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). 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.

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.
[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′ beu, k′o k′o, hk′a′ ma aw′ ce′ chi hta, haw, hk′a′ bo aw′ k′o_, na_pu_paw sha hk′aw, meu hta, haw, daw′ sha hk′a′ ma aw′ ce′, hk′a′ g′a′ chi g′a′ hta, haw, k′aw, hpaw leh ta_, pi′.

2. Mvuh′ naw ka ti, ka′ shehn− ka sheh_ hpa′, daw′ hpu te′ ca′ mui, leh va′ leh hk′aw chi law, chi hk′a, ve la, leh veu, hpu veu, shi veu, la′ leh hk′a, g′a′ chi g′a′ hta, haw, na_pu_paw sha po hpaw leh hk′a, g′a′ chi g′a′ daw′ sha ga′ sha ti′ k′aw, hpaw leh ta_ pi′.

3. No′ g′a na_ pu_hk′aw, nga′ aw′ to, nga, u_ nga, hpaw′ k′aw, ce_ leh ka ti, ka′ shehn− ka sheh_ hpa′, hk′a, g′a′ chi g′a′ hta, haw, chaw ca_ chaw law′ a′ g′a ve, ne′ ca_ ne′ law′ a′ g′a ve.

4. Meu′ law ka ti, ka′ shehn− ka sheh_ hpa′, no′ g′a na_ pu_hk′aw, nga′ aw′ to ve, no′ g′a na_ pu_daw′ ma te′ ha− k′aw′ suh′ k′aw′ hpaw leh na_ pu_ ga′ ma te′ ha− k′aw′ suh′ k′aw′ hpaw leh ta_ pi′.

5. Ya′ k′a_ du′, k′a′ hk′aw, na, ta′ hki−, chaw ca_ chaw law′ a′ g′a ve, k′o_ haw− ce′ va_ ce′ sheh− g′a ka ve, k′o_ hta, chaw va_ chaw sheh− k′aw, g′a ka pi′.

6. Na_pu_hk′aw, nga′ aw′ to ve, no′ g′a na_ pu_ ha nga′ aw′ to ve, meu′ law ka ti, ka′ shehn− ka sheh_ hpa′, sho meu′ kui′ meu′ hk′o′ hta, g′a pa′ leh fui_ pi′.

7. Naw, te′ G′ui, sha no′ g′a na_ pu_ shal shal, sha to ka_, te′ ha− k′aw′ suh′ k′aw′ g′a leh ta_ pi′, Na bo Na shi− sha suh− te′ ha− k′aw, g′a leh ta_ pi′, k′o_ haw− ce′ va_ ce′ sheh− k′aw′ g′a ka leh ta_ pi′, k′o_ hta, chaw va_ chaw sheh− k′aw′ g′a ka leh ta_ pi′.

8. Nga′ te′ peu′, sha_ leh no′ g′a na_ pu_hk′aw, to hk′aw, nga′ aw′ to ve, g′a ce′ g′a taw′ leh hk′a′ ma aw′ ce′, chi haw− sha bon aw′ to ve,hk′a′ o′ k′o_ ya′ kui′ ya′ k′a′_ g′a ce′_ g′a taw′ leh te′ nyi sheh′ yan′ ka, haw g′a ce′ g′a taw′ leh sho meu′ kui′ meu′ hk′o′
LAHU NYI (RED LAHU) NEW YEAR TEXTS—III

htakao, ma ha—sha—htibonkaola, kao, k'aw, hpaw lehta_pi", la_sha—hpuca, hpu g'a, la_mehsci, shig'a, ui, ka, ika, cima ve.

9. Co meh sho_lo te a daw'ka_, hka_g'a'chi g'a'ka_haw, daw hpute"ca'k'aw_mui, lehya_nyi cho_na_pu_hk'aw_suh_nyi hta_g'a_nyi g'a ve, daw'shahk'aw_meu'htahaw, daw'sha g'a'sha ti_k'aw, hpawlehta_pi', mausuh te'bonka_haw, hk'a_g'a'chi g'a', ui, ka, ika.

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. *hpaw*: 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 hkt (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. *ful*: 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
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-hta 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'u na-pu**: up there eternal (?) (see 12)
137. **kk'aw to**: year bodies (**aw-to**: body), referring to birds in 138
138. **kk'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. **kk'a-mu aw ce chu hau**: 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. **kk'a**: village
146. **a-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 nvi 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. **sho meu kui meu kk'o-hta**: from iron points and copper points (see 106-8)
153. **kao**: ?
154. **ma-ha**: great (from Burmese< Pali< Sanskrit)
155. **sha-hii**: to be rich, rich man (from Burmese< Pali< Sanskrit)
156. **bon kao la kao** (couplet): the first blessing (?)
157. **k'aw hpaw leh to pi**: again open [upon us] and put [and] give [to us]
158. **la-sha**: right hand
159. **hp': silver
160. **ca**: search for
161. **hp': 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  

_Note:_ Tongan words and phrases are italicized.

**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 mut*: 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-re*: 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, 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, so once again bestow upon every person only wealth and happy thoughts.

3. May the four eternal birds of the year up there once again take care of my side, 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, nine times in one night open up and bestow upon us these eternal thoughts.

(a) Reference to Hk'aww, Sheh_ hpa" (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_ congheh: “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" : “eternal soul bird” (awv 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_ dawv sha rather than na_ pu_ dawv 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. (g)

7. You Divinity(h) up there, within your divine house, with your divine body, may [your blessings] again reach us nine times in one night; Na-bo-ma,(i) may your new prayers(j) 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.

(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−, chi hk'aw na pu hk'aw meu te ni zuh g'a hta haw, aw hpfuh k'aw hta leh a− hta hta haw ca ve yo law le k'o k'o.

2. A− htaw a− hte chi ve yu leh mui ca va ca ve yo k'o, a−, cheh sha ca, sha ti ca g'a, chaw hkui meu la meu hta haw ta g'aw, shaw meu ma meu yo law k'o, chaw hkui meu la meu hta haw ta g'aw.

3. A− htaw a− hte chi ve yu, leh mi ca va ca ve yo, law le k'o k'o, ca leh daw leh a peu ve ti ca leh k'aw ta la meh.

4. Sho hpu kui hpu hpa sheh hpa, g'ui ma ca li, kui hpu hpa sheh hpa hpa haw k'aw ga ve, mui ca va ca, ca leh a peu ve ti ca leh k'aw ta la, mui ca va ca, sho meu kui meu chi ve yo law le k'o k'o, chaw hkui meu la meu ma 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 niy : 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. hta : take up
12. leh : and
13. a-hta : 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. *cheh-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,(a) 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<sub>v</sub>, law<sub>v</sub> pu<sub>_</sub> Ca<sub>_</sub>, Shi— n<sub>_</sub> awv<sub>_</sub> meu<sub>_</sub> ti<sub>_</sub> mvuh<sub>_</sub> mi<sub>_</sub> peu<sub>_</sub> g<sub>a</sub> ve, daw<sub>v</sub> ti<sub>_</sub> ga<sub>_</sub> ti<sub>_</sub> pfuh<sub>_</sub> sheh<sub>_</sub> hpa<sub>_</sub> cho<sub>_</sub> hpaw<sub>_</sub> k'o<sub>_</sub> k'o<sub>_</sub>, Ca<sub>_<sub> Da<sub>_,</sub> n<sub>_</sub> aw<sub>_</sub> a<sub>_</sub>, n<sub>_</sub> aw<sub>_</sub> ya<sub>_</sub> cho<sub>_</sub> hpaw<sub>_</sub> ve, ca<sub>_</sub> u<sub>_</sub> daw<sub>_</sub> u<sub>_</sub> tan<sub>_</sub> leh ca<sub>_</sub> u<sub>_</sub> daw<sub>_</sub> u<sub>_</sub> tan<sub>_</sub> leh ca<sub>_</sub> la<sub>_</sub> ce<sub>_</sub> meh<sub>_</sub>.

2. Ya<sub>_</sub> n<sub>_</sub> y<sub>_</sub> ni h<sub>_</sub> k<sub>_</sub> a<sub>_</sub> aw<sub>_</sub> suh<sub>_</sub> ha suh<sub>_</sub> ny<sub>_</sub> n<sub>_</sub> aw<sub>_</sub> te<sub>_</sub> mo<sub>_</sub> te<sub>_</sub> cu<sub>_</sub> jeh<sub>_</sub> da<sub>_<sub> hto da<sub>_</sub> veu la<sub>_</sub> leh ca<sub>_</sub> la-o.

3. A<sub>_</sub>, n<sub>_</sub> aw<sub>_</sub> meu<sub>_</sub> ti<sub>_</sub> mvuh<sub>_</sub> mi<sub>_</sub> peu<sub>_</sub> g<sub>a</sub> ve, daw<sub>_</sub> ti<sub>_</sub> ga<sub>_</sub> ti<sub>_</sub> peu<sub>_</sub> g<sub>a</sub> ve, yeh<sub>_</sub> ma<sub>_</sub> aw<sub>_</sub> ce<sub>_</sub> hpaw<sub>_</sub> meu<sub>_</sub> chi h<sub>_</sub> t<sub>_</sub> a<sub>_</sub> k'o<sub>_</sub> k'o<sub>_</sub> leh ma<sub>_</sub> daw<sub>_</sub> hki<sub>_</sub> ma<sub>_</sub> ga<sub>_</sub> daw<sub>_</sub> ha<sub>_</sub> ve, chi bon k<sub>_</sub> a<sub>_</sub> a<sub>_</sub> la<sub>_</sub> leh ka pi<sub>_</sub>, chi shi<sub>_</sub> k<sub>_</sub> a<sub>_</sub> ji<sub>_</sub> leh ta<sub>_</sub> pi<sub>_.</sub>

(a) That is, the divine prototype blacksmith who dwells with G'ui-sha in the heavenly regions (see Walker 1970b : 176-7).
4. A^-yu, co meu^hk'o^hta, a^-, mi, ma mi, hk'a^a^hpui, neh
hk'a^ya^hk'a^ma^hpui, mi, co k'aw, hk'a^leh neh co hk'o^hta,
k'aw, ta_pi, mvuh^co ji\(\) leh ya^co hk'o^hta, k'aw, ta_pi, k'aw^co leh k'aw^va sha^-, mi, ma chi hta, haw.

5. A^-, pu^pu^sha^sha, hpa^k'a_ ma k'a_ ya, k'a_ du, k'a_, ce^k'a_ ca, k'a_ chi ma hk'o^hta, haw, hpe^la sha hpa, hta^naw, taw^naw, suh^- leh po, pi.\(\)

6. Te\(\) nyi sheh^yan, te ha^-sheh^yan^, nawi ho^-ti, ka ti, pfuh\(\) sheh^hpa, a^-, mui, ca^va^ca^te^hpaw^ka, te\(\) nyi mui\(\), ve chi nyi ca^leh ma^peu, te\(\) hkw^mui, ve chi hk'aw, ca^leh ma^peu, ve, chi bon ka^k'aw, hpaw leh ta_pi,\(\) chi shi^-ji\(\) leh ta_pi.

7. A^-yu, co meu^hk'o^hta, k'o^k'o, no^-law ha^- pui k'aw mo, chi co k'aw, ji\(\) leh, a^-, neh co ya^co hk'o^hta, k'aw, ta_pi meh^-.

8. O^-, O^-\(\), ca^la-o, daw, la-o!

9. Te\(\) nyi mui\(\), ve chi nyi ca^leh a^-peu, te\(\) hkw^mui\(\), ve chi hk'aw^ca^leh a^-peu.

10. Naw, ho^-ti, ca\(\)w, sheh^hpa, ka ti, ca\(\)w, sheh^hpa, a^-, sho meu^kui^meu^, shaw^meu^ma meu^hta, hk'a deh, taw^leh
hk'a deh, suh^-lehl po, pi.

11. Te\(\) nyi sheh^yan, te ha^-sheh^yan^, chi hk'aw, tan^-leh o^-hpaw^k'ai ve, ma^g'a\(\)daw\(\)hki^-tu, ve, ma^g'a\(\)daw\(\)ha^-tu, ve, naw, ya^-naw, du, chi ma ve, naw, haweh^naw, ha^-chi ma ve
ka, naw, ta^k'a_ ta^v^pi^v^meh^-, hk'a deh, taw^leh hk'a deh, suh^-leh po, pi.

12. Te\(\) nyi sheh^yan, meh na, g'ui, hk'e, g'ui, keh, ha^-keh, hk'e da_o.

13. Ya fi^ka, peh, peh, daw, hti daw, ya fi^ka, meu^ti, mvuh^mi, paw^g'a\(\)ve, daw^ti, ga^ti, pfuh\(\)sheh^hpa, peh, ca^hti ca^naw, te\(\)mo^te^cu\(\)ve.

14. Ca^she^leh hk'a deh, k'aw, pa^-leh ta^-pi, mi, ma chi hta, haw
aw, bon aw, shi^-, te\(\) nyi mui\(\), ve chi nyi ca^ma^peu, te\(\)hk'aw, mui, ve chi hk'aw, ha hk'aw, ca^-leh ma^-peu, ve, aw, bon aw, shi^-chi ve k'aw, hpaw leh ta^-pi.

15. Naw, haweh^naw, ha^-ta^k'a_ ta^v^pi^v, naw, ho^-ti, ca\(\)w, sheh^-hpa\(\)ka ti, ca\(\)w, sheh^-hpa\(\), hk'a deh, nyi pi.
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. *cht-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 (Lahu 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. kk'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 mul-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 hiti-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 mvuh-mi (couplet): heaven
193. paw: use
194. *g'a-ve*: can
195. *daw-ti ga-ti*: all-wise (see 8)
196. *psuh 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
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, 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 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. (c)

(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,\(^{(d)}\) 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.

\(^{(d)}\) That is, "all the farming implements which may cut our hands or feet".
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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—, O—, chi hk'aw, hk'aw, sheh_ ha sheh_ hpa ve, law le k'o^ k'o, a daw^ hk'a^ ma aw ce, bo hk'a ma aw ce, ve, a—, ui, ka, i ka ve, hk'aw, g'o, chi g'o, ve, hk'aw, g'a ve, g'a ve, law le k'o^ k'o, hk'aw, g'o, chi g'o, ku, k'aw, ku, hki, leh, a—, neh—, hk'aw, ti g'a ve yo, law le k'o^ k'o, sho touh— kui— teuh— hk'o hta, k'aw po, leh hk'aw, na, ta hki—, sho ba kui' ba' hk'o hta, po, leh na, beu, suh_ chi suh_ yan_ hk'o hta, k'aw, po, la.

2. A—, neh—, hk'aw, ti g'a ve yo, law le k'o^ k'o, g'ui, ma ha— sha— hti— k'a, li' ve, k'aw, hpa_ leh keu pi' meh_, hk'aw, g'o, chi g'o, k'o_ haw— k'o_ hta, k'o_ haw— k'o^ ce^ va^ ce^ sheh— g'a ka leh k'o_ hta, k'o^ k'o chaw va_ chaw sheh— g'a ka ve.

3. A—, neh—, hk'aw, ti g'a ve yo, law le k'o^ k'o, hpe^ la sha hpa, la_ hta ve, hk'a, g'o, chi g'o, yo, law le k'o^ k'o, a pa Sha— Ca^ hk'aw, sheh_ ha sheh_ hpa^, hk'a deh, nyi, hk'a deh, taw_ pi' meh_.

4. Hk'aw, g'o, chi g'o, hk'a, g'a chi g'a hk'o hta, sho ba' kui' ba' hk'o hta ma, g'a g'aw leh hk'a ma aw ce, daw^ hpu te' she mui, leh ga hpu te' she' ti mui, leh hk'aw, na, ta' hki— ma' caw, g'a ve, chi ma ve, yo, law le k'o^ k'o, hk'aw, na, ta' hki— ma g'a g'aw la.

5. A—, she_ le_ sha ta' ho' ho' caw caw' hk'o hta, k'aw, pa_ k'aw, g'o' leh ho_ pi', hk'aw, g'o, chi g'o, hk'aw, g'a' chi g'a' chi ma ve, a daw^ hk'a^ ma aw ce, chi ma ve, a—, hk'aw, sheh_ ha sheh_ hpa^, neh— hk'aw, yo, law le k'o^ k'o, ma' g'a daw' ha_ ga' hki— ve.

6. Hk'a, g'o, chi g'o, she_ le_ sha ta' ho' ho' caw caw' ve, a— hk'o hta, yo, law le k'o^ k'o, hpu mui_ hpu sheh—, hk'aw, g'o, chi g'o, hk'o hta, bi' g'a ve yo, law le k'o^ k'o, ma' g'a daw ha_ ga' hki— ve, chi bon ti' k'aw, pa' leh keu la' ce'.

7. Ya, nyi tan_ o' k'ai ve, na_ pu_ hk'aw, ceh, chi yo, law le k'o^ k'o, hk'aw, ceh, chi chi' beu, ya, nyi tan_ o' k'ai ve k'o^ k'o g'aw, leh mo' hk'a ja' ba, she_ ve yo, law le k'o^ k'o leh ta' yu, tu, ta' yu, hk'a— la' ce'.
8. Chi\textsuperscript{\textdegree} beu, yo, law le\textsuperscript{\textdegree} k'o\textsuperscript{\textdegree} k'o leh, ma\textsuperscript{\textdegree} k'a o peu, ve yo, chi hk'aw, hk'aw, sheh ha sheh hpa\textsuperscript{\textdegree}, a--, ya\textsuperscript{\textdegree} nyi che ve yo, peu ve yo, ya, nyi yo, law le\textsuperscript{\textdegree} k'o\textsuperscript{\textdegree} k'o, k'aw, shu leh mo\textsuperscript{\textdegree} hk'a ja ba, she ve yo.

9. Hk'aw li\textsuperscript{\textdegree} chi li a pa Sha-- Ca ka ti ka sheh hpa teh ta la leh naw, hta, ta, ma he, naw, neh-- hk'aw, k'aw, peu g'a yo, law le\textsuperscript{\textdegree} k'o\textsuperscript{\textdegree} leh, ta yaw faw, ta yaw hai la ce, hk'aw, g'a chi g'a hta, O, O--!

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. ut-ka t-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' tcuh*—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 kk’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* lui ve : to decay)
62. la-hi ve : ? (probably sound effect only)
63. kk’u-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. kk’aw sheh ha sheh-hpa : master/keeper of the year and the month
68. kk’u-deh : carefully
69. nyi : look
70. kk’u-deh : carefully
71. taw : shield
72. pi : give
73. meh indicates humble request, “please”

Verse 4

74. kk’aw-g’o chi-g’o : every household
75. kk’u-g’a chi-g’a : every person
76. kk’o-hta, accusative particle
77. *sho ba kui ba* (couplet): pieces (?) of iron and copper, i.e. the farming implements

78. *hk'o-ha*, 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-ha*: 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. \( hk'aw-g'o \, chi-g'o \) : 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. \( she-le \, sha-ia \, ho-ho \, caw \, caw \, ve \), 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*

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)
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; 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, from the seventy-seven kinds of sickness.

2. Oh, throughout the year please create for us and bestow upon us divine wealth; grant to every household many animals underneath the house, 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.

(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(c) 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_, htl_) from his house (cf. Walker 1970b:33).]

1. A-, ya, shaw_ aw_ hpfuh, hti_ yu, leh no, lo na_ pu_ hk'aw, sheh_ hpa, na_ heh ha sheh_ hpa, no, ve.

2. A-, chi hk'aw, te' hk'aw, mui, leh chi hk'aw, ca' ma' peu, ve, te' nyi mui, ve chi nyi ca' ma' peu, ve, chi bon ji' leh ta_ la', chi shi' ji' leh ta_ la'.

3. K'o_ hta, k'o chaw haweh, na' haweh, k'o_ haw_ k'o ce' haweh, ca_ haweh, ma' daw_ hki_ kui, ma' daw_ ha_ kui, ve, chi bon k'aw, hpa'w leh ta_ la', chi shi' k'aw, ji' leh ta_ la'.

4. Neb' hk'aw, te' hk'aw, k'aw, zuh ve k'aw, lo_ k'aw, tan' leh k'aw, sha' da, a le'.

(c) 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 ANNAMSE 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.¹