**Parinibbana**

sung by [Chaw Cha Seng](https://latrobeuni-my.sharepoint.com/personal/smorey_ltu_edu_au/Documents/Assam/Tai%20Languages/biographies/Chaw%20Cha%20Seng.doc)

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| Informant | Chaw Cha Seng |
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CORRECTED TEXT

eAakasamunqAJNq cWcgqkahotqkukqsJgqnarugq vJnqpamj mokqkI ngqepahoM cWcgqfjhotq AUyJnqmnqlacWehaM xigqsigqRfa sWnimqwgqfatinqxM cJgqhJgqmunqAJNq / cWAannqmElkqekAWtU kukqnukqtuwqwogq sgqfnqtgqlJgq mJwqnnqcWcgqluMyitqhgqkUxM ninqpinqninqlogqwjsnqngqtkqpogqmaxoMpjtinqRfa winqcUpapjcnq tkqxInamUnItUcWwinqxj pUpapawnqpJgq lgqxoMRfawinqxjfjwnqAunq faxoMAWmJwqnJnqhukqmunqtimq mJwqwnqenAgqka cWfuwqsigqcU nIfUtasutqwjtUena / mJwqnnqhgqtUcWekavunqpitqsokqmJwqxoM kYinqwinqmnqkYinqxoMehaninq fIkunqAWtgqcugqxoMRfawjmJgqhugqexma ntqcuwqsunqmitqAutRtaehamJgq pJgqcgqyugqyogqhgqcWtgqkogq funqfjfIfjkunqsotqfWxigqmEmjtUwoanaka tuwqsupqlugqfUfWeka AWgIhJwqfUkUlugqeka tukqpikqpWfUfU epahWxigqmnq pIfUyUxunq xiNq pJnqAnqtaeptgqljpjfakumqpUnjhgqxjfakWena / mJwqnnq nogqhkqekasafaevmitqmunqhugqfugqekaxYotqljmJgq pjpokqmogqNinq Rfawj mJgqhugqexmaekahogqhikqmUlukqfa hnqtaliwqxJnqmavJgqxukq etecpjwj / mJwqnnqckqtuwqwogqtinqsogqRfakjynqcugqxoMRfa Aokqfutqma cJgqhJgq nogqhkqekasafaevmitqmunqhugqfugqeka yokqAWtinqxoMRfatgqtigqehangqkW xupqetecpjwj yMnnqliwqwjxj cugqxoMngqkWeshElogqhogqfa vukqvWmgqmigqAaepaetecawoaeya ttqtikqmj hJwqcJgqhJgq xigqsigqRfa muthjwganEcugq cgqhnqetayW tuwqkJtqsMpJgq ngqvtqgWsigqmuNqtuwq tgqkakunqluMfayonqnI caet cara pYatI marana Nnqljxa pinqfIpinqkunqAogqcI$ pUwoakUctq sgqvJgqpnqxoMRfapUwogqlaemet vgqxWkunqluMfayonqnI tixaniNqenmunqAJNq munqena / savU /

TEXT: as originally typed and checked by Chaw Cha Seng.

eAakasamunqAJNq cWcgqkahotqkukqsJgqnarugq vJnqpamj mokqkI ngqepahoM cWcgqfjhotq AUyJnqmnqlacWehaM xigqsigqRfasWnimqwgqfatinqxM cJgqhJgqmunqAJNq / cWAannqmElkqekAWtUkukqnukqtuwqwogq sgqfnqtgqlJgq mJwqnnqcWcgqluMyitqhgqkUxM ninqpinqninqlogqwjsnqngqtkqpogqmaxoMpjtinqRfa winqcUpapjcnqtkqxInamUnItUcWwinqxj pUpapawnqpJgq lgqxoMRfawinqxjfjwnqAunq faxoMAWmJwqnJnqhukqmunqtimq 1’05” mJwqwnqenAgqka cWfuwqsigqcUnIfUtasutqwjtUena / mJwqnnqhgqtUcWekavunqpitqsokqmJwqxoM kYinqwinqmnqkYinqxoMehaninq fIkunqAWtgqcugqxoMRfawjmJgqhugqexmantqcuwqsunqmitqAutRtaehamJgq 1’30”

pJgqcgqyugqyogqhgqcWtgqkogqfunqfjfIfjkunqsotqfWxigqmEmjtUwoanaka tuwqsupqlugqfUfWekaAWgIhJwqfUkUlugqeka tukqpikqpWfUfU epahWxigqmnq pIfUyUxunqxiNq pJnqAnqtaeptgqljpjfakumqpUnjhgqxjfakWena / 2’00”

mJwqnnqnogqhkqekasafaevmitqmunqhugqfugqekaxYotqljmJgq pjpokqmogqNinqRfawj mJgqhugqexmaekahogqhikqmUlukqfa hnqtaliwqxJnqmavJgqxukqetecpjwj / mJwqnnqckqtuwqwogqtinqsogqRfakjynqcugqxoMRfa Aokqfutqma cJgqhJgq nogqhkqekasafaevmitqmunqhugqfugqekayokqAWtinqxoMRfatgqtigqehangqkW xupqetecpjwj yMnnqliwqwjxj cugqxoMngqkWeshElogqhogqfa vukqvWmgqmigqAaepaetecawoaeya ttqtikqmj hJwqcJgqhJgq xigqsigqRfa muthjwganEcugq cgqhnqetayW 2’58” tuwqkJtqsMpJgq ngqvtqgWsigqmuNqtuwq tgqkakunqluMfayonqnI caet cara pYatI marana Nnqljxa pinqfIpinqkunqAogqcI$ pUwoakUctq sgqvJgqpnqxoMRfapUwogqlaemet vgqxWkunqluMfayonqnI tixaniNqenmunqAJNq munqena / savU /

TRANSLATION

Oh glorious one!

(It happened that) the respected one then reached Kusinara.

The forest was scented with the fragrance of open *pau³* flowers.

The respected one then walked on and reached a place belonging to King Manla.

Our Lord rested his diamond body, with his dazzling golden legs, oh glorious one!

‘Oh Ananda, loosen my top garment, and take it, along with all my things which Lord Brahma created.’

At that time he fell before the Buddha, whose body was lying on the golden bed, with the all earth around shaking.

Like that the earth will be turned upside down, at the feet of the Buddha.

With the top of his head facing the south side.

With his body turned to the east,

And the back of the golden Buddha turned to the side of the sun’s softening,

In the evening of full moon night of the sixth month,

On a Tuesday,

Our lord Buddha expired on that day.

At that time the Lords body was a complete 8 cubits in height and with golden hands.

His words became as thick as the heartwood.

All the gods and men took the golden coffin of our Lord Buddha and took it to the glorious country of Khema, straight to the garden of Mit Uttara in the north.

Other carried the body of our Lord on their heads and set it up on a pile of firewood.

The fire (lit by) the Gods and men would not burn his body.

So, the Nagas with big mouths came and one by one burned the body.

And a Garuda came, flapping his wings *phuu¹ phuu¹*

All of the disciples did not gather around the body of our Lord.

Then the beloved brother Kassapa, the holy and powerful, preaching in many countries had not returned to await the omniscient Lord Buddha.

The he of the dazzling Khema country called the group of students and arahants to come at once and kneel in prayer.

At that time, the legs of the wheel-turning Lord Buddha spilled out of the coffin and rose up.

The beloved brother Kassapa the holy and glorious raised up the Buddhas golden feet to his head.

They kneeled to pray.

Then the golden coffin was turned again, calling to the lord of water, fire and wind.

Thus the body of our diamond lord Buddha was burned out.

Then the body inside that coffin was gone.

Three types of relic of our lord remained: skin, his diamond shadow and hair.

All the persons of the world seek for goodness, through many branches of knowledge, through birth, age, illness and death,

To be a successful person in every life.

If one reaches the lifetime of the next Golden Buddha, Lord Maitreyya, without hindrance persons will enter a good world.

For myself I have spoken this prayer, Oh Glorious one!

Blessings

ANALYSIS:

Notes: This analysis was undertaken with the help of Nabin Shyam. The transcription therefore uses Aiton phonological conventions.

Introduction:

SM

1.1) cJwq AJwq ... cJwq mE kasgq

cɯ² ɯ¹ ... cɯ² maɯ² ka¹ saŋ¹

name hesit ... name 2sg what

‘What is your name?’

Chaw Cha Seng

1.2) cJwq kW cW casYigq pgqeya

cɯ² kau² cau³ caa³ sɛŋ¹ paŋ¹ yɔ³

name 1sg resp Cha Seng Pangyo

‘My name is Chaw Cha Seng Pangyo.’

1.3) mnq pawj pIeAa makuMkIla

maan³ paa¹ waai¹ pii¹ ɔ¹ ma¹ kum¹ kii¹ la¹

village Pawaimukh Post Office Makum Killa

‘Of Pawaimukh Village, PO Makum Killa.’

THE PRAYER:

1) eAakasa munq AJNq /

ɔ² kaa³ saa¹ mun² ɯi²

taking leave glorious excl

‘Oh glorious one!’

2) cW cgq ka hotq kukqsJgqnarugq /

cau³ caŋ¹ kaa¹ hɔt³ kuk¹ sɯŋ¹ naa¹ ruŋ¹

resp then go reach Kusinara

‘(It happened that) the respected one then reached Kusinara.’

3) vJnq pa mj mokq kI ngq epa hoM /

thɯn¹ paa¹ mai³ mɔk¹ kii² naŋ¹ pau³ hɔm¹

forest forest wood flower open\* like Pau scented

‘The forest was scented with the fragrance of open Pau flowers.’

Notes: \* Phake *kī⁵*.

\*\* Nabin stated that the name of the flower is *mɔk¹ pau³*.

4) cW cgq fj hotq AU yJnq mnqla cW ehaM /

cau³ caŋ¹ phaai³ hɔt³ uu¹ man laa cau³ hɔ¹ kham²

resp then walk reach stay \* Manla resp palace

‘The respected one then walked on and reached a place belonging to King Manla.’

Notes: \* This was translated as ‘person’, maybe *yɤn⁵* ‘long time’.

In the Pali text, the Buddha reaches Kusinara, which belongs to the Mallas, a people of northern India. See for example Walsh (1987:260), where the Buddha declares to Ananda what form his passing will take:

‘Tonight, Ānanda, in the last watch, in the *sāl* grove of the Mallas near Kusinārā, between two *sāl* trees, the Tathāgata’s final passing will take place.’

5) xigq sigq Rfa sW nimq wgq fatinq xM

khiŋ² sɛŋ¹ phraa² sau² nim¹ waaŋ² phaa¹ tin² kham²

body diamond Buddha stay quiet between\* foot gold

cJgq hJgq munq AJNq /

cɯŋ¹ hɯŋ² mun² ɯi²

so dazzling glorious excl

‘Our Lord rested his diamond body, with his dazzling golden legs, oh glorious one!’

Notes: \* Meaning unknown, given by Deben Chowlik as ‘the part between the two legs, the insides of the upper legs.’

6) cW Aannq mE lkq ek AW tUkukq nukq

cau³ aa¹ nan¹ maɯ² laak³ kɛ³ au² tuu³ kuk³ nuk³

resp Ananda 2sg prt loosen take\* garment\*\* \*\*\*

tuwqwogq sgq fnq tgqlugq /

tuu² wɔŋ³ saaŋ¹ phaan¹ taŋ¹ luŋ¹

Buddha\*\*\*\* Brahma create all\*\*\*\*\*

‘Oh Ananda, loosen my top garment, and take it, along with all my things which Lord Brahma created.’

Notes: Deben Chowlik translated this line as ‘everything he give to Chaw Ananda’

\* ekeAa *kɛ³ au²* was give as ‘open, release’.

\*\* Shan တူႉၵုၵ် ‘outside garment of a Buddhist monk which is worn thrown over the shoulder.’ Deben Chowlik gave this as ‘material of the Buddhist using’, perhaps it refers to all the Buddhist requisites.

\*\*\* Nabin reads this as lukq, but he did not know its meaning.

\*\*\*\* Literally ‘body-ruler’, it refers to the Buddha.

\*\*\*\*\* This is written tglJgq, and pronounced [taŋ lɤŋ] by Chaw Cha Seng. Nabin stated that it should be tgqlugq.

7) mJwq nnq cW cgq luM yitq hgq kU xM

mɯ² nan³ cau³ caŋ¹ lum³ yet¹ haaŋ² kuu¹ kham²

time that resp then fall down\* straight body bed gold

ninq pinq ninq lugq wj snq /

nɛn¹ pin³ nin² luŋ¹ wai³ san¹

gold plating upside down\*\* ground big keep shaking

‘At that time he fell before the Buddha, whose body was lying on the golden bed, with the all earth around shaking.’

Notes \* Nabin stated that this means that Ananda’s head went between the feet of Buddha

\*\* Yehom read this as pɛn³ ‘wood’.

Nabin further stated that xomq means ‘palm of the hand facing down’ (*khɔm³*, given as *khom³* in Phake) and pinq ‘palm of the hand facing up’ (*pin³*). He said that ‘so the earth is also like that.’

8) ngq tkq pgq ma xomq pj tinq Rfa

naŋ¹ tak¹ paŋ² maa² khɔm³ paai² tin² phraa²

like will destroyed come palm down end feet Buddha

‘Like that the earth will be turned upside down, at the feet of the Buddha.’

Notes: It was explained that ‘when Buddha dies, there will be an earthquake.’

9) winqcU pa pjcnq tkqxIna mUnI

win¹ cuu² paa³ paai² can² tak¹ khii¹ naa¹ muu¹ nii³

facing side south south top of the head\*

‘With the top of his head facing the south side.’

Notes: \* Shan မူႇၼီ ‘peak on the head of an image of Buddha’

10) tU cW winq xj pUpa pa wnqpJgq

tuu² cau³ win¹ khaai³ puu¹ paa¹ paa³ wan² pɯŋ²

body resp turn turn\* east\*\* side east

‘With his body turned to the east,’

Notes \* Khamyang *khaai⁴*.

\*\* Assamese word.

11) lgq xM Rfa winq xj fj wnq Aunq

laŋ¹ kham² phraa² win¹ khaai³ phaai¹ wan² un³

back gold\* Buddha turn\*\* move side sun become soft\*\*\*

‘And the back of the golden Buddha is turned to the side of sun’s softening,’

Noes: \* Nabin’s correction from xoM.

\*\* Nabin translated *win¹ khaai³* as ‘face’

\*\*\* *wan² un³* means ‘west’

12) faxM AW mJwq nJnq hukq munq timq

phaa³ kham² au² mɯ² nɯn² huk¹ mon² tim²

evening\* take time month six full moon full

‘In the evening of full moon night of the sixth month,’

Notes: \* Nabin stated that it should be fjxM (Nabin) ‘when the sun is going to set, the afternoon, is called fjxM’ It can also be faxM. He made a correction from xoM.

1’05”

13) mJwq wnq en Agqka

mɯ² wan² nɛ³ aaŋ¹ kaa¹

time day def Tuesday

‘On a Tuesday,’

Notes \* Nabin stated this should be nI ‘good’, and refers to the fact that it is a holy day.

14) cW fuwq sigq cU nI fUta sutq wj tU ena /

cau³ phuu¹ siŋ³ cuu² nii² phuu¹ taa¹ sut¹ wai³ tuu² nɔ¹

resp husband end time\*\* good Buddha finish keep body\* prt

‘Our lord Buddha expired on that day.’

Notes: \* possibly *phuu³* ‘person’

\*\* In the sense of ‘life’,

15) mJwq nnq hgq tU cW eka vunq pitq sokq mJwq xM

mɯ² nan³ haaŋ² tuu² cau³ kɔ³ thon³ pɛt¹ sɔk¹ mɯ² kham²

time that body body resp link complete eight cubit hand gold

‘At that time the Lord’s body was a complete 8 cubits in height and with golden hands.’

16) kYinqpinq mnq kYinq xoM eha ninq

kɛn¹ pin² man² kɛn² khaam² hɔ² nɛn³

become\* 3sg heart words preach tightly

‘His words became as thick as the heartwood.’

Notes: \* Originally written as kYinqpinq, but corrected by Nabin. Phake *kɛn¹ pen²* ‘It is said that’.

This line was originally translated as ‘these words have become thick and heart words; - this is a comparison with the very hard heartwood’

17) fI kunq AW tgq cugq xM Rfa wj mJgq hugq

phii¹ kun² au² taŋ¹ cuŋ² kham² phraa² wai³ mɯŋ² huŋ¹

spirit person take all coffin gold Buddha keep country famous

exma ntq cuwq sunq mitqAutRta ehamJgq

khɛ maa nat¹ sɯ² sun¹ mit¹ ut¹ traa¹ huu¹ mɯŋ²

Khema straight straight garden Mit Uttara north\*

‘All the gods and men took the golden coffin of our Lord Buddha and took it to the glorious country of Khema, straight to the garden of Mit Uttara in the north.’

Notes: \* Literally ‘head-country’. Note the spelling eha.

1’30”

18) pJnq cgq yukq yogq hgq cW tgq kogq funq /

pɯn² caŋ¹ yuk³ yɔŋ³ haaŋ² cau³ taŋ³ kɔŋ² phun²

other then lift up raise up\* body resp set up pile firewood

‘Other carried the body of our Lord on their heads and set it up on a pile of firewood.’

Notes: \* Also means ‘to praise’

19) fj fI fj kunq sotq fW xigq mW mj

phai² phii¹ phai² kun² sɔt¹ phau¹ khiŋ² mau¹ mai³

fire spirit fire person burn burn\* body neg burn

‘The fire (lit by) the Gods and men would not burn his body.’

Notes: \* Shan ၽဝ် ‘roast or burn’

20) etawoa naka tuwq supq lugq fU fE eka AW gI /

tɔ¹ waa² na¹ kaa¹ tuu² sup¹ luŋ¹ phuu³ phaɯ¹ kɔ³ au² ŋii¹

so Naga clf mouth big person who link take serially\*\*

‘So, the Nagas with big mouths came and one by one burned the body.’

Notes: \* refers to the Naga

\*\* Shan ငီႇ ‘be even, equal; be in accord, act in concert’

21) hJwq fU kUlugq eka tukq pikq pW fUfU

hɯ¹ phuu³ kuu¹ luŋ¹ kɔ³ tuk¹ pik¹ pau¹ phuu¹ phuu¹

how\* person\*\* Garuda link flap\*\*\* wing blow onom

‘And a Garuda came, flapping his wings ‘*phuu¹ phuu¹*’

Notes \* = ngqhJwq *naŋ¹ hɯ¹*.

\*\* refers to the Garuda.

\*\*\* Shan တုၵ်း ‘strike, beat, rap’

22-23) epa hE xigq munq pI fU yU xunq xiNq

pɔ² haɯ³ khiŋ² mun² pii phuu yuu khun khɛn

enough give body glorious \*

Notes: The meaning of this line is unknown

\* This was given as ‘shaking’. It may be Phake *khɛn⁶* ‘to hang’

24) pJwqAnq taep tgqlj pj fa

pɯ² an² ta¹ pɛ² taŋ¹ laai¹ pai¹ phaa³

so that students all neg all around

kumq pJwqnj hgq xjfa kW ena /

kum¹ pɯ² nai³ haaŋ² khai¹ phaa³ kau² nɔ¹

gather so body lord\* 1sg prt

‘All of the disciples did not gather around the body of our Lord.’

Notes: \* Literally ‘egg of the sky’, usually refers to a Tai king, but here refers to the Buddha.

2’00”

25) mJwq nnq nogq hkq ekasapa evmitq

mɯ² nan³ nɔŋ³ hak³ kɔ¹ saa¹ pa¹ thɛ¹ myat³

time that brother love Kassapa\* holy

munq hugq fugq eka xYotq lj mJgq

mun² huŋ¹ phuŋ² kɔ³ khyɔt³ laai¹ mɯŋ²

holy famous\*\* power\*\*\* link preach many country

pj pokq mogq Ninq Rfa wj /

pai¹ pɔk³ mɔŋ² ñaan¹ phraa² wai³

neg return expect\*\*\*\* omniscient Buddha keep

‘Then the beloved brother Kassapa, the holy and powerful, preaching in many countries had not returned to await the omniscient Lord Buddha.’

Notes: \* spelling corrected by Nabin

\*\* Given as ‘dazzle’,

\*\*\* Shan ၽုင်း ‘glory’

\*\*\*\* given as ‘wait’, but probably Shan မွင်း ‘look forward, expect, anticipate’

In the Pali account, Kassapa was not present but was travelling with 500 monks towards Kusinara when he learned of the Buddha’s passing.

26) mJgq hugq exma eka hogq hikq mU lukqfa

mɯŋ² huŋ¹ khɛ¹ maa¹ kɔ³ hɔŋ³ hik² muu¹ luk³ phaa³

country dazzle Khema\* link call call group student\*\*

hnqta liwq xJnq ma vJgq xupqet ec pj wj /

han¹ taa¹ liu¹ khɯn¹ maa² thɯŋ¹ khup³ tɛ³ cɛ² paai³ wai³

arahant turn return come reach kneel now pray keep

‘The he of the dazzling Khema country called the group of students and arahants to come at once and kneel in prayer.’

Notes: \* = Nibbana

\*\* refers to the monks

\*\*\* xupqet was given as ‘Kneel’. Phake *kup⁴* ‘kneel’

27) mJwq nnq ckqtuwqwogq tinq

mɯ² nan³ caak³ tuu² wɔŋ³ tin²

time that Buddha\* leg

sogq Rfa kj ynq cugq xM Rfa

sɔŋ¹ phraa² kai³ yaan¹ cuŋ² kham² phraa²

bright Buddha distant distant coffin gold Buddha

Aokq futq ma cJgqhJgq

ɔk¹ phut¹ maa² cɯŋ¹ hɯŋ²

come out rise up come brightly

‘At that time, the legs of the wheel-turning Lord Buddha spilled out of the coffin and rose up.’

Notes: \* literally ‘wheel-body-glorious’ Shan ၸၢၵ်ႈ ‘wheel’.

It was stated that ‘then the two legs of buddha came back out of the coffin - automatically, ie when Kassapa came back to pray in that place.’

28) nogq hkq kasapa evmYitq munq hugq

nɔŋ³ hak³ ka¹ sa¹ paa¹ thɛ¹ myat³ mon² huŋ¹

brother love Kassapa holy glory dazzling, famous

fugq eka yogq AW tinq xM Rfa

phuŋ² kɔ² ʒɔŋ³ au² tin² kham² phraa²

power link lift up take foot golden Buddha

tgq tinq eha ngqkW

taŋ² tin² huu² naŋ¹ kau¹

raise up leg head again

‘The beloved brother Kassapa the holy and glorious raised up the Buddha’s golden feet to his head.’

29) xupqet ec pj wj /

khup³ tɛ³ cɛ² paai³ wai³

kneel now pray keep

‘They kneeled to pray.’

30) yM nnq liwq wj xj cugq xM ngqkW

ʒaam² nan³ liu⁶ waai¹ khaai³ cuŋ² kham² naŋ¹ kau¹

time then turn turn turn coffin gold again, as before

es hE logq hogq fa

sɛ¹ haɯ³ lauŋ² hɔŋ³ phaa³

prt give way call king\*

vukqvW mgqmigq Aaepa eteca woaeya

thuk thau maaŋ² miŋ² aa¹ pɔ¹ tɛ¹ cɔ¹ waa¹ yɔ²

\*\* flash water# fire## wind###

‘Then the golden coffin was turned again, calling to the lord of water, fire and wind.’

Notes: \* refers to the Buddha

\*\* Yehom stated that this meant ‘intimate with others’

# Shan ဢႃႇပေႃႇ ‘water’ Pali word

## Shan တေႇၸေႃႇ ‘fire’ Pali word

### Shan ဝႃႇယေႃး ‘air’ Pali word

31) vtq tikq mj hJwq cJgqhJgq xigq sigq Rfa

thaat³ tɛk¹ mai³ hɯ² cɯŋ¹ hɯŋ² khiŋ² sɛŋ¹ phraa²

relic come out burn burn brightly body diamond Buddha

‘Thus the body of our diamond lord Buddha was burned out.’

32) ]mut hj wgq nE cugq

mut¹ haai¹ waaŋ² naɯ² cuŋ²

gone\* gone inside in coffin

cgq hgq eta yW /

caŋ¹ haaŋ² tɔ¹ ʒau³

then body prt finished

‘Then the body inside that coffin was gone.’

Notes \* Nabin stated that this should be mutq.

2’58”

33) eta kJtq sM pJgq

tɔ¹ kɯt¹ saam¹ pɯŋ²

until remain 3 kind, type

ngq vtq gW sigq muNq tuwq

naŋ¹ thaat³ ŋau² sɛŋ¹ mui² tuu²

skin relic shadow diamond hair\* body

‘Three types of relic of our lord remained, skin, his diamond shadow and hair.’

Notes \* Shan မူၺ်း ‘knot, knot of hair’

34) tgqka kunq luMfa yonq nI

taŋ¹ kaa¹ kun² lum² phaa³ ʒɔn² nii²

everybody person world beg good

caet cara pYatI marana

caa¹ tɛ³ caa¹ raa³ pyaa¹ tii³ maa¹ ra¹ naa³

birth\* age illness\*\* death\*\*\*

Nnq lj xa

ŋaan¹ laai¹ khaa²

knowledge many branch

‘All the persons of the world seek for goodness, through many branches of knowledge, through birth, age, illness and death.’

Notes: \* Shan ၸႃႇတီႉ ‘birth’ Pali word

\*\* Shan ပျႃႇထီႉ ‘sickness’ Pali word

\*\*\* Shan မႃႇရၼႃႉ ‘death’ Pali word

35) pinq fI pinq kunq Aogq cI$

pin² phii¹ pin² kun² ɔŋ¹ cii¹ cii¹

be spirit be person success small

epa woa kU ctq

pɔ² waa² kuu² caat¹

prt say every life

‘To be a successful person in every life.’

36) sgq vJgq pnq xM Rfa epa wogq la emet

saŋ¹ thɯŋ¹ paan² kham² phraa² pɔ¹ wɔŋ³ laa² mɛ¹ tɛ¹

if reach life golden Buddha born\* glorious next Maitreyya

vgq xW kunq luMfa yonq nI

thaaŋ¹ khau³ kun² lum² phaa³ ʒɔn² nii²

easily\*\* enter person world pray good

‘If one reaches the lifetime of the next Golden Buddha, Lord Maitreyya, without hindrance persons will enter a good world.’

Notes: \* epawogq *pɔ¹ wɔŋ³* was given as ‘born again’

\*\* Shan ထၢင်ႇ ‘without hindrance’

37) tixa niNqen munq AJNq munq ena /

tii² khaa¹ nɛn nɛ mun² ɯi² mun² nɔ¹

myself name of a type of prayer glory excl glory prt

‘For myself I have spoken this prayer, Oh Glorious one!’

38) savU /

saa¹ thuu²

blessing

‘Blessings’

39) Finish