**Huang 1993 texts**

Myth one

CHEN:

a: kya cikay zyaw, aki mu spakut cikay isu’ ki’

e: I have something to ask you

a: syuki cikay qu zyaw qani

e: Please answer this thing

a: te qutux hiya’ ga, maha nanu’ qu pinqzywan na’ mrhuw ta’ raran zyaw na’ babaw hoqin hiya’, baqun su’

e: First, do you know what is said about the happening after our ancestors' death?

a: baqun su’ ga, syuki cikay ki’

e: If you know (it), please tell me

YOU:

a: aw, aw. nanu’, kya maku’ baqun cikay nanak ga, nyux mu si gali squ babaw kmayan ay!

e: Ok. Well, I will take and say some of what I know myself briefly

a: pinqzywan nqu nkis raran (hiya’) ga, maki uzi (ga,) babaw mhoqin squliq lga, krayas squ qutux llyong ma

e: As for the words the ancestors have passed down, there was a river that people had to cross after they died

a: mkrayas squ lyong qasa ga, kya qu hongu’ nya’

e: When one crossed that river, there was a long bridge

a: nanu’ minhoqin squliq hiya’ ga, nanu’ siga powah hongu’ qasa ma

e: 'Therefore, people after dying have to cross that bridge

a: kya qu baq powah squ hongu’ qasa hiya’ ga, mlikuy balay son nya’

e: If one can cross that bridge, he is a real man

a: kya qu mlikuy balay hiya’ ga, nanu’ yasa’ qu, ini’ balay kngungu’

e: He is a real man; therefore, he is not afraid of anything

a: baq musa’ balay mlata’

e: He can go out hunting

a: musa’ mlata’ qutux saru

e: The abovementioned concerns hunting

a: qutux lozi ga, baq musa’ m-gaga’ son nya’

e: Another thing is that he is able to go fight

a: mgaga’ ga, nanu’ son nya’ mgaga’ hiya’ lga, musa’ kmut tunux mukan

e: As for fighting, the so-called fighting is to go cut the plain-people's heads

a: nanu’ ini’ kngungu’ musa’ kmut tunux mukan, ru’ ini’ kngungu’ musa’ mlata’ squ hlahuy

e: Therefore, (they) do not fear to cut the plain-people's heads and do not fear to go to the mountain to hunt

a: miya na qani likuy ga, yasa son muci likuy balay, nanu’ miya kya ga, thoyay krayas squ hongu’ qani pi

e: A man like this is a real man, so he can cross the bridge

a: baha mswa’ krayas ta’ hongu’ qani ga, qszyap na’ thasa lga tavuh na’ tuhan kayan. nanu’ sa pi wa, si say muci qalang na’ utux kayan lga’

e: Because we cross that bridge, the bank on the other side is Heaven; that is, the country of God

a: kya qu yaqih na’ likuy, yat likuy balay son nya’ la

e: lit. If there is a bad man, he is not a real man'

a: yat likuy balay hiya’ lga’, mngungu’ musa’ kmut mukan, ru’ mngungu’ musa’ mlata’ uzi

e: A man who is not a real man fears to go kill plain people, and also fears to go hunting

a: mngungu’ qsinuw, mqyay uzi

e: They are afraid of beast, (so) they run away

a: miya qasa squliq mlikuy hiya’ ga, ini’ qbaq powah hongu’ qani

e: A man like that kind can not cross this bridge

a: hoqin hga’ lga’, powah kiyayaw ma

e: It is said that after they die, they can not but detour

a: kiyayaw son nya’ lga’, powah syaw lyong qani ru’ mazyeq, ru’ tuqiy qani ga, pzyux balay bqzi, ru’ kwara’ nanu’ cyux qmihut kwara’ tuqiy son qasa

e: They pass by the river bank and (have to) go around, and there are many thorns on this road and many other things to hinder them from going

a: nanu’ yasa’ qu, qasa hiya’ ga, si krian pkzyaw mhoqin squ tuqi nwahan nya’ la

e: Therefore, they even can't proceed and die on the road

a: ini’ thoyay tehok squ tayuh tuhan kayan

e: They can not arrive at the Heaven

a: knerin hiya’ lga’, knerin balay son nha’ uzi ga, baq tmring

e: As for a real woman, she is good at doing housework

a: tmring son ta’ raran ga, qmgiy ta’ ru’ mnuka’ ta’ ru’ nyux ta’ t’wayay ru’ baq ta’ tminun

e: What we said before that (a woman's) being good at doing housework is that she can reel, thread and weave

a: yasa ga, knerin balay son

e: Being able to do this, she is a real woman

a: kya qu ini’ qbaq tmring hiya’ lga’, yasa qu putut la

e: If a woman can't do these things, she is stupid

a: knerin qani pi, putut hiya’ lga’, nanu’ yasa’ qu ini’ qbaq krayas qu hongu’ qani uzi ru’ yat thoyay musa’ squ tavuh tuhan kavan

e: A stupid woman therefore can not cross this bridge either and can not go to the Heaven

a: nanu’ yasa’ qu, piyaziq uzi ru’, nanu’ yasa’ qu si kma’ pkzyaw mhoqin squ zyaw, nyux katun bqzi, ru’ nyux ungat qu tuqi nha wahan

e: Therefore, she (has to) detour too, and therefore, she will die on the middle of the road. They are pierced by thorns and there is no way to go

a: yasa’ qu ini’ tehok squ musa’ kya qalang nya’

e: She can not get to the Heaven

CHEN:

a: aw, aw, kya kantang cikay ki’

e: Ok, ok. Be brief. Good, good, Take the outline

YOU:

a: aw, baqun mu

e: Ok, I know

Myth two

CHEN:

a: aw, te sazing hiya’ ga, zyaw na’ mita’ siliq

e: The second thing is about seeing the Siliq bird

a: ani pqcyuw cikay

e: Explain (for me) briefly

YOU:

a: siliq qani hiya’ ga, ke’ na’ tayan nkis raran uzi ga, nanu’ yasa’ qu, mita’ ta’ siliq qani hiya’ ga, qiwan balav nyux pcbaq hiya’

e: As for this bird siliq, according to the Atayal ancestors' words/legend, when we see siliq, it (the bird) really seems to instruct us

a: si ta’ gali babaw kman ga, miya son muci ka, musa’ ta’ mlaw squ rusa’ ta’, siliq qani ga, si ktay nyux mqwas qu bzinah tuqi ru’ si ktay nyux mqwas binah tuqi lozi

e: Briefly speaking, things like when we are going to examine the iron net (for catching mountain pigs), suddenly, (we find) there are siliq birds singing on the road sides, and moving further, (we find that) there are also birds singing on both sides

a: ’law ru’ ’zin ga, si ktay si psyaq mqwas kwara’ siliq qani ga, miya qani blaq inusa qasa ma

e: On right and left sides, all silyeqs are singing happy songs as if telling us that this trip is to be a good one (and we will catch something/some animals)

a: qasa hiya’ lga’, musa’ ta’ lga’, maki cyux ciliq lru’, qani ga, blaq utux ma gaw

e: After that, we went and there must have been something caught, and we were lucky

a: yaqih utux hiya’ ga, nanu’ yasa’ qu, mqwas qutux siliq kahun babaw tuqi qani ga, syeq wan si uci, wan si krayas tuqi lga, qani ga, nyux hmtwi ma qu

e: When bad luck, there is a siliq singing, flying over the road, (with the noise) 'syeq', crossing the road from right to left. This will stop us from going (seems to tell us not

to go on)

a: laxi usa’ laxi usa’

e: Don't go! Don't go!

a: musa’ su’ lga’, gleng qasa ga, ini’ ga ptakwi’ su’, ini’ ga turuy su’

e: If you go, ahead of you, you may either fall down or roll down the mountain

a: [YOU WEI XIAN MA] ga, ke’ theluw ga [WO YOU WEIXIAN SHIQING LA] ga, nanu’ yasa’ laxi usa’ ma

e: There's danger. In Mandarin, [wo you weixian shiqing la], so it is said, "Don't go!"

a: nanu’ kya qu ini’ pung ru’, musa’ lga’, ini’ balay qhziy maki balay magan kinxayan maki zyaw hiya’ lpi

e: Therefore, if one does not listen to the warning and he continues to move on, there will be someone that gets wounded

a: nanu’ yasa’ qu, kita’ nha’ siliq hiya, yasa nanak qu, raytay qani

e: Therefore, concerning people's seeing siliq, this is it

a: kya kwara’ lozi lga’, nanak qutux qani musa’

e: There is still something more about siliq, but I can only say this more

CHEN:

a: aw, aw, baqun ku’ la

e: Ok, Ok, I know

Myth three

CHEN:

a: te ciwan hiya’ ga, nanu’ zyaw na’ ptasan hiya’ (nanu’ tuqi nya’ ptasan), rqyas na’ mrhuw ta’ raran hiya’

e: The third thing is concerning our ancestors’ tattoo on their faces. What does the tattoo mean?

YOU:

a: zyana qihong haziy zyaw qani hiya’ lga’

e: Concerning this thing, it is a little difficult (to describe it).

CHEN:

a: ana su’ kbabaw cikay kman

e: Please say it briefly.

YOU:

a: nway lki

e: Ok. That's all right.

a: pinqzywan cikay nkis raran lrwa’ pinongan maku’ hiya’ ga, ptasan muci qani hiya’ ga, laqi likuy hiya’ ga, ptasan lihuy ru’ qbliy ma

e: According to the legend passed dawn by the ancestors, ([and] what I have heard about tattoo), for a male, it is on his forehead and his chin.

a: ptasan muci qani hiya’ ga, tehok kawas muci gaw

e: The tattoo stands for becoming adults.

a: aring kya lga, musa’ msening lga

e: From then (having tattoo) on, they have become men.

a: nanu’ yasa’ qu, nyux musa’ mlikuy balay ke’ nya’ qasa la

e: So that means they have become real men.

a: nanu’ yasa’ qu, ptasan nya’ lga’, son muci maki lalu’ nya’ muci likuy balay tayan lpi

e: So after having tattoo, one becomes a real Atayal man.

a: nanu’ yasa’ qu, thoyay musa’ mluw nkis m-gaga ru’ musa’ qmalup uzi

e: So they can follow old men to fight (i.e. head-hunting) and go hunting with old men.

a: ini’ ptasiy hiya’ lga’, laqi qasa na ma

e: Without tattoo, one is still a child.

a: yasa qu qutux tuqi nya’ sa

e: That is one of its meanings.

a: qutux tuqi uzi ga, ini’ ptasiy qani hiya’ lga’, ubwi nqu kmukan palis (ka) galun tunux qasa hiya’ lma

e: Another meaning is that without tattoo, one belongs to the plain people, i.e. the enemy whose head that we are going to cut.

CHEN:

a: han han han, yasa qu sicon nha’ nkis tayan

e: Well, so the old Atayals like to have tattoos.

YOU:

a: aw. si say nyux ptasan kwara’ nha’

e: Yes, it becomes that everyone has tattoo.

a: ke’ na’ ptasan qani hiya’ ga, sinbaq

e: Tattoo means a marker.

a: ke’ na’ gipun hiya’ ga, sirusi’

e: The Japanese word is sirusi.

a: knerin hiya’ lga’, swa’ ptasan rkyas

e: Why do girls have tattoos on their faces?

a: ptasan ga nanu’ yasa’ qu son muci krakis lma

e: After having tattoos, girls can then be counted as real women.

a: ini’ ptasi lga’, yat qasa qu krakis la

e: Without tattoos, they can't be counted as real women.

a: laqi’ na, son nha’ napi

e: (But) still as kids, so they are still immature girls.

CHEN:

a: han han

e: Now I see.

YOU:

a: aw, ru’ qutux lozi ga, ini’ si ptasan lga’, mukan Uzi

e: Yes. There is another thing. One without tattoo is a plain person.

a: ru’ qutux ke’ uzi ga, ini’ ptasi qani (hiya’) ga, ini’ qbaq musa’ ngasan squliq

e: There is another meaning. Without tattoo, one will not get married.

a: ini’ nha’ wahi smzey

e: No one would come to make match for her.

a: seran nha’ miya kya hiya’ la

e: People will desert her.

a: seran son nha’, ini’ wahi smzey hiya’ la

e: No one wants her, and no one would come to make match for her.

a: si ga pta san lga’, wahan nha’ smzey ru’ baq musa’ sqliqan

e: If she has tattoo, someone would come to make match for her and then she will get married.

CHEN:

a: baq muci, imi nya’ qani ga

e: That's it (Now I see).

YOU:

a: aw

e: Yes.

CHEN:

a: ini’ pqzyu lga’, ini’ baqi lga

e: If the legend doesn't pass down, no one knows its origin.

YOU:

a: aw. nanu’ la, nanu’ la

e: Yes. Anything else?

CHEN:

a: mwah ciwan na ki

e: There are still three things.

YOU:

a: aw

e: Yes.

Myth four

CHEN:

a: te payat ga, ktwa’ baqun su’ zyaw na’ kmut tunux raran hiya’

e: The fourth is how much you know about head hunting before.

YOU:

a: aw

e: Yes.

CHEN:

a: kayan cikay

e: Say a little bit.

YOU:

a: yat saku’ mnwah kmut kun hiya’ ru

e: I have never hunted (people's) heads.

CHEN:

a: pinongan su’ muci kya qu kmut tunux gaga, tayan raran ga

e: According to what you have heard, please tell me about our ancestors' head hunting custom.

YOU:

a: maki maki

e: Yes.

CHEN:

a: nanu’ ani spqzyu’ cikay

e: Please explain to me a little bit.

YOU:

a: qani hiya’ ga, itan tayan raran ga, khmay qu hiy itan tayan lga’, nanu’ yasa’ qu mkayan lru, pqasuw ta’ maha gaw

e: As for this thing, in the past we Atayal people were many, so after we discussed, we split.

a: pqasuw ta’ muci ru, nanu’ yasa’ qu, qsugun nya’ qasa lga’, nyux muci pkaki ci lahuy hiya’ ga, tayan lsa ru’ musa’ ci/te b’nux hiya’ ga kmukan

e: After we split, those who stayed on the mountain are called Atayals, and those went down to the plains are plain people.

a: nanu’ yasa’ qu nyux nha’ son muci kmukan galun tunux hiya’ lpi

e: Therefore, plain people are going to be head-cut.

a: mqasuw lhga qasa ru’ puching nya’ masuq qmasuw hmwaw lga, si ktay qu khmay balay qu ubuy tkura’ ci b’nux hiya’ la

e: Later after they split, they yelled and there were more people belonging to the plain people.

a: nanu’ yasa’ qu msthay ci rgyax hiya’ lga’, ini’ khmay hga’ lma

e: Therefore, there were fewer people that stayed on the mountain.

a: nanu’ yasa’ qu, swa’ khmay simu la muci ru, aki nha’ kbzihan magan kruma’ lga’, ini’ swan uzi qu musa’ te b’nux

e: So (people staying on the mountain said) “Why are you plain people that many?” They wanted some of plain people to come back, but people going to the plain didn't agree.

a: nway sami khmay sami lgi’, wahun sami magan tunux sami muci pinkyalan nha’ ma raran

e: So (the plain people said.) “We plain people are more, but (that does not matter) because we are to be head hunt”; this is what they decided on before.

CHEN:

a: han, han

e: OK.

YOU:

a: nanu’ yasa’ qu aring kya qu, son muci maki zyaw nqu kmut tunux lmpi

e: So from then on, there was head hunting.

a: kmukan hiya’ lga’, galan tunux

e: The plain people were head-hunt.

a: wan blaq mkayan mrhuw raran

e: The ancestor once discussed on the plain people's being head hunt.

a: aw ga, nway sami khmay hiya’ gi, galun sami tunux muci ma

e: They said, “Well, it doesn't matter if we have more people; our head will be hunt.”

a: (HA .. ) zyaw qani ga, minkayan kwara’ ru’ galun tunux qu sami hiya’. simu tayan rgyax hiya’ ga, yat simu p’agan tunux ru’ wahun mamu magan tunux ma

e: (Pastor You was laughing) They (the plain people) said, “As for this thing, all people (Atayals and Kmukans) had discussed and would hunt our (the plain people's) head. You Atayals living on the mountain would not hunt each other's head, and would come to hunt our heads.”

a: qani nanak pinongan maku’ magan tunux

e: Concerning the head hunting, I only heard about this.

a: nanu’ kmukan hiya’ lga’, ana kahun inu’ na’ kmukan mwah te rgyax lga’, lman nha’ kmut tunux pi

e: So wherever they were from, the plain people coming to the mountain all would first be head hunt.

a: rangi nha’ nanak ga, sbliqan nha’

e: Only their friends could get along with them.

a: maki qutux rangi nha’ balay

e: They had a very good friend.

a: qasa ga, musa’ mkayan squ kmukan ru’ musa’ magan cimu’ ru’ putung ru’ kwara’ qqaya ru’ wah nha’ smatu’ tayan la

e: As for that friend, he went to talk to the plain people, went to get salt, matches, and all the other things, and came to give to the Atayal people.

a: han, rangi nha’ miya’ kya ga, ini’ nha’ kuci qasa hiya’

e: Oh, for a friend like him, they (the Atayals) would not kill him.

CHEN:

a: han, muci maki qu rangi, ini’ hmci. nanu’ yasa’ qu yan zyaw qu [WU FENG] blaq squliq ga

e: Well, as for such a good friend, they would not kill him, such as Wu-feng, a very good person.

YOU: (laughing)

a: aw ga, aw ki

e: Yes.

Myth five

CHEN:

a: nyux qutux lozi ki

e: There is another thing...

YOU:

a: te magan lga ?

e: (Is) that the fifth?

CHEN:

a: te magan hiya’ ga, zyaw na’ gaga’ gbuyang

e: The fifth is about the hunting custom.

a: baqun su’ pingzywan nkis raran la’

e: Do you know the ancestor's saying (about this)?

a: ani skayan cikay

e: Please say a little bit (about it).

YOU:

a: qbuyang, ini’ maku’ baqi iyan zyaw na’ qbuyang hiya’

e: Qbuyang’ I don't know what you mean by “qbuyang” (Pastor You doesn't know the word ‘qbuyang’ because it is not used in Wulai).

a: nyux maku’ ini’ baqi iyan ga, ana ga, zyaw nqu son muci qmalup muci ga

e: Though I don't know “qbuyang”, I know so-called “qmalup” (to hunt with dogs and guns).

a: zyaw nqu musa’ psbu’ hiya’ ga, nanu’ yasa’ lama’ balay qbuyang

e: As for going hunting without dogs, it is to inspect environments very carefully first

a: inu’ balay qu nway ta’ balay muluw qsinuw, muchi (qu) inlungan nha’ rwa’

e: In their mind, they are thinking where the animals are and how they can find them.

a: nanu’ yasa’ qu qutux uzi ga, ngarux balay nyux nha’ kngun uzi

e: There is another thing; they are afraid of bears too.

a: nanu’ yasa’ qu, si lama’ qbuyang musa’ psbu’ hiya’

e: Therefore, they have to be very careful first.

a: nanu’ yasa’ qu kruma uzi lga, musa’ mgluw psbu’

e: So sometimes they go hunting together.

a: psbu’ hiya’ lga, nyux yaqih qu ngasan nha’, ini’ ga nyux muluw zyaw qu nha’ ga, ini’ ga nyux maras psaniq nqu zyaw ga. qasa hiya’ lga, musa’ psbu’ ga, maki qu mhtuw zyaw

e: If there are bad things happening in their home, or if they have committed crimes, or if they have brought shame, that kind of persons, when going hunting, something (bad) will happen.

a: pinongan maku’ ru’ nyux maku’ bagun muci ga, pinqziwan nkis musa’ psbu’ ru’ ktan lga, si ktay qu yaniy balay qanuxi ini’ ga yaniy balay yungay. cyux memaw mtalah maga

e: What I have heard and what I know is as follows (Pastor You is telling a real story): There is a legend about an old man's hunting. What he saw seemed to be very like a deer, or a monkey. He said. it was very red.

a: nanu’ yasa’ qu, pintringan nya’ ru’ ptusan nya’ patus lga

e: So he aimed at the target and shot.

a: aw, kuzing. swa’ su’ nyux mu’ la, cyux muci maga

e: “Oh, it's me. Why did you shoot me?” a man yelled.

a: baq sswe’ nya’ bun la, ru’ minuqu’ mu’ squ sswe’ nya’

e: It turned out to be his young brother that he had mistaken to shoot.

a: baha hmswa’ nyux maras yapyaq, nyux maras psaniq nqu zyaw

e: Because the young brother’s wife had brought over her crime without making it up; she brought over the shame.

a: nanu’ yasa’ qu, nyux t’alay moyaq nanu’ sa ga, qsinuw muci inlungan nya’ lga, nyux ku’ minuqu’ matus, sswe’ ta’ la

e: Therefore, though he was very careful, he still didn't shoot the target. (In his heart,) he thought he saw a beast, but he mis-shot his young brother.

a: qani hiya’ ga, balay bay, ru’ sswe’ nya’ balay wan nya’ bun, ru’ sswe’ nya’ balay, ru’ wan mhuqin misuw balay hiya1 uzi

e: This is real. His young brother was shot by him and he himself just died (recently).

a: qani hiya’ ga, trang maki gipun gaw

e: This thing happened when it was the Japanese (occupation) period.

CHEN:

a: han, han

e: Yes.

YOU:

a: aw, yasa qu, yutas botu’ neban qu qsuyan qasa hiya’, sswe’ nya’ ga, hola’ neban

e: Well, that brother is called Grand Pa (Pastor calls him so) Botu’ Neban, and his young brother is Hola’ Neban.

CHEN:

a: han

e: Yes.

YOU:

a: qani hiya’ ga, maki qu zyaw nha’ ru’ zyaw nkis nya’ raran uzi qu psaniq

e: Why this thing happened was that their ancestors had also done something shameful.

a: zyaw psaniq hiya’ ga, ini’ nha’ qlazi yaqih nha’

e: They didn't take care of the crime they had committed.

CHEN:

a: aw. musa’ maku’ baqun lki

e: Yes, now I understand!

Myth six

CHEN:

a: pucing qutux lki. pinongan su’ zyaw na’ mhwah hupa’ qsya’ uzi ga

e: The last thing is whether you have heard about the “big water”.

YOU:

a: iyat qsya’ hupa’. qasa hiya’ ga, qsunu’ son nha’

e: Not “qsya’ hupa’”. They (the Atayals) call it “qsunu’”.

a: nanu’ yasa’ qani hiya’ ga, wan maku’ pongan cikay uzi ga, kya nya’ min’aring inu’, nyux maku’ ini’ baqi iyan lga

e: So, as for this thing, I have heard about it a little bit. I was not very sure where it started.

a: nanak pinongan maku’ cikay lga, kya hmswa’ qu son muci qnxan nha’ raran uzi ga, si ktay qu khmay uzi qu squliq uzi la

e: I only heard a little bit about the ancestor’s so-called life before (I didn't know much about it). It seems (people have only told me the life when) there were many people.

a: ita’ tayan ga, khmay ita’ tayan lru

e: We Atayal people became more and more.

a: nanu’ yasa’ qu, kya mswa’ qu zyaw nha’ ga, baha mswa’ hga’ ga, nyux sinihiy squ utux nkis uzi rwa’

e: Therefore, (I was not certain) why there was flood; (maybe) because they believed in their ancestors’ spirit.

a: nanu’ yasa’ qu kya nanu’ psnon nqu qutux nkis

e: So one of their ancestors’ spirit had a request.

a: qutux nkis ga, kya nyux nya’ psina hga, muci nyux simu thoyay mqyanux la. ini’ ga, muci saku’ sgalu’ biqi cikay ru

e: One of the ancestors said that now you could live well, I would like to request something, or give me a little bit concern.

a: ryax na’ qasa lga, trang qasa lga, si ktay mqwalax lru

e: Then it suddenly rained.

a: yasa qu qsya’ ga, si ngyut mbhoyaw qu qsya’ lra, ktan luwi ga, si tehuk qu bbu’ nqu rgyax lga, si qma’ umuk rgyax la

e: That water became more and more. It seemed that the water reached the top of the mountain, even covered the whole mountain.

a: nanu’ yasa’ qu, mnglung kwara’ qu mrhuw pi. yat qani la. ini’ ta’ qesi qu qsya’ qani lga, tmokun ta’ nya’ ru’ phoqin ta’ kwara’ lma

e: Therefore, all the chiefs thought, “It wouldn't work this way! If we didn't worship this water, it will cover us and make us all die.”

a: nanu’ yasa’ qu, mkayan lru, swayaw nha’ squ yagihktan (na’) squliq ma

e: Therefore, they discussed and chose those bad looking persons (to give to the water spirit).

a: mlikuy hiya’ ga, muluq na’ mlikuy

e: As for man, (they chose) the worst man.

a: knerin hiya’ ga, meqit na’ knerin.

e: As for woman, (they chose) the worst woman.

a: yaqih nqu knerin ru’ mlikuy galun nha’ ru’ sbuling nha’ qsya’ qasa ma

e: (So) the bad woman and man were caught and thrown into the water.

a: blingan nha’ yaqih na’ mlikuy, knerin lga, qzinah bay nya’ myasuw qu qsya’, qenah nyan ngyut hupa’ qu qsya’ lma

e: After the bad man and woman were thrown into the water, the water became even more violent.

a: puci ta’ balay nanu’ la. yat qani qu nyux nya’ pqasun, mha ma

e: They (the chiefs) said, “What shall we do? This is not what he (the water) likes.”

a: mrhuw ga, aki ta’ swayaw qutux qu betunux balay na’ mlikuy ru’ betunux balay na’ krakis, aki ta’ sbuling qsya’ ma

e: They said, “We chiefs (should) choose a handsome man and a beautiful lady, and throw them into the water.”

a: nanu’ yasa’ qu, giwagan nha’ qu betunux balay na’ mlikuy, ru’ betunux balay na’ krakis

e: Therefore, they chose a handsome man and a beautiful lady.

a: galun nha’ qu sazing qani ru’ hblan nha’ lmaru

e: They brought the two and tied them.

a: nanu’ yasa’ qu sbuling nha’ qsya’ lmpi

e: Therefore, they threw them into the water.

a: qani lga, nyux nha’ pngsa’ qu sazing mrkyas qasa lga’, qutux sening ru’ qutux krakis qasa lga’, si ktay qu qsya’ qasa lga, wan memaw myasuw muci

e: After this, after they sacrificed the two young people, that man and that woman, suddenly, the water shouted (made a loud noise).

a: wax, wan si uci gsya’ salru, wan si skarus qu qsya’ qasa lma, nanu’ yasa’ qu henoran nya’, nyux maki qu uruw qani

e: Wax! The water made such a noise, and withdrew down and

therefore, its track became today’s valley.

a: maki qu wagyaq nqu rgyax ru’ maki uruw llyong

e: There are high mountains, and deep river valleys.

a: qani qu henoran qu qsya’ lmpi

e: This is the trace of the water (rushing down).

a: yasa qu, pinongan maku’ raran ga

e: I have heard about that before.

a: swa’ yankina mtnaq haziy hiya’ lga biniru’ nqu zyaw nowa’ qani

e: This is like what is written in the Bible (Noah's ark).

a: yasa nanak qinbaq maku’ la

e: That’s all I know (about the water).

CHEN:

a: yasa lga ?

e: Is that all?

YOU:

a: nyux maku’ baqun, cikwi balay qani la

e: This is the little that I know.

CHEN:

a: mhoway su’ balay ki

e: Thank you very much!