English typewriter. The system is briefly explained below. For a more detailed treatment of Shan, see my paper Essentials of Shan Phonology and Script, CYYY 29(57).

Initial consonants:

\[
\begin{array}{cccc}
\text{p} & \text{ph} & \text{m} & \text{w} \\
\text{t} & \text{th} & \text{n} & \text{l} \\
\text{s} [\text{s, ts}] & \text{sh} [\text{sh, tsh}] & \text{h} & \text{r} \\
\text{kj} [\text{kJ, c}] & \text{khj} [\text{khj, ch}] & \text{ngj} [\text{ng, h}] & \text{j} \\
\text{k} & \text{kh} & \text{ng} [\text{ng}] & (\text{zero}) [\text{?}] \\
\end{array}
\]

Final consonants:

\[
\begin{array}{cccc}
\text{b} & \text{m} & \text{w} \\
\text{d} & \text{n} & \text{j} \\
\text{g} & \text{ng} & \text{y} [\text{-I}] \\
\end{array}
\]

Vowels:

\[
\begin{array}{cccc}
\text{i} & \text{y} [\text{i}] & \text{u} \\
\text{e} [\text{e}, \text{e}] & \text{ya} [\text{e}, \text{e}] & \text{o} [\text{o}, \text{o}] \\
\text{a} [\text{a}, \text{a}] & \text{aa} [\text{a} : \text{a}] & \text{oa} [\text{o}, \text{o}] \\
\end{array}
\]

Tones:

There are five word tones, written by means of the same punctuation marks as used in the reformed Shan orthography, here arranged in a system based on the categories h(igh) and l(ow):\(^3\)

\[
\begin{array}{ccccc}
+ h & + 1 & /., & (\text{falling}) \\
+ h & - 1 & /;.. & (\text{high}) \\
- h & - 1 & /;.. & (\text{middle}) \\
- h & + 1 & /.. & (\text{low}) \\
+ 1 & + h & /(zero)/ & (\text{rising}) \\
\end{array}
\]

\(^3\) Or two-dimensionally based on the categories h(igh), l(ow) and e(ven).

\[
\begin{array}{c|ccc}
+ e & - e (\text{oblique}) \\
\hline
+ h & /;.. & /.. \\
- h - 1 (\text{middle}) & /;.. & /.. \\
+ 1 & /;.. & /'../ \\
\end{array}
\]
In the present paper the rising tone is indicated by means of /'/ where the syllabic boundary needs to be marked, e.g. /moa' mod:/ 'fortuneteller' (to avoid the reading /moam'od:/).

The neutral tone in short open syllables is written /:/ e.g. /ka'ti./ 'promise', /ka'nya/ 'on'. (The symbol /:/ need not be used in transcription for purely practical purposes).

In addition there are two phrase-final tones (found especially with phrase-final particles):

/:./ (emphatic high even, or slightly rising, plus falling). This tone is excellently described in Cushing: Shan Grammar, 1887, footnote pp. 53–54.

/:'/ (middle falling-rising-falling circumflex).

The following chart defines all tones (except neutral):

<table>
<thead>
<tr>
<th></th>
<th>r</th>
<th>f</th>
<th>e</th>
<th>c</th>
</tr>
</thead>
<tbody>
<tr>
<td>h</td>
<td>(+1+h)</td>
<td>(+ h+1)</td>
<td>(-r-f)</td>
<td>(+ r+f)</td>
</tr>
<tr>
<td>m (-h-l)</td>
<td>/:/</td>
<td>/:/</td>
<td>/:/ (or /l/)</td>
<td></td>
</tr>
<tr>
<td>l</td>
<td>/'/</td>
<td>/'/</td>
<td>/:/ (or /?/)</td>
<td></td>
</tr>
</tbody>
</table>
I.

wud.thu. pha.jaa:a) kaahaab, myang: keng:tung | poad: nyng;[(1)]

myang: keng:tung an waa; sam. | koab; pya; tea, tam: waj. kaa; him:b) phang, noang lug; nyng; an hoang, heg; sy; noangtung nan. lea[(2)] | [(2)] kon: mya; koan, oannaj. tang: laaj | oankan hoang. heg; waa; myang: tham, mi. laad; lea; shang | [(3)] myang: oangpu lea; shang | myang: san, ta. tig, ka.tug. ka’ra.shi, lea; shang | [(4)] hoang. taang, sy; pansheng ku; sya. ku; pyang sya, nang, naj oa;[(4)] | [(5)]

mya; an khun paa: nyng; an ub. pyang, myang: keng:tung | noan: phea; kwaa, jaw, syng[(6)] | [(6)] kaa; pen mu: maad; phoang: myang: khaw an waa; | pha.jaa: tang: laaj sya: nan. | [(7)] ngin: pen an jaab, say jung; say naa, longlaang oa; | [(8)] koab; pya; an am, mi: koa. an tag: pud; khaam, saam, haang; saam, hoa man; saw; nan. lea | [(9)] kaa; pen pha.jaa: mu: maad; phoang: myang: tang: laaj koa[(8)] | su.kan tumkan shejaw. | [(b)] | [(10)] hoang.aw khaa; kon: myang: tang: sheng, tang: long hay; laj; hed: poaj; hed; laam: pun; an tag: haa’aw | saw; khun paa: nyng; an tag: ub. pyang, kaa; nya[(1)] khaw | soam: nang, thung: phing, tra: maan, maan, mean; mean; oa; | [(11)] pya; naj lea | kam; phoang; koa | haj, koang haj, moang; | paw, pi, paw, nea: | led: ting, lay shejaw. | [(12)] kjoag: kaa; kjoag: wean | len;[(1)] laaj: shen;[(b)] laaj: puj;[(1)] kan ju, oa; | [(19)]

I.
The story of the Crow-borne Lord of Kengtung State.

Part One.\(^1\)

Because the city of Kengtung is situated near the banks of a pond called Noang Tung ['The Stagnant Pond'],\(^2\) the ancient people all used to call it [the city and the state] the State of Thammi-
laad\(^3\) or the Crab Hole State or the State of Santawasira or the State of Santatigkatu-
gkarashi\(^4\), or they called it by all kinds of names like those.\(^5\)

When one prince who ruled the State of Kengtung passed away\(^6\) all the chiefs and noblemen, those who are called the lords,\(^7\) felt very troubled and upset\(^8\), because there was no one to inherit his power and enjoy his royal palace\(^9\). So when all the lords, the chiefs and noblemen, had assembled\(^10\), they sum-
moned the slaves and men [all the subjects] of the state, all of them, to hold a festival, in order to search for a master and prince who would rule over them according to the law, correctly and justly\(^11\). Therefore some beat the drums and gongs, some blew the flutes and horns, some struck the harps and such instru-
ments\(^12\), others danced and skipped about or played games for self-defense [informant: originally with swords, one against several]\(^13\).

While they were still holding the festival and were searching for a good and fine prince\(^14\), one hundred black crows appeared at their festival\(^15\). The fact of the matter is that near the city of Paaraanashi [Benares] there was a man called Koapaala ['cow-
herd'] who tended cows\(^16\). Every day when he went to tend the cows he brought with him cooked rice wrapped in bundles of leaves\(^17\). He used to take cooked rice from the bundles to feed those black crows\(^18\). Those black crows numbered one thousand\(^19\). Among those one thousand black crows was in-
cluded one prince of the black crows\(^20\). On account of this the good spirits prepared the hearts of the black crows so that they were disposed to want to help and support and protect Koapaala who tended the cows\(^21\).
poad: shoang *(1)
lyn: nan. kaalam hengnyng; | su.tum tyang, paang, laad; kan shejaw. *(6) kwaaw, su: koa: paa, la. an leng. wo: thing: wo: nan. oa; *(3) khunkaalam koa; ' toang; thaam ti; man: lea waa; *(4) koa: paa, la. (h) yaj. *(3) | mya; lewnaj. saw; kaw, leng, lu kawkhaa; ig, tang: kaa tang: laaj sja.naj. lea | *(5) kje: su: saw; aw leng, lu haw: khaa; *(4) ju, ku; my. ku; wan: nan. | jay, naa, tea. tea. khaa; *(4) oo;' *(6) hay; haw: khaa; laaj; toab, tean: khyn: kje: su: saw; nan. syng*(7) | *(7) pun; shu: kje: su: saw; kaw, nan. | khaj; laaj; kaa; shang *(3) she am, waa; *(8) khean: toa; joan: aw shekam: *(5) ti; khaa; *(9) waa; nang, naj oo; *(10) koa: paa, la. koa; waa; *(11) li jaw. *(5) li jaw. *(12) an kawkhaa; *(9) khaj; laaj; nan. saam. soang. ma: wo: kwaaj: lay *(9) haj; naa: | phan, taa, | ngyn: kham: sheang: | sing, *(5) lay am, say; ti; khaa; *(13) koaj; *(7) kaa; hay; kawkhaa; laaj; kwaaw, pensaw; penkhun kaa; nay: shyn, syng; maan; myang: ti; an am, paj, mi: khun an ub. pyang, nan. shekam: ti; khaa; *(14) khyn: laad; waa; sya. nang, naj oo; *(15) khunkaalam ig, tang: kaalam sya. nan. | laaj; nging: kwaam: koa: - paa, la. laad; shejaw | *(16) pheakan hed: shib: mug. *(17) je; mug. waj. je; paag, oo; *(18) je; paag, nan. sham. | kwaaw, haa je; ti; je; taang: kan hang: phay hang: man: lea; *(19) kam; phoang; hoad; maan: nay: weng: keng: tung ti; an khaw hed: poaj: hed: laam: kan ju, *(9) nan. oo; *(19) | *(20) kaalam sya. nan. kaa; ' *(20) hu. loang; taang: an myang: nan. | am, mi: khun an ub. pyang, nan. lea | *(21) min khyn: mya: kwaaw, su: khunkaalam ti: myang: paa, jaa, na. shi, *(9) pun. shejaw. | law; laad; nea tang: sheng; tang: long kaa; nang, *(b) an khaw laaj; thob: laaj; han maa: sya. nan. oo; *(22)

poad: shaam *(1)
khunkaalam nan. kaa | laaj; nging: kwaam: kaa paag, nyng; sya. nan. | maa: law; laad; jaw. sang, *(8) kwaaw, su: ti; kaa: paa, la. lea laad; waa; *(8) kaa: paa, la. (h) yaj. | sya. nang, an a. lo, kaang-say saw; kaw, mi: nan. *(4) mya; lewnaj. | haw: khaa; thob: han maa: myang: an am, mi: khunhoakham: nan. jaw. *(6) poa: saw; kaw, khaj; kwaaw, ti; pun. syng *(6) aw wo: sya. an saw; kaw, pay. lu pay. thing: sya. naj | aab; pan khyn: saw; khaw hang: phay hang: man: shekam: khaa; *(7) waa; nang, naj oo; *(9) noag; sheh *(2) nan. | saw; kaw, khean: toa, aw khya: waaj shaan hed: koj
Part Two.\(^\text{(1)}\)
After that the one thousand black crows gathered together in council and talked\(^\text{(2)}\). Then they went to Koapaala who tended cows\(^\text{(3)}\). The prince of the black crows asked him saying\(^\text{(4)}\), “Koapaala! Just now you have fed me and all of these crows\(^\text{(5)}\), and your kindness in feeding us every day is great indeed\(^\text{(6)}\). Let us repay your kindness\(^\text{(7)}\). If in return for the favor of your kindness you wish to obtain anything whatever\(^\text{(8)}\), please ask for it”\(^\text{(9)}\). Thus he spoke\(^\text{(10)}\). Koapaala said\(^\text{(11)}\), “Good! Good!\(^\text{(12)}\) I do not wish to obtain elephants, horses, cows, buffaloes and the like, nor mountain fields, lowland fields, treasures, silver and gold, precious stones and diamonds, and the like\(^\text{(13)}\), but let me go and become master and prince in a land where there is as yet no prince ruling, please!”\(^\text{(14)}\) Thus he spoke in return\(^\text{(15)}\).
When the prince of the black crows and the black crows heard the words which Koapaala said\(^\text{(16)}\), they split up into ten flocks\(^\text{(17)}\), each flock comprising one hundred\(^\text{(18)}\). Each one hundred then went to search in one direction on its own\(^\text{(19)}\). Some arrived to the city of Kengtung where they were holding their festival\(^\text{(20)}\). The black crows then got to know (the story) that that city had no prince who ruled it\(^\text{(21)}\). After they had flown back to the prince of the black crows in Paajanashi [Benares], they reported everything the way they had found it and seen it.\(^\text{(22)}\)

Part Three.\(^\text{(1)}\)
When the prince of the black crows heard the words which those one hundred crows came and told\(^\text{(2)}\), he went to Koapaala and said\(^\text{(3)}\), “Koapaala! In accordance with your heart’s desire\(^\text{(4)}\), we have now found a country that has no prince of the golden palace\(^\text{(5)}\). If you want to go there\(^\text{(6)}\), take those cattle which you tend and give them back to each of their owners”\(^\text{(7)}\), thus he spoke\(^\text{(8)}\). “Besides that, please take some rattan cane and weave a big
long lea; |(9) khaw; |(10) jə, kaa; nāy; nan. shekam: khaa; |(10) haw: khaa; kaa tang: laaj | te⁶) oankaan haab, aw saw; kaw | kwaa, oaa; |(11) waa; nang, nāj oaa; |(12)
Koa: paa, la. koa sya, nāng, an khunkaalam shang, laad; waj, man; nan. | hed: soam; tang: sheng; tang: mod: jaw. sang, |(13) khyn: laad; nea ti; khunkaa oaa; |(14) khunkaalam ig, tang: kaalam tang: laaj koa; " | say. man: khaw; jə, nay: kōj long nan. shejaw. |(15) laad; man: waa; |(16) poa: saw; kaw, pen kūn an ub. pyang, myang: jaw. syng |(17) kho, pi je; poag; | nay: haw: khaa; kaalam je: to nāj; | hāy; laaj; kin wo: kwaaj; je; to nan. | soang; | te waj. kāti. leng, lu haw: khaa; laaj; khaa; hy: |(18) waa; nang, nāj oaa; |(19) kaalam sya, nāng. koa; | poa: waa; laaj; nīn: kwaam: kāti. koa: paa, la. laad; jaw. nan. |(20) oankaan haab, haam tyd, san aw tong, syaag; an mad. waj. ti; shoang: kōj hoaj; nan. | tang: shob: khaaw oaa; |(21) khaaw kaa phoaam, kan hib; nead; shelea | min oaq, kwaaw, shejaw. |(22) nay: khyn: lew koaj; |(23) hōa; thyng nāj: weng: keng: tung pun. oaa; |(23)
poa: si, |(1) mya; an hōa; pheaw nay: weng: keng: tung jaw. syng |(2) kaalam tang: laaj koa; " | aw koa: paa, la. kwaaw, taang, waj. ka'nya raa, sa, paa, laang, oaa; |(3) phīlī phī'ngaam: tang: laaj koa; " | pay. hu pay. thing: man: lea |(4) hay; kho: leng: man: hya; maab; mi: a roang, myan sya. nāng, khun an ub. pyang, maan; myang: nan. oaa;" |(5) khing, kaangnay leang: maan: mya; an kon: pay. hāaang, pay. hōa khawwa, |(6) nan. | laaj; han koa: paa, la. syng |(6) khaw oankaan kwaa, laad; nea pha. jaa: khaw tang: laaj oaa; " |(7) khaw nan. koa; | poaj, say. kon: kwaaw, hoang, aw moa'mod; |(8) an saang; hoa: laad; loang; ku. sho, kaaam, lay | la(a)g; khaa, nāa, |(9) laaj: tin laaj: myy: lay an te pen maay: mía; nāa; lay nan ooa; " |(9)
khaw: kon: kam; phoaam; kwaaw, taang: oaq, kam; phoaam; kwaaw, taang: toj: | kam; phoaam; kwaaw, taang: tay; | kam; phoaam; kwaaw, taang: nya |(10) shi, phaaj, shi, paa, shejaw. |(11) hoang, aw moa'mod: sya. nāa māa: hoa: phad: toj: la(a)g; khaa, nāa, koa: paa, la. oaa; |(12) moa'mod: tang: laaj koa; " khyn: laaj; laad; ti; mu: maad; phoaam; myang: khaw tang: laaj |(13) loang; an man: saw; nan. se: sum, temwaj: tang: |(a)g; khaa, nāa, khuni khunngaam: oaa; |(14) mya; nan. khaw oankaan pan phig; shig; mang, ka'llaa,
hang: man:saw; oa;' |\(^{15}\) mu:maad; phoang:myang: tang:laaj ig:tang: | khoa:maan; kon:myang: kha:w koa;' | pya:an laj; saw;may, khunmay, lea | hed:poaj: hed:laam: an jay, an long shejaw. mun:pjoa;\(^{1}\) kan oa;' |\(^{16}\) khaw aw koang moang: ig, tang: khyang;pyang an paw, haj, sya.nan. |\(^{17}\) hoang:paaw, hoang:shoa, | ka'nay: weng: ka'noag; weng: tang:sheng; tang: mod: | ku:soag. ku:seng, jaw.sang, |\(^{18}\) pan phig;shig; mang, ka'laa, ti; koo:paa,la.|\(^{19}\) koa. an kaa haab, maa: nan, oa;' |\(^{20}\) khaw hoang. sy;sheng man:saw; pha.jaa: kaahaab, |\(^{21}\) waa; nang,naj khaa; oa;' |\(^{22}\)

poad: haa; |\(^{1}\)
pha.jaa: kaahaab, kaa waaj:shesh\(^{2}\) laj; khaam,aw phig;shig; mang,ka'laa, jaw.nan.n\(^{2}\) | sang, oan'aw mu:maad; phoang: myang: khaw |\(^{2}\) shaang:kjo, khun paa: an noan:phea: kwaan, nan. lea |\(^{3}\) hed: poaj: shaang:kjo, an jay, naa, nan. oa; |\(^{4}\) ti; khunkaalamm tang:laaj sya.nan. koa | khaw aw wo: haa;to kwaaj: haa;to |\(^{5}\) poang:kan pen shib:nyang;\(^{5}\) taaj shejaw. |\(^{6}\) leng.lu khaw oo;' |\(^{7}\)
koaj:kaa, pun:taa, leng.lu kaa tang:laaj syng | lyn:nan. khaw pan je;wan;to lay |\(^{8}\) pead, to lay | sed:to lay | hog:to lay | haa;to lay | shi, to lay | shaamto lay | shoangto lay | to'nyng; lay |\(^{9}\) joam:kwaan, tig:tig: oa; |\(^{10}\) lyn:shesh\(^{3}\) nan. shoangwan: shaamwan: sang, je;to oo; |\(^{11}\) lyn:shesh\(^{3}\) nan. theang; haa;wan: hog:wan: sang, je;to oo; |\(^{12}\) hyng maa: theang; kaw;wan: shib:wan: sang, je;to |\(^{13}\) shib: haa; wan: shib: hog: wan: sang, je;to lay |\(^{14}\) je;lyan sang, je;to lay |\(^{15}\) shoanglyan shaamlyan sang, je;to lay |\(^{16}\) shi,lyan haa;lyan shang, je;to lay |\(^{17}\) pead,lyan kaw;lyan sang, je;to lay |\(^{18}\) je;khob, je;to lea; shang |\(^{19}\) shoangkhob, shaamkhob, je;to lea; shang |\(^{20}\) joam:kwaan, tig:tig: lea; |\(^{21}\) kaalam tang:laaj koa;' hoad;thyng taang: an yb:jaag, kan maa: oo; |\(^{22}\) kaang tang:laaj koa sang, su.kan tumkan shejaw.o\(^{2}\) laad;waa; |\(^{23}\) khun paa:naj. peg. sham. waj. ka'ti. ti; haw: she koa;'\(^{3}\) \(^{24}\) ka'ti. man: am,maaan, am,mean; longpea. |\(^{25}\) pya; an man: myang. kwangmaw: ju,nay: se:sem,\(^{4}\) man: koaj: lea; |\(^{26}\) am,waj. a'mu. taang: an leng.lu haw: jaw. |\(^{27}\) paa: taang: saymaj; khaj;sa. ku;to ku;to | waa; nang,naj kan oo; |\(^{28}\)
basket(9), and get into it.(10) All of us crows will together carry you off"(11). Thus he spoke(12). When Koapaala had done exactly as the prince of the black crows had told him to(13), he let the prince of the black crows know(14). The prince of the black crows and all the black crows told him to get into the big basket(15), and said to him(16), "When you are the prince who rules the country(17), will you promise to feed us and once a year let each one among us eat one head of cattle?(18)". Thus he spoke(19). When the black crows had heard the words of promise uttered by Koapaala(20), they carried him off dragging by their mouths the rope that was tied in a noose round the suspended basket.(21) In a joint effort they exerted all their strength and flew off(22), and in just one single night they arrived in the city of Kengtung.(23)

Part Four.(1)
When they arrived in the city of Kengtung(2), all the black crows set Koapaala on the royal throne.(3) All the good spirits guarded him(4) and made his clothes shine and glitter and have bright color just like those of a prince who rules the country.(5) In the morning at the break of day when the men who guarded the palace saw Koapaala(6) they went together and told all the lords(7). They sent men to go and call the fortune-tellers(8) who are able to read one's merit and fate as well as the signs and marks on feet and hands and tell what will happen in the future.(9) Of the slaves and men some went east, some went west, some went south, and some went north(10), in all four directions.(11) They summoned the fortune-tellers to come and read the signs of Koapaala.(12) All the fortune-tellers in return reported to the chiefs and noblemen(13) that he was fully equipped with the signs of a good prince.(14) Then they ceremoniously poured water on
him and gave him a blessing. (15) All the chiefs and noblemen as well as the slaves and men of the land held a great festival, and enjoyed themselves together because they had acquired a new prince. (16) They used drums and gongs and instruments for blowing and beating (17) to announce it in the city and outside the city everywhere in every nook and corner. (18) Then they ceremoniously poured water on Koapaala and gave him a blessing (19), the one whom the crows had carried there. (20) They gave him the name of Phajaa Kaahaab ["The Crow-borne Lord"] (21), thus they spoke. (22)

Part Five. (1)
After he had received the ceremonious pouring of water and the blessing, the Crow-borne Lord led the chiefs and noblemen (2) to bury the prince who had passed away (3), and they held a very big funeral festival. (4) For the prince of all the black crows they killed five cows and five buffaloes (5), which added up to ten in all (6), and fed them to him. (7) But for feeding all of the crows they afterwards each day gave as many as nine (head of cattle) (8), then eight, then seven, then six, then five, then four, then three, then two, then one (9), so that all the time it got to be less (10). Then they got one (head of cattle) after two or three days. (11) Then they got one after an increased interval of five or six days (12), and later one after an increased interval of nine or ten days (13), then one after fifteen or sixteen days (14), then one after a month (15), then one after two or three months (16), then one after four or five months (17), then one after eight or nine months (18), then one a year (19), then one after two or three years (20), so that all the time it got to be less (21), and all the crows came to the point of starving (22). All the crows then gathered together and said (23), "Although this prince has made a promise to us (24), his promise was no good at all (25). Since he is just intent on losing himself in his life of pleasure (26), he does not care about feeding us" (27). With wrath and anger every bird spoke like that (28).
poad: hog: | (1)
mya; an khunkalaam laj; ngin: kwaam: sya.nang,nan syng | (2)
man: mi: taang: saymaj; khaj; sa. naa, longlaang oa; | (3) man:
khaj; hay; pha.jaa: kaahaab, hoad; thyng taang: lu. taang: leaw
lea | (4) sang, aw taang: kwaam: pa’ri.jea, shejaw. laad; waa; | (5)
saw; khou long ti; khaa; (h)yaj. | (6) myang: saw; haw; naj.
pen an myang: leg; niaj, khiaa; nia. | (7) kawkhaa; han theang; myang:
myang: nyn; an jay, kwaang; sher | (9) myang: naj. niaj
no; | (8) khun an tag: ub. thing: nan. koa am, paj, mi: khiaa; | (9) waa; nang, naj
oa; | (10)
mya; nan. pha.jaa: kaahaab, koa | soam: nang, say loa: pha.
to saw; kaw, mi: nan. | (11) say. khou kaalam ig, taang: kaalam
tang: laaj | aw man: kwaaw, shong, ti; myang: an may, pun.
oa; | (12) khaw sang, say. man: hed: shoaang: waaaj theang; lea | (13)
man: koa; pan a’ming. ti; mu: maad; khaw tang: laaj | hay; laaj;
hed: kojwaaj shoaang: waaaj long myan sya.nang, mya; oan naj
nian. oa; | (14) man: shang, laad; ti; mu: maad; ig, taang: khiaa; maan;
kun: myang: man: lea; waa; | (15) kaw te mya: shu, mya: say:
pi; noang. kaw ti; myang: an kaw ju, pun. lu: koaan, | (16) am, hyng
noan: kaw tag: kyhn: hoaid; pheaw maa: ti; shu mi: naj.
koaj.: | (17) waa; nang, naj oan; | (18)
poad: sed: | (1)
lyn: khunkalaam koa; | say. pha.jaa: kaahaab, khaw; ju, nay:
koijong an aw taang; | (8) waa shaan waj. nan. shejaw. | (2) laad;
ka’ti; kaalam tang: laaj | hay; khaw oankan aw kwaaw, shong, ti;
myang: | (8) an may, an am, paj, mi: koa. ub. koa. thing: pun.
oa; | (4) kaa tang: laaj koa; | (7) laj; ngin: a’ming. khou khaw shejaaw.
shang, | (6) aw khou an am, mi: ka’ti. shed; saa, nian. | (6) kwaaw,
pead; waj. ti; kun lug; nyn; | an mi: kaa; nay: nan. shum,
mug, t(a’) raaw, pun. oan; | (7)
mya; nan. pha.jaa: kaahaab, an pen khou an am, mi: ka’ti.
shed; saa, nian. | (8) yb: taang: kin taang: jam. | (9) koaj: am, kaa; | (10)
am, mi: koa. mi: shea; | (11) lea hoad; thyng taang: an jaab, say
nay, long [laang] | oan; | (12) taang: kin koa laj; lea, haa khud:
kin | hotho, | ho’man: | ho’kwaaj: lay koaj: | (13) am, hyng am,
nan: man: maj; say khisay shejaw. | (14) sheng: kaam, shud: mun
ekwaaw, sher | (15) ka’nay: kun nan. oan; | (9)
Part Six\(^{(1)}\).
When the prince of the black crows heard such words\(^{(2)}\), he was greatly possessed with wrath and anger\(^{(3)}\). He wished that the Crow-borne Lord would come to ruin and destruction\(^{(4)}\), and so he resorted to words of deceit and said\(^{(5)}\), "Great prince\(^{(6)}\) This country of yours is a small one\(^{(7)}\). I have seen another country which is more spacious than this one\(^{(8)}\). There is no prince to govern it"\(^{(9)}\). Thus he spoke\(^{(10)}\).

The Crow-borne Lord then followed that greedy heart of his\(^{(11)}\), and told the prince of the black crows and all the black crows to convey him to that new country\(^{(12)}\). They then told him to make a cane basket again\(^{(13)}\), and he gave orders to all the chiefs to make a large cane basket just like the one before\(^{(14)}\). Then he spoke to all the chiefs and all the slaves and men of his land and said\(^{(15)}\), "I shall return home and visit my relatives for a while in the country where I lived\(^{(16)}\). Before long I shall return to this place of yours"\(^{(17)}\). Thus he spoke\(^{(18)}\).

Part Seven\(^{(1)}\).
Afterwards the prince of the black crows told the Crow-borne Lord to get into the big basket which had been woven with cane\(^{(2)}\), and told all of the black crows to convey him to that new country\(^{(3)}\) which as yet had no ruler or governor\(^{(4)}\). When all the crows had heard the order of their prince\(^{(5)}\), they took the prince who did not keep his promise and was unfaithful\(^{(6)}\) and left him on an island in the ocean\(^{(7)}\).

Then the Crow-borne Lord, the Prince who did not keep his promise and was unfaithful\(^{(8)}\), was starved for food\(^{(9)}\), and not only that\(^{(10)}\), he had no friend and no companion\(^{(11)}\), and he arrived at the point of utter despair\(^{(12)}\). He had to go and search and dig for food, and eat nothing but beans and yams and "buffalo bulbs" [kind of edible bulb]\(^{(13)}\). Before long he was grieved and miserable\(^{(14)}\), and he completed his fate and ended his glory on that island\(^{(15)}\).

11*
poa: pha'jaa: kaahaab, nan. taaj jaw. syng |(16) man: maa: pen phi pay. ju, ti; loajpu:(17) an kaj kan tang: weng: keng: tung | shib:shaam lag:x nan. oaa; |(18) man: pen phi an pay.thing: weng: lea |(19) khob,pi je; poag; khaa; maan; kon: myang: tang: sheng; tang: long oankan oag, kwaa, pug; soa, pa, sa. ju, toa, thynghood; wan: mya; lewnaj oaa; |(20)
THREE SHAN TEXTS

When that Crow-borne Lord had died(16), he became a spirit guarding the Loaj Pu ["Hill of Cress", maybe for /loajpu/ "Hill of Crabs"](17) which is at a distance of 13 "lags" [sticks stuck in the ground about every two miles] from the city of Kengtung(18). He is the spirit who guards the city(19), and once a year up to this day all the slaves and men of the land together go out to sacrifice to him(20).

NOTES TO TRANSCRIPTIONS


b) also /kaʔ:him/;

c) also /lea;/ 'particle of phrase coordination; and then', cf. Siamese /lä:/, /lē:/, and /lê:/ Here special usage terminating the phrase beginning with /koab; pya/; 'because ... (therefore) ...'

d) also /oa/ or /oa;/ 'particle of sentence termination'.

e) /faw/ 'particle of perfective aspect, resulting situation, new situation', also /tea,faw,~teaw/.

f) /syng/ 'particle of topic; as for ...',/mya; an khun ... noaː; phea: kwaa, jaw, syng/ 'as for the time when (or: resulting from the fact that) the prince had died'.

g) also /koː; or /koː;/ 'particle of phrase termination; particle of sentence dichotomy', cf. Siamese /kϕː/, Siamese /lēː/ (cf. e) above) and /lêː/ can follow pause or open juncture, whereas Shan /lea/ and /koː/ can be followed by pause or open juncture.

h) /shejəw;/ 'particle of antecedent; after ...'. /shej/ 'from ...; than ...'; /noːɡ;shej/ 'outside of, besides', /waːj;shej/ '(time) after'. See also the excellent remarks on /shej/ in Cushing: Shan Grammar, 1887, footnote p. 55.

i) Also /kañya/;

ej) 'The printed text reads /lean;/ 'to run'.

k) The printed text reads /shean;/ of unknown meaning. /shen;/ means 'string, fiber'.

l) /puj;/ 'saddle covering'. One might think of Siamese /puj;/ 'fiber, filaments', but the tone is wrong.

m) also /kaːtli;/

n) /sam;/ 'particle of topic'.

o) also /kaɾnayː;/

p) pronounced with initial smooth ingress or voiced h.

q) /khaː;/ 'slave, your slave, 1; particle of sentence termination in polite speech to equals and superiors (precedes /oa/); suffix for first person pronouns
in polite speech to equals and superiors (e.g. /kawkhaa/: ‘I’, /haw:khaa/: ‘we’). C.f. Siamese /khâa/ ‘slave’, I’, /khâ?/ polite affirmative particle used by women’, /khâa/ ‘particle of response to call used by women’.

r) C.f. i) above. ‘The situation is this: you have been good to us, let us be good to you, and so . . .’

s) also /ka’shang/.

t) /sheka:m/: ‘particle of polite imperative; please . . .’.

u) /ti:khaa/: ‘particle of sentence termination in polite speech’, more polite than /khâa/ q) above.

v) /lÃ+jaw/; /li/ ‘good’ and /jâw/ e) above ‘(The resulting situation is) good’.

w) /lai/ (Siamese /laj/ spelled [lajû]) ‘some; such things as; German etwa’.

x) The printed text has /sig/.

y) /koaj/: ‘only’, also /koaj/.

z) /jú/ (Siamese /jû/ spelled [jû.l]) to be at; secondary verb for action in progress’.

a) above pronounced /pôa.ran,na.shi/; r > j is Burmese.

b) also /ka’nanj/.

c) /saŋ/; ‘particle of present (prevailing) situation’. /jaw. saŋ/; ‘in the situation resulting from . . . (cf. e) above); when . . . , then . . .’.

d) /pôa: . . . ynq/; (as for the situation) if; in case . . . then . . .’.

e) /te/ ‘adverb-auxiliary denoting future; denoting real or imagined subsequent events; shall, will, should, would’ (used as Siamese /ch/) .

f) /saɔŋ/; ‘adverb-auxiliary for question’.

g) also /by/ and /by/; ‘particle of question’.

h) / . . . shelea . . . shejâw . . . oa/; ‘after . . . , then . . . , and thereafter . . .’ (‘after uniting their efforts then they flew off, and thereafter they arrived . . .’) .

i) /khawsa.nan/ = /khawsya.nan/; ‘they; that group of people’.

j) /môd/; cf. Siamese /môd/ ‘woman soothsayer, sorceress’. /moa/ ‘to be good at; to be able to, to know’, cf. Siamese /môa/ ‘specialist, doctor’ spelled /môa/.

(Kurt Wulff: Chinesisch und Tai p. 175). Related to Chinese (Karlgren: Grammatika Serica 105 a) /ji촌/ ‘magician’. The tone of modern Chinese reflects a voiceless initial, as also indicated in the Siamese spelling. The Chinese word may be a loan word from Tai; cf. the word order in expressions like wu1 ma2 ‘wizard in charge of feeding sick horses’ (Sven Broman: Studies on the Chou Lü p. 44).

k) Informant hesitated between /laag.khau:naa/ and /laag.khau:naa/. In genuine Shan words short /a/ does not occur with tone /i/.


m) /jaw/; ‘resulting situation’ modifies /laj/; khaam.aw/ ‘had received’, cf. e) above. The following /saŋ/; means ‘in that situation, then, now’, cf. c) above.

n) ‘ane dîtaine; ten’.

o) / . . . koa saŋ, . . . shejâw . . . / ‘. . . (sentence dichotomy) now . . . thereafter (in the resulting situation). . . .’ (as for) the crows (then they) gathered and thereafter said’.

p) /peg.sham/ . . . shekoaj/; ‘although . . . (thereafter anyhow) . . .’

q) Informant read /se:sem/; ‘enjoyment’, Cushing /se:sim/.

r) /she/ ‘than’, cf h) above.
Informant read /tang:/

/she jaw. shang/, 'when ... (in that situation) then ...'

Informant supplied /laang/

Informant read /hotho/, 'bean', the text has /hokho/.

/she/ 'away, gone'.

/lag:/ 'a post erected for fastening anything, a distance of about two miles'.

Cf. Siamese /lag/ spelled /hlak/ 'stake, post, principle, rule, opinion', /lag myang/ 'boundary of city, zero milestone of a city'. From Chinese? Cf. Karlgren: Grammata Serica 978a / lag / i / ‘village (Shǐ)', 'place of residence (Shǐ)' 'a measure of distance (Shǐ)'. The graph has 'field' and 'earth'. Karlgren: Grammata Serica 978d same pronunciation 'to cut jade according to its veins (Kuotsê)'; 'to mark out divisions of fields (Shǐ)'; 'regulate (Shǐ)'; 'reason (Yi)'; 'principle (Meng)'.

II.

Mya;nan. a) mya;nan.nan. | mi: shoangkhaa b) pho’me: | hed: kin haj; shaj.kinkaان | ku;wan: ku;wan: | oа; | (1) thyngmaa: wan;nyng; nan. | khaа b) sang, mi: maa: lug;saaj:oan, koа;nyng; | (2) lug;oan, khaа nan.c) koа;’ lihag. naа, | (3) khaа koа; hag. naа, teaw [< teajaw. d) (4) lug;saaj: khaа koа;’ jay,maа: | jay, maa: jay,maа: | (5) khaа’naj. e) koа;’ hag. lug;oan, naа, | (6) khaа koа; mi: lug;koа;naaj. koаj: | (7) lug; khaа sang, haа b) mi: koа;naaj. koаj: | (8) hag. koа;’ hag,naа, she b) pyan; b) (9) khaа am,naаd: tha. am,naаd: laа, am,naаd: waa; shang | (10) lug;oan, khaа; hed: shang koа; poаj, hed: tig:tig: | (11) khaа; kwaa, taang:lay koа; poаj, kwaa, tig:tig: | (12) aw soаm: say lug;oan, waa; | (13) lug;oan, khaа; kin khяng,lay koа;’ kin | (14) khaа; noаn: khяng,lay koа; noаn: soаm: say lug;oan, tı:tig: | (ти:тig:] | (15) thyngmaа: lug;oan, naа, jay,maа: jaw. kam:naaj. | (16) lug;oan, naа, kwaa, leа, haа leа,haа myа;sa. | (17) man: kwaa, keb;laа; poаg;shaаn оan, pyan; b) maа: ka’taаng: sham. maa: neа meа; man: | (18) meа; man: sham. waa;’ | (19) hu.: | som: naа, saaj:1) ya; | maa: laа; ka’lay maа: | (20) kwаk каб;laа; kаanɡlaаg; maa: | (21) ya; | li jaw. | poаg;te’maa: hay: meа: keb:laа; nam nam naа.. | (22) sham. waa, hang: lug;man: hel|lug;man: koа;’ som: naа, | (23) shy.pаn taаng:kin taаng;jaаm; hang: lug;man: | (24) lug;oan, naа, koаj: hu. khaа; laа; theаnɡ; koаj: jaw. kam: | (25) kwaa, taаng:lay leа,haа kwaa, soаm: taаng: koа;’ l аm,kwаa, laаj toj: | тig:tig: | (26) kam,naaj, soаm: taаng: am, haаlaаj; sham. kwаa,laа, hyаn: тaj:koа,k) man: | (27) тaj:koа. man: leа;’ 1) lym;peаd; ngyn: nya тaаng, lay nya khяng, khaа lay | (28) sham. aw ngyn: hyаn: тaj:koа. man: maa; | man: sham. maa: neа meа;man: | (29) meа; man: koа;’ | (30) hu.: | may: laа; ka’lay maа: saaj:1) | (31) ya | kwаk laа; maa: soаm: taаng: naaj. theаnɡ; | (32) meа;man: koа; sham. wаa; | (33) ya; | li ya; | (34) an нay: laа; maa: naaj. li ya; | meа;m) li ya: | (35) aw wаj. shy. hang: may: she hoаm wаj. hang: may: | keb: wаj. leа; meа;m) ya; | (36) poа: hаw: kwаa, poаj: hаw: sang, laа; saaj, | (37) sham. hoаm wаj. pan lug;man: | (38) poа: hoаm wаj. jaw. sham. shy. kho: pan lug;man: lay shy. taаng:kin paаn lay | (39) lug;man: naaj. som: | (40) laа;jaаm; jaаm. kam:naaj. | (41) kаj.hаd: kаj:jaаm; | (42) an pyаn; wаa;m) | (43) lug;oan, jaаm;maа: ku;wan: ku;wan:
II.

Once upon a time there was a married couple who worked the
mountain fields for a living every day. (1) One day they had a
son. (2) This son of theirs they loved very much. (3) The two of
them really loved him very much. (4) Their son grew bigger and
bigger. (5) They loved their child very much. (6) They just had
that child. (7) Of children they only had that one. (8) They loved
him more than other people [love their children]. (9) They did
not dare to defy him, or scold him, or say anything. (10) When
their child wanted to do something they always permitted it. (11)
When he wanted to go somewhere they always permitted it, (12)
indulging their child's desires, saying, (13) "Whenever the child
wants to eat, he can eat. " (14) Whenever he wants to sleep, he can
sleep", (15) always indulging the child's desires, till he had grown
bigger. (16) When the child went out strolling for the first time, (17)
he picked up in the road a little coin belonging to somebody else,
and came to show it to his mother. (18) His mother said, (19) "Oh!
Wonderful, my boy! Where did you get it?" (20) "I picked it up
in the road". (21) "Good! Next time I hope you will pick up a
lot." (22) She spoke like that to her child, and he was very hap-
py. (23) She bought some food for her child, (24) and the child only
thought of wanting some more. (25) Wherever he went strolling
along the road he did not miss a chance to look all the time. (26)
But now he did not find anything along the road, so he went to
the house of a friend of his. (27) And his friend had forgotten
some money on a chair or a table. (28) So he took the money from
the house of his friend and came to show it to his mother. (29)
His mother said, (30) "Oh! Where did you get it my child?". (31)
"Oh! I got it from the road again." (32) Then his mother said, (33)
"Oh! Good! What you get here is good, my darling. (34) Keep it
to buy something for yourself or save it, my darling. (35) When we
go to a festival, then we can use it". (36) Then she saved it for her
child. (37) Having saved it she bought some clothes for her child
and some food. (38) Her child was happy. (39) The more he got
the more he acquired the habit [of getting things]. (40) Now the
more he tried it, the more he got used to it, (41) as the saying goes.
(42) The child now got in the habit of every day going into other people's
growing. He would see some cucumbers belonging to other people, and some of their oranges and apples, and that child stole them from people’s gardens. He went around to steal people’s apples and oranges and bring them to his mother. His mother was very happy. "Good! My child. What you got here is good, my darling," always indulging the child’s desire. He had tried hard to steal people’s apples. Now he tried hard to steal cows and kill them for the meat and sell it. Then he took some home. His mother was happy to eat it. His parents were happy to eat it. They did not dare to say anything. "Do as you wish, darling." We give in to you. The house is yours. You can do as you want to." They always gave permission to their child and indulged their child’s desires. He tried hard to steal people’s cows, but he could not. Then he tried to steal their money, but he could not steal their money. Then he went out to rob people. One day when he went to rob people, they sent out the police (the braves?). They seized him and tied him and put him in jail. Now when they had put him in jail, when they had carried him off to jail, they said they would ask him why he had stolen from others. They took him out of jail and asked him in front of the king. "You are very clever at stealing from others, robbing others, doing all kind of things." Then they went to ask the executioners, and order the executioners to kill him and do away with him. That is the way they spoke. Then when they had said that, the executioners came, five, six people. They had with them guns, spears, knives, and swords; everything complete they brought. The king said, "Oh! Take him to show to the people so that they can know and see for themselves. Thieves and robbers are out to annoy people and vex people. They do not let others stay in peace and eat in peace. We do not wish to keep them in our villages and cities. Let people know and see that no one must imitate them." He talked like that. Then the executioners
took their gongs, their guns, and their swords and went out.\(93\)
When they had taken this bandit out with them,\(94\) they beat
the gongs and struck the gongs so they resounded “nong!”\(95\)
and they made him shout.\(96\) And what he shouted was this,\(97\)
“Nobody must imitate me.”\(98\) When I was a child,\(99\) my pa-
rents\(100\) . . . if I somehow got something, my parents were happy
to eat it.\(101\) If I got money, my parents were happy to spend
it.\(102\) Therefore in accordance with them I supported my-
self.\(103\) Therefore I adopted the heart of a thief,\(104\) and be-
came a thief and a robber.\(105\) Now they [the executioners] will
kill me.\(106\) Nobody must imitate me.\(107\) Nobody must take up
theft and learn stealing.\(108\) The more I tried it, the more I got
used to it,\(109\) as the saying goes.\(110\) Now I am like that.\(111\)
Today they will kill me.\(112\) You people of the villages and
people of the cities, who are staying behind,\(113\) do not imitate
me.”\(114\) He spoke like that.\(115\) When he said that, the execu-
tioners beat the gongs\(116\) going around the city from one end
to another, this way and that,\(117\) so that people would all know
it and hear it.\(118\) Then they said,\(119\) “All right!”\(120\) Now you have
shouted enough.\(121\) Now we shall take you to die.”\(122\) Then
what did he reply?\(123\) “Let me see my mother’s face!”\(124\) Please,
let me meet my mother!\(125\) Please won’t you a little bit call my
mother!”\(126\) He talked like that,\(127\) and they went to call his
mother.\(128\) His mother bitterly crying came to him.\(129\) “Oh!
My child!”\(130\) I cannot do anything, my darling!”\(131\) Crying
and shaking she came to him.\(132\) She wiped away the water of
her ears [sic] and the water of her eyes and came to her son,\(133\)
“Oh! Mother!”\(134\) Now they are going to kill me.\(135\) Mother, come
here a moment!”\(136\) He said like that to his mother.\(137\) The
mother then did come to him.\(138\) He said,\(139\) “Come, I will
tell you one thing.”\(140\) He said like that to his mother.\(141\) His
mother then came near to him.\(142\) He suddenly bit his mother’s
ear.\(143\) It came off.\(144\) His mother was very frightened,\(145\) all
of a sudden she let out a green [unripe, unexpected] yell.\(^{(146)}\) People came up and looked.\(^{(147)}\) His mother said,\(^{(148)}\) "Why did you bite off my ear like that?\(^{(149)}\) You are going to die.\(^{(150)}\) You have lost your mind."\(^{(151)}\) "Oh! Why did you not teach me when I was little?\(^{(152)}\) When I brought you something you enjoyed to eat it.\(^{(153)}\) You did not teach me.\(^{(154)}\) Therefore they will chop off my head so I die.\(^{(155)}\) You can go home if you want to.\(^{(156)}\) Now they will kill me.\(^{(157)}\) You did not want to speak a lot to me.\(^{(158)}\) When I was little you did not teach me to be skillful and able and to understand."\(^{(159)}\) He said like that to his mother,\(^{(160)}\) and then they took him away and killed him.\(^{(161)}\)

**NOTES TO TRANSCRIPTIONS**

a) \(\text{nan.} /'\text{that}, \text{nan} /'\text{thus, like that}'; \text{mya}; \text{nan}, \text{mya}; \text{nan} /'\text{at that time and such a time}; \text{a long time ago}', this whole thing again modified by \(\text{nan.} /'\text{that}'; \text{at that time a long time ago}; \text{once upon a time}. \text{nan}; /'\text{there}', cf. \(\text{naJ}.; /'\text{this}', \text{naJ} /'\text{thus, like this}', \text{naJ}; /'\text{here}'. The forms with rising tone have no doubt originated from the demonstratives with phrase-final tone /\(\text{}/\). Cf. for a similar theory for Chinese E. G. Pulleyblank: *Studies in Early Chinese Grammar*. Asia Major N.S. 8 (60) p. 67.

b) \(\text{khao} /'\text{leg}; classifier for one of a pair; pronoun for third person dual, the two, they', cf. Siamese \(\text{khao} /'\text{leg}; one side, division of two'.

c) \(\text{kat}; \text{aan}, \text{khao} \text{nan.} /'\text{that child of the two of them, that child of theirs}'.

d) See note I e).

e) \(\text{khao} \text{naJ} /'\text{that couple, the two of them, they' = } \text{khao/}\) b) above.

f) \(\text{haa mi}; . . . \text{koaj}/'\text{had only}', cf. Siamese \(\text{hao}/'\text{used to emphasize a following negation}'.

g) \(\text{she} /'\text{than, more than}', see I h).

h) \(\text{pyan}/'\text{other, other people, people, they'}\). Cf. Yuan \(\text{p\(\text{\'an} /'\text{they}; companion, I (your companion), used by women'; Siamese \(\text{ph\(\text{\'an}/'\text{companion, friend}'.

i) 'my child; particle of endearment'.

j) \(\text{he}/'\text{is used for }\text{she}/'\text{in fast speech}.

k) \(\text{taj}; \text{koa}/'\text{friend, companion, comrade}'.

l) \(\text{koaj}/'\text{used in sentence dichotomy like }\text{koaj};

m) \(\text{mea}/'\text{mother; term of endearment, my darling', cf. Siamese \(\text{m\(\text{\'e}/'\text{mother; term of endearment}'.

n) \(\text{an pyan}; \text{wao}/'\text{that which people say, as people say, as they say}'.

o) different from \(\text{maag, koaj}/'chestnut'.

p) \(\text{mea}; \text{khao}/'their mother; his and his siblings' mother (even though he has no brothers or sisters'). For a similar phenomenon in South Chinese (plural pronouns used with family and relationship terms), see Egerod: *The Lungtu Dialect* p. 78.
q) /u; mea; khaw/ ‘their father and mother, his parents’ see p) above, or ‘his parents, they’.

r) The informant says /kon: han/ and translates ‘police’. Cushing has /kon: haan/ ‘the brave’.

s) The informant gives /law.koa;/ when asked to repeat the sentence. The particle /oa;/ could not be used corresponding with /pou: wan;/ ‘when’.

t) /may:naj./ ‘you there’
u) also pronounced /mew;/

v) /pu,moalam/ ‘the venerable, the black specialist; the executioner’. For the last two syllables cf. /laang; ma.loam,/ ‘executioner’ loaned from Burmese.

w) /syng.naj/ ‘thus, like this’, = /sya.naj/. /syng.nan/ ‘thus, like that’ = /sya.nan/.

x) cf. s) above.

y) also /laa,paj/ ‘don’t’. /låapaj/ also in Siamese dialects. Cf. Siamese /paj/ ‘to go; sign of imperative’. ‘to go’ is Shan /kwäa/.

z) /khaa;/ with phrase-final tone /i;/.

a) /koab;pya; naj/ ‘because thus, therefore’.

b) /mya; lewaj/ ... te ... jaw./ ‘now (‘this single moment’) ... they shall ... that is the resulting situation’.

c) /khaa;/ from /khaa;/ with the phrase-final tone /i;/.

d) cf. v) above.

e) /sham;/ ‘again, on the other hand’.

f) /sya,hy/ ‘how, like what’.

g) /ya;/ ‘particle of agreement or appeal; yes; as you know; you know; please; Oh!’. ‘And you know what he in turn said’.

h) The speaker uses the two forms /mea;kaw/ and mea;haw:/ for ‘my mother’, cf. p) above.

i) The informant’s explanation seemed to imply that /win,hu/ is a compound meaning ‘ear lobe’.

j) = /koab; pya; naj/ a) above.

III.

A lung:haw:a) maa:pheaw ti; toang,k(j)i: naj. laj; laajpi khoa; laa,b) |[1]

B laj; kwaa, shaampi paaj jaw. khoa; |[2]

A shaampi paaj khoa; naj |[3]

B oa;c) |[4]

A mya;nan. ju, ka'lay khoa; koa d) |[5]

B nam.hu: |[6]

A nam.hu: | ka'nan. mi: taj;e) nam khoa; haa:.f) |[7]

B mi: toang,po,ni, mjoang:khum, nam.hu: | kho mi: shaam-maan;g) naj. khoa; koj: |[8]
III.

A  How many years ago did you arrive here in Taunggyi?¹¹
B  More than three years ago.¹²
A  More than three years ago?¹³
B  Yes.¹⁴
A  Where were you before that?¹⁵
B  At Nam Hu.¹⁶
A  Nam Hu! Are there many Shan people there?¹⁷
B  There are [the villages of] Toangponi, Mjoangkhum and Nam Hu, they only have those three villages.¹⁸

¹²  Acta Orientalia. XXVI
A Do they speak Shan or Thanu [Danu]?\(^{(9)}\)
B They speak Shan. There are only three villages that are Shan. The rest are Aangshaa [Intaa].\(^{(10)}\)
A I see.\(^{(11)}\)
B They are Aangshaa villages.\(^{(12)}\)
A Those do not speak Shan?\(^{(13)}\)
B No, they do not speak Shan.\(^{(14)}\)
A Your three villages speak Shan?\(^{(15)}\)
B Yes, those three villages speak Shan.\(^{(16)}\)
A I wonder what they do for a living?\(^{(17)}\)
B We make our living buying paddy. Having bought the paddy we make husked rice and sell it.\(^{(18)}\)
A I see. You buy the paddy, pound it into husked rice and sell it. Are there only three Shan villages all together?\(^{(19)}\)
B Other villages are rather far away. More or less close by there are only those three villages, which are sort of connected. Of those which are not so distant there are Saangkham and Sedkham. If we go beyond them we get to the Saamkkaa district.\(^{(20)}\)
A In that case you reach the Saamkkaa district?\(^{(21)}\)
B Yes, we reach Saamkkaa.\(^{(22)}\)
AB ............
A How many children do you have?\(^{(23)}\)
B I have no children at all.\(^{(24)}\)
A You are only husband and wife, the two of you?\(^{(25)}\)
B I have no wife.\(^{(26)}\)
A Oh, you have no wife?\(^{(27)}\)
B No.\(^{(28)}\)
A Then what about relatives of your own generation?\(^{(29)}\)
B I have plenty.\(^{(30)}\)
A But no descendants?\(^{(31)}\)
B No.\(^{(32)}\)
A I see. So you only have nephews and nieces. Why have you never set up a household?\(^{(33)}\)
B I have been married, but after I was married it was destroyed [the wife died].\(^{(34)}\)
sham. am, shyb, theang; jaw. khaa; poa:nan |(35)
A
am,shyb, theang; jaw. khaa; |
B
|(36)
ti;pun. soang;1) mi: kjoang:shoanlig; kha'hy ti; waan; lung:
haw: khawm) pun. |(57)
B
oa; | mi: shaalea: khaa; |(58)
A
mi: shaalea: kha'nej |(59)
B
oa; |(60)
A
khaw am,shoan khaa;jo:8) lig;taj: tea. |(41)
B
lig;taj: am,shoan khaa; | lig;maan; koj: khaa; |(42)
A
oa; |(43)
B
lig;maan; tang: lig;ing:klid; khaw taan,taan, khaa; oa; |
haw: waa; sham. shoan lig;maan; haam.kam.nam noa |(44)
AB
oa; |(45)
A
taj:haw: sya:pun. kam;phoang; naj. poa:khaj; haaj mod:
jaw. khaa;jo:8) taj: koa; |(46)
B
oa; | nay: taj: mi: nam khaa; | mi: nam koa; mya;lewnaj.
haajkwaaw, jaw. khaa; |(47)
A
oa; | khaw am,poa: laad; jaw. khaa;noa9) kwaam:taj: |
khaa haam. laad; kwaam:maan; oa; |(48)
B
khaw laad; kwaam:maan; khaa; |(49)
A
poa: lung:haw: khaw khaj; maa: njoang,shoj. [= joang:
hoj,]8) hed:hy maa: kha'laa, |(60)
B
maa: moa;toa;9) khaa; |(61)
A
khi, maa: moa;toa.;phod.nam.9) kha'haa:. |(52)
B
maa: moa;toa;phod.nam. khaa; |(53)
A
oa; | laj: pan kaa;hy khaa;laa, |(64)
B
shoangpjaaw:7) | nyng;koaa. naj. shoangpjaaw: |(55)
A
tang:kwaa, tang:maa: kha'nea, |(56)
B
am,say; khaa; | an kwaa, koj; |(57)
A
an kwaa, koj: kha'noa9) | laj; khaw;maa: nay: noang
kha'haa:. |(58)
B
oa; | khaw;maa: nay: noang khaa; |(59)
A
khaw;maa: nay: noang sang, laj; maa: taang:naj. khaa;
poa:nan |(60)
B
oa; | say; khaa; oa; |(61)
AB
.............
A
khaw am, hed: naa: syang. ti;8) maan;noang khaw hed:
kha'nea, |(62)
So you did not (join >) marry again? 

No. 

Was there a school in your village?  

Yes, there was (the shaalea).  

Oh, there was (the shaalea)?  

Yes.  

I take it they did not teach Shan?  

No, they did not teach Shan, only Burmese.  

I see.  

Burmese and just a little bit of English. I should say they taught rather more Burmese.  

Oh, well.  

Some of us Shans are nearly all lost, I think, from the Shan race.  

Yes. Of Shans there were many. But though there were many, by now they have disappeared.  

Yes. They hardly speak any Shan. They rather speak Burmese.  

They speak Burmese.  

If you want to go to Njoangshoj, how do you go?  

By motor[boat].  

You go by motorboat?  

Yes, by motorboat.  

How much do you pay?  

Two rupees, one person two rupees.  

Round trip?  

No, one way only.  

One way only! Do you have to go through the lake [i.e. Inle Lake]?  

Yes. Through the lake.  

So you go through the lake to get there!  

Yes, that is right.  

Do they [the Shan] not cultivate the fields like the Burmese of the Lake [i.e. the Aangshaa] do?
B hed: khaa; |(63)
A hed: naa: him: phang, noangnam. kha'nea, |(64)
B oa; | hed: him: phang, noangnam. khaa; |(65)
A oa; ya; | kaan moapaa9 khaw am, mi: kha'naa, ti; pun. |(66)
B moapaa khaw mi: khaa; |(67)
A oa; | maan; lung:haw: khaw am, toa: khaa; nea, u) ki, |(68)
B ki, | toa: ju; oa; | an pan, koag:v) khaw sya:naj. mi: in:
poag: khong, khaw kha'koj: |(69)
A oa; |(70)
B mya. lew tea. nam kwaa, jaw. oa; oa; | pan, koag: sin:
mea, w) khaw sya:naj. |(71)
A ti; pun. ta'j: haw: am poa: mi: nam kha'noa |(72)
B am, poa: mi: nam khaa; |(73)
A shang waa; kon: an laad; kwaam: ta'j: naj. | shaamwaan:
naj. khaw laad; kwaam: ta'j: kha'haa; |(74)
B oa; | laad; kwaam: ta'j: khaa; |(75)
A kon: te6 mi: (he ka'hy) nyng; z) khaa; |(76)
B mi: ti; waan; khaa; khaw naj. mi: shaampaag, lya koj: | shaampaag, paaj kha'jo:; oa; |(77)
A waan; taang; pun. kha'naa; |(78)
B oa; | taang; pun. naj. | toang, po ni. khaw mi: oa; | pheng, kan taan, naj. kha'khoj: |(79)
A haw: khaa; waa; ta'j: naj. te mi: shea4) haa; hog: ced: paag,
nyng; z) oa; |(80)
B oa; | say; khaa; |(81)
A oa; | koj: naa, liga: ta'j: am, shoaan khaa; noa |(82)
B oa; | kon: mya; koan, b) nan. tea. man: saang; khaa; | kon:
mya; lewe6) naj. am, saang; shang khaa; koj: |(83)
A ya: | ta'j: haw: khaa; naj. pen naj khaa; jaw. |(84)
B mya; lewnaj. khaj; koa; am, saang; |(85)
A poa: haw: khaa; am, laad; kan am, haakan koa:. ta'j: haw:
khaj; haak waa, ti; tig: jaw. | mya; nan. ti; joang; hoj. naj.
pen ta'j: mod: mod: kha'long | sya:naj. khaw waa; mya,
apaanmaan; maan; khaw awmaa; | hed: hy kwaa, say; |
shengtaj: khaw tang: am, haajlaaj koj: | khaw laad; kwaam:
maan; tha'nu. koa |(86)
B oa; say; khaa; |(87)
B Yes, they do.\footnote{63}
A Do they cultivate the fields near the banks of the lake?\footnote{64}
B Yes. They cultivate the fields near the banks of the lake.\footnote{65}
A I see. Do they not have any fishermen there?\footnote{66}
B Yes, they have fishermen.\footnote{67}
A Do the people of your village not weave (on the loom)?\footnote{68}
B (The loom!) Yes they weave (on it). As for the Bangkok type they have it only at Inpoagkhong.\footnote{69}
A I see.\footnote{70}
B Now there are more of them, both Bangkok and Chiengmai types.\footnote{71}
A At those places [Bangkok and Chiengmai] there are a few Shan people [weaving].\footnote{72}
B There are a few.\footnote{73}
A Talking of those people who speak Shan, in those three villages, do they speak [pure] Shan?\footnote{74}
B Yes, they speak [pure] Shan.\footnote{75}
A How many people would there be exactly?\footnote{76}
B In our village there are just over 300, over 300 I think.\footnote{77}
A And beyond that village?\footnote{78}
B Well, beyond that, there is Toangponi. They are just about as many as we.\footnote{79}
A I should say the Shan there are more than five six seven hundred, that’s it!\footnote{80}
B Yes, that is right.\footnote{81}
A I see. But they do not teach Shan?\footnote{82}
B No. Older people know it, the present-day generation do not know it at all.\footnote{83}
A Oh! We Shan are like that!\footnote{84}
B Nowadays even if they want to know it, they cannot.\footnote{85}
A If we do not talk together and look for one another we Shan will gradually disappear. Recently in Joanghoj [Yaunghwe] they were completely Shan. Some say that during the Burmese time the Burmese brought them [the people of Joanghoj] here. How could that be true? Their Shan accent simply has not quite disappeared, though they speak Thanu.\footnote{86}
B No, that is right.\footnote{87}
khaw waa; eng, khad, tea, waa; khaw waa; |{(88)}

maan; khaw waa; eng, ngaa: tea, longd) |{(90)}
say; khaa; |{(91)}

khaw waa; eng, khad, tea, waa; oa; | haw: waa; phag: tu | khaw waa; phead, tu, oa; | koab; nan kwaam:taj: khaw am, haaj | koaj: khaw waa; khaw khaj; pen maan; hang: khaw |{(92)}
oa:, |{(93)}

pen sya, naj kha:jaw. |{(94)}
oa; |{(95)}
taj: haw: khaa; naj. saang; khaj; aw khya: haaj naa;e) |{(96)}
oa; |{(97)}
ahw: khaaj naj. taj: koa haw: khaa; waa; pen taj: jaw. | am, saang; khaj; waa; pen kon: taang, mew: f) |{(98)}
oa; |{(99)}

haw: naj. pen taj: maa: jaw. longd) |{(100)}
oa; | khaa; khaw koa pen naj nang, kaw, khaa; oa; | mjo: f) 
taj: koa man: khaj; pen taj: khaa; |{(101)}
oa; | taang, mew: f) naj. am, khaj; pen | taj: haw: kha'naj. nam tea, tea. ya.: | nay: myang: khea, g) naj. mi: pen shib: shi, shib: haa; myang: khaa; |{(102)}
oa; |{(103)}

ten kwaam:taj: sya, h) haw: khaa; naj. koaj: koaj: |{(104)}
oa; |{(105)}
keng: maj, w) khaw hu: f) taang: naj. kwaan, taang: pun. naj. pen nang, lung: haw: hu. kha', jaw. |{(106)}
oa; |{(107)}

ten taj: koj: koaj: oa; |{(108)}
oa; |{(109)}

.............
ten: naj. haj; tea. khaw am, hed: khaa; jo: |{(110)}
haj; | haj; am, hed: khaa; | hed: naa: kha; koj; |{(111)}
oa; |{(112)}
They say /eng,khad.tea,/ ['to rent a house', Shan/khaad, hyan:/, Burmese /ʔeɪnŋədə/, so they say.\(^{88}\)

I see.\(^{89}\)

The Burmese say /eng,ngaa:tea,/, that's it!\(^{90}\)

That is right.\(^{91}\)

They [the people of Joanghoj] say /eng,khad.tea,/, that is how they say. We say /phag:tu/ ['door'], they say /phead. tu,/[Burmese /təɡa (bəʊ)]/. Therefore their Shan language has not disappeared, but they say themselves they want to be Burmese.\(^{92}\)

I see.\(^{93}\)

That is the way it is.\(^{94}\)

Yes.\(^{95}\)

We Shan are able to make our race disappear.\(^{96}\)

Yes.\(^{97}\)

I am a Shan, and I say I am a Shan. I have no wish to say that I am another kind.\(^{98}\)

No.\(^{99}\)

I simply happen to be a Shan.\(^{100}\)

Yes, so am I. The Shan race wants to be Shan.\(^{101}\)

Yes, we do not want to be anything else. We are really many. In China there are fourteen, fifteen states.\(^{102}\)

It is simply Shan language like ours.\(^{103}\)

Yes.\(^{105}\)

You know Chiengmai, from there and further on, it is as you know.\(^{106}\)

Yes.\(^{107}\)

They are simply Shan!\(^{108}\) [Actually there are few Shans in Thailand]

I see!\(^{109}\)

Over there [in your village] do they really not cultivate dry fields?\(^{110}\)

Dry fields! No, they do not cultivate dry fields. They only cultivate irrigated fields.\(^{111}\)

I see.\(^{112}\)
B haj; mi: kin | kon: loaj sang, hed: haj; khaa; | (113)
A

B
A

B
A

B
A

B
A

B
A

B
A

B
A

B
A

B
A

B
A

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B
A

A
As for cultivating dry fields for a living, the mountain people [the Palaung] do that.\(^{(113)}\)

Oh!\(^{(114)}\)

There [by my village] it is a lake. They do like lake people do.\(^{(115)}\)

What about, uh . . . , how many people are there where you live?\(^{(116)}\)

Many people.\(^{(117)}\)

How many kinds (races)?\(^{(118)}\)

Only Intaas and Shans.\(^{(119)}\)

Oh yes, a lot of Shans. What about the other kinds. How about Taungthu?\(^{(120)}\)

Taungthu? There are no Taungthus in the Lake.\(^{(121)}\)

Those who are close by, who live along the mountains, who live along the ridges, are they Taungthu?\(^{(122)}\)

Yes! They are Taungthu, those who live along the mountains which surround the lake.\(^{(123)}\)

I see! Taungthu and Taungyo are those not the same?\(^{(124)}\)

No.\(^{(125)}\)

Are there both Taungthu and Taungyo?\(^{(126)}\)

Yes. The Taungthu come and go. They wear black clothes.\(^{(127)}\)

That is right.\(^{(128)}\)

As for the Taungyo they are on the Heho side.\(^{(129)}\)

I see! On the Heho side?\(^{(130)}\)

Yes, on the Heho side.\(^{(131)}\)

Do they cultivate dry fields over there?\(^{(132)}\)

Yes. They cultivate dry fields.\(^{(133)}\)

There are only Taungthu and Taungyo over there?\(^{(134)}\)

Yes. That is right.\(^{(135)}\)

There are no other kind of people besides?\(^{(136)}\)

No.\(^{(137)}\)

What about Red Karens?\(^{(138)}\)

There are no Red Karens. On the other side of Saamkaa we get to Loajkoa, then there are Red Karens again.\(^{(139)}\)

Oh! When Shans and Taungyos speak together, what language do they use?\(^{(140)}\)

They speak Shan.\(^{(141)}\)
A  oá; tøangjo: koa; moa\(^k\) kwaam: taj: kha' haa:. |\(^{142}\)
B  oá; sée; khaa; |\(^{143}\)
A  ham,\(^t\) tang: i-shang lea; | sham,\(^t\) tang: taj: haw: lea; tang: tøang,shu, khaw laad; toa,kan khaw hed: hy laad; toa,kan khaa; laa, |\(^{144}\)
B  taj: tang: tøang,shu, laad; toa, naj. laad; toa, maan; |\(^{145}\)
A  laad; toa, maan; | khaw am, moa kwaam: taj: kha' noa |\(^{146}\)
B  oá; | am, moa kwaam: taj: khaa; | tøang,shu, taang: paan: jen; noangmoan tøang: pun. tea. koa; laad; toa, taj: khyn: khaa; |\(^{147}\)
A  oá; | tøang: pun. tea. khaw moa taj: khaa; poa: nan |\(^{148}\)
B  tøang: pun. khaw pen taj: kam.nam oá; |\(^{149}\)
A  oá; | poa: tøangjo: lea; tøang,shu, khaw laad; toa, kan khaw hed: hy laa, | khaw poang, kwaam: kan kha' haa:. |\(^{150}\)
B  oá; | poang, ju, khaa; | khaw pen tha'nu. kan khaa; | kwaam: tha'nu. kan |\(^{151}\)
A  oá; | pen sya. maan; lea; maan; tha'nu. naj. poa: nan |\(^{152}\)
B  oá; | sée; khaa; |\(^{153}\)
A  myan sya.nang, taj: haw: lea; taj.nya taj: saamkaa: khaw sya:naj, ya:. poa: nan |\(^{154}\)
B  oá; |\(^{155}\)
THREE SHAN TEXTS

A I see! Do the Taungyo know Shan?\(^{(142)}\)

B Yes, that is right.\(^{(143)}\)

A I see. And then if Shans and Taungthus speak together, what do they speak?\(^{(144)}\)

B When Shans and Taungthus speak together, they speak Burmese.\(^{(145)}\)

A They speak Burmese! Do they not know Shan?\(^{(146)}\)

B No! They do not know Shan. The Taungthu at Paanjen, Noangmoan, and those places, on the other hand know how to speak Shan.\(^{(147)}\)

A Oh! Over there they know Shan?\(^{(148)}\)

B Over there most people are Shan.\(^{(149)}\)

A I see! When Taungyo and Taungthu speak together, what do they speak? Do they get the gist of each other's language?\(^{(150)}\)

B Yes. They understand. They are Thanu to each other [they are only as different from one another as Thanu from Burmese]. The languages are like Thanu to each other.\(^{(151)}\)

A Oh! It is like Burmese and Thanu?\(^{(152)}\)

B Yes, that is right.\(^{(153)}\)

A So it is like our Shan and Northern Shan [Yunnan Shan] and Saamkaa Shan?\(^{(154)}\)

B Yes.\(^{(155)}\)

NOTES TO TRANSCRIPTIONS

a) \(/\text{lung:ha:}/ 'our uncle; you my uncle; you (used in polite speech to older man)' cf. note II p) above.

b) \(/\text{laa}/ = \(/\text{lea}/, \text{naa}/, \text{nea}/) 'particle of question'.

c) \(/\text{ja}/ as an answer: 'yes (you are right); I see; Oh!' .

d) \(/\text{ko}/ /\text{ja}/ is rare in sentence final position, here in a question with tone /\text{a}/ .

e) \(/\text{thaj}/ 'Shan', whereas \(/\text{tha}\text{a}/ means 'Siamese' (the latter form borrowed from Siamese). The same difference has developed in Khun, see Egerod: Essentials of Khun, p. 142.

f) \(/\text{haa}/ 'particle of question', = \(/\text{hy}\text{a}/ .

g) The same speaker alternates between \(/\text{maa}/, \text{maan}/ and \(/\text{waan}/, \text{waan}/ for 'village'.

'h) \(/\text{khaa}/, \text{haa}/ \text{haa}/ = \(/\text{khaa}/, \text{haa}/ .

i) \(/\text{noa}/ 'as you know; Danish jo; of course, I get it'.

j) \(/\text{khaa}/, \text{khaw}/ 'I and they; we (and not you), we (exclusive)'.
k) /pų/, 'grandfather; elderly man (term of respect)' /ja:/ 'grandmother; elderly lady (term of respect)' /pų, ja:/ 'grandfather and grandmother; elderly couple'.
   l) cf. note I f).

m) /lung:hw/ 'you and they, you and your people, you people, you (and not we)'. Cf. j) above.

n) /lo/ 'to think'; /khaa;lo/ 'I think', here with phrase final tone /::/ as an interpolation: 'They do not teach, I think, Shan, certainly'.
   o) cf. i) above. Here /khaa;noo/ as interpolation.

p) The speaker uses the Burmese form, the Shan form is /joang;hoj,/. /moa;toa/; 'motor(boat)'. /moa;toa; phod.nam/ 'motor striking, whipping the water; motorboat'.

r) /pjaa/: 'classifier for rupees, kyats'

s) /syang. ti/ 'as, like', according to informant. I have no other example of this construction. Cf. /syng. /= /sy/. note II w) above.

 t) /moapa/ 'fish specialist; fisherman'. Cf. note I j).

u) /khaa;nea/ interpolation 'they do not weave, do they, the loom?'

v) /pan,koag/; from Burmese 'Bangkok type of weaving'. The Shan name for Bangkok is /myang;koag,/. 

w) /slu;mea/; from Burmese 'Zimmai, Chiengmai type of weaving'. The Shan name for Chiengmai is /keng;ma/, (not /-may/, even though the Shan pronounce /may/, 'new').

x) /te/ 'would, might', cf. note I e).

y) = /khaa;hy/ 'how much, how many'.

z) /nyng,; 'one; all together, exactly'.

a) /she/ 'more than', cf. notes I h) and II g).

b) /mya;koan, 'former times, old times', /kōn: mya;koan, 'the ancient people; old-timers, old people (still alive), the old generation'.

c) /kōn: mya;lew/ 'present-day people, the young generation'.

d) /long/ 'great; I dare say, exactly'.

e) rhetorical question 'aren't we?'

f) cf. II u).

g) /khea, 'Chinese'. Is this the word - 'guest, foreigner', pronounced /kheə/ in Southwestern Mandarin? The related Tai word, Siamese /kheàg/ 'stranger, non-Thai (and non-Chinese) Asian' is Shan /kheag,../

h) /syə, 'a kind; like (as)'. Cf. s) above.

i) /hu, 'to know', here as interpolation 'you know' with phrase final tone /::/. /jı)/ /saw,; 'tribe, race, kind; alike, like, same as' /pen saw:noang/ can mean 'it is like a lake, they do like people do by a lake' or 'they are a lake tribe'. The informant explains it according to the former translation.

k) /moa/ cf. Notes I j) and III t).

l) /ham, in rapid speech = /sham, 'again, further'.