

Transcription by Z.Ja Htu Aung

Moi shawng de la lahkawng nga ai. Dai yan gaw dakkasu jawng de laika sharin sa wa ma ai. Shan jawng de e sanit(7) ning tup laika sharin da ngut sai. Dai h pang e, sanit ning ting sharin la tim shan gaw shan a sara wa shan hpe hpa mung n sharin ya ai majaw h pang jahtum e shan gaw grai myint hten ai hte nta wa na hkyen masai. Raitim, shan a sara wa gaw shan hpe shaga la na ganing nga tsun ata nga yang 'Nan lam de wa ai shaloi shani ka-ang e galoi mung hkum yup' nga nna htet dat ai. Dai hte maren shan gaw h pang jahpawt jang nta wa masai da. Shaloi shan shani jan grai kahtet ai shaloi e hpun pawt langai mi hta e hkring nga ma ai. Shaloi e shi a manang langai mi gaw ndai daram ba nga ai mi gaw ngai yup na ngu na shi yup mat wa ai. Shaloi e shi a manang langai mi gaw ngai gaw sara wa a ga madat na nga nna n yup ai sha lamu de mada nga ai shaloi lamu hpun ntsa de woi ni mana maka nga ai hpe mu ai. Dai hpun a lahkawng maga de hka nawng lahkawng nga ai. Shaloi e ntsa na a woi ni gaw hkra maga de na hka nawng de yen shang wa ai hpe shi mu ai. Yen shang wa ai shaloi e bai pru wa ai shaloi e nmai ni grai galu nna bai pru wa ai hpe mu ai. Dai h pang e kade nna yang awoi dai ni gaw pai maga de na hka nawng de bai yen shang wa ai. Yen shang wa nna bai pru wa ai shaloi shanhte nmai ni gaw mi na daram sha bai galu mat ai hpe mu ai. Shaloi dai a la wa gaw ka wa ndum lahkawng daw la nna a hka dai yan hpe ka wa ndum hta ja la ai. Dai lam hpe shi manang wa hpe n chye shangun ai sha a katsi sha tawn da wu ai. Dai h pang e shan gaw bai hkawm mat wa ai shaloi mung langai mi de du mat wa ai. Dai mung hta e hkawhkam kasha langai mi gaw shi a matu madu wa hpe lata na shani rai nga lu ai. Shaloi e dai shi a madu wa hpe e shi kawa a shara hta e hkaw hkam wa galaw shangun na rai nga ai. Hkawhkam wa yan hkawhkam jan gaw dai poi hpe grai n galaw ai shaloi hka shin na matu hkyen ai shaloi e la dai wa gaw nmai galu wa ai hka hpe e shi kachyi mi hka shin ntsin hta bang ya ai. Shaloi e hkawmhkam wa yan hkawhkam jan gaw hka shin nga yang e shan a shingdu de nmai tu wa ai hpe shan chye lu ma ai. Shaloi e hkawhkam kasha hte kaga ngam ai masha ni yawng hkra gaw mau ai hte hkrit

ai hte re nna byin nga ma ai. Shaloi e hkawhkam kasha gaw shan a kanu yan kawa hpe tsi shamai lu ai ni hpe e kumhpa kaba jaw na nga na shi tsun ai. Dai hpang e tsi sarawun amyu shagu hpe shaga na shanhte tsi yu ti mung n byin lu ai hpe mu ai. Shaloi dai la dai wa gaw ‘ Ngai Chye tsi nngai’ ngu nna tsun ai hte shi sa wa ai. Dai hkawhkam hkaw na nga ai masha ni mung shi hpe grai wa n kam tim shangun masai. Shi gaw shi la wa ai ntsin nmai kadun wa ai baw ntsin hpe kahte mi hte sha dai nmai pawt de chya ya ai hte rau nmai kadun wa mat nna mi na zawn bai byin mat ai. Dai shaloi hkawhkam kasha gaw a la dai wa hpe hpang shani na poi hta e sa lawm dung na matu shi tsun dat ai. Shaloi e la dai wa mung grai kaya timung hpang shani na poi hta shi sa wa ai. Hkawhkam kasha gaw la dai grai matsan ai rai timung shi a kanu yan kawa hpe tsi shamai ya ai majaw chyeju dum ai hte la dai wa hpe shi a madu wa galaw na matu hte mung hpe up hkang ai hkawhkam wa tai na matu lata la nu ai.

Description: This is a story which is narrated by a Kachin woman, Maran Roi Ja. This story is about a man who is chosen as a King at last because of his obedience and intelligence. In this story, the strange facts such as the words of the teacher ‘Don’t sleep during the daytime while you are going back home’, the monkeys’ tails, the two lakes and the magical water are told by the narrator.

Remark

We can notice that the narrator used the Kachin language from Shan State due to the usage of the narrator. The kachin from Shan State put ‘a’ in front of the one syllable word, for example, ‘a la’ instead la=man in the story. Some words like ‘ya-do for someone’, ‘shan- they(two)’ are used for unsuitable situation.