blame the wind
going rotten like fruits, falling like rain
winnowing the good rice, the bad grains will be raked away
good people are inside their houses
good animals are taken care of with a long rope
the buffalo's blood spurts out, its eyes are green
on the buffalo's mouth, rice pounded white
nine pieces of black fern stems
on the fern there cowries

the reciter takes care of you
 with my mouth and nose I take care , reciting for the last time
 beyond the fork in the river
 coming to -----, three forks in the road
 reaching -----, three bends in the road
 if the owner of the ----- is no good
 people will die, get pain and fall
 when somebody dies, don't blame the spirits
 when a tree falls over, don't blame the wind
 going rotten like fruits, falling like rain
 winnowing the good rice, the bad grains will be taken away
 good people are inside their houses
 good animals are taken care of with a long rope
 the buffalo's blood spurts out, its eyes are green
 nine pieces of black fern stem
 on the fern three cowries
 the reciter takes care of you
 with my mouth and nose I take care , reciting for the last time
 reaching below the house(of the dead), where ----- stays (the spirits
 owner of the house)

20. -----

coming to below the house where ----- is
 if there is no death, evil wouldn't be disposed of
 because of death, I dispose of the evil of death
 if there is no pain, evil wouldn't be disposed of
 because of pain, I dispose of the evil of pain
 walking all around the ----- river at cleared off places and
 steep places
 don't go to country around ----- (now when you have died don't stay
 around here but go to the ancestors)
 the ruler doesn't leave his door but money comes to him
 the big water doesn't go out of its door but three streams flow into it
 the river we ourselves draw water from, the water source we drink
 from ourselves
 below the house the dog shit, stable like feathers on a wing (these
 feathers can't easily be pulled off)
 upslope the pig's excrements, like woven chairs (will always be there)
 passing ----- walking around the Maesalong river, clear off places
 and steep places
 don't go to the good Maesalong country
 the ruler doesn't leave his door but money comes to him
 the big water doesn't go out of its door but three streams flow into it
 the river we ourselves draw water from, the water source we drink
 downslope dog's excrements, stable like feathers on a wing
 upslope pig's excrements, like woven chairs
 passing beyond Maesalong, walking all around the Maekham river,
 cleared off places and steep places
 don't go to the Maekham country (keep on going to the ancestors)
 the ruler doesn't leave his door but money comes to him

the big water doesn't go out of its door but three streams flow into it
 the river we draw water from, the water source we drink from

downslope the dogs' excrements, stable like feathers on a wing
 upslope the pigs' excrements, like woven chairs
 passing beyond the Maekham, walking around the ----- river, cleared
 off places and steep places
 don't go to the good ----- country
 the ruler doesn't leave his door but money comes to him
 the big water doesn't go out of its door but three streams flow into it
 the river we draw water from, the water source we drink from
 the evil of dogs' excrements downslope, stable like the feathers on a
 wing
 the evil of pigs' excrements upslope, like woven chairs (it is nothing be
 excrements, don't stay but go on !)
 passing beyond ----- , walking around the Maesai river, cleared off
 places and steep places
 don't go to the good Maesai country
 the ruler doesn't go out of his door but money comes to him
 the big water doesn't go out of its door but three streams flow into it
 the river we draw water from, the water source we drink from
 the evil of dogs' excrements downslope, stable like the feathers on a
 the evil of pigs' excrements upslope, like woven chairs
 passing beyond Maesai, to the ----- and ----- rivers
 don't go to the good ----- country
 the ruler doesn't go out of his door but money comes to him
 the big water doesn't go out of its door but three streams flow into it
 the river we draw water from, the water source we drink from
 downslope dogs' excrements, stable like the feathers on a wing
 the evil of pigs' excrements upslope, like woven chairs

passing beyond the ----- river, walking around the Kengtung river,
 cleared off places and steep places
 don't go to the good Kengtung country
 the ruler doesn't go out of his door but money comes to him
 the big water doesn't go out of its door but three streams flow into it
 the river we draw water from, the water source we drink from
 downslope dogs' excrements stable like feathers on a wing
 the evil of pigs' excrements upslope, like woven chairs
 passing beyond the Kengtun river
 the rivers -----,
 don't go to the good ----- country
 the ruler doesn't go out of his door but money comes to him
 the big water doesn't go out of its door but three streams flow into it
 the river we draw water from, the water source we drink from
 downslope dogs' excrements, stable like feathers on a wing
 the evil of pigs' excrements upslope, like woven chairs
 coming to where ----- lives

21. -----

you have come out to where ----- lives below your house (chasing
 the dead out of the house, she won't be allowed in again)
 you have come where the sun and the moon shine.
 They don't shine where we are
 where you dead woman are, they shine on heaven (it is no good here, so
 don't come back)

it is bright now but it goes towards evening (hurry on and go before
darkness comes)
where we are it is not dark
where you dead woman are heaven is darkening
where we sleep (it is good like) the yellow - patterned ----- fish
where you sleep there are bedbugs and dog flees (no good sleeping place
for you here any longer)
where we stay there are ten big valuable mares
where you stay ashes below the house used by children for rice when
playing, of no value
dead woman, do you stay at the top ridge in the house
come down to the raft in the middle
do you stay at the middle roof beam
come down to the rack over the fireplace
are you on the fire rack
come down to the fireplace with ashes in nine heaps like termite hills
are you by the fireplace with nine heaps of ashes like termite hills
come to the middle of the house
it is not enough to lie down, stand up
it is not enough to raise up, stand on your feet
when you are hungry, eat
there is cold rice, two or three mouthfulls (we won't stream new rice for
if you haven't got enough
even though you haven't got enough, you will have to swallow your own
saliva (to make do for food)

two or three laddles of cold water
if you haven't got enough
even though you haven't drunk enough, you will have to swallow your
own saliva
walking, you have to lift your feet
flying, you have to open your wings
you thought that you wouldn't have to lift your feet and walk
I the reciter
if you don't go I'll chase you like leading a dog
you thought that you wouldn't have to open your wings to fly
if you don't go I'll switch you like when riding a horse
even though you don't want to leave, the time has come to separate
from your clan and your children
the time has come to separate from your clan and your children
the morning has come to leave
the day has come for separating
the time has come for you and your family to separate from each other
the time has come for you and your grandchildren to separate
(your grandchildren good like) the Chinese (i. e. grandsons)
the time has come for you to separate from your granddaughters, good
like Chinese
from your eldest son
time to separate from your elder siblings living downslope
time to separate from your younger siblings living upslope
from your neighbours
time to separate from your neighbours, to whom the same water flows
(living so close that when it rains the same stream flow by)
the neighbouring fields

time to come to separate, weeding at the lower part of your own field,
bundling the weeds and discarding them so they fall on your neighbours
fields)

a morning for separate
the time has come to leave
dead woman, are you inside the house
get out the door
thinking that we aren't separated, but we are separated a little bit
separated by the door
it is not that we are separated by a door (only)
it is a separated between spirits and humans, humans and spirits
a separated (like) between heaven and sun, sun and moon
are you by the doorway
go down the stairs
thinking that we are not separated, but we are separated a little bit
separated by the stairs, by the steps of the stairs
we are not separated by the stairs, not by the steps of the stairs
it is a separated between spirits and humans, humans and spirits
heaven and sun, sun and moon
are you on the steps of the stairs
go down to the woodpile below the house
are you on the other side of the woodpile below the house
thinking that we are not separated, but we are separated a little bit
separated by a woodpile
if we were separated by (what is) below the house
if we were separated by a woodpile (only)
your family in your house
your grandsons (good like the) Chinese
we would like to throw away the woodpile with our hands (to see you again)
it is not that we are separated by a woodpile below the house
it is a separated between spirits and humans, humans and spirits

a separated between heaven and sun, sun and moon
are you by the woodpile the house
come out to the open place in front of the house
we won't give rice to the owner of the soil
I give you a buffalo and a shroud
I'm not talking to the animals behind the fence
I talk to you who has been given a buffalo and a shroud
thinking that we are not separated, but we are separated a little bit
separated by the open place
it is not that we are separated by the open place
it is a separated between spirits and humans, humans and spirits
heaven and sun, sun and moon
dead woman, are you by the open place
come to the village gate
thinking that we are not separated, but we are separated a little bit
separated by the village gate
it is not that we are separated by the village gate
it is a separated between spirits and humans, humans and spirits
between heaven and sun, sun and moon
are you by the village gate
come to where the pigs are grazing, the red soil like being plowed

thinking that we are not separated, but we are separated a little bit
separated by the pigs' grazing place
it is not that we are separated by the pigs' grazing place, not
separated by the good holes
it is a separation between spirits and humans, humans and spirits
between heaven and sun, sun and moon
are you by the pigs' grazing place, by the red soil dug like being
plowed

separated by ten mountains
come to the high mountain with big trees
come to the country where ten river flow
we are not separated by big trees on ten mountain
if we were separated by big trees on ten mountain
your family would fell the trees with axes
if it were ten rivers flowing in another country
in the rainy season with rivers overflowing, digging out steps in
the river bank to climb on
we would meet you riding on the Shan boat and rafts like on a horse
it is not a separated by ten river flowing in another country
it is a separated between spirits and, humans, humans and spirits
between heaven and sun, sun and moon
come to you grave by the far - stretching mountains
when twelve boys mark the new fields, the jungle flows fly away
screaming
when thirty boys mark the good fields, the black monkeys with long
arms move on screaming
your small, shiny eyes will turn green
will have to shine like fireflies, star in the underworlds
your big teeth like a sharp knife
will have to bite on stones and clay in the underworld
your hair like the branches of the ---- tree
in the underworld termites will eat it
downslope a river flows
the river, which didn't look like it would overflow, is overflowing, the
water, which didn't look like it would turn red, is getting red (from the
red soil in the rainy season)
a river which can't be crossed

the otter swimming at the bottom of the water hole will accompany you
crossing the deep water hole coming to the sand (edge of river)
at the bottom of the water hole there seem to be an otter and a snail
if you can't climb the tree
the monkey that climbs on to the high mountain will help you climb the
tree
passing the high mountain, you'll come to a level piece of land
you look like a black monkey with long arms jumping (between trees)
when the sun shines fiercely you must be careful about your body
when it rain hard one's clothes mould
it is not that you (have to) use your hand as a fan
I give you a paper fan
if your clothes mould because of heavy rain
not wearing a hat made of metal and iron
I give you a torn strawhat made from --- leaves

reaching the crest of the road on spirits' land
walking to spirits; land with stones stable in the soil
I give you red shoes to wear
in the evening reaching ----- with three crossroads
reaching ----- with three bends in the road
I have not passed beyond ----- (people still alive can't go further)
I have not reached beyond -----
staying below ----- will tell you (where to go but won't follow you)
staying below ----- I'll recite for you
at ----- there will be a selection between good and bad animals (the
watch there will look at all the animals offered for you)
if the animals are no good, don't let them pass beyond ----- (the dead
will be allowed to go on anyway but will then arrive to the ancestors empty
handed)

if the animals are good, don't let them stay below -----
by ----- there will be a selection between good and bad rice
if the rice is bad don't let it pass beyond -----
if the rice is clean don't let it stay below -----
at ----- you will be judged as to whether you are good or bad
if you are bad (i.e. not purified , or have died a bad death)
you won't be let to pass beyond -----
if you are you won't be let to stay below -----
at ----- I will be checked whether your clothes are good or bad
if your clothes are bad, the won't be to pass beyond -----
-----,
if your clothes are good, they won't be let to stay below -----
at ----- there is an old, buffalo bull (prepared) to gore
when you come it won't attack, when I come it will attack (I'm not dead
yet so it will stop me)
at ----- an old hunting dog barks when somebody arrives
when you come it won't bark, when I come it will bark
coming to where the caterpillar is, the -----
when you come it won't be there , when I come it will be there (and hurt
my feet)
a snake striking with its mouth like a pointed stick
when you come it won't strike, when I come it will strike
when you come the door will open with a sound like thunder
when I come the door is closed like falling rain
there are stairs
when you come the stairs are down, like rain
when I come the stairs are broken with a sound like thunder
I won't come beyond -----
I won't pass beyond -----
breaking off the fern stem into pieces

the time has come for me to leave, having done the rituals for
sickness and death
I go back, longing for my family I go back (you will have to go on alone)
the bees return home , their feet all yellow
the wasps return home, thinking about making a hole in the ground to
nest in
the gopher return, thinking about finding its old hole
the porcupine return, thinking of its dwelling place, all overgrown

the sambar deer return, thinking about roaming around the wide country
until my youngest daughter get married, I won't come
until my youngest son has brought a daughter-in-law, I won't come
until the rooster lays eggs, I won't come
until the buffalo bull gives birth, I won't come
don't feel sorry because I can't come
don't think about where the village leader is
don't think about where the priest is (go your own way to the ancestors)
you thought there wouldn't be a village leader over there, but they
are many like bedbugs and dog fleas (all the deceased ones are there)
you thought there wouldn't be a priest over there, but they are many
like rat and bird droppings
there is the village leader of heaven, the village leader of earth
you'll reach a good water hole for drawing water to drink
below the road there is a big river
above the road there are fruits that make you forget (your family here,
make you want to go on)
when you have eaten the fruits that make you forget, you will forget
having drunk from the river that makes you forget, forget us
in the river you drink from there are ----- fishes
nobody appears casting a net

take your own (net) and cast it
below the path, the river
wash your feet three times
washing your feet, you will look like the others (those who have died
before all washed their feet in that river)
wash your body three times
your body will look like a clean fish
wash your hands three times
taking food with your hands they will be as clean as the others
wash your hands three times
your eyes will look like the others
if your village is no good, an eagle comes screaming
and nobody come out to shoot it with a crossbow, you take your own
and shoot it
if a sambar deer drinks where your draw water to drink
and nobody come out to set a trap
you set your own trap
with your own strong hands chase it
with your own strong legs tread on it yourself
reaching ----- there are three roads
reaching ----- there are three bends in the road
don't take the downslope road
the downslope road is for terrible deaths
don't take the upslope road
the upslope road is for terrible deaths
the middle one is the road to the ancestors
the same with villages, reaching three of them
the downslope village I for terrible deaths
the upslope village is for terrible deaths

the middle one is your ancestors' village
the same with houses, reaching three of them

the downslope house is for terrible deaths
 the upslope house is for terrible deaths
 the middle one is your ancestors' house
 meeting your grandmother ?
 if you meet the ----- bird, which you thought you wouldn't
 meet, below the path
 if you see a sambar deer, which you thought you wouldn't see, above the
 path
 when meeting, don't say a word
 when seeing, don't say a word
 meeting your grandmother, meeting your grandfather
 when meeting your grandmother, give her a chicken
 when meeting your grandfather, give him a bottle with liquor
 give them nine rice balls and nine portions of gruel
 when meeting your grandmother and grandfather
 give her a chicken, him a bottle with liquor
 a hand of big bananas to eat
 give them a soft ----- sugar cane to drink
 if they ask you: have you hurried here leading animals
 tell them: I am starting a herd with one animals
 I have a buffalo cow, tell them
 if they you: do you come freezing, do you have clothes to wear
 tell them: it is not that I have clothes to wear when freezing
 I have the equipment to make new clothes (so I will never be without)
 if they ask you: when you get hungry, do you have to eat
 tell them: it is not that I have food to eat when getting hungry (not food for
 one meal only)
 I have rice seeds to plant

you have a buffalo cow and rice seeds to use in spirits' country
 next year let us here on earth have thousands of animals, rice and
 clothes (give us your good luck)
 one buffalo cow
 if your pillow on your sleeping place is not comfortable
 this buffalo is for making it comfortable for you
 if your sitting place is not stable like a termite hill
 this buffalo is for making it stable for you
 the buffalo will make your home steady
 the buffalo will make your house long lasting
 the buffalo will close the door (I the priest will let the buffalo close the
 door for you)

22. -----

if you weren't dead, your bones wouldn't be discarded
 having died, your bones will be discarded
 if you hadn't been in pain, your bones wouldn't be discarded
 having been in pain, your bones will be discarded ÷
 a dog's tail used to push air (in the smithy when forging)
 a dog's body used as the air funnel
 a dog's intestines as the anvil
 a dog's legs as thongs
 if heaven bursts, it can't be blown together again ÷
 if earth bursts, it can't be blown together again ÷

the hawk's wings are broken and useless
 the point of the spear pieces (an animals) but it doesn't die
 the blunt end pieces and it dies
 the point of the knife cuts but it doesn't die
 the blunt end cuts and it dies ÷
 when raining, a lightning bolt comes down
 when the sun shine , covered by a lightning bolt
 one bamboo shoot rotting
 one branch of a tree breaks
 the first wife one marries, dies
 the first house one builds is eaten 9 by a dragon) ÷
 when a girl change her mind, she doesn't wear a short jacket
 when a boy change his mind, he doesn't wear short trousers
 one pig rooting around in muddy water ÷
 ten good knives which edges are not blunt ÷
 eating stones, but the throat doesn't get wider

from one side a rat comes
 from another side a bird flies ÷
 I front of us, their hearts are not good but the words spoken are
 friendly
 at our back, their fingers are not good and bad words are spoken
 about us ÷
 shooting priest with crossbow arrows ?
 not dying is not good, better to die , it is said (about the one is pain
 who hasn't died yet)
 not good not to be in pain , better to be in pain, it is said
 downslope a ----- tree
 felling one tree, making the two parts of the coffin
 upslope, strips from the ----- tree
 cutting off one strip to tie in two places (coffin to carrying poles)
 calling on friends on the fields downstream to come to eat
 on the ----- people on the lowland fields
 giving meat to eat to establish the friendship firmly
 by others' door , a chicken
 by my door, an eagle
 by others' door a pig
 by my door, a wolf
 by others' door a dog, by my door a leopard
 by others' door a buffalo, by my door a tiger
 by others' door horse, by my door a I wo Ó (unknown animals)
 by others' door silver, by my door gold
 others' door is a layman's door
 mine is the priest door, on top of the village
 there is below and above
 I have the strength above

there is fast and not fast, I am the strongest in fastness
 at the edge of the earth, towards Laos, I throw you away
 at the edge of the earth, towards Burma, I throw you all away
 an edge coming to my doorway
 the eagle's droppings is the spirit owner of my fields
 the spirit owner of the house
 on the priest's doorway calling on the priest's soul to come back

calling on my soul
calling by the door
calling the priest's soul back (not letting it go with the dead)
calling on the priest's soul by the fire place
calling by the fireplace, calling on my soul
ten priests reciting with their ceremonial knives
if reciting, sickness won't come
seven generations of priests, old people
words of seven generations of reciters
these words are not mine
words of five village leaders, ten priests
ten village leaders, ten priests, incantations words of old people
and our ancestors.

END DEATH RITUALS