

Akha Death Ritual - Digital version, p 8-35

Akha death ritual text, collected in Akha and transcribed to English by Inga-Lill Hansson.
Here changed from the original paper version to a digital Word-version by Lise Fogh
File <<DeathRitual-renskrevet-eng-p-8-35-vers1-2021-07-22.docx>>

Section 2 [title], p. 8-35

Summary:

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.

2. *og xhē og dog thó*

P. 8

[93.02]

Upslope the dogs are barking ...

in the middle the pigs are running

downslope the cows with short hair are bellowing

a group of people dressed in red and black coming to the village

where is the group going

a group from downstream wearing red, a group from upstream wearing black

dawn has not yet come

the Shans from upstream wearing black wait by the grass field

the cock has not yet crowed

outside the gate in the shadow below the trees

the Shans are bot valuable, our rice is valuable

the á´ people are not valuable, our animals are valuable

it is not a group from downstream wearing red

it is not a group from downstream wearing black

with straw hats 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 hand breadths long, in a rope

have they come to ask for the war leader
 if that is so, go to wait where the war leader lives

P.9

[93.04]

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

P.10

the soil in dja-dε is good and abundant
 others' houses are not big

[93.07]

the priest thinks that his own house is big

the fields parents have made are big [...?]
 others' fields are not big
 the priest thinks that his fields are big
 it is a group who asks the priest to spread out leaves
 Oh, mother of the house, they call on the priest's mother
 she goes out on the porch where pigs root around below
 shields her eyes with her hand for the sunshine
 on the outer porch she looks between her three fingers
 judging the people from downstream, judging the people from upstream
 it is a group who asks the priest to spread leaves
 "At night I dreamt, in daytime I didn't think about death
 at night I dreamt but I didn't see death ...
 at daytime feeling pity, mourning has come
 going to sleep at night I look after the grandchildren
 at daytime taking care of the children
 at night taking care of the bedding"
 it looks like dawn, but the cock hasn't crowed
 it looks like mourning, but it didn't look like pain
 it looks like grubs eating the roots, but the crown didn't look dead
 it looks like water overflowing, but the water isn't muddy
 when dawn has come, the crow mother shrieks
 it looks as if cases are being judged by the village leader
 if the village leader has a case in his village
 if it is not a case that can't be judged
 the village leader will give his verdict by mouth

P.11

not mending holes in clothes
 [93.11]
 if mending clothes
 mending clothes, making it look well on both sides
 the old woman mends well with needle and thread
 it is not a matter of judging cases in the village
 at dawn the crow mother shrieked loudly
 it is not that the village leader is going to judge cases
 at midday the *d.jà-t.jhɛ* [djà-tjhɛ] bird called out
 it looks as if an animal reject has been born in the village
 if a bad animal is born in the village

others can eat it, the young one lift their chopsticks
 those who can lift their chopsticks gather around like fish
 it is not a case of an animal reject
 it is announced that an old woman has died
 the young ones went hunting in the mountains
 a bird called out, a bird reported
 it looks as if it reports that it has seen somebody
 it does not report that is has seen somebody
 it tells that an old woman has died and has been in pain
 going to our own fields carrying our shoulder bags
 carrying a basket on a yoke to pluck [pick/gather] our vegetables
 the wild banana buds in the jungle are bitter

a `tj q-l`q` [tj q-l`q] mother bird calls out
 it looks as if it reports that it has seen somebody
 it does not report that it has seen somebody
 it tells that an old woman has died and has been in pain
 with a hoe three hand breadths long like a toy in his hands, a
 boy digging the field bending his back
 while weeding his own rice
 while holding a knife three hand breadths long

P.12

[93.15]

while standing up looking at his own rice stems
 by the `mà-la` [mà-la] bamboo at the bottom of the field
 a `bubbul` [bubbul] mother calls out
 it looks as if it tells that a child has been born in the village
 it does not tell about a child being born in the village
 it tells about an old woman's death and pain
 three persons calling on the village leader
 three persons calling on the priest
 you have never seen the face of our village leader
 never heard his voice
 you have never seen the village leader's body
 how do you know that there is a village leader here
 who has told you that he is here
 it is not the case that somebody has told us that here is a
 village leader here ...

we know that inside the fence he is judging cases
 his words by mouth are as strong as the voice of the ^{dja-là} [dja-là] 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 out war leader's face
 you haven't heard his voice
 you haven't seen out war leader's body
 how do you know that there is a war leader here
 who has told you that he is here
 nobody has told us that a war leader lives here
 he was fighting on two sides
 his palm was cut across, red blood flowing out
 his fingers were cut across, dark blood burst out

P. 13

the war leader fights once and the enemy gets silent ...
 we didn't know about his living here
 but we know about his fighting
 oh, war leader
 you haven't seen our blacksmith's face
 you haven't heard his voice
 [93.19]
 you haven't seen our blacksmith's body
 how do you know there is a blacksmith here
 who has told you that he is here
 nobody has told us that a blacksmith lives here
 outside there is a clay pit looking like a termite hill
 outside there is a smithy looking like a crow's nest
 the blacksmith pounds once and the iron bends, the iron gives in
 we didn't know about his living here
 but we know about his forging iron
 oh, blacksmith
 you haven't seen our priest's face
 you haven't heard his voice
 you haven't seen our priest's body
 how do you know there is a priest here

who has told you that he is here
 nobody has told us 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
 in between night and day he beats with a bamboo section for the spirit
 the spirit of the dead is recited up
 spirits are as many as ants
 spirits disappear like flowers when the priest recites
 the spirit of the dead moves, all the spirits disappear

P.14

the priest recites once and the spirits listen and flee
 we didn't know about his living here
 but we know about his reciting
 oh, priest
 The barking dogs with white necks
 The red cock crows, its voice is good
 [93.22]
 the priest recites
 wronging heaven, there is no day when we don't' wrong heaven
 no morning when we don't wrong heaven
 wronging heaven but not being judged by heaven
 wronging heaven many times
 the white clouds judge us
 not only wronging heaven but wronging earth
 there is no day without wronging earth
 no morning without wronging earth
 wronging earth but not being scolded by earth ...
 wronging earth many times
 the lord of earth will punish us
 not only wronging earth but wronging the country
 wronging the country but no 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 bot being judged by the village

wronging the village many times
 the village leader will pass the judgement

P. 15

not only wronging the village but wronging the clan
 [93.25]

there is no day without wronging the clan
 no morning without wronging the clan
 wronging one's clan, another clan doesn't want to judge ...
 wronging one's clan many times
 the head of the clan judges
 not only wronging one's clan but wronging one's household
 there is no day without wronging one's household
 no morning without wronging one's household
 wronging one's household another household won't judge ...
 wronging one's household several times
 the parents will judge
 sun and moon don't hurry
 at time of death in one's household one must hurry
 heaven has no worries
 at time of death in one's household there are worries
 when we have mourning in our households we can't manage it ourselves
 when we are in a hurry in our households we can't take care of it ourselves
 when there is mourning in one's household those who know come to help
 when ceremonies are to be made in one's household those who know are called upon

the ~~bö-pjha~~ [bö-pjha] grub with thin wings

nine pieces of cloth used at one time
 the wasp with thin waist
 nine portions of bee wax used at one time
 where people are alive hurry on with the ceremonies
 make the place wide where people live with the ceremonies
 by the roots of the tree, leaves have fallen in piles

P. 16

downslope where leaves have fallen sweep them away with hands and feet
 downslope let the trees grow well
 if moving the stones away where water flows
 pushing away the stones the water flows widely

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

P. 17

a dead in the house hinders the living
 I didn't see the spirit coming upright through the door
 dead animals fill up between the house posts
 [93.32]
 when somebody has died you can't dry his eat on the rack over
 the fire
 I thought that a dead person could be dried over the fire rack
 but that would look as if we had no ancestors
 not wanting dead animals to go rotten between the house posts
 I thought that dead animals went rotting between the house posts
 it looks as if a wild cat with varied coloured eyes has gone rotten
 between the house posts

if not for women, rice wouldn't be pounded white
 if not for mother, rice wouldn't be steamed
 if not for father, food wouldn't be tasty
 if not for the village leader, ceremonies wouldn't be performed
 if not for the priest leaves wouldn't be spread and the tray not prepared
 one village leader can't perform ten ceremonies
 ten village leaders together perform one ceremony
 one war leader doesn't fight ten wars
 ten war leaders fight ten wars
 one blacksmith doesn't forge ten pieces of iron
 one piece of iron by ten blacksmiths
 one priest doesn't recite ten times
 ten priests recite once
 fathers with trousers of five breadths of cloth
 wronging thirty ceremonies
 fathers with shirts of ten breadths of cloth
 wronging thirty spirits

P. 18

nothing is faster than feet
 when getting a thorn into your foot
 you can't take the thorn out yourself
 a woman with three needles stuck into her sleeve
 [93.35]
 she takes the thorn out of my foot
 nothing is more clear-sighted than eyes
 when the wind blows dirt into my eye
 I can't take the dirt out myself
 a woman with three pieces of thread on her jacket
 she can take the dirt out of my eye
 the pickled meat of the dǎng-là is not to be eaten
 taking it but not eating it
 beautiful clothes which the village leader should not wear
 even though they would fit his body well he doesn't wear them
 the village leader is at [in?] the middle of the rain
 the priest at the middle of sunshine
 when rain was created, did its son die

the son of the rain died
 when sun was created, did its son die
 when somebody's son dies
 are six words spoken
 should a horse be offered [sacrificed?], should he be wrapped in a good blanket
 should a buffalo be offered [sacrificed?], should he be wrapped in a rug
 a stallion is not offered [sacrificed?], he is not wrapped in a blanket
 a black buffalo is not offered [sacrificed?], he is not wrapped into a rug
 I must weed the field and get the old growths [plants?] away
 I thought I wouldn't have to weed

P. 19

I am not worried if one stalk dies
 I am worried about all the planted rice
 I have to take care of the animals I raise
 I thought I wouldn't have to take care of them [?]
 [93.38]
 if one animal dies I'm not afraid
 I'm afraid that later on the other animals I've raised will die
 when somebody dies we arrange it all well
 I thought we didn't have to arrange it well when somebody dies
 I'm not afraid when one person dies
 but afraid that later somebody else will die
 when clothes get torn, I must mend them
 I thought I wouldn't have to repair torn clothes
 I'm not worried when only one piece of clothes gets torn
 but I'm afraid the later on more clothes will get torn
 on a rabbit day the priest can't recite
 but he can go to the fields
 on an ant day the priest can't go beyond the village gate to recite
 but he can go to the fields
 the village leader will go out of his door
 but he hasn't got his payment yet
 what is the village leader's fee
 what is his price
 first he asks for lumps of gold and silver given by hand
 then he asks for a horse and a buffalo
 at last he asks for silver and gold

“the money you ask for should be enough for your grandparents’ life
 Not enough to feed your father during his life
 Not enough for your children and your grandchildren

P. 20

your grandchildren are no good, they make traps
 your children are no good, they set traps and look after them
 your paddy house won’t be full
 your children won’t stay alive
 your animals won’t fill nine pens
 there is not meat and liquor every day
 when there is meat I’ll give you first

[93.41]

when there is liquor I’ll give you first
 when getting hungry I’ll give you to eat first
 when something good comes up you get it first
 when money comes up, guests coming to the big house
 a rich man in the village raising children
 on a level spot on the mountain let the village leader live
 in a village with five houses let the rooster crow
 in a village with ten houses let one pig grunt
 I’ll give the fee to the village leader”
 the war leader will go out of his door
 but he hasn’t got his payment yet
 what is the war leader’s fee
 what is his price
 first he asks for lumps of silver and gold given by hand
 then he asks for a horse and a buffalo
 at last he asks for silver and gold

“the money you ask for should be enough for your grandparents’ life
 Not enough to feed your father during his life
 Not enough for your children and grand children
 your grandchildren are no good, they make traps
 your children are no good, they set traps and look after them

P. 21

[93.43]

Your paddy house won’t be full
 your children won’t stay alive

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

P. 22

[93.46]

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 rice for the blacksmith, don't pour up husks
 doing your duty work in the blacksmith's fields, if sending your
 youngsters to work
 the children you give birth to won't thrive
 pouring up rice for the blacksmith, if pouring up husks

the sticky rice which you plant won't come to ears
 doing your duty work for the blacksmith, adult should work
 adults work for the blacksmith
 not with an old rice scooper
 but carry a big rice basket
 not with a small basket
 I'll mark it on your tally stick"
 (Visitors:) Your rice will fill nine paddy houses
 Your children will fill nine places
 Your animals will fill nine pens
 I'll give the fee to the blacksmith"
 the priest will go out of his door
 but he hasn't got his payment yet
 what is the priest's fee
 what is his price
 first he asks for silver and gold given by hand
 then he asks for a horse and a buffalo
 at last he asks for silver and gold
 "the money you ask for should be enough for your grandparents' life
 not enough to feed your father during his life
 not enough for your children and grandchildren

P. 23

your grandchildren are no good, they make traps
 your children are no good, they set traps and look after them
 [93.49]
 your nine paddy houses won't be full
 your children won't stay alive
 your animals won't fill nine pens
 it is not every day that there is reciting with sacrificing a dog or
 a pig
 when reciting with a dog
 cutting off its head and good thigh so they hang together (for priest to eat [?])
 when reciting with a pig
 inside ceremonies, four ribs to the priest
 outside ceremonies five ribs
 it is not every day that there is reciting with sacrificing a
 buffalo or a horse
 when reciting with a buffalo

not cutting off the leg, not cutting off the intestines
 but cutting off the leg with intestines hanging on to it
 above the knee, four fingers breadth of meat
 not cutting off part of the stomach, not cutting off the breast
 but cutting off part of the stomach with a piece of the breast
 hanging on
 three heaps of tender intestines, one heap to the priest
 three piles of tender intestine, one pile to the priest
 meat at inside ceremonies is not plenty
 meat at outside ceremonies is not abundant

the amount of meat for the priest was created by *mā-ō* and *jé-shā*
 to pay for the priest's lack of sleep (while reciting all night)
 to pay for the priest's missing work in daytime
 to pay for the priest's walking (to the house of death)
 to pay for the priest's lifting his legs

P. 24

to pay ten days price for the priest's missing one day of work
 in his fields ...
 your nine paddy houses will be full
 your children will fill nine settlements
 your animals will fill nine pens
 [93.52]
 the village leader goes out of his door
 I don't know if he has a straw hat
 the straw hat and the village leader go together
 the straw hat and the village leader follow each other
 wearing a straw hat he goes out
 he goes out but doesn't let the spirit of the straw hat go out
 goes out but lets the spirit of the straw hat stay at home
 let it stay below the ridge of the house
 by the corner roof beam
 by the damp ashes at the fireplace, by the short poles below
 first, with teeth and tongue (the village leader speaks)
 then, with iron and bamboo strips (houses are built) ...
 the good luck of father and mother
 enough rice in the paddy house for twelve to eat
 the steam cooker

the youngsters breaking firewood, the youngsters fetching water
 rain mixes with water, coming back climbing the stairs
 the whole household join hands helping each other
 below the house grown horses
 in the pen sheep with hanging ears
 letting the spirit of food bowls and chopsticks stay behind
 a good tea kettle
 the spirit of what he doesn't have can't be let behind
 the spirit of what he has is let behind ...

P. 25

he lets the daughter and mother remain at home
 [93.55]
 lets the mother and son remain worrying by the doorway ...
 the village leader goes out but leaves the spirit of his straw hat behind

the war leader goes out carrying a spear, not yet letting its
 spirit remain
 the war leader goes out of his door
 if he doesn't carry a long spear going out we won't know (that he is
 going to war)
 the long spear and the war leader go together
 the decorated spear and the war leader follow each other
 the long spear gets out
 he goes out but the spirit of the spear is not let out
 goes out but lets the spirit of the spear stay behind
 covered by the roof
 by the corner roof beam
 by the fireplace
 with the teeth and tongue
 with iron and bamboo strips ...
 when it rains it doesn't rain a little bit only
 when the sun shines it is not a little bit only
 weeding well, rice will grow well
 the good luck of father and mother
 enough rice in the paddy house for twelve to eat
 the steam cooker
 the youngsters breaking firewood, the youngsters fetching water
 the whole household join hands helping each other

below the house grown horses
 in the pen sheep with hanging ears
 letting the spirit of food bowls and chopsticks stay behind
 P. 26

a beautiful tea kettle
 the spirit of what he doesn't have can't be left behind
 the spirit of what he has is left behind
 [93.58]

the daughter and mother remain at home
 the mother and the son are left behind
 by the door they will keep watch

The priest goes out of his door
 if he doesn't carry his knife in his shoulder bag, we wouldn't know
 that he is going to recite
 the knife and the priest's recitations go together
 the knife and the priest's recitations follow each other
 the priest goes out with his knife
 he goes out but the spirit of his knife is not let out
 going out he lets the spirit of the knife stay behind
 covered by the roof
 by the corner roof beam
 by the fireplace
 leaving behind the spirit of his teeth and tongue
 iron and bamboo strips
 when it rains it doesn't rain a little bit only
 when the sun shines it is not a little bit only
 weeding well, rice will come up well
 the good luck of father and mother
 enough rice in the paddy house for twelve to eat
 the steam cooker
 the youngsters breaking firewood, the youngsters fetching water
 rain mixes with the well water, coming back climbing the stairs
 the whole household join hands helping each other
 below the house grown horses
 in the pen sheep with hanging ears

P. 27

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

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

[93.61]

the daughter and mother remain at home
the mother and son are left behind
by the door they will keep watch

the village leader goes out leaving the spirit of his straw hat behind

The priest goes out leaving the spirit of his knife behind

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

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

the village leader goes out of his door

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

the priest goes out of the village gate

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

while the hawk with yellow feet is flying above

dove with short feet, don't grab the chicken

while the dog still barks on the porch

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

while the làng-za bird with yellow feet still is by the lower side of the Shan field

earthworm in the irrigation ditch, don't show yourself

while the làng-za bird with many-coloured feet is at the edge of the field

snail, don't chew the rice plants

while the Shan cow with short hairs bellows

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

while the male buffalo is lying in its water hole

butterfly, don't come to drink water there

P. 28

the village leader goes out of his door

[93.64]

the village leader goes to another village

while he has not yet finished judging cases

while he has not yet returned home

his purse should remain empty (don't look for money while father is away)

don't ask the guests who come for money (don't sell anything)
keep the things in the basket.

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

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

The priest goes to another village to recite
While he has not yet finished reciting to the spirits
While he has not yet returned home
Wife, don't comb your dishevelled hair in the 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 áb'ø guests come, let the dog be fierce

P. 29

Oh, mother of the house
Boiling tea, don't give guests to drink
Boiling vegetables, don't give guests to eat
The mother stays at home watching
[93.67]
The mother guards the eggs in the roosting basket.

The village leader goes out of his door ...
In daytime the priest goes out but there are no chicken bones yet (for divining [?])
Are there no good chicken bones, even like a bamboo section?
Aren't there three pairs of chicken bones?
There are chicken bones
What kind of chicken bones are there?
There ar bones from a white chicken

A white chicken can be eaten only

A black chicken is use for the *lɔː liː tɔːhɔː* ceremony

A yellow chicken for the *gá lɔː tɔːhɔː* ceremony

A fuzzy chicken for the *djɛq bɔːhɔː pɔq* ceremony

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

If going to the mountains we would get sambar deer

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

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

Where can I ask for another chicken bone?

Asking for bones, being alert [?]

For chicken bones, thinking well, being purified [?]

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

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

With my two legs I climb to one thousand places

In daytime I think clearly like the sun shining

P. 30

I, the priest, go out of my door

[93.70]

I go out wearing a straw hat

Wearing a clean straw hat

Going out wearing a straw hat

A clean straw hat, there are ten dirty straw hats

Not wearing ten dirty straw hats but my father's clean one

Going wearing the straw hat to kill with my hands (the sacrificial animals) dies

Coming back having killed with my hands I am covered by the straw hat (against sunshine and rain)

It is not the edge of the hat that covers

But the middle part that covers me

With a spear from the ancestors I set out

Ten dirty spears

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

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

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

It is not the edge of the spear that covers

But the middle part that covers me

The blacksmith goes out of his door with his ritual iron rod
 Ten dirty rods
 Not using ten dirty rods but his father's clean one
 Going carrying the rod to kill with his hands, all the meat will be
 eaten up
 Coming back having killed with his hands he is covered by the iron rod
 It is not the edge of the rod that covers
 But the middle part covers him
 P.31

The priest goes out of his door with his clean knife in his shoulder bag
 There are ten dirty knives
 He doesn't carry ten dirty knives but his father's clean one
 Going carrying his knife to kill with his hands ...
 [93.73]

Coming back having killed with his hands he is covered by his knife
 It is not the edge of the knife that covers
 But the middle part that covers him

(priest:) "I go out of my door
 When I go out I look like a crane (wearing good clothes)
 When I go out, I change into a spirit
 When going, looking like a tiger and a leopard
 If the tiger and the leopard don't reach their prey, they won't roam at
 the edge of the world
 If the tiger and the leopard don't reach their prey, they roam close to
 the village
 The rich man's buffalo is not kept in the pen
 The rich man's buffalo is downslope at an even spot
 If the tiger doesn't reach it, it won't drag it away
 When it reaches it, the fat buffalo mother is not eaten at an uneven place
 But on the even grassland it is eaten
 I look like an eagle
 If the eagle can't reach its prey, it won't zoom over the abyss
 If the eagle can't reach its prey, it zooms over the village deep down
 If the rich man's chicken cage is not covered
 While the rich man's chickens stay on the ground looking for husks
 If the eagle can't reach it, it won't be grasped

Reaching it, a big hen
 It doesn't eat it at an uneven spot between the trees
 But eats it on an even branch of a big tree
 P. 32

I'll go to another village wearing beautiful clothes
 Not dressing up for people on earth
 But dressing up for the spirits in the underworld
 eating tree meals, eating fast (between ceremonies)
 [93.76]

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

The priest stays for three nights but doesn't carry a blanket
 "I will sit on a piece of silk"
 Going for three days but no carrying rice to eat
 "I'm going to sit where rice is as plenty as grubs"

I'll go out of my door
 When I go out of my door
 I'll give meat to my mother (when coming back)
 I'll give father liquor to drink
 My Shan friends on the lowland, I'll call on them for a meal

The ~~Shan~~ people on the lowland, I'll give them meat to make friends
 with them so that they won't change their hearts

A basket with rice to be used in my paddy house for food
 A chicken in a basket to be raised to become big below my house, a mother
 of a herd
 Pleasing my wife with meat
 When going I am quick like a swallow
 Coming back [shot or isn't?] like a crossbow arrow

"don't go", his mother says, "don't go"
 She holds on to his sleeve, to the edge of his jacket
 "don't go"

Three hands breadths of his jacket is torn
 "on the road I take a needle and mend it"
 P. 33

“Don’t go”, his father says, “don’t go”

He holds on to his trousers’ legs, to the edge of his trousers

“Don’t go”

Three hands breadths of his trousers’ legs are torn

“on the road I bring a needle along and mend it”

Walking on a road like silk and gold thread

[93.79]

Going without company, like spinning thread (following the road)

Going on my own road like spinning my own thread

Coming back on the same road

Going out opening my door

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

I open the door myself

Coming back, I’ll close it myself

I go out upslope

Twelve valleys

the priest looks back at his village once

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

in the priest’s house nobody will get sick

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

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

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

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

I go out downslope

Twelve valleys

A valley with sáq-bamboo ...

I put a flower into my hair ...

P. 34

[93.81]

Can’t fathom the base of the tree

Can’t cut through its roots ...

the village leader with his straw hat

the war leader with his spear

the blacksmith with his iron rod

the priest with his knife


walking upright on the road, resting on logs ...
 climbing nine high mountains
 there are footprints of tigers
 climbing nine mountains
 reaching where there are footprints of bears
 filthy water, don't flow on our road
 tree, don't fall over the road
 above the path, cut and pluck the weeds
 but not so that they make a hinder on the road
 below the path, cutting leaves
 don't let them fall on the path
 rats in the jungle
 crows in the jungle jumping
 the village leader reaches the place of judgement
 the priest reaches the place with spirits
 (priest:) "in former times when ancestors died, the priest came to their houses
 Today I have come to your house, dead woman"
 We must look for a house for the village leader to stay, a bed for the priest
 A place for the village leader to judge
 A place for the war leader to keep his sword
 P. 35
 [93.84]
 A bed for the priest of zào-naq bamboo

We have a house for the village leader, a bed for the priest
 Food for the village leader and the priest in daytime is here
 Rice for the village leader and the priest is here
 There are no clothes for them to wear
 "Oh, mother tjh̀- tjhà, who is fast
 don't you have a piece of cloth big like a palm of hand
 are there no cotton seeds planted"
 (mother:) "Yes, seeds have been planted"
 Father has gone to cut stems for the loom

The 𐀀𐀃 𐀀𐀃 plant for the frame
 The thread for the heddle shafts
 In the shadow below the trees by the upslope edge of the house
 The two heddle shafts with open mouths

Mother pulls the batten

the clothes made by mother are thick and coarse [coarse?]

Look like the shoulder bag made by the , where I keep my knife

Each one wears his own clothes

Each one warms his own body

The cloth is good, looks like silk

good black cloth, black like a crow ...

the woman eats clay (to get pregnant)

eating clay, a statue of a child (in her stomach)

the man eats sour mountains fruits, they will change into a child

eating sour fruits, conceiving

the edge of heaven is conceiving.