

1. m̄ d̄jiq d̄jiq̄ thō > p 1-7

The first recitation after death. It is an enumeration of the ceremonies to be performed for the dead.

2. oq xhē oq doq thō > p 8-35

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

3. bj̄m̄ d̄ēq̄ jā d̄ēq̄ thō > p 36-39

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

4. dj̄s̄ la tsh̄ē thō > p 41-45

Girls and boys growing up and thinking about getting married.

5. tsh̄ā āṅ tsh̄ā z̄ā thō > p 46-56

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

6. abō bō m̄ thō > p 57-60

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

7. ō z̄ā thō > p 61-87

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

8. z̄ā m̄i naṅ m̄y tsh̄ē > thō > p 88-98

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

9. p̄āq̄ ma m̄s̄ t̄jhō thō > p 99-115 saknorenṅ

The woman is getting old. She doesn't want to die and asks the priest to try to sell her, and when that doesn't succeed, asks him to find a drug against pain and death. All nature is described as getting old with her.

10. ga dz̄āṅ thō > p 116-121

About the migrations of the Akhas from their homeland in southwest China to their present location. All the rivers they have passed are enumerated.

11. xhō nēq daq thō ɔ p 122-151

The priest arrives to the abode of the dead's ancestors, preparing both the ancestors and the dead for their meeting. Also contains many comments on Akha traditions.

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12. djē āŋ djē zā thō ɔ p 152-161

This section describes how a member of the dead's family goes to the market to buy a buffalo. He thoroughly examines the buffalo before buying it to make sure that it is a perfect one. He leads the buffalo home and looks for a good place to bind it during the days and nights of rituals, waiting for it to be sacrificed.

13. gy tshāŋ āŋ thaŋ jεq ~~thō~~ hē ɔ p 162-166

During the three nights of recitations the priest, while reciting, beats with a long bamboo section on a stone, letting the ancestors hear his words, asking the dead to leave her good luck behind, and only take those things which have been given to her.

14. jē dzāŋ dzō gy dzō nja gā ɔ , jē dzāŋ ɔ dzō nja thaŋ jεq hē ɔ p 167-174

The priest reaches further into the land of the ancestors. This describes how all the various things, e.g. coffin, shroud, animals, that have been given to the dead will be replaced by next year, i.e. one tree has been used to make a coffin but new trees will grow up. All the meals now eaten because of death will later be replaced by meals for good health.

15. mō djiq djiq ɔ p 175-185

As in section No. 1 this piece describes all the rituals being done for the dead.

16. dēq māŋ nja γoq doq ɔ p. 186-188

This section is recited outside the house during the early morning at the day of the buffalo sacrifice. The priest, the buffalo killer and a helper sit a little bit away from the buffalo. The priest asks ancestors and animals for their strength when killing the buffalo. The buffalo is supposed to die without uttering a sound.

17. njō tsɔq xhē ɔ p. 189-193

This is the last recitation before the buffalo is stabbed. While reciting, the priest, the buffalo killer, and the helper walk towards the buffalo, rubbing some rice at its heart many times. The priest calls upon reknown deceased priests by starting with the genealogy of each one, enumerating the clan from the first one down to a priest.

18. lɣq nɛ̃q thõ ð p 194-197

First recitation after the buffalo has been killed. The priest, the buffalo killer, and the helper, sit beside the body of the dead buffalo. A recitation for the buffalo - many unclear places.

19. dje nɛ̃q thõ ð p 198-201

Describing the buffalo sacrifice, ensuring the dead that the priest will take care of her on her way to the ancestors.

20. sjhí xhɛ̃ sjha ð p 202-204

Here the names of the rivers which the Akhas have passed on their migrations, starting from mɛ̃ -bý, where this village is situated-and ending with the ancestors, are enumerated. The dead is admonished about not to stay at any of these rivers but to go on the whole way. Cf. section No. 10 where the rivers are enumerated in the reverse order.

21. gá ma sjhã há ð p 205-215 Eng. sakna

The priest chases the dead out of the village and go along with her to thãŋ-phãŋ, beyond which place the living can't go. Here the dead is judged to see whether she and all the things she brings along are good or not. The priest describes the road beyond that, telling her which roads to choose, about her meeting with her ancestors and how to answer their questions.

22. dɛ̃q máŋ sjhí jõ sjha ð p 216-218

The bones of the dead will be discarded. This is the last recitation and immediately afterwards the dead is carried away to be buried. Many sentences are unclear. The priest's soul is called back, so it won't follow the dead any further. The priest points out that the words he has recited are not his own but those of his ancestors.