In the past, this village where we live used to be called Ddaemi Alawua /ɖæ˩mi˧-ə˧lɑ˧ʁwɤ˧/: “the village of the Ala family /ə˧lɑ˧/, of the monastery of Ddaemi /ɖæ˩mi˧/”! This village of Ddaemi Alawua, well… it is located at the place where there’s the Ddaemi monastery!

It was the important people [= the feudal lords] who named our village “Ddaemi Alawua”! This village, when we got there, well… it was my grandmother's generation, wasn't it. Before that, the place used to be uninhabited.

We are not from this place! We came from Lataddi /lɑ˧tʰɑ˧di˧˥/! (This is the Na region which is located in present-day Sichuan province, on the shores of Lugu Lake.) We left Lataddi /lɑ˧tʰɑ˧di˧˥/, to come and live in Alawua /ə˧lɑ˧-ʁwɤ˧/. From Lataddi, we came to live in Alawua. It's the remarkable people… it's the lord, isn't it, who decides to send this or that family to live in this or that place.

(Explanation: the families of the newcomers had been entrusted to the lord of the Yongning monastery: /ɖæ˩mi˧-sɯ˩pʰi˩=ɻ̩˩/, ‘the family of the lord of the Ddaemi monastery’, by the lord of Lataddi /lɑ˧tʰɑ˧di˧˥/. Settling there was not easy: when they first arrived, the place was densely wooded, and there were wolves roaming around, which terrorized the livestock. The houses were initially small wooden buildings. Then the village expanded, and the felling of trees pushed back the wild beasts.)

In our area, in Alawua, there were three families: the Geta family /kɤ˧˥tʰɑ˩/; the Latami family /lɑ˧tʰɑ˧mi˥$/; and the Ela family /ə˧lɑ˧/. My grandmother, well… she came from Lataddi. The lord ordered these people to go and settle in the village of Alawua. But it is said that in the Latami family, in the past, the generation of elders, they had no children. Among the grandmothers, there was one named Ddeema Lhaco /ɖɯ˩mɑ˧-ɬɑ˩tsʰo˩/, and one named Ci'er Lhamu ‌/tsʰɯ˧ɻ̩˧-ɬɑ˩mv̩˩/. As for the male ancestors, at the generation of the grandparents... oh no, they were the generation of the great-grandparents, not the grandparents. So, they went to adopt my grandmother [in another family in the area, in the Yongning plain], and she became a member of the family. In her generation, there were three women: Gguma Ci'er /gv̩˧mɑ˧-tsʰɯ˩ɻ̩˩/, Ci'er Lhamu /tsʰɯ˧ɻ̩˧-ɬɑ˩mv̩˩/, and Ddeema Lhaco /ɖɯ˩mɑ˧-ɬɑ˩tsʰo˩/. With my grandmother, Ddeema Butee /ɖɯ˩mɑ˧-pv̩˩ʈʰɯ˩/, that made four people.

The lord had ordered that we settle in Alawua; so, we worked for the lord! My grandmother, in the old days, was a remarkable person! All the tasks ordered by the lord, my grandmother took care of them. As my grandmother acted in this way, obeying the lord's orders, the settlement in Alawua went well, and the family prospered. The family grew bigger and bigger! There was an elder uncle; a younger uncle; a third; four in all!

(Question from the interviewer:) - What were their names? - One of them was called Gesso /kɤ˧zo#˥/! The second, Daeshi Daedeu /ʈæ˧ʂɯ˧-ʈæ˩ʈv̩˩/! The third was called Daeshi Baepae /ʈæ˧ʂɯ˧-pæ˩pʰæ˩/! The youngest, his name was Erchei Ci'er /ɻ̩˩ʈʂʰe˧-tsʰɯ˩ɻ̩˩/! So there were four men; and on the side of the mothers (=women), there were: Jjacee /dʑɤ˩tsʰi˥/, Jjacee Butee /dʑɤ˩tsʰi˥-pv̩˩ʈʰɯ˩/! (Note: the full name is Jjacee Butee /dʑɤ˩tsʰi˥-pv̩˩ʈʰɯ˩/; it is abbreviated to /dʑɤ˩tsʰi˥/ Jjacee in common use); and another one called Yijie Ddeema /ʝi˧tɕi˧-ɖɯ˩mɑ˩/. So there were, in addition to my grandmother, two women! That made seven people [in their generation]! So, there were seven of them, in the old days. My grandmother's children [slip of the tongue: should be: “my great-grandmother's”], well... she had no children! When my grandmother subsequently had children, the family expanded: from only seven people at the start, well, by dint of multiplying, there were twenty-seven people in the family! Since there were twenty-seven of them at home, all those people, it was my grandmother who took care of them. She was always at home. She would sit like this [in the heart of the house, making sure everything was going well]. The eldest uncle, she would tell him to go there! She told each of her brothers what to do. It was my grandmother who gave orders to everyone! On her orders, the eldest uncle, he would go outside to earn money, and he would bring it back to my grandmother. The younger uncle, the same. They would bring home what they had earned. In the past, we used to share everything! My two aunts, they took care of the housework. My grandmother, she orchestrated everything. “You, do this! I'll do this!” That's how we organized ourselves.

The whole village was there. We cooked a pot of food [note: it was generally not rice as today, but sorghum, which is easier to grow, or another cereal], we distributed it to everyone; people were very united, it was good! At meals, twenty people were gathered! We were called “the Latami family”. When people talked about the Latami... people used to say, “The Latami, how numerous they are!”

My grandmother was a remarkable person! She took care of us children with the utmost care. She would assign us activities: “You, take care of this! You, take care of that!” She put beautiful clothes on us! Those who went to school, she told them to focus on their studies!

When my grandmother passed away, my son Daeshi /ʈæ˧ʂɯ˧/ was in secondary school. She passed away at the age of eighty-six! She lived to be eighty-six years old. In the old days, day after day, she would tell us about everything! She told us about events that happened in the village, and pointed out the lessons to be learnt from them. “This family, this is what happened to them! That family, this is what happened to them! You guys, don't do that! People need to pick up good habits! You must not do bad things! In all things, a person who respects herself must act well!” she said. Grandmother gave us all kinds of teachings like that. Thanks to her good influence, the family members were hardly inclined to pick up bad habits. Good qualities, wherever we met them, we were keen to acquire them! When it was time to study, we studied. When it wasn't time to do our homework, there was no way we were going to steal or do anything stupid! We found ourselves a useful occupation, we took meals… We were obedient! We took care of the house! We all lived together, in harmony, and we helped one another! That's what we can say about the family back then. We, in the old days, didn't argue, didn't fight with people! The four uncles, too, were remarkable!

Now there's not a single man left from that generation: all my uncles are dead. The men of my parents' generation are all dead, there are none left. There's only one of my aunts left. There are only people from my generation left, and only one of our aunts.

In the past, my grandmother, well, people in the village called her ‘Mother Butee /pv̩˩ʈʰɯ˧/’. They said: ‘Mother Butee, you are remarkable! Your children, how obedient they are! Your children will be on a level with our times, they will find a place in today's society! How remarkable! Our children, what misery! They're not obedient!” That's what they said to my grandmother. My grandmother was a remarkable person! That's what you can say about her! We're the older generation now! The old ones, they're gone. There's only one aunt left!

contexte fourni: À traduire en anglais britannique, sans purisme (utiliser 'colour' et non 'color', mais ne pas s'imposer le suffixe '-ise', que beaucoup de Britanniques notent désormais '-ize').

Il s'agit de la traduction d'un récit oral, d'où le choix de respecter des éléments de langage de type oral, sans chercher à pousser vers un style écrit littéraire classique.