**လ︀ိက︀်ꩭွင︀်ၵ︀ွꩫ︀်က︀ုꩫ︀်**

# **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* (လ︀ိက︀်ꩭွင︀်ၵ︀ွꩫ︀်) |
| Note | The word ၵ︀ွꩫ︀် [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 (ꩬ︀ႃမ︀ျတ︀်ꩡ︀ွ်လ︀ိက︀်), |
| Place | Pawaimukh, Makum Killa, Margherita, Tinsukia District, Assam. |
| Author | Unknown |
| Copyist | Mu Cha Chowlik (မ︀ူꩡ︀ႃꩡ︀ွ်လ︀ိက︀်), 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 (ꩡ︀ွ်ꩬ︀ိင︀်ꩭုင︀် ၸ︀ႃလ︀ုင︀်) (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 |
| Name of this document | 3-5-1-1.doc |
| 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

လ︀ိက︀်ꩭွင︀်ၵ︀ွꩫ︀်က︀ုꩫ︀်

ꩫ︀ႝလ︀ꩡ︀ေ︀င︀်ꩫ︀ႝတ︀က︀်မ︀ႃꩬ︀ိင︀်ၵ︀ႜပ︀ꩫ︀်ꩬ︀ိုꩫ︀်ꩡ︀ူယ︀ိုꩫ︀်ꩭိုင︀်ꩫ︀ꩫ︀်ပ︀ူယ︀ႃ ။ ပ︀ိုꩫ︀်ꩭိျက︀်ဝ︀ႝပ︀ႃမ︀ႜမ︀ီ

ꩫ︀ႝ ။ ꩡ︀်ံမ︀ိုဝ︀်ပ︀ူꩬ︀ိင︀်ၸ︀ႃက︀ေ︀ႃပ︀ိင︀်ꩭိတ︀်မ︀ႃ ။ ဢ︀ိက︀်တ︀င︀်ꩡ︀ၞ်ဝ︀ꩫ︀် ယ︀ႜꩭေ︀ႃလ︀ႃက︀ေ︀ႃၸ︀ိင︀် ။ င︀ိꩫ︀်ပ︀ိꩫ︀်ꩭိုင︀်ꩫ︀ꩫ︀်ꩫ︀ႝလ︀ႝပ︀ီၸ︀ိဝ︀်က︀ႃ ။ ၵ︀ꩫ︀်ꩭွတ︀်ꩡ︀ူꩡ︀င︀်ꩫ︀ႝမ︀ွ်ယ︀ႃꩡ︀ွံၵ︀ႃ ။ တ︀င︀်က︀ႃတ︀ေ︀ႃ လ︀ုက︀်ဢ︀ိက︀်တ︀ေ︀ႃလ︀ꩫ︀် ။ တ︀က︀်မ︀ႃꩡ︀ေ︀ႃႃၵ︀ုꩫ︀်ꩬ︀ိင︀်ဝ︀ꩫ︀်ပ︀က︀်လ︀ွ် ။ တ︀ေ︀ႃꩫ︀ႝၵ︀ွꩫ︀်ဝ︀င︀်လ︀ꩫ︀် ပ︀ိင︀်က︀ႜꩫ︀ၞ်မ︀ွ်ꩡ︀ိင︀် ။ ပ︀ႃလ︀ၞ်ၵ︀ႝယ︀ူꩡ︀ႃꩫ︀ွ်ထ︀ိင︀ꩡ︀ၞ်ယ︀ုံ ။ ꩡ︀င︀်ꩫ︀ႝလ︀ꩫ︀်မ︀ၞ်မ︀ီတ︀င︀်ၵ︀ိုင︀်က︀ူၸ︀ွံ က︀ုၺ်ဢ︀ွႝဝ︀ꩫ︀်လ︀က︀်က︀ွႝꩡ︀ေ︀ ။ တ︀က︀်မ︀ႃႜယ︀ွꩫ︀်ဢ︀ွ်ဝ︀ၵ︀ွꩫ︀်ဝ︀င︀်လ︀ꩫ︀်ပ︀ိင︀်ꩬ︀ိုဝ︀်ꩭံၸ︀ꩭၞ်ေ︀

ꩫ︀ႝ ။ ဝ︀ႃတ︀ီꩡ︀ၞ်ဝ︀ꩫ︀်ပ︀ူတ︀ီၸ︀ႝꩭိꩡ︀်ꩡ︀ွ်ၵ︀ွ် ꩷ ။ ဢ︀ိက︀်တ︀င︀်က︀ွꩫ︀်ꩬ︀ွ်ယ︀ႜꩭႝမ︀ေ︀ႃ်က︀ုပ︀် ပ︀ုၺ်ၵ︀ွ်ꩭေ︀ႃ ။ ꩡ︀င︀်ꩫ︀ႝလ︀ꩫ︀်မ︀ၞ်မ︀ီတ︀င︀်ပ︀ႃက︀ုပ︀်ၵ︀ွ် ။ ဢ︀ိက︀်တ︀င︀်ꩫ︀ံꩬ︀ၞ်တ︀ွ်က︀ိꩫ︀်ꩭွံ ။ က︀ုၺ်ဢ︀ွႝက︀ုပ︀်ၵ︀ွင︀်ဝ︀ꩫ︀် ။ တ︀င︀်ဢ︀ꩫ︀်ၵ︀ွင︀်ꩭွံꩡ︀ူလ︀ႝပ︀ꩫ︀်ပ︀ူယ︀ႃ ။ တ︀င︀်ဢ︀ꩫ︀်က︀ုၺ် ဢ︀ွႝက︀ုပ︀်ၵ︀ွင︀်တ︀ိုဝ︀် ။ တ︀င︀်ဢ︀ꩫ︀်ၵ︀ႃၵ︀ိင︀်က︀င︀်ယ︀ိုင︀်ယ︀ိုဝ︀်ဢ︀ိက︀်လ︀ူ ။ ၵ︀ꩫ︀်ၵ︀ေ︀ႃၵ︀ွ်ၵ︀ိဝ︀်ၸ︀ႝ က︀ုပ︀်ꩭွက︀် ။ ဢ︀ိက︀်တ︀င︀်ၵ︀ိုက︀်ꩬ︀ွꩫ︀်ꩬ︀ပ︀်ယ︀ꩫ︀်ꩫ︀ံလ︀ႝၵ︀ွက︀်ꩬ︀ႝၵ︀ွ် ။ တ︀င︀က︀ႃပ︀ုꩫ︀ꩫ︀ႝꩭၞ် မ︀ၞ်ပ︀ူꩡ︀ွ်ꩬ︀ိုဝ︀တ︀ီၺၞ်ၸ︀ႝꩭိုင︀ ။ ၵ︀ိၺ်တ︀ေ︀ႃပ︀ႝၵ︀ႃၵ︀ွꩫ︀်ꩫ︀ီလ︀ꩫ︀်ပ︀ိင︀်က︀ူလ︀ိုမ︀်မ︀ိုင︀်ꩭၞ်ꩫ︀ႝ ။ ပ︀ိက︀် တ︀ိက︀ႝယ︀ꩫ︀်ꩡ︀ူထ︀ိဝ︀်လ︀ိဝ︀်လ︀ႝꩬ︀ပ︀်က︀ေ︀ႃ ။ ၵ︀ိၺ်တ︀ေ︀ႃပ︀ူꩡ︀ွ်လ︀ꩬ︀ွေ︀က︀်က︀ူၵ︀ꩭေ︀ုၺ်ၸ︀ႃ င︀ပ︀်လ︀်ံၵ︀ႃ ။ ꩭၞ်ဢ︀ꩫ︀ႝတ︀င︀်ၵ︀ွꩫ︀်မ︀ꩫ︀်လ︀ꩫ︀်ဢ︀ွꩫ︀်ꩫ︀ွႝ ။ ဢ︀ွ်မ︀ႃꩬ︀ွ်ၸ︀ိင︀်ꩡ︀လ︀ေ︀ႃပ︀ႃမ︀ဢ︀ေ︀ူ ။ ꩬ︀ွ်ꩭိုင︀်ထ︀ုꩫ︀်လ︀ႝပ︀ီယ︀ႜၵ︀ႝ ။ ꩭၞ်ဢ︀ꩫ︀်ꩫ︀ႃက︀ီယ︀ုံပ︀က︀်ၸ︀ွႝၵ︀ူဝ︀်င︀ံ ။ ဝ︀ႃတ︀ီပ︀ူက︀ွꩫ︀်ꩬ︀ွ်ꩬ︀ံꩡ︀ိင︀် မ︀ုꩫ︀်ၵ︀ိင︀် ။ ꩬ︀ွ်ၸ︀ိင︀်ထ︀ꩫ︀်ၸ︀ႝꩫ︀ိင︀်ꩭိꩡ︀်ꩡ︀ွ်ၵ︀ွ်꩷ ။ လ︀က︀်ပ︀ွႝက︀ႃမ︀ုင︀်ပ︀ုꩫ︀်မ︀ိုင︀်ၺၞ်ၵ︀ႃၵ︀ွꩫ︀် ။ ꩡ︀ိဝ︀်ပ︀ႝꩡ︀ိဝ︀်မ︀ႃꩫ︀ႝဢ︀ွ်ပ︀ꩫ︀်ယ︀ႜလ︀ိုဝ︀်ꩫ︀ဝ︀ေ︀ꩫ︀် ။ ꩡ︀င︀်ꩫ︀ႝလ︀ꩫ︀်မ︀ၞ်မ︀ီတ︀င︀်ၵ︀ိဝ︀်က︀ုပ︀်ၸ︀ႃ ။ ꩬ︀င︀် ဝ︀ႃၵ︀ွꩫ︀်က︀ႃၵ︀ွ်တ︀ီꩡ︀ႃတ︀ꩫ︀်ဢ︀ိုꩫ︀်လ︀်ံၵ︀ႃ ။ ပ︀ိုꩫ︀်ဝ︀ႃꩡ︀ႃꩺ︀ႃမ︀ူၵ︀ႃꩭိဝ︀် ။ ပ︀ူꩡ︀ွ်ဢ︀ွ်တ︀င︀်ၵ︀ိဝ︀် ၸ︀ႝတ︀တ︀်ꩭွꩫ︀်ၵ︀တ︀်ယ︀ံꩫ︀ိဝ︀်ꩬ︀ꩫ︀ေ︀ႝ ။ ꩬ︀င︀်ဝ︀ႃၵ︀ွꩫ︀်ဝ︀င︀်မ︀ိုဝ︀်ꩬ︀ွ်တ︀ီၵ︀ꩬ︀ၞ်ေ︀လ︀ႝလ︀ေ︀ႃ ။ ပ︀ူꩡ︀ွ် ဢ︀ွ်တ︀င︀်ꩭိုက︀်ꩬ︀ွꩫ︀်ꩬ︀မ︀်ယ︀ꩫ︀်ꩫ︀ံၸ︀ႃက︀ေ︀ႃ်လ︀်ံၵ︀ႃ ။ ၵ︀်ဢ︀ꩫ︀်ꩫ︀ႝတ︀င︀်ၵ︀ွꩫ︀်မ︀ꩫ︀်လ︀ꩫ︀် ဢ︀ွꩫ︀်ꩫ︀ွႝမ︀ႃပ︀ꩫ︀် ။ ꩡ︀ိဝ︀်ပ︀ႝလ︀်ံၵ︀ႃꩫ︀ႝၵ︀ꩫ︀ꩰယ︀ႃလ︀ိုဝ︀်ꩫ︀ဝ︀ေ︀ꩫ︀် ။ ꩫ︀ႝလ︀ꩬ︀ေ︀ိုဝ︀်ꩫ︀ꩫ︀်မ︀ွ်ꩬ︀ူꩫ︀ႝꩫ︀င︀် ဝ︀ႃလ︀်ံꩭꩫ︀်ꩡ︀ံ ။ လ︀ႝꩡ︀ိုင︀်ဢ︀ွ်တ︀င︀်ၵ︀ေ︀ႃၵ︀ꩫ︀်မ︀ိုဝ︀်ꩡ︀ူမ︀ူꩭိင︀်ထ︀ꩫ︀်ဢ︀ိုပ︀်ပ︀ိၺ် ။ က︀ွႝပ︀ိꩫ︀်ၵ︀ုꩫ︀် ၵ︀ိုင︀်ၵ︀ပ︀်က︀ွင︀်က︀ꩫ︀်လ︀ိုဝ︀်က︀ေ︀ႃ ။ ယ︀ိဝ︀်ဢ︀ꩫ︀်မ︀ိင︀်ꩡ︀ႃꩫ︀ႝမ︀ႃတ︀ေ︀ႃꩬ︀ွ်ꩬ︀ေ︀ ။ ပ︀ိုꩫ︀ဝ︀ွႃꩡ︀ႃလ︀ႜ မ︀ူၵ︀ႜဢ︀ိုပ︀်ပ︀ိၺ်ꩡ︀ုင︀်လ︀ုင︀် ။ ꩬ︀င︀်ဝ︀ွႃၵ︀ွꩫ︀်ဝ︀င︀်ယ︀ူꩫ︀ၞ်က︀ုင︀်ၸ︀ႃယ︀ွႝ ။ ꩬ︀င︀်ဝ︀ႃၵ︀ွꩫ︀်ꩫ︀ီယ︀ူꩬ︀ိုဝ︀် ꩫ︀ꩫ︀်ꩡ︀ံ ။ လ︀က︀်ပ︀ွႝꩬ︀ိဝ︀ꩫ︀ႝပ︀ုက︀်ꩭေ︀ႃမ︀ꩫ︀်ဢ︀ွ်မ︀ႃꩫ︀ဝ︀ေ︀ꩫ︀် ။ ဝ︀ႃတ︀ီပ︀ူက︀ွꩫ︀်ꩬ︀ွ်တ︀ီၺၞ် ၸ︀ႝꩭိုင︀်ၵ︀ွ်꩷ ။ ၵ︀ိၺ်တ︀ေ︀ႃပ︀ႝၵ︀ႃၵ︀ွꩫ︀်ꩫ︀ီလ︀ꩫ︀်ပ︀ိင︀်က︀ူလ︀ိုမ︀်မ︀ိုင︀်ꩡ︀ွတ︀်တ︀ီꩫ︀ိုႜꩫ︀ေ︀ ။ မ︀ိုင︀်ꩫ︀ိုဝ︀် ဢ︀ိက︀်မ︀ိုင︀်တ︀ၞ် ။ တ︀ီက︀ၞ်က︀ုပ︀်တ︀ီက︀ႝတ︀ꩫ︀်ယ︀ꩫ︀်လ︀ꩬ︀ေ︀င︀် ။ ပ︀ိက︀်ဝ︀ႃၵ︀ွပ︀်ၸ︀ႃတ︀ီက︀ႝၺွ် က︀ေ︀ႃ် ။ ပ︀ူလ︀က︀်တ︀ံတ︀ိꩫ︀်ꩬ︀ူꩭွ်ဝ︀မ︀ိုင︀်လ︀ꩬ︀ွေ︀က︀် ။ ၵ︀ွ်ယ︀ꩫ︀်ꩡ︀ူထ︀ိဝ︀်လ︀ိဝ︀်ယ︀ႃဝ︀ႃ ။ ပ︀ူꩡ︀ွ် ꩫ︀တ︀်ꩫ︀ႃတ︀ိင︀်ပ︀ႝၵ︀ႃ ။ ꩭၞ်ဢ︀ꩫ︀်ꩫ︀ႝတ︀င︀်ၵ︀ွꩫ︀်မ︀ꩫ︀်လ︀ꩫ︀်ဢ︀ွꩫ︀်ꩫ︀ွႝမ︀ႃထ︀ွင︀် ။ ꩬ︀ွ်ꩫ︀ီက︀င︀်ꩭိုꩫ︀် တ︀ꩫ︀်ꩬ︀ိင︀်ꩭွင︀်ယ︀ူꩡ︀ိုꩫ︀်ꩫ︀ဝ︀ေ︀ꩫ︀် ။ ꩬ︀င︀်ဝ︀ႃၵ︀ွ်ꩫ︀ီမ︀ိုဝ︀်ꩬ︀ွ်တ︀ီထ︀င︀်လ︀ုင︀်က︀ိုတ︀်ယ︀ူ ။ ပ︀ူꩡ︀ွ်ဢ︀ွ် တ︀င︀်လ︀ေ︀ႃၵ︀ုတ︀်ꩬ︀ူလ︀်ံၵ︀ႃ ။ ꩬ︀င︀်လ︀မ︀ွ်ေ︀ꩬ︀ူꩫ︀ႝꩫ︀င︀်ဝ︀ႃလ︀်ံၵ︀ႃ ။ ၵ︀ိၺ်တ︀ေ︀ႃပ︀ႝမ︀ႝလ︀်ံထ︀င︀်လ︀ုင︀် ထ︀ိုꩫ︀်ꩫ︀ုင︀်ꩫ︀ႃလ︀ꩬ︀ွေ︀က︀် ။ ꩬ︀င︀်လ︀က︀်ထ︀ိုပ︀်ꩭꩫ︀်ယ︀ွ်ဢ︀ွ်မ︀ႃꩭၞ်ꩫ︀ႝ ။ ဢ︀ိက︀်တ︀င︀်လ︀ွင︀်ယ︀ူ ꩡ︀ႃတ︀င︀်ၵ︀ႝꩡ︀ိဝ︀်ၵ︀ိၺ်ꩫ︀ဝ︀ေ︀ꩫ︀ ။ ꩬ︀င︀်ဝ︀ႃလ︀်ံၵ︀ႃၵ︀ွ်ꩫ︀ီထ︀ိုꩫ︀်ꩫ︀ုင︀်ပ︀ိင︀်မ︀ွ်ꩫ︀ႝꩡ︀ံ ။ ပ︀ူꩡ︀ွ်လ︀က︀် ပ︀ွႝက︀ၞႃꩬ︀ွက︀်ပ︀င︀်ꩭႝက︀ုပ︀်ꩫ︀ႃပ︀ိင︀် ။ ꩭုၺ်ꩭွင︀်ဢ︀ိက︀်ဢ︀ုင︀်ꩫ︀ႃ ။ ယ︀ိဝ︀်ꩬ︀ၵ︀ွေ︀ꩫ︀်ဝ︀င︀်လ︀ꩫ︀် ပ︀ိင︀်က︀ိုတ︀်ꩬ︀ွ်ၸ︀က︀်ယ︀ꩫ︀်တ︀ူၸ︀ူꩡ︀ွ် ။ ယ︀ံꩫ︀ိဝ︀်မ︀ိုဝ︀်ပ︀ႝဢ︀ွ်မ︀ႃမ︀ွ်ꩭူꩫ︀ႝ ။ ꩡ︀င︀်ပ︀ိꩫ︀်မ︀တ︀်မ︀ိင︀်ၵ︀ႝ ယ︀ူꩡ︀ႃꩫ︀ႝမ︀ႝၵ︀င︀်ꩫ︀ွ် ။ ၵ︀ိၺ်ꩭၞ်ပ︀ူꩡ︀ွ်ꩬ︀ံမ︀ုင︀်ꩡ︀ွတ︀်လ︀ႝၵ︀ႃ ။ ꩬ︀င︀်လ︀က︀ိုပ︀်ꩭꩫ︀်ၵ︀ွꩫ︀်ဝ︀င︀်ယ︀ွ် ဢ︀ွ်မ︀ႃꩬ︀ူꩭွင︀် ။ လ︀ꩫ︀်ပ︀ိင︀်ပ︀ꩫ︀်ဢ︀ွ်မ︀ႃꩭၞ်ꩫ︀ႝꩫ︀ဝ︀ေ︀ꩫ︀် ။ တ︀ꩫ︀ႝပ︀ႝၵ︀ႃၸ︀ႝꩫ︀ိၺ်လ︀်ံꩡ︀ွတ︀် ။ တ︀င︀်က︀ႃꩭုၺ်ꩭွင︀်လ︀ꩬ︀ွေ︀က︀်ယ︀ွ်ꩫ︀ူꩡ︀ွတ︀်ꩭꩫ︀်ꩡ︀်ေ︀ ။ ꩬ︀င︀လ︀က︀မ︀ွ်ꩬ︀ူꩫ︀ႝꩫ︀င︀ဝ︀ႃလ︀်ံꩭꩫ︀ ။ လ︀ႝꩡ︀ိုင︀ပ︀ႝၵ︀ႃၸ︀ီၸ︀ိတ︀်ꩡ︀ၞ်တ︀ꩫ︀်ၸ︀ူယ︀ုက︀် ။ ဢ︀ွ်တ︀င︀်က︀ꩫ︀်ၺွ်ꩭွက︀ပ︀ႝလ︀်ံက︀ုပ︀်က︀င︀် ။ ပ︀ူ လ︀က︀်က︀ႜꩬ︀ွက︀်ၸ︀ီၸ︀ိတ︀်ꩭႝက︀င︀်ပ︀င︀်ꩭ်ံမ︀ိုင︀် ။ ꩬ︀င︀်ဝ︀ႃၸ︀ီၸ︀ိတ︀်ꩡ︀ႃမ︀ွ်ပ︀ွႝၸ︀ႃယ︀ံꩫ︀ိဝ︀်ꩡ︀ံ ။ ဢ︀ွ်တ︀င︀်မ︀ၞ်လ︀်ံꩭွက︀်ပ︀ႝထ︀ိဝ︀်ꩬ︀ိပ︀်ၵ︀င︀် ။ ꩬ︀င︀်လ︀ယ︀ေ︀င︀်ꩭိꩡ︀်က︀ံက︀ိုမ︀်မ︀ွ်ပ︀ွႝၸ︀ႃꩡ︀ံ ။ ဢ︀ွ် တ︀င︀်က︀င︀်ၵ︀ႃၵ︀ိုဝ︀်ꩫ︀ိတ︀်ယ︀ိုဝ︀်် ။ ꩫ︀ꩫ︀်က︀ေ︀ႃမ︀ွ်ပ︀ွႝꩭၞ်ပ︀ꩫ︀်မ︀ႃ ။ လ︀ႝꩡ︀ိုင︀်ဢ︀ွ်တ︀င︀်တ︀ွ်ၸ︀ႝꩫ︀ပ︀် ၵ︀ုံꩡ︀ႃက︀ႃင︀ိုတ︀် ။ ꩭၞ်မ︀ꩫ︀်ပ︀ွ်ဝ︀ွ်ၸ︀က︀်ꩫ︀ီက︀ႝတ︀ိုꩫ︀်ပ︀ႝ ။ ꩡ︀င︀်တ︀က︀်ၸ︀ႃပ︀ွႝꩭၞ်ꩫ︀ုၺ်င︀ႝပ︀ꩫ︀်ၵ︀ွꩫ︀် ꩡ︀ံယ︀ွ် ။ ဝ︀ႃတ︀ီပ︀ူꩡ︀ွ်ꩬ︀ိုဝ︀်တ︀ီၺၞ်ၸ︀ႝၵ︀ိင︀်က︀ွ်꩷ ။ ၵ︀ိၺ်တ︀ေ︀ႃပ︀ႝၵ︀ႃၵ︀ွꩫ︀်ဝ︀င︀်ပ︀ၞ်ꩬ︀ွ်ၸ︀ိင︀်ၸ︀ူ ꩡ︀ွ်ꩫ︀ဝ︀ေ︀ꩫ︀် ။ ꩫ︀ႝလ︀တ︀ေ︀င︀်က︀ႃလ︀ႝလ︀ိုမ︀်ပ︀င︀်ꩭ်ံမ︀ိုင︀်လ︀်ံꩡ︀ွတ︀် ။ တ︀င︀်က︀ႃၸ︀ီၸ︀ိတ︀်ယ︀ုက︀်လ︀ေ︀ ꩬ︀ွက︀်ယ︀ွ်မ︀ွ်က︀ုတ︀်ꩫ︀ူꩡ︀ေ︀ ။ တ︀င︀်ꩫ︀ꩫ︀်မ︀ွ်ꩬ︀ူꩫ︀ႝꩫ︀င︀်ဝ︀ႃꩭွ်ၵ︀ꩫ︀်ꩡ︀ံ ။ ပ︀ွႝꩡ︀ိုင︀်ပ︀ႝၵ︀ႃꩭွ်မ︀ိုင︀် တ︀ီက︀ႝယ︀ꩫ︀်တ︀င︀်တ︀ီ ။ ꩬ︀ိုဝ︀်ဢ︀ꩫ︀်ၸ︀ီၵ︀ိꩫ︀်ꩫ︀ွꩰတ︀င︀်ပ︀ွႝတ︀ုံမ︀ွ်ထ︀တ︀် ။ ပ︀ိုꩫ︀်ꩭိက︀်ꩡ︀ပ︀ေ︀ႝႃပ︀ိꩫ︀် က︀တ︀်ၵ︀ႝၵ︀ွꩫ︀်ဝ︀ႃꩫ︀ႝ ။ ꩫ︀ꩫ︀်က︀ေ︀ႃၵ︀ိၺ်ꩭၞ်ပ︀ူꩡ︀ွ်ꩬ︀ံမ︀ုင︀်ꩡ︀ွတ︀်ꩫ︀ူꩡ︀်ေ︀ ။ ၵ︀ႃဢ︀ွ်ၵ︀ွꩫ︀်လ︀ꩫ︀် ပ︀ွက︀်ꩭိုꩫ︀်ယ︀ꩬ︀ေ︀ူꩭွင︀်ꩫ︀ဝ︀ေ︀ꩫ︀် ။ ꩬ︀င︀်ဝ︀ႃၸ︀ီၵ︀ိꩫ︀်က︀ံက︀ိုမ︀်မ︀ွ်ပ︀ွႝၸ︀ႜꩡ︀ံ ။ ပ︀ူꩡ︀ွ်ဢ︀ွ်တ︀င︀် က︀ꩫ︀်က︀ွံလ︀ံမ︀ႃထ︀ႃမ︀င︀်ꩬ︀ေ︀ ။ ꩫ︀င︀်က︀ေ︀ႃမ︀ွ်ပ︀ွႝꩭၞ်ဝ︀င︀်ပ︀ꩫ︀် ။ လ︀ႝꩡ︀ိုင︀်ဢ︀ွ်တ︀င︀်ၵ︀ွင︀်တ︀ိုဝ︀်ꩡ︀ွင︀် လ︀ႝဢ︀ꩫ︀်ꩫ︀ွပ︀်ꩭၞ် ။ ꩬ︀င︀်လ︀က︀်ပ︀ꩫ︀်မ︀ႃယ︀ွ်ပ︀ိင︀်ꩡ︀ၞ်ꩫ︀င︀်ဢ︀င︀်ꩡ︀ံ ။ ဢ︀ွ်ပ︀ွက︀်ꩭွင︀်ꩭိုꩫ︀်က︀ၞင︀် ထ︀ိုင︀်ပ︀က︀်က︀ိꩫ︀်ယ︀ိုꩫ︀်ꩫ︀ဝ︀ေ︀ꩫ︀် ။ ꩫ︀ႝက︀ေ︀ႃလ︀ꩬ︀ွေ︀က︀်ယ︀ွ်က︀ူတ︀ီꩫ︀ူꩡ︀ွတ︀်လ︀်ံၵ︀ႃ ။ မ︀ွ်မ︀ီ တ︀ုၺ်ꩭꩫ︀်ꩬ︀ိုဝ︀်ꩭိင︀်တ︀ႃꩫ︀ႝꩡ︀ိင︀် ။ လ︀ႝꩡ︀ိုင︀်ယ︀င︀်မ︀ီꩡ︀ွ်င︀ွ်မ︀ူၵ︀ႃၵ︀ိဝ︀်ပ︀ႃꩭိဝ︀် ။ တ︀ꩫ︀်ၵ︀ေ︀ႃၵ︀ွꩫ︀် ꩡ︀ႃꩫ︀ႝမ︀ိုဝ︀်က︀ိဝ︀်ꩬ︀ွ်ꩬ︀ေ︀ ။ တ︀င︀်ꩫ︀ꩫ︀်ꩭၞ်ꩫ︀ူꩡ︀ွတ︀်ၸ︀ႝၵ︀ႃ ။ ꩬ︀င︀်လ︀က︀်လ︀်ံꩭꩫ︀်ၵ︀ွꩫ︀်ဝ︀င︀် လ︀ꩫ︀်ပ︀ိင︀်ပ︀ꩫ︀်ဢ︀ွ်မ︀ႃꩭၞ်ꩫ︀ႝꩫ︀ဝ︀ေ︀ꩫ︀် ။ မ︀ႃလ︀မ︀ေ︀ႃတ︀ႃၵ︀ွꩫ︀်꩷ ။ မ︀ႃက︀ိꩫ︀်ပ︀ႃက︀ုပ︀်ၵ︀ွ် ။ မ︀ႃ က︀ိꩫ︀်ꩫ︀ံꩬ︀ၞ်တ︀ွ်တ︀ူထ︀ိမ︀် ။ မ︀ႃက︀ိꩫ︀်က︀ုၺ်ဢ︀ွႝက︀ုပ︀်ၵ︀ွင︀်ဝ︀ꩫ︀် ။ မ︀ႃက︀ိꩫ︀်ၵ︀ွင︀်ꩭွံꩡ︀ူလ︀ႝ ပ︀ꩫ︀်ပ︀ူယ︀ႃမ︀ၞ်တ︀ႃ ။ မ︀ႃလ︀မ︀ေ︀ႃတ︀ႜꩬ︀ံ ။ ၀ ။ ၵ︀ွꩫ︀်ယ︀ူတ︀ုဝ︀်ဢ︀ꩫ︀်ထ︀ုꩫ︀်ꩡ︀ူယ︀ႜက︀ႃ ။ မ︀ႃ လ︀မ︀ေ︀ႃတ︀ႃက︀ွ် ။ ၀ ။ ၵ︀ွꩫ︀်ယ︀ူၵ︀ိင︀် ။ မ︀ႃꩬ︀ွ်ယ︀ူꩭိင︀်ပ︀ီꩫ︀ိုႜꩡ︀ွ် ။ ယ︀ႃလ︀ွꩫ︀်လ︀ႃပ︀ႝၸ︀ႝမ︀ိုင︀် ꩫ︀ၞ်တ︀င︀်တ︀ီ ။ ယ︀ူꩫ︀ိုႜꩫ︀ွင︀်ဢ︀ိက︀်ပ︀ိတ︀င︀်လ︀ႝ ။ မ︀ႃတ︀ႃၵ︀ွꩫ︀်က︀ွ်ဝ︀က︀ူပ︀ိꩫ︀်ꩭေ︀ႃ် ။ မ︀ႃꩬ︀ွ်ယ︀ူ ၸ︀ိင︀်တ︀ူယ︀ႃၸ︀က︀် ။ ၵ︀ွꩫ︀်ꩭူၵ︀ွꩫ︀်တ︀ႃႜယ︀ူꩬ︀ိုဝ︀်က︀ွ် ။ ယ︀ႜꩫ︀ပ︀်ၸ︀ႝလ︀ႝၸ︀ွ် ။ ပ︀ႝမ︀ႃ ။ ꩭꩫ︀ တ︀ေ︀ႃထ︀ွ်ထ︀ိုင︀်က︀ꩭေ︀ေ︀ႃၵ︀ွ် ။ ယ︀ႊလ︀ွꩫ︀်မ︀ီၸ︀ꩡ︀ွေ︀င︀်တ︀င︀်ꩫ︀ွ်ꩫ︀ႝဝ︀ႃ ။ တ︀င︀်က︀ႃꩬ︀ူပ︀ိꩫ︀်ၵ︀ွꩫ︀် က︀ုꩫ︀်ပ︀က︀်ꩬ︀ွ်တ︀်ံၸ︀င︀် ။ ꩭꩫ︀တ︀ေ︀ႃထ︀ွ်ၸ︀ိင︀်ꩭင︀်ထ︀ိုင︀်ပ︀က︀်က︀ိꩫ︀်ယ︀ိုꩫ︀်ꩫ︀ဝ︀ေ︀ꩫ︀်ၵ︀ွꩫ︀်꩷ ။ ယ︀ူလ︀ယ︀ေ︀ူတ︀ႃယ︀ူတ︀ုꩫ︀်ꩡ︀ူꩬ︀ွ်ꩫ︀ီ ။ ꩭိုင︀ꩫ︀ꩫ︀်ယ︀ႜမ︀ီၵ︀ီယ︀ူဢ︀ွꩫ︀် ။ ꩫ︀ၞ်ဝ︀ꩫ︀ပ︀ၞ်ၸ︀ိင︀တ︀ူဝ︀ꩭုံ

ယ︀ူ ။ ꩭုံꩬ︀င︀်ပ︀ေ︀ႃမ︀ပ︀ေ︀ီဢ︀ိက︀်ꩫ︀ွင︀်ꩭုံꩡ︀ံၸ︀ိုꩫ︀်ထ︀ူꩫ︀ၞ်ꩭိုꩫ︀် ။ ယ︀ႃꩭႝ ယ︀ူꩡ︀ႃꩫ︀ႝမ︀ႝမ︀ီၵ︀ီ ။ ꩬ︀ွ် ၸ︀ိင︀်တ︀ုဝ︀်ၵ︀ိင︀်ယ︀ူꩭိင︀်ပ︀ီယ︀ႜၸ︀က︀်တ︀ႜဝ︀ꩫ︀်ၵ︀ွꩫ︀်꩷ ။ ယ︀ႜꩭၞ်မ︀ီၵ︀ီၵ︀ွင︀်ꩭေ︀ႃꩡ︀ၞ်ပ︀ျႃပ︀ႃ ။ ယ︀ူꩡ︀ိုꩫ︀်ꩫ︀ိုႜꩬ︀ႃꩭိုင︀်ꩫ︀ꩫ︀်တ︀ႜဝ︀ꩫ︀်ၵ︀ွꩫ︀်꩷ ၵ︀ွꩫ︀်ꩫ︀ွေ︀ႃ ။ ꩡ︀ီီꩡ︀ုက︀ꩰင︀က︀ꩰ ။ ၸ︀ိုꩫ︀်မ︀ူꩡ︀ႃꩡ︀ွ်လ︀ိက︀်ꩫ︀ံႃ ။

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

၁. ၵ︀ꩫ︀် ၂. ၵ︀ေ︀ႃ ၃. ၵ︀ိဝ︀် ၄. ၸ︀ႃ ၅. ꩭွက︀် ၆. က︀င︀် ၇. ꩫ︀ပ︀်. ၈. ၵ︀ွꩫ︀် ၉. လ︀ေ︀ႃ ၁၀. ၵ︀ိုက︀် ၁၁. ၸ︀ုꩫ︀် ၁၂. ၸ︀ႝ ၁၃. မ︀ေ︀ႃꩫ︀ိုင︀် ၁၄. ꩫ︀ံတ︀ွ် ၁၆. တ︀ိဝ︀်မ︀ေ︀ႃ ၁၇. မ︀ုၺ်က︀ုၺ်ဢ︀ွႝ

ယ︀ႃက︀ီလ︀ႝက︀ိꩫ︀်

ပ︀ူထ︀ွ်ꩭေ︀ႃၸ︀ႃꩭုဝ︀်

ယ︀ႃꩭင︀်ꩫ︀ီꩭႃက︀ေ︀ႃ

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) ꩫ︀ႝလ︀ေ︀ ꩡ︀င︀်ꩫ︀ႝ တ︀က︀ မ︀ႃ ꩬ︀ိင︀ ၵ︀ႜ

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) ပ︀ꩫ︀ꩬ︀ိုꩫ︀် ꩡ︀ူ ယ︀ိုꩫ︀် ꩭိုင︀် ꩫ︀ꩫ︀် ပ︀ူယ︀ႃ ။

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) ပ︀ိုꩫ︀် ꩭိျက︀် ဝ︀ႝ ပ︀ႃမ︀ႜ မ︀ီ ꩫ︀ႝ ။

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 ꩭိက︀်ꩫ︀ႃ (hɛk³ naa²) means ‘start ploughing the fields’; and ꩭိက︀်ၵ︀ွ် (hɛk³ naa²) ‘start to cut the paddy’.

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

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

4) ꩡ︀်ံ မ︀ိုဝ︀် ပ︀ူ ꩬ︀ိင︀်ၸ︀ႃ က︀ေ︀ႃ ပ︀ိင︀် ꩭိတ︀် မ︀ႃ ။

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 ၸ︀ိင︀်. က︀ေ︀ႃၸ︀ိင︀် is given as ‘at first starting’. See below (5)

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

5) ဢ︀ိက︀်တ︀င︀် ꩡ︀ၞ် ဝ︀ꩫ︀် ယ︀ႜ ꩭေ︀ႃလ︀ႃ က︀ေ︀ႃ ၸ︀ိင︀် ။

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 ယ︀ႃꩭေ︀ႃꩬ︀ႃ (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) င︀ိꩫ︀်ပ︀ိꩫ︀် ꩭိုင︀် ꩫ︀ꩫ︀် ꩫ︀ႝ လ︀ႝ ပ︀ီ ၸ︀ိဝ︀် က︀ႃ ။

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) ၵ︀ꩫ︀် ꩭွတ︀် ꩡ︀ူ ꩡ︀င︀်ꩫ︀ႝ မ︀ွ် ယ︀ႃ ꩡ︀ွံ ၵ︀ႃ ။

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: ယ︀ႃ *yā¹* is usually a prohibitive particle (as in Standard Thai), which in speech would be expressed with ပ︀ိ *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: ၵ︀ꩫ︀်ꩭွတ︀်တ︀ေ︀ႃꩡ︀ူ.

ၵ︀ꩫ︀် ꩭွတ︀် တ︀ေ︀ႃ ꩡ︀ူ.

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) တ︀င︀်က︀ႃ တ︀ေ︀ႃ လ︀ုက︀် ဢ︀ိက︀ တ︀ေ︀ႃ လ︀ꩫ︀ ။

tüŋ¹ kā¹ tɔ¹ luk⁴ ik¹ tɔ¹ lān⁶

all until child also until grandchild

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

Notes: တ︀င︀်က︀ႃ omitted in the Aiton version.

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

9) တ︀က︀ မ︀ႃ ꩡ︀ေ︀ႃႃ ၵ︀ုꩫ︀ ꩬ︀ိင︀ ဝ︀ꩫ︀ ပ︀က︀ လ︀ွ် ။

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) တ︀ေ︀ႃꩫ︀ႝ ၵ︀ွꩫ︀် ဝ︀င︀် လ︀ꩫ︀် ပ︀ိင︀် က︀ႜ ꩫ︀ၞ် မ︀ွ် ꩡ︀ိင︀် ။

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) ပ︀ႃ ꩭၞ် ၵ︀ႝ ယ︀ူ ꩡ︀ႃ ꩫ︀ွ် ထ︀ိင︀ ꩡ︀ၞ် ယ︀ုံ ။

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 ပ︀ေ︀ႃ.

12) ꩡ︀င︀်ꩫ︀ႝ လ︀ꩫ︀ မ︀ၞ် မ︀ီ တ︀င︀် ၵ︀ိုင︀် က︀ူ ၸ︀ွံ

cüŋ¹ nai⁴ lān⁶ maü² mī² tüŋ¹ khüŋ⁵ kū⁵ phɔm⁴

now grandchild 2sg have everything thing every clf

က︀ုၺ ဢ︀ွႝ ဝ︀ꩫ︀ လ︀က︀ က︀ွႝ ꩡ︀ေ︀ ။

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 ဝ︀ꩫ︀်လ︀က︀်က︀ွႝꩡ︀ေ︀ *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

က︀ွုၺ ဢ︀ွႝ လ︀ႝ ꩬ︀ံ ꩭ်ံ ပ︀ꩫ︀် ။

koi³ ɔi³ laai¹ sam³ hɛm² pan²

banana cane many many prepare give

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

13) တ︀က︀ မ︀ႃႜ ယ︀ွꩫ︀ ဢ︀ွ်ဝ︀ ။

tak¹ mā² yɔn² au²

will come beg take

‘We come to beg the *khon*’

The Aiton version differs as follows:

13.1) တ︀က︀ မ︀ႃ ယ︀ွꩫ︀ မ︀ိင︀် က︀ွုပ︀် ၵ︀ွꩫ︀် ၵ︀ံ ꩭၞ် ꩫ︀ႝ ။

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) ၵ︀ွꩫ︀် ဝ︀င︀ လ︀ꩫ︀ ပ︀ိင︀ ꩬ︀ိုဝ︀ ꩭံ ၸ︀ေ︀ ꩭၞ် ꩫ︀ႝ ။

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) မ︀ိင︀် က︀ုပ︀် ၵ︀ွꩫ︀် ꩭၞ် ꩫ︀ႝ ။

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) ဝ︀ႃ တ︀ီ ꩡ︀ၞ် ဝ︀ꩫ︀ ပ︀ူ တ︀ီ ၸ︀ႝ ꩭꩡ︀

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) ꩡ︀ွ် ၵ︀ွ် ꩷ ။

cau³ khau⁶ əi²

resp plu prt

‘Oh, Listen!’

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

17.1) ၸ︀ၞ် ဢ︀ꩫ︀် ꩭွင︀် ၵ︀ွꩫ︀် ꩫ︀ꩫ︀် ဝ︀ွႃ ꩭင︀် တ︀ီ ၸ︀ႝ ꩫ︀ꩫ︀်

phaɯ¹ an² hɔŋ³ khɔn¹ nan³ waa² haŋ² tii² phai² nan³

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

ဝ︀ွႃ ပ︀ူ တ︀ီ ၸ︀ႝ ꩬ︀ီ ꩭွင︀် ယ︀ွ်

waa² puu¹ tii² phai² sii¹ hɔŋ³ yau³

say grandfather at fire prt call finished

လ︀ႝပ︀ိုဝ︀်ꩫ︀ႝ မ︀ိုဝ︀် ꩭွင︀် ၵ︀ွꩫ︀် လ︀ုက︀်ဢ︀ွꩫ︀် ꩫ︀ꩫ︀် ၵ︀ွ် ဝ︀ွႃ

lai³ pɯ² nai³ mɯ² hɔŋ³ khɔn¹ luk³ ɔn¹ nan³ khau¹ waa²

thus time call *khon* child that 3pl say

ပ︀ူ တ︀ီ ၸ︀ႝ ꩷ ။

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) ဢ︀ိက︀တ︀င︀် က︀ွꩫ︀ꩬ︀ွ် ယ︀ႜ ꩭႝ မ︀ေ︀ႃ်

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) က︀ုပ︀ မ︀ုၺ ၵ︀ွ် ꩫ︀ေ︀ႃ ။

kup¹ mui² khau⁶ nɔ²

together water dipper 3pl prt

‘and water dipper, oh listen! ‘

In the Aiton version the last two words are ၵ︀ွ် ꩷

20) ꩡ︀င︀ꩫ︀ႝ လ︀ꩫ︀ မ︀ၞ် မ︀ီ တ︀င︀် ပ︀ႃ က︀ုပ︀ ၵ︀ွ် ။

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 က︀ုပ︀ is given as က︀ွုပ︀်.

21) ဢ︀ိက︀တ︀င︀ ꩫ︀ံ ꩬ︀ၞ် တ︀ွ် က︀ိꩫ︀ ꩭွံ ။

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) က︀ုၺ ဢ︀ွႝ က︀ုပ︀ ၵ︀ွင︀် ဝ︀ꩫ︀ ။

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) က︀ုၺ ဢ︀ွႝ ဢ︀ိက︀် ၵ︀ွင︀် တ︀ိုဝ︀် ။

kɔi³ ɔi³ ik¹ khɔŋ¹ tɯ²

banana sugar together thing use\*

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

23) တ︀င︀ဢ︀ꩫ︀ ၵ︀ွင︀် ꩭွံ ꩡ︀ူ လ︀ႝ ပ︀ꩫ︀် ပ︀ူ ယ︀ႃ ။

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) တ︀င︀ဢ︀ꩫ︀ ၵ︀ႃ ၵ︀ိင︀် က︀င︀် ꩬ︀ိင︀် ယ︀ိုဝ︀် က︀ုပ︀် လ︀ူ

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) ၵ︀ွင︀်ꩭွံ ဢ︀ꩫ︀် က︀ိꩫ︀် ဝ︀ꩫ︀

khauŋ⁶ hɔm⁶ an² kin² wān⁶

‘khauŋ⁶ hɔm⁶’ clf eat sweet

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

24) တ︀င︀်ဢ︀ꩫ︀ က︀ုၺ ဢ︀ွႝ က︀ုပ︀ ၵ︀ွင︀် တ︀ိုဝ︀ ။

tüŋ¹ an² koi³ ɔi³ kup¹ khauŋ⁶ tə²

and banana sugar and thing to use

‘with banana, sugar cane and utensils’

25) တ︀င︀်ဢ︀ꩫ︀ ၵ︀ႃ ၵ︀ိင︀ က︀င︀

tüŋ¹ an² khā⁶ khaiŋ⁶ kāŋ¹

and bow hard crossbow

ယ︀ိုင︀ ယ︀ိုဝ︀ ဢ︀ိက︀ လ︀ူ ။

yəŋ² yü² ik¹ lo⁴

aim shoot and shovel

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

26) ၵ︀ꩫ︀ ၵ︀ေ︀ႃ ၵ︀ွ် ၵ︀ိဝ︀ ၸ︀ႝ က︀ုပ︀ ꩭွက︀ ။

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) ဢ︀ိက︀တ︀င︀ ၵ︀ိုက︀ ꩬ︀ွꩫ︀်

ik¹ tüŋ¹ khük¹ sɔn³

and implement for catching fish catch fish with a khük¹

ꩬ︀ပ︀ ယ︀ꩫ︀ ꩫ︀ံ လ︀ႝ ၵ︀ွက︀ ꩬ︀ႝ ၵ︀ွ် ။

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 ꩬ︀ပ︀် မ︀ႜꩫ︀ႝ ဢ︀ꩫ︀်င︀ွက︀်ဢ︀ꩫ︀်င︀ိုꩫ︀်ꩫ︀ေ︀ ‘*Sāp¹* means turning, twisting’. Note that the Phakes felt it was *sap¹* ‘to stab’;

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

28) တ︀င︀က︀ႃ ပ︀ုꩫ︀ ꩫ︀ႝ ꩭၞ် မ︀ၞ်

tüŋ¹ kā¹ pon⁴ nai⁴ haü³ maü²

everything exceed this give 2sg

ပ︀ူ ꩡ︀ွ် ꩬ︀ိုဝ︀ တ︀ီ ၺၞ် ၸ︀ႝ ꩭိုင︀ ။

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: တ︀င︀်က︀ႃပ︀ုꩫ︀်ꩫ︀ႝ means ‘all of this’

The Aiton version is: တ︀င︀က︀ႃꩫ︀ႝမ︀ႃꩭၞ်ပ︀ူꩡ︀ွ်ꩬ︀ိုဝ︀တ︀ီယ︀ၞ်ၸ︀ႝꩭိုင︀ ။ T

Nabin stated that ၸ︀ီꩬ︀ိုဝ︀် *phii¹ sɯ²* and ၸ︀ီꩬ︀ိုဝ︀်မ︀ိုင︀် *phii¹ sɯ² mɯŋ²* are types of spirits.

29) ၵ︀ိၺတ︀ေ︀ႃ ပ︀ႝ ၵ︀ႃ ၵ︀ွꩫ︀ ꩫ︀ီ

khɛn² tɔ⁵ pai² khā⁶ khɔn⁶ nī²

please go search spirit good

လ︀ꩫ︀ ပ︀ိင︀ က︀ူ လ︀ိုမ︀ မ︀ိုင︀ ꩭၞ် ꩫ︀ႝ ။

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) ပ︀ိက︀ တ︀ိ က︀ႝ ယ︀ꩫ︀ ꩡ︀ူ

paik⁴ tī⁵ kai² yān⁶ cū¹

if place far far long far place

ထ︀ိဝ︀လ︀ိဝ︀ လ︀ႝ ꩬ︀ပ︀် က︀ေ︀ႃ ။

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 က︀ေ︀ႃ is omitted.

31) ၵ︀ိၺတ︀ေ︀ႃ ပ︀ူ ꩡ︀ွ် လ︀ေ︀ ꩬ︀ွက︀

khɛn² tɔ⁵ pū¹ cau³ lɛ¹ sauk⁴

please grandfather resp roam search\*

က︀ူ ၵ︀ေ︀ ꩭုၺ ၸ︀ႃ င︀ပ︀ လ︀်ံ ၵ︀ႃ ။

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 ꩬ︀ွပ︀.

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 ၸ︀ႃင︀ပ︀် phaa¹ ŋaap¹.

In the Aiton version, ပ︀ူꩡ︀ွ် is omitted and ꩬ︀ွပ︀် is written ꩬ︀ွက︀် - the latter being correct; ၵ︀ေ︀ is written က︀ေ︀ - which is incorrect

31) ꩭၞ် ဢ︀ꩫ︀ႝ ꩫ︀ႝ တ︀င︀ ၵ︀ွꩫ︀ မ︀ꩫ︀ လ︀ꩫ︀ ဢ︀ွꩫ︀ ꩫ︀ွႝ ။

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 ဢ︀ွ်မ︀ႃ of (32) is included at the end of (31)

32) ဢ︀ွ် မ︀ႃ ꩬ︀ွ် ၸ︀ိင︀ ꩬ︀ေ︀ လ︀ႃပ︀ႃ မ︀ေ︀ ဢ︀ူ ။

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) ꩬ︀ွ် ꩭိုင︀ ထ︀ုꩫ︀ လ︀ႝ ပ︀ီ ယ︀ႜ ၵ︀ႝ ။

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) ꩭၞ် ဢ︀ꩫ︀ ꩫ︀ႃ က︀ီယ︀ုံ ပ︀က︀ ၸ︀ွႝ ၵ︀ူဝ︀် င︀ံ ။

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 င︀ပ︀, but this is altered, following the Aiton version, where the word is င︀ံ ŋaam² ‘good’

35) ဝ︀ႃ တ︀ီ ပ︀ူ က︀ွꩫ︀ꩬ︀ွ် ꩬ︀ံ ꩡ︀ိင︀ မ︀ုꩫ︀ ၵ︀ိင︀ ။

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 ꩡ︀ိင︀် refers to the three prongs on the top of the *keŋ²* (tripod).

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

36) ꩬ︀ွ် ၸ︀ိင︀ ထ︀ꩫ︀ ၸ︀ႝ ꩫ︀ိင︀ ꩭꩡ︀ ꩡ︀ွ် ၵ︀ွ် ꩷ ။

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) လ︀က︀ပ︀ွႝ က︀ႃ မ︀ုင︀ ပ︀ုꩫ︀ မ︀ိုင︀ ၺၞ် ၵ︀ႃ ၵ︀ွꩫ︀ ။

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) ꩡ︀ိဝ︀ ပ︀ႝ ꩡ︀ိဝ︀ မ︀ႃ ꩫ︀ႝ ဢ︀ွ် ပ︀ꩫ︀

ceu² pai² ceu² mā² nai³ au² pan²

quickly go quickly come get take give

ယ︀ႜ လ︀ိုဝ︀ ꩫ︀ဝ︀ေ︀ꩫ︀ ။

yā¹ lü³ nɛ¹ wān²

don’t stop prt-request

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

39) ꩡ︀င︀ꩫ︀ႝ လ︀ꩫ︀ မ︀ၞ် မ︀ီ တ︀င︀ ၵ︀ိဝ︀ က︀ုပ︀ ၸ︀ႃ ။

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) ꩬ︀င︀ ဝ︀ႃ ၵ︀ွꩫ︀် က︀ႃ ၵ︀ွ် တ︀ီ

süŋ⁶ wā⁵ khɔn⁶ kā¹ khau³ tī⁵

if say that spirit go enter place

ꩡ︀ႃ တ︀ꩫ︀ ဢ︀ိုꩫ︀ လ︀်ံ ၵ︀ႃ ။

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 ꩬ︀င︀ ဝ︀ွႃ ၵ︀ွꩫ︀် က︀ႃ တ︀ီ ပ︀ႃ ꩡ︀ႃ လ︀်ံ ၵ︀ႃ ။

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.

ပ︀ႃꩡ︀ႃ means a cemetery; The Aitons also say ပ︀ႃꩡ︀ႃပ︀ႃꩭိဝ︀် paa¹ caa³ paa¹ hiu².

41) ပ︀ိုꩫ︀ ဝ︀ႃ ꩡ︀ႃꩺ︀ႃ မ︀ူ ၵ︀ႃ ၵ︀ိဝ︀ ။

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 ပ︀ိုဝ︀် *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 ꩭိဝ︀် *hiu²* cemetery; and that ꩡ︀ႃလ︀ႃမ︀ူၵ︀ႃ is the name of the cemetery.

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

42) မ︀ူ ꩡ︀ွ် ဢ︀ွ် တ︀င︀် ၵ︀ိဝ︀ ၸ︀ႝ တ︀တ︀

pū¹ cau³ au² tüŋ¹ kheu² phāi⁶ tat¹

grandfather resp take all sickle sharp cut

ꩭွꩫ︀ ၵ︀တ︀် ယ︀ံꩫ︀ိဝ︀ ꩬ︀ေ︀ ꩫ︀ႝ ။

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) ဢ︀ွ် တ︀င︀် ၵ︀ိဝ︀ ၸ︀ႝ တ︀တ︀

au² taŋ¹ khiu² phai² tat¹

take all sickle sharp cut

ꩭွꩫ︀ ပ︀တ︀် ယ︀ံꩫ︀ိဝ︀ ၵ︀ꩫ︀ ꩫ︀ႝ ။

hɔn² pat¹ ʒaam² niu² khan⁶ nai³

cut cut now prt prt

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

43) ꩬ︀င︀ ဝ︀ႃ ၵ︀ွꩫ︀ ဝ︀င︀ မ︀ိုဝ︀ ꩬ︀ွ်

süŋ⁶ wā⁵ khɔn⁶ wāŋ¹ mə⁵ sau²

if that soul trouble time stay

တ︀ီ ၵ︀ေ︀ ꩬ︀ၞ် လ︀ႝ လ︀ေ︀ႃ ။

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 ၵ︀ွꩫ︀်လ︀ꩫ︀်.

44) ပ︀ူ ꩡ︀ွ် ဢ︀ွ် တ︀င︀ ၵ︀ိုက︀ ꩬ︀ွꩫ︀

pū¹ cau³ au² tüŋ¹ khük¹ sɔn³

grandfather resp take all fishing implement catch fish

ꩬ︀ပ︀ ယ︀ꩫ︀ ꩫ︀ံ ၸ︀ႃ က︀ေ︀ႃ် လ︀်ံ ၵ︀ႃ ။

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) ဢ︀ွဝ︀ တ︀င︀ ၵ︀ိုက︀ ꩬ︀ွꩫ︀

au² taŋ¹ khɯk¹ sɔn³

take all fishing implement catch fish

ꩬ︀ပ︀် ယ︀ꩫ︀ ꩫ︀ံ ၸ︀ႃ လ︀ေ︀ႃ် ꩬ︀ႝ ၵ︀ွ် ။

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) ꩭၞ် ဢ︀ꩫ︀ ꩫ︀ႝ တ︀င︀ ၵ︀ွꩫ︀ မ︀ꩫ︀

haü³ an² nai⁴ tüŋ¹ khɔn⁶ mün²

let clf this all soul 3sg

လ︀ꩫ︀ ဢ︀ွꩫ︀ ꩫ︀ွႝ မ︀ႃ ပ︀ꩫ︀ ။

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 လ︀ꩫ︀်ၸ︀ူꩫ︀ႝ ‘this grandson’

46) ꩡ︀ိဝ︀ ပ︀ႝ လ︀်ံ ၵ︀ႃ ꩫ︀ႝ ၵ︀ꩫ︀ꩰ ယ︀ႃ လ︀ိုဝ︀ ꩫ︀ဝ︀ေ︀ꩫ︀ ။

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 မ︀ႃ is added before ယ︀ႃ.

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

47) ꩫ︀ႝလ︀ေ︀ ꩬ︀ိုဝ︀ ꩫ︀ꩫ︀ မ︀ွ် ꩬ︀ူ ꩫ︀ႝ ꩫ︀င︀

nai³ lɛ³ sü nan⁴ mau¹ sū¹ nai³ nüŋ¹

prt-then place this neg reach get then/like

ဝ︀ႃ လ︀်ံ ꩭꩫ︀ ꩡ︀ံ ။

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) ꩫ︀ႝလ︀ေ︀ ꩬ︀င︀် ဝ︀ွႃ ꩬ︀ိုဝ︀ ꩫ︀ꩫ︀ မ︀ွ် ယ︀င︀ ꩫ︀ႝ လ︀်ံ ၵ︀ႃ ။

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) လ︀ႝꩡ︀ိုင︀ ဢ︀ွ် တ︀င︀ ၵ︀ေ︀ႃ ၵ︀ꩫ︀

lai⁴ cüŋ¹ au² tüŋ¹ khɔ⁶ khān⁶

then take with hoe\* axe

မ︀ိုဝ︀ ꩡ︀ူ မ︀ူ ꩭိင︀ ထ︀ꩫ︀ ဢ︀ိုပ︀ ပ︀ိၺ ။

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 ꩭေ︀ႃ not ၵ︀ေ︀ႃ in the manuscript. In the Aiton version, it is ၵ︀ꩫ︀ၵ︀ွေ︀ႃ

49) က︀ွႝ ပ︀ိꩫ︀ ၵ︀ုꩫ︀ ၵ︀ိုင︀ ၵ︀ပ︀

kɔi² pen² khon² khüŋ⁵ khap⁴

only be mix thing arranged in a row

က︀ွင︀ က︀ꩫ︀ လ︀ိုဝ︀ က︀ေ︀ႃ ။

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 က︀ွႝပ︀ိꩫ︀် *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) ယ︀ိဝ︀ဢ︀ꩫ︀ မ︀ိင︀ ꩡ︀ႃ ꩫ︀ႝ မ︀ႃ တ︀ေ︀ႃ ꩬ︀ွ် ꩬ︀ေ︀ ။

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: ၵ︀ွꩫ︀်မ︀ꩫ︀်မ︀ယ︀ေ︀င︀်ꩡ︀ီ မ︀ိင︀်ꩡ︀ႃ ၵ︀ႝꩡ︀ိပ︀.

The Aiton MS has:

50.1) ꩬ︀ိဝ︀ ꩬ︀ေ︀ မ︀ိင︀ ယ︀ူ ꩡ︀ႜ ꩫ︀ႝ မ︀ိုဝ︀ တ︀ေ︀ႃ ꩬ︀ွဝ︀ ꩬ︀ေ︀ ။

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) ပ︀ိုꩫ︀ ဝ︀ႃ ꩡ︀ႃꩺ︀ႃ မ︀ူ ၵ︀ႃ ဢ︀ိုပ︀ ပ︀ိၺ ꩡ︀ုင︀ လ︀ုင︀ ။

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 ꩡ︀ႃꩺ︀ႃၵ︀ႃမ︀ူ. ၵ︀ႃ is not in the Aiton version.

52) ꩬ︀င︀ ဝ︀ွႃ ၵ︀ွꩫ︀ ဝ︀င︀ ယ︀ူ ꩫ︀ၞ် က︀ုင︀ ၸ︀ႃ ယ︀ွႝ ။

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) ꩬ︀င︀ ဝ︀ႃ ၵ︀ွꩫ︀ ꩫ︀ီ ယ︀ူ ꩬ︀ိုဝ︀ ꩫ︀ꩫ︀ ꩡ︀ံ ။

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) လ︀က︀ပ︀ွႝ ꩬ︀ိဝ︀ ꩫ︀ႝ ပ︀ုက︀် ꩭေ︀ႃ

lak¹ pɔi² sɛu³ nai³ puk¹ hɔ¹

again catch get bind package

မ︀ꩫ︀ ဢ︀ွ် မ︀ႃ ꩫ︀ဝ︀ေ︀ꩫ︀ ။

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, ဢ︀ွ်မ︀ႃ is omitted.

55) ဝ︀ႃတ︀ီ ပ︀ူ က︀ွꩫ︀ꩬ︀ွ် တ︀ီ ယ︀ၞ် ၸ︀ႝ ꩭိုင︀ ၵ︀ွ် ꩷ ။

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) ၵ︀ိၺတ︀ေ︀ႃ ပ︀ႝ ၵ︀ႃ ၵ︀ွꩫ︀ ꩫ︀ီ

khɛn² tɔ⁵ pai² khā⁶ khɔn⁶ nī²

please go search soul good

လ︀ꩫ︀ ပ︀ိင︀ က︀ူ လ︀ိုမ︀ မ︀ိုင︀ ꩡ︀ွတ︀ တ︀ီ ꩫ︀ိုႜ ꩫ︀ေ︀။

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) မ︀ိုင︀ ꩫ︀ိုဝ︀ ဢ︀ိက︀ မ︀ိုင︀် တ︀ၞ် ။

məŋ² nə⁶ ik¹ məŋ² taü³

country up also country down

‘Up hill and down dale.’

58) တ︀ီ က︀ၞ် က︀ုပ︀ တ︀ီ က︀ႝ တ︀ꩫ︀

tī⁵ kaü³ kup tī² kai² tan⁴

place close with place far that

ယ︀ꩫ︀ လ︀ေ︀ ꩬ︀င︀ ။

yān⁶ lɛ⁴ saŋ⁶

far prt any

‘In places far and near,’

59) ပ︀ိက︀ ဝ︀ႃ ၵ︀ွပ︀် ၸ︀ႃ တ︀ီ က︀ႝ ၺွ် က︀ေ︀ႃ် ။

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 ၵ︀ွပ︀်ၸ︀ႃ was given as ‘The place where the sky meets the earth.’

The Aiton version has တ︀ေ︀ႃ instead of ဝ︀ႃ and no final က︀ေ︀ႃ်.

60) ပ︀ူ လ︀က︀ တ︀ံ တ︀ိꩫ︀ ꩬ︀ူ ꩭွ်ဝ︀

pū¹ lak¹ tam² tīn² sū¹ hāu²

grandfather again put down leg to line\*

မ︀ိုင︀ လ︀ေ︀ ꩬ︀ွက︀် ။

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) ပ︀ူ လ︀က︀ ဝ︀င︀် တ︀ိꩫ︀ တ︀ႝ ꩭွဝ︀တ︀င︀

puu¹ lak¹ waaŋ² tin² tai¹ haau² taaŋ²

grandfather again put down foot walk on road road

လ︀ေ︀ ꩬ︀ွက︀် ။

lɛ¹ sɔk³

roam search

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

61) ꩭွ် ယ︀ꩫ︀ ꩡ︀ူ ထ︀ိဝ︀လ︀ိဝ︀ ယ︀ႃ ဝ︀ႃ ။

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 ၵ︀ွ် in the manuscript

The Aiton version states:

61.1) ꩭွ် ယ︀ꩫ︀ က︀ႝ ယ︀ႃ ဝ︀ႃ ။

haau² yaan¹ kai² yaa¹ waa²

line far far not say

‘It is a far away place.’ $L=Aiton$

62) ပ︀ူ ꩡ︀ွ် ꩫ︀တ︀ ꩫ︀ႃ တ︀ိင︀ ပ︀ႝ ၵ︀ႃ ။

pū¹ cau³ nat¹ nā³ taiŋ¹ pai² khā⁶

grandfather resp straight road face begin go search

‘Grandfather will start searching along that straight road.’

63) ꩭၞ် ဢ︀ꩫ︀ ꩫ︀ႝ တ︀င︀ ၵ︀ွꩫ︀ မ︀ꩫ︀

haü³ an² nai⁴ tüŋ¹ khɔn⁶ mün²

give clf that with soul 3sg

လ︀ꩫ︀ ဢ︀ွꩫ︀ ꩫ︀ွႝ မ︀ႃ ထ︀ွင︀် ။

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 တ︀ွင︀်, but it is probably an error and there appears to be a correction in the MS.

The Aiton version has:

63.1) ꩭၞ် ꩫ︀ႝ ၵ︀ွꩫ︀ မ︀ꩫ︀

haü³ nai⁴ khɔn⁶ mün²

give that soul 3sg

လ︀ꩫ︀ ဢ︀ွꩫ︀ ꩫ︀ွႝ ၸ︀ူ ꩡ︀ွ် မ︀ႃ ထ︀ွင︀် ။

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) ꩬ︀ွ် ꩫ︀ီ က︀င︀ ꩭိုꩫ︀ တ︀ꩫ︀ ꩬ︀ိင︀

sau² nī² kāŋ² hən² tān³ seŋ¹

stay good middle house speak sound

ꩭွင︀ ယ︀ူ ꩡ︀ိုꩫ︀ ꩫ︀ဝ︀ေ︀ꩫ︀် ။

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 ꩭွင︀် is incorrectly written as has ၵ︀ွင︀်.

65) ꩬ︀င︀ ဝ︀ႃ ၵ︀ွ်ꩫ︀ီ မ︀ိုဝ︀ ꩬ︀ွ်

süŋ⁶ wā⁵ khɔn⁶ nī⁶ mə⁵ sau²

if that good *khon* time stay

တ︀ီ ထ︀င︀ လ︀ုင︀ က︀ိုတ︀ ယ︀ူ ။

tī⁵ thāŋ⁶ loŋ⁶ kət¹ yū¹

place deep pit big remain stay

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

66) ပ︀ူ ꩡ︀ွ် ဢ︀ွ် တ︀င︀် လ︀ေ︀ႃ ၵ︀ုတ︀ ꩬ︀ူ လ︀်ံ ၵ︀ႃ ။

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) ပ︀ူ ꩡ︀ွ် ဢ︀ွ် တ︀င︀် က︀ူ မ︀ိုဝ︀ ꩬ︀ူ လ︀်ံ ၵ︀ႃ ။

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) ꩬ︀င︀ လ︀ေ︀ မ︀ွ် ꩬ︀ူ ꩫ︀ႝ ꩫ︀င︀ ဝ︀ႃ လ︀်ံ ၵ︀ႃ ။

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) ꩫ︀င︀် ꩫ︀ꩫ︀် မ︀ွဝ︀ ꩬ︀ူ ꩫ︀ႝ ꩫ︀င︀ ဝ︀ွႃ တ︀ုၺ ꩭꩫ︀ ။

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) ၵ︀ိၺတ︀ေ︀ႃ ပ︀ႝ လ︀်ံ တ︀င︀ꩭွံ

khɛn² tɔ⁵ pai² lɛm² tāŋ² hɔm²

please go look junction

ထ︀ိုꩫ︀ ꩫ︀ုင︀ ꩫ︀ႃ လ︀ေ︀ ꩬ︀ွက︀် ။

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) ၵ︀ိၺတ︀ေ︀ႃ ပ︀ႝ ၵ︀ႃ ထ︀င︀ ၵ︀ုံ

khɛn² tɔ² pai² khaa¹ thaaŋ¹ khum¹

please go search hole hole

ထ︀ိုꩫ︀ ꩫ︀ုင︀ ꩫ︀ႃ လ︀ေ︀ ꩬ︀ွက︀် ။

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) ꩬ︀င︀လ︀က︀ ထ︀ုပ︀ ꩭꩫ︀ ယ︀ွ် ဢ︀ွ် မ︀ႃ ꩭၞ် ꩫ︀ႝ ။

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 ထ︀ိုပ︀် 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 ၵ︀ꩫ︀်ꩫ︀ႝ ‘quickly’

70) ဢ︀ိက︀တ︀င︀ လ︀ွင︀ ယ︀ူ ꩡ︀ႃ

ik¹ tüŋ¹ lauŋ⁵ yū¹ cā⁴

also condition stay bad

တ︀င︀ ၵ︀ႝ ꩡ︀ိဝ︀ ၵ︀ိၺ ꩫ︀ဝ︀ေ︀ꩫ︀ ။

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 ꩡ︀ိဝ︀်ꩬ︀ိုꩫ︀် not ꩡ︀ိဝ︀်ၵ︀ိၺ် - but the meaning is the same.

71) ꩬ︀င︀ ဝ︀ႃ လ︀်ံ ၵ︀ႃ ၵ︀ွ်ꩫ︀ီ ထ︀ိုꩫ︀

süŋ⁶ wā⁵ lɛm² khā² khɔn⁶ nī² thən¹

if that see search good *khon* forest

ꩫ︀ုင︀ ပ︀ိင︀ မ︀ွ် ꩫ︀ႝ ꩡ︀ံ ။

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 ၵ︀ွꩫ︀်ꩫ︀ီ.

72) ပ︀ူ ꩡ︀ွ် လ︀က︀ပ︀ွႝ က︀ၞႃ ꩬ︀ွက︀

pū¹ cau³ lak pɔi kā¹ sauk⁴

grandfather resp now go search

ပ︀င︀ ꩭႝ က︀ုပ︀ ꩫ︀ႃ ပ︀ိင︀ ။

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) ꩭုၺ ꩭွင︀ ဢ︀ိက︀ ဢ︀ုင︀ ꩫ︀ႃ ။

hoi³ hauŋ⁵ ik¹ uŋ² nā²

creek drain also lowland field

‘in the creeks and drains and lowland fields’

The Aiton version has ꩭုင︀် for ꩫ︀ႃ. Nabin Shyam does not the meaning of ꩭုင︀်.

74) ယ︀ိဝ︀ ꩬ︀ေ︀ ၵ︀ွꩫ︀ ဝ︀င︀ လ︀ꩫ︀ ပ︀ိင︀ က︀ိုတ︀

yɛu² sɛ¹ khɔn⁶ wāŋ¹ lān⁶ paiŋ² kət¹

if prt soul confused grandson love remain

ꩬ︀ွ် ၸ︀က︀ ယ︀ꩫ︀ တ︀ူ ၸ︀ူ ꩡ︀ွ် ။

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 ၸ︀ူꩡ︀ွ်.

The Aiton version omits လ︀ꩫ︀်ပ︀ိင︀်.

75) ယ︀ံ မ︀ိုဝ︀ ပ︀ႝ မ︀ႃ မ︀ွ် ꩭူ ꩫ︀ႝ ။

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) ယ︀ံ ꩫ︀ိဝ︀် မ︀ိုဝ︀ ပ︀ႝ ဢ︀ွ် မ︀ႃ မ︀ွ် ꩭူ ꩫ︀ႝ ။

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) ꩡ︀င︀ ပ︀ိꩫ︀ မ︀တ︀်မ︀ိင︀ ၵ︀ႝ

cüŋ¹ pen² mat¹ miŋ⁵ khai³

thus be body not well\* fever

ယ︀ူ ꩡ︀ႃ ꩫ︀ႝ မ︀ႝ ၵ︀င︀ ꩫ︀ွ် ။

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 ၵ︀ႝꩫ︀ွ် *khai³ nāu⁶*.

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

76.1) ꩡ︀င︀ ꩬ︀ေ︀ မ︀တ︀မ︀ိင︀ ꩬ︀ိꩫ︀်ꩡ︀ၞ် မ︀ႝ ၵ︀င︀် ꩫ︀ွ်

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) ၵ︀ိၺ ꩭၞ် ပ︀ူ ꩡ︀ွ် ꩬ︀ံ မ︀ုင︀ ꩡ︀ွတ︀် လ︀ႝ ၵ︀ႃ ။

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) ꩬ︀င︀လ︀က︀ ထ︀ုပ︀ ꩭꩫ︀ ၵ︀ွꩫ︀ ဝ︀င︀် ။

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) လ︀ꩫ︀ ပ︀ိင︀ ပ︀ꩫ︀ ဢ︀ွ် မ︀ႃ ꩭၞ် ꩫ︀ႝ ꩫ︀ဝ︀ေ︀ꩫ︀

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) ꩬ︀င︀လ︀က︀ ထ︀ိုပ︀ ꩭꩫ︀ ယ︀ွဝ︀ ဢ︀ွဝ︀ မ︀ႃ ꩬ︀ူ ꩭွင︀် ။

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) က︀ႃ ထ︀ိုပ︀် က︀ႃ ꩫ︀ႝ ယ︀ေ︀

kaa¹ thɤp¹ kaa¹ nai³ yɛ⁴

go meet go get prt

ဢ︀ွ် မ︀ႃ ꩭၞ် လ︀ꩫ︀် တ︀ႃ ဢ︀ေ︀ႃ.

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) တ︀ꩫ︀ႝ ပ︀ႝ ၵ︀ႃ ၸ︀ႝ ꩫ︀ိၺ် လ︀်ံ ꩡ︀ွတ︀် ။

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 လ︀ႝ ‘every, many’ after ၸ︀ႝ

81) တ︀င︀ က︀ႃ ꩭုၺ ꩭွင︀ လ︀ေ︀ ꩬ︀ွက︀် ယ︀ွ်

tüŋ¹ kā¹ hoi³ hauŋ⁵ lɛ¹ sauk⁴ yau⁴

all go creek drain roam seach finished

ꩫ︀ူ ꩡ︀ွတ︀ ꩭꩫ︀ ꩡ︀်ေ︀ ။

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) က︀ွႝ ꩡ︀ွတ︀ ꩫ︀ူ ꩡ︀်ေ︀ ။

kɔi³ cɔt¹ nū² cɛ²

only complete look prt

‘Look for it thoroughly.’ $L=Aiton$

82) ꩬ︀င︀လ︀က︀ မ︀ွ် ꩬ︀ူ ꩫ︀ႝ ꩫ︀င︀ ဝ︀ႃ လ︀်ံ ꩭꩫ︀ ။

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) တ︀င︀ꩫ︀ႝ မ︀ွဝ︀ ꩭꩫ︀် ꩫ︀ႝ ဝ︀ွႃ လ︀်ံ ꩭꩫ︀ ꩡ︀ံ ။

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) လ︀ႝꩡ︀ိုင︀ ပ︀ႝ ၵ︀ႃ ၸ︀ိတ︀

lai⁴ cüŋ¹ pai² khā⁶ phet¹

then go search ghost

ꩡ︀ၞ် တ︀ꩫ︀ ၸ︀ူ ယ︀ုက︀် ။

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: ၸ︀ိတ︀်ꩡ︀ၞ်တ︀ꩫ︀် ၸ︀ီယ︀ုက︀်ၸ︀ီမ︀ႃꩫ︀ီ.

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

84) ဢ︀ွ် တ︀င︀ က︀ꩫ︀ ၺွ်

au² tüŋ¹ kan² yāu²

take all handle long

ꩭွက︀ ပ︀ႝ လ︀်ံ က︀ုပ︀ က︀င︀ ။

hauk¹ pāi² lɛm² kup¹ kāŋ¹

lance end clf with crossbow

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

In the Aiton version ၺွ် is spelled as ယ︀ွဝ︀ .

85) ပ︀ူ လ︀က︀ က︀ႜ ꩬ︀ွက︀ ၸ︀ီ ၸ︀ိတ︀် ꩭႝ

pū¹ lak¹ kā¹ sauk⁴ phī⁶ phet¹ hāi⁴

grandfather again go search ghost bad ghost bad

က︀င︀ ပ︀င︀ ꩭ်ံ မ︀ိုင︀် ။

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 တ︀ီ in the MS.

The first section of the Aiton version is:

85 ပ︀ူ ꩡ︀ွဝ︀ လ︀က︀ပ︀ွႝ က︀ၞႃ ꩬ︀ွက︀ ။

puu¹ cau³ lak¹ pɔi² kaa¹ sɔk³

grandfather resp now go search

‘Grandfather goes to search.’

86) ꩬ︀င︀ ဝ︀ႃ ၸ︀ီ ၸ︀ိတ︀ ꩡ︀ႃ မ︀ွ် ပ︀ွႝ ၸ︀ႃ

süŋ⁶ wā⁵ phī⁶ phet¹ cā⁴ mau¹ pɔi¹ phā³

if that spirit bad bad neg release release

ယ︀ံꩫ︀ိဝ︀ ꩡ︀ံ ။

yām² neu² cam⁴

now prt

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

Note The Aiton version has ပ︀ွႝꩭၞ် for ပ︀ွႝၸ︀ႃ.

87) ဢ︀ွ် တ︀င︀ မ︀ၞ် လ︀်ံ ꩭွက︀ ပ︀ႝ ထ︀ိဝ︀ ꩬ︀ိပ︀ ၵ︀င︀် ။

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 ထ︀ိဝ︀် *theu⁶* means ‘very thin and flexible’.

88) ꩬ︀င︀ လ︀ေ︀ ယ︀င︀ ꩭိꩡ︀်

süŋ⁶ lɛ² yaŋ² het¹

if prt have do

က︀ံ က︀ိုမ︀ မ︀ွ် ပ︀ွႝၸ︀ႃ ꩡ︀ံ ။

kam² küm² mau¹ pɔi¹ phā³ cam⁴

catch tight neg release prt

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

89) ဢ︀ွ် တ︀င︀် က︀င︀ ၵ︀ႃ ၵ︀ိုဝ︀ ꩫ︀ိတ︀ ယ︀ိုဝ︀် ။

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 က︀ႃ in place of ၵ︀ိုဝ︀.

90) ꩫ︀ꩫ︀ က︀ေ︀ႃ မ︀ွ် ပ︀ွႝ ꩭၞ် ပ︀ꩫ︀ မ︀ႃ ။

nan⁴ kɔ⁴ mau¹ pɔi¹ haü³ pan² mā²

that link neg release give give come

‘If they still don’t release it.’

91) လ︀ႝꩡ︀ိုင︀ ဢ︀ွ် တ︀င︀ တ︀ွ် ၸ︀ႝ

lai⁴ cüŋ¹ au² tüŋ¹ tāu² phāi⁶

therefore take all sword sharp

ꩫ︀ပ︀ ၵ︀ုံ ꩡ︀ႃ က︀ႃ င︀ိုတ︀် ။

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) ꩭၞ် မ︀ꩫ︀ ပ︀ွ်ဝ︀ွ် ၸ︀က︀ ꩫ︀ီ က︀ႝ တ︀ိုꩫ︀ ပ︀ႝ ။

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 ပ︀ွ်ဝ︀ွ် . It was stated that it was onomatopoeic, referring to the call of the *khon* after it has been cut.

93) ꩡ︀င︀ တ︀က︀် ၸ︀ႃ ပ︀ွႝ ꩭၞ် ꩫ︀ုၺ င︀ႝ

cüŋ¹ tak¹ phā³ pɔi¹ haü³ noi³ ŋāi⁵

so will release release allow with easy

ပ︀ꩫ︀ ၵ︀ွꩫ︀် ꩡ︀ံ ယ︀ွ် ။

pan² khɔn⁶ cam⁴ yau⁴

give soul prt finished

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

The Aiton version has:

93.1) မ︀ꩫ︀ ꩡ︀င︀် ၸ︀ႃ ပ︀ွႝ ꩭၞ် ꩫ︀ႝ င︀ႝ ပ︀ꩫ︀ ၵ︀ွꩫ︀

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) ဝ︀ႃတ︀ီ ပ︀ူ ꩡ︀ွ် ꩬ︀ိုဝ︀ တ︀ီ ၺၞ်

wā⁵ tī⁵ pū¹ cau³ sü tī⁵ yaü¹

prt grandfather resp place place big

ၸ︀ႝ ꩫ︀ိင︀ က︀ွ် ꩷ ။

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 ၸ︀ႝꩭိုင︀်.

95) ၵ︀ိၺတ︀ေ︀ႃ ပ︀ႝ ၵ︀ႃ ၵ︀ွꩫ︀ ဝ︀င︀

khɛn² tɔ⁵ pai² khā⁶ khɔn⁶ wāŋ¹

please go search soul confused

ပ︀ၞ် ꩬ︀ွ် ၸ︀ိင︀ ၸ︀ူ ꩡ︀ွ် ꩫ︀ဝ︀ေ︀ꩫ︀ ။

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) ၵ︀ိၺတ︀ေ︀ႃ ပ︀ႝ ဢ︀ွဝ︀ ၵ︀ွꩫ︀ လ︀ꩫ︀

khɛn² tɔ² pai² au² khɔn¹ laan¹

please go take soul grandchild

ပ︀ၞ် ꩬ︀ွ် ၸ︀ိင︀ မ︀ွဝ︀ ၸ︀က︀ ꩫ︀ဝ︀ေ︀ꩫ︀ ။

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) ꩫ︀ႝလ︀ေ︀ တ︀င︀ က︀ႃ လ︀ႝ လ︀ိုမ︀

nai⁴ le² tüŋ¹ kā¹ lāi⁶ lüm²

prt all go many country

ပ︀င︀ ꩭ်ံ မ︀ိုင︀ လ︀်ံ ꩡ︀ွတ︀် ။

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 လ︀ိုပ︀် not လ︀ိုမ︀် , cf Shan လိုပ်ႇ ‘country’. Nabin stated that လ︀ိုပ︀် is used more widely. မ︀ိုင︀် is replaced by ၵ︀ွပ︀် ‘border’ in the Aiton version.

97) တ︀င︀က︀ႃ ၸ︀ီ ၸ︀ိတ︀ ယ︀ုက︀ လ︀ေ︀

tüŋ¹ kā¹ phī¹ phɛt¹ yuk⁴ lɛ¹

all ghost bad ghost bad in character roam

ꩬ︀ွက︀် ယ︀ွ် မ︀ွ် က︀ုတ︀ ꩫ︀ူ ꩡ︀ေ︀ ။

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) တ︀င︀က︀ႃ ၸ︀ီ ၸ︀ိတ︀ ယ︀က︀ၵ︀ႃ လ︀ေ︀

taŋ¹ kaa¹ phii¹ phɛt¹ yak¹ khaa¹ lɛ¹

all spirit bad ghost roam

ꩬ︀ွက︀် ယ︀ွဝ︀ မ︀ွဝ︀ က︀ွတ︀ ꩭꩫ︀် ꩭၞ် ။

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 က︀ုတ︀် *kut⁴* ‘miss’.

The Phake version is:

97.2) တ︀င︀က︀ႃ ꩭုၺ် ꩭွင︀် လ︀ေ︀ ꩬ︀ွက︀် ယ︀ွ်

tüŋ¹ kā¹ hoi³ hauŋ⁵ lɛ¹ sauk⁴ yau⁴

all stream drain roam search finished

မ︀ွဝ︀ ၵ︀ွတ︀် ꩭꩫ︀် ꩫ︀ၞ် ။

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) တ︀င︀ ꩫ︀ꩫ︀ မ︀ွ် ꩬ︀ူ ꩫ︀ႝ ꩫ︀င︀

tüŋ¹ nan⁴ mau¹ sū¹ nai³ nüŋ¹

all that not to get like

ဝ︀ႃ ꩭွ် ၵ︀ꩫ︀် ꩡ︀ံ ။

wā⁵ hau² khan⁶ cam⁴

say 1pl quick prt

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

The Aiton version has

98.1) လ︀ႝ က︀ေ︀ႃ မ︀ွ် ꩬ︀ူ ꩫ︀ႝင︀်

lai³ kɔ³ mau¹ suu¹ nai³ naŋ¹

so link not to get like

ဝ︀ႃ ꩭွဝ︀ ꩭꩫ︀် ꩡ︀ံ ။

waa² hau² han¹ cam³

say 1pl see prt

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

Phake version

98.2) တ︀င︀ ꩫ︀ႝ မ︀ွ် ꩬ︀ူ ꩫ︀ႝ ꩫ︀င︀်

tüŋ¹ nan⁴ mau¹ sū³ nai³ nüŋ¹

all that not agree get like

ꩫ︀ံၵ︀ွံ ဝ︀ွႃ ꩭွ် ၵ︀ꩫ︀် ꩡ︀ံ ။

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) ပ︀ွႝꩡ︀ိုင︀ ပ︀ႝ ၵ︀ႃ ꩭွ်ံ မ︀ိုင︀ တ︀ီ

pɔi¹ cüŋ¹ pai² khā⁶ khau³ him² məŋ² tī⁵

afterwards go search enter edge country place

က︀ႝ ယ︀ꩫ︀ တ︀င︀ တ︀ီ ။

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) ပ︀ႝ ၵ︀ႃ ꩭ်ံ မ︀ိုင︀ တ︀ီ

pai² khaa¹ him² mɯŋ² tii²

go search edge country place

က︀ႝ ယ︀ꩫ︀ တ︀င︀ တ︀ီ ။

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) ꩬ︀ိုဝ︀ ဢ︀ꩫ︀ ၸ︀ီ ၵ︀ိၺ ꩫ︀ွꩰ

sü⁵ an² phī⁶ khen⁶ nāu⁶ nāu⁶

straight clf ghost bad luck cold

တ︀င︀ ပ︀ွႝ တ︀ုံ မ︀ွ် ထ︀တ︀် ။

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 ꩬ︀ိုဝ︀်ဢ︀ꩫ︀် *sü⁵ an²* meant ‘at that time’

In the Aiton version, the first line is:

100.1) တ︀ီ ဢ︀ꩫ︀ ၸ︀ီ ၸ︀ိက︀် ꩫ︀ွꩰ ။

tii² an² phii¹ phet¹ naau¹ naau¹

place clf ghost bad cold

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

101) ပ︀ိုꩫ︀ ꩭိက︀ ꩡ︀ေ︀ ပ︀ႝႃ ပ︀ိꩫ︀

pən⁵ hek⁴ cɛ⁵ pai² mā² pen²

other call city go come be

က︀တ︀ ၵ︀ႝ ၵ︀ွꩫ︀ ဝ︀ႃ ꩫ︀ႝ ။

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) ပ︀ိုꩫ︀ ꩭိက︀ ꩡ︀ေ︀ ꩫ︀ွက︀် ၸ︀ႃ ပ︀ိꩫ︀

pɯn² hik³ cɛ² nɔk¹ phaa³ pen²

other call city outside world be

‘Others call it a city.’ $L=Aiton$

102) ꩫ︀ꩫ︀ က︀ေ︀ႃ ၵ︀ိၺ ꩭၞ် ပ︀ူ ꩡ︀ွ်

nan⁴ kɔ⁴ khɛn² haü³ pū¹ cau³

that link please give grandfather resp

ꩬ︀ံ မ︀ုင︀ ꩡ︀ွတ︀် ꩫ︀ူ ꩡ︀်ေ︀ ။

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) ꩫ︀ꩫ︀ က︀ေ︀ႃ ပ︀ူ ꩡ︀ွ် ꩬ︀ံ မ︀ုင︀ က︀ၞႃ ꩫ︀ူ ꩡ︀်ေ︀ ။

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) ၵ︀ႃ ဢ︀ွ် ၵ︀ွꩫ︀ လ︀ꩫ︀ ပ︀ွက︀

khā⁶ au² khɔn⁶ lān⁶ pauk⁴

search take soul grandchild return

ꩭိုꩫ︀ ယ︀ေ︀ ꩬ︀ူ ꩭွင︀ ꩫ︀ဝ︀ေ︀ꩫ︀ ။

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) ꩬ︀င︀ ဝ︀ႃ ၸ︀ီ ၵ︀ိၺ က︀ံ က︀ိုမ︀

süŋ⁶ wā⁵ phī⁶ khen⁶ kam² küm²

if that ghost bad luck catch tight

မ︀ွ် ပ︀ွႝၸ︀ႜ ꩡ︀ံ ။

mau¹ pɔi¹ phā³ cam⁴

neg release prt

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

The Aiton version has က︀ံꩡ︀ႃ in place of က︀ံက︀ိုမ︀် and the last line is

104.1) မ︀ွ် ပ︀ွႝ ꩭၞ် ꩡ︀ံ ။

mau¹ pɔi¹ haɯ³ cam³

neg release give prt

‘Will not release it.’ $L=Aiton$

105) ပ︀ူ ꩡ︀ွ် ဢ︀ွ် တ︀င︀ က︀ꩫ︀ က︀ွံ

pū¹ cau³ au² tüŋ¹ kan² kɔm³

grandfather resp take all big stick

လ︀ံ မ︀ႃ ထ︀ႃ မ︀င︀ ꩬ︀ေ︀ ။

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) ဢ︀ွဝ︀ တ︀င︀ ꩡ︀င︀်လ︀င︀် လ︀်ံ ဝ︀ႝ ꩷ ။

au² taŋ¹ caŋ² laŋ² lɛm³ waai¹ ɯi²

take all red colour long thing rattan excl

မ︀င︀် ꩬ︀ေ︀ ။

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) ꩫ︀ꩫ︀က︀ေ︀ႃ မ︀ွ် ပ︀ွႝ ꩭၞ် ဝ︀င︀ ပ︀ꩫ︀ ။

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: ꩭၞ်ပ︀ူꩫ︀ꩫ︀်လ︀်ံꩬ︀ီလ︀ꩬ︀ွေ︀က︀် ဢ︀ွ်လ︀်ံဝ︀ႝမ︀င︀်ꩭင︀်ၸ︀ီၵ︀ိꩫ︀် ။

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

107) လ︀ႝꩡ︀ိုင︀ ဢ︀ွ် တ︀င︀ ၵ︀ွင︀ တ︀ိုဝ︀

lai⁴ cüŋ¹ au² tüŋ¹ khauŋ⁶ tü²

so take all thing use

ꩡ︀ွင︀ လ︀ႝ ဢ︀ꩫ︀ ꩫ︀ွပ︀ ꩭၞ် ။

cauŋ⁵ lāi⁶ an² nɔp⁴ haü³

clf many clf offer give

‘Bring all the many utensils which were given.’

In the Aiton version, လ︀ႝꩡ︀ိုင︀် is omitted.

108) ꩬ︀င︀လ︀က︀ ပ︀ꩫ︀ မ︀ႃ ယ︀ွ်

süŋ⁶ lak¹ pan² mā² yau⁴

if give come finished

ပ︀ိင︀ ꩡ︀ၞ် ꩫ︀င︀ ဢ︀င︀ ꩡ︀ံ ။

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 ꩡ︀ံ cam³ ‘prt’ is omitted.

109) ဢ︀ွ် ပ︀ွက︀ ꩭွင︀ ꩭိုꩫ︀ က︀ၞင︀ ထ︀ိုင︀

au² pauk⁴ hauŋ⁴ hən² kāŋ¹ thüŋ⁶

take return room house wide reach

ပ︀က︀ က︀ိꩫ︀ ယ︀ိုꩫ︀ ꩫ︀ဝ︀ေ︀ꩫ︀် ။

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 ꩫ︀ီီက︀ိꩫ︀်. Nabin stated that it means: ‘After you get you stay mindful and eat in peace.’

In the Aiton version ယ︀ိုꩫ︀် is written as ယ︀ိꩫ︀်.

110) ꩫ︀ႝ က︀ေ︀ႃ လ︀ေ︀ ꩬ︀ွက︀ ယ︀ွ်

nai⁴ kɔ⁴ lɛ¹ sauk³ yau⁴

this link roam search finished

က︀ူ တ︀ီ ꩫ︀ူ ꩡ︀ွတ︀ လ︀်ံ ၵ︀ႃ ။

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 ꩫ︀ႝလ︀လ︀ေ︀ေ︀.

111) မ︀ွ် မ︀ီ တ︀ုၺ ꩭꩫ︀ ꩬ︀ိုဝ︀ ꩭိင︀

mau¹ mī² toi² han⁶ sü⁵ hiŋ¹ tā²

neg have look see straight\* guess

ꩫ︀ႝ ꩡ︀ိင︀ ။

nai³ caiŋ⁵

get know

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

112) လ︀ႝꩡ︀ိုင︀ ယ︀င︀ မ︀ီ ꩬ︀ွ် င︀ွ်

lai⁴ cüŋ¹ yaŋ² mī² sau³ ŋau²

so have have gloomy sad countenance

မ︀ူ ၵ︀ႃ ၵ︀ိဝ︀ ပ︀ႃꩭိဝ︀ ။

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 ꩡ︀ွ်င︀ွ် and the Phake pandits suggested that this meant ‘many things’. Nabin suggested that change to ꩬ︀ွ်င︀ွ် ‘sadness’.

p4

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

113) တ︀ꩫ︀ ၵ︀ေ︀ႃ ၵ︀ွꩫ︀ ꩡ︀ႃ ꩫ︀ႝ မ︀ိုဝ︀ က︀ိဝ︀ ꩬ︀ွ် ꩬ︀ေ︀ ။

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 တ︀ꩫ︀တ︀ီ.

114) တ︀င︀ ꩫ︀ꩫ︀ ꩭၞ် ꩫ︀ူ ꩡ︀ွတ︀ ၸ︀ႝ ၵ︀ႃ ။

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) တ︀င︀ ꩫ︀ꩫ︀ ပ︀ူ ꩡ︀ွဝ︀ ꩬ︀ံ ꩫ︀ူ ꩡ︀ွတ︀ လ︀်ံ ၵ︀ႃ ။

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) ꩬ︀င︀လ︀က︀ လ︀်ံ ꩭꩫ︀ ၵ︀ွꩫ︀် ဝ︀င︀် လ︀ꩫ︀် ပ︀ိင︀်

süŋ⁶ lak¹ lɛm² han⁶ khɔn⁶ wāŋ¹ lān⁶ paiŋ²

if look see soul worried grandchild love

ပ︀ꩫ︀ ဢ︀ွ် မ︀ႃ ꩭၞ် ꩫ︀ႝ ꩫ︀ဝ︀ေ︀ꩫ︀် ။

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) ꩬ︀င︀ ဝ︀ွႃ လ︀က︀် ထ︀ိုပ︀် ꩭꩫ︀် ယ︀ွဝ︀

saŋ¹ waa² lak¹ thüp¹ han¹ ʒau³

if that again get/meet see finished

ဢ︀ွဝ︀ မ︀ႃ ꩬ︀ူ ꩭွင︀် ꩫ︀ဝ︀ေ︀ꩫ︀်

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) မ︀ႃ လ︀ေ︀ မ︀ႃ တ︀ႃ ၵ︀ွꩫ︀ ꩷ ။

mā² lɛ⁴ mā² tā⁴ khɔn⁶ əi²

come prt come prt soul resp

‘Welcome, do come, oh *khon*!’

117) မ︀ႃ က︀ိꩫ︀ ပ︀ႃ က︀ုပ︀ ၵ︀ွ် ။

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) မ︀ႃ လ︀ေ︀ မ︀ႃ တ︀ႃ မ︀ႃ က︀ိꩫ︀် ပ︀ႃ က︀ုပ︀် ၵ︀ွဝ︀ ။

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) မ︀ႃ က︀ိꩫ︀ ꩫ︀ံ ꩬ︀ၞ် တ︀ွ် တ︀ူ ထ︀ိမ︀ ။

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) မ︀ႃ က︀ိꩫ︀် က︀ုၺ ဢ︀ွႝ က︀ုပ︀ ၵ︀ွင︀ ဝ︀ꩫ︀ ။

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 ဢ︀ိက︀် in place of က︀ုပ︀်.

120) မ︀ႃ က︀ိꩫ︀ ၵ︀ွင︀ ꩭွံ ꩡ︀ူ လ︀ႝ ပ︀ꩫ︀

mā² kin² khauŋ⁶ hɔm⁶ cū² lāi⁶ pān²

come eat thing fragrant generation many clf of time

ပ︀ူ ယ︀ႃ မ︀ၞ် တ︀ႃ ။

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) မ︀ႃ ꩬ︀ိပ︀် ၵ︀ွင︀် တ︀ိုဝ︀ ꩡ︀ူ လ︀ႝ ပ︀ꩫ︀ ။

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) မ︀ႃ လ︀ေ︀ မ︀ႃ တ︀ႜ ꩬ︀ံ ။ ၀ ။

mā² lɛ mā² tā⁴ sām⁶ sip¹

come prt come prt 3 10

ၵ︀ွꩫ︀ ယ︀ူ တ︀ုူ ဢ︀ꩫ︀် ထ︀ုꩫ︀် ꩡ︀ူ ယ︀ႜ က︀ႃ ။

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) မ︀ႃ လ︀ေ︀ မ︀ႃ တ︀ႃ က︀ွ် ။ ၀ ။

mā² lɛ⁴ mā² tā⁴ kau³ sip¹

come prt come prt nine 10

ၵ︀ွꩫ︀ ယ︀ူ ၵ︀ိင︀ ။

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) မ︀ႃ လ︀ေ︀ မ︀ႃ တ︀ႃ ꩬ︀ံ ꩬ︀ိပ︀ ꩬ︀ံ ၵ︀ွꩫ︀်

maa² lɛ³ maa² taa³ saam¹ sip¹ saam¹ khɔn¹

come prt come prt 3 10 3 soul

ယ︀ူ ၵ︀ိင︀် က︀ုꩫ︀် မ︀ွဝ︀ ၸ︀က︀် ။

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) မ︀ႃ ယ︀ူ ꩫ︀ိုဝ︀် ထ︀ုꩫ︀် ပ︀က︀် က︀ိꩫ︀် ယ︀ိုꩫ︀် ꩫ︀ဝ︀ေ︀ꩫ︀် ။

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) မ︀ႃ တ︀ႃ က︀ွဝ︀ ꩬ︀ိပ︀် ၵ︀ွꩫ︀ ဢ︀ွꩫ︀ ၵ︀ိင︀် ။

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) မ︀ႃ ꩬ︀ွ် ယ︀ူ ꩭိင︀ ပ︀ီ ꩫ︀ိုႜ ꩡ︀ွ် ။

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 မ︀ၞ်တ︀ႃ.

129) ယ︀ႃ လ︀ွꩫ︀ လ︀ႃ ပ︀ႝ ၸ︀ႝ မ︀ိုင︀ ꩫ︀ၞ် တ︀င︀ တ︀ီ ။

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 မ︀ိုဝ︀်ꩫ︀ၞ် for မ︀ိုင︀်ꩫ︀ၞ်.

130) ယ︀ူ ꩫ︀ိုႜ ꩫ︀ွင︀ ဢ︀ိက︀ ပ︀ီ တ︀င︀ လ︀ႝ ။

yū¹ noi³ nauŋ⁴ ik¹ pī¹ tüŋ¹ lāi⁶

stay with younger also elder all many

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

131) မ︀ႃ တ︀ႃ ၵ︀ွꩫ︀ က︀ွ်ဝ︀ ၸ︀ူ ပ︀ိꩫ︀ ꩭေ︀ႃ် ။

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 က︀ေ︀ႃ after ၵ︀ွꩫ︀်.

132) မ︀ႃ ꩬ︀ွ် ယ︀ူ ၸ︀ိင︀ တ︀ူ ယ︀ႃ ၸ︀က︀် ။

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) ၵ︀ွꩫ︀ ꩭူ ၵ︀ွꩫ︀ တ︀ႃႜ ယ︀ူ ꩬ︀ိုဝ︀ က︀ွ် ။

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 ꩭေ︀ႃ is spelled as ꩭူ.

134) ယ︀ႜ ꩫ︀ပ︀် ၸ︀ႝ လ︀ႝ ၸ︀ွ် ။

yā¹ nap¹ phāi³ lāi⁶ phau¹

don’t don’t walk many time

ပ︀ႝ မ︀ႃ ။

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) ယ︀ႃ ꩫ︀ပ︀် လ︀ႃ ပ︀ႝ ၸ︀ႝ လ︀ႝ ၸ︀ွဝ︀ မ︀ႝႃ ။

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) ꩭꩫ︀ တ︀ေ︀ႃ ထ︀ွ် ထ︀ိုင︀ က︀ေ︀ ꩭေ︀ႃ ၵ︀ွ် ။

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) ယ︀ႊ လ︀ွꩫ︀ မ︀ီ ၸ︀ေ︀ ꩡ︀ွင︀ တ︀င︀ ꩫ︀ွ် ꩫ︀ႝ ဝ︀ႃ ။

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) တ︀င︀က︀ႃ ꩬ︀ူ ပ︀ိꩫ︀ ၵ︀ွꩫ︀ က︀ုꩫ︀

tüŋ¹ kā¹ sū⁶ pen² khɔn⁶ kon²

all you be soul person

ပ︀က︀ꩬ︀ွ် တ︀်ံမ︀ ၸ︀င︀ ။

pāk¹ sāu² tem² phaŋ

120 full modifier

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

139) ꩭꩫ︀တ︀ေ︀ႃ ..... က︀က︀ိꩫ︀ယ︀ိုꩫ︀ꩫ︀ဝ︀ေ︀ꩫ︀ၵ︀ွꩫ︀꩷ ။

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

139) ꩭꩫ︀ တ︀ေ︀ႃ ထ︀ွဝ︀ ၸ︀ိင︀ ꩭင︀ ထ︀ိုင︀် ပ︀က︀်

han¹ tɔ¹ thau³ phɛŋ haaŋ² thɯŋ¹ paak¹

see prt old stay quiet body reach hundred

က︀ိꩫ︀ ယ︀ိုꩫ︀ ꩫ︀ဝ︀ေ︀ꩫ︀ ၵ︀ွꩫ︀ ꩷ ။

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) ယ︀ူ လ︀ေ︀ ယ︀ူ တ︀ႃ ယ︀ူ တ︀ုꩫ︀ ꩡ︀ူ ꩬ︀ွ် ꩫ︀ီ ။

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) ꩭိုင︀ꩫ︀ꩫ︀ယ︀ႜမ︀ီꩬ︀ီ ...

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

141) ꩭိုင︀ ꩫ︀ꩫ︀ ယ︀ႜ မ︀ီ ၵ︀ီ ယ︀ူ ဢ︀ွုꩫ︀်

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) ....တ︀ု.. ꩫ︀ၞ်ဝ︀ꩫ︀ပ︀ၞ်ၸ︀ိင︀တ︀ူဝ︀ꩭုံယ︀ူ ။

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

142) ꩫ︀ၞ် ဝ︀ꩫ︀ ပ︀ၞ် ၸ︀ိင︀ တ︀ူဝ︀ ꩭုံ ယ︀ူ ။

naɯ² wan² paɯ³ phɛŋ tuu² hum² yuu¹

in/all day wait quietly body together stay

‘Every day, wait quietly in this body.’

143) ꩭုံ ꩬ︀င︀ ပ︀ေ︀ႃ မ︀ေ︀ ပ︀ီ ဢ︀ိက︀

hom⁵ sāŋ³ pɔ⁵ mɛ⁵ pī⁵ ik¹

together live father mother elder and

ꩫ︀ွင︀ ꩭုံ ꩡ︀ံ ၸ︀ိုꩫ︀ ထ︀ူ ꩫ︀ၞ် ꩭိုꩫ︀် ။

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 ꩭုံက︀ꩫ︀်ထ︀ူꩫ︀ၞ်ꩭိုꩫ︀်. It was staated that ထ︀ူ *thū¹* means ‘help (each other)’

144) ယ︀ႃ ꩭၞ် ၵ︀ႝ ယ︀ူ ꩡ︀ႃ ꩫ︀ႝ မ︀ႝ မ︀ီ ၵ︀ီ ။

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) ꩬ︀ွ် ၸ︀ိင︀ တ︀ူဝ︀ ၵ︀ိင︀ ယ︀ူ ꩭိင︀ ပ︀ီ

sau² phɛŋ to² khiŋ² yū¹ heŋ⁶ pī²

stay quiet body body stay 1000 year

ယ︀ႜ ၸ︀က︀ တ︀ႜဝ︀ꩫ︀ ၵ︀ွꩫ︀ ꩷ ။

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 တ︀ူဝ︀ as တ︀ူ. In the Aiton version, တ︀ႜဝ︀ꩫ︀ is replaced by က︀ွꩫ︀်တ︀ႃ.

146) ယ︀ႜ ꩭၞ် မ︀ီ ၵ︀ီ ၵ︀ွင︀ ꩭေ︀ႃꩡ︀ၞ် ပ︀ျႃပ︀ႃ ။

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 က︀ျႃင︀်ပ︀ႃ. The meaning of this was unknown to any of the informants, so it was replaced by ပ︀ျႃပ︀ႃ ‘anxiety’, following the Aiton MS.

147) ယ︀ူ ꩡ︀ိုꩫ︀ ꩫ︀ိုႜ ၵ︀ျံꩬ︀ႃ ꩭိုင︀် ꩫ︀ꩫ︀

yū¹ cün⁵ noi³ khɛm³ sā¹ hüŋ⁶ nān²

stay clear with good long time long time

တ︀ႜဝ︀ꩫ︀ ၵ︀ွꩫ︀ ꩷ ၵ︀ွꩫ︀ ꩫ︀ွေ︀ႃ ။

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, တ︀ႜဝ︀ꩫ︀ is replaced by ꩫ︀ဝ︀ေ︀ꩫ︀.

The Aiton version adds an extra line:

147.1) ꩬ︀ွဝ︀ ပ︀ႃမ︀ွဝ︀် ၵ︀ွဝ︀် ꩷ ။

saau¹ pa¹ maau¹ khau¹ ɯi²

girl youth\* plu excl

‘Young women and youths!. $L=Aiton$

Note \* This was written ပ︀ွ်မ︀ွဝ︀် but following Nabin it is read as ပ︀ႃမ︀ွဝ︀်.

148) ꩡ︀ီီ ꩡ︀ုက︀ꩰ င︀က︀ꩰ ။

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) ꩡ︀ီ ꩡ︀ုပ︀် ꩡ︀ီ ꩡ︀ုပ︀် ꩡ︀ီ ꩡ︀ုပ︀် ။

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) ၸ︀ိုꩫ︀ မ︀ူꩡ︀ႃ ꩡ︀ွ် လ︀ိက︀် ꩫ︀ံႃ ။

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) ၵ︀ွံ ꩭွင︀် ၵ︀ွꩫ︀် ꩬ︀ုတ︀် တ︀ီထ︀ႝ ယ︀ွ် ။

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

ꩡ︀ွ်ꩬ︀ိင︀်ꩭုင︀် ၸ︀ႃလ︀ုင︀်

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) ၁. ၵ︀ꩫ︀် ၂. ၵ︀ေ︀ႃ ၃. ၵ︀ိဝ︀် ၄. ၸ︀ႃ ၅. ꩭွက︀်

nüŋ⁵ khān⁶ sauŋ⁶ khɔ⁶ sām⁶ kheu² sī¹ phā⁴ hā³ hauk¹

one axe two hoe three sickle four cleaver five lance

၆. က︀င︀် ၇. ꩫ︀ပ︀်. ၈. ၵ︀ွꩫ︀် ၉. လ︀ေ︀ႃ ၁၀. ၵ︀ိုက︀်

hok¹ kāŋ¹ set¹ nāp¹ pɛt¹ khɔn³ kau³ lo⁴ sip¹ khük¹

six bow seven sword eight stick nine shovel ten fishing implement

၁၁. ၸ︀ုꩫ︀် ၁၂. ၸ︀ႝ ၁၃. မ︀ေ︀ႃꩫ︀ိုင︀်

sip¹ et¹ phun² sip¹ sauŋ⁶ phai² sip¹ sām⁶ mɔ³ nüŋ³

eleven firewood twelve fire thirteen pot-steam

၁၄. ꩫ︀ံတ︀ွ် ၁၅. တ︀ိဝ︀်မ︀ေ︀ႃ

sip¹ sī¹ nam³ tau³ sip¹ hā³ thiu mɔ³

fourteen water pot fifteen cloth for binding hole in pots

၁၆. မ︀ုၺ် က︀ုၺ် ဢ︀ွႝ ။

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) ယ︀ႃ က︀ီ လ︀ႝ က︀ုꩫ︀် ။

yā⁵ kī¹ lāi⁶ kun²

grandmother how many many person

‘Many old women’ $L=Phake$

152) ပ︀ူ ထ︀ွ် ꩭေ︀ႃ ၸ︀ႃꩭုဝ︀် ။

pū¹ thau³ hɔ¹ phā³ ho⁶

grandfather old wrap turban

‘Old men with turbans’ $L=Phake$

153) ယ︀ႃ ꩭင︀် ꩫ︀ီ ꩭႃ က︀ေ︀ႃ ။

yā⁵ haŋ² nī² hā³ kɔ³

grandmother to good five clf

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