**likqhogqxonqkunq**

# **The book of calling back the** khon

read by [Sa Myat Chowlik](../../biographies/Sa%20Myat.doc)

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| Text Number | SDM03-ksu\_19991219\_SaMyat\_HongKhon-01 |
| Name | *Book of calling back the Khon* (likqhogqxonq) |
| Note | The word xonq [khɔn⁶] has not been translated but rendered as *khon*. If it were to be translated, terms like ‘spirit’ or ‘soul’ might be used. However *khon* is not really the same as the Western concept of either ‘spirit’ or ‘soul’. Terwiel (1980:71) uses the term ‘vitality’. |
| Type | Manuscript. |
| Provenance | In the possession of Sa Myat Chowlik (samYtqcWlikq), |
| Place | Pawaimukh, Makum Killa, Margherita, Tinsukia District, Assam. |
| Author | Unknown |
| Copyist | Mu Cha Chowlik (mUcacWlikq), father of Sa Myat Chowlik) |
| Date | - |
| Other copies of the MS | In preparation of this analysis, an Aiton version written by Chaw Seng Hun Phalung (cWsigqhugq falugq) (cau³ sɛŋ¹ huŋ) literally ‘resp-diamond-dazzling’, the father of Nabin Shyam Phalung, who died before the Assam earthquake of 1950, when Nabin was a child.  Several Phake versions, one copied by Aithown Che Chakap, and another in the possession of Ee Nyan Khet, were also consulted. |
| Translation | The first draft of this analysis was prepared by Stephen Morey in September 2000, based on the examination of a tape explaining the text recorded with Sa Myat Chowlik in February 2000.  The text was revised with the assistance of Nabin Shyam Phalung in March 2001.  The text was then further revised with the assistance of Aithown Che Chakap, and various pandits from Namphakey village, namely Ai Che Let Hailung, Sam Thon Wingkyen, Ai Chanta Thoumoung and Ee Nyan Khet Thoumong in late March 2001. Since the final translation was done with the help of Phake pandits, the phonemicisation is in Phake. |
| Publication details | The text and translation were published as *Book of Calling the Khon*. 2001, Dibrugarh: Triograph Offset |
| Recording details | A reading of the entire text was made by Sa Myat Chowlik SDM03-ksu\_19991219\_SaMyat\_HongKhon-01  The explanation of the text by Sa Myat Chowlik is on Cassettes 2000.3.3 A & B; 2000.3.4 A & 2000.3.5 A & B, recorded 1-3/2/2001.  Part of the discussion in Namphakey village is recorded at Minidisc 2001.1.1 (4). |
| Recording Length | 14’29” |
| Wave File | 3-5-1-1.mp3 |
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| Format of document | Word 6 |
| Special fonts used | aiton.ttf, assamnew.ttf, banchob.ttf, phake.ttf, shan.ttf, |
| Notes | The phonemicisations of the Khamyang text are based on Banchob (1987) analysis of Tai Phake  Sa Myat Chowlik’s comments are added as 1.1), 1.2) &c.  Alternate versions, based on the Aiton or Phake MSS are added as 1Ait) or 1Ph). |

TEXT

likqhogqxonqkunq

njelcgqnjtkqmasigqxXpnqsJnqcUyJnqhJgqnnqpUya / pJnqhiYkqwjpamXmI

nj / cFmJwqpUsigqfaekapigqhitqma / AikqtgqcEwnq yXehalaekafigq / ginqpinqhJgqnnqnjljpIfiwqka / xnqhotqcUcgqnjmWyacoMxa / tgqkaeta lukqAikqetalnq / tkqmaecaaxunqsigqwnqpkqlW / etanjxonqwgqlnq pigqkXnEmWcigq / palExjyUcanWvigcEyuM / cgqnjlnqmEmItgqxJgqkUfoM kuNqAojwnqlkqkojec / tkqmaXyonqAWwxonqwgqlnqpigqsJwqhMefhE

nj / watIcEwnqpUtIfjhicqcWxW S / AikqtgqkonqsWyXhjemaqkupq puNqxWeha / cgqnjlnqmEmItgqpakupqxW / AikqtgqnMsEtWkinqhoM / kuNqAojkupqxogqwnq / tgqAnqxogqhoMcUljpnqpUya / tgqAnqkuNq AojkupqxogqtJwq / tgqAnqxaxigqkgqyJgqyJwqAikqlU / xnqexaxWxiwqfj kupqhokq / AikqtgqxJkqsonqspqynqnMljxokqsjxW / tgkapunnjhE mEpUcWsJwtINEfjhJg / xiNqetapjxaxonqnIlnqpigqkUlJmqmJgqhEnj / pikq tikjynqcUviwqliwqljspqeka / xiNqetapUcWelsokqkUexhuNqfa gpqlFxa / hEAnjtgqxonqmnqlnqAonqnoj / AWmasWfigqeclapaemAU / sWhJgqvunqljpIyXxj / hEAnqnakIyuMpkqfojxUwqgM / watIpUkonqsWsMcigq munqxigq / sWfigqvnqfjnigqhicqcWxWS / lkqpojkamugqpunqmJgqNExaxonq / ciwqpjciwqmanjAWpnqyXlJwqenwnq / cgqnjlnqmEmItgqxiwqkupqfa / sgq waxonqkaxWtIcatnqAJnqlFxa / pJnqwacaramUxahiwq / pUcWAWtgqxiwq fjttqhonqxtqyMniwqesnj / sgqwaxonqwgqmJwqsWtIexsEljela / pUcW AWtgqhJkqsonqsmqynqnMfaekaqlFxa / xqAnqnjtgqxonqmnqlnq Aonqnojmapnq / ciwqpjlFxanjxnDyalJwqenwnq / njelsJwqnnqmWsUnjngq walFhnqcM / ljcJgqAWtgqexaxnqmJwqcUmUhigqvnqAJpqpiNq / kojpinqxunq xJgqxpqkogqknqlJwqeka / yiwqAnqmigqcanjmaetasWes / pJnwoacalX mUxXAJpqpiNqcugqlugq / sgqwoaxonqwgqyUnEkugqfayoj / sgqwaxonqnIyUsJwq nnqcM / lkqpojsiwnjpukqehamnqAWmaenwnq / watIpUkonqsWtINE fjhJgqxWS / xiNqetapjxaxonqnIlnqpigqkUlJmqmJgqcotqtInJXen / mJgqnJwq AikqmJgqtE / tIkEkupqtIkjtnqynqelsgq / pikqwaxopqfatIkjNW ekaq / pUlkqtMtinqsUhWwmJgqelsokq / xWynqcUviwqliwqyawa / pUcW ntqnatigqpjxa / hEAnqnjtgqxonqmnqlnqAonqnojmavogq / sWnIkgqhJnq tnqsigqhogqyUcJnqenwnq / sgqwaxWnImJwqsWtIvgqlugqkJtqyU / pUcWAW tgqelaxutqsUlFxa / sgqelmWsUnjngqwalFxa / xiNqetapjmjlFvgqlugq vJnqnugqnaelsokq / sgqlkqvJpqhnqyWAWmahEnj / AikqtgqlogqyU catgqxjciwqxiNqenwn / sgqwalFxaxWnIvJnqnugqpigqmWnjcM / pUcWlkq pojkZasokqpgqhjkupqnapigq / huNqhogqAikqAugqna / yiwqesxonqwgqlnq pigqkJtqsWfkqynqtUfUcW / yMniwqmJwqpjAWmamWhUnj / cgqpinqmtqmigqxj yUcanjmjxgqnW / xiNqhEpUcWsMmugqcotqljxa / sgqlkJpqhnqxonqwgqyW AWmasUhogq / lnqpigqpnqAWmahEnjenwnq / tnjpjxafjniNqlFcotq / tgqkahuNqhogqelsokqyWnUcotqhnqecq / sglkmWsUnjngwalFhn / ljcJgpjxafIfitqcEtnqfUyukq / AWtgqknqNWhokpjlFkupqkgq / pU lkqkXsokqfIfitqhjkgqpgqhFmJgq / sgqwafIfitqcamWpojfayMniwqcM / AWtgqmElFhokqpjviwqsipqxgq / sgqelygqhicqkMkJmqmWpojfacM / AW tgqkgqxaxJwqnitqyJwqq / nnqekamWpojhEpnqma / ljcJgqAWtgqtWfjnpq xuMcakagJtq / hEmnqpWwWfkqnIkjtJnqpj / cgqtkqfapojhEnuNqgjpnqxonq cMyW / watIpUcWsJwqtINEfjxigqkWS / xiNqetapjxaxonqwgqpEsWfigqfU cWenwnq / njeltgqkaljlJmqpgqhFmJgqlFcotq / tgqkafIfitqyukqel sokqyWmWkutqnUec / tgqnnqmWsUnjngqwahWxnqcM / pojcJgqpjxahWmJgq tIkjynqtgqtI / sJwqAnqfIxinqnoDtgqpojtuMmWvtq / pJnqhikqecpjapinq ktqxjxonqwanj / nnqekaxiNqhEpUcWsMmugqcotqnUecq / xaAWxonqlnq pokqhJnqeysUhogqenwnq / sgqwafIxinqkMkJmqmWpojfXcM / pUcWAWtgq knqkoMlMmavamgqes / ngqekamWpojhEwgqpnq / ljcJgqAWtgqxogqtJwqcogq ljAnqnopqhE / sgqlkqpnqmayWpigqcEngqAgqcM / AWpokqhogqhJnqkZgq vJgqpkqkinqyJnqenwnq / njekaelsokqyWkUtInUcotqlFxa / mWmI tuNqhnqsJwqhigqtanjcigq / ljcJgqygqmIcWgWmUxaxiwqpahiwq / tnqexaxonq canjmJwqkiwqsWes / tgqnnqhEnUcotqfjxa / sgqlkqlFhnqxonqwgq lnqpigqpnqAWmahEnjenwnq / maelmataxonqS / makinqpakupqxW / ma kinqnMsEtWtUvimq / makinqkuNqAojkupqxogqwnq / makinqxogqhoMcUlj pnqpUyamEta / maelmatXsM / 0 / xonqyUtuwqAnqvunqcUyXka / ma elmatakW / 0 / xonqyUxigq / masWyUhigqpInJXcW / yalonqlapjfjmJgq nEtgqtI / yUnJXnogqAikqpitgqlj / mataxonqkWwkUpinqehaq / masWyU figqtUyafkq / xonqhUxonqtaXyUsJwqkW / yXnpqfjljfW / pjma / hn etavWvJgqekehaxW / yClonqmIefcogqtgqnWnjwa / tgqkasUpinqxonq kunqpkqsWtFfgq / hnetavWfigqhgqvJgqpkqkinqyJnqenwnqxonqS / yUelyUtayUtunqcUsWnI / hJgnnqyXmIxIyUAonq / nEwnpEfigtUwhuM

yU / huMsgqepaempIAikqnogqhuMcMfJnqvUnEhJnq / yahj yUcanjmjmIxI / sW figqtuwqxigqyUhigqpIyXfkqtXwnqxonqS / yXhEmIxIxogqehacEpYapa / yUcJnqnJXsahJgqnnqtXwnqxonqS xonqenoa / cI$cukDgkD / fJnqmUcacWlikqnMa /

List of articles required for this function (from Phake ms)

1. xnq 2. exa 3. xiwq 4. fa 5. hokq 6. kgq 7. npq. 8. xonq 9. ela 10. xJkq 11. funq 12. fj 13. emanJgq 14. nMtW 16. tiwqema 17. muNqkuNqAoj

yakIljkinq

pUvWehafahuwq

yahgqnIhaeka

TRANSLATION

Now is the time to search for the customs of our ancestors from former times, from long, long ago. They established this process, and we have continued it in their way. Long ago grandfather Singpha, together with sweet-hearted grandmother Hola, began this custom. We have heard about this for many, many years. Up to this time we have not failed to follow our grandparents, even unto the generations of the children and grandchildren.

The time has come to mix these sweet sounds and tell them. The troubled *khon* of our beloved grandchild is lost, and we do not know where it is. He is feverish, very cold and disturbed in his heart.

Now your grandchild has every requisite, banana, sugarcane and all the sweet foods. The grandfather will come to beg the troubled *khon* of our beloved grandchild to take this fine pink satin shirt.

Oh, sweet-hearted grandfather at the fireplace, perform this ceremony, Oh listen! With a rice tripod, pots, saucepan and water dipper, oh listen! Now your grandchild has both fish and rice, together with fragrant water from the water jar and banana, sugar cane and other sweet things, as well as all the scented foods collected by our grandparents over a long period, with banana, sugar cane and utensils, with an axe, a hoe, a sharp sickle and a lance and a fish trap for catching fish on the edge of the flowing where the white sands are.

All things we give you, oh respected grandfather, who sits at the bright glare of the fire. Please go and search out the good *khon* of our beloved grandson in every country.

If it is in a very far away place, in any direction, please grandfather, search for it in every channel and stream, and under every flat stone. Get the *khon* of our small grandchild, so that our grandchild may stay for a long time and complete many years without illness; so that he may have a smiling, laughing and happy face. Oh grandfather who sits at the three-pronged cooking stand, with a round rim, by the fire of red charcoals, perform this ceremony, oh listen!

Now go to look for the *khon* in other far away countries. We request you to go quickly and bring it back. Do not rest anywhere. Now your grandchild has both a sickle and a cleaver. If the *khon* goes to another bad place, search for it. Some say it is in a wild forest, or a place where there is pile of green thatch. Oh grandfather, now take the sharp sickle, and cut and tear it out.

If the troubled *khon* is in the river where clear water flows, Oh grandfather, take the fish trap and search for it at the edge of the river and among the rocks. Allow the *khon* of the little grandchild to come. We request you to go quickly and bring it back. Do not rest anywhere.

Then, if you cannot find it in that place, go and look for it further. Take the hoe and axe and search among the thousands of planks and coffins. It may be mixed up inside these planks which are arranged one after the other in a heap. If the *khon* gets to go to a bad place, in that place which others call wild forest, a place where there is pile of thatch, where there are big coffins.

If the troubled *khon* has gone to live inside the hollow of a tree, or in an overhanging stone, if there is a good *khon* staying in that place, then catch it and package it into a cloth and bring it, we request. Oh, respected grandfather at the cooking tripod, who has remained by the fire for a long time, oh listen!

Please go to search for the good *khon* of our beloved grandson in every country, in every place, up hill and down dale, in places far and near.

If the *khon* is in a very distant place where the sky meets the earth, Grandfather will place set his legs and roam to the bordering countries to search for it. If it is very very far away, Grandfather will start searching along that straight road.

Let the *khon* of the little grandchild come and reach us. Oh *khon*, we request you to stay happily inside the house, speak and become well.

If the good *khon* is staying in a large and deep pit, our respected grandfather will take a shovel to dig it out and find it. If you do not easily find the *khon*, please go to search for it in the big deep thick forest. If you meet it, bring it back. As it is in a bad way and suffering illness, come quickly so that it will become better.

If after searching for the good *khon* in that deep forest, you don’t get it, Oh Grandfather, now go and search on the open ground, on the dry rice fields and the flat wet paddy fields, in the creeks and drains and lowland fields. If the troubled *khon* of our beloved grandchild has become separated, and is far away, when the time will come to bring it back, is not known. The grandchild is ill, he is feverish, he is burning with a cold fever. Please, grandfather, again go to search everywhere.

If you meet the troubled *khon* of our beloved grandchild, bring it back, we request you. Go and search at the borders and look everywhere. Go and search thoroughly in the creeks and drains and look everywhere.

If you don’t get to see it, then go to search for the evil spirits, the stupid and the wicked persons. Take the long handled lance, with the crossbow. Grandfather, go to look for the very bad spirits on the open ground outside of the village. If the bad spirits will still not release the *khon*, take the thin blade of the lance and stab their sides. If they grab it tightly and will not release it, take the crossbow and striking at them, shoot them. If they still don’t release it, take a sharp sword with a razor sharp edge and go to chop them. Make the bad spirits run away, far, far away. Then the spirits will easily release the *khon*. Oh, respected grandfather, who sits by the large fire, please go and search for the troubled *khon* and watch over it so it may stay quietly with the grandchild, we request you.

Go searching in many places, in the open ground outside the edges of the village. If you have searched for all the bad spirits, don’t fail to look thoroughly. If you don’t manage to get it quickly, afterwards, go and search at the borders of the country and in every place.

At that time the cold bad spirits have gathered in pandemonium, bustling without ceasing. Others call it a city, a market for selling *khon*s. In that case, grandfather, please go there and again search everywhere thoroughly. Search and bring the *khon* of our grandchild back home, to this room, we request you.

If the bad spirits have tightly caught it and will not release it, Grandfather, take a very big long stick and beat them. If they don’t release it, and put it down, bring all the many utensils which were given.

If they give up the *khon*, our hearts will be glad and full of hope. Bring it back to this house, and let it eat peacefully, we request you. Thus you have roamed and sought it in every place,

If it does not have strong eyes or if it does not clearly know the many things in the cemetery which is covered with green thatch, then get the bad *khon* and bind it up and make it stay at the cemetery. Go walking and looking everywhere to search for it.

If you see the troubled *khon* of the beloved grandchild, bring it here, we request you.

Welcome, do come, oh *khon*! Come and eat fish and rice! Come and drink the clear water which we have put into the pot. Come and eat banana, sugar can and all sweet things! Come and eat the fragrant food which over a long time grandmother and grandfather have given you.

Come and be welcome, all 30 *khon*s which live in the body, complete your full life, don’t go. Come all 90 *khon*s which live in the body. Come and stay with your owner for a thousand years. Do not go and take off and wander in other countries. Come and stay with your younger and elder siblings. Come and stay quietly in his body, and don’t go away. Don’t go walking about here and there many times, coming and going. Let him reach old age, the age of white hair. Don’t go away and leave him with any epidemic or fever.

Altogether there are 120 types of *khon*s in people.

Come here, live quietly and reach the age of a hundred, eating well and peacefully, oh *khon*, we request you! Stay and live your complete life and stay well. Live for a long time and without sadness or weakness. Every day, wait quietly in this body. Stay together with your father, mother, elder and younger siblings, and eat at the dinner table with the eating sticks, here in this house. Do not let the bad fever stay and burn you up in sadness. Stay quietly in this body for a thousand years and do not go away, oh *khon*, we request you. Do not let sadness come to touch the heart. We request you to stay happily for a long time, oh *khon*, oh *khon*!

*Chi Chuk Chi Chuk Chi Chuk*.

This is the book which Chaw Sok has written in reverence

List of articles required for this function (from Phake ms)

1. An axe
2. A hoe
3. A sickle
4. A cleaver
5. A lance
6. A bow
7. A sword
8. A stick
9. A shovel
10. A fishing implement
11. Firewood
12. A fire
13. A cooking pot
14. A water pot
15. Cloth for binding holes in a pot
16. A dipper
17. Banana and Sugarcane

Many old women should come to ceremony, along with old men in turbans. There should be at least five old women.

ANALYSIS

Note on this analysis: Since the final translation was done with the help of Phake pandits, the phonemicisation is in Phake.

Link to [Audio file for this text](../../wave%20files/khamyang/texts/3-5-1-1.mp3)

Link to [Photograph of the Manuscript, page 1](../../photos/khamyang/books/Lik%20Hong%20Khon/p1.jpg)

**The Book of Calling the *Khon***

1) njel cgqnj tk ma sig xX

nai⁴ le² cüŋ² nai³ tak¹ mā² seŋ⁶ khā⁶

this is now will come sound search

‘Now is the time to search for (the customs) of our ancestors.’

2) pnsJnq cU yJnq hJgq nnq pUya /

pān² sün² cū² yən² hüŋ⁶ nān² pū¹ yā⁵

old time / past time long time longtime longtime ancestors

‘From former times, from long long ago.’

3) pJnq hiYkq wj pamX mI nj /

pən⁵ hek⁴ wai⁴ pa¹ mā¹ mī² nai⁴

others start\* keep\*\* like this\*\*\* have this

‘They established this process, and in this way we have continued it.’

Notes: \* In Shan ႁႅၵ်ႈ means, ‘to begin to work; begin by doing a little, because it is declared to be an auspicious day.’

Nabin Shyam Phalung stated that in Aiton hikqna (hɛk³ naa²) means ‘start ploughing the fields’; and hikqxW (hɛk³ naa²) ‘start to cut the paddy’.

\*\* In the Aiton text this was written as wja (waa² wai³)

\*\*\* There was some debate about the meaning of this. Aije Let Hailowng stated that it was an abbreviation for Aupama (u⁴ pa¹ mā¹) ‘example’.

4) cF mJwq pU sigqfa eka pigq hitq ma /

cem² mə⁵ pū¹ siŋ¹phā⁴ kɔ⁴ paiŋ⁴ het¹ mā²

since time grandfather Singpha start start\* make come

‘From the time that grandfather Singpha began to make (this custom).’

Notes: \* the Aiton version has figq. ekafigq is given as ‘at first starting’. See below (5)

Nabin Shyam stated that pUsigqfa (puu¹ siŋ¹ phaa³) and yasigqfa (yaa² siŋ¹ phaa³) are the names of the god and goddess who allowed the Tai people to come down from heaven.

5) Aikqtgq cE wnq yX ehala eka figq /

ik¹ tüŋ¹ caü² wān⁶ yā⁵ hɔ¹ lā² kɔ¹ phiŋ⁶

with heart sweet grandmother Hola\* begin do, begin\*\*

‘Together with sweet hearted grandmother Hola, they began (this custom)’

Notes: \* Nabin stated that *Hola* was the name of Pu Singpha’s wife. The Phakes stated that the correct name is yaehasa (yā⁵ ho⁶ sā²).

\*\* perhaps Shan ၽႅင် ‘be placed together, placed alongside’ - he explains it as meaning that both Grandfather and grandmother started the work.

6) ginqpinq hJgq nnq nj lj pI fiwq ka /

ŋin² pen² hüŋ⁶ nān² nai³ lāi⁶ pī² phɛu⁶ kā¹

heard\* long time long get many year exceed finished

‘We have heard of this for many many years.’

Notes: \* Nabin stated that this means ‘heard’. It is literally ‘hear-be’, but note Shan ငိၼ်းပဵၼ် ‘to feel, to experience, to be affected by’.

7) xnq hotq cU cgqnj mW ya coM xa /

khan⁶ hɔt⁴ cū² cüŋ² nai⁴ mau¹ yā¹ cɔm² khā⁶

up to this arrive time now neg neg follow search

‘Up to this time we have not failed to follow our grandparents.’

Notes: ya *yā¹* is usually a prohibitive particle (as in Standard Thai), which in speech would be expressed with pi *pi¹*. It does appear that this sentence represents a ‘double negation’ making a positive.

In the Aiton version, the first few words are given as: xnqhotqetacU.

xnq hotq eta cU.

khan⁶ hɔt⁵ tɔ⁵ cū²

up to arrive prt time

‘up to this present time...’

Banchob (1987) notes *khan⁶ tɔ⁵ mə⁴ nan⁴* ‘At that time (bookish)’

8) tgqka eta lukq Aik eta ln /

tüŋ¹ kā¹ tɔ¹ luk⁴ ik¹ tɔ¹ lān⁶

all until child also until grandchild

‘Even unto the generations of the children and grandchildren.’

Notes: tgqka omitted in the Aiton version.

\*eta is given as tUwq in the MS and was read as *to²* ‘body’ by Nabin Shyam. It is written tU in the Phake version belonging to Aithown Che, but he and Yenow Than felt the reading should be etalukqetalnq tɔ¹ luk⁴ tɔ¹ lān⁶ ‘up to the generation of the children and grandchildren’. Note Shan တေႃႇ ‘until’

9) tk ma ecaa xun sig wn pk lW /

tak¹ mā² cɔ² cɔ² khon⁴ seŋ⁶ wān⁶ pāk¹ lau⁵

will come onom\* mix sound sweet mouth to tell

‘The time has come to mix these sweet sounds and tell them.’

10) etanj xonq wgq lnq pigq kX nE mW cigq /

tɔ¹ nai⁴ khɔn⁶ waŋ¹ lān⁶ paiŋ² kā¹ naü⁶ mau¹ caiŋ⁵

until now soul confused grandchild love go where neg know

‘Now the troubled *khon* of our beloved grandchild is lost, we do not know where it has gone.’

Note: Sao Tern Moeng (1995:68) translates ၶွၼ် as ‘fairy or spirit attached to a person from birth, similar to a guardian angel’, and offers an alternative spelling ၶႂၼ်. She also refers to the ၶွင်ႈ ၶႆႇ “basket and its content. *viz.* two bundles of salt, two of tea, two bunches of bananas, two bracelets and two hands of thread used as a wedding gift to a bride; *also* as an offering to spirits and to call back a fairy when a person is very ill or shocked into a daze. ႁွင်ႉၶွၼ် , ႁပ်ႉၶွၼ် (an ancient custom).”

11) pa hE xj yU ca nW vig cE yuM /

pā² haɯ³ khai³ yū¹ cā⁴ nāu⁶ thaiŋ³ caü² yum³

with\* allow sick stay bad cold more heart disturbed

‘He is feverish, very cold and disturbed in his heart.’

Notes: \* There was some discussion about this word. Nabin Shyam read it as *pa²* ‘to carry (the fever). Aithown Che Chakap stated that it meant with, which is suggested by Shan ပႃး ‘be with, have with’, in itself possibly related to the word for ‘carry’. The Phake pandits suggested that it might better be read as epa.

12) cgqnj ln mE mI tgq xJgq kU foM

cüŋ¹ nai⁴ lān⁶ maü² mī² tüŋ¹ khüŋ⁵ kū⁵ phɔm⁴

now grandchild 2sg have everything thing every clf

kuN Aoj wn lk koj ec /

koi³ ɔi³ wān⁶ lāk¹ kɔi² ce²

banana cane sweet diverse alone complete\*

‘Now your grandchild has every requisite, banana, sugarcane and all the sweet foods.’

Notes: \* Sa Myat explained wnqlkqkojec *wān⁶ lāk¹ kɔi² ce²* and his explanation was translated as ‘everything sweet mix up and eat, there is no one type, not only banana, every good taste is different.’ The meaning is that the grandfather has arranged these things so that the grandson’s missing *khon* will come to eat these things.

the Aiton version differs at the end

kouN Aoj lj sM hF pnq /

koi³ ɔi³ laai¹ sam³ hɛm² pan²

banana cane many many prepare give

‘Banana and sugar cane are prepared to give (to the *khon*).’

13) tk maX yon AWw /

tak¹ mā² yɔn² au²

will come beg take

‘We come to beg the *khon*’

The Aiton version differs as follows:

13.1) tk ma yon migq koupq xonq xM hE nj /

tak¹ maa² yɔn² miŋ²/³ kup¹ khɔn¹ kham² haɯ³ nai³/dai³

will come beg spirit\* with *khon* gold allow get

‘We come to beg the spirit of the golden *khon*.’ $L=Aiton$

Notes: \* Nabin explained that *miŋ²/³*  was another type of spirit (perhaps related to Shan မိင်ႈ ‘fate, destiny’) and that this sentence meant that the *Ming* and the *Khon* were together

14) xonq wg ln pig sJw hM ef hE nj /

khɔn⁶ wāŋ¹ lān⁶ paiŋ² sə³ hām¹ phɛ² haü³ nai⁴

soul confuse grandchild love shirt pink colour satin give prt

‘(The grandfather) will come to beg the troubled *khon* of our beloved grandchild to take this fine pink satin shirt’

The Phake version of the text adds:

15) migq kupq xonq hE nj /

meŋ/miŋ³/⁵ kup¹ khɔn⁶ haü³ nai⁴

type of spirit and soul give this

‘And the spirit *khon*.’ $L=Phake$

Note: The Aiton version lacks 14, 15 as in the Phake version -

16) wa tI cE wn pU tI fj hc

wā⁵ tī⁵ caü² wān⁶ pū¹ tī⁵ phai² het¹

speak to heart sweet grandfather to fire make

‘Oh, sweet hearted grandfather at the fireplace, perform this ceremony, oh listen!’

17) cW xW S /

cau³ khau⁶ əi²

resp plu prt

‘Oh, Listen!’

Notes: Nabin explained that the place where water is boiled in the kitchen is called tIfj. He paraphrased this section as follows:

17.1) fE Anq hogq xonq nnq woa hgq tI fj nnq

phaɯ¹ an² hɔŋ³ khɔn¹ nan³ waa² haŋ² tii² phai² nan³

who clf call *khon* that say to at fire that

woa pU tI fj sI hogq yW

waa² puu¹ tii² phai² sii¹ hɔŋ³ yau³

say grandfather at fire prt call finished

ljpJwqnj mJwq hogq xonq lukqAonq nnq xW woa

lai³ pɯ² nai³ mɯ² hɔŋ³ khɔn¹ luk³ ɔn¹ nan³ khau¹ waa²

thus time call *khon* child that 3pl say

pU tI fj S /

puu¹ tii² phai² ɯi²

grandfather at fire excl

‘Who it is that is calling the *khon* is our grandfather at the fireplace, and so the grandfather at the fireplace calls the child’s *khon*.’ $L=Aiton$

18) Aiktgq konsW yX hj emaq

ik¹ tüŋ² kɔn³ sau³ yā⁵ hai⁶ mɔ³

together with tripod\* grandmother pot saucepan

‘With a rice tripod, pots, saucepan,’

Notes: \* a very archaic word for *keŋ²* ‘metal tripod on which a pot of rice is cooked.’

19) kup muN xW ena /

kup¹ mui² khau⁶ nɔ²

together water dipper 3pl prt

‘and water dipper, oh listen! ‘

In the Aiton version the last two words are xW S

20) cgnj ln mE mI tgq pa kup xW /

cüŋ¹ nai⁴ lān⁶ maü² mī² tüŋ¹ pā² kup¹ khau³

now / then grandchild 2sg have both fish and rice

‘Now your grandchild has both fish and rice.’

Notes: Fish and rice are the staples of the Tai diet.

In the Aiton version kup is given as koupq.

21) Aiktg nM sE tW kin hoM /

ik¹ tüŋ¹ nam⁴ saü¹ tau³ kin² hɔm⁶

together with water put in jar/ bottle eat sweet smell

‘Together with fragrant water from the water jar.’

22) kuN Aoj kup xogq wn /

kɔi³ ɔi³ kup¹ khauŋ⁶ wān⁶

banana sugar together thing sweet

‘And banana, sugar cane and (other) sweet things.’

In the Aiton version, it is:

22.1) kuN Aoj Aikq xogq tJwq /

kɔi³ ɔi³ ik¹ khɔŋ¹ tɯ²

banana sugar together thing use\*

‘Banana, sugar cane and (other) sweet things.’

23) tgAn xogq hoM cU lj pnq pU ya /

tüŋ¹ an² khauŋ⁶ hɔm⁶ cū² lāi⁶ pān² pū¹ yā⁵

and thing scented time many lifetime grandfather grandmother

‘and all the scented foods (collected) by our grandparents over a long period.’

In the Aiton version:

23.1) tgAn xa xigq kgq sigq yJwq kupq lU

tāŋ¹ an² khā⁶ khɛŋ¹ kaaŋ¹ sɛŋ¹ ʒɯ² kup¹ luu³

and bow hard bow diamond shoot with destroyed

‘and a bow, hard as diamond, with which to shoot and destroy.’

Notes: \*Part of the bow; Note also Shan ၶႃႇ ‘a frame’

\*\* Nabin translated this as ‘destroyed, but it is perhaps it is Phake *lo⁴* ‘shovel’

In the Aiton version, this is followed by sentence 26)

23.2) xogqhoM Anq kinq wn

khauŋ⁶ hɔm⁶ an² kin² wān⁶

‘khauŋ⁶ hɔm⁶’ clf eat sweet

‘‘‘khauŋ⁶ hɔm⁶’’ means sweet foods.’ $L=Aiton$

24) tgqAn kuN Aoj kup xogq tJw /

tüŋ¹ an² koi³ ɔi³ kup¹ khauŋ⁶ tə²

and banana sugar and thing to use

‘with banana, sugar cane and utensils’

25) tgqAn xa xig kg

tüŋ¹ an² khā⁶ khaiŋ⁶ kāŋ¹

and bow hard crossbow

yJg yJw Aik lU /

yəŋ² yü² ik¹ lo⁴

aim shoot and shovel

‘And a strong crossbow to aim and shoot and as well a shovel.’

26) xn exa xW xiw fj kup hok /

khān⁶ khɔ⁶ khau¹ kheu² phāi⁶ kup¹ hauk¹

axe\* hoe 3pl sickle\*\* sharp and lance

‘With an axe, a hoe, a sharp sickle and a lance’

27) Aiktg xJk sonq

ik¹ tüŋ¹ khük¹ sɔn³

and implement for catching fish catch fish with a khük¹

sp yn nM lj xok sj xW /

sāp¹ yān⁴ nam⁴ lai⁶ khauk¹ sāi² khāu⁶

near\* edge water flow portion sand white

‘And a fish trap for catching fish on the edge of the flowing where the white sands are.’

Notes: Sa Myat defined *sāp¹* as spq mXnj AnqgokqAnqgJnqen ‘*Sāp¹* means turning, twisting’. Note that the Phakes felt it was *sap¹* ‘to stab’;

In the Aiton version - 1st two words are tgqAnq.

28) tgka pun nj hE mE

tüŋ¹ kā¹ pon⁴ nai⁴ haü³ maü²

everything exceed this give 2sg

pU cW sJw tI NE fj hJg /

pū¹ cau³ sü⁵ tī⁵ yaü¹ phai² hüŋ²

grandfather resp straight\* place big fire glare (of fire)

‘All things we give you, oh respected grandfather, who sits at the bright glare of the fire.’

Notes: tgqkapunqnj means ‘all of this’

The Aiton version is: tgkanjmahEpUcWsJwtIyEfjhJg / T

Nabin stated that fIsJwq *phii¹ sɯ²* and fIsJwqmJgq *phii¹ sɯ² mɯŋ²* are types of spirits.

29) xiNeta pj xa xon nI

khɛn² tɔ⁵ pai² khā⁶ khɔn⁶ nī²

please go search spirit good

ln pig kU lJm mJg hE nj /

lān⁶ paiŋ² kū⁵ lüm² məŋ² haü³ nai³

grandson love all country country for get

‘Please go and search out the good *khon* of our beloved grandson in every country.’

(Explanation tape: End of Tape 2000.3.3 side B, commencement of tape 2000.3.4 side A - after prayers)

30) pik ti kj yn cU

paik⁴ tī⁵ kai² yān⁶ cū¹

if place far far long far place

viwliw lj spq eka /

theu² leu² lāi⁶ sāp¹ kɔ⁴

very far many sides link

‘If it is in a very far away place, in any direction,’

Notes: There was considerable discussion about the meaning of *theu² leu²*, which several informants did not understand. Sa Myat had defined it (translated to me as) ‘man cannot go that place, place on earth where ghosts can go but men cannot go there.’

In the Aiton version, the last word eka is omitted.

31) xiNeta pU cW el sok

khɛn² tɔ⁵ pū¹ cau³ lɛ¹ sauk⁴

please grandfather resp roam search\*

kU ex huN fa gp lF xa /

kū⁵ khɛ² hoi³ phā⁶ ŋāp¹ lɛm² khā⁶

all river small river rock recess/crack look search

‘Please grandfather, search for it every channel and stream, and under every flat stone.’

Notes: \* error in MS - written sop.

The meaning of *phā⁶ ŋāp¹* was explained ‘under a flat stone’. The Phake pandits explained that it referred to a type of drain. Nabin stated that ‘in river if there is a stone, under that it is called fagpq phaa¹ ŋaap¹.

In the Aiton version, pUcW is omitted and sopq is written sokq - the latter being correct; ex is written ek - which is incorrect

31) hE Anj nj tg xon mn ln Aon noj /

haü² an² nai³ tüŋ¹ khɔn⁶ mün² lān⁶ ɔn¹ nɔi⁴

give clf get all soul his grandson small small

‘Get the *khon* of our small grandchild.’

In the Aiton version, the AWma of (32) is included at the end of (31)

32) AW ma sW fig es lapa em AU /

au² mā² sau² phaiŋ⁶ sɛ⁶ lā² pā² mɛ⁵ ū¹

take come stay side of prt parents mother father

‘Bring it back to side of its loving mother and father’

33) sW hJg vun lj pI yX xj /

sau² hüŋ⁶ thon³ lāi⁶ pī² yā¹ khai³

stay long time complete many years don’t illness

‘So that our grandchild may stay for a long time and complete many years without illness.’

34) hE An na kIyuM pk foj xUwq gM /

haü² an² nā³ kī¹ yom⁴ pāk¹ phɔi¹ kho⁶ ŋām²

give clf face smiling mouth onom laughing good\*

‘So that he may have a smiling, laughing and happy face.’

Notes: \* The MS has gp, but this is altered, following the Aiton version, where the word is gM ŋaam² ‘good’

35) wa tI pU konsW sM cig mun xig /

wā⁵ tī⁵ pū¹ kɔn³ sau³ sām⁶ ceŋ¹ mon² khiŋ²

speak to grandfather tripod three angle\* round\*\* body

‘Oh grandfather (who sits at) the three pronged cooking stand, with a round rim.’

Notes: \* Here cigq refers to the three prongs on the top of the *keŋ²* (tripod).

\*\* refers to the round top of the *keŋ²* (tripod).

36) sW fig vn fj nig hc cW xW S /

sau² phaiŋ⁶ thān¹ phai² naiŋ² het¹ cau³ khau⁶ əi²

stay side\* charcoal fire red do resp plu prt

‘who is by the fire of red charcoals, perform (this ceremony), oh listen!’

Notes: \* This refers to the fact that the grandfather who is to perform this ceremony is sitting beside the fire.

37) lkpoj ka mug pun mJg NE xa xon /

lak¹ pɔi² kā¹ muŋ⁵ pun⁴ məŋ² yaü¹ khā⁶ khɔn⁶

now\* go look forward beyond country big search soul

‘Now go to look for the *khon* in other far away countries.’

Notes: \* Translated by the pandits as ‘now’, but cf. Shan လၵ်းပွႆး ‘PART. [denoting certainly, truly]

38) ciw pj ciw ma nj AW pn

ceu² pai² ceu² mā² nai³ au² pan²

quickly go quickly come get take give

yX lJw enwn /

yā¹ lü³ nɛ¹ wān²

don’t stop prt-request

‘We request you to go quickly and bring it back, do not rest anywhere.’

39) cgnj ln mE mI tg xiw kup fa /

cüŋ¹ nai⁴ lān⁶ maü² mī² tüŋ¹ kheu² kup¹ phā⁴

now grandson you have all sickle and cleaver

‘Now your grandchild has both a sickle and a cleaver.’

MS p2

Link to [Photograph of the Manuscript, page 2](../../photos/khamyang/books/Lik%20Hong%20Khon/p2.jpg)

40) sg wa xonq ka xW tI

süŋ⁶ wā⁵ khɔn⁶ kā¹ khau³ tī⁵

if say that spirit go enter place

ca tn AJn lF xa /

cā⁴ tan⁴ ün¹ lɛm² khā⁶

bad that other look search

‘If the *khon* goes to another bad place, search for it.’

The Aiton version is:

40Ait sg woa xonq ka tI pa ca lF xa /

saŋ¹ waa² khɔn¹ kaa¹ tii² paa¹ caa³ lɛm² khaa¹

if say spirit go place forest bad look search

‘If the *khon* goes to a cemetery, search for it.

paca means a cemetery; The Aitons also say pacapahiwq paa¹ caa³ paa¹ hiu².

41) pJn wa cara mU xa xiw /

pən⁵ wā⁵ cā¹ la⁴ mū¹ khā² kheu⁶

other say wild forest group thatch green

‘Some say it is in a wild forest, or a place where there is pile of green thatch.’

Note: The Aiton version has pJwq *pɯ²* as the first word, which would mean ‘so that’ - Nabin stated that either reading would be possible.

Nabin believed that the last word should be hiwq *hiu²* cemetery; and that calamUxa is the name of the cemetery.

Aithown Che stated that the meaning of xa *khā²* thatch, and that the meaning was ‘a green place covered with thatch’, where ca means ‘to cover’

42) mU cW AW tgq xiw fj tt

pū¹ cau³ au² tüŋ¹ kheu² phāi⁶ tat¹

grandfather resp take all sickle sharp cut

hon xtq yMniw es nj /

hɔn² khāt¹ yām² neu² sɛ¹ nai³

cut torn now prt prt

‘Oh grandfather, now take the sharp sickle, and cut and tear it out.’

The Aiton version is:

42) AW tgq xiw fj tt

au² taŋ¹ khiu² phai² tat¹

take all sickle sharp cut

hon ptq yMniw xn nj /

hɔn² pat¹ ʒaam² niu² khan⁶ nai³

cut cut now prt prt

‘Take the sharp sickle, and cut it now.’ $L=Aiton$

43) sg wa xon wg mJw sW

süŋ⁶ wā⁵ khɔn⁶ wāŋ¹ mə⁵ sau²

if that soul trouble time stay

tI ex sE lj ela /

tī⁵ khɛ² saü⁶ lai⁶ lɔ¹

place river clear flow flow down

‘If the troubled *khon* is in the river where clear water flows,’

The Aiton version has xonqlnq.

44) pU cW AW tg xJk son

pū¹ cau³ au² tüŋ¹ khük¹ sɔn³

grandfather resp take all fishing implement catch fish

sp yn nM fa ekaq lF xa /

sāp¹ yān⁶ nam⁴ phā⁶ kɔ⁴ lɛm² khā⁶

near far water rock link look search

‘Oh grandfather, take the fish trap and search for it at the edge of the river and among the rocks.’

The Aiton version is:

44) Aow tg xJk son

au² taŋ¹ khɯk¹ sɔn³

take all fishing implement catch fish

spq yn nM fa elaq sj xW /

saap¹ yaan¹ nam³ phaa¹ lɔ¹ saai² khaau¹

near far water rock flow down sand white

‘Tkae the fishing implement tnear to where the water flows down a rock and the sand is white.’ $L=Aiton$

45) hE An nj tg xon mn

haü³ an² nai⁴ tüŋ¹ khɔn⁶ mün²

let clf this all soul 3sg

ln Aon noj ma pn /

lān⁶ ɔn¹ nɔi⁴ mā² pan²

grandchild little little come give

‘Allow the *khon* of the little grandchild to come.’

In the Aiton version the first three words of line two are lnqfUnj ‘this grandson’

46) ciw pj lF xa nj xnD ya lJw enwn /

ceū² pai² lɛm² khā⁶ nai³ khan⁶ yā¹ lü³ nɛ¹ wan³

quickly go look search get fast don’t rest prt

‘We request you to go quickly and bring it back, do not rest anywhere.’

In the Aiton version, the word ma is added before ya.

(Explanation tape: End of Tape 2000.3.4 side A, commencement of tape 2000.3.5)

47) njel sJw nn mW sU nj ng

nai³ lɛ³ sü nan⁴ mau¹ sū¹ nai³ nüŋ¹

prt-then place this neg reach get then/like

wa lF hn cM /

wā⁵ lɛm² han⁶ cam⁴

say look see prt

‘Then, if you cannot find it in that place, go and look for it further.’

The Aiton version is:

47) njel sgq woa sJw nn mW yg nj lF xa /

nai³ lɛ³ saŋ¹ waa² sɯ nan³ mau¹ ʒaŋ² nai³ lɛm² khaa¹

prt if say place that neg be get see search

‘If not there, go and search for it (further).’

48) ljcJg AW tg exa xn

lai⁴ cüŋ¹ au² tüŋ¹ khɔ⁶ khān⁶

then take with hoe\* axe

mJw cU mU hig vn AJp piN /

mə⁵ cū² mū¹ heŋ⁶ thān⁵ əp¹ pɛn⁵

time time crowd thousand enough coffin plank

‘Take the hoe and axe (and search) among the thousands of planks and coffins.’

Note: It was explained that this means that the *khon* may be among the planks which people use for making coffins.

\* This is written eha not exa in the manuscript. In the Aiton version, it is xnexoa

49) koj pin xun xJg xp

kɔi² pen² khon² khüŋ⁵ khap⁴

only be mix thing arranged in a row

kog kn lJw eka /

kauŋ² kan² lə⁶ kɔ¹

heap recip left over heap

‘It may be mixed up inside these (planks) which are arranged one after the other in a heap.’

Notes: It was stated that kojpinq *kɔi² pen²* means ‘it may be’. It may be related to Shan ၵွႆႈ ‘denoting changes in quality as time passes’, as in ၵွႆႈယူႇၵွႆႈလီ ‘the longer it remains the better it gets’

50) yiwAn mig ca nj ma eta sW es /

yɛu² an² miŋ⁵ cā⁴ nai³ mā² tɔ¹ sau² sɛ¹

if spirit bad get come prt stay prt

‘If the *khon* gets to go to a bad place,’

Notes: Sa Myat explained this as: xonqmnqemygqcI migqca xjcip.

The Aiton MS has:

50.1) siw es mig yU cX nj mJw eta sow es /

sɛu³ sɛ¹ miŋ² ʒuu¹ caa³ dai³ mɯ² tɔ¹ sau² sɛ¹

catch prt spirit stay bad get time prt stay prt

‘(If) The *meng* catches the *khon* and gets to a bad place and stays there,’ $L=Aiton$

51) pJn wa cara mU xa AJp piN cug lug /

pən⁵ wā⁵ cā¹ la⁴ mū¹ khā² əp¹ pɛn² cuŋ² loŋ⁶

other say wild forest group thatch\* coffin plank coffin big

‘In that place which others call wild forest, a place where there is pile of thatch, there are big coffins.’

Notes: The MS gives caraxamU. xa is not in the Aiton version.

52) sg woa xon wg yU nE kug fa yoj /

süŋ⁶ wā⁵ khɔn⁶ wāŋ¹ yū¹ naü² koŋ² phā⁶ yɔi⁴

if that soul confused stay in hollow\* stone to drop, hang down

‘If the troubled *khon* has gone to live inside the hollow of a tree, or in an overhanging stone.’

Notes: \* short for *koŋ² mai⁴* ‘a hollow in a tree’.

53) sg wa xon nI yU sJw nn cM /

süŋ⁶ wā⁵ khɔn⁶ nī² yū¹ sü¹ nan⁴ cam⁴

if that soul good stay place that prt

‘If there is a good *khon* staying in that place,’

54) lkpoj siw nj pukq eha

lak¹ pɔi² sɛu³ nai³ puk¹ hɔ¹

again catch get bind package

mn AW ma enwn /

mün² au² mā² nɛ¹ wān²

3sg take come prt

‘Then catch it and package it into a cloth and bring it, we request.’

In the Aiton version, AWma is omitted.

55) watI pU konsW tI yE fj hJg xW S /

wā⁵ tī⁵ pū¹ kɔn³ sau³ tī⁵ yaü¹ phai² hüŋ⁶ khau⁶ əi²

prt\* grandfather tripod at big fire long time plu prt

‘Oh, respected grandfather at the cooking tripod, who has remained by the fire for a long time, oh listen!’

Notes: Ai Che Let gave the tone of this as *wā⁵ tī¹*.

56) xiNeta pj xa xon nI

khɛn² tɔ⁵ pai² khā⁶ khɔn⁶ nī²

please go search soul good

ln pig kU lJm mJg cot tI nJX en/

lān⁶ paiŋ² kū⁵ lüm² məŋ² cɔt¹ tī⁵ noi³ nɛ⁴

grandchild love every place country everywhere place with prt

‘Please go to search for the good *khon* of our beloved grandson in every country, in every place,’

57) mJg nJw Aik mJgq tE /

məŋ² nə⁶ ik¹ məŋ² taü³

country up also country down

‘Up hill and down dale.’

58) tI kE kup tI kj tn

tī⁵ kaü³ kup tī² kai² tan⁴

place close with place far that

yn el sg /

yān⁶ lɛ⁴ saŋ⁶

far prt any

‘In places far and near,’

59) pik wa xopq fa tI kj NW ekaq /

paik⁴ wā⁵ khɔp¹ phā⁴ tī⁵ kai² yāu² kɔ⁴

if that realm sky\* place far long link

‘If the *khon* is in a very distant place where the sky meets the earth.’

Notes: \*The meaning of xopqfa was given as ‘The place where the sky meets the earth.’

The Aiton version has eta instead of wa and no final ekaq.

60) pU lk tM tin sU hWw

pū¹ lak¹ tam² tīn² sū¹ hāu²

grandfather again put down leg to line\*

mJg el sokq /

məŋ² lɛ¹ sauk⁴

country roam search for

‘Grandfather will set down his legs and roam to the bordering countries to search for it.’

Note: \* *Hāu²* literally means ‘line, range (of mountains)’, but was translated as ‘border’. This probably refers to the fact that the borders of Assam are mountain ranges.

The Aiton version is:

60.1) pU lk wgq tin tj howtg

puu¹ lak¹ waaŋ² tin² tai¹ haau² taaŋ²

grandfather again put down foot walk on road road

el sokq /

lɛ¹ sɔk³

roam search

‘Grandfather again walks on the road searching.’ $L=Aiton$

61) hW yn cU viwliw ya wa /

hāu² yān⁶ cū¹ theu² leu² yā wā⁵

line\* far far away place very far don’t say

‘If it is very very far away,’

Note: \* Given as xW in the manuscript

The Aiton version states:

61.1) hW yn kj ya wa /

haau² yaan¹ kai² yaa¹ waa²

line far far not say

‘It is a far away place.’ $L=Aiton$

62) pU cW nt na tig pj xa /

pū¹ cau³ nat¹ nā³ taiŋ¹ pai² khā⁶

grandfather resp straight road face begin go search

‘Grandfather will start searching along that straight road.’

63) hE An nj tg xon mn

haü³ an² nai⁴ tüŋ¹ khɔn⁶ mün²

give clf that with soul 3sg

ln Aon noj ma vogq /

lān⁶ ɔn¹ nɔi⁴ mā² thɔŋ⁶

grandchild little little come reach\*

‘Let the *khon* of the little grandchild come and reach us.’

Note \* This is written togq, but it is probably an error and there appears to be a correction in the MS.

The Aiton version has:

63.1) hE nj xon mn

haü³ nai⁴ khɔn⁶ mün²

give that soul 3sg

ln Aon noj fU cW ma vogq /

lān⁶ ɔn¹ nɔi⁴ phuu³ cau³ mā² thüŋ⁶

grandchild little little person resp come reach

‘Let the *khon* of the little grandchild come and reach us.’ $L=Aiton$

64) sW nI kg hJn tn sig

sau² nī² kāŋ² hən² tān³ seŋ¹

stay good middle house speak sound

hog yU cJn enwnq /

hauŋ³ yū¹ cün³ nɛ¹ wān²

room stay become well prt

‘Oh *khon*, we request you to stay happily inside the house, speak and become well.’

In the Aiton MS hogq is incorrectly written as has xogq.

65) sg wa xoqnI mJw sW

süŋ⁶ wā⁵ khɔn⁶ nī⁶ mə⁵ sau²

if that good *khon* time stay

tI vg lug kJt yU /

tī⁵ thāŋ⁶ loŋ⁶ kət¹ yū¹

place deep pit big remain stay

‘If the good *khon* is staying in a large and deep pit’

66) pU cW AW tgq ela xut sU lF xa /

pū¹ cau³ au² tüŋ¹ lɔ⁴ khut¹ sū¹ lɛm² khā⁶

grandfather resp take both shovel dig to look find

‘Respected grandfather will take a shovel to dig it out and find it.’

The Aiton version has:

66) pU cW AW tgq kU mJw sU lF xa /

puu¹ cau³ au² taŋ¹ kuu² mɯ² suu¹ lɛm² khaa¹

grandfather resp take both every time to look find

‘Respected grandfather will time to search and find it.’ $L=Aiton$

67) sg el mW sU nj ng wa lF xa /

süŋ⁶ lɛ¹ mau¹ suu¹ nai⁴ nüŋ¹ wā⁵ lɛm² khā⁶

if prt neg to then thus say look search

‘If you do not easily find the *khon*,’

The Aiton version is different, and Nabin read the meaning of some words differently:

67.1) ngq nnq mow sU nj ng woa tuN hn /

naŋ¹ nan³ mau¹ suu³ dai³ naŋ¹ waa² tui² han¹

like that neg agree get like say look look

‘Like this, if you not not find the it.’ $L=Aiton$

68) xiNeta pj lF tghoM

khɛn² tɔ⁵ pai² lɛm² tāŋ² hɔm²

please go look junction

vJn nug na el sokq /

thən¹ noŋ² nā⁶ lɛ¹ sauk⁴

forest deep forest thick roam search for

‘Please go to search for it at the junctions and in the big deep thick forest. ‘

The Aiton version has:

68.1) xiNeta pj xa vg xuM

khɛn² tɔ² pai² khaa¹ thaaŋ¹ khum¹

please go search hole hole

vJn nug na el sokq /

thɯn¹ nuŋ² naa¹ lɛ¹ sɔk³

forest deep forest thick roam search for

‘Please go to search for it in deep hole and the thick forest.’

69) sglk vup hn yW AW ma hE nj /

süŋ⁶ lak¹ thup¹ han⁶ yau⁴ au² mā² haü³ nai³

if meet\* see finished take come give get

‘If you meet it, bring it back.’

Notes: \* Written as vJpq in the MS. It is possible that both *thüp¹* and *thup¹* are used for ‘meet’

In the Aiton version, last two words are replaced with xnqnj ‘quickly’

70) Aiktg log yU ca

ik¹ tüŋ¹ lauŋ⁵ yū¹ cā⁴

also condition stay bad

tg xj ciw xiN enwn /

tāŋ² khai³ ceu² khɛn² nɛ¹ wān²

condition sick quick become better prt

‘As it is in a bad way and suffering illness, (come) quickly (so that) it will become better’

Notes: The line appears to be corrupted -

The Aiton MS has ciwqsJnq not ciwqxiNq - but the meaning is the same.

71) sg wa lF xa xoqnI vJn

süŋ⁶ wā⁵ lɛm² khā² khɔn⁶ nī² thən¹

if that see search good *khon* forest

nug pig mW nj cM /

noŋ² peŋ² mau¹ nai³ cam⁴

deep plain neg get prt

‘If after searching for the good *khon* in that deep forest, you don’t get it.’

The Aiton version omits xonqnI.

72) pU cW lkpoj kZa sok

pū¹ cau³ lak pɔi kā¹ sauk⁴

grandfather resp now go search

pg hj kup na pig /

pāŋ¹ hai⁵ kup¹ nā² peŋ²

open ground dry rice field with wet rice field flat

‘Oh Grandfather, now go and search on the open ground, on the dry rice fields and the flat wet paddy fields.’

73) huN hog Aik Aug na /

hoi³ hauŋ⁵ ik¹ uŋ² nā²

creek drain also lowland field

‘in the creeks and drains and lowland fields’

The Aiton version has hugq for na. Nabin Shyam does not the meaning of hugq.

74) yiw es xon wg ln pig kJt

yɛu² sɛ¹ khɔn⁶ wāŋ¹ lān⁶ paiŋ² kət¹

if prt soul confused grandson love remain

sW fk yn tU fU cW /

sau² phāk³ yān⁶ to² phū³ cau³

stay separate far body person resp

‘If the troubled *khon* of our beloved grandchild has become separated, and is far away,’

Notes: Aithown Che explained that this meant that the *khon* had got separated from the its body, the fUcW.

The Aiton version omits lnqpigq.

75) yM mJw pj ma mW hU nj /

yām² mə⁵ pai² mā² mau¹ hū⁴ nai³

time time go come neg know get

‘When the time will come to bring it back, is not known’

The Phake version differs as follows:

75) yM niwq mJw pj AW ma mW hU nj /

yām² neu² mə⁵ pai² au² mā² mau¹ hū⁴ nai³

time one time go take come neg know get

‘When the time will come to bring it back, is not known’ $L=Phake$

76) cg pin mtqmig xj

cüŋ¹ pen² mat¹ miŋ⁵ khai³

thus be body not well\* fever

yU ca nj mj xg nW /

yū¹ cā⁴ nai³ mai³ khāŋ² nāu⁶

stay bad get burn moan cold fever\*\*

‘The (grandchild) is ill, he is feverish, he is burning with a cold fever.’

Notes: \*

\*\* Short for xjnW *khai³ nāu⁶*.

The Phake version is somewhat different - and the meaning is not fully clear.

76.1) cg es mtmig sinqcE mj xgq nW

cüŋ¹ sɛ¹ mat¹ miŋ⁵ sen³ caü² mai³ khāŋ² nāu⁶

thus prt not well heart/mind burn moan cold fever

‘The (grandchild) is ill, he is feverish, he is burning with a cold fever.’ $L=Phake$

77) xiN hE pU cW sM mug cotq lj xa /

khɛn² haü² pū¹ cau³ sam⁴ muŋ⁵ cɔt¹ lāi⁶ khā⁶

please let grandfather resp again search everywhere many search

‘Please, grandfather, again go to search everywhere.’

78) sglk vup hn xon wgq /

süŋ⁶ lak¹ thup¹ han⁶ khɔn⁶ wāŋ¹

if meet see soul confused

p3

Link to [Photograph of the Manuscript, page 3](../../photos/khamyang/books/Lik%20Hong%20Khon/p3.jpg)

79) ln pig pn AW ma hE nj enwn

lān⁶ paiŋ² pan² au² mā² haü³ nai³ nɛ¹ wān²

grandchild love give take come give get prt

78-79 ’If (you) meet the troubled *khon* of our beloved grandchild, bring it back home, we request you.’

Note: It appears that these are a single sentence.

The Aiton version reads as follows:

78.1) sglk vJp hn yow Aow ma sU hogq /

saŋ¹ lak¹ thup¹ han⁶ ʒau³ au² maa² suu¹ hɔŋ³

if meet see finished take come to house

‘If (he) meets the (the confused soul), he should bring it home.’

Notes: Sa Myat paraphrased this as:

78.2) ka vJpq ka nj ey

kaa¹ thɤp¹ kaa¹ nai³ yɛ⁴

go meet go get prt

AW ma hE lnq ta eAa.

au² maa² haɯ³ laan¹ taa⁴ ɔ¹

take come give grandchild prt.imp prt

‘If (he) meets the (the confused soul), he should bring it home.’

80) tnj pj xa fj niNq lF cotq /

tan⁴ nai⁴ pai² khā⁶ phāi³ nɛn² lɛm² cɔt¹

now go search walk border see everywhere

‘Go and search at the borders and look everywhere.’

The Aiton version adds lj ‘every, many’ after fj

81) tg ka huN hog el sokq yW

tüŋ¹ kā¹ hoi³ hauŋ⁵ lɛ¹ sauk⁴ yau⁴

all go creek drain roam seach finished

nU cot hn ecq /

nū² cɔt¹ han⁶ ce²

look complete see prt

‘Go and and search thoroughly in the creeks and drains and look everywhere.’

In the Aiton version, the last line is

81.1) koj cot nU ecq /

kɔi³ cɔt¹ nū² cɛ²

only complete look prt

‘Look for it thoroughly.’ $L=Aiton$

82) sglk mW sU nj ng wa lF hn /

süŋ⁶ lak¹ mau¹ sū¹ nai³ nüŋ¹ wā⁵ lɛm² han⁶

if neg reach get thus that look see

‘If (you) don’t get to see it,’

The Aiton version has:

82.1) tgnj mow hnq nj woa lF hn cM /

taŋ¹ nai³ mau¹ han¹ nai³/dai³ waa² lɛm² han¹ cam³

if neg see get say look see prt

‘If (you) don’t get to see it,’

83) ljcJg pj xa fit

lai⁴ cüŋ¹ pai² khā⁶ phet¹

then go search ghost

cE tn fU yukq /

caü² tan² phū³ yuk⁴

heart ignorant person bad in character

‘Then go to search for the evil spirits, the stupid and the wicked persons.’

Notes: Sa Myat listed the bad spirits as follows: fitqcEtnq fIyukqfImanI.

In the Aiton version, the word fitq is replaced by fIfitca *phii¹ phɛt¹ caa³* ‘bad spirit’

84) AW tg kn NW

au² tüŋ¹ kan² yāu²

take all handle long

hok pj lF kup kg /

hauk¹ pāi² lɛm² kup¹ kāŋ¹

lance end clf with crossbow

‘Take the long handled lance, with the crossbow.’

In the Aiton version NW is spelled as yow .

85) pU lk kX sok fI fitq hj

pū¹ lak¹ kā¹ sauk⁴ phī⁶ phet¹ hāi⁴

grandfather again go search ghost bad ghost bad

kg pg hF mJgq /

kāŋ² pāŋ¹ him² məŋ²

middle open ground edge country/city

‘Grandfather, go to look for the very bad spirits on the open ground outside of the village.’

Notes \* Incorrectly written as tI in the MS.

The first section of the Aiton version is:

85 pU cow lkpoj kZa sok /

puu¹ cau³ lak¹ pɔi² kaa¹ sɔk³

grandfather resp now go search

‘Grandfather goes to search.’

86) sg wa fI fit ca mW poj fa

süŋ⁶ wā⁵ phī⁶ phet¹ cā⁴ mau¹ pɔi¹ phā³

if that spirit bad bad neg release release

yMniw cM /

yām² neu² cam⁴

now prt

‘If the bad spirits will still not release the *khon*.’

Note The Aiton version has pojhE for pojfa.

87) AW tg mE lF hok pj viw sip xgq /

au² tüŋ¹ maü² lɛm² hauk¹ pāi² theu⁶ sep¹ khaŋ

take all blade clf lance edge thin stab side of body

‘Take the thin blade of the lance and stab the side (of the bad spirit).’

Note Aithown Che stated that viwq *theu⁶* means ‘very thin and flexible’.

88) sg el yg hicq

süŋ⁶ lɛ² yaŋ² het¹

if prt have do

kM kJm mW pojfa cM /

kam² küm² mau¹ pɔi¹ phā³ cam⁴

catch tight neg release prt

‘If they grab it tightly and will not release it.’

89) AW tgq kg xa xJw nit yJwq /

au² tüŋ¹ kāŋ¹ khā⁶ khü² net¹ yü²

take both crossbow part of bow strike in sliding motion flick shoot

‘Take the crossbow and striking at them, shoot them.’

The Aiton version has ka in place of xJw.

90) nn eka mW poj hE pn ma /

nan⁴ kɔ⁴ mau¹ pɔi¹ haü³ pan² mā²

that link neg release give give come

‘If they still don’t release it.’

91) ljcJg AW tg tW fj

lai⁴ cüŋ¹ au² tüŋ¹ tāu² phāi⁶

therefore take all sword sharp

np xuM ca ka gJtq /

nāp¹ khom² cā² kā¹ ŋət⁴

sword sharp rough go cut

‘Take a sharp sword with a razor sharp edge and go to chop them.’

92) hE mn pWwW fk nI kj tJn pj /

haü³ mün² pāu² wāu² phāk³ nī⁶ kai² tün¹ pāi⁵

give 3sg frightened separated go away far fear flee

‘Make the (bad spirits) run away, far far away.’

Notes: There was some discussion as to the meaning of pWwW . It was stated that it was onomatopoeic, referring to the call of the *khon* after it has been cut.

93) cg tkq fa poj hE nuN gj

cüŋ¹ tak¹ phā³ pɔi¹ haü³ noi³ ŋāi⁵

so will release release allow with easy

pn xonq cM yW /

pan² khɔn⁶ cam⁴ yau⁴

give soul prt finished

‘The the spirits will easily release the *khon*.’

The Aiton version has:

93.1) mn cgq fa poj hE nj gj pn xon

man² caŋ¹ phaa³ pɔi¹ haɯ³ dai³ ŋaai² pan² khɔn¹

he then release release allow get easy give soul

‘Then easily he will release the *khon*.’

94) watI pU cW sJw tI NE

wā⁵ tī⁵ pū¹ cau³ sü tī⁵ yaü¹

prt grandfather resp place place big

fj nig kW S /

phai² khaiŋ⁶ kau² əi²

fire strong 1sg prt

‘Oh, respected grandfather, who sits by the large fire,’

In the last line, the Aiton version is simply fjhJgq.

95) xiNeta pj xa xon wg

khɛn² tɔ⁵ pai² khā⁶ khɔn⁶ wāŋ¹

please go search soul confused

pE sW fig fU cW enwn /

paü⁴ sau² phɛŋ phū³ cau³ nɛ¹ wān²

watch stay quietly person resp prt

‘Please go and search for the troubled *khon* and watch over it so it may stay quietly with the grandchild, we request you.’

The Aiton version has:

95.1) xiNeta pj Aow xon ln

khɛn² tɔ² pai² au² khɔn¹ laan¹

please go take soul grandchild

pE sW fig mow fk enwn /

paɯ³ sau² phɛŋ mau¹ phaak³ nɛ¹ waan²

watch stay quietly neg separate prt

‘Please go and bring the troubled *khon* and watch over it so it may stay quietly.’ $L=Aiton$

96) njel tg ka lj lJm

nai⁴ le² tüŋ¹ kā¹ lāi⁶ lüm²

prt all go many country

pg hF mJg lF cotq /

paŋ¹ him² məŋ² lɛm² cɔt¹

open ground side country look everywhere

‘Go searching in many places, in the open ground outside the edges of the village.’

Notes: In the Aiton version it is lJpq not lJmq , cf Shan လိုပ်ႇ ‘country’. Nabin stated that lJpq is used more widely. mJgq is replaced by xopq ‘border’ in the Aiton version.

97) tgka fI fit yuk el

tüŋ¹ kā¹ phī¹ phɛt¹ yuk⁴ lɛ¹

all ghost bad ghost bad in character roam

sokq yW mW kut nU ec /

sauk⁴ yau⁴ mau¹ kut⁴ nū² ce²

search finished neg miss look thoroughly

‘If you have searched for all the bad spirits, don’t fail to look thoroughly.’

The Aiton version has:

97.1) tgka fI fit ykxa el

taŋ¹ kaa¹ phii¹ phɛt¹ yak¹ khaa¹ lɛ¹

all spirit bad ghost roam

sokq yow mow kot hnq hE /

sɔk³ ʒau³ mau¹ kɔt han¹ haɯ³

search finished neg ?\* see give

‘If you have searched for all the bad spirits, don’t fail to look thoroughly.’ $L=Aiton$

Notes: \* Probably an error for kutq *kut⁴* ‘miss’.

The Phake version is:

97.2) tgka huNq hogq el sokq yW

tüŋ¹ kā¹ hoi³ hauŋ⁵ lɛ¹ sauk⁴ yau⁴

all stream drain roam search finished

mow xotq hnq nE /

mau¹ khɔt¹ han⁵ naɯ²

neg come to an end see in

‘If you have searched all the drains and streams, don’t let your looking cease.’ $L=Phake$

98) tg nn mW sU nj ng

tüŋ¹ nan⁴ mau¹ sū¹ nai³ nüŋ¹

all that not to get like

wa hW xnq cM /

wā⁵ hau² khan⁶ cam⁴

say 1pl quick prt

‘If you don’t manage to get it quickly,’

The Aiton version has

98.1) lj eka mW sU njgq

lai³ kɔ³ mau¹ suu¹ nai³ naŋ¹

so link not to get like

wa how hnq cM /

waa² hau² han¹ cam³

say 1pl see prt

‘If you don’t manage to get it quickly,’ $L=Aiton$

Phake version

98.2) tg nj mW sU nj ngq

tüŋ¹ nan⁴ mau¹ sū³ nai³ nüŋ¹

all that not agree get like

nMxoM woa hW xnq cM /

nam⁴ khām² wā² hau² khan⁶ cam⁴

what we say say 1pl quick prt

‘If it doesn’t agree, let it come quickly.’ $L=Phake$

99) pojcJg pj xa hoF mJg tI

pɔi¹ cüŋ¹ pai² khā⁶ khau³ him² məŋ² tī⁵

afterwards go search enter edge country place

kj yn tg tI /

kai² yān⁶ tüŋ¹ tī⁵

far far all place

‘Afterwards, go and search at the borders of the country and in every place.’

The Aiton version has:

99.1) pj xa hF mJg tI

pai² khaa¹ him² mɯŋ² tii²

go search edge country place

kj yn tg tI /

kai² yaan¹ taŋ¹ tii²

far far all place

‘Afterwards, go and search at the borders of the country and in every yonder place.’ $L=Aiton$

100) sJw An fI xiN noD

sü⁵ an² phī⁶ khen⁶ nāu⁶ nāu⁶

straight clf ghost bad luck cold

tg poj tuM mW vtq /

taŋ³ pɔi² tum² mau¹ thāt¹

make festival gather neg cease

‘At that time the cold bad spirits have gathered in pandemonium, bustling without ceasing.’

Notes: In was stated that sJwqAnq *sü⁵ an²* meant ‘at that time’

In the Aiton version, the first line is:

100.1) tI An fI fikq noD /

tii² an² phii¹ phet¹ naau¹ naau¹

place clf ghost bad cold

‘The place of the cold bad spirits.’ $L=Aiton$

101) pJn hik ec pja pin

pən⁵ hek⁴ cɛ⁵ pai² mā² pen²

other call city go come be

kt xj xon wa nj /

kat¹ khāi⁶ khɔn⁶ wā⁵ nai⁴

market sell soul say that

‘Others call it a city, a market for selling *khons*.’

In the Aiton version, the first line is:

101.1) pJn hik ec nokq fa pin

pɯn² hik³ cɛ² nɔk¹ phaa³ pen²

other call city outside world be

‘Others call it a city.’ $L=Aiton$

102) nn eka xiN hE pU cW

nan⁴ kɔ⁴ khɛn² haü³ pū¹ cau³

that link please give grandfather resp

sM mug cotq nU ecq /

sam⁴ muŋ⁵ cɔt¹ nū² ce²

again look forward everywhere look thoroughly

‘In that case, grandfather please go there and again search everywhere thoroughly.’

The Aiton version is:

102.1) nn eka pU cW sM mug kZa nU ecq /

nan³ kɔ³ puu¹ cau³ sam³ muŋ² kaa¹ nuu² ce²

that link grandfather resp again look forward go look thoroughly

‘In that case, grandfather please go there and again search everywhere thoroughly.’ $L=Aiton$

103) xa AW xon ln pok

khā⁶ au² khɔn⁶ lān⁶ pauk⁴

search take soul grandchild return

hJn ey sU hog enwn /

hən² ye² sū¹ hauŋ³ nɛ¹ wān²

house granary arrive room prt

‘Search and bring the *khon* of our grandchild back home, to this room, we request you.’

104) sg wa fI xiN kM kJm

süŋ⁶ wā⁵ phī⁶ khen⁶ kam² küm²

if that ghost bad luck catch tight

mW pojfX cM /

mau¹ pɔi¹ phā³ cam⁴

neg release prt

‘If the bad spirits have tightly caught it and will not release it,’

The Aiton version has kMca in place of kMkJmq and the last line is

104.1) mW poj hE cM /

mau¹ pɔi¹ haɯ³ cam³

neg release give prt

‘Will not release it.’ $L=Aiton$

105) pU cW AW tg kn koM

pū¹ cau³ au² tüŋ¹ kan² kɔm³

grandfather resp take all big stick

lM ma va mg es /

lam¹ mā² thā³ maŋ² sɛ⁶

clf come wait beat prt

‘Grandfather, take a very big long stick and beat them.’

The Aiton version is:

105.1) Aow tg cgqlgq lF wj S /

au² taŋ¹ caŋ² laŋ² lɛm³ waai¹ ɯi²

take all red colour long thing rattan excl

mgq es /

maŋ² sɛ¹

hit prt

‘Take a long red rattan stick and hit them.’ $L=Aiton$

(Explanation tape: End of Tape 2000.3.5 side A, commencement of tape 2000.3.5 side B)

106) nneka mW poj hE wg pn /

nan⁴ kɔ⁴ mau¹ pɔi¹ haü³ wāŋ² pan²

then neg release give put down give

‘If they don’t release it, and put it down.’

Notes: Nabin paraphrased this as: hEpUnnqlFsIelsokq AWlFwjmgqhgqfIxinq /

The Aiton version adds cM cam³ ‘prt’ at the end.

107) ljcJg AW tg xog tJw

lai⁴ cüŋ¹ au² tüŋ¹ khauŋ⁶ tü²

so take all thing use

cog lj An nop hE /

cauŋ⁵ lāi⁶ an² nɔp⁴ haü³

clf many clf offer give

‘Bring all the many utensils which were given.’

In the Aiton version, ljcJgq is omitted.

108) sglk pn ma yW

süŋ⁶ lak¹ pan² mā² yau⁴

if give come finished

pig cE ng Ag cM /

paiŋ² caü² nüŋ¹ āŋ³ cam⁴

love heart as wish, expect prt

‘If they give up the *khon*, our hearts will be glad and full of hope.’

In the Aiton version cM cam³ ‘prt’ is omitted.

109) AW pok hog hJn kZg vJg

au² pauk⁴ hauŋ⁴ hən² kāŋ¹ thüŋ⁶

take return room house wide reach

pk kin yJn enwnq /

pāk¹ kin² yün nɛ¹ wān²

mouth eat \* prt

‘Bring it back to this house, and let it eat peacefully, we request you.’

Notes: \* Sa Myat defined this as nI$kinq. Nabin stated that it means: ‘After you get you stay mindful and eat in peace.’

In the Aiton version yJnq is written as yinq.

110) nj eka el sok yW

nai⁴ kɔ⁴ lɛ¹ sauk³ yau⁴

this link roam search finished

kU tI nU cot lF xa /

kū⁵ tī⁵ nū² cɔt¹ lɛm² khā⁶

every place look everywhere see search

‘Thus you have roamed and sought it in every place,’

The Aiton version opens with njelel.

111) mW mI tuN hn sJw hig

mau¹ mī² toi² han⁶ sü⁵ hiŋ¹ tā²

neg have look see straight\* guess

nj cig /

nai³ caiŋ⁵

get know

‘If it does not have strong eyes or if it does not clearly know,’

112) ljcJg yg mI sW gW

lai⁴ cüŋ¹ yaŋ² mī² sau³ ŋau²

so have have gloomy sad countenance

mU xa xiw pahiw /

mū khā² kheu⁶ pā¹ heu⁵

group thatch green cemetery

‘If there is sadness in the cemetery which is covered with green thatch.’

Notes: The reading of this line is uncertain. The text states cWgW and the Phake pandits suggested that this meant ‘many things’. Nabin suggested that change to sWgW ‘sadness’.

p4

Link to [Photograph of the Manuscript, page 4](../../photos/khamyang/books/Lik%20Hong%20Khon/p4.jpg)

113) tn exa xon ca nj mJw kiw sW es /

tan⁴ khɔ khɔn⁶ cā⁴ nai⁴ mə⁵ kiu² sau² sɛ¹

that ? soul bad get get bind stay prt

‘Then get the bad *khon* and bind it up and make it stay (at the cemetery).’

The first two words in the Aiton version are tntI.

114) tg nn hE nU cot fj xa /

tüŋ¹ nan⁴ haü³ nū² cɔt¹ phāi³ khā⁶

all that give look everywhere walk search

‘Go walking and looking everywhere to search for it.’

The Aiton version is:

114.1) tg nn pU cow sM nU cot lF xa /

taŋ¹ nan³ puu¹ cau³ sam³ nuu² cɔt¹ lɛm² khaa⁶

all that grandfather resp again look everywhere look search

‘Grandfather will again search everywhere.’ $L=Aiton$

115) sglk lF hn xonq wgq lnq pigq

süŋ⁶ lak¹ lɛm² han⁶ khɔn⁶ wāŋ¹ lān⁶ paiŋ²

if look see soul worried grandchild love

pn AW ma hE nj enwnq /

pan² au² mā² haü³ nai³ nɛ¹ wān²

give take come give get prt

‘If (you) see the troubled *khon* of the beloved grandchild, bring it here, we request you.’

The Aiton version is:

115.1) sg woa lkq vJpq hnq yow

saŋ¹ waa² lak¹ thüp¹ han¹ ʒau³

if that again get/meet see finished

Aow ma sU hogq enwnq

au² maa² suu¹ hɔŋ³ nɛ¹ waan²

take come to room prt

‘If you get to see him, take him to the room.’ $L=Aiton$

116) ma el ma ta xon S /

mā² lɛ⁴ mā² tā⁴ khɔn⁶ əi²

come prt come prt soul resp

‘Welcome, do come, oh *khon*!’

117) ma kin pa kup xW /

mā² kin² pā² kup¹ khau³

come eat fish and rice

‘Come and eat fish and rice!’

In place of 116 and 117, the Aiton version has:

116.1) ma el ma ta ma kinq pa kupq xow /

maa² lɛ³ maa² taa³ maa² kin² paa² kup¹ khau³

come prt come prt come eat fish and rice

‘Come, come oh soul!’ $L=Aiton$

118) ma kin nM sE tW tU vim /

mā² kin² nam³ saü⁶ tau³ tū² thɛm⁶

come eat water put in pot body put in, add to

‘Come and drink the clear water which we have put into the pot.’

Notes: \* here it means ‘we’. Note Shan တူ ‘I’

119) ma kinq kuN Aoj kup xog wn /

mā² kin² koi³ ɔi³ kup¹ khauŋ⁶ wān⁶

come eat banana sugarcane with thing sweet

‘Come and eat banana, sugar can and all sweet things!’

The Aiton version has Aikq in place of kupq.

120) ma kin xog hoM cU lj pn

mā² kin² khauŋ⁶ hɔm⁶ cū² lāi⁶ pān²

come eat thing fragrant generation many clf of time

pU ya mE ta /

pū¹ yā⁵ maü² tā⁴

grandfather grandmother 2sg prt-polite

‘Come and eat the fragrant food, which over a long time grandmother and grandfather have given you.’

The first line in the Aiton version is:

120.1) ma sipq xogq tJw cU lj pn /

maa² khɔŋ¹ tɯ² cuu² laai¹ paan²

come ? thing use generation many clf of time

‘Come and use the things we have had for many generations.’ $L=Aiton$

Lines 116 to 120 are repeated in the Khamyang MS as lines 121-125. They are omitted here.

126) ma el ma tX sM / 0 /

mā² lɛ mā² tā⁴ sām⁶ sip¹

come prt come prt 3 10

xon yU tuU Anq vunq cU yX ka /

khɔn⁶ yū¹ to² ān¹ thon³ co⁵ yā¹ kā¹

soul live body count complete time don’t go

‘Come and be welcome, all 30 *khons* which live in the body, complete your full life, don’t go.’

127) ma el ma ta kW / 0 /

mā² lɛ⁴ mā² tā⁴ kau³ sip¹

come prt come prt nine 10

xon yU xig /

khɔn⁶ yū¹ khiŋ²

soul stay body

‘Come all 90 *khons* which live in the body.’

In place of 126 and 127, the Aiton version gives:

126.1) ma el ma ta sM sip sM xonq

maa² lɛ³ maa² taa³ saam¹ sip¹ saam¹ khɔn¹

come prt come prt 3 10 3 soul

yU xigq kunq mow fkq /

yuu¹ khiŋ² kun² mau¹ phaak³

live body person neg separate

‘Come all thirty-three *khons* who live in the body, don’t be separated.’

127.1) ma yU nJwq vunq pkq kinq yJnq enwnq /

maa² yuu¹ nɯ¹ thun³ paak¹ kin² yɯn nɛ¹ waan²

come live up complete hundred eat peace prt

‘Come and live for a hundred years and eat in peace.’

127.2) ma ta kow sipq xon Aon xigq /

maa² taa³ kau³ sip¹ khɔn¹ ɔn² khiŋ²

come prt 9 10 soul front body

‘Come all ninety *khons* who live on the front of the body.’

128) ma sW yU hig pI nJX cW /

mā² sau² yū¹ heŋ⁶ pī² noi³ cau³

come stay stay 1000 year with resp

‘Come and stay with your owner for a thousand years.’

The Aiton version adds the words mEta.

129) ya lon la pj fj mJg nE tg tI /

yā¹ lɔn⁴ lā² pai² phāi³ məŋ² naü² tāŋ¹ tī⁵

don’t leave\* leave go walk country in other lace

‘Do not go and take off and wander in other countries.’

Notes: \* Uncertain reading, perhaps Shan လူၼ်ႉ ‘exceed, go beyond’

The Aiton version has mJwqnE for mJgqnE.

130) yU nJX nog Aik pI tg lj /

yū¹ noi³ nauŋ⁴ ik¹ pī¹ tüŋ¹ lāi⁶

stay with younger also elder all many

‘Come and stay with your younger and elder siblings.’

131) ma ta xon kWw fU pin ehaq /

mā² tā⁴ khɔn⁶ kau¹ phū pen² ho⁶

come prt soul old/original person be head

‘Come, original *khon*, to the head of our beloved grandson.’

The Aiton version adds the word eka after xonq.

132) ma sW yU fig tU ya fkq /

mā² sau² yū¹ phɛŋ to² yā¹ phāk³

come stay stay quiet body don’t separate

‘Come and stay quietly in his body, and don’t go away.’

133) xon hU xon taX yU sJw kW /

khɔn⁶ hū⁶ khɔn⁶ tā² yū¹ sü⁵ kau³

soul ear soul eye stay straight bundle of hair

‘*Khon* of the ear, and *khon* of the eye, stay at that bundle of hair.’

In the Aiton version, the word eha is spelled as hU.

134) yX npq fj lj fW /

yā¹ nap¹ phāi³ lāi⁶ phau¹

don’t don’t walk many time

pj ma /

pai² mā²

go come

‘Don’t go walking about here and there many times, coming and going.’

In the Aiton version, 134 and 135 are combined as:

134.1) ya npq la pj fj lj fow mja /

yaa¹ nap¹ laa¹ pai² phaai³ laai¹ phau¹ pai² maa²

don’t PROHIB prt go walk many time come and go

‘Don’t go walking about here and there many times, coming and going.’ $L=Aiton$

136) hn eta vW vJg ek eha xW /

han¹ tɔ¹ thau³ thüŋ⁶ kɛ¹ ho⁶ khāu⁶

see let old reach old head white

‘Let him reach old age, the age of white hair.’

137) yC lon mI ef cog tg nW nj wa /

yā⁵ lɔn⁴ mī² phe² cauŋ⁵ taŋ³ nāu⁶ nai³ wā⁵

don’t leave off have problem kind set up cold fever get say

‘Don’t go away and leave him with any epidemic or fever.’

138) tgka sU pin xon kun

tüŋ¹ kā¹ sū⁶ pen² khɔn⁶ kon²

all you be soul person

pksW tFm fg /

pāk¹ sāu² tem² phaŋ

120 full modifier

‘Altogether there are 120 (types) of *khons* in people’

139) hneta ..... kkinyJnenwnxonS /

Since the Khamyang MS is damaged, the Aiton text will be followed:

139) hn eta vow fig hg vJgq pkq

han¹ tɔ¹ thau³ phɛŋ haaŋ² thɯŋ¹ paak¹

see prt old stay quiet body reach hundred

kin yJn enwn xon S /

kin² yɯn nɛ¹ waan² khɔn¹ ɯi²

body peace prt soul prt

‘Come here, live quietly and reach the age of a hundred, eating well and peacefully, oh *khon*, we request you!’

140) yU el yU ta yU tun cU sW nI /

yū¹ lɛ⁴ yū¹ tā⁴ yū¹ thon³ cū² sau² nī²

stay prt stay prt stay complete time stay good

‘Stay and live your complete life and stay well.’

141) hJgnnyXmIsI ...

Since the Khamyang MS is damaged, the Aiton text will be followed:

141) hJg nn yX mI xI yU Aounq

hɯŋ² naan² yaa¹ mii² khii¹ yuu¹ ɔn¹

long time long time don’t have sad stay weak

‘Live for a long time and without sadness or weakness.’

142) ....tu.. nEwnpEfigtUwhuMyU /

Since the Khamyang MS is damaged, the Aiton text will be followed:

142) nE wn pE fig tUw huM yU /

naɯ² wan² paɯ³ phɛŋ tuu² hum² yuu¹

in/all day wait quietly body together stay

‘Every day, wait quietly in this body.’

143) huM sg epa em pI Aik

hom⁵ sāŋ³ pɔ⁵ mɛ⁵ pī⁵ ik¹

together live father mother elder and

nog huM cM fJn vU nE hJnq /

nauŋ⁴ hom⁵ cam⁴ phün¹ tho¹ naü² hən²

younger together prt table for eating rice spoon/utensil in house

‘Stay together with (your) father, mother, elder and younger siblings, and eat at the dinner table with the eating sticks, here in this house.’

Notes: The Phake version has huMknqvUnEhJnq. It was staated that vU *thū¹* means ‘help (each other)’

144) ya hE xj yU ca nj mj mI xI /

yā¹ haü³ khai³ yū¹ cā⁴ nai⁴ mai³ mī² khī⁶

don’t give fever stay bad get burn have sad

‘Do not let the bad fever stay and burn you up in sadness.’

145) sW fig tUw xig yU hig pI

sau² phɛŋ to² khiŋ² yū¹ heŋ⁶ pī²

stay quiet body body stay 1000 year

yX fk tXwn xon S /

yā¹ phāk³ ta³ wān² khɔn⁶ əi²

don’t separate prt soul prt

‘Stay quietly in this body for a thousand years and do not go away, oh *khon*, we request you’

Note that Aiton version spells tUw as tU. In the Aiton version, tXwn is replaced by konqta.

146) yX hE mI xI xog ehacE pYapa /

yā¹ haü³ mī² khī⁶ khauŋ³ ho⁶ caü² pyā¹ pā¹

don’t give have sad disturb heart sadness/anxiety

‘Do not let sadness come to touch the heart.’

In the MS, the last word appears to be written kYagqpa. The meaning of this was unknown to any of the informants, so it was replaced by pYapa ‘anxiety’, following the Aiton MS.

147) yU cJn nJX xYMsa hJgq nn

yū¹ cün⁵ noi³ khɛm³ sā¹ hüŋ⁶ nān²

stay clear with good long time long time

tXwn xon S xon enoa /

ta⁴ wān² khɔn⁶ əi² khɔn⁶ nɔ²

prt soul prt soul prt

‘We request you to stay happily for a long time, oh *khon*, oh *khon*!’

In the Aiton version, tXwn is replaced by enwn.

The Aiton version adds an extra line:

147.1) sow pamowq xowq S /

saau¹ pa¹ maau¹ khau¹ ɯi²

girl youth\* plu excl

‘Young women and youths!. $L=Aiton$

Note \* This was written pWmowq but following Nabin it is read as pamowq.

148) cI$ cukD gkD /

cī¹ cī¹ cuk⁴ cuk⁴ ŋak⁴ ŋak⁴

‘Chi Chuk Chi Chuk Chi Chuk.’

The Aiton version of 148 is written with a different pen as:

148.1) cI cupq cI cupq cI cupq /

cii³ cup⁴ cii¹ cup³ cii¹ cup³

‘Chi Chup Chi Chup Chup.’ $L=Aiton$

Both of these are the incantations used for calling the *khon*. They have to be used first and last to call the *khon*.

149) fJn mUca cW likq nMa /

phün mū² cā² cau³ lek¹ nüm¹ nā²

clf reverence resp iron prt

‘This is the book which Mu Cha Chowlik has written.’

The Aiton version has a different final line:

149.1) xoM hogq xonq sutq tIvj yW /

khaam² hɔŋ³ khɔn¹ sut¹ tii² phai³ ʒau³

word call *khon* finish here finished

‘The book of calling the *khon* is finished.’ $L=Aiton$

The Aiton version was copied by

cWsigqhugq falugq

cau³ sɛŋ¹ huŋ phaa³ luŋ¹

Chaw Seng Hung\* Phalung

\* literally: ‘resp-diamond-dazzling’

Aithown Che’s Phake copy of the MS adds a list of implements required for the ceremony:

150.1) 1. xnq 2. exa 3. xiwq 4. fa 5. hokq

nüŋ⁵ khān⁶ sauŋ⁶ khɔ⁶ sām⁶ kheu² sī¹ phā⁴ hā³ hauk¹

one axe two hoe three sickle four cleaver five lance

6. kgq 7. npq. 8. xonq 9. ela 10. xJkq

hok¹ kāŋ¹ set¹ nāp¹ pɛt¹ khɔn³ kau³ lo⁴ sip¹ khük¹

six bow seven sword eight stick nine shovel ten fishing implement

11. funq 12. fj 13. emanJgq

sip¹ et¹ phun² sip¹ sauŋ⁶ phai² sip¹ sām⁶ mɔ³ nüŋ³

eleven firewood twelve fire thirteen pot-steam

14. nMtW 15. tiwqema

sip¹ sī¹ nam³ tau³ sip¹ hā³ thiu mɔ³

fourteen water pot fifteen cloth for binding hole in pots

16. muNq kuNq Aoj /

sip¹ hok¹ mui² koi³ ɔi³

sixteen dipper banana sugar cane

‘One, an axe; two, a hoe; three, a sickle; four, a cleaver; five, a lance; six, a bow; seven, a sword; eight, a stick; nine, a shovel; ten, a fishing implement; eleven, firewood; twelve, fire; thirteen, a steaming pot; fourteen, a water pot; fifteen, cloth for binding hole in pots; sixteen, a dipper; banana and sugar cane.’ $L=Phake$

There is then a list of people required for the ceremony:

151) ya kI lj kunq /

yā⁵ kī¹ lāi⁶ kun²

grandmother how many many person

‘Many old women’ $L=Phake$

152) pU vW eha fahuwq /

pū¹ thau³ hɔ¹ phā³ ho⁶

grandfather old wrap turban

‘Old men with turbans’ $L=Phake$

153) ya hgq nI ha eka /

yā⁵ haŋ² nī² hā³ kɔ³

grandmother to good five clf

‘There should be at least five old women.’ $L=Phake$