

# LAHU NYI (RED LAHU) NEW YEAR TEXTS—III

by

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## INTRODUCTION

The present article concludes a series in this Journal on the Lahu Nyi (Red Lahu) new year celebrations. I began with an ethnographic description of these celebrations, which includes English translations of the ritual chants (Walker 1970a). In two subsequent articles (Walker 1974, 1975) I presented and analyzed the original Lahu texts of four of these chants. Here I shall do likewise with the remaining five of the texts that I recorded during a Lahu new year cycle in 1967. Each text is presented in three stages: Lahu transcription, "working translation" and formal translation. The word-by-word working translation, although lengthy to reproduce, enables me to indicate areas of uncertainty or of failure to understand the Lahu meaning which may be glossed over in a formal translation.

The romanization used in the Lahu transcription of these texts is described briefly in my 1974 *JSS* article (pp. 1-2) and in some detail by Professor James A. Matisoff, a linguist, in his "Note on the Orthography of Lahu" (Walker 1970b: xxxiii-v).<sup>1</sup> In the working translations here, tone marks are omitted and hyphens added to join syllables into words, as the standard orthography lamentably fails to indicate word boundaries.

For the ethnographic context of these chants the reader is referred to my original article on the Lahu Nyi new year (Walker 1970a). A note prefacing each Lahu text indicates the appropriate pages therein. In reworking these texts I have corrected a number of errors in the English translations which accompanied my ethnographic paper.

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1. As in the previous two installments of these texts, I wish to acknowledge with thanks the assistance I have received from my friend and colleague in Lahu studies, Professor James A. Matisoff of the Department of Linguistics, University of California, Berkeley; and from my wife, Pauline, who has edited and typed these difficult manuscripts.

## TEXT FIVE

[Prayer by the senior village priest (*to bo pa*\_) when making offerings at the New Year Tree (*hk'aw\_ ceh\_*) in the centre of the village (cf. Walker 1970a:24-6).]

1. Chi<sup>v</sup> beu<sub>^</sub> k'o<sup>^</sup> k'o, hk'a<sup>^</sup> ma aw<sup>v</sup> ce<sub>v</sub> chi hta<sub>^</sub> haw, hk'a<sup>^</sup> bo aw<sup>v</sup> k'o\_,  
na\_\_ pu\_\_ paw sha hk'aw<sub>^</sub> meu<sup>v</sup> hta<sub>^</sub> haw, daw<sup>v</sup> sha hk'a<sup>^</sup> ma aw<sup>v</sup> ce<sub>v</sub>,  
hk'a<sub>v</sub> g'a<sup>v</sup> chi g'a<sup>v</sup> hta<sub>^</sub> haw, k'aw<sub>^</sub> hpaw leh ta\_\_ pi<sup>v</sup>.
2. Mvuh<sup>v</sup> naw ka ti<sub>^</sub> ka<sup>v</sup> shehn<sup>-</sup> ka sheh\_\_ hpa<sup>v</sup>, daw<sup>v</sup> hpu te<sup>v</sup> ca<sup>^</sup> mui<sub>v</sub>  
leh va<sup>v</sup> leh hk'aw chi law<sub>v</sub> chi hk'a<sub>v</sub> ve la<sub>v</sub> leh veu<sub>^</sub> hpu veu<sub>^</sub> shi veu<sub>^</sub>  
la<sup>v</sup> leh hk'a<sub>v</sub> g'a<sup>v</sup> chi g'a<sup>v</sup> hta<sub>^</sub> haw, na\_\_ pu\_\_ paw sha po hpaw leh  
hk'a<sub>v</sub> g'a<sup>v</sup> chi g'a<sup>v</sup> daw<sup>v</sup> sha ga<sup>v</sup> sha ti<sup>-</sup> k'aw<sub>^</sub> hpaw leh ta\_\_ pi<sup>v</sup>.
3. No<sup>v</sup> g'a na\_\_ pu\_\_ hk'aw<sub>^</sub> nga<sup>^</sup> aw<sup>v</sup> to, nga<sub>v</sub> u<sup>-</sup> nga<sub>v</sub> hpaw<sup>v</sup> k'aw<sub>^</sub> ce\_\_  
leh ka ti<sub>^</sub> ka<sup>v</sup> shehn<sup>-</sup> ka sheh\_\_ hpa<sup>v</sup>, hk'a<sub>v</sub> g'a<sup>v</sup> chi g'a<sup>v</sup> hta<sub>^</sub> haw,  
chaw ca\_\_ chaw law<sup>v</sup> a<sup>v</sup> g'a ve, ne<sup>v</sup> ca\_\_ ne<sup>v</sup> law<sup>v</sup> a<sup>v</sup> g'a ve.
4. Meu<sup>v</sup> law ka ti<sub>^</sub> ka<sup>v</sup> shehn<sup>-</sup> ka sheh\_\_ hpa<sup>v</sup>, no<sup>v</sup> g'a na\_\_ pu\_\_ hk'aw<sub>^</sub>  
nga<sup>^</sup> aw<sup>v</sup> to ve, no<sup>v</sup> g'a na\_\_ pu\_\_ daw<sup>v</sup> ma te<sup>v</sup> ha<sup>-</sup> k'aw<sup>v</sup> suh<sup>^</sup> k'aw<sub>^</sub>  
hpaw leh na\_\_ pu\_\_ ga<sup>v</sup> ma te<sup>v</sup> ha<sup>-</sup> k'aw<sup>v</sup> suh<sup>^</sup> k'aw<sub>^</sub> hpaw leh ta\_\_  
pi<sup>v</sup>.
5. Ya<sup>v</sup> k'a\_\_ du<sub>v</sub> k'a\_\_ hk'aw<sub>^</sub> na<sub>v</sub> ta<sup>v</sup> hki<sup>-</sup>, chaw ca\_\_ chaw law<sup>v</sup> a<sup>v</sup> g'a  
ve, k'o\_\_ haw<sup>-</sup> ce<sup>v</sup> va\_\_ ce<sup>v</sup> sheh<sup>-</sup> g'a ka ve, k'o\_\_ hta<sub>^</sub> chaw va\_\_  
chaw sheh<sup>-</sup> k'aw<sub>^</sub> g'a ka pi<sup>v</sup>.
6. Na\_\_ pu\_\_ hk'aw<sub>^</sub> nga<sup>^</sup> aw<sup>v</sup> to ve, no<sup>v</sup> g'a na\_\_ pu\_\_ ha nga<sup>^</sup> aw<sup>v</sup> to ve,  
meu<sup>v</sup> law ka ti<sub>^</sub> ka<sup>v</sup> shehn<sup>-</sup> ka sheh\_\_ hpa<sup>v</sup>, sho meu<sup>v</sup> kui<sup>v</sup> meu<sup>v</sup> hk'o<sup>v</sup>  
hta<sub>^</sub> g'a pa<sup>^</sup> leh fui\_\_ pi<sup>v</sup>.
7. Naw<sub>v</sub> te<sup>v</sup> G'ui, sha no<sup>v</sup> g'a na\_\_ pu\_\_ sha yeh<sub>v</sub> sha to ka\_\_, te<sup>v</sup> ha<sup>-</sup>  
k'aw<sup>v</sup> suh<sup>^</sup> k'aw<sub>^</sub> g'a leh ta\_\_ pi<sup>v</sup>, Na bo Na shi<sup>-</sup> sha suh<sup>-</sup> te<sup>v</sup> ha<sup>-</sup>  
k'aw<sub>^</sub> g'a leh ta\_\_ pi<sup>v</sup>, k'o\_\_ haw<sup>-</sup> ce<sup>v</sup> va\_\_ ce<sup>v</sup> sheh<sup>-</sup> k'aw<sub>^</sub> g'a ka  
leh ta\_\_ pi<sup>v</sup>, k'o\_\_ hta<sub>^</sub> chaw va\_\_ chaw sheh<sup>-</sup> k'aw<sub>^</sub> g'a ka leh ta\_\_ pi<sup>v</sup>.
8. Nga<sub>v</sub> te<sup>v</sup> peu<sub>v</sub> sha\_\_ leh no<sup>v</sup> g'a na\_\_ pu\_\_ hk'aw<sub>^</sub> to hk'aw<sub>^</sub> nga<sup>^</sup> aw<sup>v</sup>  
to ve, g'a ce\_\_ g'a taw<sub>v</sub> leh hk'a<sup>^</sup> ma aw<sup>v</sup> ce, chi haw<sup>-</sup> sha bon aw<sup>v</sup>  
to ve, hk'a<sup>^</sup> o<sup>-</sup> k'o\_\_ ya<sup>v</sup> kui<sup>v</sup> ya<sup>v</sup> k'a\_\_ g'a ce\_\_ g'a taw<sup>v</sup> leh te<sup>v</sup> nyi  
sheh<sup>^</sup> yan<sup>v</sup> ka<sub>v</sub> haw g'a ce\_\_ g'a taw<sup>v</sup> leh sho meu<sup>v</sup> kui<sup>v</sup> meu<sup>v</sup> hk'o<sup>v</sup>

hta<sub>λ</sub> kao<sub>λ</sub> ma ha<sup>-</sup> sha<sup>-</sup> hti<sup>-</sup> bon kao<sub>λ</sub> la<sub>λ</sub> kao<sub>λ</sub> k'aw<sub>λ</sub> hpaw leh ta<sub>-</sub>  
 pi<sup>ν</sup>, la<sub>λ</sub> sha<sup>-</sup> hpu ca, hpu g'a, la<sub>λ</sub> meh shi ca, shi g'a, ui<sub>λ</sub> ka<sub>λ</sub> i ka, chi  
 ma ve.

9. Co<sup>ν</sup> meh sho<sub>-</sub> lo<sup>ν</sup> te<sup>ν</sup> a daw<sup>ν</sup> ka<sub>-</sub>, hk'a<sub>λ</sub> g'a<sup>ν</sup> chi g'a<sup>ν</sup> ka<sub>λ</sub> haw, daw<sup>ν</sup>  
 hpu te<sup>ν</sup> ca<sup>^</sup> k'aw<sub>λ</sub> mui<sub>λ</sub> leh ya<sub>λ</sub> nyi cho<sub>-</sub> na<sub>-</sub> pu<sub>-</sub> hk'aw<sub>λ</sub> suh<sub>-</sub> nyi  
 hta<sub>λ</sub> g'a nyi g'a ve, daw<sup>ν</sup> sha hk'aw<sub>λ</sub> meu<sup>ν</sup> hta haw, daw<sup>ν</sup> sha ga<sup>ν</sup> sha  
 ti<sup>-</sup> k'aw<sub>λ</sub> hpaw leh ta<sub>-</sub> pi<sup>ν</sup>, ma<sup>ν</sup> suh te<sup>ν</sup> bon ka<sub>λ</sub> haw, hk'a<sub>λ</sub> g'a<sup>ν</sup> chi  
 g'a<sup>ν</sup>, ui<sub>λ</sub> ka<sub>λ</sub> i ka<sub>λ</sub>.

### TEXT FIVE—WORKING TRANSLATION

#### Verse 1

1. *chi-beu*: now
2. *k'o k'o*, a phrase without meaning, added merely "to sound good"
3. *hk'a-ma*: village
4. *aw*: four
5. *ce*: corners
6. *chi*: this
7. *hta-haw*: inside. 3-7 means "in this village" ("within the four corners of this village")
8. *hk'a*: village
9. *bo* from *aw-bon*: merit
10. *aw*: four
11. *k'o* is apparently a classifier, either for houses or perhaps for corners or recesses (personal communication, J.A. Matisoff); thus 8-11 probably means "within the confines of this meritorious village"
12. *na-pu*: eternal (?). Some informants say that *na-pu* is the name of the sacred moon tree. According to some, Lahu see the lunar shadows to form the shape of a tree. There is a myth to the effect that if humans could only touch this tree they would achieve immortality. The elder who recited this text said that here *na-pu* is used simply for sound effect (*na sha-ve*: good to hear).
13. *paw-sha*: wealth
14. *hk'aw*: year
15. *meu*: point

16. *hta-haw*: at
17. *daw-sha*: happiness, literally "thinking (*daw-ve*) easy (*sha*)"
18. *hk'a-ma aw ce*: four corners of village (see 3-5 above)
19. *hk'a-g'a chi-g'a* (couplet): everybody (*g'a* is the classifier for people)
20. *hta-haw*: on
21. *k'aw*: again
22. *hpaw*: open [upon us]
23. *leh*: and
24. *ta*: put
25. *pi*: give. 12-25 "At this point where the old and the new year meet, bestow upon all of us in the village eternal (?) wealth and happiness".

*Verse 2*

26. *mvuh-naw*: heaven
27. *ka-ti*: all-true (from Burmese for "promise", thus "one who keeps his promise")
28. *ka-shehn*: all-precious (from Shan *shehn*: jewel)
29. *ka*: to hold in the hand
30. *sheh-hpa*: master, expert. 26-30 "You of the heavenly regions who are (literally, hold in your hands) all truth and all that is precious". A reference to the guardian supernatural of the new year.
31. *daw*: thoughts
32. *hpu*: white, pure
33. *te*: one
34. *ca*: rope
35. *mui*: to work in the fields
36. *leh*: and
37. *va leh* (second part of couplet *mui leh va leh*): to work in the fields. 31-7 means "working in the field together, all joined together by the same pure thought/intention", but as it refers not to people working but to visitors coming from another village to attend the new year celebrations, it probably means simply that they come "united by the same pure intention"
38. *hk'aw*: hills

39. *chi*: these
40. *law*: streams
41. *chi*: these
42. *hk'a-ve*: cross over
43. *la*: come
44. *leh*: and
45. *veu*: clothes
46. *hpu*: white
47. *veu shi*: clothes yellow
48. *veu la*: dress up
49. *leh*: and
50. *hk'a-g'a chi-g'a*: every person
51. *hta-haw*: upon
52. *na-pu*: eternal (?) (see 12)
53. *paw-sha*: wealth
54. *po-hpaw*: ? (probably no meaning except as second part of couplet  
*paw-sha po-hpaw*)
55. *leh hk'a-g'a chi-g'a*: and everybody
56. *daw-sha ga-sha* (couplet): easy/good/pleasant/untroubled thoughts  
(*daw-ve*: to think)
57. *ti*: only
58. *k'aw hpaw*: again open
59. *leh ta pi*: and put [and] give (see 23-5)

*Verse 3*

60. *no-g'a*: up there
61. *na-pu*: eternal (?) (see 12)
62. *hk'aw*: year
63. *nga*: bird
64. *aw*: four
65. *to*: bodies. 61-5 refers to four celestial birds which the guardian  
of the year is said to possess (see note *d* in formal translation)
66. *nga-u*: my
67. *nga hpaw*: my side
68. *k'aw*: again
69. *ce*: take care of

70. *leh*: and
71. *ka-ti ka-shehn ka sheh-hpa*: all-true, all-precious person (see 27-30)
72. *hk'a-g'a chi-g'a hta-haw*: upon everybody (see 19-20)
73. *chaw ca chaw law a g'a-ve*, literal meaning obscure but general sense is "if people (*chaw*) try to kill any of the villagers, may they not succeed (*a g'a-ve*) in doing so"
74. *ne ca ne law a g'a-ve*, literal meaning obscure, general sense is "if spirits (*ne*) attack the villagers, may these spirits not succeed in harming them"

*Verse 4*

75. *meu-law ka-ti ka-shehn ka sheh-hpa*: all-true, all-precious master in the heavens (see 26-30) (*meu-law* is a corruption of the Thai *muang*: country)
76. *no-g'a na-pu hk'aw nga aw to ve*: the four birds of the year up there (see 60-65)
77. *no g'a*: up there
78. *na-pu*: eternal (?) (see 12)
79. *daw-ma*: thoughts (from *daw-ve*: to think)
80. *te ha*: one night
81. *k'aw suh*: nine times
82. *k'aw*: again
83. *hpaw*: open [upon us]
84. *leh*: and
85. *na-pu*: eternal (?) (see 12)
86. *ga-ma*: thoughts (second part of couplet *daw-ve ga-ve*: to think)
87. *te ha k'aw suh k'aw hpaw*: one night nine times again open [upon us] (see 80-83)
88. *leh ta pi*: and put [and] give

*Verse 5*

89. *ya-k'a du-k'a* (couplet): everybody, old and young
90. *hk'aw na ta hki* (couplet): all the sicknesses (*na*) of the year (*hk'aw*)
91. *chaw ca chaw law a g'a-ve*: if people try to kill any of the villagers, may those people not succeed (see 73). 89-91 "May all the villagers,

young and old, suffer neither from any sickness during the year nor from the assaults of men bent on doing harm to them"

92. *k'o-haw*: underneath [the house]
93. *ce-va ce-sheh* (couplet): many animals (*ce*, poetic word for animals; *sheh* from Shan "one hundred thousand")
94. *g'a*: can, be able to
95. *ka-ve*: hold in the hand (here means "possess")
96. *k'o-hta*: inside [the house]
97. *chaw-va chaw-sheh* (couplet): many people (*chaw*: people; see 93)
98. *k'aw*: again
99. *g'a*: can, be able to
100. *ka*: hold in the hand (here means "possess")
101. *pi*: give. 92-101 "May the villagers enjoy the blessing of many animals underneath their houses (Lahu houses are raised on piles and animals shelter under them) and many people inside their houses"

Verse 6

102. *na-pu hk'aw nga aw to ve*: eternal (?) four birds of the year (see 61-5)
103. *no-g'a*: up there
104. *na-pu ha nga aw to ve*: second part of couplet, rhyming with 102. *Ha nga*: month birds (from couplet *hk'aw nga ha nga*: year birds, month birds)
105. *meu-law ka-ti ka-shehn ka sheh-hpa*: all-true, all-precious master in the heavens
106. *sho meu*: iron points
107. *kui meu*: copper points
108. *hk'o-hta*, accusative particle. 106-8 (couplet) "the cuts of the sharp points and edges of the knives and axes used in the fields"
109. *g'a*: can
110. *pa*: order
111. *leh*: and
112. *fui*: separate

113. *pi*: give. 106-13 "Order that all the people be protected (literally "separated from") the cuts of knives and axes"

*Verse 7*

114. *naw*: you  
 115. *te*: one  
 116. *G'ui-sha*: Divinity (G'ui-sha is the supreme and creating supernatural of the Lahu people)  
 117. *no-g'a*: up there  
 118. *na-pu*: eternal (?) (see 12)  
 119. *sha yeh*, probably from *G'ui-sha yeh*: G'ui-sha's home (*yeh*: house)  
 120. *sha to ka*, probably from *G'ui-sha aw-to*: G'ui-sha's body  
 121. *te ha k'aw suh*: one night nine times (see 80-81)  
 122. *k'aw g'a*: again reach  
 123. *leh ta pi*: and put [and] give  
 124. *Na-bo Na-shi* (couplet): Na-bo-ma, a female divinity, giver of fertility  
 125. *sha*: prayers  
 126. *suh*, probably from *aw-suh*: new. 124-6 probably means "the new prayers of Na-bo-ma"  
 127. *te ha k'aw g'a leh ta pi*: one night again reach and put [and] give. Most likely the reciter of this prayer has omitted some words here; probably the correct version should be "*te ha k'aw suh* [nine times] *k'aw g'a leh ta pi*" (cf. 87-8)  
 128. *k'o-haw ce-va ce-sheh*: underneath [the house] many animals (see 92-3)  
 129. *k'aw g'a ka*: again able to hold in the hand (see 98-100)  
 130. *leh ta pi*: and put [and] give  
 131. *k'o-ha chaw-va chaw-sheh k'aw g'a ka leh ta pi*: inside [the house] many people again able to have, and put [and] give (see 96-101)

*Verse 8*

132. *nga*: I  
 133. *te peu*: one time  
 134. *sha*: pray

135. *leh* : and
136. *no-g'a na-pu* : up there eternal (?) (see 12)
137. *hk'aw to* : year bodies (*aw-to* : body), referring to birds in 138
138. *hk'aw nga aw to ve* : four birds of the year (see 62-5)
139. *g'a ce* : can look after
140. *g'a taw* : can shield
141. *leh* : and
142. *hk'a-ma aw ce chi haw* : within the four corners of this village (see 3-7)
143. *sha bon* : the blessings (*aw-bon*) of G'ui-sha (*sha*), the supreme supernatural of the Lahu
144. *aw to ve* : four bodies. 143-4 comprise a single phrase referring to the blessings of G'ui-sha which the reciting priest wishes to call down upon his people, but I cannot satisfactorily explain the usage *aw to ve* : four bodies.
145. *hk'a* : village
146. *o-k'a* : head. 145-6 "village headman"
147. *ya-kui ya-k'a* (couplet) : all the people. 146-7 "all the village headman's people"
148. *g'a ce g'a taw* : can look after, can shield
149. *leh te nyi sheh yan* : and one day three times (*sheh* : three)
150. *ka-haw* : here [at this place]
151. *g'a ce g'a taw leh* : can look after, can protect and
152. *sha meu kui meu hk'o-ha* : from iron points and copper points (see 106-8)
153. *kao* ; ?
154. *ma-ha* : great (from Burmese <Pali < Sanskrit)
155. *sha-hi* : to be rich, rich man (from Burmese <Pali < Sanskrit)
156. *bon kao la kao* (couplet) : the first blessing (?)
157. *k'aw hpaw leh ta pi* : again open [upon us] and put [and] give [to us]
158. *la-sha* : right hand
159. *hpu* : silver
160. *ca* : search for
161. *hpu* : silver
162. *g'a* : get
163. *la-meh* : left hand

164. *shi* : gold  
 165. *ca* : search for  
 166. *shi g'a* : gold get  
 167. *ui-ka i-ka* (couplet) : the big and the small  
 168. *chi ma ve* : all of these

*Verse 9*

169. *co* : over there  
 170. *meh-sho-lo* : Mae Saluam, a Lahu village on the Saluam stream  
 171. *te a-daw ka* : one headman  
 172. *hk'a-g'a chi-g'a* : everybody  
 173. *ka-haw* : here  
 174. *daw hpu te ca* : white/pure thoughts one rope (see 31-4)  
 175. *k'aw mui* : again work in the fields (see 35, 37)  
 176. *leh* : and  
 177. *ya-nyi* : today  
 178. *cho* : here  
 179. *na-pu* : eternal (?)  
 180. *hk'aw* : year  
 181. *suh* : new  
 182. *nyi* : day  
 183. *hta* : on  
 184. *g'a* : can  
 185. *nyi* : look  
 186. *g'a-ve* : can  
 187. *daw-sha* : easy thoughts, happiness (see 17)  
 188. *hk'aw meu* : year point, i.e. point at which the old year meets the new  
 189. *hta-haw* : at, on  
 190. *daw-sha ga-sha* : easy/happy thoughts (see 56)  
 191. *ti* : only  
 192. *k'aw hpaw leh ta pi* : again open [upon us] and put [and] give  
 193. *ma suh* : no death  
 194. *te bon* : one blessing  
 195. *ka-haw* : here  
 196. *hk'a-g'a chi-g'a* : everybody  
 197. *ui-ka i-ka* : the big and the small

## TEXT FIVE—FORMAL TRANSLATION

1. Now, at this point where the new year meets the old, once again open up and bestow upon everybody within the four corners of the village, within the confines of this meritorious village, wealth and happiness.
2. You in the heavens who are all-true, all-precious,<sup>(a)</sup> [these people] united by the same pure intention have crossed over these hills and streams, they have come dressed up in white clothes and yellow clothes,<sup>(c)</sup> so once again bestow upon every person only wealth and happy thoughts.
3. May the four eternal birds of the year up there<sup>(d)</sup> once again take care of my side,<sup>(e)</sup> and you up there, the all-true, all-precious, if people try to harm us let them not succeed and if spirits try to attack us let them not succeed.
4. You in the heavens, the all-true, all-precious, may the eternal four birds of the year up there nine times in one night again open up and bestow upon all of us eternal thoughts,<sup>(f)</sup> nine times in one night open up and bestow upon us these eternal thoughts.

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- (a) Reference to *Hk'aw, Sheh\_\_ hpa*<sup>v</sup> (lit, "year master"), the guardian supernatural of the year, the "keeper of the new year".
- (b) The priest of my study village recited this prayer while making offerings at the New Year Tree on behalf of visitors who had just arrived from the neighbouring Lahu Nyi village of Mae Saluam.
- (c) A poetic manner of saying "new and beautiful clothes".
- (d) The guardian of the year is said to possess four celestial birds: two pairs. The male birds are siblings. The elder male, *na\_\_ pu\_\_ co ngeh*<sup>^</sup>: "eternal life bird" (*co*: life), and his mate sing or cry out in prayer for the long life of the villagers. The younger brother is called *na\_\_ heh ha nga*<sup>^</sup>: "eternal soul bird" (*aw, ha*: soul). He and his mate sing for the wandering souls of the villagers which, on hearing this song, return to their owners. Lahu believe that sickness, and eventually death, results when a soul leaves the body of its rightful owner and fails to return.
- (e) That is, "the people of my village".
- (f) Probably this should have been "eternal happy/easy thoughts", i.e. *na\_\_ pu\_\_ daw*<sup>v</sup> *sha* rather than *na\_\_ pu\_\_ daw*<sup>v</sup> *ma* as the priest recited it.

5. May all of us suffer from no sickness during the year; if people try to harm us let them not succeed; grant that we may have many animals underneath our houses and many people inside our houses.
6. You in the heavens, all-true, all-precious, may your four eternal birds of the year up there once again order that we be separated from the points of iron and copper.<sup>(g)</sup>
7. You Divinity<sup>(h)</sup> up there, within your divine house, with your divine body, may [your blessings] again reach us nine times in one night; Na-bo-ma,<sup>(i)</sup> may your new prayers<sup>(j)</sup> again reach us this night, grant us many animals underneath the house and many people inside the house.
8. I pray one time so may the eternal four birds of the year up there guard us and protect us all within the four corners of this village; may the blessings of G'ui-sha be upon this village, may all the headman's people be guarded and protected; three times in one day guard and protect everybody from the points of iron and copper; once again open up and bestow upon us all, the big and the small, great wealth; if we search for silver on the right hand side, may we obtain silver; if we search for gold on the left hand side, may we obtain gold.
9. The headman of the village of Mae Saluam over there and every person in his village, united by the same pure intention, have come here on this New Year day, so once again open up and bestow upon them good fortune alone; grant this one boon that every person here at this place, the big and the small, suffer no death.

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(g) That is, "May we be protected from cuts by our knives and axes".

(h) G'ui-sha, the supreme Lahu supernatural.

(i) Na bo ma is a female divinity particularly associated with fertility.

(j) This translation is extremely tentative.

## TEXT SIX

[Prayer by a household head when ritually feeding the farming implements with glutinous rice cakes (cf. Walker 1970a: 26-7).]

1. A<sup>-</sup>, chi hk'aw<sub>^</sub> na \_ pu \_ hk'aw<sub>^</sub> meu<sup>v</sup> te<sup>v</sup> nyi zuh<sup>v</sup> g'a hta<sub>^</sub> haw, aw \_ hpfuh<sub>^</sub> k'aw<sub>^</sub> htaw<sup>v</sup> leh a<sup>-</sup> htaw a<sup>-</sup> hte<sub>^</sub> hta<sub>^</sub> haw ca \_ ve yo<sub>v</sub> law le<sup>v</sup> k'o<sup>^</sup> k'o.
2. A<sup>-</sup> htaw a<sup>-</sup> hte<sub>^</sub> chi ve yu<sub>v</sub> leh mui<sub>v</sub> ca<sup>v</sup> va<sup>v</sup> ca<sup>v</sup> ve yo<sub>v</sub> k'o, a<sup>-</sup>, cheh<sup>v</sup> sha ca<sub>v</sub> sha ti<sup>-</sup> ca<sub>v</sub> g'a, chaw hkui meu<sup>v</sup> la<sub>^</sub> meu<sup>v</sup> hta<sub>^</sub> haw ta<sup>v</sup> g'aw, shaw<sup>v</sup> meu<sup>v</sup> ma meu<sup>v</sup> yo<sub>v</sub> law k'o, chaw hkui meu<sup>v</sup> la<sub>^</sub> meu<sup>v</sup> hta<sub>^</sub> haw ta<sup>v</sup> g'aw.
3. A<sup>-</sup> htaw a<sup>-</sup> hte<sub>^</sub> chi yu<sub>v</sub> leh mi<sub>v</sub> ca<sup>v</sup> va<sup>v</sup> ca<sup>v</sup> ve yo<sub>v</sub> law le<sup>v</sup> k'o<sup>^</sup> k'o, ca<sup>v</sup> leh daw<sub>v</sub> leh a<sup>v</sup> peu<sub>v</sub> ve ti<sup>-</sup> ca leh k'aw<sub>^</sub> ta \_ la<sup>v</sup> meh \_.
4. Sho hpu kui<sup>v</sup> hpu hpaw sheh \_ hpa<sup>v</sup>, g'ui<sub>v</sub> ma ca li<sup>-</sup>, kui<sup>v</sup> hpu hpaw sheh \_ hpa<sup>v</sup> hpaw haw<sup>-</sup> k'aw<sub>^</sub> ga<sub>v</sub> ve, mui<sub>v</sub> ca<sup>v</sup> va<sup>v</sup> ca<sup>v</sup>, ca<sup>v</sup> leh a<sup>v</sup> peu<sub>v</sub> ve ti<sup>-</sup> ca leh k'aw<sub>^</sub> ta \_ la<sup>v</sup>, mui<sub>v</sub> ca<sup>v</sup> va<sup>v</sup> ca<sup>v</sup>, sho meu<sup>v</sup> kui<sup>v</sup> meu<sup>v</sup> chi ve yo<sub>v</sub> law le<sup>v</sup> k'o<sup>^</sup> k'o, chaw hkui meu<sup>v</sup> la<sub>^</sub> meu<sup>v</sup> ma<sup>v</sup> g'aw ve.

## TEXT SIX-WORKING TRANSLATION

[Roman numeral V refers reader back to Text Five, Working Translation.]

*Verse 1*

1. *a* : oh!
2. *chi* : this
3. *hk'aw* : year
4. *na-pu* : eternal (?) (see V/12)
5. *hk'aw meu* : year point, i.e. point at which the old year meets the new
6. *te nyi* : one day
7. *zuh g'a* : reached (?)
8. *hta-haw* : on. 1-8 "Oh, on this day on which the old year has reached the new year", i.e. "this New Year's Day"
9. *aw-hpfuh* : glutinous rice cakes
10. *k'aw* : again
11. *htaw* : take up
12. *leh* : and
13. *a-htaw* : large knives

14. *a-hte* : small knives. 13-14 constitutes a couplet which refers to all the farming implements (axes, hoes etc.) as well as knives
15. *hta-haw*, accusative particle
16. *ca-ve* : give to eat
17. *yo law le k'o k'o*, a phrase without meaning, used because it is *na sha-ve* : good to hear (see V/2). By itself, *yo* means "yes"

*Verse 2*

18. *a-htaw a-hte* (couplet) : farming implements (see 13-14)
19. *chi-ve* : these
20. *yu* : take
21. *leh* : and
22. *mui-ca va-ca ve* (couplet) : working in the fields
23. *yo k'o* (see 17)
24. *a* : oh!
25. *chah-sha* : living easy
26. *caw-sha* : having easy. 25-6 (couplet) : health and prosperity
27. *ti* : only
28. *caw* : have
29. *g'a* : can. 25-9 "May we enjoy only health and prosperity"
30. *chaw* : people
31. *hkui* : feet
32. *meu* : points
33. *la* : hands
34. *meu* : points
35. *hta-haw*, accusative particle
36. *ta g'aw* : not cut
37. *shaw meu ma meu* (couplet) : wood points, i.e. sharp points of wood
38. *yo law k'o* (see 17)
39. *chaw hkui meu la meu hta-haw ta g'aw* : do not cut the people's hands and feet (see 30-36)

*Verse 3*

40. *a-htaw a-hte chi* : these farming implements (see 13-14)
41. *yu leh* : take and
42. *mi-ca va-ca ve* (couplet) : working in the fields (similar to 22)

43. *yo law le k'o k'o* (see 17)
44. *ca leh* : eat and
45. *daw leh* : drink and
46. *a peu ve* : not finish
47. *ti* : only
48. *ca* : search for
49. *leh k'aw* : and again
50. *ta la* : place, put
51. *meh* indicates humble request, "please"

*Verse 4*

52. *sho* : iron
53. *hpu* : white
54. *kui hpu* : copper white
55. *hpaw sheh-hpa* : opening master/expert
56. *g'ui-ma* : divine (of G'ui-sha, the supreme Lahu supernatural)
57. *ca-li* : blacksmith. 52-7 "You Divine Blacksmith who opens up (makes manifest?) white iron and white copper"
58. *kui hpu hpaw sheh-hpa* : master opener of white copper (see 54-5)
59. *hpaw* : side
60. *haw* : under. 59-60 "under [your] side".
61. *k'aw ga-ve* : again reach. 52-61 "We once again reach [with our prayers] to the side of the Divine Blacksmith"
62. *mui-ca va-ca* : working in the fields
63. *ca leh* : eat and
64. *a peu-ve* : not finish
65. *ti* : only
66. *ca leh* : search for and
67. *k'aw* : again
68. *ta la* : put
69. *mui-ca va-ca* : working in the fields
70. *sho meu kui meu chi ve* : iron points, copper points, these
71. *yo law le k'o k'o* (see 17)
72. *chaw hkui meu la meu ma g'aw ve* : do not cut the people's feet and hands (see 30-36)

## TEXT SIX—FORMAL TRANSLATION

1. Oh, on the completion of another year, I once again take glutinous rice cakes and feed all the farming implements.
2. When we take up these farming implements and prepare our fields, may we have only health and prosperity; may [the implements] not cut the people's feet and hands; may sharp points of wood not cut the people's feet or hands.
3. When we take these farming implements and prepare our fields, grant only that the food and drink may not be exhausted; once again search for and grant to us [this blessing].
4. I once again reach [with my prayer] to the side of the Divine Blacksmith,<sup>(a)</sup> you who reveal the white iron and the white copper; so when we prepare our fields may the food not be exhausted; [this blessing] alone seek for us and grant to us; when we work in the fields may these sharp points of iron and copper, these sharp points of wood, not cut the people's feet or hands.

## TEXT SEVEN

[Prayer by a village elder when ritually offering food and drink to the ancestors of the household (cf. Walker 1970a: 27-30).]

1. O<sup>v</sup>, law<sup>v</sup> pu\_\_ Ca<sub>v</sub>, Shi<sup>-</sup> naw<sub>v</sub>, meu<sup>v</sup> ti<sub>λ</sub> mvuh<sup>v</sup> mi<sub>v</sub>, peu\_\_ g'a ve, daw<sup>v</sup> ti<sub>λ</sub> ga<sup>v</sup> ti<sub>λ</sub> pfuh<sup>v</sup> sheh\_\_ hpa<sup>v</sup> cho<sub>v</sub>, hpaw<sup>v</sup> k'o<sup>^</sup> k'o, Ca<sub>v</sub>, Da<sub>λ</sub> naw<sub>v</sub>, a<sup>-</sup>, naw<sub>v</sub> ya<sup>v</sup> cho<sub>v</sub>, hpaw<sup>v</sup> ve, ca<sup>v</sup> u<sup>-</sup> daw<sub>v</sub>, u<sup>-</sup> tan\_\_ leh ca<sup>v</sup> u<sup>-</sup> daw<sub>v</sub>, u<sup>-</sup> tan\_\_ leh ca<sup>v</sup> la<sup>v</sup> ce<sup>v</sup> meh\_\_.
2. Ya<sub>λ</sub> nyi hk'aw<sub>λ</sub>, suh<sup>-</sup> ha suh<sup>-</sup> nyi naw<sub>v</sub>, te<sup>v</sup> mo\_\_ te<sup>v</sup> cu<sup>v</sup> jeh<sub>v</sub>, da<sub>λ</sub> hto da<sub>λ</sub> veu la<sup>v</sup> leh ca<sup>v</sup> la-o.
3. A<sup>-</sup>, naw<sub>v</sub>, meu<sup>v</sup> ti<sub>λ</sub> mvuh<sup>v</sup> mi<sub>v</sub>, peu\_\_ g'a ve, daw<sup>v</sup> ti<sub>λ</sub> ga<sup>v</sup> ti<sub>λ</sub> peu\_\_ g'a ve, yeh<sub>v</sub> ma aw<sup>v</sup> ce<sub>v</sub>, hpaw<sup>v</sup> meu<sup>v</sup> chi hta<sub>λ</sub> k'o<sup>^</sup> k'o leh ma<sup>v</sup> daw<sup>v</sup> hki<sup>-</sup> ma<sup>v</sup> ga<sup>v</sup> daw<sup>v</sup> ha\_\_ ve, chi bon k'aw<sub>λ</sub> ta\_\_ leh ka pi<sup>v</sup>, chi shi<sup>-</sup> k'aw<sub>λ</sub> ji<sup>v</sup> leh ta\_\_ pi<sup>v</sup>.

(a) That is, the divine prototype blacksmith who dwells with G'ui-sha in the heavenly regions (see Walker 1970b: 176-7).

4. A<sup>-</sup> yu<sub>λ</sub> co meu<sup>ν</sup> hk'o<sup>ν</sup> hta<sub>λ</sub>, a<sup>-</sup>, mi<sub>ν</sub> ma mi<sub>ν</sub> hk'a<sup>ν</sup> a<sup>ν</sup> hpui<sup>ν</sup>, neh hk'a<sup>ν</sup> ya<sup>ν</sup> hk'a<sup>ν</sup> ma<sup>ν</sup> hpui<sup>ν</sup>, mi<sub>ν</sub> co k'aw<sub>λ</sub> hk'a<sup>ν</sup> leh neh co hk'o<sup>ν</sup> hta<sub>λ</sub> k'aw<sub>λ</sub> ta<sub>π</sub> pi<sup>ν</sup>, mvuh<sup>ν</sup> co ji<sup>ν</sup> leh ya<sup>ν</sup> co hk'o<sup>ν</sup> hta<sub>λ</sub> k'aw<sub>λ</sub> ta<sub>π</sub> pi<sup>ν</sup>, k'aw<sup>ν</sup> co leh k'aw<sup>ν</sup> va sha<sup>-</sup>, mi<sub>ν</sub> ma chi hta<sub>λ</sub> haw.
5. A<sup>-</sup>, pu<sup>ν</sup> pu<sup>ν</sup> sha<sup>ν</sup> sha<sup>ν</sup>, hpa<sup>ν</sup> k'a<sub>π</sub> ma k'a<sub>π</sub> ya<sub>ν</sub> k'a<sub>π</sub> du<sub>ν</sub> k'a<sub>π</sub>, ce<sup>ν</sup> k'a<sub>π</sub> ca<sub>ν</sub> k'a<sub>π</sub> chi ma hk'o<sup>ν</sup> hta<sub>λ</sub> haw, hpe<sup>ν</sup> la sha hpa<sub>λ</sub> hta<sup>ν</sup> naw<sub>ν</sub> taw<sub>π</sub> naw<sub>ν</sub> suh<sup>-</sup> leh po<sub>ν</sub> pi<sup>ν</sup>.
6. Te<sup>ν</sup> nyi sheh<sup>^</sup> yan<sup>ν</sup>, te ha<sup>-</sup> sheh<sup>^</sup> yan<sup>ν</sup>, naw<sub>ν</sub> ho<sup>-</sup> ti<sub>λ</sub> ka ti<sub>λ</sub> pfuh<sup>ν</sup> sheh<sub>π</sub> hpa<sup>ν</sup>, a<sup>-</sup>, mui<sub>ν</sub> ca<sup>ν</sup> va<sup>ν</sup> ca<sup>ν</sup> te<sup>ν</sup> hpaw<sup>ν</sup> ka<sub>ν</sub>, te<sup>ν</sup> nyi mui<sub>ν</sub>, ve chi nyi ca<sup>ν</sup> leh ma<sup>ν</sup> peu<sub>ν</sub>, te<sup>ν</sup> hk'aw<sub>λ</sub> mui<sub>ν</sub>, ve chi hk'aw<sub>λ</sub> ca<sup>ν</sup> leh ma<sup>ν</sup> peu<sub>ν</sub>, ve, chi bon ka<sub>ν</sub> k'aw<sub>λ</sub> hpaw leh ta<sub>π</sub> pi<sup>ν</sup>, chi shi<sup>-</sup> ji<sup>ν</sup> leh ta<sub>π</sub> pi<sup>ν</sup>.
7. A<sup>-</sup> yu<sub>λ</sub> co meu<sup>ν</sup> hk'o<sup>ν</sup> hta<sub>λ</sub> k'o<sup>^</sup> k'o<sup>^</sup>, no<sup>ν</sup> law ha<sup>-</sup> pui k'aw mo<sup>ν</sup>, chi co k'aw<sub>λ</sub> ji<sup>ν</sup> leh, a<sup>-</sup>, neh co ya<sup>ν</sup> co hk'o<sup>ν</sup> hta<sub>λ</sub> k'aw<sub>λ</sub> ta<sub>π</sub> pi<sup>ν</sup> meh<sub>π</sub>.
8. O<sup>-</sup>, O<sup>-</sup>, ca<sup>ν</sup> la-o, daw<sub>ν</sub> la-o!
9. Te<sup>ν</sup> nyi mui<sub>ν</sub>, ve chi nyi ca<sup>ν</sup> leh a<sup>ν</sup> peu<sub>ν</sub>, te<sup>ν</sup> hk'aw<sub>λ</sub> mui<sub>ν</sub>, ve chi hk'aw<sub>λ</sub> ca<sup>ν</sup> leh a<sup>ν</sup> peu<sub>ν</sub>.
10. Naw<sub>ν</sub> ho<sup>-</sup> ti<sub>λ</sub> caw<sub>ν</sub> sheh<sub>π</sub> hpa<sup>ν</sup>, ka ti<sub>λ</sub> caw<sub>ν</sub> sheh<sub>π</sub> hpa<sup>ν</sup>, a<sup>-</sup>, sho meu<sup>ν</sup> kui<sup>ν</sup> meu<sup>ν</sup>, shaw<sup>ν</sup> meu<sup>ν</sup> ma meu<sup>ν</sup> hta<sub>λ</sub> hk'a deh<sub>λ</sub> taw<sub>π</sub> leh hk'a deh<sub>λ</sub> suh<sup>-</sup> leh po<sub>ν</sub> pi<sup>ν</sup>.
11. Te<sup>ν</sup> nyi sheh<sup>^</sup> yan<sup>ν</sup>, te<sup>ν</sup> ha<sup>-</sup> sheh<sup>^</sup> yan<sup>ν</sup>, chi hk'aw<sub>λ</sub> tan<sub>π</sub> leh o<sup>ν</sup> hpaw<sup>ν</sup> k'ai ve, ma<sup>ν</sup> g'a daw<sup>ν</sup> hki<sup>-</sup> tu<sub>ν</sub> ve, ma<sup>ν</sup> g'a daw<sup>ν</sup> ha<sub>π</sub> tu<sub>ν</sub> ve, naw<sub>ν</sub> ya<sup>ν</sup> naw<sub>ν</sub> du<sub>ν</sub> chi ma ve, naw<sub>ν</sub> haweh<sub>π</sub> naw<sub>ν</sub> ha<sup>^</sup> chi ma ve ka<sub>ν</sub>, naw<sub>ν</sub> ta<sup>ν</sup> k'a<sub>π</sub> ta<sup>ν</sup> vi<sup>ν</sup> pi<sup>ν</sup> meh<sub>π</sub>, hk'a deh<sub>λ</sub> taw<sub>π</sub> leh hk'a deh<sub>λ</sub> suh<sup>-</sup> leh po<sub>ν</sub> pi<sup>ν</sup>.
12. Te<sup>ν</sup> nyi sheh<sup>^</sup> yan<sup>ν</sup>, meh na<sub>ν</sub> g'ui<sub>ν</sub> hk'e, g'ui<sub>ν</sub> keh<sub>ν</sub> ha<sup>-</sup> keh<sub>ν</sub> hk'e da<sub>λ</sub> o.
13. Ya fi<sub>π</sub> ka<sub>ν</sub> peh<sub>ν</sub> peh<sub>ν</sub> daw<sub>ν</sub> hti daw<sub>ν</sub>, ya fi<sub>π</sub> ka<sub>ν</sub> meu<sup>ν</sup> ti<sub>λ</sub> mvuh<sup>ν</sup> mi<sub>ν</sub> paw<sub>π</sub> g'a ve, daw<sup>ν</sup> ti<sub>λ</sub> ga<sup>^</sup> ti<sub>λ</sub> pfuh<sup>ν</sup> sheh<sub>π</sub> hpa<sup>ν</sup>, peh<sub>ν</sub> ca<sup>ν</sup> hti ca<sup>ν</sup> naw<sub>ν</sub> te<sup>ν</sup> mo<sub>π</sub> te<sup>ν</sup> cu<sup>ν</sup> ve.
14. Ca<sup>ν</sup> she<sub>π</sub> leh hk'a deh<sub>λ</sub> k'aw<sub>λ</sub> pa<sup>^</sup> leh ta<sub>π</sub> pi<sup>ν</sup>, mi<sub>ν</sub> ma chi hta<sub>λ</sub> haw aw<sub>ν</sub> bon aw<sub>ν</sub> shi<sup>-</sup>, te<sup>ν</sup> nyi mui<sub>ν</sub>, ve chi nyi ca<sup>ν</sup> ma<sup>ν</sup> peu<sub>ν</sub>, te<sup>ν</sup> hk'aw<sub>λ</sub> mui<sub>ν</sub>, ve chi hk'aw<sub>λ</sub> ha hk'aw<sub>λ</sub> ca<sup>ν</sup> leh ma<sup>ν</sup> peu<sub>ν</sub>, ve, aw<sub>ν</sub> bon aw<sub>ν</sub> shi<sup>-</sup> chi ve k'aw<sub>λ</sub> hpaw leh ta<sub>π</sub> pi<sup>ν</sup>.
15. Naw<sub>ν</sub> haweh<sub>π</sub> naw<sub>ν</sub> ha<sup>^</sup> ta<sup>ν</sup> k'a<sub>π</sub> ta<sup>ν</sup> vi<sup>ν</sup> pi<sup>ν</sup>, naw<sub>ν</sub> ho<sup>-</sup> ti<sub>λ</sub> caw<sub>ν</sub> sheh<sub>π</sub> hpa<sup>ν</sup> ka ti<sub>λ</sub> caw<sub>ν</sub> sheh<sub>π</sub> hpa<sup>ν</sup>, hk'a deh<sub>λ</sub> nyi pi<sup>ν</sup>.

## TEXT SEVEN—WORKING TRANSLATION

[Roman numerals refer to working translations of previous texts. Numbers alone refer to this working translation.]

*Verse 1*

1. *O* : oh!
2. *law-pu* : Old Man, a title of respect
3. *Ca-Shi* : Mr. Gold, name of a man
4. *naw* : you
5. *meu-ti* : heaven
6. *mvuh-mi* : country
7. *peu g'a-ve* : ruling
8. *daw-ti ga-ti* (couplet) : all-wise (*daw-ve ga-ve* : to think)
9. *pfuh* : carry on the back
10. *sheh-hpa* : master, expert, owner. 8-10 "you who are all-wise", "you who know everything"
11. *cho* : here
12. *hpaw* : side
13. *k'o k'o* has no meaning (see VI/17)
14. *Ca-Da* : Mr. Good, name of a man
15. *naw* : you
16. *a* : oh!
17. *naw* : your
18. *ya* : children
19. *cho hpaw ve* : here on this side
20. *ca u* : first (*u*) food
21. *daw u* : first drink. 20-21, food and drink they have prepared for you first, before eating themselves
22. *tan* : offer
23. *leh* : and
24. *ca u daw u tan leh* : we offer you the first food and first drink (see 20-23)
25. *ca* : eat
26. *la* : come. 25-6 "come and eat"

27. *ce* : indicates that the reciter is offering the prayer on behalf of others (in this case, the householders who have prepared the food)  
 28. *meh* indicates humble request, "please"

*Verse 2*

29. *ya-nyi* : today  
 30. *hk'aw suh ha suh* (couplet) : year new, month new  
 31. *nyi* : day  
 32. *naw* : your  
 33. *te-mo te-cu* (couplet) : group, community  
 34. *jeh-da hto-da* (couplet) : request  
 35. *veu* : dress up  
 36. *la* : come. 35-6 "dress and come"  
 37. *leh ca la-o* : and eat come; "come and eat" (cf. 25-6)

*Verse 3*

38. *a* : oh!  
 39. *naw* : you  
 40. *meu-ti mvuh-mi* (couplet) : heaven  
 41. *peu g'a-ve* : ruling  
 42. *daw-ti ga-ti* : all-knowing (see 8)  
 43. *peu g'a-ve* : ruling  
 44. *yeh-ma* : house  
 45. *aw ce* : four corners. 43-4 "within the four corners of the house"  
 46. *hpaw-meu* : side  
 47. *chi-hta* : in/on this  
 48. *k'o k'o*, no meaning (see VI/17)  
 49. *leh* : and  
 50. *ma daw hki ma ga daw ha ve* (couplet) : no difficult/troubled/distressing thoughts (*ma* : not, *daw-ve ga-ve* : to think, *ha* : difficult; *hki* in first part of couplet has no meaning unless associated with *ha* in second part)  
 51. *chi bon* : this blessing, boon  
 52. *k'aw ta* : again put  
 53. *leh* : and

54. *ka pi* : give (*pi ve* : to give; I am uncertain of the meaning of *ka* here)  
 55. *chi shi* : this blessing, boon (from couplet *aw-bon aw-shi*; cf. 51)  
 56. *k'aw* : again  
 57. *ji* : cover [us with]  
 58. *leh ta pi* : and put [and] give

## Verse 4

59. *a-yu co* : life (*co* from *co-ha* : the life force, immortal soul)  
 60. *meu* : earth (Labu corruption of Shan and Thai *muang* : country)  
 61. *hk'o-hta* : on  
 62. *a* : oh!  
 63. *mi-ma* : earth  
 64. *mi hk'a* : earth path, i.e. the life of the earth  
 65. *a hpui* : not decay  
 66. *neh hk'a* : women's path, i.e. lives of the womenfolk  
 67. *ya hk'a* : men's path, i.e. lives of the menfolk  
 68. *ma hpui* : not decay  
 69. *mi co* : earth life  
 70. *k'aw* : again  
 71. *hk'a leh* : beg and  
 72. *neh co* : women's lives  
 73. *hk'o-hta*, accusative particle  
 74. *k'aw ta pi* : again put [and] give  
 75. *mvuh co* : heaven's life (*mvuh-naw-ma* : heaven)  
 76. *ji leh* : cover and  
 77. *ya co* : men's lives  
 78. *hk'o-hta*, accusative particle  
 79. *k'aw ta pi* : again put [and] give  
 80. *k'aw co* : nine lives  
 81. *leh k'aw va-sha* : and nine festivals. 80-81 "eternally"  
 82. *mi-ma* : earth  
 83. *chi hta-haw* : on this

## Verse 5

84. *a* : oh!
85. *pu-pu sha-sha* : (couplet) : everything
86. *hpa-k'a* : husbands
87. *ma-k'a* : wives (86-7 constitutes a couplet)
88. *ya-k'a du-k'a* (couplet) : children
89. *ce-k'a ca-k'a* (couplet) : animals
90. *chi-ma* : all these
91. *hk'o-hta-haw* : on
92. *hpe la sha hpa* (couplet) : all kinds of diseases
93. *hta* : from
94. *naw* : you
95. *taw* : shield
96. *naw* : you
97. *suh* : side-step
98. *leh po* : and protect
99. *pi* : give

## Verse 6

100. *te nyi sheh yan* : one day three times
101. *te ha sheh yan* : one night three times
102. *naw* : you
103. *ho-ti* : all-knowing
104. *ka-ti* : all-true
105. *pfuh sheh-hpa* : carrying-on-the-back person (see 9-10)
106. *a* : oh!
107. *mui-ca va-ca* (couplet) : working in the fields
108. *te hpaw* : one side
109. *ka* : also
110. *te nyi* : one day
111. *mui-ve* : work in the fields
112. *chi nyi* : ten days
113. *ca* : eat
114. *leh* : and

115. *ma peu* : not finish  
 116. *te hk'aw mui-ve chi hk'aw ca leh ma peu-ve* : one year work in the fields, ten years eat not finish (see 110-15)  
 117. *chi bon* : this blessing, boon  
 118. *ka* : also  
 119. *k'aw hpaw leh* : again open and  
 120. *ta pi* : put [and] give  
 121. *chi shi* : this blessing, boon (see 55)  
 122. *ji leh* : cover and  
 123. *ta pi* : put [and] give

*Verse 7*

124. *a-yu co* : life  
 125. *meu* : earth  
 126. *hk'o-hta*, accusative particle  
 127. *k'o k'o*, no meaning (see VI/17)  
 128. *no-law* : up there  
 129. *ha-pui* : stone  
 130. *kaw-mo* : *kaw-mo-taweh*, a sacred post (see note *c* of formal translation)  
 131. *chi co* : ten lives  
 132. *k'aw ji leh* : once again cover and  
 133. *a* : oh!  
 134. *neh co* : women's lives  
 135. *ya co* : men's lives  
 136. *hk'o-hta*, accusative particle  
 137. *k'aw* : again  
 138. *ta pi* : put [and] give  
 139. *meh* indicates humble request, "please"

*Verse 8*

140. *O, O* : Oh! Oh!  
 141. *ca la-o* : come and eat!  
 142. *daw la-o* : come and drink!

## Verse 9

143. *te nyi mui-ve chi nyi ca leh a peu* : one day work in the fields, ten days eat not finish (see 110-15)
144. *te hk'aw mui-ve chi hk'aw ca leh a peu* : one year work in the fields, ten years eat not finish

## Verse 10

145. *naw* : you
146. *ho-ti* : all-knowing
147. *caw* : having, possessing (*caw-ve* : to have)
148. *sheh-hpa* : person, master/expert
149. *ka-ti* : all-true
150. *caw sheh-hpa* : possessing person
151. *a* : oh!
152. *sho meu kui meu* (couplet) : iron points, copper points
153. *shaw meu ma meu* (couplet) : wooden points
154. *hta* : from
155. *hk'a-deh* : carefully
156. *taw leh* : shield and
157. *hk'a-deh suh leh* : carefully side-step and
158. *po* : protect
159. *pi* : give

## Verse 11

160. *te nyi sheh yan, te ha sheh yan* : one day three times, one night three times
161. *chi hk'aw* : this year
162. *tan leh o hpaw k'ai-ve* : and hereafter
163. *ma g'a daw hki tu-ve, ma g'a daw ha tu-ve* (couplet) : no troubled thoughts (compare 50) (*g'a daw* : can think)
164. *naw ya naw du* (couplet) : your children (cf. 88)
165. *chi ma ve* : all of these
166. *naw haweh naw ha* (couplet) : your grandchildren (*haweh*) and your great-grandchildren (*ha*)

167. *chi ma ve* : all of these  
 168. *ka* : also  
 169. *naw* : you  
 170. *ta k'a* : not foolish  
 171. *ta vi* : not senseless. 170-71 forms a couplet  
 172. *pi* : give  
 173. *meh* indicates request, "please". 169-73 "do not make us foolish and senseless"  
 174. *hk'a-deh taw leh* : carefully shield and  
 175. *hk'a-deh suh leh* : carefully side-step and  
 176. *po pi* : protect [and] give

*Verse 12*

177. *te nyi sheh yan* : one day three times  
 178. *meh-na* : streams (from Thai *mae nam* : river)  
 179. *g'ui* : water  
 180. *hk'e* : like  
 181. *g'ui* : water  
 182. *keh* : pure  
 183. *ha* : rock  
 184. *keh* : pure. 181-4 constitutes a couplet  
 185. *hk'e* : like  
 186. *da-o* : good

*Verse 13*

187. *ya-fi* : opium  
 188. *ka-peh* : coffee  
 189. *peh-daw hti-daw* (couplet) : "divide up and smoke and drink"  
     (*peh-da-ve* : to divide, *daw-ve* : to smoke or to drink)  
 190. *ya-fi* : opium  
 191. *ka* : also  
 192. *meu-ti myuh-mi* (couplet) : heaven  
 193. *paw* : use

194. *g'a-ve* : can  
 195. *daw-ti ga-ti* : all-wise (see 8)  
 196. *pfuh sheh-hpa* : carrying-on-the-back person  
 197. *peh-ca hti-ca* (couplet) : divide and eat (*ca-ve* : to eat; see 189)  
 198. *naw* : you  
 199. *te mo te cu ve* (couplet) : one group

*Verse 14*

200. *ca she* : eat finished  
 201. *leh hk'a-deh* : and carefully  
 202. *k'aw pa* : again order  
 203. *leh ta pi* : and put [and] give  
 204. *mi-ma* : earth  
 205. *chi hta-haw* : on this  
 206. *aw-bon aw-shi* (couplet) : blessing, boon  
 207. *te nyi mui-ve, chi nyi ca ma peu* : one day work in the fields, ten days eat not finish  
 208. *te hk'aw mui-ve* : one year work in the fields  
 209. *chi hk'aw* : ten years  
 210. *ha hk'aw* : one hundred years  
 211. *ca leh ma peu-ve* : eat and not finish  
 212. *aw-bon aw-shi chi-ve* : this blessing, boon  
 213. *k'aw hpaw* : again open up  
 214. *leh ta pi* : and put [and] give

*Verse 15*

215. *naw haweh naw ha* : your grandchildren and great-grandchildren  
 216. *ta k'a ta vi* (couplet) : not foolish or senseless  
 217. *pi* : give  
 218. *naw* : you  
 219. *ho-ti caw sheh-hpa* : all-knowing having person (see 146-8)  
 220. *ka-ti caw sheh-hpa* : all-true having person (see 149-50)  
 221. *hk'a-deh* : carefully  
 222. *nyi* : look [after us]  
 223. *pi* : give

## TEXT SEVEN—FORMAL TRANSLATION

1. Oh old man Ca Shi, you who rule over the heavens, you who know all things, and you also Ca Da,<sup>(a)</sup> your children here on this side have prepared for you this food and drink, so come and eat this food and drink which they offer to you.
2. On this day of the new year, day of the new month, tell all your group<sup>(b)</sup> to dress and come here and eat.
3. Oh you who rule in the heavens, you who know all things, once again bestow and cover [the people] within this house on earth with the boon that they may suffer no troubled thoughts.
4. As the earth does not decay, so may the lives of the womenfolk and the lives of the menfolk suffer no decay; since we once again beg for life as enduring as the earth, once again grant it for the women's lives; cover the men with life as enduring as the heavens, once again grant [them] life as eternal as this earth.
5. Shield and protect from all kinds of disease the husbands and wives, their children, their animals and all their possessions.
6. Three times in one day, three times in one night, you who know all things, you who are all-true, once again open upon us and bestow the boon that when we are working in our fields, if we work for one day in the fields there will be enough to eat for ten days, and if we work for one year in the fields there will be enough to eat for ten years.
7. Once again grant and cover the lives of the womenfolk and the lives of the menfolk that they may be as enduring as the life of the earth, as enduring as the life of the stone *kaw-mo-taweh* up there.<sup>(c)</sup>

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(a) Ca Shi and Ca Da are ancestors of the people offering the feast. "The heavens" here refers to the land of the dead, and the reciter of the prayer calls these ancestors "rulers" in order to flatter them.

(b) That is, "all the other ancestors up there in the land of the dead".

(c) The white stone post which is the divine prototype of the sacred wooden posts in the courtyard of a Lahu Nyi temple (cf. Walker 1970b; 205-6).

8. Oh come to eat and drink!
9. If we work for one day in the fields, may there be enough to eat for ten days; if we work for one year in the fields, may there be enough to eat for ten years.
10. You who know all things, you who are all-true, carefully shield and protect us from the points of iron and copper,<sup>(d)</sup> from the sharp points of wood.
11. Three times in one day, three times in one night, from this year and henceforth carefully protect and shield all your children, your grandchildren and your great-grandchildren, that they may not suffer from troubled thoughts; let them not be foolish or senseless.
12. Three times in one day, let them be as pure as the waters of the streams, as pure as the river stones.
13. Divide up and smoke this opium, divide up and drink this coffee; you can use this opium in heaven also; you who know all things, you and your group divide and consume [all these offerings].
14. When you have finished eating, carefully once again order and bestow upon these people here on earth this boon, that when they work for one day in the fields there may be enough to eat for ten days, and when they work for one year in the fields there may be enough to eat for ten years, for one hundred years; this boon again open up and grant to them.
15. Do not allow your grandchildren and your great-grandchildren to be foolish or senseless, you who know all things, you who are all-true, carefully watch over them.

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(d) That is, "all the farming implements which may cut our hands or feet".

## TEXT EIGHT

[The village headman's prayer before removing the Year Tree at the conclusion of the New Year celebrations (cf. Walker 1970a: 31-2).]

1. O<sup>-</sup>, O<sup>-</sup>, chi hk'aw<sub>Δ</sub> hk'aw<sub>Δ</sub> sheh<sub>-</sub> ha sheh<sub>-</sub> hpa<sup>∨</sup> yo<sub>∨</sub> law le<sup>∨</sup> k'o<sup>Δ</sup> k'o, a daw<sup>∨</sup> hk'a<sup>Δ</sup> ma aw<sup>∨</sup> ce<sub>∨</sub>, to bo hk'a<sup>Δ</sup> ma aw<sup>∨</sup> ce<sub>∨</sub> ve, a<sup>-</sup>, ui<sub>∨</sub> ka<sub>∨</sub> i ka<sub>∨</sub> ve, hk'aw<sub>∨</sub> g'o<sub>Δ</sub> chi g'o<sub>Δ</sub> ve, bk'aw<sub>∨</sub> g'a<sup>∨</sup> chi g'a<sup>∨</sup> ve yo<sub>∨</sub> law le<sup>∨</sup> k'o<sup>Δ</sup> k'o, hk'aw<sub>∨</sub> g'o<sub>Δ</sub> chi g'o<sub>Δ</sub> ku<sub>∨</sub> k'aw<sub>∨</sub> ku<sub>∨</sub> hki<sup>∨</sup> leh, a<sup>-</sup>, neh<sup>-</sup> hk'aw<sub>Δ</sub> ti g'a ve yo<sub>∨</sub> law le<sup>∨</sup> k'o<sup>Δ</sup> k'o, sho tcih<sup>-</sup> kui<sup>∨</sup> tcih<sup>-</sup> hk'o<sup>∨</sup> hta<sub>Δ</sub> k'aw<sub>Δ</sub> po<sub>∨</sub> leh hk'aw<sub>Δ</sub> na<sub>∨</sub> ta<sup>∨</sup> hki<sup>-</sup>, sho ba<sup>∨</sup> kui<sup>∨</sup> ba<sup>∨</sup> hk'o<sup>∨</sup> hta<sub>Δ</sub> k'aw<sub>Δ</sub> po<sub>∨</sub> leh na<sub>∨</sub> beu<sub>∨</sub> suh<sub>-</sub> chi suh<sub>-</sub> yan<sub>-</sub> hk'o<sup>∨</sup> hta<sub>Δ</sub> k'aw<sub>Δ</sub> po<sub>∨</sub> la.
2. A<sup>-</sup>, neh<sup>-</sup> hk'aw<sub>Δ</sub> ti g'a ve yo<sub>∨</sub> law le<sup>∨</sup> k'o<sup>Δ</sup> k'o, g'ui<sub>∨</sub> ma ha<sup>-</sup> sha<sup>-</sup> hti<sup>-</sup> k'ao<sub>∨</sub> li<sup>∨</sup> ve, k'aw<sub>Δ</sub> hpa<sub>-</sub> leh keu pi<sup>∨</sup> meh<sub>-</sub>, hk'aw<sub>∨</sub> g'o<sub>Δ</sub> chi g'o<sub>Δ</sub> k'o<sub>-</sub> haw<sup>-</sup> k'o<sub>-</sub> hta<sub>Δ</sub>, k'o<sub>-</sub> haw<sup>-</sup> k'o<sup>Δ</sup> k'o ce<sup>∨</sup> va<sub>-</sub> ce<sup>∨</sup> sheh<sup>-</sup> g'a ka leh k'o<sub>-</sub> hta<sub>Δ</sub> k'o<sup>Δ</sup> k'o chaw va<sub>-</sub> chaw sheh<sup>-</sup> g'a ka ve.
3. A<sup>-</sup>, neh<sup>-</sup> hk'aw<sub>Δ</sub> ti g'a ve yo<sub>∨</sub> law le<sup>∨</sup> k'o<sup>Δ</sup> k'o, hpe<sup>∨</sup> la sha hpa<sub>Δ</sub> la<sub>∨</sub> hta<sup>∨</sup> ve, hk'a<sub>∨</sub> g'o<sub>Δ</sub> chi g'o<sub>Δ</sub> yo<sub>∨</sub> law le<sup>∨</sup> k'o<sup>Δ</sup> k'o, a pa Sha<sup>-</sup> Ca<sup>Δ</sup> hk'aw<sub>Δ</sub> sheh<sub>-</sub> ha sheh<sub>-</sub> hpa<sup>∨</sup>, hk'a deh<sub>Δ</sub> nyi, hk'a deh<sub>Δ</sub> taw<sub>-</sub> pi<sup>∨</sup> meh<sub>-</sub>.
4. Hk'aw<sub>∨</sub> g'o<sub>Δ</sub> chi g'o<sub>Δ</sub>, hk'a<sub>∨</sub> g'a<sup>∨</sup> chi g'a<sup>∨</sup> hk'o<sup>∨</sup> hta<sub>Δ</sub>, sho ba<sup>∨</sup> kui<sup>∨</sup> ba<sup>∨</sup> hk'o<sup>∨</sup> hta<sub>Δ</sub> ma<sup>∨</sup> g'a g'aw leh hk'a<sup>Δ</sup> ma aw<sup>∨</sup> ce<sub>∨</sub> daw<sup>∨</sup> hpu te<sup>∨</sup> she<sup>∨</sup> mui<sub>∨</sub> leh ga<sup>∨</sup> hpu te<sup>∨</sup> she<sup>∨</sup> ti mui<sub>∨</sub> leh hk'aw<sub>Δ</sub> na<sub>∨</sub> ta<sup>∨</sup> hki<sup>-</sup> ma<sup>∨</sup> caw<sub>∨</sub> g'a ve, chi ma ve yo<sub>∨</sub> law le<sup>∨</sup> k'o<sup>Δ</sup> k'o, hk'aw<sub>Δ</sub> na<sub>∨</sub> ta<sup>∨</sup> hki<sup>-</sup> ma<sup>∨</sup> g'a g'aw la<sup>∨</sup>.
5. A<sup>-</sup>, she<sub>-</sub> le<sub>-</sub> sha ta<sup>∨</sup> ho<sup>∨</sup> ho<sup>∨</sup> caw<sup>∨</sup> caw<sup>∨</sup> hk'o<sup>∨</sup> hta<sub>Δ</sub> k'aw<sub>Δ</sub> pa<sub>-</sub> k'aw<sub>Δ</sub> g'o<sup>∨</sup> leh ho<sub>-</sub> pi<sup>∨</sup>, hk'aw<sub>∨</sub> g'o<sub>Δ</sub> chi g'o<sub>Δ</sub>, hk'aw<sub>∨</sub> g'a<sup>∨</sup> chi g'a<sup>∨</sup> chi ma ve, a daw<sup>∨</sup> hk'a<sup>Δ</sup> ma aw<sup>∨</sup> ce<sub>∨</sub> chi ma ve, a<sup>-</sup>, hk'aw<sub>Δ</sub> sheh<sub>-</sub> ha sheh<sub>-</sub> hpa<sup>∨</sup>, neh<sup>-</sup> hk'aw<sub>Δ</sub> yo<sub>∨</sub> law le<sup>∨</sup> k'o<sup>Δ</sup> k'o, ma<sup>∨</sup> g'a daw<sup>∨</sup> ha<sub>-</sub> ga<sup>∨</sup> hki<sup>-</sup> ve.
6. Hk'a<sub>∨</sub> g'o<sub>Δ</sub> chi g'o<sub>Δ</sub> she<sub>-</sub> le<sub>-</sub> sha ta<sup>∨</sup> ho<sup>∨</sup> ho<sup>∨</sup> caw<sup>∨</sup> caw<sup>∨</sup> ve, a<sup>-</sup> hk'o<sup>∨</sup> hta<sub>Δ</sub> yo<sub>∨</sub> law le<sup>∨</sup> k'o<sup>Δ</sup> k'o, hpu mui<sub>-</sub> hpu sheh<sup>-</sup>, hk'aw<sub>∨</sub> g'o<sub>Δ</sub> chi g'o<sub>Δ</sub> hk'o<sup>∨</sup> hta<sub>Δ</sub> bi<sup>∨</sup> g'a ve yo<sub>∨</sub> law le<sup>∨</sup> k'o<sup>Δ</sup> k'o, ma<sup>∨</sup> g'a daw<sup>∨</sup> ha<sub>-</sub> ga<sup>∨</sup> hki<sup>-</sup> ve, chi bon ti<sup>-</sup> k'aw<sub>Δ</sub> pa<sup>Δ</sup> leh keu la<sup>∨</sup> ce<sup>∨</sup>.
7. Ya<sub>Δ</sub> nyi tan<sub>-</sub> o<sup>∨</sup> k'ai ve, na<sub>-</sub> pu<sub>-</sub> hk'aw<sub>Δ</sub> ceh<sub>∨</sub> chi yo<sub>∨</sub> law le<sup>∨</sup> k'o<sup>Δ</sup> k'o, hk'aw<sub>Δ</sub> ceh<sub>∨</sub> chi chi<sup>∨</sup> beu<sub>Δ</sub> ya<sub>Δ</sub> nyi tan<sub>-</sub> o<sup>∨</sup> k'ai ve k'o<sup>Δ</sup> k'o g'aw<sub>∨</sub> leh mo<sup>∨</sup> hk'a<sup>Δ</sup> ja<sup>∨</sup> ba<sub>-</sub> she<sub>-</sub> ve yo<sub>∨</sub> law le<sup>∨</sup> k'o<sup>Δ</sup> k'o leh ta<sup>∨</sup> yu<sub>∨</sub> tu<sub>Δ</sub>, ta<sup>∨</sup> yu<sub>∨</sub> hk'a<sup>-</sup> la<sup>∨</sup> ce<sup>∨</sup>.

8. Chi<sup>v</sup> beu<sub>^</sub> yo<sub>^</sub> law le<sup>v</sup> k'o<sup>^</sup> k'o leh<sub>v</sub> ma<sup>v</sup> k'a o<sub>v</sub> peu<sub>v</sub> ve yo<sub>v</sub>, chi hk'aw<sub>^</sub> hk'aw<sub>^</sub> sheh<sub>^</sub> ha sheh<sub>^</sub> hpa<sup>v</sup>, a<sup>-</sup>, ya<sub>^</sub> nyi che<sup>v</sup> ve yo<sub>v</sub>, peu<sub>v</sub> ve yo<sub>v</sub>, ya<sub>^</sub> nyi yo<sub>v</sub> law le<sup>v</sup> k'o<sup>^</sup> k'o, k'aw<sub>^</sub> shu leh mo<sup>v</sup> hk'a<sup>^</sup> ja<sup>v</sup> ba<sub>v</sub> she<sub>^</sub> ve yo<sub>v</sub>.
9. Hk'aw li<sup>v</sup> chi li<sub>^</sub> a pa Sha<sup>-</sup> Ca<sup>^</sup> ka ti<sup>^</sup> ka sheh<sup>-</sup> hpa<sup>v</sup> teh ta<sub>^</sub> la<sup>v</sup> leh naw<sub>v</sub> hta<sub>^</sub> ta<sub>^</sub> ma<sup>v</sup> he<sup>^</sup>, naw<sub>v</sub> neh<sup>-</sup> hk'aw<sub>^</sub> k'aw<sub>^</sub> peu<sub>^</sub> g'a yo<sub>v</sub> law le<sup>v</sup> k'o<sup>^</sup> k'o leh<sub>v</sub> ta<sup>v</sup> yaw faw<sup>^</sup>, ta<sup>v</sup> yaw hai<sub>v</sub> la<sup>v</sup> ce<sup>v</sup>, hk'aw<sub>v</sub> g'a<sup>v</sup> chi g'a<sup>v</sup> hta<sub>^</sub>, O<sup>-</sup>, O<sup>-</sup>!

## TEXT EIGHT—WORKING TRANSLATION

[Roman numerals refer to previous working translations. Numbers alone refer to this working translation.]

*Verse 1*

1. O, O : Oh!
2. *chi hk'aw* : this year
3. *hk'aw sheh ha sheh-hpa* (couplet) : year-keeper month-keeper person
4. *yo law le k'o k'o*, no meaning, sound effect only (see VI/17)
5. *a-daw* : headman
6. *hk'a-ma aw ce* : village four corners (see V/3-5)
7. *to-bo* : senior priest
8. *hk'a-ma aw ce ve* : village four corners
9. *a* : oh!
10. *ui-ka i-ka ve* (couplet) : the big and the small
11. *hk'aw-g'o chi-g'o ve* (couplet) : every household
12. *hk'aw-g'a chi-g'a ve* (couplet) : every person
13. *yo law le k'o k'o* (see VI/17)
14. *hk'aw-g'o chi-g'o* : every household
15. *ku-k'aw ku-hki* (couplet) : everybody (*ku* from Shan *khon* : person)
16. *leh* : and
17. *a* : oh!
18. *neh hk'aw* : next year
19. *ti* : only
20. *g'a-ve* : to reach. 18-20 "until next year"
21. *yo law le k'o k'o* (see VI/17)

22. *sho tcuh kui tcuh* (couplet): iron and copper "joints" (as in *va<sup>v</sup> tcuh<sup>m</sup>*: joint of a bamboo), i.e. the knives and axes
23. *hk'o-hta*: from
24. *k'aw po leh*: again protect (literally, *po*: let pass) and
25. *hk'aw na ta hki* (couplet): all sickness of the year
26. *sho ba kui ba* (couplet): iron and copper, i.e. the knives and axes (I am uncertain of the meaning of *ba*, possibly "pieces")
27. *hk'o-hta*: from
28. *k'aw po leh*: again protect and
29. *na-beu*: sicknesses
30. *suh-chi-suh yan*: seventy-seven kinds
31. *hk'o-hta*: from
32. *k'aw po-la*: again protect

*Verse 2*

33. *a*: oh!
34. *neh hk'aw ti g'a-ve*: until next year (see 18-20)
35. *yo law le k'o k'o* (see VI/17)
36. *g'ui*: of G'ui-sha, the supreme Lahu supernatural
37. *ma-ha*: great
38. *sha-hti*: to be very rich; rich man
39. *k'ao*: ?
40. *li-ve* from *aw-li*: custom. I think 36-40 means "may we partake of G'ui-sha's great wealth"
41. *k'aw*: again
42. *hpa*: create
43. *leh*: and
44. *keu pi*: put on [and] give [to us]
45. *meh* indicates humble request, "please"
46. *hk'aw-g'o chi-g'o*: every household
47. *k'o-haw*: underneath
48. *k'o-hta*: inside
49. *k'o-haw*: underneath
50. *k'o k'o* (see VI/17)

51. *ce-va ce-sheh* (couplet) : many animals (*sheh* from Shan "100,000")
52. *g'a ka* : can hold in the hand, i.e. possess
53. *leh* : and
54. *k'o-hta* : inside
55. *k'o k'o*, no meaning (see VI/17)
56. *chaw-va chaw-sheh* (couplet) : many people (*sheh* from Shan "100,000")
57. *g'a ka-ve* : can possess (see 52)

### Verse 3

58. *a* : oh!
59. *neh hk'aw ti g'a-ve* : until next year
60. *yo law le k'o k'o* (see VI/17)
61. *hpe la sha hpa* (couplet) : sickness (?) (cf. *hpe" loi \_ ve* : to decay)
62. *la-hta ve* : ? (probably sound effect only)
63. *hk'a-g'o chi-g'o* : every household
64. *yo law le k'o k'o* (see VI/17)
65. *a-pa* : father
66. *Sha-ca* usually refers to a Lahu culture hero of that name. It is also sometimes used for the supreme Lahu supernatural, G'ui-sha. Here it appears to have yet another referent, the Guardian Supernatural of the year.
67. *hk'aw sheh ha sheh-hpa* : master/keeper of the year and the month
68. *hk'a-deh* : carefully
69. *nyi* : look
70. *hk'a-deh* : carefully
71. *taw* : shield
72. *pi* : give
73. *meh* indicates humble request, "please"

### Verse 4

74. *hk'aw-g'o chi-g'o* : every household
75. *hk'a-g'a chi-g'a* : every person
76. *hk'o-hta*, accusative particle

77. *sho ba kui ba* (couplet) : pieces (?) of iron and copper, i.e. the farming implements
78. *hk'o-hta*, accusative particle
79. *ma g'a g'aw* : not can cut (cannot cut)
80. *leh* : and
81. *hk'a-ma aw ce* : village four corners
82. *daw* : thoughts
83. *hpu* : white/pure
84. *te she*, classifier, also used with *ceh*, : tree, so for 81-4 we might translate "all within the four corners of the village united as one tree-trunk by the same pure intention"
85. *mui leh* : work in the fields and
86. *ga hpu te she*, same meaning as 82-4; *daw hpu ga hpu* constitutes a couplet
87. *ti* : only
88. *mui leh* : work in the fields and
89. *hk'aw na ta hki* (couplet) : sicknesses of the year
90. *ma caw* : not have
91. *g'a-ve* : can
92. *chi ma ve* : all these
93. *yo law le k'o k'o* : (see VI/17)
94. *hk'aw na ta hki* : sicknesses of the year
95. *ma g'a* : cannot
96. *g'aw la* : count. 94-6 (cf 89-92) "May we be troubled by no sickness throughout the year"

Verse 5

97. *a* : oh!
98. *she-le* : dignity, style, respect (opposite of shame)
99. *sha-ta* : money (corruption of Thai *satang*)
100. *ho-ho caw caw* : oh ho, have have! 98-100 "Let others talk of our fine style and say of us : 'oh ho, *they* have plenty of money!'"
101. *hk'o-hta* : accusative particle
102. *k'aw pa* : again order

103. *k'aw g'o* : again stretch out your hand for  
 104. *leh* : and  
 105. *ho* : cover  
 106. *pi* : give  
 107. *hkaw-g'o chi-g'o* : every household  
 108. *hk'aw-g'a chi-g'a* : every person  
 109. *chi ma ve* : all of these  
 110. *a-daw hk'a-ma aw ce* : headman's village four corners  
 111. *chi ma ve* : all these  
 112. *a* : oh!  
 113. *hk'aw sheh ha sheh-hpa* : master/keeper of the year and of the month  
 114. *neh hk'aw* : next year  
 115. *yo law le k'o k'o* (see VI/17)  
 116. *ma g'a daw ha ga hki ve* (couplet) : no troubled thoughts (compare VII/50, 163)

## Verse 6

117. *hk'a-g'o chi-g'o* : every household  
 118. *she-le sha-ta ho-ho caw caw ve*, same as 98-100  
 119. *a* : oh!  
 120. *hk'o-hta*, accusative particle  
 121. *yo law le k'o k'o* (see VI/17)  
 122. *hpu mui* : money ten-thousand  
 123. *hpu sheh* : money one-hundred-thousand  
 124. *hk'aw-g'o chi-go* : every household  
 125. *hk'o-hta*, accusative particle  
 126. *bi* : full  
 127. *g'a-ve* : can. 122-7 "Let every household be crammed full of wealth"  
 128. *yo law le k'o k'o* (see VI/17)  
 129. *ma g'a daw ha ga hki ve* : no troubled thoughts  
 130. *chi bon* : this boon/blessing  
 131. *ti k'aw pa* : only once again order

132. *leh keu la* : and bestow  
 133. *ce* indicates the request is being made on behalf of somebody else;  
 in this case, all the villagers

*Verse 7*

134. *ya-nyi tan o k'ai-ve* : from today and hereafter  
 135. *na-pu hk'aw ceh chi* : eternal(?) year-tree this (see I/12)  
 136. *yo law le k'o k'o* (see VI/17)  
 137. *hk'aw ceh chi* : year-tree this  
 138. *chi-beu* : now  
 139. *ya-nyi tan o k'ai-ve* : from today and hereafter  
 140. *k'o k'o* (see VI/17)  
 141. *g'aw leh* : pull out and  
 142. *mo-hk'a-ja* : bottom of the village  
 143. *ba she-ve* : throw away  
 144. *yo law le k'o k'o* (see VI/17)  
 145. *leh* : and  
 146. *ta yu tu, ta yu hk'a la* (couplet) : do not punish  
 147. *ce* indicates request on behalf of somebody else (see 133)

*Verse 8*

148. *chi-beu* : now  
 149. *yo law le k'o k'o* (see VI/17)  
 150. *leh ma k'a o* (I fail to understand the individual words; informant told me that this means "a prohibition ordained from above")  
 151. *peu-ve* : finished  
 152. *yo* : yes. 148-52 means something like "Now the restrictions placed upon us during the new year period (cf. Walker 1970b: 34-5) are finished"  
 153. *chi hk'aw* : this year  
 154. *hk'aw sheh ha sheh-hpa* : master/keeper of the year and of the month  
 155. *a* : oh!

156. *ya-nyi* : today  
 157. *che-ve* : broken  
 158. *yo* : yes  
 159. *peu-ve yo* : finished yes. 156-9 means the same as 148-52  
 160. *ya-nyi* : today  
 161. *yo law le k'o k'o* (see VI/17)  
 162. *k'aw shu* : again pull out  
 163. *leh mo-hk'a-ja ba she-ve yo* : and throw away down there at the bottom of the village (see 142-3)

*Verse 9*

164. *hk'aw li* : year customs (*aw, li* : custom)  
 165. *chi li* : these customs  
 166. *a-pa Sha-ca* : Father Sha-ca (see 65-6)  
 167. *ka-ti* : all-true  
 168. *ka sheh-hpa* : holding-in-the-hand person  
 169. *teh ta la* : put (?)  
 170. *leh* : and  
 171. *naw hta* : you (*naw* : you *hta* ; accusative particle)  
 172. *ta* : oppose, contradict (?)  
 173. *ma he* : do not  
 174. *naw* : you  
 175. *neh hk'aw* : next year  
 176. *k'aw peu* : again rule  
 177. *g'a* : can, be able  
 178. *yo law le k'o k'o* (see VI/17)  
 179. *leh* : and  
 180. *ta yaw faw, ta yaw hai la* (couplet) : do not curse, do not speak evil  
 181. *ce* indicates request made on behalf of somebody else  
 182. *hk'aw-g'a chi-g'a* : everybody  
 183. *hta*, accusative particle  
 184. *O, O* : oh! oh! (marks end of prayer)

## TEXT EIGHT—FORMAL TRANSLATION

1. Oh, this year, keeper of the year, keeper of the month, throughout the year once again protect from the cuts of the knives and axes the big and the small, every household, every person within the four corners of the headman's village, within the four corners of the *to-bo-pa's* village;<sup>(a)</sup> yes, until next year once again protect every household and every person from the cuts of knives and axes, from all sicknesses of the year,<sup>(b)</sup> from the seventy-seven kinds of sickness. <sup>(c)</sup>
2. Oh, throughout the year please create for us and bestow upon us divine wealth; grant to every household many animals underneath the house,<sup>(d)</sup> many people inside the house.
3. Oh, throughout the year, Father keeper of the year, keeper of the month, carefully watch over us and carefully shield every household from all sickness.
4. Grant to every household, every person, that they not be cut by knives nor axes, that united by the same pure intentions everybody within the four corners of the village may together prepare the fields; grant that throughout the year nobody may suffer from sickness.
5. Oh, keeper of the year, keeper of the month, once again order, once again reach out for [this blessing] and cover every household, every person within the four corners of the headman's village with great wealth such that people will talk of our fine style; until next year let us suffer no troubled thoughts.

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(a) The *to-bo-pa* is the senior priest in a Lahu Nyi village (cf. Walker 1970b:190).

(b) That is, "all sickness which we might suffer during the coming year".

(c) The number seventy-seven is used here to indicate "all kinds". According to my informants its use has no deeper symbolic connotation.

(d) The Shan numeral *shehn* "one hundred thousand" is used here to suggest "a multitude". Lahu Nyi houses being raised on piles, the space underneath them is used for sheltering livestock.

6. Once again order and bestow upon every household this boon alone that all of them may enjoy great wealth such that people will talk of their fine style.
7. Today the villagers pull out this eternal tree of the year<sup>(e)</sup> and throw it away down there at the bottom of the village; they request that you please do not punish them.
8. Now the rites and restrictions are over; today oh keeper of the year, keeper of the month, the new year festivities are finished so we once again pull out the tree of the year and throw it away down there at the bottom of the village.
9. All-true Father who ordains the customs of the year, we do not mean to offend you; next year you may rule again; do not curse us, do not speak evil of any of the people.

## TEXT NINE

[A household head's prayer before removing the rice cake altar (*aw\_\_ hpfuh\_ hti\_\_*) from his house (cf. Walker 1970b: 33).]

1. A<sup>-</sup>, ya<sub>^</sub> shaw<sup>-</sup> aw\_\_ hpfuh<sub>^</sub> hti\_\_ yu<sub>v</sub> leh no<sup>v</sup> lo na\_\_ pu\_\_ hk'aw<sub>^</sub> sheh\_\_ hpa<sup>v</sup>, na\_\_ heh ha sheh\_\_ hpa<sup>v</sup> no<sup>v</sup> ve.
2. A<sup>-</sup>, chi hk'aw<sub>^</sub> te<sup>v</sup> hk'aw<sub>^</sub> mui<sub>v</sub> leh chi hk'aw<sub>^</sub> ca<sup>v</sup> ma<sup>v</sup> peu<sub>v</sub> ve, te<sup>v</sup> nyi mui<sub>v</sub> ve chi nyi ca<sup>v</sup> ma<sup>v</sup> peu<sub>v</sub> ve, chi bon ji<sup>v</sup> leh ta\_\_ la<sup>v</sup>, chi shi<sup>-</sup> ji<sup>v</sup> leh ta\_\_ la<sup>v</sup>.
3. K'o\_\_ hta<sub>^</sub> k'o chaw haweh<sub>v</sub> na<sup>v</sup> haweh<sub>v</sub>, k'o\_\_ haw<sup>-</sup> k'o ce<sup>v</sup> haweh<sub>v</sub> ca<sub>v</sub> haweh<sub>v</sub>, ma<sup>v</sup> daw<sup>v</sup> hki<sup>-</sup> kui<sub>v</sub> ma<sup>v</sup> daw<sup>v</sup> ha\_\_ kui<sub>v</sub> ve, chi bon k'aw<sub>^</sub> hpaw leh ta\_\_ la<sup>v</sup>, chi shi<sup>-</sup> k'aw<sub>^</sub> ji<sup>v</sup> leh ta\_\_ la<sup>v</sup>.
4. Neh<sup>-</sup> hk'aw<sub>^</sub> te<sup>v</sup> hk'aw<sub>^</sub> k'aw<sub>^</sub> zuh ve k'aw<sub>^</sub> lo\_\_ k'aw<sub>^</sub> tan<sup>v</sup> leh k'aw<sub>^</sub> sha<sup>v</sup> da<sub>^</sub> a le<sup>v</sup>.

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(e) The "tree of the year" is a bamboo altar erected during the new year period in the middle of the village.

## TEXT NINE—WORKING TRANSLATION

[Roman numerals refer to previous working translations. Numbers alone refer to this working translation.]

*Verse 1*

1. *a* : oh!
2. *ya-shaw* : this morning
3. *aw-hpfuh* : glutinous rice cake
4. *hti* : altar
5. *yu* : take
6. *leh* : and
7. *no-lo* : up there
8. *na-pu* : eternal (?) (see V/12)
9. *hk'aw sheh-hpa* : year keeper
10. *na-heh* : ? (probably only second part of couplet *na-pu na-heh*)
11. *ha sheh-hpa* : month keeper
12. *no-ve* : up there

*Verse 2*

13. *a* : oh!
14. *chi hk'aw* : this year
15. *te hk'aw mui leh chi hk'aw ca ma peu-ve* : one year work in the fields, ten years eat not finish (see VII/116)
16. *te nyi mui-ve chi nyi ca ma peu-ve* : one day work in the fields, ten days eat not finish
17. *chi bon* : this blessing/boon
18. *ji* : cover
19. *leh ta la* : and put [upon us]
20. *chi shi ji leh ta la* : repeats 17-19 using second part of couplet *aw-bon aw-shi* : blessing, boon

*Verse 3*

21. *k'o-hta* : inside [the house]
22. *k'o* (see VI/17)
23. *chaw-haweh na-haweh* (couplet) : many people

24. *k'o-haw* : underneath [the house]
25. *k'o* (see VI/17)
26. *ce-haweh ca-haweh* (couplet) : many animals
27. *ma daw hki kui, ma daw ha kui ve* (couplet) : no troubled thoughts (compare VII/50, 163, VIII/116)
28. *chi bon* : this blessing/boon
29. *k'aw hpaw* : once again open
30. *leh ta la* : and put [upon us]
31. *chi shi k'aw ji leh ta la* : this blessing/boon once again cover [us with] and put [upon us] (see 28-30)

*Verse 4*

32. *neh hk'aw* : next year
33. *te hk'aw* : one year
34. *k'aw* : once again
35. *zuh-ve* : completed
36. *k'aw lo* : ?
37. *k'aw tan* : once again make offerings
38. *leh k'aw sha* : and once again pray
39. *da a le* : well (?)

TEXT NINE—FORMAL TRANSLATION

1. Oh eternal keeper of the year, keeper of the month up there, this morning I remove the rice cake altar.
2. Oh this year, when we work in the fields for one year may there be enough to eat for ten years; when we work in the fields for one day may there be enough to eat for ten days; with this blessing enwrap us.
3. This boon once again open up and bestow upon us, with this boon once again enwrap us, that there be many people inside the house and many animals underneath the house; that we suffer from no troubled thoughts.
4. Next year we will once again make offerings and once again pray well to you.

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## A REASSESSMENT OF THE ANNAMESE WARES

by

C. Nelson Spinks

Very little has been researched and published on that large body of Southeast Asian ceramics commonly known as Annamese wares. There are relatively few pieces of these wares in the more well known museums and private collections. Sufficient information on them has now been developed, however, from recent finds in Indonesia and the Philippines to warrant some comment on them and to speculate on their overall place in the Southeast Asian ceramic spectrum.

For the most part, the Annamese wares reflect strong and unmistakable Chinese influences, representing part of that general sinofied overlay found in Vietnamese culture. This point is particularly true of Annam and Tonkin, the more northern parts of Vietnam, because of their close proximity to southern China and their long and close cultural, economic and political relations with the Chinese. In their ceramic work, the Annamese potters expressed in their own native way some of the styles and techniques of the potters of Kiangsi in China.<sup>1</sup>

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- 1) Succinct and accurate accounts of the Annamese wares are found in John Alexander Pope, *Chinese Porcelains in the Ardebil Shrine* (Washington, D.C. : Smithsonian Institution, Freer Gallery of Art, 1956, pp. 103-05; William Bower Honey, *The Ceramic Art of China and Other Countries of the Far East* (New York : American Edition, The Beachhurst Press, 1954), pp. 164-66; and the helpful comments of Soame Jenyns in his *Ming Pottery and Porcelain* (American Edition, New York : Pitman Publishing Company, n. d., *passim*: Annamese wares found in the Philippines have been discussed at length by Cecilia and Leandro Locsin, on the basis of their extensive excavations of pre-Spanish burial sites in the Philippines, in their *Oriental Ceramics Discovered in the Philippines*, Rutland, Vermont and Tokyo, Japan : Charles E. Tuttle Company, 1967, *passim*; another excellent account of Annamese wares, based largely on finds in Indonesia, is E.W. Van Orsoy de Flines, *Guide to the Ceramic Collection (Foreign Ceramics)* Djakarta : Museum Pusat Djakarta, the English translation of the original work written in Dutch, that was published in 1969, pp. 59-68. The most detailed account of Annamese wares, but with some errors and misconceptions, is the work of a noted Japanese ceramic specialists, Okuda