

Pa, Pano, Papi, Pu, Pasal, etc.

----- Forwarded message -----

From: **Zomi News Relay Service** <TgZomi@aim.com>

Date: Thu, Apr 12, 2007 at 9:43 PM

Subject: [ZOMIFLA] Pa, Pano, Papi, Pu, Pasal, etc. (Revised)

To: blessedzomi@yahoogroups.com, czp@yahoogroups.com, korea_zomi@yahoogroups.com, zomitulsa@yahoogroups.com, siamsinpawlpi@yahoogroups.com, zomi@yahoogroups.com, zomidc@yahoogroups.com, zomifla@yahoogroups.com

Cc: Khoibsm@mail4u.com.mm, raymang@gmail.com, vunglek@gmail.com, tungpi@gmail.com, ThuphaZomi@aim.com

REVISION

Para #4, second para, fourth sentence:

Then there **were** another set of three brothers.

should be

Then there **was** another set of three brothers.

Sorry for the inconvenience this revision might have caused you.

The revised version is reproduced hereunder.

----- Original Message -----

From: Zomi News Relay Service

To: blessedzomi@yahoogroups.com ; czp@yahoogroups.com ; korea_zomi@yahoogroups.com ; zomitulsa@yahoogroups.com ; siamsinpawlpi@yahoogroups.com ; zomi@yahoogroups.com ; zomidc@yahoogroups.com ; zomifla@yahoogroups.com

Cc: Khoibsm@mail4u.com.mm ; raymang@gmail.com ; vunglek@gmail.com ; tungpi@gmail.com ; ThuphaZomi@aim.com

Sent: Thursday, April 12, 2007 9:17 PM

Subject: (Thupha Ngah Zomite) Pa, Pano, Papi, Pu, Pasal, etc.

Pa, Pano, Papi, Pu, Pasal, etc.

By Taang Zomi

Dear Pu Lian Uk,

1. What you say about “Pa” coming from the word “Pasal” (Male) is plausible. That would be primary.

The word “Pa” could also come from “Pa” (Father). That would be secondary.

A person would have to be a pa (male) before he could become a pa (father)! :)

In my previous posting, I used "Pa" in the secondary sense.

2. In the case of “Pa Nang” in my previous posting, “Pa” stands for “paternal uncle,” uncle from my father’s side. He (Pa Lian Khan Nang) is younger than my father. Hence the term “pano” (little uncle, or young uncle, or younger uncle). He is one of my father’s brothers-cousin. Maybe he is my father's third cousin. I will need to check the genealogy of my clan when I get back to my place. I am out of town right now.

Pa Go (Pa Hau Go) is my father’s second cousin.

Even if he (Pa Nang) were older than my father, I would still refer to him as “pano” because “papi” refers exclusively to the oldest of my father’s siblings. My father had three brothers-german who were all older than he. Only his eldest brother is referred to as “papi” and the two other brothers who were older than he are referred to as “pano.”

If my father were the eldest among his siblings, I would not have a “papi” (eldest uncle). He would be a “papi” (eldest uncle) to my first cousins, but he would be just my “pa” (father). He could not be both pa (father) and papi/pano (uncle) to the same person.

3. In the context of my previous posting, “Pu” would refer to a maternal uncle, uncle from my mother’s side.

4. In my previous posting, I did not use “Pa” as a general social honoric prefix that has been used before a gentleman's name since around our Independence Day. “Pa” as a prefix gained popularity in Tedim area only after the Independence. You can check up books and weekly newspapers and yearly magazines published in Tedim language or in other languages by people from Tedim after 1948. You will not find a lot of the use of “Pa” or “Nu” before 1960.

A person from Tedim area usually uses “Pa” to address a man who is not related to him; he uses that word as a convenient way of addressing a man whose genealogical tree he does not know. When I was younger, there were two brothers in Tedim: the elder one was

addressed “Pa Kam” (Khual Za Kam) while the younger one (who also looked young) was addressed “U Dongh Khup” (Dongh Za Khup). The person who used different forms of address (“Pa” and “U”) to brothers of the same family would not do so, if he were blood-related to the two brothers. Then there was another set of three brothers. The middle one was rich. People called him “Pu Gin” (Zam Khaw Gin). The eldest brother came from his village and set up shop in Tedim. People called him “Pa Gin” (Vungh Khaw Gin). The youngest brother was single. People called him “U Nang” (Gin Khan Nang).

When a person is related to me, I have to address him properly. For example, “U Pau Cin Suan” (U= Elder Brother) was older than my father. Since he was the 14th generation, I had to call him “U” because I am also the 14th generation. He (14th generation) called my father (13th generation) “Pa Kam” (Thang Za Kam). His son (15th generation), who is older than I, would have called me “Pa Thang” (Pa = Paternal Uncle) if we had been together. He never called me that, because we were never together. He would have called my father “Pu Kam” (Pu = Grandfather; Paternal Great Uncle). U Pau Cin Suan’s grandson (16th generation) and my youngest brother Mungbawi (Hang Khan Mung) were classmates and playmates. He would have to call Mungbawi “Pu Mung” (Pu = Grandfather; Paternal Great Uncle). I do not know whether he addressed Mungbawi that way.

5. Thank you for your participation in the discussion on this topic.

----- Original Message -----

From: [Lian Uk](#)

To: blessedzomi@yahoo.com ; czp@yahoo.com ; korea_zomi@yahoo.com ; zomitulsa@yahoo.com ; siamsinpawlpi@yahoo.com ; zomi@yahoo.com ; zomidc@yahoo.com ; zomifla@yahoo.com

Cc: Khoibsm@mail4u.com.mm ; raymang@gmail.com ; vunglek@gmail.com ; tungpi@gmail.com ; ThuphaZomi@aim.com

Sent: Thursday, April 12, 2007 3:26 PM

Subject: [ZONET] Re: (Thupha Ngah Zomite) Thupi Ka Sak Pawlkhat [05]

Dear all,

Could "Pa" in Pa Nang rather comes from " Pa" in what we say Numei (female) and Pasal (Male).

Many of the vocabularies in Falam/Haka, Duhlian and Thado/Khongsai mostly are the same in vowels and different in consonants. So after we know the transliteration system of the dialects, they are more easy at least to understand.

E.g. Complete in Haka is "tling" and in Tedim is "cing".
Country in Falam/Haka/Duhlian is "ram" and in Tedim is "gam"
On/above in Haka/Falam is "cung" and in Tedim is "tung"

Falam/Haka/Duhlian use "Pa" for male like we call boys intimately "pa-te".

So "Pa" in Pa Nang in Falam/Haka will stand for male "Pa".

Since the dialects are more similar to one another than what some people think, "Pa" in Pa Nang in Tedim also could mean pasal, rather than Pa no. Pa no is as I understand for an uncle younger than the real father. Thanks, Lnk

----- Forwarded message -----

From: **Zomi News Relay Service** <TgZomi@aim.com>

Date: 2007/4/12

Subject: [ZOMIFLA] Thupi Ka Sak Pawlkhat [05]

To: blessedzomi@yahoogroups.com, czp@yahoogroups.com, korea_zomi@yahoogroups.com, zomitulsa@yahoogroups.com, siamsinpawlpi@yahoogroups.com, zomi@yahoogroups.com, zomidc@yahoogroups.com, zomifla@yahoogroups.com

Cc: Khoibsm@mail4u.com.mm, raymang@gmail.com, vunglek@gmail.com, tungpi@gmail.com, ThuphaZomi@aim.com

Thupi Ka Sak Pawlkhat [05]

By Taang Zomi

Ka thulu ding, a kilawm a kituak, thei pak lo ka hih manin, "Thupi Ka Sak Pawlkhat" k'ong ci phot hi. Mi khat tawh ka kithuahna-ah hi ta leh, ka kithuah ngei loh hangin ama' thu ka zaakna-ah hi ta leh, amah tawh kisai thupi ka sak khat leh nih om thei hi. Tua thu (khat ahi zongin, nih ahi zongin), a gen nuam, ka hi hi. Ama' tangthu bup (biography) a gen nuam ka hi kei hi. Ama' hoihna, ginatna khempeuh zong a gen nuam ka hi kei hi.

Tg. Lian Khan Nang

Amah pen, Pa Nang, ci-in ka lo hi. "Pa" pen pano cihna hi. Amah pen khang 13-na, kei khang 14-na ka hih man hi. Ka kithuah khaak nunung peen uh hun laitak-in, Yangon township khat-ah Township Department of Co-operatives-ah Head seem hi. Amah pen, Mualbeem khua Sukte beh sung pan Muslim a suak mi thum (3) lak-ah khat, ahi hi.

Khat vei, Pa Go (“Pa”= pano cihna mah; Rev. Sukte T. Hau Go)’ tapa a kizanhah ni-in, ko mi nga (5) maw, guk (6) maw khawng khat [Pa Nang, U Tg. Thangno (“U” = u zaw cihna; Tg. Hau Ngin Thang), Tg. Ngin Khaw Suan, Tg. Zamkaang (Tg. Zam Za Ngin), Pa Dal (“Pa” = pano cihna mah; Tg. Hau Khaw Dal), leh kei] si gaal ding-in, Yangon nisuahna lam Merchant Street leh 51st Street kiiu (Botataung Township) pan-in, bus tuang-in, tua mun pan-a nitumna lam ahi Lanthit Yeiktha Apartments (Lanmadaw Township)-ah ka pai uh hi.

Phonggyi Street-ah, bus tung pan ka tuah uh ciangin, nitaak an ne nai lo vive ka hih man-un, si mun-ah pai nai lo-in an neek phot ding ka kithukim uh hi. Phonggyi Steet-a om Sen an sai khat-ah ka pai uh hi. An pen ka vekpi uh’ aading-in kei’ ut bang vaikhak leng zong, hong kimang ding hi napi-in, kithusiamsak-in, “Bang ne ding na hi uh hiam” ci-in, kawm tung-a a kisuang menu (an leh meh sazian) ka etpih hi. “Nang’ na dei pepeuh hong vaikhak lel o. Hong mang n’ung ei,” hong ci uh hi. Pa Nang in tua menu hong en-en-in a den lam teh, “Kei’n ne thei kei ning,” hong ci hi. “Bang hang-in?” ka cih leh, “Voksa kingah ahih teh ne thei kei ning,” hong ci hi. “Tua ahih leh, nang’ aading aksa vaikhak ve ni e,” ka cih leh, “Ne thei tuan kei ning,” ci hi. “Bang hang-in?” ka cih leh, “Hih sai sung-ah voksa a kingah naak leh sai sung pen a siang lo suak hi. Aksa zong ne thei tuan lo ding hi’ng,” hong ci hi. “No ne un. Kei’n bel ne kei ning,” ci hi.

“Tua bang na cih leh, hong zahtaak pah lian ing ei,” ka ci hi. An ne ding-a a tonkhawm pen, khat in ne lo tuam ding cih pen, a ne veve-te’ aadingin a nop lo khat suak-a, Zo ngeina zong hi lo hi. Tua ahih man-in, “Pai uau! Kileh kik ni in, Sule Pagoda Road-a Sen Muslim sai-ah ne ni,” ka ci hi.

Phonggyi Street (Pa Go-te’ inn gei) pan-in, nisuahna lam Sule Pagoda Street-ah bus tuang-in ka leh pai kik uh hi. Nanyang Chinese Muslim Restaurant (kici hiam khat; sawt lua ta in, a min lian pen tel pha nawn ke’ng)-ah ka pai uh-a, aksa tawh an ka ne uh hi. An ka neek khit uh teh, an sai pan-a nitumna lam ahi Pa Go-te’ inn-ah, bus tuang-in ka pai uh hi.

Muslim-te in voksa leh a dang a siang lo sate ne lo uh (Koran 6:145; cf. Leviticus 11:1-47; Deuteronomy 14:3-21) hi. Zu zong ne lo uh (Koran 2:219; 4:43; 5:93-94; 16:67) hi.

Ih upna, ih zuihna ahi biakna (religion) ahi zong-in gamvai (politics) ahi zongin, maan lo hi, nusia ta ning, i cih mateng, a hi bang-a i up phot, i zuih phot pen, thupi hi. Vot leh vot vet, sat leh sat vet thupi-a, lum piangpuang lo ding (cf. Revelation 3:15-16), cih a hi hi.

Pa Nang pen a up Islam biakna lam-ah citak-a, a zi ding zong Muslim khat mah zong pah hi. Muslim dangte’ zahtaakna ngah-in, Kawlgam bup Muslim Phualpi-ah makaite lak-ah khat hi-a, Kawlgam bup Muslim khangno kipawlina-ah makai seem hi.

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“6.145”: Say: I do not find in that which has been revealed to me anything forbidden for an eater to eat of except that it be what has died of itself, or blood poured forth, or flesh of swine -- for that surely is unclean -- or that which is a transgression, other than (the name of) Allah having been invoked on it; but whoever is driven to necessity, not desiring nor exceeding the limit, then surely your Lord is Forgiving, Merciful.

<http://etext.virginia.edu/etcbin/toccer-new2?id=HolKora.sgm&images=images/modeng&data=/texts/english/modeng/parsed&tag=public&part=6&division=div1>

Pre-1964

Taang (Lakam) = Pasal (naungeek, naupang, tangval, papi, puteek)

Lia (Lakam) = Numei (naungeek, naupang, nungak, nupi, piteek)

Kamhau gam Ukpipa, Pu Khaw Cin le Sukte' phualpi ahi, Mualbeem Innpite, Pi Lian Dim kiteeng uh-a, tapa nih leh tanu nih nei uh hi. Tua teng lakah Vum Za Cing bek khuasuak-a, a nungak ciangin, Hau Cin Khup' lai-atpa Thual Neng [Hautual/Ngaihte]' tapa Suan Pum tawh kiteeng uh hi. [p. 29]

Tonzang Innpite' maakpa Suan Pum bang Pu Hau Cin Khup' aadingin a naseempa lah hi-a, a maakpa le a khuapih zong hi lai ahi manin lungsim ngaihsutna le thagui thatang kisapna khempeuh-ah a diang pawl ahi hi. [pp. 30, 28]

Pu Khup le Tapidawte' thu a laan' laitakin *[zi le ta a nei]* Pa Suan Pum pen a naute *[zi le ta a nei]* Khawl Cin leh *[zi le ta a nei]* Vial Nang [Rev. Vial Nang] Tapidaw suak uh-a, nuam sa het lo ahi manin hih late na sak hi:

(a) Miim bang pian'pih *TAANG'* laizomte'n Sianmang kei' aa tuam ci e.

(b) Tung Pasian in siam tuam nei lo, ka laizom ci tuam lo e. [p. 28]

"Thu I Cih La Hi" by Siapi Mang Za Lian (Pu Suan Pum' tapa), Sukte Chronicle XII, November 2006, pp. 29, 30, 28