China's na\textsuperscript{53} mzi\textsuperscript{53} Tibetan Life, Language, and Folklore: Volume One

by
Libu Lakhi
with
Tseringbum and Charles Kevin Stuart

Asian Highlands Perspectives
This remarkable book is the product of fruitful collaboration between a native speaker of the na$^{53}$ mzi$^{53}$ language, Tibetan and Chinese consultants, and a dedicated group of Westerners resident in China. It affords the reader an intimate glimpse into traditional na$^{53}$ mzi$^{53}$ life, now well on its way to disappearing along with hundreds of similar minority cultures in the world. The authors are to be congratulated for putting na$^{53}$ mzi$^{53}$ language and culture ‘on the map’ in such a clear and respectful fashion.

James A Matisoff

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China's na⁵³ mʒi⁵³ Tibetans: Life, Language and Folklore
Volume One

中国纳木依藏族：生活，语言与民间文学
第一卷

by

Libu Lakhi (Li Jianfu 李建富, Dawa Tenzin 旦巴坚赞)

with

Tsering Bum 小强 and Charles Kevin Stuart
Dedicated to Andrew Sewell and Lorraine de Beaufort
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Li 44 Bu 55 Sa 11 Po 53 (Li Caifu), male, b. 1945, Libu Lakhi's father, was born in a rich landlord family in Li 44 Bu 55 Tu 11 Village, Minsheng Township, Lizhou Town, Xichang City, Liangshan Yi Autonomous Prefecture, Sichuan Province. He never attended school. He married at the age of sixteen and has spent his entire life hunting in nearby mountains in winter, farming and herding. He is fluent in Nuosu (Yi) and did not experience difficulty in communicating in Sichuan Chinese Dialect while visiting relatives in Muli Tibetan Autonomous County in 1965. His contributions to this volume were collected by Libu Lakhi at his pasture bungalow with Libu Lakhi's elder brother, Jiujin, present.

Mb 44 N 53, female, b. 1943, Libu Lakhi's mother, was born and lived in Ka 11 P 11 Tu 11 Village, near Dz 31 Qu 11 Village until she married at about the age of eighteen. She attended a local primary school for two years. She confided, "My parents didn't give me permission to attend school so I told them that I was going to work in the field, then I hid my mattock behind a grave and went to register. Later, when they learned what I was doing, they allowed me to continue." She is fluent in Nuosu. She had some difficulty in communicating in Chinese when traveling to Xichang City. Her stories were recorded by Libu Lakhi at their home in Dz 31 Qu 11 Village while his siblings watched TV in another room.

Li 44 Bu 55 Ndzu 53 Tu 11, male, b. 1938, Li 44 Bu 55 Sa 11 Po 53's elder brother, was born in Li 44 Bu 55 Tu 11 Village, located on the upper area of a mountain slope, where the Li 44 Bu 55 Clan settled and dwelt for fifteen years before moving to today's Dz 31 Qu 11 Village. He was the leader of Dz 31 Qu 11 Village for almost fifteen years. He was unable to attend school after obediently marrying a 44 Ma 55 Do 53 Dz 53 as his parents requested and arranged, even though the government paid fifty RMB each year to students. His five sons and elder daughter are married and have their own homes in Dz 31 Qu 11 Village. He is fluent in the Sichuan Chinese Dialect and in Nuosu. He speaks Na 53 Mzi 53 K 11 A 11 T 011 to fellow villagers who are classified by the government as Tibetan and, while at home, to his youngest daughter.

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A Jiujin = four and a half kilograms at birth. Many parents weigh a child when it is born and the child is given a name according to the weight.

B All consultants are classified as Tibetan and all speak Na 53 Mzi 53 K 11 A 11 T 011 as their first language. 'Na 53 Mzi 53 K 11 A 11 T 011' is the term used by the Na 53 Mzi 53 for their own language. (People from Luoguodi County also say 'Na 53 Sa 44t'.)
a⁴⁴ ma⁵⁵ do⁵³ dz⁵, female, b. 1941, mbz⁴⁴ m⁵⁵'s elder sister, was born in ka¹¹ pʰæ¹¹ t⁵ V⁵ Village. She never attended school. She herded livestock before marrying li⁴⁴ bu⁵⁵ ndz⁵³ tʰbu¹¹ and moving to dz⁵ V⁵ Village. She is fluent in Nuosu and has some competency in Sichuan Chinese Dialect.

lu¹¹ t⁵ bu¹¹ a⁵³ zo⁴⁴, male, b. 1936, Libu Lakhi's distant relative, was born in Mu'er Village and now lives in Zhuangzi Village, Lianhe Township, Mianning County. He is fluent in Nuosu and Sichuan Chinese Dialect.
PREFACE
James A Matisoff

This remarkable book is the product of a fruitful collaboration among a native speaker of na\textsuperscript{53} mzi\textsuperscript{53} kʰa\textsuperscript{11} tʰo\textsuperscript{11}, Tibetan and Chinese consultants, and a dedicated group of Westerners resident in China. It affords the reader an intimate glimpse into traditional na\textsuperscript{53} mzi\textsuperscript{53} life, now well on its way to disappearing along with hundreds of similar minority cultures in the world.

In Part One we learn something about the extraordinary biography of the central character in this enterprise, a polyglot na\textsuperscript{53} mzi\textsuperscript{53} man called Libu Lakhi (also known as Li Jianfu in Chinese, Dawa Tenzin in Tibetan and Zachary in English), whose inspiring pursuit of education has involved the acquisition of four Sino-Tibetan languages (na\textsuperscript{53} mzi\textsuperscript{53} kʰa\textsuperscript{11} tʰo\textsuperscript{11}, Yi Nuosu, Tibetan, Chinese), as well as English.

Part Two of the volume (Introduction) contains short essays on aspects of na\textsuperscript{53} mzi\textsuperscript{53} life and culture. Especially interesting are accounts of the elaborate New Year's celebrations, and the section on Engagement and Marriage, where we hear the sad story of Libu Lakhi's sister Sanjin's attempts to avoid an arranged marriage.

The heart of the book is Part Three (Texts), which consists of eleven texts, presented in an ingenious format. Each na\textsuperscript{53} mzi\textsuperscript{53} kʰa\textsuperscript{11} tʰo\textsuperscript{11} sentence is given word-by-word glosses in English, Tibetan and Chinese, with each word occupying a separate cell in a table; this is followed by connected translations in each of the three languages. These interlinear presentations are followed by separate fluent translations in each glossing language, with additional material inserted to clarify points omitted by the speaker since they were taken for granted by their original na\textsuperscript{53} mzi\textsuperscript{53} audience. These stories, with their often wild and fantastic narrative motifs, will be of great interest to folklorists. A couple of them are origin myths reminiscent of Rudyard Kipling's Just So Stories, where the purpose was to 'explain' why some phenomenon in the world is the way it is (e.g., how the leopard got his spots, how the camel got his hump, how the rhinoceros got his skin). Thus the story 'Two Sisters' offers an explanation for why our fingers are of uneven length. The story 'Rabbit Father-in-law' ends with a motif very much like the Abraham and Isaac story, where a man is asked to slaughter his own son to show his loyalty, but is stopped at the last minute once it is clear he is actually going to do the deed.

Finally, we have a Glossary of na\textsuperscript{53} mzi\textsuperscript{53} kʰa\textsuperscript{11} tʰo\textsuperscript{11} words, followed by such useful appendices as the Swadesh list in na\textsuperscript{53} mzi\textsuperscript{53} kʰa\textsuperscript{11} tʰo\textsuperscript{11}, charts of na\textsuperscript{53} mzi\textsuperscript{53} kʰa\textsuperscript{11} tʰo\textsuperscript{11} consonants and vowels, pronouns and numerals. Finally a table of resemblant words in na\textsuperscript{53} mzi\textsuperscript{53} kʰa\textsuperscript{11} tʰo\textsuperscript{11} and Nuosu Yi is given, although no attempt is made to distinguish borrowings from genuine cognates.

Complementing this volume are a number of audiovisual materials available for free download, including 'photo albums' (http://picasaweb.google.com/libulakhi) with nearly 250 images of na\textsuperscript{53} mzi\textsuperscript{53} people, landscapes, crops, artifacts and crafts, as well as audio files of all eleven texts

• http://www.archive.org/details/NamyiFolktales--audioFiles1-10OfElevenFolkloreAccounts
• http://www.archive.org/details/NamyiFolktales--audioFiles11OfElevenFolkloreAccounts
• http://www.digitalhimalaya.com/collections/music/namyi/.
Given the phonetic complexity of na⁵³ mzi⁵³ kʰa¹¹ tʰo¹¹, the clear voice of the speaker in the audio files is a great help, particularly in the realm of intonation. Video materials on various aspects of na⁵³ mzi⁵³ culture (a ritual for calling the soul back, sacrificing to the ancestors and sacrificing to the deities) may also be viewed at http://e-asia.uoregon.edu/easia/nufound.cfm.

The number of speakers of na⁵³ mzi⁵³ kʰa¹¹ tʰo¹¹ has been estimated at about 5,000, which places it firmly in the category of endangered languages. The sociolinguistic situation in na⁵³ mzi⁵³ villages is rapidly changing, with code-switching and macaronic mixtures with Chinese now rampant among the younger generation. Traditional customs are in rapid decline. When Libu Lakhi returned to his home in January 2006 to celebrate New Year’s with his family, he found his eldest brother sprawled in front of the TV watching sitcoms instead of supervising the complex ritual preparations for the holiday.

The death of a language is an immeasurable loss, much worse than the loss of an animal species. It is a loss, first and foremost, to the culture of its former speakers, but also, from the more selfish point of view of the linguist, language death puts the ultimate quietus on intellectual curiosity. Many languages with relatively tiny numbers of speakers have furnished precious evidence for the reconstruction of ancient phonological and grammatical features. Any dying language might take the answers to many questions with it to the grave. Yet we may well ask whether it is even advisable or beneficent to try to maintain non-viable languages artificially, such as by trying to educate a new generation of children in a minority language that their elders are already abandoning. Is that really more kind or humane than trying to keep a mortally ill patient alive by heroic surgical interventions or multiple organ transplants? From a practical economic point of view, it is much more advantageous for a young person who comes from an endangered speech community to acquire mastery of a more robust language as early as possible, preferably the language of the majority culture (Matisoff 1991).

Part of the answer might lie in the multilingual capacity of human beings, nowhere more in evidence than in Southeast Asia. Perhaps the decline of certain minority languages can be slowed by 'language revitalization' projects, involving the preparation of better learning materials, the creation of practical orthographies and the coining of technical neologisms needed to keep pace with the modern world. Under favorable circumstances such projects might result in the coexistence of minority and dominant languages for the foreseeable future, each operating in its own sociolinguistic sphere, e.g., na⁵³ mzi⁵³ kʰa¹¹ tʰo¹¹ for use in the home and village, and Chinese, Tibetan or Yi in the wider world.

na⁵³ mzi⁵³ kʰa¹¹ tʰo¹¹ seems definitely to be a Qiangic language, though its genetic affiliation is complicated by a fair amount of contact with Yi (Nuosu). To some extent, na⁵³ mzi⁵³ kʰa¹¹ tʰo¹¹ shows the typical Qiangic development of Proto-Tibeto-Burman *-a to -i (Matisoff 2004):

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^ A Naxi linguist of my acquaintance claims that na⁵³ mzi⁵³ kʰa¹¹ tʰo¹¹ is mutually intelligible with Naxi, but this seems to be a wild exaggeration.
Sometimes, especially after a palatal glide, the na\textsuperscript{53} m\textsuperscript{53} zi\textsuperscript{53} k\textsuperscript{53} a\textsuperscript{11} t\textsuperscript{0}\textsuperscript{11} reflex of *-a is -ə:

<table>
<thead>
<tr>
<th>PTB</th>
<th>na\textsuperscript{53} m\textsuperscript{53} zi\textsuperscript{53} k\textsuperscript{53} a\textsuperscript{11} t\textsuperscript{0}\textsuperscript{11}</th>
</tr>
</thead>
<tbody>
<tr>
<td>'eat'</td>
<td>*dzya</td>
</tr>
<tr>
<td>'field'</td>
<td>*hya</td>
</tr>
<tr>
<td>'meat'</td>
<td>*sya</td>
</tr>
<tr>
<td>'be many/propagate'</td>
<td>*mya</td>
</tr>
</tbody>
</table>

There remain a few exceptions, where *-a remains na\textsuperscript{53} m\textsuperscript{53} zi\textsuperscript{53} k\textsuperscript{53} a\textsuperscript{11} t\textsuperscript{0}\textsuperscript{11} -a, but these seem all to be grammatical words (functors), which often display idiosyncratic phonological developments:

<table>
<thead>
<tr>
<th>PTB</th>
<th>na\textsuperscript{53} m\textsuperscript{53} zi\textsuperscript{53} k\textsuperscript{53} a\textsuperscript{11} t\textsuperscript{0}\textsuperscript{11}</th>
</tr>
</thead>
<tbody>
<tr>
<td>'1st person pronoun'</td>
<td>*ŋa</td>
</tr>
<tr>
<td>'interrogative'</td>
<td>*ka</td>
</tr>
<tr>
<td>'negative'</td>
<td>*ma</td>
</tr>
<tr>
<td>'negative imperative'</td>
<td>*ta</td>
</tr>
</tbody>
</table>

The authors of this book are to be congratulated for putting na\textsuperscript{53} m\textsuperscript{53} zi\textsuperscript{53} k\textsuperscript{53} a\textsuperscript{11} t\textsuperscript{0}\textsuperscript{11} and na\textsuperscript{53} m\textsuperscript{53} zi\textsuperscript{53} culture 'on the map' in such a clear and respectful fashion.

\(^{A}\) It is not clear which of the two na\textsuperscript{53} m\textsuperscript{53} zi\textsuperscript{53} k\textsuperscript{53} a\textsuperscript{11} t\textsuperscript{0}\textsuperscript{11} syllables descends from the PTB etymon.

\(^{B}\) Another possible example is 'God/supreme spirit': PTB *way-sya > Nz. ci\textsuperscript{53} vi\textsuperscript{53}, with the order of the syllables reversed (see Matisoff 1985).

\(^{C}\) na\textsuperscript{53} m\textsuperscript{53} ji\textsuperscript{53} 'tobacco' is a loan from Tai (probably via Yi); cf. Siamese jaa\textsuperscript{33} 'medicine; tobacco'.
PART ONE: LIBU LAKHI

MATERNAL GRANDFATHER

Local custom dictated that Mother's father (b. 1917), the seventh of seven sons of a family living in Muli Tibetan Autonomous County, which currently borders Xichang City in southern Sichuan Province, was to be taken atop a mountain, killed, chopped into pieces and fed to vultures when he reached the age of twenty. To avoid this, he fled when he was about eighteen years old and came to the place where we live today—dzê11 qu11 Village. Grandmother's parents allowed her to marry him and he supported the family as a carpenter.

"He had to walk at night and he had to swim across big strong rivers. And he just walked, not knowing where he was going," Mother said.

"Why didn't he walk during the daytime?" I asked.

"It was dangerous. He was being followed," Mother explained.

Grandfather told me that returning to his original home would have been very difficult because it was far away and the path he had taken was not a direct one.

LIBU LAKHI'S FAMILY

I was born in a poor family of farmers in 1981. There are nine people in my family. I have three elder brothers, one elder sister, a younger sister and a younger brother. They are all farmers. We ate and worked together when I lived at home. It was the largest and happiest family in our village. Many admired the fact that our family had so many children.

Slowly my parents began arranging marriages for us. This went well, except for my younger sister and for me. I describe what happened to both of us in detail elsewhere in this book.

EDUCATION

VILLAGE PRIMARY SCHOOL. In early September 1988 I started my education at the three-grade dzê11 qu11 Primary School. Father took me to school with fifteen RMB on the first day. I was frightened to meet so many strangers.

Two men taught in that school. One Nuosu man taught math. The other was Han and taught the Chinese language. The Nuosu teacher called the students' names and gave them new books. The teacher and students were speaking in Nuosu. I understood nothing. The Nuosu teacher brought my new books to me because I had no Chinese name. He pointed at three Chinese characters on the first empty page of my new book and taught me how to pronounce them. I repeated slowly after him—Li Jianfu. Afterwards, that was my name—Li Jianfu—the name that all the students and teachers used for me.

^ Li Xiaolong (b. 1967), Li Bajin (b. 1973), Li Jiujin (b. 1978), Jabu (b. ~1984 ) and Sanjin (b. 1986).
There were twenty-five students, including five na\textsuperscript{53} mzi\textsuperscript{53} children, in that class. We studied math in Nuosu and Chinese in Sichuan Chinese Dialect. I learnt almost nothing at that time except fluent Nuosu from being with Nuosu classmates.

Sometimes, we dug a hole under the back door of the classroom and escaped while the teacher guarded the front door and forced us to memorize Chinese texts.

I quickly learned to communicate in Nuosu at school and did so, except when I was with the na\textsuperscript{53} mzi\textsuperscript{53} students. I also lost the idea that there was only one language that everybody spoke throughout the world.

One day, my Nuosu teacher told me to come to the blackboard and calculate the result of one plus one. I knew neither Chinese nor Nuosu well enough to be able to say, "One plus one equals two." The Nuosu teacher became enraged, grabbed me by the hair and beat my head against the blackboard. When I returned home with chalk dust in my hair, my parents calmly said, "It doesn't matter. The teacher did this because he is concerned about you and is trying to help you learn." I believed my parents and continued to attend school.

Several days later, I left school with some Nuosu students after classes were over. Not far from school they grabbed me, took off my hat with a long stick and threw it into the river. I cried and ran along the river but I could not get my hat out of the water.

Afterwards, whatever happiness that had come from attending school was clouded by scolding from the Nuosu teachers, being beaten by Nuosu students and being insulted because I was na\textsuperscript{53} mzi\textsuperscript{53}. For these reasons, I stopped going to school for a year and helped my parents at home. Still, I was envious when I saw other children laughing and shouting as they headed for school. Finally, I asked my parents to let me return to school.

TOWNSHIP PRIMARY SCHOOL. After I finished Grade Three in the village school, I went to Grade Four in the Minsheng Township Primary School with my elder brother who is two years older than me. My parents soon stopped him from attending school however, because he gambled away his food tickets. This was a boarding school so I had to leave home and experienced homesickness for the first time.

Students exchanged rice and dried radish leaves for soup and food tickets for our two daily meals a day. Seven to ten students slept together on a single bamboo platform.

We learnt math and Chinese in the Han language, which was my biggest challenge. Twelve teachers taught five classes to a total of 200 students. Most students were Nuosu, except for fifteen Han students and five na\textsuperscript{53} mzi\textsuperscript{53} students.

MIDDLE SCHOOL. My parents encouraged me to go to middle school and in 1996, I graduated from Minsheng Primary School, passed the entrance examination and then attended Xichang Nationalities Middle School. This also marked the time when I began to speak Nuosu and Chinese as well as native speakers. This was one reason why I was happier than in primary school.

There were only three na\textsuperscript{53} mzi\textsuperscript{53} students in the school and we stayed together much of the time. As graduation approached, I registered for the entrance examination to the Sichuan Tibetan Language School in Kangding. My relatives were all infuriated by this. They argued that the school was far away, that I had no relatives there and that learning Tibetan was useless because it would not lead to a job. They also reminded me that I was engaged and that it was time for me to marry and establish a family like my elder brothers.
This was a difficult situation for me as an eighteen year old. If I had obeyed them, they would have been happier and had an easier life but I would have been tied down and forced to work hard, like my elder brothers. I also thought that my life would be as meaningless as that of my previous generations—poor education and no modern skills would lead to another generation of poverty and discrimination by those around us.

I repeatedly explained everything to my parents and finally they sadly agreed that I could attend the school in Kangding.

*SICHUAN TIBETAN LANGUAGE SCHOOL.* I entered the school in Kangding in June 1999. In my mind, I had conjured a mysterious, special school. Even though I had always been classified as, and imagined myself as belonging to the Tibetan ethnic group, I was surprised by everything, as I approached a culture that--despite being given the same official classification--was very different from my own. Reality proved to be very different from what I had imagined. The first night after I arrived at the welcome reception for new students, I was amazed when I heard a teacher, a monk and a school leader talking in Tibetan. I understood nothing they said. The monk wore a cassock and was bareheaded. This was my first encounter with anything Buddhist. I realized then that the religion of this culture was not about mountain deities or ɕi53 vi53.\(^A\)

I was placed in a special class for ethnic Tibetans who did not speak, read or write Tibetan. On the second day a short, fat man entered our classroom, put a huge Tibetan robe around me, showed me how to wear it and said in Sichuan Chinese Dialect, "You must wear this and dance every day at noon like the other students." I was very nervous at that moment but never forgot the feeling of closeness as he helped me put on the Tibetan robe. It made me recall my mother helping me put on clothes when I was a little child. He was my Tibetan language teacher for the next four years.

My ideas began to change. Earlier I had thought that all Tibetans spoke the same language, wore the same type of clothes, ate the same foods and so on. I was very upset and disappointed with the real situation. Our special class was discriminated against by certain Tibetan students. One afternoon, I found a classmate from Shimian County sobbing when I entered the classroom.

"What happened?" I asked.

"They said I am not Tibetan," she replied, rubbing away tears from her cheeks with her right hand.

"Who are they?" I asked sadly.

"The students in the painting class. I heard them say that I looked like a Han when I passed by their classroom door," she said.

Later, some schoolmates asked me why I could not speak Tibetan. I replied I did speak Tibetan but it was different from their Tibetan. However, I wondered if I was Tibetan and where I belonged whenever I couldn't understand what my Tibetan teacher was saying in class. I did not know why I had such thoughts. I realized that many of my ideas were very childish and I knew that I must be strong. I also decided that I must take care of myself. The school tuition was 2,000 RMB a year. Each month I needed another 120 RMB for food. In total, I needed about 3,000 RMB yearly. At that time, our school had a rule that students could receive

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\(^A\) For more on ɕi53 vi53, see the section on na53 mzi53 religion.
one hundred to 2,000 RMB based on the final semester study results. I decided that I must study hard to receive the 2,000 RMB and that if I worked during the holidays, I would make enough to pay for my food.

During holidays, I telephoned my family and said, "Don't worry about me. All of my teachers and classmates are very kind to me. I will stay with my teachers and study. I don't need money now." My parents believed whatever I said. It was the first time I lied to them.

After classes stopped, I worked with Han people in Kangding digging foundations for new buildings. I worked eight hours and was paid twenty RMB each day. During work time, I did not dare raise my head to look around. If I did, then I would hear, "Get away! You! Such a little student! You don't know how to work..." from the boss, who constantly watched us. I was worried I would lose my job and then lack money for my food when school started. I was always patient and careful about everything in the work place, even when the supervisor was absent.

Everyday, I brought rtsam pa 'roasted barley flour', which was given to me by one of my Tibetan teachers and a bowl so I could have a cheap lunch during the noon to two-thirty p.m. break time. I went to the site watchman's hut, kneaded rtsam pa with his hot tea, ate and then napped on a long bench nearby. Sometimes, if he got angry or if there were too many workers in his hut, I had no choice but to find another place where there were no people to have lunch. Cold water did not melt the butter that was mixed with the barley flour and I could not swallow much rtsam pa without butter, but I still had to work, regardless of how little I ate.

I returned to school after two months and learned that I had earned the highest marks in my class.

CARING FOR UNCLE DENZIN. At the end of the following semester, I worked again as before. This time, I stayed with an old Tibetan man I called Uncle Denzin in our school's small, cheap hotel, which had twelve rooms and two floors. It was mainly for students' parents occasional visits. Uncle Denzin cared for the hotel at that time. My stay with him was arranged by a teacher who said, "You can stay with him and take care of him." Of course, I was very happy that I had a free place to stay during the summer holiday. I nodded in agreement and carried my belongings to the hotel after classes stopped.

At first, I knew nothing about him and tried my best to care for him, in addition to working full-time. He panted when he walked or worked for a couple of minutes. I started work at eight o'clock every morning. I got up at six, cooked and put the food in an electric warmer because he could not cook for himself, for I did not return until the curtain of dark night fell. I finished work at six p.m. and it was seven p.m. by the time I walked back to our school from downtown Kangding.

I saw him sitting by the door, waiting for me when I returned from work. I started cooking as soon as I arrived. I was sympathetic and treated him as well as I could. Fortunately, he could relieve himself, but I always went with him at night if I woke up.

Day after day, I went to work in the morning and returned late in the evening. He stayed at home and waited for my return. I do not know what he did during the daytime. We only had time to chat a little at night, but I was tired; every part of my body ached. I usually went to bed as soon as I got out of my dirty work clothes and washed.

"Why are you so late!" he demanded one evening when I returned. "I'm hungry and I can't do anything!" he said, angrily banging the cleaver into the chopping board with his right
hand. I was afraid he would throw the cleaver at me. I explained that the boss did not let me go until late. He calmed down after some minutes of complaining.

Later, he told me that he had returned to China from Nepal and had come to live in the school according to the local government's arrangement. He also told me he had no relatives except for a brother in Switzerland. Every day, I was exhausted after returning from work and I didn't ask questions. That is all I know about him.

One night, he came to the room I stayed in. He said his illness was worse. I suggested that we call the school headmaster but he refused.

I did what I had to do. I brought his bed into my room, and helped him get in. At midnight I was awakened by "A-yo—! A-yo—!" I was frightened, got up and turned on the light. His upper body was on the floor. His lower body was on the bed. I hurriedly picked him up and put him back in bed. I asked what had happened. He said he had wanted to go relieve himself and had tried to get up but he was too weak and had fallen. He said he had called to me for half an hour but there was no reply. I apologized. I explained that I had been too tired to wake up.

I helped him relieve himself and then put him back in bed. I lay down and tried to sleep again, but I could not. The image of what had just happened stayed in my head. I wondered what would happen if I did not wake up again in the night. I was afraid. I worriedly listened to his breathing. Sometimes, I stopped breathing for I heard a strange sound from under my bed. Maybe it was mice. I was truly afraid. I did not fall asleep again that night. Then at six a.m. I got up, cooked breakfast for both of us and then went to work as usual.

His eyes were set deep in a very swollen face when I returned. I went to the home of the teacher who had introduced me to Uncle Denzin. I described Uncle Denzin's swollen face and everything that had happened the night before. The teacher came over, spent some times with us and then left. Uncle Denzin's illness steadily worsened. I had to spoon-feed him and assist him in relieving himself. He could only eat barley soup and drink butter tea.

The school headmaster came in his private black car with the teacher one afternoon. The school headmaster asked me to continue to care for Uncle Denzin in the hospital. Though sympathetic, I refused because I thought of him falling out of bed and I understood how ill he was.

"It is not the hard and heavy work you did before. You can also study. We can't find a suitable person to do this job now because it is during the vacation," the school headmaster said, looking at me. I thought that since he was the leader of the teachers, I should obey. Finally, I agreed and went to hospital with them.

I still had 200 RMB that I had earned from working and I used this to buy our food, though he could only eat a little.

Our room had eight patients. Eight people took care of them. There were only eight beds for the patients and only eight chairs. At night, I sat in a chair and tried to sleep, as did the others, but I never really slept deeply.

My tired eyes seemed only to see white. Gradually, I came to hate white—the white clothes of the hospital workers. I hated the hospital smell.

Time passed and Uncle Denzin and I became closer and friendlier—an arrangement dictated by the special environment of the white hospital.

I helped him urinate in a bucket. Assisting him defecate was difficult. I supported him with one hand while holding the drip bottle above his head. He could not stand or sit by himself.
I was unhappy. Where were his relatives? Why had no one come to care for him? How wonderful if he could be cured and then he would not say "This devil illness," again and again everyday.

"Our school is going to start again tomorrow. They said they would find someone else to care for you. Don't worry, your illness will be cured soon," I said politely, sitting by his bed one night.

"No. Who will come to care for me as you have?" he said in a worried, disappointed tone.

I tried my best to comfort him and made more conversation that night. "Oh— Oh— I need to relieve myself..." It was five a.m. I got up, rubbed my eyes with my left hand and turned the light on as usual. He did not move when I touched him. I did not understand. I called his name repeatedly. I went to the nurses' room and knocked on the door as hard as possible with my fists. A nurse angrily opened the door. I did not know what to say, I just pulled her into our ward.

"Your patient is hopeless. Is he your father? Quickly, telephone your relatives!" she said after checking his pulse. She pulled the white quilt over him and left immediately.

Onlookers in the ward moved away. I could not believe what had just happened. I stared at the white bed. I pulled back the white quilt again and patted his cheeks. I thought he was still alive and called his name again and again, but there was no answer.

What was the difference between life and death? I did not understand how quickly a person died.

I rushed out of the hospital to dial our school headmaster's number, but no shops were yet open. I had no idea what to do. I went back and sat beside him in silence. I pitied him. I did not feel frightened, maybe because of the friendship that we had built up over two months, but I was uncomfortable.

I went out again and beat on a shop door loudly. The shopkeeper angrily opened the door. I dialed the headmaster and told him the old one was gone. He said he was very sorry to hear this and that he would come soon. I returned and waited by the corpse. I felt there was no meaning for a person to live in the world.

After thirty minutes, our school headmaster arrived with some other teachers and a monk. I undressed the corpse and wrapped it in white fabric after the monk chanted scriptures. They carried the corpse back to the small hotel to do more religious activities. I moved back to my dorm room that morning.

I was in the classroom with my classmates the first day of the new semester. The school headmaster's black car rolled by the window of our classroom. I knew the old one was being taken to the crematorium. Craning my neck out the window, I saw the black car pass through the school gate under the gray sky. I believed that Uncle Denzin was leaving for another world.

SUCCESS AT SCHOOL. I learned that my taking care of Uncle Denzin had been reported in our school newspaper under the title "A Great Model for Students." I did not know this until a classmate handed me a newspaper and said, "Look! You did a great job." I had matured in the course of experiencing all these hardships.

As time passed, I learned to read, write and speak Tibetan well. Our class subjects included painting, logic, Buddhist studies, Tibetan poetry, Chinese, Tibetan calligraphy, Tibetan and Chinese translation, Tibetan music and Tibetan dance. All these subjects were taught in
Tibetan. In addition to study, I continued loading trucks, digging building foundations, hauling sand, mixing concrete and so on during holidays. I was comfortable with being exhausted at each day's end, despite the boss' scolding, fellow workers' insults and homesickness.

My study results were excellent and for three out of the four years, my tuition was paid by the school.

I will never forget some of my Tibetan teachers and schoolmates who were very helpful and compassionate, especially the one who first taught me the Tibetan alphabet and the ones who helped and encouraged me to study Tibetan.

In September 2003, I was chosen to come to Xining City, the capital of Qinghai Province, to study English in the English Training Program (ETP), Qinghai Normal University by ETP representatives.
PART TWO: INTRODUCTION

THE na\textsuperscript{53} m\texti{53} PEOPLE

The na\textsuperscript{53} m\texti{53} are a little-studied group of people who reside in Liangshan Yi Autonomous Prefecture in the southern part of Sichuan Province, the People's Republic of China.\textsuperscript{B} The na\textsuperscript{53} m\texti{53} have a reported population of 5,000 (Gordon 2005, Sun 2001:160). Linguists have generally classified the na\textsuperscript{53} m\texti{53} language into the Qiangic branch of the Tibeto-Burman language family (Gordon 2005). This book focuses on the na\textsuperscript{53} m\texti{53} who live in the communities of dz\texta{11} qu\texti{11} and dza\texta{53} qa\texta{53} t\textu{11} in Xichang City, and şa\texta{44} pa\texta{53} and ca\texta{11} ma\texta{11} k\textu{53} in Mianning County. These communities also have significant Han and Nuosu populations. Figure One provides geographic and approximate population information for each community.\textsuperscript{C}

Figure 1. na\textsuperscript{53} m\texti{53} population in selected communities.

<table>
<thead>
<tr>
<th>Community</th>
<th>Jurisdiction</th>
<th>Township or Town</th>
<th>City or County</th>
<th>na\textsuperscript{53} m\texti{53} Pop.</th>
<th>Total Pop.</th>
</tr>
</thead>
<tbody>
<tr>
<td>dz\texta{11} qu\texti{11}</td>
<td>Dashui Village</td>
<td>Minsheng Township</td>
<td>Xichang City</td>
<td>80</td>
<td>600</td>
</tr>
<tr>
<td>dza\texta{53} qa\texta{53} t\textu{11}</td>
<td>Xiangshui Village</td>
<td>Xiangshui Township</td>
<td>Xichang City</td>
<td>800</td>
<td>9,000</td>
</tr>
<tr>
<td>ca\texta{11} ma\texta{11} k\textu{53}</td>
<td>Dongfeng Village</td>
<td>Zeyuan Township</td>
<td>Mianning County</td>
<td>560</td>
<td>1,100</td>
</tr>
<tr>
<td>şa\texta{44} pa\texta{53}</td>
<td>Laoya Village</td>
<td>Shaba Town</td>
<td>Mianning County</td>
<td>290</td>
<td>1,600</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td></td>
<td></td>
<td></td>
<td><strong>1,740</strong></td>
<td><strong>22,200</strong></td>
</tr>
</tbody>
</table>

Libu Lakhi’s father states that family relatives live in Jianmei Township (na\textsuperscript{53} m\texti{53} k\texta{11} t\texto{11}; dz\texta{11} mi\texta{44}) and Xinxing Township (na\textsuperscript{53} m\texti{53} k\texta{11} t\texto{11}; şi\texti{53} şi\texti{53}) in Mianning County.

\textsuperscript{A} 'Namuyi' and 'Namizi' are transliterations of Chinese-character renderings of the word 'na\textsuperscript{53} m\texti{53}'. Both capture the phonological details of the ethnonym poorly, despite being established in the cosmopolitan literature (Matisoff 1991; Gordon 2005).

\textsuperscript{B} See http://picasaweb.google.com/libulakhi for photographs by Libu Lakhi of na\textsuperscript{53} m\texti{53} life and culture.

\textsuperscript{C} Much of this introduction is taken from Libu Lakhi, Hefright and Stuart (2007).
The communities listed in Figure 1 are situated in valleys between mountains. Travel from dzɑ̃ qa⁵³ to dzә⁵¹ qu⁴² takes about one day on foot, dzә⁵¹ qu⁴² to ša⁴⁴ pa⁵³ takes about a half day on foot and dzә⁵¹ qu⁴² to Lizhou takes about forty minutes by motorcycle. The weather is warm with a long growing season; it snows only once or twice a year. The na⁵³ mzi⁵³ raise yaks, cows, goats, water buffalo, horses, pigs, chickens, ducks, geese, mules and donkeys. Rice, wheat, corn, barley, tobacco and beans are cultivated. Villagers derive cash income by selling livestock, small amounts of grain and tobacco and wild mushrooms that they collect in nearby forests from June through August. Increasing numbers of na⁵³ mzi⁵³ leave the area to earn cash by working on construction crews organized by Han Chinese in Xichang City; but

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Figure 2 was adapted from a map created by the Wikipedia user Croquant (http://fr.wikipedia.org/wiki/Utilisateur:Croquant) and distributed under a Creative Commons Attribution 3.0 License (http://creativecommons.org/licenses/by/3.0/).
some na₅³ mzi₅³ also find work in Beijing and Guangdong. In 2005, the average annual cash income per family was 500-800 RMB^ (li⁴⁴ bu⁵⁵ şə¹¹ pə⁵³, interview data).

ETHNONYMS

Although the na₅³ mzi₅³ speak what is likely a Qiangic language, they form part of China's officially recognized Tibetan ethnic group. The ethnonym 'na₅³ mzi₅³' denotes not only speakers of na₅³ mzi₅³ kʰ¹¹ tʰo¹¹, but all Tibetans. Similarly, Nuosu people refer to the na₅³ mzi₅³ as 'ozzu' 'Tibetan' or 'Prmi/Pumi', a term that may have originally meant 'aborigine' (Huang 2004:16). However, local Han use the term Xifan 'Western Barbarian', a traditional Chinese designation for many of the Qiangic-speaking peoples of western Sichuan (Sun 2001), and reportedly the term the na₅³ mzi₅³ used for themselves when speaking Chinese until their classification as part of the Tibetan ethnic group in 1984 (Huang 1991:153). na₅³ mzi₅³ refer to Nuosu people as 'gy¹¹ cỳ⁴⁴' and Han people as 'va₅³'.

In the Chinese literature on na₅³ mzi₅³ kʰ¹¹ tʰo¹¹, the Chinese-character rendering of the first syllable of na₅³ mzi₅³ as na₅¹ 纳 has prompted suggestions that the group is related to the Naxi ethnic group of Lijiang Naxi Autonomous Prefecture, Yunnan Province (Yang 2006). In linguistic works that use the International Phonetic Alphabet (IPA), authors have rendered the second syllable as /mu⁵⁵/, with a full vowel (Huang 1991:153, 1992:212; Liu 1996:185). However, as Liu notes, /m/ can appear both syllabically and as the first element of initial consonant clusters (1996:185,187). The practice of writing the final syllable as yi 依托 or yi 义 has apparently contributed to a misimpression among certain speakers of Chinese that the na₅³ mzi₅³ are a subgroup of the Yi ethnic group. However, as Huang and Liu indicate, the value of this syllable ranges from /ji/ to /zi/ to /zo/ in different varieties of na₅³ mzi₅³ kʰ¹¹ tʰo¹¹ (Huang 1992:212; Liu 1996:185). Huang and Sun have used 'Namuzi'/na⁵¹ mu⁵¹ dzə⁵⁵/ to represent the ethnonym as pronounced by speakers in Muli County (Huang 1991:153; Sun 2001:159). Libu Lakhi prefers the IPA rendering na₅³ mzi₅³ for the ethnonym as it is pronounced in the dzə¹¹ qu¹¹ variety.

na₅³ mzi₅³ ORIGINS

na₅³ mzi₅³ tell variations of the following origin story. li⁴⁴ bu⁵⁵ şə¹¹ pə⁵³ provided this version:

Long ago, grasslands and thick forests abounded in what is now Xichang City. Livestock and wild animals lived together peacefully. The melodious sound of birdsong filled the air. In na₅³ mzi₅³ kʰ¹¹ tʰo¹¹, that place was called o₅³ ndzo₅³—a word people cannot explain today, other than to say it is the name of that place. One day a bird appeared and started calling "a⁴⁴ zo⁵⁵ do¹¹ br³⁴." In na₅³ mzi₅³ kʰ¹¹ tʰo¹¹, a⁴⁴ zo⁵⁵ means 'grandmother' and do¹¹ br³⁴ means 'buttock'. The bird continued to call this day after day. When na₅³ mzi₅³ parents, sisters, brothers, the older generations and young people were working and chatting

^ Approximately sixty to one hundred USD. In 2005, one US dollar was worth 8.23 Chinese RMB.
together, they were very embarrassed to hear this sound. Finally, all the na\textsuperscript{53} mzi\textsuperscript{53} decided to leave this hateful bird and find a new place to live. They left \textsuperscript{53} ndzo\textsuperscript{53} with their livestock and their tools for farming and herding. Finally, they reached the place where they now live and settled.

THE na\textsuperscript{53} mzi\textsuperscript{53} LANGUAGE

\textit{kʰa}\textsuperscript{11} \textit{tʰo}\textsuperscript{11} means 'language', and the na\textsuperscript{53} mzi\textsuperscript{53} call their language na\textsuperscript{53} mzi\textsuperscript{53} \textit{kʰa}\textsuperscript{11} \textit{tʰo}\textsuperscript{11}. To date, there have appeared only preliminary linguistic analyses of na\textsuperscript{53} mzi\textsuperscript{53} \textit{kʰa}\textsuperscript{11} \textit{tʰo}\textsuperscript{11}. Disagreement continues among linguists over the genetic affiliation of na\textsuperscript{53} mzi\textsuperscript{53} \textit{kʰa}\textsuperscript{11} \textit{tʰo}\textsuperscript{11} within the Tibeto-Burman family. Sun argues that na\textsuperscript{53} mzi\textsuperscript{53} \textit{kʰa}\textsuperscript{11} \textit{tʰo}\textsuperscript{11} is a Qiangic language that has been strongly influenced by the Yi languages with which it is in contact (2001:178). This influence may be primarily structural rather than lexical: of the approximately 900 words of \textit{dzə}\textsuperscript{11} na\textsuperscript{53} mzi\textsuperscript{53} \textit{kʰa}\textsuperscript{11} \textit{tʰo}\textsuperscript{11} that Libu Lakhi has collected, only three percent appear to be loanwords from the local variety of Nuosu.

Huang (1991) and Liu (1996) provide preliminary linguistic analyses of varieties of na\textsuperscript{53} mzi\textsuperscript{53} \textit{kʰa}\textsuperscript{11} \textit{tʰo}\textsuperscript{11} spoken in Muli County and Luoguodi, respectively. There are strong grammatical similarities between the Luoguodi variety and Libu Lakhi’s \textit{dzə}\textsuperscript{11} na\textsuperscript{53} mzi\textsuperscript{53} \textit{kʰa}\textsuperscript{11} \textit{tʰo}\textsuperscript{11} variety. However, there are also phonological and lexical differences, as demonstrated in Figure Three (Liu 1996):

Figure 3. A comparison of selected lexical items in \textit{dzə}\textsuperscript{11} qu\textsuperscript{11} and Luoguodi na\textsuperscript{53} mzi\textsuperscript{53} \textit{kʰa}\textsuperscript{11} \textit{tʰo}\textsuperscript{11}.

<table>
<thead>
<tr>
<th>\textit{dzə}\textsuperscript{11} qu\textsuperscript{11}</th>
<th>Luoguodi</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>Identical cognates</td>
<td>\textit{fu}\textsuperscript{53}</td>
<td>\textit{fu}\textsuperscript{53}</td>
</tr>
<tr>
<td></td>
<td>\textit{dzə}\textsuperscript{53} (apical vowel)</td>
<td>\textit{dzə}\textsuperscript{53} (apical vowel)</td>
</tr>
<tr>
<td>Non-identical cognates</td>
<td>\textit{ndza}\textsuperscript{11}</td>
<td>\textit{dza}\textsuperscript{31}</td>
</tr>
<tr>
<td></td>
<td>\textit{qə}\textsuperscript{11}</td>
<td>\textit{gæ}\textsuperscript{13}</td>
</tr>
<tr>
<td>Non-cognates</td>
<td>\textit{ɕə}\textsuperscript{11} ts\textsuperscript{ʰ}s\textsuperscript{44}</td>
<td>\textit{pʰ}s\textsuperscript{4}</td>
</tr>
<tr>
<td></td>
<td>\textit{do}\textsuperscript{44} \textit{bu}\textsuperscript{53} \textit{ly}\textsuperscript{53}</td>
<td>\textit{bu}\textsuperscript{53}</td>
</tr>
</tbody>
</table>

As the table suggests, certain near-cognates differ in the occurrence of prenasalized stops (present in \textit{dzə}\textsuperscript{11} qu\textsuperscript{11}, absent in Luoguodi) and voicing (relative voice onset time). There is a more systematic difference in tonal categories. Liu describes four categories: 55, 53, 31 and 13 for the Luoguodi variety. However, Libu Lakhi produces lexical items cognate to those Liu describes as 55, slightly lower that the top of his voice range, a tone we represent as 44. Furthermore, he produces items cognate to those in 31 and 13 as a single low level tone, which we represent as 11. Due to this merger (or non-split), we describe five tonal categories for the Xichang variety as high (55), middle-high (44), high-falling (53), low-rising (14) and low (11). For purposes of comparison, we provide a complete Swadesh list of 207 English words with their \textit{dzə}\textsuperscript{11} qu\textsuperscript{11} na\textsuperscript{53} mzi\textsuperscript{53} \textit{kʰa}\textsuperscript{11} \textit{tʰo}\textsuperscript{11} equivalents, as pronounced by Libu Lakhi, in Figure Five.

na\textsuperscript{53} mzi\textsuperscript{53} \textit{kʰa}\textsuperscript{11} \textit{tʰo}\textsuperscript{11} possesses no orthography, and in \textit{dzə}\textsuperscript{11} qu\textsuperscript{11} only about ten percent of the population reads Chinese, two percent reads Nuosu and only Libu Lakhi reads Tibetan. However, the language is well preserved in the communities of \textit{dzə}\textsuperscript{53} qa\textsuperscript{53} tsu\textsuperscript{11}, \textit{dzə}\textsuperscript{11} qu\textsuperscript{11} and
particularly so in dža₃³ qa₅³ tšu₁¹, where only residents under the age of twenty who have attended primary school can speak Chinese. In džə₁¹ qu₁¹ and sa₄⁴ pa₅³, na₅³ mзи₃⁵ residents speak na₅³ mзи₃⁵ kʰᵃ₁¹ tʰᵒ¹¹ among themselves, and fluent Nuosu and passable Chinese to people who prefer to speak those languages. na₅³ mзи₃⁵ kʰᵃ₁¹ tʰᵒ¹¹ is less well preserved in čа₁¹ ma₁¹ kʰ₅³, where almost all na₅³ mзи₃⁵ people speak Nuosu and Chinese. Residents born before 1955 speak na₅³ mзи₃⁵ kʰᵃ₁¹ tʰᵒ¹¹ to each other, but while younger people understand a great deal of na₅³ mзи₃⁵ kʰᵃ₁¹ tʰᵒ¹¹, they prefer to converse in Nuosu or Chinese. Very few Nuosu or Han residents of these communities speak or understand na₅³ mзи₃⁵ kʰᵃ₁¹ tʰᵒ¹¹.

The sociolinguistic situation is changing rapidly. During the New Year Festival in January-February 2005, Libu Lakhi’s elder sister and sister-in-law came from čа₁¹ ma₁¹ kʰ₅³ to visit the family home in džə₁¹ qu₁¹. Asked why they insisted on speaking Nuosu to family members, they replied, "It is stupid to speak such a useless language as na₅³ mзи₃⁵ kʰᵃ₁¹ tʰᵒ¹¹ these days. We have to communicate with our Nuosu friends in Nuosu. There are only a very few people who speak na₅³ mзи₃⁵ kʰᵃ₁¹ tʰᵒ¹¹. It’s just like walking off a cliff with your eyes closed if you only speak na₅³ mзи₃⁵ kʰᵃ₁¹ tʰᵒ¹¹ and refuse to speak Nuosu."

When the author asked why their two seven-year old children only spoke and understood Chinese, they replied, "Who doesn’t want their kids to find a good job, settle down and have a comfortable home? We should have our kids learn Chinese to help them find a job, shouldn’t we?"

Libu Lakhi has also noticed that code-switching among na₅³ mзи₃⁵ kʰᵃ₁¹ tʰᵒ¹¹, Nuosu and Chinese is on the rise among the youngest generation in džə₁¹ qu₁¹. When Libu Lakhi visited his home in January-February 2005, he noted the following exchange with his niece (b. 1994), who attended the village primary school where Nuosu children comprise the majority of the student body:

A. Libu Lakhi:

<table>
<thead>
<tr>
<th>Language</th>
<th>no₅³</th>
<th>tʰᵢ₄⁴</th>
<th>paₑ⁴⁴</th>
<th>xo₅³</th>
<th>pi¹¹</th>
<th>zɪ¹¹</th>
<th>qʰᵃ⁴⁴</th>
<th>na₅³</th>
<th>kʰᵢ₅³</th>
<th>kv₁¹</th>
<th>dzo₄⁴</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gloss</td>
<td>you</td>
<td>DET</td>
<td>class</td>
<td>LOC</td>
<td>student</td>
<td>how many</td>
<td>there is/are</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Translation</td>
<td>'How many students are in there in your class?'</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

B. Niece:

<table>
<thead>
<tr>
<th>Characters</th>
<th>çɔ³¹ si³³ san³³ şə³¹ vu⁴⁵</th>
<th>gə</th>
<th>dzo₄⁴</th>
</tr>
</thead>
<tbody>
<tr>
<td>Languages</td>
<td>Xichang Chinese</td>
<td>na₅³ mзи₃⁵ kʰᵃ₁¹ tʰᵒ¹¹</td>
<td></td>
</tr>
<tr>
<td>Gloss</td>
<td>students</td>
<td>thirty-five</td>
<td>CL</td>
</tr>
<tr>
<td>Translation</td>
<td>'There are thirty-five students.'</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

In her response, Libu Lakhi’s niece combines a Xichang Chinese noun phrase with a na₅³ mзи₃⁵ kʰᵃ₁¹ tʰᵒ¹¹ existential verb. Interestingly, however, she uses na₅³ mзи₃⁵ kʰᵃ₁¹ tʰᵒ¹¹ noun-phrase

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A The IPA transcription of the Xichang Chinese phrase reproduces Libu Lakhi’s pronunciation.
constituent order, in which numeral-classifier constructions follow their noun heads, instead of the usual Chinese word order.

Noticing a cat dragging away his niece's handkerchief, Libu Lakhi initiated the following exchange:

A. Libu Lakhi:

<table>
<thead>
<tr>
<th>Language</th>
<th>na₃ mzi₃ kʰa₁₁ tʰo₁₁</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gloss</td>
<td>cat       your clothes pull</td>
</tr>
<tr>
<td>Translation</td>
<td>'The cat is pulling your clothes.'</td>
</tr>
</tbody>
</table>

B. Niece:

<table>
<thead>
<tr>
<th>Languages</th>
<th>Nuosu</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gloss</td>
<td>it doesn't matter let pull go away let</td>
</tr>
<tr>
<td>Translation</td>
<td>'It doesn't matter, let it pull it away and go.'</td>
</tr>
</tbody>
</table>

In this exchange, Libu Lakhi's niece begins with a phrase in Nuosu, ji₅⁵ a¹¹ dzu₅⁵ 'it doesn't matter', then finishes her utterance in na₃ mzi₃ kʰa₁₁ tʰo₁₁.

\[
\text{dzə}^{11} \text{ qu}^{11} \text{ VILLAGE na}^{53} \text{ mzi}^{53} \text{ CLANS}
\]

There are three na₃ mzi₃ clans in dzə¹¹ qu¹¹ Village:

- li⁴⁴ nu⁵⁵ = ten households
- ka¹¹ pʰæ¹¹ = ten households
- ga₃ pʰu₃³ = two households

Many older people can recite their ancestors' names. It is considered shameful to be unable to recite your ancestors' names because this indicates you are ignorant of whom you are descended from.

\[
\text{nì}^{11} \text{ ma}^{11} \text{ tsʰu}^{11} \text{ had three sons}^b:\n\]

- a:⁵³ xe⁴⁴
- to¹¹ kʰa¹¹
- lu¹¹ ky³³

a³³ xe⁴⁴'s descendants are unknown.

---

^ The IPA transcription of the Nuosu phrase reproduces Libu Lakhi's pronunciation.

^ The clan he and others listed here are not known to us, other than the li⁴⁴ bu⁵⁵ Clan.

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Six clans are descended from \textsuperscript{to} kʰa:\textsuperscript{11}:
- dze\textsuperscript{11} wu\textsuperscript{44}
- gy\textsuperscript{11} ū\textsuperscript{44}
- na\textsuperscript{53} kʰu\textsuperscript{44}
- na\textsuperscript{11}
- ja\textsuperscript{11} dzæ\textsuperscript{44}
- a\textsuperscript{11} pu\textsuperscript{44}

lu\textsuperscript{11} ky\textsuperscript{53} had two sons:
- tšʰu\textsuperscript{11} ga\textsuperscript{11}
- li\textsuperscript{44} mə\textsuperscript{55}

Five clans are descended from tš\textsuperscript{11} ga\textsuperscript{11}:
- a\textsuperscript{11} tšʰa\textsuperscript{44}
- lu\textsuperscript{11} tšʰu\textsuperscript{44}
- a\textsuperscript{44} dzæ\textsuperscript{55}
- m\textsuperscript{53} kʰa\textsuperscript{53}
- a\textsuperscript{44} tsu\textsuperscript{55}

Seven clans are descended from li\textsuperscript{44} mə\textsuperscript{55} and li\textsuperscript{44} bu\textsuperscript{55} is the oldest son:
- li\textsuperscript{44} bu\textsuperscript{55}
- ha\textsuperscript{11} sa\textsuperscript{11}
- ha\textsuperscript{11} ja\textsuperscript{11}
- ha\textsuperscript{11} pʰæ\textsuperscript{11}
- ka\textsuperscript{11} pʰæ\textsuperscript{11}
- ka\textsuperscript{11} ja\textsuperscript{44}
- pa\textsuperscript{53} dzæ\textsuperscript{44}

CLOTHING

People born before 1965 often wear a hũ\textsuperscript{53} ndzæ\textsuperscript{53} ba\textsuperscript{11} tšʰæ\textsuperscript{44} 'knee-length white robe made from the skin of thin hemp plants' (sa\textsuperscript{11} qʰæ\textsuperscript{11}) that grow as tall as a person. When the plant turns yellow in summer, people cut the plant, remove the skin and roll it on their thigh until it forms a string about one meter long. They then weave the strings into a fabric (hũ\textsuperscript{53} ndzæ\textsuperscript{53}) from which they make the robes. Old people wrap a long strip of black cloth around their heads to make a řu\textsuperscript{53} jy\textsuperscript{44} 'turban'. Today, most young people wear traditional clothing only during festivals.

RELIGION

ɕi\textsuperscript{53} vi\textsuperscript{53}. na\textsuperscript{53} mzi\textsuperscript{53} elders teach that na\textsuperscript{53} mzi\textsuperscript{53} are descended from gods (who have no gender). On special days such as the New Year and during weddings, ɕi\textsuperscript{53} vi\textsuperscript{53} must be respected and offered the freshest and tastiest food, such as rice and animal blood. People believe if they do not offer these sacrifices, people and livestock may become ill and there will be no harvest or
the harvest will be very limited. A few old men pray to s'i53 vi53 during such times as when
children become ill and when livestock sicken and die. They might say, "Protect all the
members of our family and let our livestock increase in number."

*pʰa53 tsə53*. Religious practitioners known as *pʰa53 tsə53* hear what s'i53 vi53 have to tell family
members during rituals. The sole *pʰa53 tsə53* in dzə11 qu11 in 2007 was born around 1945.

The *pʰa53 tsə53* is a highly respected religious specialist who performs religious activities
in na53 mzi53 daily life, for example, during death rituals, sickness and such times of misfortune
as when livestock become ill or when a family has a poor harvest. Villagers frequently invite
him into their homes to perform religious activities when family members are sick or when they
encounter trouble.

I often followed the *pʰa53 tsə53* to homes where he was to perform rituals. I was excited and
interested when I saw the *pʰa53 tsə53*'s implements—the two-sided round drum covered with
goatskin, the animals made from wheat flour and the ghosts made of rice straw.

Father sent for the *pʰa53 tsə53* once when I was ill. Father is the most sincere believer in
s'i53 vi53 in my family. Sometimes he argues with my second elder brother, who does not really
believe in s'i53 vi53. The *pʰa53 tsə53* brought his drum and other implements and made three lines
in the courtyard with green tree branches. He put a one meter high effigy made of rice straw on
the left side of the door and then placed a large blanket near the fireplace. The blanket was full
of frogs, snakes and birds made of flour. He sat by the fireplace with a box of uncooked rice
beside him and began chanting. Sometimes, he beat the drum with a stick and at other times, he
beat the drum with a small ring.

Every now and then the *pʰa53 tsə53* ordered all my family members to sit together by the
fireplace and then he told other na53 mzi53 attendants who were not my family members\A to take
the effigy and circle it around our collective head three times. Finally, he told us to go out on
the left path made by the tree branches and return along the right path made by the branches.
Next, he ordered other people who were not family members to hold the flour animals and
circumambulate seven times around each of my female family member's heads and nine times
around each male member's head. Then he told the non-relatives to go outside into the courtyard
and throw the flour animal images in different directions, one by one. Before they left to go into
the courtyard, the *pʰa53 tsə53* gave instructions as to the directions.

I was incredibly curious after this activity and bombarded my parents with questions—
"What does the rice effigy mean? What do the roads of green tree branches mean?" …and so on.

The only answer I received was, "You little child! Don't ask so many questions!" I then
decided to become a *pʰa53 tsə53* and learn more about s'i53 vi53.

\A In this particular case, they were neighbors. Only men can assist the *pʰa53 tsə53*.\n
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AN EXORCISM RITUAL

My father performed the *ka¹¹ ju¹¹ bu⁴⁴* ritual for me many times during my childhood. The last time I remember him performing it was in the summer of 2002. One afternoon, after returning from working in the rice field, we were about to have supper, but I felt like vomiting and lay on the sofa by the hearth.

"Come eat supper," Mother called from the kitchen. I could smell the food cooking and I knew that supper was nearly ready without her telling me, but I didn't have much appetite. After I failed to reply to Mother, Father came and said, "Didn't you hear? Come eat." "I don't want to eat anything. I feel like vomiting," I murmured. "When did you start to feel unwell?" he asked. "Just a couple of minutes ago," I said. "It must be those hateful *ka¹¹ ju¹¹* (ghosts). Quickly go get a bowl, put a little water inside along with a few grains of cooked rice and bring it here," he ordered my mother.

I didn't have supper that night. Father beat the bowl with a pair of chopsticks above my head and chanted loudly as I lay on the sofa. After he finished chanting, he walked to the courtyard door and threw the water and rice grains outside. Next, my younger sister cleaned the floor with a broom, closed the door and threw what she had swept up out through the courtyard door. This was meant to further discourage the ghosts from returning. Then I went to sleep. I felt normal as usual when I woke up the next morning.

During the New Year festival in January-February of 2005, I was sitting on the sofa and reading a book when I suddenly heard chanting. I rushed out and saw Father doing the *ka¹¹ ju¹¹ bu⁴⁴* ritual. I realized that my younger brother must be ill. He was sitting on a bag of grain. Father held a half-full bowl of water containing a few rice grains above his head and beat it with chopsticks. Father chanted things like, "Please return to where you are from, there is nothing here to eat and drink..."

People believe that the ghosts of people who have died from starvation or poisoning are prone to approach people and create sudden illness, causing dizziness, nausea and lack of appetite. The *ka¹¹ ju¹¹ bu⁴⁴* ritual exorcises these ghosts. Both men and women who know the chant frequently perform the *ka¹¹ ju¹¹ bu⁴⁴* ritual because it is informal and does not require the services of a *pha³³ tsə⁵⁵*. In most cases, elder siblings perform it for whomever is ill. The only implements practitioners need are a bowl and a pair of chopsticks. They add water and a few grains of cooked rice to the bowl. It is considered best if all the family members are present at the time of the ritual and say things that will please the ghosts. After the ritual's completion, they clean the room and throw out garbage.

A transcription of the *ka¹¹ ju¹¹ bu⁴⁴* ritual chant performed by Li⁴⁴ bu⁵⁵ sa¹¹ pa⁵³, described in the account above, is given below. Libu Lakhi recorded the chant on video at his home in dzə¹¹ qu¹¹ during the New Year period, January-February 2005.
THE RITUAL CHANT

1. *hoː*¹ *teʰ*i⁴ *teʰ*i⁴ *teʰ*i⁴ *teʰ*i⁴…
   [Untranslated material here and below, both entire lines and line parts, consist of vocables.]
2. *tiʰ* *tɕʰ*i⁴ *ɕʰ*i⁴ *tɕʰ*i⁴ *tɕʰ*i⁴
   First circle, fifth circle, sixth circle, seventh circle, ninth circle
   [Refers to circles made around the patient's head with a bowl and chopsticks.]
3. *tiʰ* *tɕʰ*i⁴ *ɕʰ*i⁴ *tɕʰ*i⁴ *tɕʰ*i⁴ *tɕʰ*i⁴
   First circle, fifth circle, sixth circle, seventh circle, ninth circle
4. *hoː*¹ *da¹* *te¹* *bu*⁵³ *da¹* *te¹*
   [Refers to Libu Lakhi's younger brother, li⁴⁴ *bu*⁵⁵ *te¹* *bu*⁵³. He is identified in line thirty below as pa⁴⁴ *ŋi*⁵⁵.]
5. *rə*¹ *zə*¹ *ma*⁵³ *qy¹*¹ *pə¹* *ma¹* *qy¹*¹ *le¹*
   Because he doesn't know how to act
6. *va*⁵³ *ra*⁵³ *tɕa*⁴⁴ *ku*⁵³ *pu*¹ⁱ *su*⁴⁴
   Met Han ghosts
   ['Ghosts' are the spirits of people who have died by drowning, poisoning, murder or falling from a cliff.]
7. *na*⁵³ *ra*⁵³ *tɕa*⁴⁴ *ku*⁵³ *pu*¹ⁱ *su*⁴⁴
   Met na⁵³ mзи⁵³ ghosts
8. *hũ*⁵³ *ɕə*³ *ra*⁵³ *tɕa*⁴⁴ *da*⁴⁴ *ku*⁵³ *pu*¹ⁱ *su*⁴⁴
   Met hũ⁵³ *ɕə*³ ghosts
9. *hoː*¹ *da¹* *te¹*
10. *hũ*¹ *mbzi¹* *ra*⁵³ *tɕa*⁴⁴ *da*⁴⁴ *ku*⁵³ *pu*¹ⁱ *su*⁴⁴
    Met hũ¹ *mbzi¹* ghosts
11. *tʰe*⁵³ *je¹* *da¹* *te¹*
12. *a'* *mi⁴⁴ *gɣ¹* *nu¹*
13. *sɔŋ¹* *ndza⁴⁴ *cə⁴⁴ *ra*⁵³ *tɕa*⁴⁴ *da*⁴⁴ *ku*⁵³ *pu*¹ⁱ *su*⁴⁴
    Met Song family's ghosts
14. *tʰe*⁵³ *je¹* *da¹* *te¹*
15. *a'* *mi⁴⁴ *gɣ¹* *nu¹*
16. *xua¹* *ndza⁴⁴ *cə⁴⁴ *ra*⁵³ *tɕa*⁴⁴
    Met Huang family's ghosts
17. *hoː*¹ *da¹* *te¹*
18. *ka¹* *pʰæ¹* *cə⁴⁴ *ra*⁵³ *tɕa*⁴⁴ *da*⁴⁴ *ku*⁵³ *pu*¹ⁱ *su*⁴⁴
    Met ka¹ *pʰæ¹* family's ghosts
19. *tʰe*⁵³ *je¹* *da¹* *te¹*
20. *li⁴⁴ *bu*⁵⁵ *cə⁴⁴ *ra*⁵³ *tɕa*⁴⁴ *da*⁴⁴ *ku*⁵³ *pu*¹ⁱ *su*⁴⁴
    Met li⁴⁴ *bu*⁵⁵ family's ghosts
21. *hoː*¹ *da¹* *te¹*
22. *hũ*⁵³ *ɕə*³ *ra*⁵³ *tɕa¹*¹ *hũ¹* *mbzi¹* *ra*⁵³ *tɕa¹*¹
    hũ⁵³ *ɕə*³ ghosts and hũ¹ *mbzi¹* ghosts
23. *hoː*¹ *da¹* *te¹*
24. mi³ ma¹ tʰbu¹ su¹ ræ³ tsa¹
   Ghosts without given names
25. lu⁵ ma⁴ tʰbu¹ su⁴ ræ³ tsa¹
   Ghosts without zodiac names
26. tʰe⁵ je¹ da¹ te¹
27. dz⁴ ræ³ tsa¹ yi¹ ræ³ tsa¹
   dz⁴ ghosts and livestock ghosts,
28. ho¹ da¹ te¹
29. a¹ mi⁴ gv⁴ nu¹
30. pa⁴ NG³⁵ da⁴ lo¹⁴ mi¹ do⁴⁴ su⁴⁴ da⁴⁴ te⁵³
   Ghosts who asked pa⁴⁴ NG³⁵
31. na⁵³ te⁴⁴ dz⁴ j³ su⁴⁴ ji¹ ly¹
   Ghosts from the west
32. sa¹ te⁴⁴ dz⁴ j³ su⁴⁴ ji¹ ly¹
   Ghosts from the east
33. a¹ mi⁴⁴ gy¹⁴ nu¹
34. ndz⁴⁴ wɔ⁵⁴ ndz⁴⁴ mæ¹⁴ li⁴⁴ dz⁴ j³ su⁴⁴ ræ³ tsa¹
   Ghosts who come from north and south
35. hũ⁵³ ʃɔ⁵³ ræ³ tsa¹⁴ te⁶⁴ hũ⁴ mbzi¹⁴ ræ³⁵ tsa¹⁴ te⁶⁴
   hũ⁵³ ʃɔ⁵³ ghosts and hũ¹⁴ mbzi¹⁴ ghosts
36. tʰe⁴⁴ je¹ da¹⁴ te¹
37. mi¹⁴ ma¹ tʰbu¹ su¹ ræ³ tsa¹
   Ghosts without given names
38. lu⁵³ ma⁴⁴ tʰbu¹ su⁴⁴ ræ³ tsa¹
   Ghosts without zodiac names
39. tʰe²⁴ je¹ da¹⁴ te¹
40. pa⁴⁴ NG³⁵ da⁴⁴ te⁶⁴ rɔ¹⁴ ʃɔ⁵³ ma⁵³ qy¹⁴ tbu¹ pe¹¹ ma¹⁴ qy¹⁴ le¹⁴
   Because pa⁴⁴ NG³⁵ doesn't know how to act
41. a¹ mi⁴⁴ gy¹⁴ nu¹
42. hũ⁵³ ʃɔ⁵³ ræ³ tsa¹
   hũ⁵³ ʃɔ⁴⁴ ghosts
43. ka¹⁴ ju¹⁴ da¹⁴ va⁵³ ka¹⁴ ju¹⁴ da¹¹ lo¹¹ ku⁵³ pbu¹ su⁴⁴
   Met Han ghosts
44. na⁵³ ka¹⁴ ju¹⁴ da¹¹ lo¹¹ ku⁵³ pbu¹ su⁴⁴
   Met na⁵³ mzi⁵³ ghosts
45. tʰe²⁴ je¹ da¹⁴ te¹
46. a¹ mi⁴⁴ gy¹⁴ nu¹
47. ho²⁴ da¹⁴ te¹
48. ti¹⁴ té⁴⁴ ʃa¹⁴ té⁴⁴ qʰy¹⁴ té⁴⁴ ʃɔ⁴⁴ té⁴⁴ NG⁵⁴ té⁴⁴
   First circle, fifth circle, sixth circle, seventh circle, ninth circle
49. ho²⁴ da¹⁴ te¹
50. hũ³ ʃɔ³⁴ ræ³⁵ tsa¹
   hũ³ ʃɔ⁴⁴ ghosts
51. na⁴⁴ a⁴⁴ te⁴⁴ zɔ⁴⁴ mi¹⁴ té³⁴ te¹⁴ zo⁴⁴ gy¹⁴ li¹⁴ hũ¹⁴
   If you are hungry, return after I offer food
If you are thirsty, return after I offer food

If you are hungry, return after I offer food

Met ghosts
Met Han ghosts
Met Na ghosts
Met Ka ghosts
Met family's ghosts
Song family's ghosts,
Met family's ghosts
Met Nuosu ghosts
Met tæ family's ghosts

If you are hungry, return after I offer food

If you are thirsty, return after I offer food

I command you back in one day if you came here in nine days
I command you back in one night if you came here in nine nights
I command ghosts from the maternal side to return to the maternal side

I command ghosts from the paternal side to return to the paternal side

I command ghosts from the west to return to the west

I command ghosts from the east to return to the east

Ghosts who come from north and south

Wild animal ghosts and livestock ghosts

Zhang family ghosts

Ghosts who wander at night

November 5, 2004 (Friday), eight a.m. Two men from dza₅³ qa₅³ tbu¹¹ Village, Xiangshui Township arrived in dz₇₅ qu¹ Village on motorcycle when my mother and I were talking with some neighbors in front of our gate. They came with bad news—my sister-in-law's mother had died. "a⁴⁴ wa₅³, she was only fifty. Why wasn't it her crazy old man (the dead woman's husband), rather than her?" Mother said. We were surprised by this unexpected bad news.

The surviving husband often behaved badly. His face was dark and he wore ragged clothing. I used to be very afraid of him. Nevertheless, I felt sympathy when others beat him when he said unacceptable and profane words in public. He went here and there and did not return home for many days. Sometimes he was gone for a month. He played with kids at weddings and funerals. Sometimes he grabbed someone's hat or a girl's scarf and vanished from the crowd. Later, the only way to get the 'stolen' item back was to offer him pieces of meat or a bottle of liquor. I do not know what he did when he was away from home but his neighbors kindly gave him food.

"I'm leaving for dza₅³ qa₅³ tbu¹¹. I'll buy a cow there. It is very slow and difficult to drive a cow from here to dza₅³ qa₅³ tbu¹¹. I'll also have to kill and butcher cows for the funeral," my younger brother said and left immediately. We started to prepare for our journey from dz₇₅ qu¹ Village to dza₅³ qa₅³ tbu¹¹ with seven people, one from each na₃₃ mzi₃₃ family in my village, except for some families who were really busy with their farmwork. We collected ten to fifteen RMB from each family and bought fifteen kilograms of liquor and firecrackers at bi¹¹ ji₅³

\(^A\) An expression of surprise.
li₃ xo¹¹, where the local township government is located. We divided the liquor into three
containers so three people could carry it easily and thus better deal with the steep path while
climbing the mountain on our way to dza₃ qa₃ tau¹¹.

Around 300 na₃ mzi₃ live in dza₃ qa₃ tau¹¹. The sound of wailing and the rattle-tattle
of firecrackers greeted us when we reached the home at six in the evening. We then set off our
own firecrackers. Some people in our group wailed and went into the room where the corpse
lay on a bed made of sandalwood.¹

According to na₃ mzi₃ custom, the family must invite pʰa₃ tsə₃ to chant and do many
complicated rituals. Chanting is needed for at least three days and then the corpse is cremated.
 uintptrtə₃ also decide when, where and how far from the home the corpse should be taken.
Moreover, only adults (those more than twenty years old) can participate in cremation.

A big fire was made in the courtyard center in front of the house after we finished
dinner. People could clearly see everyone's face by the firelight. The pʰa₃ tsə₃ led fifteen young
people in a dance around the corpse. He sang words (that I could not understand) that all the
dancers repeated in a high-pitched voice. After the pʰa₃tsə₃ led us singing and dancing for one
circumambulation, he returned beside the corpse.

"Oh, it is you young ones' turn now. Tonight is the time we send her; it's not a time to
chat and sleep. Continue and don't stop," he instructed as he settled back into his seat. At this
moment, I remembered what Father had told me, "We cannot dance şə₁¹ tsʰo₁¹ without the pʰa₃
tsə₃'s permission." The dead person hears the villagers singing and is pleased. Thus the dance
allows villagers to express their sadness and respect for the dead person and the dead person's
relatives.

"OK, come, everyone, let's dance..." the young ones called to each other after the pʰa₃
tsə₃ said so. I joined them and felt great sadness in my heart when I sang with the villagers:

\[
\begin{align*}
1 & \text{ho}^{44} & \text{sə}^{11} & \text{tsʰ}^{o}^{11} \\
2 & \text{nu}^{1} & \text{je}^{44} & \text{a}^{4} & \text{zə}^{55} & \text{nu}^{u} & \text{ha}^{1} & \text{dzo}^{44} & \text{sə}^{11} \\
3 & \text{qa}^{1} & \text{lu}^{44} & \text{va}^{1} & \text{mi}^{11} & \text{nu}^{44} & \text{li}^{44} & \text{pəu}^{1} & \text{ha}^{1} & \text{dzo}^{44} & \text{sə}^{11} \\
4 & \text{qa}^{1} & \text{tsu}^{44} & \text{qa}^{1} & \text{pə}^{11} & \text{nu}^{44} & \text{li}^{44} & \text{pəu}^{1} & \text{ha}^{1} & \text{dzo}^{44} & \text{sə}^{11} \\
5 & \text{qʰ}^{o}^{11} & \text{bo}^{11} & \text{qʰ}^{o}^{11} & \text{ndz}^{11} & \text{nu}^{44} & \text{li}^{44} & \text{pəu}^{1} & \text{ha}^{1} & \text{dzo}^{44} & \text{sə}^{11} \\
6 & \text{dza}^{11} & \text{kʰ}^{44} & \text{tsʰ}^{a}^{44} & \text{pa}^{11} & \text{nu}^{44} & \text{li}^{44} & \text{pəu}^{1} & \text{ha}^{1} & \text{dzo}^{44} & \text{sə}^{11} \\
7 & \text{nu}^{53} & \text{je}^{44} & \text{a}^{4} & \text{a}^{4} & \text{mi}^{11} & \text{nu}^{44} & \text{li}^{44} & \text{pəu}^{1} & \text{ha}^{1} & \text{dzo}^{44} & \text{sə}^{11} \\
8 & \text{nu}^{11} & \text{je}^{44} & \text{zi}^{53} & \text{ho}^{53} & \text{nu}^{44} & \text{li}^{44} & \text{pəu}^{1} & \text{ha}^{1} & \text{dzo}^{44} & \text{sə}^{11} \\
9 & \text{jo}^{53} & \text{tsʰ}^{a} & \text{jo}^{11} & \text{tsʰ}^{u}^{11} & \text{nu}^{44} & \text{li}^{44} & \text{pəu}^{1} & \text{ha}^{1} & \text{dzo}^{44} & \text{sə}^{11} \\
10 & \text{bo}^{11} & \text{ka}^{11} & \text{bo}^{11} & \text{lo}^{11} & \text{nu}^{44} & \text{li}^{44} & \text{pəu}^{44} & \text{ha}^{11} & \text{dzo}^{44} & \text{sə}^{11}
\end{align*}
\]

Oh—sə tsʰo—

¹ The sandalwood bed is made for the corpse to lie on. It is later taken with the corpse and used
as fuel for cremation.

² a⁴ zə⁵⁵ generally means 'mother-in-law' but may also be used as a respectful term of address
used by young people when addressing older women.

³ qa¹¹ lu⁴⁴ va¹¹ mi'/c 'three stones by the hearth' are used to support pots when they are heated by
a fire underneath.

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The words may be improvised. People took turns leading the circle to sing and dance until dawn. Many people danced near the corpse. A person sang out a line of song first, which others repeated. I saw some people were also dancing and singing in the courtyard outside because the room was very crowded. However, at midnight, only three to five men continued to dance and sing. The pʰa⁵³ tsa⁵³ was upset because only a few people continued to dance and sing for the last two hours. Five o'clock in the morning is the best time for the soul to leave for it is then that the cocks crow at dawn before many people have risen. At this time, the pʰa⁵³ tsa⁵³ stopped the dancing and did the soul-sending ritual by saying the name of each place, in order, where our ancestors had lived in the past. Around eleven o'clock, the pʰa⁵³ tsa⁵³ chanted and people danced sə¹¹ tʰo¹¹ around the corpse for the last time. Then strong young men carried the corpse away to be cremated, as the home overflowed with wailing.

On the way home, my younger brother and I met his father-in-law. His face was covered with dirt and he carried a broom on his shoulder. "Mother-in-law passed away," I said.
"No, no, it is not true. I'm going to beat Han Chinese in the market," he said and walked away from us. Soon we couldn't see him anymore.
"It's better to not tell him. He's always like this," my younger brother sighed.

The deceased's relatives should visit with a gift of liquor soon after a death. Daughters and sons of the deceased must bring a goat, sheep, pig or cow. These animals are believed to accompany the dead person's soul. A relative of the dead person (most commonly a brother and the deceased's children) must offer a goat or sheep. Villagers also visit. If na⁵³ mzi⁵³ in the village do not visit the deceased's family during the funeral, others believe they lack a sense of community spirit. Nuosu who have close relationships with the deceased's family also visit and bring one or two bottles of liquor.

The pʰa⁵³ tsa⁵³ is the funeral director. He divines how long the corpse should be kept in the house, which is usually not longer than three days. He also chooses cremation or earth burial.

An exceptional situation occurs when the deceased has no sons or only daughters, in which case the religious activity is sə¹¹ tʰo¹¹ and chanting. The purpose of both is to send the dead person's soul back to pʰu⁵³ ji⁴⁴ la¹¹ dzy¹¹ kʰv¹¹, the place where ancient na⁵³ mzi⁵³ originated. sə¹¹ tʰo¹¹—'entertain the dead person'—is a crucial activity because it sends the soul of the deceased back to pʰu⁵³ ji⁴⁴ la¹¹ dzy¹¹ kʰv¹¹. It is a simple circle dance comprised of a few dance movements that match the rhythm of what is sung. People only dance when the pʰa⁵³ tsa⁵³ begins. He sings a few lines, which the others repeat. He may then stop singing and dancing, while others continue. sə¹¹ tʰo¹¹ continues in the room where the corpse lies throughout the night, though some villagers may return home to rest.

A bed, similar to a normal wooden bed, is made for the corpse, which is covered with white fabric. Adults never let children get near the corpse. Furthermore, cats and mice must not jump over the corpse. If they do, the corpse will wake up and frighten everyone.

Two to four pʰa⁵³ tsa⁵³ work together chanting for the corpse during the daytime, which leads the soul back to pʰu⁵³ ji⁴⁴ la¹¹ dzy¹¹ kʰv¹¹. If this is not done, the soul becomes a ghost and will do bad things. During the night, young people dance sə¹¹ tʰo¹¹ for the dead person and a
person in the circle sings loudly and sadly, which is repeated by the other dancers in the circle. Meanwhile, relatives are near the corpse, keeping children, cats and mice away.

The above describes the proceedings for old people when they die. The $pʰa³⁵\,tsə⁵³$ comes and divines the direction the corpse should be taken when people die from disease, are killed in fights and who commit suicide. In such cases, the corpse is generally cremated; the corpse is placed on a stack of wood, which is set on fire. The exact location of the stack of wood is determined by the $pʰa³⁵\,tsə⁵³$.

The family must clean the house after the corpse is removed.

THE NEW YEAR IN dzə¹¹ qu¹¹ VILLAGE

NEW YEAR RULES. The New Year period (according to the Chinese lunar calendar) lasts fifteen days for the na⁵³ mzi⁵³ and Han living in the village and is marked by the gathering of family members, visiting, sacrificing to dead relatives and ancestors, cleaning graves and village gatherings. The end of New Year is marked by removing $kʰv⁴⁴\,sə⁵⁵\,tʰo¹¹\,pʰo¹¹$ or the New Year pine trees. dzə¹¹ qu¹¹ Nuosu villagers celebrate the New Year about one month earlier.

na⁵³ mzi⁵³ observe the following New Year rules:

<table>
<thead>
<tr>
<th>Rule</th>
<th>Day</th>
<th>Reason</th>
</tr>
</thead>
<tbody>
<tr>
<td>do not eat meat or oil</td>
<td>1</td>
<td>unknown</td>
</tr>
<tr>
<td>do not eat rice</td>
<td>1</td>
<td>unknown</td>
</tr>
<tr>
<td>do not blow on fires</td>
<td>1-3</td>
<td>causes wind</td>
</tr>
<tr>
<td>do not visit other homes</td>
<td>1-3</td>
<td>unknown</td>
</tr>
<tr>
<td>one's animals should stay at their own home</td>
<td>1-3</td>
<td>unknown</td>
</tr>
<tr>
<td>do not pour water</td>
<td>1-3</td>
<td>disturbs life-forms in water</td>
</tr>
<tr>
<td>do not fetch water</td>
<td>1-3</td>
<td>disturbs life-forms in water</td>
</tr>
<tr>
<td>do not cut trees</td>
<td>1-15</td>
<td>disturbs life-forms in forests</td>
</tr>
<tr>
<td>do not cultivate fields</td>
<td>1-15</td>
<td>disturbs life-forms in the earth</td>
</tr>
</tbody>
</table>

$kʰv⁴⁴\,sə⁵⁵\,a¹¹\,pʰu⁴⁴\,a⁴⁴\,v⁵⁵$ 'NEW YEAR ANCESTORS'. Younger na⁵³ mzi⁵³ family members return from helping relatives and friends' families build houses and doing housework in other villages, and working to earn cash income, e.g., doing construction work in such cities as Chengdu and Xichang. Children do not need to watch the livestock because the crops have been harvested and thus there are no crops for the livestock to damage and students are not in school. The family's attention turns to preparing for and then celebrating the annual $kʰv⁴⁴\,sə⁵⁵$.

Children excitedly wait for the $kʰv⁴⁴\,sə⁵⁵\,a¹¹\,pʰu⁴⁴\,a⁴⁴\,v⁵⁵$, who return to celebrate $kʰv⁴⁴\,sə⁵⁵$ with their descendants and relatives. Libu Lakhi's father typically gave this account when Libu Lakhi was a child:

My dear child, don't be naughty and misbehave, then you will get new clothes, new shoes and a new hat to wear and your dearest father will cut a very big pig foot for you to carry when the $kʰv⁴⁴\,sə⁵⁵\,a¹¹\,pʰu⁴⁴\,a⁴⁴\,v⁵⁵$ arrive. $kʰv⁴⁴\,sə⁵⁵$ is coming! And the $kʰv⁴⁴\,sə⁵⁵\,a¹¹\,pʰu⁴⁴\,a⁴⁴\,v⁵⁵$ will not like you if you misbehave and cry all the time. If the $kʰv⁴⁴\,sə⁵⁵\,a¹¹\,pʰu⁴⁴\,a⁴⁴\,v⁵⁵$ are
unhappy, then we will have poor harvests, our livestock will get sick and we will also become ill. Then our family will not have a happy life next year.

If Libu Lakhi curiously asked for more information about the kʰvə₃₅ a¹¹ pʰu₄₄ a⁴₄ v⁵₅, his father further explained:

kʰvə₃₅ a¹¹ pʰu₄₄ a⁴₄ v⁵₅ are all our ancestors who have died and do not live with us today. They are in m₃³ 'the sky'. They return to our home to celebrate New Year with us every year. Of course we cannot see anything like bodies or hear any sounds from them, but their rə₃⁵ hᵣ₃ 'spirits' are here with us. Everyone likes that. After we die, we become spirits. Spirits can see what we are doing, hear what we say and smell what we offer them when they return to our home. That's why we always offer fresh meat (raw and cooked), rice and liquor to them before we eat. That shows we respect and are devoted to them. We should respect our ancestors.

SHOPPING. na₃₃ mʑi₅₃ and Han dzɔ₁₁ qu₁₁ villagers prepare for the New Year by slaughtering pigs; making kʰvə₃₅ qʰɔ₄₄ 'New Year purchases' (usually from lu¹¹ ma₄₄/Lizhou) of vegetables, fireworks, liquor, candy, bowls, spatulas, new pots if the old ones need replacing, etc. on the twenty-fourth and twenty-fifth days of the twelfth lunar month and by cleaning the home. In Libu Lakhi's home, his eldest brother or father usually went shopping on foot with a kʰu₁¹ 'large bamboo back-basket', along a narrow path running from dzɔ₁₁ Village to lu¹¹ ma₄₄. An entire day was required to go and return. If Libu Lakhi's father went, Libu Lakhi and his elder brother went out on the path to wait for his return and greet him in the evening.A

The sun gleamed gently above the western mountain as my elder brother (Jiujin) and I started our greeting journey.

"Did you see our brother returning?" we asked every passerby returning from shopping in lu¹¹ ma₄₄.

"Who is your brother? What's his name?" replied many Nuosu. We were then silent as we sat on a boulder by the path, looking into the distance, hoping to see someone resembling Xiaolong. As we waited patiently and the light dimmed, the end of the path came nearer to us as the density of fog and murkiness increased.

"What are you two doing here?" came a voice some minutes later from the darkness.

"Did you buy new clothes for us? We have been waiting for you to return!" Jiujin blurted out.

"Did you get many firecrackers for the New Year?" I asked in extreme excitement.

"Can we both have a look, dear brother?" we both begged, eager to see our new clothes and the firecrackers, which have a very distinctive odor.

A In 2007, this had changed with most dzɔ₁₁ qu₁₁ Village families owning a motorcycle. In 2007, there were three taxi vans that went from dzɔ₁₁ Village to lu¹¹ ma₄₄ (four to five RMB one-way).
"Quickly! Quickly! What are you two talking about? We cannot find our way back home in the darkness if you continue talking like this. You'll have a chance to see and enjoy your new clothes after we get home," Xiaolong said in such a mature, confident tone that we shut up and obediently followed him home.

Back home, Brother Xiaolong took out two jackets and two black hats from his basket. Jiujin and I then ran to our parents and showed them our new clothes. Meanwhile, Mother was sorting out the vegetables and new bowls and chopsticks that Xiaolong had bought beside the hearth. It was the happiest time when our parents said "Wow! My son is really good-looking today!"

Father often reminded us to keep the firecrackers far from the hearth. He never let us kids touch them out of concern for our safety.

When we asked why only Han people were able to make firecrackers, he would tell us the following story.

Long ago, our li44 au55 Clan had a special gun an armspan long called sa53 ja53 pʰo11. It had three barrels and we could shoot them all at the same time. They didn’t use firecrackers like today. Now it is very different. We just buy firecrackers from the market and use them to sacrifice with instead of the sa53 ja53 pʰo11 because it is so convenient. No families have a sa53 ja53 pʰo11 today.”

THE TWENTY-SIXTH DAY OF THE TWELFTH LUNAR MONTH: qʰo44 ša55 ɲga53. On the twenty-sixth day of the eleventh lunar month, every household does qʰo44 ša55 ɲga53 'soot clean'. Cleaning involves cleaning inside and outside of the house (the house courtyard and outside the courtyard). The home interior is cleaned first. The walls, pillars, sacrifice place, kitchen and ceiling are dark and dirty because smoke from the hearth fire has coated them with soot. A long bamboo pole with a bunch of leaves at the top is prepared. ga53 ha53 'sacrifice box' (Figure 17), beds, quilts, clothes and so on are moved outside into the courtyard.

Father cut and trimmed a long bamboo pole and began cleaning the ceiling while Mother and I were cleaning the things we had moved into the courtyard.

"Liujin, don't come in until I tell you, OK? The air is full of swirling dust!" Father yelled from inside the house.

"Yes, don't go inside, otherwise you'll get sick from the dust," Mother added.

"OK! Mother, why do we have to clean like this?" I asked.

"We do so every year in order to greet our ancestors when they return to celebrate the New Year with us. And we also have more time now to clean the house than at any other time," Mother explained while stuffing dirty clothing into a bag. "Go out and see if your elder sister

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A qʰo44 ša55 = soot on the walls and ceiling of a home that has accumulated from burning a fire in the hearth.
B The ga53 ha53 is made of wood boards and is on the left side of the hearth.
C Liujin = six jin or three kilograms; his weight at birth.
and elder brother have finished cleaning "around the house," and then tell them to
take these clothes to the river and wash them."

My brother and sister were making a big pile of tree leaves on the right side of our house
when I reached them. "Wow! It's extremely clean. You two did a good job," I said, looking
around.

"We must, otherwise our ancestors will be unhappy when they visit us during the New
Year time," Elder Sister said seriously.

Elder Brother said, "You're so lucky not to have to do the work we are doing. You don't
have to do as much work as us! I'll tell Mother and Father that you also should do the same
work as us next year."

"Sure! I can do everything you are doing now but later, after I grow up. Mother said you
should wash these clothes in the river," I said and then got ready to run back to Mother.

"Yes, but wait a minute, Younger Brother. We also must help Father clean the house and
carry the dirt here," Elder Sister said, pointing to a nearby pile of dirt.

"OK, I'll tell Mother. Why must we add the dirt from the house on this same pile?" I asked.
"In order to do better ka₁₁ me₅³ qo₅³ ka₁₁ ca₁₁ pi₅³ activity," Elder Sister replied gently.
"What is ka₁₁ me₅³ qo₅³ ka₁₁ ca₁₁ pi₅³?" I asked.

"Ask Mother what we should do next. We'll tell you later," Elder Sister said.

I went back, asked Mother, returned and said, "Mother said you two come help Father and
she'll wash the clothes. Tell me what ka₁₁ me₅³ qo₅³ ka₁₁ ca₁₁ pi₅³ is now," I said.

"Dear Younger Brother, go back and ask Mother because we must help Father, otherwise
we will have no time. Tomorrow, we have to kill the kv₄₄ ʂə₅₅ va₁₁ ko₁₁ 'New Year pig'," Elder
Sister said patiently.

When I got back to the doorway, I could hear Father coughing. "My throat is coated with
dust," he said. "I finished cleaning the ceiling, wall and pillars. You two please clean the floor
and carry the dirt out for ka₁₁ me₅³ qo₅³ ka₁₁ ca₁₁ pi₅³ during New Year," Father said to my
brother and sister, then slapped his clothes, sending out new clouds of dust.

Elder Sister and Elder Brother went into the house with brooms. I followed and saw the
floor was covered with a thin layer of soot. The ceiling, walls and pillars looked new, as though
the house had been built recently.

I went outside. Mother had gone to wash the clothes. Father was resting, sitting on the
courtyard floor, leaning against a wall.

"Liujin bring me a basin of water. I want to wash my face," he said. I saw his nose was
covered with soot and I wanted to laugh, but then I quickly hurried away.

"Come out quickly, Liujin. The house is full of soot. You'll get sick from it," Father added
as I scurried away.

When I came back, I asked, "Father, what is ka₁₁ me₅³ qo₅³ ka₁₁ ca₁₁ pi₅³?" I couldn't get
those words out of my head.

"You do ka₁₁ me₅³ qo₅³ ka₁₁ ca₁₁ pi₅³ during the New Year time," he said, as he washed his
face with the towel I had brought.

"But I don't know what is it!" I said.

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^ ka₁₁ = eagle; me₅³ qo₅³ = to not look at someone directly because you are displeased with
them; ca₁₁ pi₅³ = blind.
"The ka/ is a very huge, powerful bird with sharp talons. At the beginning of every year, they come to catch chickens. They like to eat chickens and it is very easy for them to catch and carry away small chickens. The trees are bare at the beginning of every year so it is a perfect time for them to catch chickens. At other times of the year, it is harder for them to catch chickens because the chickens can run into bushes or under trees with thick leaves. In order to prevent the chickens from being caught by ka/—since long ago, I don't know when exactly—our ancestors believed ka/ me qo ka/ p/ was very effective. Years ago, the activity was performed by adults, the sa ja p/ was shot and everyone repeated 'ka/ me qo ka/ p/.' In time however, adults lost interest in doing this so now only children do it with firecrackers. People clean their houses and use the garbage and dirt to make smoke around their houses and say 'ka/ me qo ka/ p/,' but not many people remain interested in doing such things," Father sadly concluded.

THE TWENTY-SEVENTH DAY OF THE TWELFTH LUNAR MONTH: SLAUGHTERING PIGS. "Get up and help me make a fire," Father urged while I still was in bed.

"O... OK," I said, sat up and got dressed quickly, which was unusual for me. I rushed out and saw smoke coming from every home's courtyard, sending thick clouds above the village.

"Bring some fuel and let's make a fire," Father said, while digging a hole in the ground. When he finished, he placed a cauldron atop it, brought water in a bucket from the river and filled it. Meanwhile, I made a fire under the cauldron.

All the young na men and kill New Year pigs in the order of oldest to youngest families. About twelve young men came to our home after we had breakfast.

"Oh, please sit first. Please sit," Mother said and asked me to bring some bowls for liquor.

"First pour a cup and put it on the sacrifice place, then offer each person a bowl of liquor," Father said as I cut cy cy, put it in the cy cy q, added glowing charcoal from the hearth and then placed it on the sacrifice place.

"Whose New Year pig is the biggest this year?" Qijin, a villager in his thirties asked curiously, holding a cup of liquor in his right hand.

"Bajin's family," Father replied, taking a sip of his own liquor.

"No, I think your family's is biggest, Qijin. Yesterday, I saw your family's pig," Mother commented.

"OK, is everyone at home? We still have to go to other homes to kill pigs," Father said.

"Yes, all the family members are at home," Mother replied from the kitchen.

When New Year pigs are slaughtered, everyone must be at home. Traditionally, people believe that if someone is missing from the family at this time, a family member might become ill, the family's livestock might not grow well and such disasters as floods might harm the family.

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A Here 'oldest' refers to the family that has the oldest person (either male or female).
B cy /cy /is sandalwood cut from the mountain, which has a pleasing odor when burnt as a sacrifice to the ancestors. p/ ts burn cy /cy during such rituals as funerals and exorcisms.
C cy /cy q is container in which cy /cy is burnt.
D Qijin = seven jin, or three and a half kilograms.
E Bajin = eight jin, or four kilograms.
My elder brother set off firecrackers and their explosions briefly deafened me as the men slaughtered my family's New Year pig.

"Quickly, put the blood on the sacrifice place while it is warm and toss ash on the ground to cover the blood," Father said to Mother and my elder brother in a hurried tone. Then he left with the other men to help them do the same thing at other homes.

"Why can't we let our dog lick the blood on the ground, Mother?" I asked.

"Our ancestors will be upset if we let the dog lick the blood before we offer it to them," Mother answered calmly, putting the basin of blood on the sacrifice place.

"Mother, I want to go see the pigs slaughtered at the other homes!" I said.

It was about noon. Elder Brother and Mother were almost finished scalding and scraping the pig carcass. It was time for Father to return because only he knows how to butcher the pig correctly in order to offer sacrifices to the ancestors of the New Year.

"Wow! We don't have to worry about anything this year. Oh, wait a moment... here, there is a little bit of the va'11 p̣ə'11 'spleen' rolled outside, but I think it is still fine. The spleen is generally as flat as a board," Father said, holding the spleen in his hands, turning it over and over, examining it carefully.

"Oh... quickly cut out the tsə'11 'bladder' and have a look," Mother said, looking both happy and worried.

"There isn't too much mbə'11 'urine' in the bladder. It will be a little dry this year, but don't worry. It should be OK," Father comforted us and himself.

"Liujin, go stretch the bladder for the ancestors," Father said, handing me the bladder.

I ran out excitedly with it and tried my best to stretch it by rubbing it on the ground and blowing it up and rubbing it on the ground again because when our ancestors come to celebrate New Year, they receive many offerings and they use the bladder to store the offerings when they leave.

ʂə'11 v̩11 kɛtɕə'53 'sacrificing roasted pork', C is an important part of New Year rituals. The spleen is roasted and placed on the sacrifice place before people or animals have a chance to eat any part of the New Year pork.

"Quickly, let's offer the spleen and then we can roast lean pork to eat," Father urged while cutting up the pig carcass.

That evening, Mother used the New Year pig's large intestines to make çe'11 ʁ̃11 ʨʰə'53 'blood-sausage' for dinner. Fresh intestines are turned inside-out by inserting the end of a chopstick in one end and then pulling the intestine over the chopstick, which provides something to grip. Then they are washed. Bamboo strips are cut, bent into a circle the same diameter as the

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A If the edge of the spleen is rolled slightly inwards, this is seen as a good omen—the family will make money and the family will be lucky. If the edge of the spleen is rolled slightly outwards, then it is seen as a bad omen—the family may lose money and experience bad luck. A flat spleen is seen as neither a good nor bad omen. The bladder foretells the weather. If it is full, it suggests that there will be too much precipitation and there may be flooding. Conversely, if the bladder is empty or nearly so, it will be a dry year. A half-full bladder is considered best.

B ʂə'11 ʁ̃11 = roasted lean pork; ke'11 ʨʰə'53 = to sacrifice.

C Pieces of lean pork are placed directly on coals in the hearth.
intestines and tied at the ends to keep them circular; the rings are put at the mouth of an intestine and the end of the intestine is pulled over the ring so that the sausage filling (leftover cooked rice mixed with pig blood, ginger, salt, prickly ash and garlic) may be easily placed into the intestines using the hands. The filled intestines are tied at either end and boiled for about half an hour. Periodically, a chopstick or bamboo strip is used to puncture a sausage to see if red blood comes out. Cooking continues until there is no red color. Usually, this is the only time stuffed sausages are made and eaten in the home.

**THE TWENTY-EIGHTH DAY OF THE TWELFTH LUNAR MONTH: MAKING THE **sa₄⁴ nda₅⁵**. The twenty-eighth day has no certain activities other than young men building the **sa₄⁴ nda₅⁵** that consists of two wood poles taken from a nearby forest. One pole is about three meters long and the other is about ten meters long. A hole is dug and the shorter pole is stood upright and its base is buried. This shorter pole is sharpened at the end and then stuck through a hole made in the center of the longer pole. This is used for entertainment by two people—one person sits on each end of the pole and then they run and swing counterclockwise. People are busy during this time and the **sa₄⁴ nda₅⁵** is not used much until the first day of the first lunar month.

**THE TWENTY-NINTH DAY OF THE TWELFTH LUNAR MONTH: MAKING SAUSAGE.** No special activities are done on the twenty-ninth day. A family might ask someone to go shopping for needed items. Pork sausage is made using the small intestines.

**THE THIRTIETH DAY OF THE TWELFTH LUNAR MONTH.** The thirtieth day of the twelfth lunar month until the third day of the first lunar month are the most important days of the entire New Year period. All family members should be at home during this time. Most families invite a pʰə₅₃ tsə₅⁴ to hold the mbo₅³ kʰo₅³ pu₁¹ ritual in the morning. This ritual expels disease and evil and is held at around five a.m., which is considered the best time to do the ritual before sentient creatures awaken. The ritual continues until dawn or a cock crows.

The first thing to do on this morning is to cut kʰv̩₄₄ ʂə₅⁵ tʰo¹¹ or pine trees of the New Year. Such trees are considered a very pure greeting to the ancestors of the New Year. Usually, it requires five small green pine trees with three whorls that should be as tall as a person. Two are tied on both sides of the ga₅³ ha₅³ 'sacrifice place' and two are leaned against both sides of the door. The fifth one is inserted into the courtyard center in front of the door.

After breakfast, as Father instructed, I went looking for small pine trees in the forest on a high mountain. It was challenging for me because the trees were very tall and it was difficult to find trees with three whorls. My parents were waiting for me to have lunch with them when I returned with five small trees. I placed them all in their proper places as soon as I finished.

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A During mbo₅³ kʰo₅³ pu₁¹, the pʰə₅₃ tsə₅⁴ chants to dispel such evil things as illness and curses put on family members by others.

B Misfortune is caused by evils, which can easily hear the pʰə₅₃ tsə₅⁴'s chants before people and such other life-forms as frogs and birds awaken and begin making noise.
lunch. Father began collecting needles to build the 客 姪 a 11 p h u 44 a 44 秀 r a 44 靄 v 53 ‘path of the ancestors of the New Year’ from under the ga 53 ha 53 to the doorway. We completed a green, eight-centimeter wide path in about ten minutes.

Around two p.m., the sound of conches being blown suddenly broke the silence of the quiet valley, followed by the rattle-tattle of fire crackers. I felt anxious because Mother had told me that if we sacrificed very late on New Year's Eve, the clan's dead relatives and ancestors would become enraged and then crops mature late. This is why families compete to be the first to sacrifice to their ancestors.

I ran back into our house and saw Father cutting sandalwood. Mother and my sisters were busy cooking in the kitchen while Elder Brother was preparing the firecrackers. This is the most ceremonious part of the New Year. However, I was a child and only interested in firecrackers and watching them explode.

"Go with your elder brother and bring back a big dead tree trunk for a fire," Father commanded.

"No! Father I want to see the firecrackers," I objected.

"Quickly! Otherwise, we won't have a big New Year pig next year," Father said.

"Let's go far away and find the biggest one," Elder Brother suggested.

"Can you carry it if it is really big?" I worried.

"I have a rope. I can carry it on my back with the rope. Our New Year's pig will be very big next year if we can bring back the biggest one," he said and showed me the rope that he had already prepared.

"Yeah, let's go find the biggest one. I'm sorry I'm too small to help very much, Brother," I apologized.

We did bring a big trunk back home finally, but we were not sure if it was the biggest.

"May I play with one please, Brother?" I asked, squatting in front of him. I wanted to touch some of those attractive red bunches of firecrackers.

"No! Father will scold you if you do. Father said it is very dangerous for kids to play with them," he said sternly.

"OK! Everyone come prostrate to our ancestors," Father said, standing in front of the ga 53 ha 53. The sacred sound of the conch echoed in my ears and then all of us prostrated in front of the ancestors while Father chanted:

\begin{align*}
  &\text{oh da te, tonight is} \\
  &\text{haa lu 44 ti 11 k h v 53 ru 11 dja 44} \\
  &\text{la 44 lu 53 ti 11 k h v 53 ru 11 k h v 44 s h 55 su 44} \\
  &\text{la 53 na 11 v 53 na 53 no 53 ke 11 t c h s 53} \\
  &\text{a ha lu 53 s h 55 ke 11 t c h s 53} \\
  &\text{la 44 lu 53 ti 11 k h v 53 ru 11 k h v 44 s h 55 su 44} \\
  &\text{la 53 na 11 v 53 na 53 no 53 ke 11 t c h s 53}
\end{align*}

Oh da te, tonight is

The night of the Tiger Year

The New Year of the Tiger Year

We offer you meat and liquor...

I rushed out as soon as I received the 老 靄 v 53 from Father to see my elder brother setting off firecrackers.

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\textsuperscript{A} The pine needles are used to build a road for the ancestors when they join their living descendants during the New Year.  
\textsuperscript{B} 老 靄 v 53 = liquor elders offered younger generations to drink after finishing the sacrifice just described was believed to be a lucky medicine with blessings from the ancestors.
"OK, tonight is the only chance we can all be together in the whole busy year. Our crops were very good last year, our livestock didn't get sick and none of our family members were ill. Everything has gone very well. From examining the pig's bladder of our New Year pig, our crops next year will grow well with enough water. The only thing that's a little unsure is that the spleen was..." Father continued while everyone else ate, enjoying the food.

"Don't talk so loud, your father is talking," Mother said.

"It's normal for siblings to disagree with each other and with us—your parents. We should care for and forgive each other. Especially, elders should be more patient with the younger ones," Father said, paused and took a sip of liquor.

"I want to go to visit our aunt's home in şa⁴⁴ pa⁵³ Village and..." said Younger Sister, seizing the chance when Father paused.

"Let your father finish first, kid," Mother said.

"Next year, your younger sister is going to marry. After that, we won't have much chance to celebrate the New Year together like tonight," Father said.

"Please eat, Father, you have been drinking a long time without eating very much," Elder Sister said in concern that Father would become badly drunk quickly.

"OK, I will. OK! Now everyone please say whatever you want to say," Father said and began eating.

"Right. Your elder sister is also going to marry and leave our home. Next year, if we care about each other and help each other, then there is nothing that can stop us, even though the spleen of the New Year is not as good as we wished," Mother said, taking over the speaking role Father had relinquished.

It was almost midnight and the candles on the sacrifice place gleamed in a dim, sacred way. We had earlier put the large end of the trunk in the hearth and, as it burned, we continued to push it back into the hearth. By the time we had finished the New Year meal, only a bit of the trunk had burnt.

"Oh, we haven't washed our legs," Elder Sister remembered.

"Yeah, I almost forgot. The big wooden basin is behind the door, and also we have to go to the stream and take enough water for three days," Mother said, pointing to the door.

We nine family members washed our legs together in the big wooden basin because it encourages family unity and it brings good luck. Then my elder sister and brother went to fetch water and filled our home's water containers.

"I feel dizzy from drinking. You all please protect the ridges of the rice fields," Father said and then went to bed.

"Tonight, we should stay up all night to protect the edges of our rice fields edges, but please go to bed when you feel real sleepy," Mother encouraged.

"Mother, why should we stay up the whole night?" I asked.

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^ During the first, second and third days of the New Year, sentient creatures are believed to be resting. It is taboo for people to take water from a stream or even touch water in a stream. To do so is to destroy such life-forms in the water as frogs, fish and dragons.

^ All family members are expected to stay at home through the night. One significance of doing this is that it protects the rice fields' edges from collapsing, in which case the fields drain and produce no crops.
"If we all sleep, nobody will keep our ancestors company and then the edges of the rice fields will surely collapse," Mother explained.

**THE FIRST DAY OF THE FIRST LUNAR MONTH: EATING**

A Prolonged blares from the sacred conch woke me the next morning as I lay in bed. I realized Father was sacrificing to the ancestors again. The aromatic odor of smoldering ɕy˥˧ and Father's chanting made me so energetic that I leapt out of bed.

"Please take this and sacrifice it before it gets cold," Father said, handing me a big bowl with three ȵo˥˧ bo˩˩ ly˨˨ ly˨˨ as large as fists from the ga˧˧ ha˧˧. I took the bowl and placed it for a moment besides each of the following places: the qa˩˩ pæ˩˩ 'by the hearth', qaʰo˩˩ pæ˩˩ 'by the doorway', ka˦˦ dəy˥˧ pæ˩˩ 'by the kitchen' and the tʰo˩˩ po˩˩ zi˧˧ pæ˨˨ 'by the New Year pine tree' in the courtyard. Each time I placed the bowl in these locations, I bowed to show respect to the spirits that dwell there.

"Please have some ȵo˥˧ bo˩˩ ly˨˨ ly˨˨, then help your father tʰo˩˩ ka˩˩ tɕʰy˥˧ 'stick pine needles'," Mother said, offering me a bowl of ȵo˥˧ bo˩˩ ly˨˨ ly˨˨.

"Now, don't blow on the fire. And be sure you don't pour water out today," she said as I was about to blow on the fire in the hearth to make myself warmer, holding the bowl of bo˩˩

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^ ȵo˥˧ po˩˩ is a type of rice plant that is twice as tall as ordinary rice plants or dzêt po˥˧. ȵo˥˧ po˩˩ grains are bigger and longer than dzêt po˥˧ grains. ȵo˥˧ grains of ȵo˥˧ po˩˩ are steamed and then the resulting sticky substance is beaten with the blunt side of an ax, a mallet or a big hammer. It is then eaten with honey. Uncooked ȵo˥˧ is called ȵo˥˧ zo˧˧ tɕʰo˩˩. After the boiled ȵo˥˧ zo˧˧ tɕʰo˩˩ is removed from the same large pot it was boiled in, the pot is cleaned, dried and then oil is added. After the oil is hot, ȵo˥˧ zo˧˧ tɕʰo˩˩ is added and the fire is reduced. The pot is covered and the ȵo˥˧ zo˧˧ tɕʰo˩˩ cooks for ten to twenty minutes. After ȵo˥˧ zo˧˧ tɕʰo˩˩ is cooked it becomes ȵo˥˧ zo˧˧. Next, the ȵo˥˧ zo˧˧ is served and eaten in bowls. Salt may be added. Another food is made from ȵo˥˧: rice is soaked in water for several hours and then the grains are ground in a hand millstone in the home. The resulting thick white liquid (resembling yogurt) flows through a clean cloth into a mo˧˧ʰə˦˦ 'large bamboo container'. After the grinding is finished, a second clean cloth is put atop the first cloth and a thick layer of ash from the hearth is put atop the cloth to dry the mixture. The next morning, the mixture inside the mo.semantic text

^² Cold and odorless offerings do not please deities and ancestors. They delight in odors in the same way living humans enjoy drinking and eating.
in my right hand. "Please eat more. There's a lot left. It's not tasty after it's cold," Mother urged.

After I finished eating the bo\(^1\) ly\(^4\) ly\(^1\) I took a knife and cut carefully under the bark of the pine tree branches. This gave me strips of pine needles still attached to the bark. I then took bits of bo\(^1\) ly\(^4\) ly\(^1\) and coated the inside of the bark with it. I stuck the short strips of pine needles to the top edge of the ga\(^5\) ha\(^5\), one or two strips on the ze\(^1\) bu\(^1\) 'pillars', several strips on the nde\(^1\) pe\(^1\) 'both sides of the room', a neat row of strips above the q\(^1\) bo\(^1\) 'door', a neat row of strips above the door of our home's three livestock (pigs, water buffalo, goats) rooms, a tidy row of strips above the ka\(^4\) dby\(^5\) 'kitchen' door, a tidy row of strips above the tobacco-drying room, and a tidy row of strips above the courtyard gate. And I did it in that order.

Father then drove our goats and water buffalo to the mountains to graze.

Later, I went to the sa\(^4\) nda\(^5\) where villagers had gathered. This meeting demonstrates traditional village leadership. Elders talk about what we have done that is good for our village and what should continue; they also discuss what has been detrimental for our village. Younger generations listen and often change their behavior accordingly, e.g., people should help families that request help in planting and harvesting crops.

It is also an opportunity for young villagers to enjoy themselves. Many young women in traditional clothing form a circle and dance. They are led by a man playing a ka\(^4\) qv\(^5\) 'short flute' until late at night. Others enjoy swinging and seesawing on the sa\(^4\) nda\(^5\) while yelling a\(^5\) xo\(^5\) xo\(^5\) and a\(^5\) hi\(^5\) hi\(^5\).

This gathering encourages a sense of unity among na\(^5\) mzi\(^5\) villagers and a sense of wanting to help each other. Each family brings firewood, a piece of pork, a bottle of liquor and bowls, pots and wooden basins. Villagers cook and eat together.

Children are not very interested in cooking but are keen to compare their cooked pig feet. Children dressed in their ba\(^1\) ts\(^4\) s\(^5\) ts\(^1\) 'new clothes' carry a pig foot in a fabric bag, gather in a children's group and compare their pig feet to see whose is biggest. Parents comfort children who are disappointed that their pig foot was not the largest by saying, "Oh, don't cry, don't cry, we will raise a very big New Year pig next year and you will surely win the competition." Children sit down together and happily gnaw their pig feet.

Elders return home in the evening. Young people make a huge bonfire and sing and dance until late at night from the first to third days of the New Year.

**THE SECOND DAY OF THE FIRST LUNAR MONTH: EATING no\(^5\) zo\(^1\)**. On the second day of the New Year people can only eat no\(^5\) zo\(^1\). They do not eat meat and soup. As was the case the previous day, people continue to gather in the village, dance, sing and enjoy themselves on the sa\(^4\) nda\(^5\).

**THE THIRD DAY OF THE FIRST LUNAR MONTH: EATING no\(^4\) fu\(^5\)**. The ancestors leave the home on the third day of the New Year. Sacrifices are made to the ancestors at home.

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\(^{A}\) People yell to express excitement and happiness while playing on the sa\(^4\) nda\(^4\).

\(^{B}\) no\(^4\) fu\(^5\) is made from no\(^5\) flour. This is made into dough and pieces of the dough are formed into round flat pieces, put into a pot with hot melted lard in the bottom and then the dough pieces are mashed and beaten until they become larger and larger. The dough pieces are turned over repeatedly until they are cooked.
and in front of the graves; water is fetched from the stream and relatives begin visiting each other. People start sacrificing to the ancestors when the rooster crows at around five in the morning. _no⁴⁴ fu⁵³_ is the main food that is offered to the ancestors in the morning.

"Why must we always get up so early to sacrifice?" I asked Mother.

"Our ancestors will complain that they cannot return with their friends if they must wait a long time for _no⁴⁴ fu⁵³_," she explained gently.

Every year, I was awakened by "dong dong dong..." the sound of Father beating the _no⁵³_ cake in the kitchen. Everyone gets up and shows respect to the ancestors by prostrating to them, which also brings good luck. Simultaneously, the village is full of the sounds of conch horns being blown and the popping of firecrackers as _no⁴⁴ fu⁵³_ is offered to the ancestors. In addition to sacrificing, the ancestors' graves are visited and offered _no⁴⁴ fu⁵³_ after daybreak.

Some families invite others and especially children, for _qʰo¹¹ bo¹¹ NGæ⁵³ 'Jump Through the Door'. It is taboo for people to visit each other or for domestic animals to leave one's own home until this simple ritual is performed. A child's zodiac year and the zodiac symbol associated with the New Year determine which children are invited.]

"Liujin, come jump through our door. Your zodiac year is the chicken," Qijin, a neighbor standing outside our courtyard door, called on the second day of the New Year.

"Yeah, sure, I'll be there soon," I said excitedly because I knew I would be given candy and money from _ɕi⁵³ vi⁵³_ and the family's ancestors.

"kʰv⁴⁴ sə⁵⁵ a¹¹ su⁴⁴ su⁴⁴ o¹¹ 'Is the New Year happy'? I said, holding three sticks of smoldering Chinese incense in my right hand and standing outside the door of Qiqin's home.

"kʰv⁴⁴ sə⁴⁴ su⁴⁴ su⁴⁴ o¹¹ 'The New Year is very happy', please come in quickly,' Qijin said, waiting for me inside his house.

I entered, put the three sticks of incense on their _ga⁵³ ha⁵³_ and prostrated three times in front of the _ga⁵³ ha⁵³_. Qijin began chanting and beating a drum. Then he gave me a cup of liquor, which was a gift from _ɕi⁵³ vi⁵³_ and his family's ancestors. I drank it and was very happy to receive half a RMB after having breakfast at their home.

Relatives visit each other, bringing half a pig head and liquor, and also set off firecrackers. Commonly understood rules determine which pieces of pork to take when visiting. For example,

_A no⁴⁴ fu⁵³_ is a _no⁵³_ cake that is made by mixing and adding flour to cold water until it becomes thick, kneading it, taking a fist-size piece of dough, which is put it into a large pot containing hot oil on the kitchen stove. The dough is then beaten with a large heavy spatula until it becomes thin and wide. Salt is sprinkled on top.

_B We are unsure of the rules that determine this._
when visiting parents and grandparents, half a pig head or a pig tongue is a suitable gift. Other families, including those of siblings, receive la11 zu44.

THE THIRD TO THE FIFTEENTH DAYS OF THE FIRST LUNAR MONTH: RELATIVES VISIT EACH OTHER. People continue to visit and relax until the fifteenth day of the New Year. A local saying goes 'The fifteenth day of the New Year is far more important than the first day of the New Year', On the night of the fifteenth, the family cooks half a pig head and offers it to the ancestors, who return to the home, after having left on the morning of the third day.

Family members took the small, dry pine trees and circled the home, for the ancestors would be back to take them away the next morning. "The ancestors of the New Year will take away all the bad things of the last year," Father told me when I asked him why we did such things. The small pine trees cannot be removed from the home until the next New Year if any family members are absent (not at home at that moment, or those who did not return for the New Year rituals) because family members will fall ill.

On the fifteenth day of the New Year, Father walked through the rooms of our home, collecting the New Year pines and then circled the outside of the courtyard counterclockwise.

I returned to my home in January 2006 to celebrate the New Year with my family. I noticed traditions were changing fast. "Just put the pork on the ga53 ha53, I feel lazy," Eldest Brother said to his son, Guoqiang (b. 1988), from where he was sprawled on the sofa watching TV.

"Wait a moment and I'll do it after this sitcom ends," Guoqiang said.

I said nothing but my heart felt heavy.

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Strips of pork are hung from the ceiling and over time, they become dry. However, during this time of visiting and presenting gifts, the pork (la11 zu44) is fresh—not dry.
"Do you think you're very handsome? Do you think I cannot get another one? Do you..."

I ran and ran and dared not look back. The more I ran, the rougher and louder the voice became. There were four girls—bu⁴⁴ ve⁵⁵ (the one engaged to me) and three other girls—her friends—whom I didn't know. Finally I slowed and saw that they had stopped chasing me.

The mountain, scattered with green trees, had taken on a yellowish twinge in the gleaming, diminishing sun. Boy shepherds drove their goats and sheep back to their households, hidden from view by the branches of trees growing on the mountain slope. Smoke rose straight into the blue sky from bu⁴⁴ ve⁵⁵'s home. The outer yard was full of villagers. Suddenly, a gentle breeze sprang up, bringing the disagreeable odor of burning goat hair; a smell and sight I had seen many times before during weddings, funerals and engagement parties.

Father remained behind. I wanted to return and see him but I recalled the scolding and yelling I had received from the four girls and what Father had just said to me: "Son, go back home quickly and secretly. They seemed very angry. They won't do anything to an old man. I'll deal with everything."

I immediately did what he said, even though I was extremely interested in the children playing a wolf and sheep game. Father is the person I admire and respect the most. I never dared disobey him. He taught me how to use a gun on the mountain during hunting times, educated me about how to be brave and how to behave properly in daily life.

Hunger, exhaustion and the fact that it was getting dark urged me home. I recalled Mother's upset face and Brother's angry scolding, the result of my opposing the marriage they had arranged for me.

"Liujin, quickly put these on," Father said, pushing a ball of a ragged shirt and a pair of trousers into my chest. I realized the black trousers were my elder brother's and the red shirt was my elder sister's. Both were covered with patches.

"Why?" I asked in confusion. I rarely wore clothes, even underwear—except during the several months of winter each year.

"We are going to dza⁵⁵ qa⁵⁵ tshu¹¹ to visit your aunt, uncle and cousins," he replied while changing his own clothes.

"OK," I replied, quickly donning the trousers and shirt.

I was extremely excited because I had never before left the village where I was born.

The sky was bright and clean above the green mountain ridges. The rice plants in the rice fields near the winding river were vibrantly green. Farmers walked along the irrigation ditches between the fields, ensuring that water diverted from the river was properly irrigating.
the fields. They did this as carefully as parents rear their children. Children swam in the pools in the river with the water buffaloes they were tending. The sounds of birds twittering in the trees beside the river and the laughter of children playing and splashing water at each other vibrated in a gentle breeze laden with the perfume of countless flowers. On the way, as we left the fields and climbed into the mountains, we heard various birds sing. I gazed in the direction of this music but I could not see any birds. Instead, some goat-like animals rushed into the thick forest, disturbed by the sounds of our arrival. Father carried two and half kilograms of liquor in a white plastic container. I followed energetically, delighted with my 'new' clothes.

"Father, what happened in Aunt's home?" I asked.

"Nothing special. We just want to visit. You can make friends and play with your cousins," he replied.

As soon as we reached Aunt's home, Father talked to their family members. I was very excited to meet them for the first time.

Slowly as darkness descended, more village kids gathered and we played wolf and sheep. That was the happiest night of my childhood. We shouted and squealed as we escaped from the wolf. Finally, I was out of breath. When I felt my bare feet getting hot, I sat on the ground to watch the others play. Gradually, they came and sat around me, wearing curious expressions.

"Are you a girl or a boy?" UIView 55, the one I was engaged to, asked curiously.

"Of course, I am a boy," I replied in irritation.

"No, you're wearing girl's clothes. You're a girl," another boy insisted. They all burst into laughter simultaneously.

My face seemed to burn. I called to Father but I got no reply.

"Oh, let's see," one said and then they all took turns putting their hands on my chest.

I was frightened by this bullying and ran back into the house, intent on telling Father about these kids' bad behavior. I was surprised as soon as I entered the room. Under the dim light of resin, Father held the end of a small pig's gall bladder and was intoning loudly to the people who filled the room:

Tonight, we two families gather here
Tonight, Liujin and ビュー 55 meet here
Like two bright stars meeting each other
Like the sun and the moon meeting each other
Like…

As soon as Father finished, ビュー 44 ha 55, ビュー 44 ve 55's father, took the gallbladder from Father's hands and repeated what Father had said, but in a slightly altered way.

"Father, what's this about?" I asked curiously, unable to control myself.

"Shut up! What does a seven year-old kid know?" he answered smiling, and resumed listening to ビュー 44 ha 55's speech.

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^ A group of children make a line, each holding the child in front of them. The child at the front of the line is the 'ewe' and seeks to protect/block the children from being caught by the 'wolf' who is another child who faces the 'ewe'.

^ Pinewood containing much resin is burned at night for lighting.
I found myself at the foot of a huge tree trunk by the path that zigzagged up the mountain slope. I realized I had slipped and fallen in the darkness. Suddenly, everything was deadly quiet. It was hard to see the path at night. Everything I had just recalled was now utterly forgotten. My hair stood on end as a dark human-like figure loomed in front of me. I could hardly breathe. The figure became steadily larger. Fortunately, a dog's bark from far away encouraged me to look more carefully. It was only a tree trunk. Night birds began chirping and I started to sing loudly, quickening the speed of my steps without looking back.

All my family members were sleeping. Father's obedient hunting dog jumped up on me, wagging its tail at the door. After I ate some leftovers in the kitchen, I lay in bed, took a deep breath and tried to sleep.

I was afraid of Mother and Elder Brother's reaction the next day. The argument from the night before replayed: "Liujin, you will marry 之外之后 after you graduate from middle school in a year," Father said, sitting by the hearth after finishing dinner.

"What about my study? You mean I should just stop?" I demanded, continuing to eat my bowl of noodles.

"What you have learned in middle school is good enough. Think about us, your parents. We never went to school for even a day, but have almost finished dealing with our lives," Mother added.

"I want to continue studying in college after I graduate because I'll then be able to find a job and have a better life," I said, suddenly losing my appetite.

"From the days of our ancestors to our current generation, nobody has ever had an official job. Farming and herding are our fate. We depend on our land and livestock," Elder Brother said.

"Yes. Furthermore, our 我说 Clan has no connections with important people, as do some families. It would be very hard to get an official job, even if you got more education and a diploma," Father said.

"I can find a job," I said. I wondered why not even one person from our 我说 Clan had an official job. I made a strong decision that I would continue studying until I got an official job.

"I think it's better to return home, marry early and form your own family. We won't waste much money on that," Father said.

"Yes, don't go to school anymore. We know you have tried very hard at school. But for a poor family with seven kids, this is the best way to..." Mother started.

"Yes, it's the best way. We can marry her into our home this winter," Father said.

"Then there'll be another family," Mother said.

"No, no, no, I won't. I won't. I want to continue to go to school and find a job," I said.

Elder Brother Bajin had come to our home that night to help convince me to stay at home and marry, rather than studying Tibetan in Kangding. "It's useless to study Tibetan. You won't find a job in the future," he said.

"Yes, but Liujin won't listen to us," Mother said.

"I have always listened to you. But this is so significant that I can't consent. I want to study and I especially want to learn Tibetan because I am Tibetan," I said and started packing in preparation for leaving the next day. A heavy stone lay on my heart.
"Don't be silly. Listening to your parents is always right. You're still young. You don't know many things. Listen to us," Father said, taking out his pipe, getting ready to smoke.

"It's so stupid that you want to study Tibetan. This is China. It's better to get married and make a family of your own rather than wasting four years in that Tibetan school," Bajin said.

"I want to learn Tibetan. I just want to, I don't know why, Brother," I said.

"Where will the money come from? It doesn't grow on trees. I have no money to support your study," Bajin said angrily.

"I don't need even one yuan from you for my school fees," I said, pointing the index finger of my right hand at him suddenly, a very rude gesture in nà mì culture.

He stared at me for a long time in surprise. Later I regretted and felt guilty for having behaved that way. He bought gifts for me when I got the top score in my class. And he was the one who always encouraged me to study hard in both primary and middle school. Every time his family cooked some special food he invited me to his home to eat. He always supported me. I didn't understand why he had changed his mind.

"Shut up! You don't know how hard it was to raise you guys from infants to this stage and now you behave like this," Mother continued.

"Please inform them that I will never marry her until I finish my study and find a job," I said.

"How can we just go there and say that? If we do, our families will become enemies," Brother said.

"No, no!" I shouted and ran outside.

I found myself in the water buffalo stable in the darkness. Tears streamed down my face and drenched my sleeves.

"Liujin, Liujin, where are you?" Father called.

"Brother, Brother..." my younger sister called.

I knew all of my family members were looking for me. They soon came to me, holding torches of wheat stalks.

"My dear son, come back and sleep. You must get up early tomorrow and go to school," Father said gently.

"No, I won't until you all agree that I don't have to marry her," I said. Father then promised that whatever happened he would help me continue to attend school.

"Come back and sleep. I promise you will go to school as long as you want. We will try our best to support you, even though our family condition is not very good," he said, holding my right hand. Then I followed him.

That night I slept with Father and it was one the most comfortable and unforgettable nights of my childhood.

The cackling of our neighbor's rooster awakened me the next morning. I got up and decided to stay at home another day. The next day, Father returned with the outcome of the consultation with my bride-to-be—we paid 700 RMB, a goat and five kilos of liquor. None of us went to the field to work that day, although Younger Brother went to herd on the mountaintop. A goat, five kilos of liquor and 700 RMB were worth about 1,000 RMB—an astronomical sum at that time for a poor family of ordinary farmers.
I arrived in dzaqa Village in the late afternoon to attend a funeral. After a night of funeral rituals, singing and dancing I was exhausted and hungry the next morning. My sister-in-law brought me to a neighbor's home to end my gnawing hunger. A woman with a baby on her back served me. "Please make yourself at home and eat. You are a student and must have been tortured a lot last night," she said, bringing me a wooden bowl of cooked beef and a second bowl of beef soup.

"Yes, yes," I replied respectfully.

"Add chili and salt as you like," she said, placing small bowls of salt and chili on the table and then handing me a pair of chopsticks.

"Yes, yes," I said.

I ate as soon as I got the chopsticks. I finished three bowls of rice without so much as raising my head. She saw me stop eating and came over. "Please eat more, please eat more," she encouraged.

"Oh, I'm full, I'm really full," I replied with a smile and saw her face turn red.

"Please…" she said and then turned and fled without completing the sentence.

"Why did she behave like that? Is she falling in love with me? Have I done something wrong?" I wondered.

Sister-in-law came in at that moment and said, "OK, we're leaving."

Our hostess came to the courtyard gate to see us off and said, "OK, please go slowly, go slowly."

On the way, Sister-in-law laughed and asked, "Did you recognize her?"

"Who?" I said.

"The one who served you," she said.

"No. Who is she?" I said, puzzled.

"bu ve, the one you were engaged to a long time ago," she said.

"What? You mean she is …" I said in astonishment.

SANJIN'S ARRANGED MARRIAGE

"Save me, Brother. I beg you. You're the only one who can save me from danger. It is only one week—seven days. They are forcing me to marry. I hate everything and everyone around me. Everything around me seems to press me down. I only want to get out of this darkness…"

"What's wrong? How can I help?" Meiduo's voice broke my reverie after I finished reading the letter from my distant home.

"Read this," I said and handed her the letter. She was not only my classmate, but also a good friend. She took it gently with a nod. I soon discovered tears flowing down her cheeks, dropping on the letter in her hands, written in pencil.

"Dawa, don't worry. First let's help her get out of there and into our school. She can stay with us. We can try to find a restaurant job for her. Oh, I never heard of such a pitiful girl in this world," she said, wiping her cheeks and sniffing.

^ Sanjin = three jin or one and a half kilograms.
"Is it possible?" I asked.
She nodded.

I was extremely impressed by her compassionate, loyal and pure heart. However, I still hesitated for I was not in my hometown. The Sichuan Tibetan Language School is located in Ganzi Tibetan Autonomous Prefecture. I had no relatives, no money and no home there. I was still a mere vocational school student—a drop of water in an ocean. What could I do for my younger sister? Bring her to Kangding?

A couple of days later I called a Han family who, at that time, had the only phone in our village. They charged other villagers to use it. I eventually was able to talk to my second eldest brother. He is considered the most decisive and smartest among my siblings. "Women! They'll follow a dog if married to a dog and follow a chicken if married to a chicken. Ignore her. She refuses now, but she won't later. Just do your study," he said impatiently.

I put the receiver down heavily and did not know what to do. I could not concentrate on my study. Was it really true that women did whatever their husbands wanted? Should women always follow men? These questions went through my mind and then I decided that I must try to help my sister. Then I faced many questions: Where would she stay if she came to my school? What would she do? Where was the money for food? What if she got ill? What if something happened to her during the journey? Ignore it? She was only fifteen. Would she commit suicide? Would her husband be good to her after she married?

"Dawa, go eat. The other students have finished," Meiduo said. I was sitting under a pine tree by our school's sports ground.

"I have no appetite," I said.
"Come on. It's important to not get too preoccupied. Your studies will suffer," Meiduo said.

"There's nothing in my heart except my younger sister right now," I replied.
"Everything will be OK. We'll figure it out," Meiduo said.
"I won't be OK until I have solved this," I said.
"I think Aunt Xiaohong will help. She's very kind," Meiduo said with sudden inspiration.

I didn't know very much about this woman. The students referred to her as 'Aunt Xiaohong'. She was a widow, her son was twelve and her late husband had been a teacher. She was the door guard at the girl's dormitory. I hesitated and didn't visit her until noon the next day.

"Aunt Xiaohong, I'm in great trouble. I don't know if you can help me," I said meekly, plucking the window's metal bars. Boys were not allowed to enter the girls' dormitory.

"Ya, say it. What is it?" she stared at me directly. "Just say it. Quickly, what happened?" she said.

"My sister is going to marry in six days. This has been arranged by my parents and relatives..." after I said this I felt a little excited and relieved and explained the situation in detail. However, my heart was pounding. This and my hot face made me uncomfortable. I observed her reaction periodically now and then.

"Oh, I see. Sure, she can stay and eat with me if she doesn't mind. How terrible. You should bring her here," she said.

"Thank you, Aunt Xiaohong. Thank you very much. I'll start on this immediately. Thank you," I blurted out, a tingling sensation filling my body.

"Don't worry," Aunt Xiaohong said.
Many people encouraged me. I felt confident. Yes, I would do it. For me, an eighteen-year-old boy, it all seemed believable and true.

I phoned her after afternoon classes. "Younger Sister, can you come to Kangding by yourself?" I asked.

"Sure. But nobody will give me bus fare," she said.

"Don't worry. I'll send it to you in an express envelope. Go to town and check the post office every day beginning three days from now," I said.

"OK. Will you meet me at the Kangding Bus Station?" she asked.

"Of course," I said.

"But I'm worried about how to..." she said.

"Go to the Xichang Bus Station and get a Xichang-Kangding ticket after you get the money. It's a direct bus. Make sure you call me right after you get the letter," I said.

I had already paid the money I had earned from doing construction work during the last vacation to our school's cafeteria for my food bill so I borrowed one hundred RMB from a teacher. I put the money and a piece of paper with general instructions into an envelope, sent it by express mail and waited for her phone call.

Beside a rumbling river, our school settled into relative silence. A road ran abreast of the river, stretching out from the valley. In the early morning, an opaque sun rose drowsily from above a snow-covered mountain summit, shooting out colorful, glimmering rays. Students entered the classroom building, bustling with books under their arms and in their Tibetan robe pouches, which made them appear pregnant. On every floor of the building, students read as they slowly paced back and forth to the melodic songs of morning birds perched in trees around the schoolyard. Other students mopped and cleaned the area in front of the classroom. Suddenly, the sounds of morning chanting emanated from the whole building and, as they mixed with the songs of birds, the whole ambiance was that of a remote monastery. I sat in my classroom and prayed that all would be well with my sister.

I waited and waited... three days, two days, one day...

"Hi, Brother... I'm so scared. Everyone hates me and I hate everyone except you..." she said and rushed into my arms.

"Thank the gods. You arrived safely. Oh, thank the gods. Now no one can force you to marry someone you don't love. You are completely free," I exulted, wiping away tears from her delicate cheeks with trembling hands.

"Will they come to kill our parents and burn down our house?" she asked.

"No, wealth and position do not make them above the law," I said.

"But how can we live without a single relative?" she asked.

"I'll ask help from Brother Bajin. He has saved more than 30,000 RMB. He's the richest person in our village," I said.

"But you said you would never ask for any of his money," she said.

"Oh, yes. I do remember," I said.

"I have an idea... Let's go to the mountain top and ask ɕi53 vi53 for help," I said.
A compassionate-looking face appeared under a huge tree trunk. Green thick leaves under the blue sky contrasted sharply with the whiteness of several tufts of clouds floating by. "What do you want children?" the face asked.

"Your holiness, we have come for help," I said.

"I see everything. You, girl, escaped from an arranged marriage. You, boy, have disobeyed your family. You compassionate and brave children. You have experienced pleasure and suffering. Come, there is no sorrow, no…"

I found myself in bed with my eyes full of tears. It was five o'clock the next morning.

"Hello, this is Liuji. May I speak to my sister?" I said after dialing my second older brother's home.

"Oh, sorry. She is still at her wedding..." an impatient voice grumbled.

I rushed up the mountain behind our school. I gasped tearfully. Sweat washed my face.

The river and road grew increasingly vague. An eagle hovered and squawked in a cold strong wind under the cloud-littered sky.

I set out with my friends from Liangshan Prefecture for the bus station several months later. The winter holiday had just begun. We were going home. We were the only ones on the quiet, frozen street at such an early hour. Towering buildings and tall streetlights on both sides seemed to be sentinels.

About fifteen hours later I was at home and quickly I was being questioned. "Did you really think you could take responsibility for her if we had given her the one hundred RMB you sent?" Bajin asked.

I said nothing.

"How dare you, a mere student, knowing only a little Tibetan..." he scolded.

I said nothing.

The next morning I chatted with my sister in our vegetable garden, "You changed your mind, Sister?"

"They did not let me go to town after your last phone call," she sobbed. "Our nephew, Guoqiang, was beside me when we talked on the phone."

"He repeated what we said?" I asked.

"Yes, to Mother. Later, she went to the post office every day and didn't let me leave the home. She got the letter and pretended nothing had happened before I married..." she sobbed, unable to continue.

It became darker and we returned home.

"Why did all of you force her, Mother?" I asked.

"What does she know? Pula's family is the richest in the Xichang area. Her husband, Lopa, is also not bad. They are attracted by her height and beauty. As someone with only a primary school education, she should understand but she doesn't," Mother said.

"But she has never liked that guy," I said.

"She's a child. Where else can we find a family as rich as this one? She'll accept this if all of us work together and persuade her. What other future has she got?" Mother said.

"Right. Her father-in-law works for the County Education Bureau. He probably can help you after you graduate," Father said.
"Money and position cannot replace true love. You made the decision without her agreement, without a phone call to me. It's her life," I said loudly. "I also married your father this way, child," Mother said.
"Mother, times are different," I said. "In fact, she agreed," Mother said.
I said nothing.

"Mother said you actually agreed. Did you?" I asked while we were herding the goats together on the mountain the next day.
"I had no idea what else to do. Mother said she would jump into the river in front of our house if I didn't agree. Everyone says I'm so stupid for being unhappy to join such a wealthy family," she said, tears rolling down her face again.

New Year's Eve soon came and the whole village exploded with the sound of blaring conches and drumbeats as sacrifices were made for the ancestors while the sun beamed crimson rays into the valley from above the mountains. In the evening, all my family members surrounded a circular table laden with various foods after we had finished sacrificing to our ancestors.
"This year, everything has gone well. No one got sick, no livestock died and we had a good harvest. Tonight is the last night of the whole year and it is also the last New Year party with my daughter, Sanjin," Father began.
According to local custom, everyone should say something about both the New Year and the past year. The order of giving these little speeches is from the oldest to the youngest family members. Everyone was eating and listening except Sanjin. She put her head down. I couldn't see her face.
"After New Year, we will choose a day and send Sanjin there," Father continued, holding a cup of liquor. "No, I won't go for at least two years," Sanjin retorted in a low weak voice, her head still bent down.
"You devil! You want my head?" Mother scolded viciously. The rage in this utterance pushed my head down as though it were a boulder.
"Quickly, follow her!" Father said, scolding Mother. Sanjin had fled.
We all rushed out in the darkness, searching and calling Sanjin's name with burning rice-straw torches. My hair stood on end. I felt bewildered. "Go to the river, quickly!" Father ordered and we raced to the river, holding the torches high. But we found nothing except ruthless rocks and the sound of quickening water. Some neighbors came and tried to help. My heartbeat slowly returned to normal only when we were told she had been seen running along the road in the direction of the township. We started off in that direction and soon I saw Father holding a torch high in one hand while the other was holding sniffing, sobbing Sanjin.
Father offered liquor and incense to ɕi53 vi53 at the sacrifice place, for nothing bad had happened to my younger sister after we returned home. Mother sat silently in her previous seat.
That night I could not sleep. Numerous questions presented themselves: "What should I do? What could I do? Yes, I was just a student who knew only a little Tibetan as Bajin said. Should I help her reject our family's decision?"
"I got a phone call from Pula's family. They are waiting," said Bajin the next morning.
"Tomorrow is perfect. You'll have to leave for school soon. We all should go and have fun," Father said, looking at me. "Bring the flute for dancing," he continued, looking at Jiujin. He played the flute very well even though he was a quiet young man.

Some hours later, Father and my siblings were sitting in Pula's house after a long journey on foot.

"Is he Daka Liwa who works for the County Education Bureau?" I whispered to Jiujin, motioning to a bald man in his forties wearing a black jacket. My brother nodded and I expected that he would say something very cultivated.

"You didn't bring your daughter before the New Year. Now you come. Looking for what? My dick?" he exploded in Nuosu. A We all sat up and pointed fingers at each other. Fortunately, many people mediated. My niece and Sanjin cried out in fear.

The next day, in spite of Pula's family's persuasion, Sanjin returned home with us.
"I will never let my daughter pass through their doorway again," Father said angrily from his seat by the fireplace.
"You should be patient. He was probably drunk," Mother responded.
"You are always on their side, widow," Father retorted.
"That's the result of liking wealth," Bajin inserted.
"They must separate for we have seen what happened," I suggested.
"Just go back to school and do your stuff," Bajin said.

We all sat in silence.

A month later I was back in school, holding this letter in my hands:

Dear Brother,

How is everything at school? I miss you very much. I got a job in a Tibetan restaurant in Xichang. I am paid 300 RMB per month so I can live. After your departure, they agreed to send me back because Pula's family sent 1,000 RMB to apologize. Father tried to help me end the engagement but Bajin and Mother disagreed. The night I arrived there, Lopa came back at midnight reeking of liquor. He scolded, "Bitch! Get as far away from me as you can. Do you think your family clan is better than ours? I'll find someone much better than you with the money from one night's gambling. Get out of here!" I tried to run off but he pushed me against the wall. Finally I escaped and ran into a home. I heard they spent 60,000 RMB on the wedding. What an amount for us poor people. I will never go there again…"

I folded the letter and put it inside my Tibetan history textbook.

After class, I went to our school's apple orchard hoping this exposure to Nature would cheer me, but I turned away immediately in embarrassment when I saw Tsering and Drolma sitting arm in arm under a tree.

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A He probably spoke in Nuosu because most na⁵³ mzi⁵³ in his village speak Nuosu.
Four years passed and I was a student at Qinghai Normal University.

The winter holiday came again and I returned for the New Year. "Where is Father?" I asked Mother after I put down my bag.

"He is on the mountain grazing our livestock. Go visit him and come back together," she said. She was delighted to see me.

I brought the two and half kilograms of butter and a bottle of spirits that I had brought from Qinghai and started up the mountain. I came to a small yellow wood surrounded by grassland. Goats and water buffalo stood around a bungalow but I didn't see Father. He appeared from behind the bungalow after I called to him loudly.

"Did you visit your sister in Xichang on your way back?" he asked after we talked about my education.

"No, I lost her phone number, Father," I said.

"How pitiful your younger sister is. She could only cry. I wanted to break the engagement but your mother scolded me terribly. They all forced her. My heart was broken," Father said.

"Let's go down. Then we all can talk together," I advised after having dinner in his small, dark, smoke-stained room.

"No, I like it here. It's quiet with my livestock and the bird songs in the forests. They know nothing but watching TV the whole night and cannot get up the next morning. Take this flashlight. It's already dark. Bring some salt and rice for me and when you have time, come stay with me and read," he said, passing me a flashlight. I felt uncomfortable leaving him alone on the mountain and stayed with him that night. Tears filled my eyes when I touched his body for it seemed to be a bag of bones.

"Mother, why don't we bring her back? Many unpleasant things have happened," I advised.

"We are in the middle of the river and Pula's family is extremely angry right now," she replied.

"We can also retreat because she has never liked him. We can earn money slowly, selling livestock. It's OK if all our family members are healthy," I said.

"Your father absolutely agreed at first. Why did he change his mind? It's your father controlling her. It's not that she doesn't agree to go to Pula's home," she said, becoming angry.

I said nothing.

"If we all agree... she is just a child... persuade your father and..." she said.

"Children are also human, Mother," I said.

"How pitiful I am. I have raised seven children for him. In your eyes I am nothing," she said, tears rolling down her cheeks.

I felt guilty for it seemed I was the only one who had made Mother cry.

After the New Year period, the husband of one of my older cousins visited our home in the morning and said, "They are very angry. They want 60,000 RMB. They will burn your house if you don't pay." We then called Sanjin and she came to our home that evening.
"Get up and ask her the last time. They will come soon. I'm afraid," Mother said the next morning. I got up and took Sanjin outside.

The yellow sun strode skyward from behind a red earth mountain covered with leafless trees. Bamboo groves grew behind our house. Green wheat terraces were on both sides of the winding river at the valley bottom. The songs of morning birds lingered throughout the valley.

"So, you will never go back, will you? We wouldn't be in this situation if you had got the letter four years ago. I'm also afraid of Mother's crying," I said.

"Brother, if you have no courage then I will return, like a dog. I feel sorry if you will be unable to find a job because of my behavior," she said and began sobbing. Through my own tears, I saw smoke from our chimney stabbing into the sky.

I wrung my fists tightly and said, "Don't worry Sister, you will never go back." Then we went to my oldest brother's home for breakfast. Afterwards, we started back to our parents' home. When we got near, we saw four red vans parked by the road.

Men were standing in groups and smoking in our yard as I entered our home. They silently stared at me. The house was full of people. Some were sitting along the wall; others were sitting on a piece of cloth and some leaned against the pillar in the middle of the room. A bald man caught my attention and I remembered what he had said earlier. He raised his head a little to look me over. Then he resumed his motionless black-leather-clad posture, as unmoving as a stone.

"Is he the one studying in Qinghai?" a man asked.

I nodded with a forced smile. I took a pack of cigarettes and offered one to each person even though I didn't know who they were. The hearth was lifeless. Cigarette smoke filled the room as though a fire of wet, smoldering wood was trying to burn. Mother sat by the hearth in front of the sacrifice place because Father hadn't returned from the pasture.

"Will Uncle come, Mother?" I said, making conversation with her when I realized nobody wanted to talk to her even though she was the oldest person in the room.

"He will come," Mother answered.

More people came and Father also returned. He bowed a little, came in and said, "You are all welcome." I could see his exposed belly from under his green soil-stained clothes.

"Is everything going well in your village?" he politely asked, while removing his shoes and then beating them against a stone beside the fireplace to shake the soil loose into the fireplace.

Father pinched my calf surreptitiously and I followed him outside. "Take care of your younger sister. Break them into pieces if someone comes to beat her," he said.

"OK, Father," I said.

"I'll stab my dagger into Daka Liwa's throat if he dares touch me. This will get rid of it I think," he said, hiding his dagger under his clothes.

"Don't worry, they won't dare," I said calmly.

Fortunately, mediators separated us after dinner. Daka Liwa's group went to another home. Later, three of Daka Liwa's representatives—two naŋ mzi and one Nuosu—came to our home and the discussion resumed (in Nuosu).

"We need a wife for our son. Is there any possibility that you can persuade your daughter to return with us?" their helpers asked, beginning a long period of negotiation.

"We have never stopped persuading. Let's ask Sanjin," Father responded.

"Say it! Quickly Sanjin!" some villagers whispered beside her.
"I went to Pula's family because my parents asked me to. Ask your Lopa what he did," Sanjin said, raising her voice.

"OK. We spent 60,000 RMB for the marriage entertainment. Now we need 180,000 RMB for what we spent and to recover our family's honor," they retorted.

"Please listen. I grew up nursing my mother's milk and ate solid food when I grew older. I did not grow up being threatened and frightened," Father said angrily and loudly.

They left, very displeased after Father said that.

"Wow! It will probably take three days and three nights to settle this," some villagers murmured.

A big fire glimmered in the open air in front of the home where Daka Liwa's group stayed. Some of them drank liquor nearby. Others slept in their clothes. Liquor fumes floated in the air and laughter broke the serene dark night every now and again.

Finally, the mediators came up with a decision the next morning that surprised the villagers: We were to pay 20,000 RMB and two pigs.

"Will you go back to Xichang, Sanjin? Shouldn't you stay at home?" I asked.

"Why not? Who will pay for her? She has to earn the money by herself," Mother said, not letting her speak.

Sanjin and I carried our bags and left home three days later. She returned to her restaurant job in Xichang and I returned to school.

In dzə¹¹ qu¹¹, na⁵³ mzi⁵³ mostly marry other na⁵³ mzi⁵³ from dzə⁵³ qa⁵³ tʂə¹¹, şə⁴⁴ pa⁵³ and dzə¹¹ qu¹¹ villages. There are certain rules about who can marry whom, e.g., it is taboo to marry one's mother's sister's daughter or father's brother's daughter. It is acceptable to marry one's mother's brother's daughter. To marry one's father's sister's daughter is considered the best marriage.

Occasionally, two families meet and discuss their children marrying when they are older. At this meeting va¹¹ bu⁴⁴ tʂə¹¹ ly¹¹ʰ ‘examining a pig's gallbladder’ is done. A piglet is killed and both sides check the bile. If the gallbladder is full of bile, it signifies that the marriage will be very successful. If the gallbladder is only half full of bile or less than half full, it suggests that the marriage will be usual. Engagement never proceeds if there is no bile.

Little children who are engaged know nothing about adult married life. When Libu Lakhi was engaged at the age of five, he was delighted with the meat that was served at the meeting and the company of other children, including the girl he was being engaged to. At this engagement meeting, the date of the eventual marriage was decided as well as how much money the boy's family should give the girl's family—800-5,500 RMB. Usually, half of this sum is given at the engagement meeting and the other half at the actual wedding years later.

On the wedding day, the groom's parents invite a pʰa⁵³ tʂə⁵³ to their home to choose one or two young men who will greet the bride on the basis of the young man's zodiac year compatibility with the zodiac year of the bride. The pʰa⁵³ tʂə⁵³ also directs seven young men to go in and out of the doorway in turn, seven to nine times carrying bottles of wine, a conch and a round bamboo container of roasted beans and wheat flour.

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A va¹¹ bu⁴⁴ = piglet; tʂə¹¹ = piglet's bladder; ly¹¹ʰ = to examine.

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A man stands behind the door and closes the door when the young men exit. He then offers a cup of liquor to the person who first enters. For this reason, a young man who likes to drink is always shoved to the front. Usually the group consists of seven or nine young men chosen by the $pʰa^{53} tso^{53}$.

Within the group of seven young men, two blow conch horns and must not stop blowing until they reach the family hearth in front of the home sacrifice place. When they reach the fireplace, they toss a little barley flour into the fire and yell, "xwe$x^{53}$ xwe$x^{53}$ ...".

After these preliminary activities are completed, the bride-greeters go to the bride's home leading a strong horse and carrying a stick tied with colorful pieces of fabrics 'tju$^{44}$ mb$zə^{55}$.

The time required to reach the bride's home depends on the locations of the bride and groom's homes. When the bride-greeters reach the bride's home, the bride's friends and relatives gather outside the bride's home's gate awaiting the arrival of the bride-greeters. The young women and older girls stand by both the courtyard entrance and the door of the home with hidden wooden buckets of water and dippers.

The bride-greeters know all this but they must proceed. The girls prevent the bride-greeters from entering the courtyard gate by throwing dippers of water on them. Once inside the house, the girls continue to throw water on the men until the men give them a satisfactory amount of money. It is winter, and the cold water and cold weather make the men uncomfortable.

After the water-throwing ritual, a meal is served of goat meat, pork, mutton, rice and meat soup. The meat is in fist-sized chunks and people usually eat it with their hands.

After the meal, older people begin singing about how the bride should be a proper woman in her husband's home. Generally, the first singers are the bride's parents, uncles and elder siblings. Next, the bride-greeters and the bride's side sing back and forth to each other with the bride's side expressing concern about the bride's future in the groom's home and the bride-greeters reassuring that all will be well.

The bride laments about her imminent departure and her friends sing songs to comfort and encourage her.

The bride's side decides how many people and who will escort the bride to the groom's home, as well as the departure time.

At around five a.m. people get up and ready everything. Before sunrise, a $pʰa^{53} tso^{53}$ does religious activities at the bride's home similar to the activities done at the groom's home.

In most cases, it is a one day walk to the groom's home. Women prepare the bride with na$^{53}$ mzi$^{53}$ clothing, jewels, a black fabric hat and a colorful scarf that covers her head. It is an absolute rule that nobody can remove the scarf until the bride reaches the groom's home. Usually, about twenty people are in the bride's entourage. The most important people are the bride's uncle (father's brother) and brother. On the way, her brother must lead the horse and ensure that the scarf continues to cover her head. All female members of the entourage are dressed traditionally.

Once they reach the groom's home, the groom's mother removes the scarf in the sitting room and says, "My son's wife is very beautiful," and happily reaches into a bamboo container of rice with a wooden spoon. She puts a spoonful of rice into the bride's mouth, which the bride chews and swallows. Next, the groom's mother reaches into a wooden container of meat soup and puts this into the bride's mouth, which she also swallows.
Later in the day, the guests and groom's side compete in dancing, telling jokes, wrestling and singing far into the night.

The next day, all the na₃ mzi₅ families in the village invite the entourage to their homes. Pigs, goats and sheep are butchered, chopped into pieces and cooked. People sing and dance the whole day. Women and men of the same generation put pot soot on each other's faces, creating much laughter.

At night, the guests return to the groom's home and make merry before the bride's entourage leaves the next day. The game bu₄₄ dzs₅₅ qv₅₅ qv₅₅ šu₅₅ 'searching for the hole of the earthworm' is played. First, two young men dressed in traditional female clothing each hold a buffalo horn filled with liquor. They pretend to be a mare and a stallion. They move around, searching for 'the hole of the earthworm'. They say, "Where is the hole of the earthworm?" when ordered to do so by old people sitting by the hearth. Audience members periodically say, "It is there!" "It is here!" while pointing their fingers. The two performers rush in the direction suggested. People laugh excitedly when the 'mare' speaks in a female voice or when the 'stallion' mounts the 'mare's' back, in imitation of horses.

Before the guests leave the next morning, a p₄₅₃ ts₃₅ comes and gives money to the female guests and the bride's brother and uncle. Usually, the uncle receives one hundred RMB, the brother gets five RMB and each of the female guests receive two RMB. The money is believed to be from çi₃₅ vi₃₅. The hosts hold a bottle of liquor and cups and stands in front of the departing guests, offering them a last cup of liquor to bid them much luck and farewell. Many older women guests lament when they leave the bride. Songs are sung between the two sides. These songs continue to be sung even when the guests are far out of sight.

MONSTER tsʰo₁₁ ro₄₄ mi₁₁

The tsʰo₁₁ ro₄₄ mi₁₁ is a female monster with very long breasts and long fingernails that often appears in na₃ mzi₅ stories. "Don't cry or tsʰo₁₁ ro₄₄ mi₁₁ will come with her long breasts flung over her shoulders..." my parents said when I cried. Every time they said this, the hair on my head stood up and I stopped crying immediately. At night, children dare not go outside to urinate after their parents or other adults tell tsʰo₁₁ ro₄₄ mi₁₁ stories.

Children are unafraid of tsʰo₁₁ ro₄₄ mi₁₁ during the day, except when livestock graze on tsʰo₁₁ ro₄₄ Mountain. tsʰo₁₁ ro₄₄ refers to tsʰo₁₁ ro₄₄ mi₁₁, tsʰo₅₃ means 'dance' and ro₄₄ refers to the place where tsʰo₁₁ ro₄₄ dance. tsʰo₅₃ is particularly frightening because it specifically refers to the dance done at funerals. The mountain has many pine trees. Goats and sheep enjoy grazing lush grass at the foot of the mountain. When goats and sheep go there, children dare not follow them. They stare at the mountain and think of tsʰo₁₁ ro₄₄ mi₁₁. Recalling the sentence "hũ₁₁ NGV₁₁ te₁₁ tsʰo₁₁ ro₄₄ mi₁₁ tbu₁₁ ma₁₁ zi₁₁ mi₁₁ o₄₄ tsʰo₅₃ qv₁₁ ji₁₁ so₁₁ "It was said that thousands of tsʰo₁₁ ro₄₄ mi₁₁ dance and sing there at night," which mothers say many times, children routinely return home without bringing their livestock back.
NOVEMBER 6, 2003 (SATURDAY). At around one p.m., I went to tsʰə¹¹ dza¹¹ pʰa⁵³ tsə⁵³'s (b. 1929) home in dza⁵³ qa⁵³ tsu¹¹. He is one of Father's best friends. I had heard that he had become blind when he was seventy-eight. Now he is seventy-nine and because he and his wife do not get along with each other, he lives separately from his wife and two sons in a small, low adobe room in his family's courtyard. I yelled, "Uncle tsʰə¹¹ dza¹¹!" from far away, holding a stick in my hands. I heard an old man's voice amid a dog's fierce barking. I remembered my family had invited him to our home to do religious activities many times. He was very welcome in my village when I was a child even though he was from dza⁵³ qa⁵³ tsu¹¹ Village.

A moment later, the old man, who was outside his room in the front of the courtyard, scooted on his bottom to me and asked, "Who is this?" while looking around with both eyes closed.

I said my name loudly. He recognized who I was and led me back to his low, small shelter. I started to feel sad while he was feeling around for mo⁵³ zə⁵³ ve¹¹ nga¹¹ 'rtsam pa'.

"Please have some mo⁵³ zə⁵³ ve¹¹ nga¹¹. That's all I have, kid. How is your study?" he said, trying to get a bowl of mo⁵³ zə⁵³ ve¹¹ nga¹¹ for me from a wooden box, but I refused. "My study is going very well. My father asked me to give you his regards," I said.

"Oh, I'm very happy to hear that. Please tell your father to come see me when he has time. I am old and blind and cannot go anywhere now in the forest. Nobody comes to invite me to do rituals now that I'm blind..."

"Uncle, I need to record chants and Father said you are the best," I said.

"Great! That's what I dream about everyday. You know, I have two sons. One is never interested in this kind of thing; the other learnt half of how to be a pʰa⁵³ tsə⁵³ but then he gave up and never mentioned trying again. I am very sad about this. Now, finally today here is someone to continue my work. I will try my best to teach you!"

"No, Uncle, I'm not trying to be a pʰa⁵³ tsə⁵³. My parents don't agree. I also have to continue my study. I just want to record your chants and keep them. Otherwise they will be lost."

"OK. That's still very good. You can record them. It is better than them being lost. Yes, please study hard and then you can find a job. But please also come see me with your father often when you have time. Only your father understands my chanting and I feel very close to him because of that."

"Uncle, I can't stay here very long. How long will it take if I record all your chants?" I asked.

"At least seven days, but only having the chants is not helpful. You also need to study and practice the rituals. There are many things you will never understand until you have experienced them," he said.

"I don't have time to study, I just need to record the chants now," I said.

"OK. Let's go outside. Maybe you feel a little bit cold inside here and outside is very quiet," he said.

I helped him collect his drum and cymbals. We went outside and he started chanting while beating his drum and cymbals. He concentrated deeply. Listening to him chanting, I remembered when I was five to eight years old and Father had invited him to do rituals. Our
house was crowded. Everyone respected him and believed in him. I had then wished to become a \(p^h a^{53} ts\partial^{53}\).

Some time passed. His lips were dry from chanting loudly, so I asked him to rest for a while.

"You know kid, I did \(pi^l\) 'rituals' almost everyday when I was young for na\(^{53}\) mzi\(^{53}\) and Han. I was very busy then. I saved many patients from danger," he said.

Unfortunately, I could not continue to listen to all his interesting stories for I had to leave after three days. He said it was very difficult to chant continually for several days.

"Kid, please come back, OK?" he said.

"Yes, I will. I'm sure I will," I said and left, very concerned about his blindness.

"Come back, then you can stay here longer and learn more," he said.

The sounds of his words became weaker and weaker as I trudged into the distance.

**NOVEMBER 11TH (THURSDAY), 8 A.M.** "I'll go by myself. You don't need to worry," I said again, but Father was not convinced.

"No, Son. You don't know a single person there. Your work is important. How can I feel comfortable about you going alone? We will bring your younger sister. I'm old and close to death. I can't often be with you since you study away from home and it is difficult for you to return home often. It's the same for your younger sister—she is usually not at home, like you. And now she'll marry soon while you're not at home. No, you can't go alone. I'll take you to your Uncle \(lu^{11} t\dot{b}u^{53} a^{53} zo^{44}\). He's the person who knows most about na\(^{53}\) mzi\(^{53}\) these days," Father continued. I could not disagree.

Xiaolong used his motorcycle to send Sanjin, my father and me from \(dz\partial^{11} qu^{11}\) Village to \(lu^{11} ma^{44}\) Town. Then we took a bus from \(lu^{11} ma^{44}\) to Mianning, which cost each person forty RMB. We arrived in Luoguodi at five p.m. Luoguodi is part of Lianhe Township, Mianning County. According to the local na\(^{53}\) mzi\(^{53}\) explanation, the real name is \(lu^{11} ky^{53} t\dot{b}u^{11}\). 'lu\(^{11}\) ky\(^{53}\) indicates an earlier generation of the li\(^{44}\) \(t\dot{b}u^{55}\) Clan lineage while 't\dot{b}u\(^{l}\)' means 'place' or 'area.'

That evening after a day's journey in the bus, we reached Uncle Liqi's home near the Lianhe bus station. Uncle \(lu^{11} t\dot{b}u^{53} a^{53} zo^{44}\) returned home around eleven p.m.

"Oh, my son, I heard you would come and the reason why. It is very good that you are doing such things," he said.

I felt awkward because it was my first time to meet him. He treated me very nicely. After dinner, I learned he was the uncle whom father had mentioned before.

"Father, I hope you will help me. I only know a little about na\(^{53}\) mzi\(^{53}\)," I said respectfully.

"Oh, why not. I wish I could pour all my knowledge into your head just like water. That's how I feel when I meet such a good son like you. Others care nothing about na\(^{53}\) mzi\(^{53}\). They are only interested in modern clothes and dance. What a pity after we die. They don't know what to do when a na\(^{53}\) mzi\(^{53}\) gets sick or at weddings, funerals, sacrificing to the mountain gods..." he couldn't stop complaining.

Mu'er, Zhuangzi, Hetao and Dachuanhao villages are all in Lianhe Township. Nearly all the residents are na\(^{53}\) mzi\(^{53}\), except for Dachuanhao Village where there are some Nuosu. There

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\(A\) It is pronounced as 'lu\(^{11}\) ky\(^{53}\) t\dot{b}u\(^{l}\)' in \(dz\partial^{11} qu^{11}\) Village.
is one primary school for all four villages' children. However each village also has its own primary school, except for Zhuangzi Village.

NOVEMBER 12TH (SUNDAY). I spent the day with Uncle lu₁¹ tʂu₅³ a₅³ zo⁴⁴ and recorded the names of the places where na₅³ mzi₅³ lived before they came to live in their present homes, how the original two na₅³ mzi₅³ brothers divided into many different families and how na₅³ mzi₅³ came to the earth (Sky-na¹¹ gu⁴⁴ mì¹¹ and Human-Son le¹¹ su⁴⁴ ru¹¹). The place-names are listed below from the most recent to the original home place.

1. li⁴⁴ bu⁵⁵ o₅³ ndʒo⁵³
2. dzṣ⁴⁴ lo⁴⁴ a¹¹ gy⁴⁴ dʒy¹¹
3. bu¹¹ sa¹¹ ka¹¹
4. ho¹¹ jy¹¹ NGY¹¹ kʰi⁴⁴
5. lu¹¹ ky⁵³ tʂu¹¹
6. li⁴⁴ mɕ⁵⁵ ha¹¹ na¹¹ le⁴⁴
7. ha¹¹ sa¹¹ pɕa¹¹ lo¹¹ bu⁴⁴
8. su⁵³ bo⁴⁴ ræ⁵³ tʂa⁵³
9. ha¹¹ ga¹¹ dzɔ⁵³ gy⁴⁴
10. la⁴⁴ kʰy⁵³ ndʒa⁵³ gy⁵³ tʂa¹¹ ro⁴⁴
11. ha¹¹ tʂa¹¹ mo⁵³ tće⁵³ ro⁴⁴
12. m⁵³ sᵃ⁵³ lo⁴⁴ ga¹¹ ky¹¹
13. la⁴⁴ kʰy⁵³ mo⁵³ tjo⁵³ mi⁴⁴
14. tće¹¹ dzɪ⁴⁴ he⁵³ ge⁴⁴A
15. su⁵³ tʰu⁴⁴ la⁵³ sa⁵³ fu¹¹
16. jy¹¹ ga¹¹ th⁰¹¹ je¹¹ ga¹¹
17. dzɔ¹¹ me⁴⁴ ha⁴⁴ nju⁴⁴
18. na⁴⁴ me⁴⁴ jy⁴⁴ ga⁵³ fu¹¹
19. ha¹¹ tʰo¹¹ ni⁴⁴ ve⁴⁴ ga⁴⁴
20. ha¹¹ na⁴⁴ lu⁵³ qy⁵³ tʂu¹¹ ro⁴⁴
21. na⁴⁴ mᵉ⁵⁵ NGY¹¹ kʰy¹¹
22. na⁴⁴ mᵉ⁵⁵ fu¹¹
23. na⁴⁴ mᵉ⁵⁵ ru¹¹ ja¹¹ ka¹¹
24. na⁴⁴ mᵉ⁵⁵ ko⁴⁴ gy⁵³
25. dzə¹¹ ra⁴⁴ ɕa¹¹ tʂu⁴⁴ tʂu⁵³
26. dzə¹¹ ra⁴⁴ lu⁴⁴ tʂu⁴⁴ tʂu⁵³
27. tʂu⁵³ tʂu⁵³ ndʒa⁵³ gy⁴⁴ na⁴⁴
28. tʂu⁵³ tʂu⁵³ zᵃ⁵³ pʰu⁵³ dzỳ¹¹
29. ho⁵³ pi⁵³ NGY¹¹ kʰy¹¹
30. sa¹¹ m¹¹ na⁴⁴ la⁴⁴ qae⁵³
31. jo⁴⁴ ni⁴⁴ pʰo¹¹ dzə¹¹ gy¹¹
32. ja¹¹ wu⁴⁴ so⁴⁴ lo⁴⁴ bu⁴⁴
33. pʂu¹¹ m¹¹ na¹¹ dzə⁴⁴ gy¹¹
34. za⁵³ tʂu⁵³ ji⁴⁴ ga⁵³ rə⁵³

A We use 'g' in place of 'g'.
35. ma₁₁ ni₄⁴ bo₄⁴ ro₅⁵
36. ma₃₃ pi₃₃ tsu₁¹ ji₄⁴ ga₅⁵
37. bu₃₃ ro₃₃ ni₁¹ za₄⁴ dzy₁¹
38. ni₄⁴ ma₅₃ la₁¹ sa₁¹ dzy₁¹
39. pʰu₃₃ ji₄⁴ la₁¹ dzy₁¹ kʰɣ₁¹

na₅₃ mzi₅³ believe li₄⁴ bu⁵⁵ o₃₃ ndzo₅³ refers to Xichang. The fifth place-name, lu₁¹ ky₅³ tšu₁¹, refers to a large valley that includes lu₁¹ tšu₅³ a₅³ zo₄⁴'s home village, as well as several other villages where nearly all residents are na₅₃ mzi₅³. lu₁¹ tšu₅³ a₅³ zo₄⁴ said the next to the last place-name referred to Lhasa and the last name referred to a place between Nepal and Lhasa and when people die their souls go through all these places and, finally, to the sky. When na₅₃ mzi₅³ die, these place-names are chanted by pʰa₅³ tšə₅³. Usually, there are two to four pʰa₅³ tšə₅³ at a funeral. The pʰa₅³ tšə₅³ stand together by the corpse and slowly and sadly chant the names of the places while holding a short sword above the dead person, guiding the soul of the deceased back to the original home.

NOVEMBER 13TH (MONDAY). I went to Zhuangzi Village and met Ji Wendong, the village leader. "There is a better primary school for all the villages in our township, but a few rich people have started to send their children to more expensive schools in Mianning County," he said. "Now more and more young people leave the village to earn money and young children are at school, so only old people and kids are left at home. There's nobody left to dance now," he answered when I asked him if people still danced na₅₃ mzi₅³ traditional dance.

NOVEMBER 14TH (TUESDAY). In the afternoon, I arrived at a Han pʰa₅³ tšə₅³'s home on the upper part of a mountain after an hour's horseback ride up a steep, zigzag road. Local people say he is the only local pʰa₅³ tšə₅³. He showed me his conch, animal horns and old scriptures.

"Can you read these?" I asked, pointing to the scriptures, written in Tibetan.

"No. A friend promised to help pay for me to study Tibetan but I couldn't go. I had to take care of my family." From my talks with him, I learned that people believed in him and invited him to do various rituals. Local na₅₃ mzi₅³ do sacrifice rituals to the mountain god every nine years, which involves killing chickens, sheep, goats and yaks. This ritual lasts eight days. The pʰa₅³ tšə₅³ must chant to the mountain god.

Then he took me to see his cʰᵣ⁵³ vᵣ⁵³ dza¹¹ tšə¹¹ ro⁴⁴ behind his home, which is the place where food and animal blood is offered to cʰᵣ⁵³ tʃi⁵³. Every local na₃₃ mzi₅³ family has a cʰᵣ⁵³ vᵣ⁵³ dza¹¹ tšə¹¹ ro⁴⁴ in a high and clean place. Usually it is under a large tree.

"Why is there no big tree here?" I asked.

"There, you see... but it is dead now," he said, pointing to a dead trunk, the only remnant of the sacred tree. The big trees are gone. Only some trunks remain because people don't care; they don't offer food and animal blood to them..." From what he said, I gathered that the big trees symbolize cʰᵣ⁵³ vᵣ⁵³. na₅₃ mzi₅³ respect cʰᵣ⁵³ vᵣ⁵³ and offer them the best fresh food and animal blood and in return, the people are protected by cʰᵣ⁵³ vᵣ⁵³.

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A We do not know the significance of holding a knife above the corpse at this time.
B cʰᵣ⁵³ vᵣ⁵³ = mountain god, dza¹¹ = food, tʃə¹¹ = raise, ro⁴⁴ = place.
NOVEMBER 16TH (THURSDAY). I visited Uncle lu$^{11}$ tu$^{55}$ a$^{53}$ zo$^{44}$’s daughter’s home and had a chance to see a ‘ts’ha$^{11}$ ’loom’, which I had never seen before. V$^{53}$ ka$^{53}$ mi$^{53}$ is skilled at using it. Her home is by a road and I got there easily by paying ten RMB to rent a motorcycle taxi. V$^{53}$ ka$^{53}$ mi$^{53}$ told me that she uses the loom when she is free to make kw$^{44}$ ta$^{55}$ ’knee-length vests’. She sells them for one hundred RMB each.
PART THREE: TEXTS

MYTHS

DESCENDANTS OF HUMAN-SON $\text{le}^{11} \text{ru}^{44} \text{ru}^{11}$ AND SKY-na$^{11} \text{gu}^{44} \text{mi}^{11}$
$\text{lu}^{11} \text{tbu}^{53} a^{53} \text{zo}^{44A}$

(1)$^b$

\begin{align*}
\text{i} & \text{n} i \ a \ ʂo \ te \ za \ ja \ go \ zi \ so \ zi \ dzo \ di \ le \\
\text{ancient} & \text{DP} \text{brothers} \text{three} \text{CL} \text{EXT} \text{say} \text{MP}
\end{align*}

古代 连词 弟兄 三 量词 存在 传说 语气

'It was said in ancient times there were three brothers.'

(2)

\begin{align*}
\text{zi} & \text{a} \ ʂo \ t^{h}i \ ja \ te \ ts^{h}o \ zi \ le \ ʂu \ ru \ mi \\
\text{son} & \text{young} \text{DET} \text{CL} \text{DP} \text{man} \text{son} \text{le} \ ʂu \ ru \ call
\end{align*}

儿子 小 限词 量词 连词 人 儿子 名字 叫

'The youngest son was called Man-Son $\text{le}^{11} \text{ru}^{44} \text{ru}^{11}$.'

(其中)小儿子的名字叫人子勒物如。

$^a$ Note the similarity between this account and the Qiang account 'The Creation of the World' (LaPolla and Huang 2003:251-252).

$^b$ See http://www.vuze.com/details/QLYW2MTRKDP5HYKFKA6WQCUPEPSPT5E.html for recordings of these and other folklore materials glossed in this study. Libu Lakhi recorded and transcribed the folklore material from various consultants. He then re-recorded it to improve sound quality.
The three brothers often went to dig (cultivate) fields.

One day, when they had eaten a meal and went back to dig fields, all these (fields that they) had dug were already flattened back again.

A na^53 mzi^53 generally live in hilly areas and depend on cultivating rice (always irrigated) and dry land farming (corn, potatoes, soybeans). Every year, farmers abandon some dry land plots for they are no longer fertile, and open up new dry land for cultivation.

*68*
The three sons were very puzzled in the head.'

'When it was evening one day, (they) went back to dig fields; they all three hid under trees and watched.'

^'ma\textsuperscript{4}\textdegree\textsuperscript{a} is negative and 'ka\textsuperscript{4}\textdegree\textsuperscript{a} means 'OK'. For example, it is OK or not OK to do something, however, here 'ma\textsuperscript{4}\textdegree\textsuperscript{a} ka\textsuperscript{4}\textdegree\textsuperscript{a} means 'very'.

69
At this moment, one old man carried one metal (walking) stick and came.

(He) used (the) stick and turned the field back over as quickly as possible.
The old man was caught by the three brothers.

那个老头子被三个弟兄抓住了。

The big one (the oldest brother) said, "(He) needs to be killed quickly."

老大说: 应该赶快杀掉他。

The middle (of the three brothers) said, "(He) needs to be tied up to a tree."

老二说: “需要（把他）捆到树上。”
(15)
a no tʰi ja te tʰa tau ça ndjo le di
young DET CL DP NEG kill pity MP say
最小 限词 量词 连词 否定 杀 可怜 语气 说

'The youngest (brother) said, "Don't kill (him for he) is pitiful.'"

幺兄弟说: “别杀, (好)可怜呀!"

(16)
mæ te la mo tʰi gy da lo mi do ro
later DP old/old man DET CL DAT GOAL ask PT
后来 连词 老头子 限词 量词 与格 目词 问 去时

'Later, (the three brothers) asked the old man.'

然后, (他们)问那个老头子。

(17)
u nu go m no hĩ rœ tʰi ki tə pʰu dzy le di
you why we GEN field these overturn come MP say
你 为什么 我们 属格 土地 这些 翻 来 语气 说

'(They) asked, "Why did you come to overturn these fields of ours?"

(他们)问: “你为什么来翻我们的土地呢?”
The old man said, "All men will die, so what (is the point of) digging fields?"

They three were scared and said, "What should be done?"

They three, scared, asked: "(That) what (should) we do...?"
The old man said, "The big one makes a metal boat, the middle one makes a wooden boat and the youngest one makes a leather boat and (each of you) jump down into self's (your own) boat, when water comes to bubble."

^ 'Water comes to bubble' = one day, water will bubble up, fill the earth and kill all the people who live in the world.
Later, water really came bubbling.'

后来，水真的冒了上来。

'The big one jumped down and went inside the metal boat.'

老大跳到铁船里去。

'The middle one jumped down and went inside the wood boat.'

老二跳到木船里去。
(28)
年轻 DET CL DP 他的 GEN 年轻妹妹 GEN 与 jump 一起

小/幺 量词 量词 他的 属格 妹妹 名字 一起 跳

(29)
le ro qa ngy qo lo mi cy ro
DP 皮革 船 里边 目词 去 去时

'The young one, with his younger sister ʂo44 ʂo55 ba44 mi55, jumped down and went inside the leather boat.'

(30)
a po ni ky hî ngy te zə nda ka ndzə bo
哥哥 两 量词 属格 船 连词 重 很 连词 水

(31)
qo lo mi cy pi tsa le a no hî na na li ndzə
里面 目词 去 完 连词 小 属格 只 回 剩
'The two elder brothers' boats were very heavy so sank down inside the water and only left the youngest one's.'

两个哥哥的船身很沉, 所以 (都沉)到水里面去了, 只剩下老幺的(皮船)。

(32)

'After the water receded, all people were dead.'

水退后，(所有的)人都死了。

(33)

'They two were very hungry.'
'(They) walked and walked and seven days and nights passed.'

(他俩)走呀走, 过了七天七夜。

'Later, they saw two (columns of) smoke.'

后来, 他俩看到了两股烟。

^ *dz* may mean 'come' or 'go' depending on the context.

^ When *le* is repeated, it emphasizes the time spent.
'One (column of) smoke was dense, and one (column) was thin.'

'le11 ᵐu+⁴ ru¹¹ took the flute and gave it to (his) younger sister and left behind the knife.'

'And then themself (they each) went to each (their own) place.'
'Man-son le₁¹ ru₄ ru¹¹ watched (faced) the big smoke and left.'

妹妹朝着那股浓烟走去。

'Younger Sister watched (faced) the small (column of) smoke and left.'

哥哥遇上了一家食人鬼。

' margin
(43)
qʰo bo qæ qæ lo lo te la kʰi ti ja e qo dzo
door crack GOAL peer DP child one CL home EXT

'(He) peered through the door crack and there was one child at home.'

(44)
ji kʰv ji ga o ba tʰo mo bzo bzo ta
house inside house outside all man/human corpse full EXT

'All inside the house and outside the house were full of human corpses.'

(45)
le ru ru tʰi tʰu te qy le ma ra ro
le ru ru DET CL DP scare DP very FT

'At this moment, le¹¹ ru⁴⁴ ru¹¹ was very scared.'
'le11 ru44 ru11') asked him, "Where did your father and mother go?" and then (the ghost child) said, "(We) still didn't get two corpses (youngest son and his sister's) back out of the water, so (my parents) went to take corpses out of the water in the valley and (they) still haven't come back yet."
At this moment, lɛr u ru was more and more scared, so (he) didn't dare look back and ran away.

这时，勒物如更加害怕，连头也不敢回地往外跑了。

(He) ran and ran, and reached a very far place.'

跑呀跑，(跑)到了很远的地方。

\(^{\text{\footnotesize When bo}}^{37} \text{zə}^{37} \text{is repeated two or more times it suggests 'very very' and is more emphatic than ma}^{44} \text{ka}^{44}.\)
Outside, (he) always picked tree leaves and bamboo leaves (as food) to eat.

One day, le'ru' arrived at one river bank.

A verb followed by tɕətɕə indicates continuing action.
'He heard one flute sound.'

这时，他听到了一声笛声。

'le ru ru a za za m ba he le lo su cy te
le ru ru slow AVM listen DP GOAL search went DP
这时 朝着 反应 走 过 去
名字 慢慢 副标 听 连词 目词 找 去 连词

'le ru ru slowly searched and went and there was one girl crying while playing a flute.'

勒物如慢慢地 (朝着笛声的方向)找去时, (看见)一个姑娘在那儿哭着吹笛子。

'zø mi ti ja o da ru mday zø m ka ky fu
girl one CL there cry while AVM flute blow
女孩 一 量词 那儿 哭 时 AVM 笛子 吹

'The girl asked, "Did you see my brother?"'

姑娘问道: “你看见我的哥哥了吗?”
(58)
le ru ru ha le ni mo a ndo di
le ru ru also he/him DAT you I GEN sister INT see ask

'le11 ru11 also asked her, "Did you see my sister?"

(59)
ti gy gy hi ro tsʰe na ka ky ndo ma so tsá m li só ro
each other GEN knife and flute see as soon as ADV recognize PT

'As soon as (they) saw each other's knife and flute then (they) recognized (each other).'

(60)
mi zi mo ti ja te le ni mo ni só só le
brother DET CL DP his GEN sister ERG bring DP

(61)
tʰe a y e e qo ko cy ro
her father-in-law GEN home LOC went PT

*86*
'The brother was brought by his sister and went to her father-in-law's home.'

哥哥被他的妹妹带到她的公公家里去了。

(62)
a v̩dɛji bu ɕɛ ɕo ma to tʰbu ni ji mo mi zi mo father-in-law dzee ji bu GEN home NEG reach when elder sister brother

(63)
da dza ndző tʰbu te a v̩ so qʰ o tsa dze pi tsa DAT meal eat when DP father-in-law three CL eat finish

(64)
sə ni nu ti qʰ o tsa na na dza ka di only after you one CL only eat can say

'When (they) hadn't reached father-in-law dze'ji bu' home, Sister said to Brother, "When eating the meal, you can only eat one mouthful only after Father-in-law eats three mouthfuls."'

没到公公甲谱家的时候, 妹妹就向哥哥说: “吃饭时, 公公吃完三口你才能吃一口。”
When eating at Father-in-law's home, le¹¹ ru⁴⁴ was hungry and ate as quickly as possible without remembering even anything.

'dze¹¹ ji¹¹ bu⁴⁴ was angry and le¹¹ ru⁴⁴ was beaten by him and died.'
(68)
硕硕巴米哭连词甲谱与格我你们儿子属格妻子当

(69)
le ndzo bo thby dza ca ca te te te ha nu na hi
DP water carry meal cook often/always also/also you I GEN
连词水挑饭做天天也你我属格

(70)
mi zimot bu na so ha ne mi m ma qæ ro di
brother kill I die also/even your wife be NEG would PT say
哥哥杀我死也你家的妻子当否定会去时说

’so so ba mi cried and said to dze ji bu, "I have been your son's wife, carried water and cooked meals, but you still kill my brother so I won't be your (son's) wife (anymore) even if I am dying."

(71)
dze ji bu ha qa pæ nu pæ di the da ndjo
dze ji bu also where run you run/go say she DAT scold
名字也哪儿跑你跑/滚说她与格骂
'dze¹¹ ji⁴⁴ bu⁴⁴ also (started to) scold her, "Run to where you (want) to go."

甲谱也骂她说: “你想到哪儿就滚到哪儿去吧!”

(72)
mi tᶜʰə su ma dzo te la qo tᶜʰə ga dza nda
fire make GEN NEG EXT DP crow make know very
火 生 属格 否定 存在 逢词 乌鸦 生 会 很

"'If there is no one to make fire, then crows know (how to make fires for cooking) very (well),"
(said dze¹¹ ji⁴⁴ bu⁴⁴).'

“(我家) 没有(人)烧火的话, 乌鸦会烧火。”

(73)
ndzʰə tʰʰy su ma dzo te pa mi tʰʰy pʰa nda
water carry GEN NEG EXT DP frog carry able very
水 挑 属格 否定 存在 逢词 青蛙 挑 能 很

"'If there is no one to carry water, then frogs are very capable to carry (it," said dze¹¹ ji⁴⁴ bu⁴⁴).'

“没有 (人)挑水的话, 青蛙能挑。”
"If there is no one to grind grain, then dragons are very capable to grind grain," (said dze\textsuperscript{11} ji\textsuperscript{11} bu\textsuperscript{44}).'

"没有(人) 推磨的话, 龙能推。"

"If there is no one to herd goats, then pheasants are able to herd (goats," said dze\textsuperscript{11} ji\textsuperscript{44} bu\textsuperscript{44}).'

"没有 (人) 看山羊的话, 野鸡能看。"

'After šo\textsuperscript{44} so\textsuperscript{55} ba\textsuperscript{44} ran away, wild animals came to help dze\textsuperscript{11} ji\textsuperscript{44} bu\textsuperscript{44}.'

索索巴米走掉后, 动物们来帮甲谱了。
'Crows knew making fire but didn't know (how to) add (the fuel to the) fire.'

'Frogs knew carrying water but didn't know (how to) take the shoulder pole off (from carrying two buckets of water).'</n

'Dragons knew grinding grain but didn't know (how to) put grains (into the millstone hole).'}
'Pheasants knew (how to) herd goats but didn't know (how to) collect the goats.'

野鸡知道放山羊, 但是不会把(山羊)收回来。

'dze\textsuperscript{11} ji\textsuperscript{44} bu\textsuperscript{44}'s wife said, "Only she knows (how to) take care of the family; it is not OK if we don't go to find her (and bring her) back quickly.'

甲谱的妻子说: “(只有)她才懂得(怎样)料理家务, 如果(再)不去把她找回来就不行了。”
(83)
dze ji bu me kʰa le le ru ru cə cə le li so ro ro
dze ji bu at a loss DP le ru ru make DP again alive PT

'dze¹¹ ji⁴⁴ bu⁴⁴ had no choice and made le¹¹ ru⁴⁴ ru¹¹ alive again.'

(84)
mi zi mo li so ro nu te ni ji mo ha li dzy ro
brother back alive after DP sister also again come PT

'After Brother (le¹¹ ru⁴⁴ ru¹¹) was alive again, Sister also came back.'

(85)
le ru ru li so ro le ni ji mo na li ru pbu te ni ji mo
le ru ru back alive DP sister and back/again meet DP sister

(86)
tʰi ja mi zi mo hĩ tʰɔ mi la da ni mi tsu tsu nda so
DET CL brother GEN wife about worry very still

-94-
'le¹¹ ru³⁴ ru¹¹ was back alive and met Sister again but Sister was still very worried about Brother (not having a) wife.'

勒物如复活了跟妹妹重逢, 妹妹还是非常地关心关于哥哥的婚事。

(87)
ti ni le su ru ço ly ly qʰo cy te m ji a y
one CL le su ru tree fruit pick go DP sky GEN father-in-law

(88)
hĩ za mi sä ja su ji dâu tsʰa³⁸ ndzu le dâu ko
GEN girl seven CL wing take DP earth/world LOC

(89)
mbɛ tʰo ly xo gy mɛ tsʰa su tʰe ræ ndo ro
lake CL LOC body wash GEN he PRE-ATT see PT

^ Light wings.
'One day, when lɛ₁¹ ru₄⁴ ru₁¹ went to pick tree fruits (he) saw Sky-father-in-law's seven daughters sitting in sùⁿ jître wings, (who had) come to wash (their) bodies (bathe) in a lake in the world.'

Holy people live in the sky and their daughters come to the world to bathe at special times.

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A Holy people live in the sky and their daughters come to the world to bathe at special times.
'le\textsuperscript{11} lu\textsuperscript{44} ru\textsuperscript{11} hid the youngest girl's wing plane.'

勒物如就把小女儿的娷伊都次藏了起来。

'The youngest one's name was called Sky-na\textsuperscript{11} gu\textsuperscript{44} mi\textsuperscript{11}.'

小女儿的名字叫亮古米。

\textsuperscript{A} The \textit{du\textsuperscript{44} ts\textsuperscript{85}} is a very light plane made from wings that sky creatures use to fly.
All these other girls already flew back but Sky- naï gu mí lost (her) wing plane so (she) was not able to go back.

'All these other girls already flew back but Sky-naí gu mí lost (her) wing plane so (she) was not able to go back.'

別的女儿都(飛)回去了, 但是亮古米却因为丢失了娷伊都次, 不能回去了。

'Naí gu mí' was looking for the wing plane and came to ask leí kũ ru.

亮古米为了找到娷伊都次, 便来问勒物如。

'Naí gu mí asked leí kũ ru, "Did you see my wing plane?''
'le'¹ ru¹¹ said, "Your wing plane was bitten and (pulled) away by mice."

'At this time, na¹¹ gu⁴⁴ mi¹¹ said, "If who (the one who) finds my wing plane and gives (it) back to me, then I will be his wife."

"If who (the one who) finds my wing plane and gives (it) back to me, then I will be his wife."
'Now le¹¹ ru⁴⁴ said, "Your wing plane was bitten and hidden in ndopʰu cluster by Mouse na¹¹ teʰy⁴⁴ teʰy⁴⁴."'

这时候，勒物如说：“你的娷伊都次被老鼠-纳曲曲(一种老鼠)咬到荨麻丛里藏着。”
(105)

'tʰɛ hĩ ʰə ʰu tsʰo le m hɔ li ɕy
her GEN wing plane LOC sit DP sky LOC back went

'After na₁¹ gu₄⁴ mi₁¹ found her wing plane, she had le₁¹ ru₄⁴ ru₁¹ sit on her wing plane and went back to the sky.'

(106)

m li to nu te na gu mi ē qo li șa ma
sky back arrive after DP na gu mi home back tell NEG

tiæ le ʰε ʰu ru tʰi la ro tʰo a qv nu tsə pæ
dare AVM le ʰu ru she ERG OTM mill behind hide

'After arriving back to the sky, na₁¹ gu₄⁴ mi₁¹ didn't dare tell (the people in her) home (and) had le₁¹ ru₄⁴ ru₁¹ hide behind a mill.'

(107)

回到天上以后，亮古米不敢告诉家人，把勒物如藏在磨子背后。
na gu mi te dza pau le le ṭu ru tẹọ cy tẹọ tẹọ
a gu mi DP food send DP le ṭu ru give to eat went often/always

名字 连词 饭 送 连词 勒物如 吃 去 天天

'na'11 gu44 mi11 always sent food and gave (it to) le11 ṭu44 ru11 to eat.'

亮古米天天去送饭给勒物如吃。

(109)
ti ni te m ji a ze zo tẹọ dzy te
one CL DP sky GEN mother-in-law grain grind come DP

他 属格 妻子 是 以为 连词 站 位格 目词 来 去时

One day, when Sky-mother-in-law came to grind grain, (le11 ṭu44 ru11) supposed (it) was his wife and stood up.'

一天, 天婆婆来推磨的时候, (勒物如)以为是他的爱人(亮古米), 于是站起了起来。
(111)

头发毛绒绒 毛绒绒 副标

(112)

'The fuzzy (le₁¹ ᵃᵣᵘ⁴ ru¹¹) was seen and found by Sky-mother-in-law.'

天婆婆看见了毛绒绒的勒物如。

(113)

'Sky-mother-in-law was scared and yelled again and again.'

天婆婆吓得(大声地)叫喊起来。

^ All people were hairy long ago, according to na₅₃ mzi₅₃ traditional thought. tsʰo²¹ no¹¹ suggests 'fuzzy' or 'hairy' in describing le₁¹ ᵃᵣᵘ⁴ ru¹¹. An adjective repeated twice adds emphasis.
After Sky-father-in-law heard, then (Sky-father-in law) came and ran there to see.

Sky-father-in-law held (le₁₁ ru₄₄ ru₁₁₁'s) hair and pulled (him) up.

(勒物如)被天岳父抓着头发, (从磨子背后)拉了上来。

---

^ A *pbuⁿ' niⁿ* is a homemade rice steamer usually made from wood. In this story however, Sky-father-in-law's family had a special metal *pbuⁿ' niⁿ*.
'(They) wanted to cook and eat (him) so they emptied the metal rice steamer.'

(他们) 想把他蒸着吃, 清空了铁蒸子。

(117)

ndzə teʰi ʦʰə dzy nu te
hot water boil after DP

(118)
m ji a y ni la tʰa ro
sky GEN father-in-law ERG OTM scald PT

水开了以后, 天岳父 (把勒物如放到大锅里用开水) 烫。

(119)
tʰa pi tsa qa qa tʰu te na gu mi li dzy ro
scald finish almost when DP na gu mi back come PT

'When (they had) almost finish scalding (him), na¹¹ gu⁴⁴ mi¹¹ came back (and made them stop scalding him).'

快烫完的时候, 亮古米回来了。
'At this moment only a few hairs (were) left on the head and under the armpits, (where) hot water could not reach.'
'Now there is no fuzz on men's bodies because it was scalded by him (Sky-father-in-law.)'\(^{A}\)

説是现在(我们)人身上没有毛发的 (原因) 就是那天被(天岳父用开水)烫掉的。

(124)

na gu mi ni tam tʰa m tsʰo ze li ndze di
na gu mi ERG like this NEG do man seed back leave say

亮古米作格这样否定做人种回留说

(125)

tem ji ay li ni ro
DP sky GEN father-in-law back stop PT

連词 天 属格 岳父 回 停 去时

'na\(^{a}\) gu\(^{b}\) mi\(^{a}\) said, "Don't do like this, leave the world a man's seed," and Sky-father-in-law stopped.'\(^{B}\)

亮古米说: “别这样, 为人间留下人种吧,” 天岳父听后停了下来。

(126)

tʰi tʰbu te na gu mi tʰe hī a da da
DET CL DP na gu mi her GEN father DAT

限词 量词 连词 亮古米 她 属格 爸爸 与格

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\(^{A}\) Modern humans do not have hairy bodies because the hair was all scalded off by Sky-Father-in-law that day.

\(^{B}\) "If you kill him, the last man from earth, then there will never be humans again."
'At this moment, na11 gu44 mi11 told her father sentence by sentence of what le11 ru44 ru11 had come to do.'

这时候，亮古米向她的爸爸一五一十地讲了勒物如是来干什么的。

'Father-in-law didn't want to let his daughter be le11 ru44 ru11's wife.'

可是，天岳父不想让他的女儿做勒物如的妻子。
'Father-in-law said to le¹¹ ru⁴⁴ ru¹¹, "You go dig nine dry land, you dig nine (fields of) dry land then I will give my daughter to you."'

天岳父对勒物如说："你去挖九块旱地，挖完九块旱地后(我就将)女儿(嫁)给你。"

'le¹¹ ru⁴⁴ ru¹¹ was frightened by him and said, "Who can dig nine (fields of) dry land? I can not, I will go back home."'

勒物如吓得叹着气说："谁能挖完九块旱地，我不能，要回去了。"

^ he⁵³ ro⁵³ or dry land is non-irrigated land on mountain slopes used to grow corn, potatoes, beans and so on.
na gu mi ni nu t реша NGV la la ṛa mæ lo t реша
na gu mi ERG you mattock nine OTM take field edge GOAL put

亮古米 作格 你 锄头 九 宾标 拿 地 底端 目词 放

(144)
ka NGV qæ hĩ nu lo qæ NGV lo mæ nu lo qæ ṅu
DP Nine CL you GOAL dig nine CL you GOAL dig say

连词 九 量词 你 目词 挖 九 量词 你 目词 挖 说

te nu qæ ma ḫũ di
DP you dig NEG need say

连词 你 挖 否定 需要 说

'na¹¹ gu¹¹ mi¹¹ said, 'You take nine mattocks and put (them) at the edge of the field and say, 'Dig you nine mattocks and dig you nine fields,' and you don't need to dig.'

亮古米说：“你拿九把锄头放在旱地的底端, 然后说'挖你九锄头, 挖你九块(地),' 你不需要挖。”

(136)
le ṵu ru na gu mi ṱa m ka hे ṛa NGV t реша ḫu ḫu ṛ ḫu
le ṵu ru na gu mi tell AVM DP field nine CL become PT

勒物如 亮古米 说 副标 连词 旱地 九 量词 变成 去时
'le ru ru ru ru ru ru di na gu mi mi mi told and it became nine fields.'

勒物如按亮古米说的一样做后，(奇迹出现了，那山岭突然)变成了九块土地。

(137)
le ru ru a y da ze mi na ko a qæ ro di
le ru ru father-in-law DAT daughter I give INT will FT say

勒物如岳父与格女儿我给疑问要求时说

(138)
te nu he re ti NGV tsʰo mi ta hũ se di
dP you dry land DET nine CL burn go again say

连词你旱地限词九量词烧去再说

'le ru ru ru ru ru ru said, "Father-in-law will (you) give me your daughter?" then Father-in-law said, "You go again and burn^ these nine (fields of) dry land."

勒物如对天岳父说: "女儿要给我了吗?" (他却)说: "你再去把那九块旱地 (的树木和杂草) 烧掉。"

(139)
a na gu mi le ru ru da nu mi tʰ by NGV tʰ by tẽ le
na gu mi le ru ru DAT you torch nine CL light DP

亮古米勒物如与格你火把九量词点连词

^ Many trees and branches are cut when opening new land for cultivation and then burned to fertilize the land.
(140)

ro mæ lo tće ka Ṉv ka hĩ nu lo tće
field end GOAL put DP nine CL you GOAL light
土地 底端 目词 放 连词 九 量词 你 目词 点

(141)

ṉv lo mæ nu lo tće di ro sə
nine CL you GOAL light say PT again
九 量词 你 目词 点 说 去时 又

'na‘i gu‘m mi‘i said to le‘i ku‘ru‘u again, "You light nine torches and put (them) on the edge of the fields and say, 'Burn you nine torches and burn you nine fields.'"

这时，亮古米又对勒物如说：“你点上九根火把，放在土地的底端，然后说‘点你九根火把，点你九块土地。’”

(142)

le ku ru t‘e hĩ ba he le ro mi tće cy ro sə
le ku ru he/her GEN listen DP field fire light went PT again
勒物如 她 属格 听 连词 土地 火 点 去 去时 又

'le‘i ku‘ru‘u listened to her and went again to light the fire.’

勒物如听了她的(话)，又去点旱地(里的树枝和杂草)了.
He lit nine torches and put (them) on edges of the nine fields and said, "Light you nine torches and light you nine fields," then finished lighting again.

He点着了九根火把，放在了九片土地的底端，说：“点你九根火把，点你九块土地，”(九块土地里的树枝杂草一会儿)就又烧完了。
'le^{-1} su^{44} ru^{11}' went back beside Father-in-law and said, "All the fields are burned so will you give your daughter (to me)?" 

(勒物如)回到天岳父的身边去说: “岳父, 旱地(里的树枝)都烧完了, 你的女儿可以给(我)了吗?” 

'Now Sky-father-in-law said, "You finished burning? Then you go overturn\textsuperscript{A} the nine (fields of) dry land back up."

这时, 天岳父说: “(哦,) 你烧完了吗？你回去把那九块旱地(都)再翻(一遍)吧。”

\textsuperscript{A} New land is dug with a pick. When bushes and trees are encountered, they are cut, left to dry, burned and then a long-handled mattock is used to turn over the soil to put the ash inside the soil.
'At this moment, le$^{11}$ ru$^{44}$ ru$^{11}$ only shook$^A$ (his) head.'

亮古米(感到无可奈何，)只好摇头。

'na$^{11}$ gu$^{44}$ mi$^{11}$ came and arrived beside him again.'

亮古米又来到了他的身边。

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^ Shaking the head back and forth indicates one is at a loss as to what to do.
'na¹¹ gu⁴⁴ mi¹¹ said, "You take nine mattocks and put (them at) the field edges and say, 'Overturn you nine mattocks, overturn you nine fields.'"

(亮古米)说: “你(把)九把锄头放到(那九块)旱地的底端, 就说'挖你九锄头, 挖你九块土地。'"

'le¹¹ ru¹¹ finished overturning the fields and came back again."

翻完之后, 勒物如回来了。
(156)
ro \ li \ tca \ p’hu \ pi \ tsa \ ro \ di
field \ back \ overturn \ finish \ PT \ say/tell
土地 回 翻 完 去时 说

’le\textsuperscript{11} ru\textsuperscript{44} ru\textsuperscript{1} told (his) father-in-law, "(I) finished overturning the fields back again."

勒物如对天岳父说: “早地翻完了。”

(157)
uu \ ja \ q’h’a \ NGY \ be \ dau \ la \ o \ p’h’a \ li \ hu\, di
you \ buckwheat \ nine \ CL \ OTM \ there \ sow \ back \ go \ say
你 荞麦 九 量词 宾标 那儿 撒播 回去 说

’(Father-in-law) said, "You take nine packages of buckwheat (seed) and sow back there."

(天岳父)说: “你拿九袋荞麦(种子), 回去撒到那(九块地里)。”

(158)
le \ ku \ ru \ me \ k’h’a \ le \ na \ gu \ mi \ da \ mi \ do \ li \ cy \ ro \ so
le \ ku \ ru \ at \ a \ loss \ DP \ na \ gu \ mi \ DAT \ ask \ back \ went \ PT \ again
勒物如 没办法 连词 亮古米 与格 询问 回去 去时 又

’le\textsuperscript{11} ru\textsuperscript{44} ru\textsuperscript{1} was at a loss and went back to ask na\textsuperscript{11} gu\textsuperscript{44} mi\textsuperscript{1} again.’

勒物如束手无策, 又回去询问亮古米。
'(na\textsuperscript{11} gu\textsuperscript{44} mi\textsuperscript{11}) said, "Don't worry, don't worry, you take the nine packages of buckwheat (seed) and put (them) on the edges of the nine fields and say, 'Sow you nine packages of buckwheat (seed), sow you nine fields.'"'

(160)

nu lo pʰa \textit{ngy} lo mae nu lo pʰa nu di
you GOAL SOW nine CL you GOAL SOW say say

(亮古米)说: “别担心, 别担心, 你拿这九袋荞麦(种子), 放在那九片旱地的底端, (然后)说’撒你九袋(荞麦), 撒你九片(旱地)。”

(162)

le \textsuperscript{\textcircled{2}} ru ha şə na gu mi şə m
le \textsuperscript{\textcircled{2}} ru st\textsuperscript{ill/like before} na gu mi tell AVM

勒物如 还是 亮古米 说 副标
(163)
ja pha cy ro se
buckwheat sow went PT again
荞麦 撒播 去 去时 又

'le11 ru44 ru11, like before, went to sow buckwheat again as na11 gu44 mi11 told.'
勒物如还是按亮古米所说的一样去撒播荞麦。

(164)
NGY be dbu nu lo pha NGY lo mæ nu lo pha
nine CL you GOAL sow nine CL you GOAL sow
九 量词 你 目词 撒播 九 量词 你 目词 撒播

(165)
di te ti thbu m pha pi tsa ro se
say DP one CL AVM sow finish PT again
说 连词 一 量词 副标 撒播 完 去时 又

'(He) said, "You sow nine packages (of buckwheat seed), you sow nine fields," and finished sowing in one moment (immediately).'
(他) 说: “撒你九袋(荞麦), 撒你九片(旱地),” 一会儿工夫就(把种子)撒完了。
勒物如 他 属格 岳父 旁边 回去 去时 又

le₁¹ ru₁¹ went back beside his father-in-law again.'

勒物如又回到了他的岳父身边。

(167)

tʰe hĩ a γ da
he GEN father-in-law DAT

(He) said to his father-in-law, "Father-in-law, (I) finished sowing the buckwheat (seed)."

勒物如(对)他的岳父说: "岳父, 荞麦撒完了。"

(169)
m ji aγ tʰi tʰu te nu ja qʰa li qv te
sky GEN father DET CL DP you buckwheat back collect DP

天 属格 岳父 限词 量词 连词 你 荞麦 回 检 连词
'At this moment, Sky-father-in-law said, "You collect the buckwheat (seed) back then (I) will give my daughter to you."

这时，天岳父说：“你(去把刚撒完了的那九包)荞麦捡回来，(我就把)我的女儿(嫁)给你。”

'le¹¹ ru⁴⁴ ru¹¹ said to na¹¹ gu⁴⁴ mi¹¹, "Your father will never let we two be one (family)."

勒物如对亮古米说: “无论如何，你的爸爸都不会让我们俩成为一家的。”

^ ko'⁴ and hĩ'⁴ together suggests making somebody do something.
亮古米 连词 你 真实 副标 我 喜欢 如果

'na" gu" mi" said, "If you really love me, then don't go back, one day he also will be at a loss and (agree)."

亮古米说: “如果你真爱我的话就别回去,有一天,他也会束手无策的。”
'nā11 gu44 mī11 said to him, "Take nine sacks and say, 'You collect nine sacks, you collect nine fields (of buckwheat seed).'''

亮古米给他说: "拿九根口袋来, (放在那九片旱地的底端), 然后说'收你九袋(荞麦), 收你九块地(里的荞麦)。'"

(177)
le ru ru na gu mi ʂā m ka li ʐa pi tsa ro te
le ru ru na gu mi tell AVM DP back collect finish PT DP

勒物如 亮古米 说 副标 连词 回 收 完 去时 连词

(178)
ja qʰa ly ly so ly li ma lu ro di
buckwheat pellet/seed three CL miss PT say

荞麦 颗粒 三 量词 差 去时 说

'le11 ru44 ru11 collected (the seed) back as nā11 gu44 mī11 (had) told (him to do) but three buckwheat seed were missing.'

勒物如按亮古米所说的做后就收完了, 但是差了三粒荞麦。

(179)
m ji a y le ru ru da ja qʰa tʰi so ly sú
sky GEN father le ru ru DAT buckwheat DET three CL find

天 属格 岳父 名字 与格 荞麦 限词 三 量词 找
Sky-father-in-law said to le₁¹ ru₄⁴ ru¹¹, "If you don't find and bring the three buckwheat (seed I) will not give my daughter to you."

天岳父对勒物如说: “如果找不回来那三粒的话，我的女儿不会给你的。”

'il ɛ₁¹ ru₄⁴ ru₁¹ said, "Where will I go to find (and bring) back the three (missing) buckwheat seed?" and was at a loss again.'

勒物如说: “到哪儿去找回三粒荞麦颗粒呀!” 又束手无策了。
'At this moment, na₁¹ gu₄⁴ mi₁¹ came to le₁¹ ru⁴⁴ ruᵰᵰ's side again.'

这时候, 亮古米又来到了勒物如的身边。

'(na₁¹ gu₄⁴ mi₁¹) asked le₁¹ ru⁴⁴ ruᵰᵰ, "Was there anything there when (you) were collecting buckwheat (seed)?"'

(她)说: “收荞麦的时候, 哪儿有什么吗?”

'le₁¹ ru⁴⁴ ruᵰᵰ said, "A turtledove came and arrived there."

勒物如说: “那儿有一只斑鸠(飞)来过。”
(186)
na ra teʰtʰa te le li da ra se nu nu zo dzy
tomorrow morning DP back come FT again you front come
明天早上回来未时又你前面来

(187)
tʰi ja le ta qʰa ma di
DET CL aim DP shoot MP say
(tʰi ja le ta qʰa ma di) said, "Tomorrow morning (the turtledoves) will come back again; you aim at

(188)
mæ ti şo te le ru ru na tʰru la ço po ka la ro
next one CL DP le ru ru gun OTM tree branch LOC
后来一量词连词勒物如枪宾标树枝芽位格

(189)
tʰo jy tʰi ja le qy te qʰa ma qy ro
turtledove DET CL aim know DP shoot NEG know PT
斑鸠限词量词瞄知道连词开否定知道去时
The next morning, le\textsuperscript{11} ru\textsuperscript{11} only knew to take the gun, aimed it at the turtledove on the tree branch but didn't not know how to shoot.

第二天早上，勒物如只知道拿枪瞄树枝上的那只斑鸠，但不知道开枪。

(190)
na gu mi me k\textsuperscript{ha} le t\textsuperscript{3}e la ka t\textsuperscript{i} nga so ni ræ q\textsuperscript{ha}
na gu mi at a loss DP his hand GOAL beat only after PRE-ATT shoot

亮古米 没办法 连河 他 手 目河 打 才 前体 打

Then (he) shot (the turtledove but) only after na\textsuperscript{11} gu\textsuperscript{44} mi\textsuperscript{11} beat his hand.'

亮古米没办法，后来，(她用手) 碰了一下他的手，(勒物如)才射到 (那只斑鸠)。

(191)
t\textsuperscript{3}o jy lo lo k\text{o} ja q\textsuperscript{ha} t\textsuperscript{i} so ly qo qæ

turtledove crop LOC buckwheat DET three CL dig

斑鸠 方位词 位格 荞麦 限词 三 量词 挖

(192)
le m ji a y ko li cy ro so
DP sky MP father-in-law give back went PT again

连河 天 语气 岳父 给 回 去 去时 又
'(le₁¹ ru₁¹ ru¹¹) dug the three buckwheat (seed) from the turtledove's crop and went to Sky-father-in-law and gave (the three buckwheat seed) back to (Sky-father-in-law).'

(нятмə)мəңəн ңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəңəŋ
'Again, ru' didn't know what (he) should do.'

亮古米又不知道该做什么了。

(196)
na gu mi t'e da ta hű jo xu şo lo li da t'i ja
na gu mi he DAT tonight sheep front GOAL back come DET CL

亮古米 他 与格 今晚 绵羊 前面 自词 回来 限词 量词

(197)
ta ræ t'i tco ta ka a zo a zo ńu di
tneck LOC hug DP mother-in-law mother-in-law say say

脖子 位格 抱住 连词 岳母 岳母 说 说

'na' mi said to him, "Tonight hug the neck of the sheep that comes in front, and say, 'Mother-in-law, Mother-in-law.'"

亮古米对他说: "今晚, 抱住(走)在最前面回来的那只绵羊的脖子就喊'岳母,岳母。'"

(198)
le ku ru ni jo xu şo li dzy t'i ja hĩ ta ræ
le ku ru ERG sheep front back come DET CL GEN neck

名字 作格 绵羊 前面 回来 限词 量词 属格 脖子
(199)

tʰi  tᵉo  tà  le  a  zə  a  zə  di  te
GOAL  hug  DP  mother-in-law  mother-in-law  say  DP

(200)

a  zə  li  ræ  ro
mother-in-law  back  find  PT

(201)

a  y  nu  zə mi  nga  ko  a  ra  ro  di  te
father-in-law  you  girl  I  give  INT  time  to  FT  say/ask  DP

(202)

tʰi  thau  te  nu  nga  lo  li  su  se  di
DET  CL  DP  you  I  GOAL  back  find  again  say

备词 量词 你 你 目词 你 说 说

'le"ru" hugged the neck of the sheep that came back in front and said, "Mother-in-law, Mother-in-law," and (he) found Mother-in-law and (brought her) back.'

(傍晚，牛羊回来时，)勒物如抱住(走)在最前面回来的那只绵羊的脖子，就喊‘岳母，岳母，’就找回了岳母。
'(le¹¹ ru⁴⁴ ru¹¹) said, "Father-in-law, is it time to give your daughter to me?" and (Father-in-law) said, "You find and (bring) me back again now."

(勒物如)说: “岳父，你的女儿可以给我了吗?” (岳父)又说: “现在，你把我找回来。”

(203)
le² ru⁴⁴ na gu mi da ŋa qʰa m hū ro di  
le² ru⁴⁴ na gu mi DAT I how do should FT say

(204)
na gu mi tʰe da ta hū te bu ru⁴⁴ li da tʰi  
na gu mi he DAT tonight DP yak front back come DET

(205)
pʰa hî ta ræ tʰi tᵉ o ta ka a y a y  gu di  
CL GEN neck GOAL hug DP father-in-law father-in-law say say/tell

(勒物如)说: “岳父，你的女儿可以给我了吗?” (岳父)又说: “现在，你把我找回来。”
'na’11 gu’44 mi11 told him, "Tonight hug the yak that comes back in front and say, 'Father-in-law, Father-in-law.'"

亮古米对他说："今晚，抱住(走)在最前面回来的那头牦牛的脖子，就喊 '岳父，岳父。'"
'Sky-father-in-law was at a loss and said, "You go and don't come back home from today."'

这时，天岳父束手无策了就(对女儿)说："你去吧，但是从今以后别回家里来了。"

(209)

天 岳父 家 粮食 种子 和 牲畜 都 分

'Sky-father-in-law's family divided all the grain seed and livestock, gave (them to the new couple), sent they two (away) and (they) went back (to the world).'

(210)

天 岳母 他们 二 量词 给 回 来

天岳父家把粮食种子和家畜给他俩分了(一份)，就送(他们)回到(人间)来.

(211)

Sky-father-in-law's family divided all the grain seed and livestock, gave (them to the new couple), sent they two (away) and (they) went back (to the world).'
Sky-mother-in-law told the two of them, "(You two) can not sing songs on the way, even one sentence."

'They two drove the livestock, took the grain seed, came back down to the world and made a family together.'
(215)
so m ja ni ræ qæ mi li to thBu te
so m ja ni pass GOAL back arrive when DP
斯木亚尼山垭口 目词 回到时候 连词

(216)
a gu mi ma so sənda ro ka ça mi mi ga te
na gu mi sad very PT DP song GOAL sing DP
亮古米想家很去时连河山歌目词唱连词

(217)
va bu ræ tsə o ba bzi su bzi pæ su pæ ro
livestock all fly GEN fly run GEN run PT
牲畜都飞属格飞跑属格跑去时

'na11 gu44 mi11 was very sad and started to sing songs when (they) arrived back down to sa53 m44 ja11 ni11 Pass and all the livestock ran away.'

回到斯木亚尼山垭口的时候, 亮古米很想家, 唱了几句山歌, 这时所有家畜都飞的飞, 跑的跑了。

(218)
kʰy kʰy tʰa tʰa qʰa mæ la mi li qo te a mi
quickly skirt end OTM GOAL back cover DP now
赶紧裙子尾端宾标目词回盖连词现在

A sa53 m44 ja11 ni11 is a mountain pass between the sky and the earth.
we raise DET some PRE-ATT back cover GEN be MP

我们 饲养 限词 一些 前体 回 盖 属格 是 语气

'(na⁵¹ gu⁴⁴ mi¹¹) used (her) skirt end and quickly covered (the escaping animals) back down and covered these (animals) we raise now.'

(她)赶紧用裙摆将(正逃走的家畜)盖住，于是就盖到了现在我们养的这些(家畜)。

'na¹¹ gu⁴⁴ mi¹¹ remembered (what) her mother had told (her) only after this moment (this happened).'

亮古米这才想起了天岳母说的(话)。

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A na⁵³ mzi⁵³ believe that the livestock they raise today are descended from those covered by na¹¹ gu⁴⁴ mi¹¹ with her skirt and wild animals are descended from those na¹¹ gu⁴⁴ mi¹¹ lost on sɔ⁵³ m⁴⁴ ja¹¹ ni¹¹ Pass that day.
At this moment (they) drove back these livestock that they had covered back, came and arrived back to the family of earth watching humans.\(^{\text{A}}\)

It was very difficult after (they) came and arrived back to the earth.\(^{\text{B}}\)

\(^{\text{A}}\) Humans who lived on the earth are referred to as 'earth watching humans', meaning that when the two returned to earth they watched over human families.

\(^{\text{B}}\)从前, 居住在地球上的人称为'大地看守人'。
(224)

field LOC ditch dig NEG know DP grain/harvest NEG good/rich

They didn't know how to irrigate ditches in the fields and the harvest was not rich.

(225)

grain seed all mix DP plant DP grain/harvest NEG get

They mixed all the grain seed and planted so (they) didn't get grain.

(226)

family make/become after DP children bear NEG would PT

After making a family (the wife) would not bear children (did not become pregnant).

^ Ditches are dug in fields to carry irrigation water. They also are dug in some fields to collect excess rainwater to prevent certain crops from rotting, e. g., potatoes.
(227)
ji mi tɕɛ ma ga dza ka çɔ ka ji mi ro ndzu
house build NEG know DP branch house LOC stay

' они не знали, как строить дом, поэтому оставались в доме из ветвей.

(228)
m̩ ji a y ɕɛ ha mi do li bi ma ṇa
sky GEN father-in-law family also ask back go NEG dare

' они также не смели вернуться домой отца.

(229)
mæ te la qo jo mba ṇu t̩jo e qo to dzy
later DP crow SELF able say they home arrive come

' позднее, Скворец прилетел домой и сказал, что он смог

•139•
(230)
'tʰjo tʰi tʰbu te la qo da lo ᵇa to
they DET moment DP crow DAT GOAL ask for help

'ten la ᵇa to te la qo da lo ᵇa to
ten la ᵇa to te la qo da lo ᵇa to

他们 限词 时候 连词 乌鸦 与格 目词 求助

'At this moment, they asked for Crow's help.'

(231)
me bu ʰng buq kʰy le la qo tʰi ja ko
tear nine CL get DP crow DET CL give

泪水 九 量词 接 连词 乌鸦 限词 量词 给

'They took nine cups of tears and gave (them) to Crow.'

(他俩) 接了九杯 (自己哭泣的) 泪水, 交给了那只乌鸦。

(232)
ra gy ti te ʰro to te tʰe ʰnda ka me bu
road/way one CL LOC arrive DP hot very DP tear

路 一 量词 位格 到 连词 热 很 连词 泪水

(233)
tʰi ki ʰo ba tʰe ni ʰndzə pi tsa ro
these all it ERG drink finish PT

这些 都 它 作格 喝 完 去时
'Crow) arrived half-way, and was very hot so it drank and finished all the tears.'
(乌鸦飞)到半路上热得把那些泪水都喝光了。

'After reaching the sky (Crow) said, "Your daughter's family is rich and cannot see the sky and
cannot see the earth\(^{A}\) (the family is extremely rich)."

\(^{A}\) \( m^{53} ma^{44} ndo^{53} day^{44} ma^{44} ndo^{53} = \) 'extraordinary', 'tremendous'.

141
'Both Father-in-law and Mother-in-law were very happy (about their daughter's wealth).'

岳父岳母俩(听了)都很高兴。

(237)
la qo tʰi tʰbu te ne zo mi če va qo te la
crow DET CL DP your daughter family pork DP OTM

(238)
ćo m teʰo zo te la kʰşo so di
wood make make grain DP OTM shit clean say

‘At this moment, Crow said, "Your daughter's family uses pork as wood to make a fire and uses grain to clean shit."'

(239)
m ji a y ti tʰbu m qo tʰo le la qo tʰe ni
sky GEN father one CL AVM angry DP crow he ERG

这时, 乌鸦(接着)说: “你们的女儿家呀, 把猪肉当柴火烧, 拿粮食擦屁股呢。”
Sky-father-in-law was angry suddenly, and drove away the crow and sent three groups of tigers and (three groups of) wild boars down (to the earth)."
'Earth-watching Man's family's few grains there were also destroyed by tigers and wild boars again.'

在（地里）的大地看守人家的那点儿（庄稼）也被野猪和老虎糟蹋完了。

(244)
le ru ru na na gu mi te ru mday da ga dza ro
le ru ru and na gu mi DP cry only know PT

勒物如 和 亮古米 连问 哭泣 只 知道 去时

'le ru ru and na gu mi only knew to cry (after the grain was destroyed).'</n

(245)
ti ni te bi la no tsə ti ja o to dzy
one CL DP bat one CL there arrive come

一 量词 连问 蝙蝠 一 量词 那儿 到 来

'One day, one bat arrived there (at le ru ru and na gu mi's home).'</n

(246)
bi la no tsə tʰi ja tʰe tʰe ndzə do pa pʰa ji
bat DET CL SELF message carry can say

蝙蝠 限词 量词 自己 口信 带 能说
'The bat itself said it could carry a message.'

蝙蝠说: “我能带口信(给你们的双亲)。’

'It said it only needed nine drops of tears so it took nine drops of tears and went to Sky-father-in-law's home.'

它说: “我只需要九滴泪水,” 带九滴泪水到天岳父家去。
The bat took the nine teardrops and gave (them) to Sky-father-in-law and Mother-in-law, and told (them what had happened down on earth).
'The bat finished telling, but the two, Sky-father-in-law and Mother-law, would not tell (them) what (they) should do.'

什麼/怎麼 做/辦 应该 属格 说 否定 愿意

'When it was time to sleep at night, the bat said "I usually sleep outside," and hung on the spear outside.'

when DP bat SELF DP outside sleep usually say

晚上 睡觉 时候 连词 蝙蝠 自己 连词 外面 睡 经常 说
At midnight, Sky-mother-in-law talked about (her) daughter (na11 gu44 mi11).'

深夜时，天岳母开始唠叨关于女儿(的遭遇)。

(Mother-in-law said), "Don't they know to place three qa11 lu44 (stones) on the hearth if children are not born?"
(Mother-in-law continued), "Don't they know to prop pillars and build if (they) don't know house building?"

“不会修房子的话, 不知道立柱子来修嘛!”

(Mother-in-law continued), "Don't they know (how to) dig irrigation ditches in the fields if the harvest is not rich?"

“庄稼不好的话, 不知道在地里疏通水沟嘛!”

^ vo⁴⁴ ta⁵⁴ is a verb for the existence of avian animals.
'The bat hid beside the bed and listened and got seen (by them) only after (Sky Mother-in-law) finished talking.'

'The bat's nose is flat because it was beaten by Sky Father-in-law.'
'At this moment, Bat asked if Sky-Father-in-law's family still had three bad messages or three good messages (in addition to what Bat had already heard) but (they) said, "(We do) not have," so (Bat) came back.'
Earth-watching Man's family propagated up from here only after Bat brought three good messages (what Bat had overheard) back.

蝙蝠把(那偷听来的)好消息带回来后大地看守人家才从此(开始)繁衍起来的。
FAMILY CLAN
mbzङ⁴⁴ मः

(1)
ta hū Ṽo tʰi ki te m ji na gu mi na tsʰo zi le Ṽu ru
tonight tell these DP sky GEN na gu mi and human son le Ṽu ru
今晚 说 这些 连词 天 属格 亮古米 和 人 子 勒物如

'These, (that I am) telling tonight, are (about) Sky-na¹¹ gu⁴⁴ mi¹¹ and Human-son le¹¹ Ṽu⁴⁴ ru¹¹.'
今晚说的这些是(关于)天女亮古米和凡人勒物如(俩的故事)。

(2)
zi ngy ja na zo mi Ṽo ja su te
son nine CL and daughter seven CL GEN DP
子 九 量词 和 女儿 七 量词 属格 连词

(3)
tsʰo zi le Ṽu ru na m ji na gu mi hī zi zo mi dja
human son le Ṽu ru and sky GEN na gu mi GEN children be
人 子 勒物如 和 天 属格 亮古米 属格 孩子 是

'Nine sons and seven daughters were Human-son le¹¹ Ṽu⁴⁴ ru¹¹ and Sky-na¹¹ gu⁴⁴ mi¹¹'s children.'
九个儿子和七个女儿是天女亮古米和凡人勒物(婚后生下)的孩子。
(4)
tei zi nyu ja nyu fu ṭʰu
DP son nine CL nine CL become

连词 儿子 九 量词 九 量词 成为

(5)
mi ʂə ja ʂə fu ḍu
girl seven CL seven family become

女儿 七 量词 七 量词 成为

'Then nine sons became nine families and seven girls became seven families.'

于是，九个儿子(结婚后)成了九家人，七个女儿(也)成为七家人了。

(6)
zi ʈʰi nyu ja te ɕo to ma kʰi ka
son DET nine CL DP filial piety NEG good DP

儿子 限词 九 量词 连词 孝道 否定 好 连词

(7)
m ji a y ce qo tᵉʰ
sky GEN father-in-law family angry

天 属格 岳父 家庭 生气

'The nine sons' filial piety was not good, so Sky-father-in-law's family was angry.'

(儿女成家后) 那九个儿子不孝顺，所以天岳父家生气。
'Sky-father-in-law's family was very angry so floods came.'

'Sky-father-in-law's family is very powerful and can create such disasters as floods and droughts if they are unhappy.'
'Then only two, Sky-na’s and Human-son le’s children, were left.'
只剩下天女亮古米和凡人勒物如的两个孩子。

'Only the youngest son and the youngest daughter were left.'
只剩下他们的幺儿子和幺女儿。
'(Sister) said, "We two (must) make back one family.'

妹妹说：“我们俩回(头)做一家(人)吧!”

'(Sister) said, "(We two must) make one family," but (her) brother did not agree.'

(妹妹)说回(头)做一家(人), 但哥哥(坚持)不同意。
Brother was at a loss and said, "We (will) each carry one half of one millstone to the hill and roll (them) back down and if the two millstone halves are stuck back to each other in the valley, then we two may make one family."

哥哥没有办法就说：“(我俩)一人背上一半石磨，(各自走上山顶,)从山(顶)上(把那两块石磨)滚下来, 如果两半石磨(能)在山谷里合在一起的话, 我们俩就回(头)做一家(人)吧。”

One went up that side (of a mountain valley) and one went up this side (of a mountain valley).'

于是，(他俩)一人从(山)那边(走)上去，一人从(山)这边(走)上去。
(22)
ti gv gy li ja ta le o mo lo q'o ro dza
each other back stick DP down there valley LOC EXT

互相 回 合 连词 下面 山谷 位格 存在

'Oh, after (they) rolled the two millstone halves back down (they) stuck back to each other very well in the valley.'

(23)
o ta m ja ta o dza ka ti jy li ma
EXC like this stick there EXT DP one CL back NEG

感叹词 这样 合 那儿 存在 连词 一 量词 回 否定

(24)
m ma t'a di ka ti jy li m
make NEG OK say/think DP one CL back make

做 否定 行 说/以为 连词 一 量词 回 做

'Oh, like this, (the two millstone halves) stuck there (in the valley), so they thought, "It is not OK to not make back one family," so (they) made back one family.'

哦, (两半石磨)就那样合在了一起, 所以(他俩)以为不回(头)做一家(人)就不好了, 于是, 成为一家人了。
'(25) After (they) made back one family, (they) were very happy.'

(26) 'Later, it was time (for the sister to) give birth to children, but it was also not OK, and two more months passed.'

(27) 'Later, it was time (for the sister to) give birth to children, but it was also not OK, and two more months passed.'
After two more months passed (she) gave out birth.

(产期)超过两个多月后生了下来。

(She) gave birth down out (and there) came (out) one (blob of) yellow (stuff), like cow excrement (in the amount of) one $ba53\, k̥i53$.

生下了一簸箕像牛粪一样黄的(东西)。

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$^A\, ba53\, k̥i53 = \text{bamboo container used to transport grain.}$
'Then, (they were) upset and cried badly.'

这下(他俩)伤心，哭泣。

'They cried and) after three days and three nights passed, the sister said to (her) husband, 'You carry (the blob) and go, then scoop one blob of (excrement-like material) to stick here, and scoop one blob to stick there.'
'Like this, (according to the sister's instruction, he) carried (the yellow excrement), and dug one blob (of yellow excrement) to stick here and dug one blob to stick there, after (he) finished sticking (he was) very sad so (he) slept here (where he finished sticking).

(他)把这些东西背了去，一背兜地背去，粘到不同的地方去后，伤心地在那里睡着了。
(38)
one CL dig where stick DP man one CL become PT

(39)

'He) slept here for one period of time and woke up and it became one man's family, where (he)

(40)

'(Then they) named (the family) ɕə' po53 (or tree, for he had scooped out some amount of

excrement) and stuck (the excrement) on the tree; (they) named (the family) lu53 qa53 (or stone,

for he had scooped out some amount of excrement) and stuck on the stone.'
Now, we, these Li families and Wang families, were named back (there) and came from here.'

'Later, humans were propagated back up by these cow-excrement-like ones.'
PEOPLE OF POWER

THE HERO a₃ pʰi⁴⁴ ræ⁵³ NGæ⁵³
li⁴⁴ bu⁵⁵ şo¹¹ pə⁵³

(1)
i ni a şə te na na mzi te
ancient DP we na mzi DP

古代 逢词 我们 纳木依 逢词

(2)
a pʰi ræ NGæ ŋu ta gy ccak za
a pʰi ræ NGæ say/call thus CL mystical

阿坯冉呷 叫 这样 逢词 神勇

'In ancient (times among) we na⁵³ mzi⁵³, a person called a⁵³ pʰi⁵³ ræ⁵³ NGæ⁵³ was mystical.'

古时候, 我们纳木依有一个神勇的(人)叫阿坯冉呷。

(3)
te ccak za le a tʂʰa ha ṭa ta su dja le
DP mystical DP almost success GEN BE MP

逢词 神勇 逢词 几乎 成就大业 属格 判断 语气

^ ɕə⁴⁴ za⁴⁴ is used to describe such amazing things as a person flying, leaping over mountains and being invincible/immortal.
'Then (the person) was mystical and almost successful.'

后来, 差一点儿就成就了大业。

(4)
mae te za nda ka
later DP mystical very DP

后来 神勇 很 连词

(5)
va ti ji ni za mi nga su lo
Han DET CL ERG make/kill SUF-COM GEN MP

汉人 神勇 作格 做/杀 后体 属格 语气

'Then later (he was) very mystical so was killed by Han.'

(他)很神勇, 所以后来被汉人杀掉了。

(6)
qʰa m qʰa m th e za ha ma mba ka
how do how do he make/kill also NEG able DP

怎样 做 怎样 做 他 做/弄 也 否定 能 连词

(7)
mae te va m ja za mi ti ja
later DP lord family girl one CL

后来 连词 君王 家 女儿 一 连词

^ qʰa m² = when repeated, it adds emphasis.
'(Han) tried very hard to kill him but were also unable (to kill him), so later (Han) brought one Han lord's girl and gave (her) to him.'

'(汉族君王)带了族访团的汉族女儿回来了，汉族君王将他自己的女儿(嫁)给了他。'

'After (they) brought the girl of the lord and gave (her) to him, later (the family of the lord's daughter and a³ p³³ ræ⁵⁵ NGæ⁵⁵) had one girl (daughter).'
'When the girl (got old enough to) walk (a53 pʰi53 ræ53 NGæ53) would also not tell (why he was chopped to pieces by Han but then became a healthy man again—why he could not be killed).'

那个女儿(能够)走路了, 但是(他)还是不肯说(他如此神勇的秘密)。

'One day, one night of the New Year Eve (a53 pʰi53 ræ53 NGæ53) thought, "You (my wife) also became my wife and I will tell you the real truth."'

一天，在除夕的晚上，(阿坯冉呷)想：“你也成为我的妻子了．今晚，就给你讲(我神勇的)真实(秘密)吧!”
One New Year Eve night, (he) drank liquor (became) drunk and told the wife.

Then (he said), "(From) tonight (on I will trust you because) you also became my wife."

"今晚(以后, 我会真信任你) 你也真成了我的妻子!"
A qo is a crucial component of the human body. When qo is in the hands, one can, for example, be very successful at killing birds by throwing stones. When qo is in the eyes, one can see things clearly at that time. qo moves around in the bodies of ordinary people. Powerful people have qo in their bodies and also in mountains and trees.

According to li $\overset{\text{b}}{\overset{\text{b}}{\text{b}}\text{u}^{55}}$ $\overset{\text{a}}{\overset{\text{a}}{\text{b}}\text{u}^{44}}$ mæ$^{55}$ and ta$^{13}$ ja$^{11}$ are mountains in Mianning County.

A mountain in Xichang City today, but the exact location is unclear.

(He continued), 'One of my qo is down there in $\overset{\text{a}}{\overset{\text{a}}{\text{b}}\text{u}^{11}}$ $\overset{\text{a}}{\overset{\text{a}}{\text{b}}\text{u}^{44}}$ mæ$^{55}$ (Mountain Range), one is down there in ta$^{14}$ ja$^{11}$ (Mountain Range) and one is down there in ondro $\overset{\text{a}}{\overset{\text{a}}{\text{b}}\text{u}^{44}}$ k$^{h\text{v}^{11}}$ (Mountain Range).’”

“我的一根命根子在哈杂布马山里，一根在达亚山里，(还有)一根在噢卓哈库山里。”
An ordinary person has three 魂 or souls. Very powerful people have more than three. Here 人们 described the locations of his souls from the most important soul to the least important.

Lu = 吕.

yi ni mi is a mountain in Lu Township, Mianning County.

tsa la ma is a sacred mountain in Dz Village, Lizhou Township.

A mountain in an unknown location.
'One of my souls is up in lu₁¹ ky³³ yiⁿ¹ niⁿ¹ mi₄⁴ (Mountain Range), one is up in ṭšʰaⁿ¹ laⁿ¹ ma₄⁴ (Mountain Range), one is there in—niⁿ¹ bo⁴⁴ zi⁴⁴ bo⁴⁴ (Mountain Range), one is with Mother and one is with you, and the one with you is here, beside (under) the qa₁¹ lu⁴⁴ stone here.'

"我的一个灵魂在泸古衣尼米山里，一个在的叉拉马山里，一个在那尼泊泽伯山里，一个跟随着妈妈，(还有)一个跟随着你，跟随着你的那个就在这儿，呷鲁下面。"

'(He was) drunk so (he) told (her) and out came (these secrets).'

(他)喝醉酒了就说出了这些(秘密)。
'The woman (had) no time to go and bring back a pen (so she) bit down (bit off) one-half of (one of) her little fingers and wrote as quickly as possible.'

^\text{t}^\text{hi}^\text{e} \text{hi} \text{la} \text{no} \text{a} \text{ka} \text{zi} \text{ti} \text{te} \quad \text{she} \quad \text{ERG} \quad \text{finger} \quad \text{little} \quad \text{one} \quad \text{half}

(28)

(君王的)女儿没来得及去拿笔，咬断了她的小指头，(用血)急忙地写着(自己所听到的一切)。

(30)

^\text{t}^\text{hi}^\text{e} \text{ni} \text{t}^\text{hi}^\text{e} \text{mi} \text{nga} \text{ka} \text{t}^\text{hi} \text{ro} \text{t}^\text{hi} \text{pa}^\text{V} \text{m} \quad \text{she} \quad \text{ERG} \quad \text{bite} \quad \text{SUF-COM} \quad \text{DP} \quad \text{GOAL} \quad \text{write} \quad \text{ITR} \quad \text{do}

(29)

say \quad finish \quad DP \quad write \quad finish \quad PT

(31)

\text{t}^\text{hi}^\text{e} \text{pi} \text{tsa} \text{te} \text{ra} \text{pi} \text{tsa} \text{ro}

\text{tell} \quad \text{finish} \quad \text{DP} \quad \text{write} \quad \text{finish} \quad \text{PT}

\text{\ldots} \text{t}^{\text{hi1}} \text{t}^{\text{hi1}} \text{pa}^{\text{V}} \text{is a phrase emphasizing the speed of doing something, hence our translation 'to do something as quickly as possible'}.
'(When he) finished telling, (she) finished writing.'

(阿坯冉呷)一说完，(她也)写完了。
(His wife) said, "You are such a powerful person, are you able to shoot a letter about we two having the New Year to my father's family's third door?"

(阿坯冉呷)说："你是这样厉害的，今晚你能把关于我俩过年的这封信射到我爸爸家的第三扇大门上吗？"

'(He) said, "You, such a little thing (to shoot through three doors, and if there were), ten more doors also I am able to (shoot through them)."

(阿坯冉呷)说："你这只是小事一桩，你(再让我射另外)十扇(门)我都能。"

---

A It is locally believed that people lived in houses with three doors or entrances in Han kingdoms long ago. The outer two were huge gates and the king lived inside the third or inner entrance.

B A sound indicating the belief that something is very easy to do.
'He' said, "You take the (letter) and put (it) on my arrow tip."

(他继续)说: “你把它拿来系到我的箭头上。”
'The wife took (the letter) and put (it) on the arrow tip and he shot (it) through the three doors with the paper was not even a little torn.'

妻子拿(起信纸)，系到箭头上后，他射穿了(他丈人家的)那三扇门，可是这张信纸一点也没有损坏。

'(41)
i nī a sə hī li tsʰe te ti hī rə gə ko ha
ancient GEN arrow DP one month road LOC also

古代属格箭连词一月份路位格也

'(42)
su tʰe nī qʰa le sə qo pʰa su dja le
man it ERG shoot DP die able GEN BE MP

人它作格射连词死能属格判断语气

'The ancient arrow was also able to shoot people to death from (a distance) of one month on the road (the distance of one month walking on foot).'

古代的箭是能把在千里之外的人都能射死的。

(43)

DP see PT MP

连词见去时语气
'Then it (the letter) was seen (by the lord's family).'

'于是, (信纸被(君王家的人)看见了。'

(44)

va m ja ce lo tê dzy\(^A\) ro

lord family stand up come PT

'The lord family's soldiers came.'

'君王家的(兵)追起来了。'

(45)

tê va ma dzy le

DP Han soldier come DP

(46)

t\(^t\)e qo q\(^h\)a zê rê hî q\(^h\)a zê su m

he qo where EXT soul where EXT GEN AVM

他 命根子 哪儿 存在 灵魂 哪儿 存在 属格 副标

\(^A\ lo\(^t\) tê dzy\(^l\) emphasizes the idea of 'come'.

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'Then Han soldiers came and always dug, dug, dug where his qo\textsuperscript{11} and where his soul (were located).'

汉兵来了, 哪儿有他的命根子和灵魂, 就在哪儿不停地挖。

'(They) dug (into) qa\textsuperscript{11} tsa\textsuperscript{11} bu\textsuperscript{44} mæ (Mountain that exists) now, for more than one month.'

在现在的这座哈杂布马山上挖了一个多月。

'(They) dug (into) qa\textsuperscript{11} tsa\textsuperscript{11} bu\textsuperscript{44} mæ (Mountain that exists) now, for more than one month.'

在现在的这座哈杂布马山上挖了一个多月。
'It was said that one night (the soldiers) said, "(We) will go back and will not dig (anymore) after (that)."

那一天晚上，(君王家的兵)就想回去，不想(再)挖了。

'Then an old man had left a pipe there and went back to pick up the pipe.'

(这些兵里, 有个老兵), 这老头子因为烟斗丢在那儿, 所以就回去取那只烟斗。
(53)
te o wo\textsuperscript{A} ji k\textsubscript{h}o mi da t\textsuperscript{h}a ro le \textnu
DP EXC one CL rice only left PT MP say

There the old man heard (\textit{a}\textsuperscript{53} \textit{p}\textsuperscript{h}\textit{i}\textsuperscript{53} \textit{rae}\textsuperscript{53} \textit{Ngae}\textsuperscript{53}'s soul) saying and speaking (to himself) there, "Oh, only one distance of rice\textsuperscript{B} is left (to reach me)."

(54)
o k\textsuperscript{h}a t\textsuperscript{h}o su \textsuperscript{\textntilde;} ndzo t\textsuperscript{i} gy r\textae\textsuperscript{gi} ro
there speak GEN old man DET CL PRE-ATT hear PT

那儿说 属格 老头子 限词 量词 前体 听 去时

'There the old man heard (\textit{a}\textsuperscript{53} \textit{p}\textsuperscript{h}\textsuperscript{i}\textsuperscript{53} \textit{rae}\textsuperscript{53} \textit{Ngae}\textsuperscript{53}'s soul) saying and speaking (to himself) there, "Oh, only one distance of rice\textsuperscript{B} is left (to reach me)."'

(55)
ho k\textsuperscript{h}\textae\textsuperscript{tje} t\textsuperscript{\textntilde;}wae le k\textsuperscript{h}\textae\textsuperscript{tje} dz\textae\textsuperscript{le}u
EXC quick little return come quick little return come say

(56)
ka ma t\textsuperscript{h}e ni ndzo li dzy pi tsa\textsuperscript{C}
DP soldier he ERG call back come finish

\textsuperscript{A} \textit{o}\textsuperscript{53} \textit{wo\textsuperscript{\textntilde;}} = sound indicating fear, e.g., "I'm nearly scared to death."
\textsuperscript{B} One distance of rice = the length of a rice grain, or 'very near' or 'just about to happen'.
\textsuperscript{C} \textit{pir\textsuperscript{t44} tsa}\textsuperscript{53} = completed action.
He (the old man) yelled, "Return, come back quickly; return, come back quickly!" and called the soldiers back.

(हिन्दी) उसने कहा, "कैलेंपर, अगले रात आये; कैलेंपर, अगले रात आये!" और उसने सेना कलेंपर भर लिया।

他(大声地)喊着: “快点回来, 快点回来!” 把兵都叫了回来。

(57)

te ti tʰaʊ da qe m tʰe hī
de one CL only dig AVM he GEN

(58)

qo tʰi la na qʰə na qʰə m o dzy dzy dzy ro
qo DET CL black black AVM there come out PT

(59)

te ma tʰi kɨ ni o mi nda te
DP soldier these ERG there GOAL cut DP

(57) (58) (59)
(60)

These soldiers cut (it) there and blood the size of xwa₁³ tʰ'o₄₃ gushed up there and all the soldiers were dead (drowned) by the blood that day.

(61)

Then, these soldiers cut (it) there and blood the size of a large container shaped like a column that stores rice chaff, rice, corn, wheat or buckwheat.

A xwa₁³ tʰ'o₄₃ = a large container shaped like a column that stores rice chaff, rice, corn, wheat or buckwheat.

B 一种半径 1 米左右的木制容器。
'(It was) said now all the soil and stones ofŋa¹¹ tsə¹¹ bu⁴⁴ ma⁴⁴ (Mountain) were painted by his blood on that one day (which explains their red color).'

说是现在的这座哈杂布玛山上(红色)的土和石都是那一天被他的血染成的。

'(After they cut the qo¹¹ then (they) started to (chase and) catch the body.)'

命根子被他们砍掉后,抓(他的)身体。

---

^ mɪ¹¹ ŋa¹¹ = signifies an action is completed.
(They started to chase and) catch the body but also (they were) unable to catch (him).'

抓身体也抓不到。

'It was said he was born in the place now called ŋæ44 lu11 tʰa11.'

传说, 他是出生在现在叫安路岔的那个地方。

'(He was) chased from that place (ŋæ44 lu11 tʰa11) and jumped over above ta11 ji11 (Mountain).'

(君王家的兵)从那个地方追, 经过达亚山。

\[^{A}\] me52 ljo52 ndo52 = 'eyes see' or 'born'.

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It is said that usually one valley became only one step of his horse.'

据说，他的(骏)马一步可以越过一条山沟。
'Now his horse's footprints are still here in ma₅₃ kʰo₅₃ lo¹¹ (on a stone).'

现在他的(骏)马的脚印还留在玛阔洛(的岩石上)。

'(He) passed by ma₅₃ kʰo⁴⁴ lo¹¹ and reached tʰi₅₃ m¹¹ ko⁴⁴.'

(越)过玛阔洛后到达齐木高。
'From tɕʰi53 m̩11 ko44 (he went on) and reached lu11 ma44 then (the Han soldiers who were pursuing him) found his footprints, (and the Han soldiers) said, "(We) found (his) footprints," so now Han call lu11 ma44 Lizhou.\(^A\)

从齐木到达路玛（今礼州）的时候, (君王家的兵)找到了(阿坯冉呷的)足迹, 说: “找到足迹了,” 并给路玛这个地方取名为礼州。

\(^A\) In Sichuan Chinese Dialect, the pronunciation of li 礼 suggests ‘found something’ which explains why Lizhou 礼州 was so named.
(79)
cy le lo ky to cy te lo tɛ́u lo nu ka
went DP lo ky reach went DP lose MP say DP

(80)
a mi va lo ky tʰi qʰy ha teʰ ta dzy su
now Han lo ky DET word here from come GEN

'They) went and went (on) and reaching lu¹¹ ky⁵³ then (they lost the footprints) so now the word (name) Lugu comes from here (this story).\(^{\text{a}}\)

(81)
mæ te mæ qy li dzy ro
later DP catch back come PT

'Later (soldiers) caught him and came back.'

\(^{\text{a}}\) lo¹¹ is similar in sound to luo 落 in Sichuan Chinese Dialect, which means 'lose', thus the place was called lo¹¹ ky⁵³. It is Lugu 泸沽 in Chinese.
'(The soldiers) took several metal ropes (chains) tied him and (came) back to the place (and when they had) almost reached ʁa₁¹ tsa₁¹ bu₄⁴ mæ₄⁴ (Mountain he) said, "I am thirsty for water," so (they) let (him) drink water.'
(85)
te a wa^A o mi ndzə ɣy te
DP MP there GOAL drink know DP

(86)
li lo tə ma ɣy ro
back stand NEG know PT

(87)
ma ᵃa ro ŋu o mi lo ɣy te
NEG OK PT say there GOAL look went DP

(88)
rə bi ni la qʰa tsa qʰa qe ta m
dragon two CL mouth wide open AVM

(89)
tʰe lo ho qa qa ro
he GOAL swallow almost PT

^A a‘wa^{55} = an expression of surprise.
'Then, a44 wa55, (he put his head) down to drink (and he drank and drank and didn't) know (how to stop), didn't know (how to) stand back up again (because he was drinking and drinking), so (the soldiers) said, "It is not OK," and (the soldiers) went to look (into the water and there were) two dragons that had almost swallowed him with their wide-open mouths.'

噢, (他)知道喝(水)就不知(抬)起(头)来, 他们说: “不对呀!” 往(水里)看时有两条龙正张大了大大的嘴巴快要把他吞下去了。

'(It is) said he would have been swallowed down by the dragons if (the soldiers) had not seen it one moment (before it would have happened).'

说是如果再延误一会儿的话, (他)就要被龙吞下去了.
'Then (the soldiers) said, "It is not OK, it is not OK," and pulled back up the metal ropes (chains), pulled (him) and went back (to the lord's place), and killed him.'

然后，(他们慌乱地)说: “不好了, 不好了,” 马上往上拉铁链, 押解回去后把他杀了。
THE RELIGIOUS SPECIALIST li⁴⁴ bu⁵⁵ ta¹¹ ndi⁴⁴
li⁴⁴ bu⁵⁵ sə¹¹ po⁵³

(1)
i ni a şo na li bu cë te
ancient we li bu family DP

古代 我们 里布 家 连词

(2)
li bu ta ndi ṇu ta ti gy çə za lo
li bu ta ndi say like this one CL mystical MP

里布 达帝 说 这样 一 量词 神勇 语气

'In ancient (times), one person, our li⁴⁴ bu⁵⁵'s family, called li⁴⁴ bu⁵⁵ ta¹¹ ndi¹¹, was said to be mystical like this.'

古代我们里布家有一个神勇的人叫里布达帝。

(3)
te pi to le tʰe go qʰv^  te go dzy
DP do ritual expert DP he what call DP what come

连词 做法事 精通 连词 他 什么 叫 连词 什么 来

^ qʰv = 'to call'. A powerful pʰa⁵³ tsə⁵³ is able to summon çi⁵³ vi⁵³ and such wild animals as deer, wild pigs and ghosts.
Then, he was expert at doing religious activity and what he called (during his religious activity), then what came and what he did (during his) religious activity then (that is) what changed.\(^{A}\)

(他)精通于做法事, 叫什么, 什么就来, 做什么法事都能如愿以偿。

\(^{A}\) A capable \(p^h a^{53} \ t s \bar{\alpha}^{53}\) is able to change things, e.g., make an ill person well, make a healthy person sick and bring such disasters to a family that ensure their crops will fail, that illness comes to family members and that their livestock suddenly die.

\(^{B}\) A \(za^{i1}\) is a manifestation of \(ci^{53} \ vi^{53}\) and is about the size of a round bean. There are various \(za^{i1}\). A \(p^h a^{53} \ t s \bar{\alpha}^{53}\) often summons \(za^{i1}\) to help during rituals. If a \(p^h a^{53} \ t s \bar{\alpha}^{53}\) is very powerful, many \(za^{i1}\) come as he chants. Li\(^{44}\) \(b u^{55} \ s \bar{\alpha}^{11} \ p o^{53}\) (b. 1941) said that \(za^{i1}\) fall one after another in front of the container when he chants, if he is powerful.
(6)  
\[ \text{ti } \varsigma^4 \nu \text{ te ti } \varsigma^4 \text{ } t^e \text{ ni } q^h \nu \text{ dzy} \]
one CL need DP one CL he ERG call come

(7)  
\[ \text{ti } \text{ ma } q^h \text{a}^b \nu \text{ te ti } \text{ ma } q^h \text{a}^b \text{ } t^e \text{ ni } q^h \nu \text{ dzy} \]
one CL need DP one CL he ERG call come

'What \(za^l\)' (he) called, then what (\(za^l\)) came and if (he) needed one \(\varsigma^4\) (of \(za^l\)), then one \(\varsigma^4\) (of \(za^l\)) was called and came because of his (chanting) and if (he) needed one \(ma^l\) \(q^h \text{a}^{53}\) (of \(za^l\)), then one \(ma^l\) \(q^h \text{a}^{53}\) (of \(za^l\)) was called and came because of his (chanting).'

呼什么洒，什么洒就来，需要一氏(酒)的话，一氏(酒能)被他叫来，需要一码卡\(\text{C}\)的话，一码卡(能)被他叫来。

(8)  
\[ \text{te } \text{ mæ } \text{ te } \text{ ndzy mo } cɛ \text{ lo} \]
DP later DP ndzy mo family MP

\[ \begin{array}{llll}
\text{连词} & \text{连词} & \text{君王} & \text{家} \\
\text{语气} & \\
\end{array} \]

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\(^A\) \(\varsigma^4\) = is a measure word used in conjunction with \(\varsigma^{53}\) \(ndz\^{53}\) or a wooden container for storing rice, corn, wheat or barley. The \(\varsigma^{53}\) \(ndz\^{53}\) is commonly used as a measure. It is convenient to use when borrowing and returning grain from nearby households. In 2006, most households no longer owned \(\varsigma^{53}\) \(ndz\^{53}\).

\(^B\) A \(ma^l\) \(q^h \text{a}^{53}\) is a container woven from long bamboo strips and used to store cooked rice.

\(^C\) 一种竹制容器。
'Then later, (about) ndzy\textsuperscript{53} mo\textsuperscript{53} = a powerful Han family...

后来是因为君王家(他的人生就改变了)。

(9)
\begin{align*}
\text{va} & \quad \text{ti} \quad \text{ji} \quad \text{te} \quad \text{ndzo} \quad \text{ko} \quad \text{ze} \quad \text{ka} \\
\text{Han} & \quad \text{DET} \quad \text{CL} \quad \text{he} \quad \text{right/power} \quad \text{fight for power} \quad \text{DP}
\end{align*}

(10)
\begin{align*}
\text{q\textsuperscript{a} ni ni m} & \quad \text{ndzy mo} \quad \text{zi} \quad \text{da} \quad \text{k\textsuperscript{h} k\textsuperscript{h}} \\
\text{often} & \quad \text{AVM} \quad \text{king} \quad \text{son} \quad \text{DAT} \quad \text{provoke}
\end{align*}

(11)
\begin{align*}
\text{te} & \quad \text{mae} \quad \text{te} \quad \text{va} \quad \text{ni} \quad \text{nu} \quad \text{hi} \quad \text{su} \quad \text{mo} \quad \text{mo} \quad \text{t\textsuperscript{i} ly} \quad \text{na} \\
\text{DP} & \quad \text{later} \quad \text{DP} \quad \text{Han} \quad \text{ERG} \quad \text{you} \quad \text{GEN} \quad \text{metal hat} \quad \text{DET} \quad \text{CL} \quad \text{and}
\end{align*}

\textsuperscript{a} ndzy\textsuperscript{53} mo\textsuperscript{53} = a powerful Han family living at the same time as li\textsuperscript{14} bu\textsuperscript{55} ta\textsuperscript{11} ndi\textsuperscript{11}.
Then later the Han (people) said, "Take your metal hat and our grass hat and put (them) onto (above) the lake and whose (hat) doesn't sink down (into the lake) will take the power."

汉人(对君王家的儿子)说: “(我们把)你的那个铁帽和我们的草帽往湖里放，谁的不沉底谁就掌握权利。”
'It was said the king's hat weighed 1,200 jin.'

'the hat was said to weigh 1,200 jin.'

据说是君王的帽子有一千二百斤重。

'The Han's grass hat was not even two jin.'

'汉人的草帽甚至都没有两斤。'

汉人属格 连词 草 帽子 二 量词 也 否定 存在

'Han's grass hat was not even two jin.'

而汉族的草帽子却两斤都没有。
'These Han thought that his (the lord's hat) was very heavy and would go (sink) down.'

汉人认为他的帽子非常的沉重，所以会沉下去。

(20)

te va ni m cy
DP Han ERG cheat went

这样，(君王家)被汉族骗(到湖边)去了。

(21)

ti ni m^ lo ha
one day AVM wait DP

(22)

va hi mo mo ma dzo gi ro ha
Han GEN hat NEG EXT PT DP

这样，(君王家)被汉族骗(到湖边)去了。

^ ti11 ni11 = one day. ti11 ni11 mo11 = all day.
'(They) waited (for the metal hat to sink) all day but the Han hat disappeared, (while) his (the lord's hat) would not go down.'

等了一整天后，汉族的帽子已经(从湖面)消失了，但是他（君王）的铁帽却不肯往下沉。
'Then the Han gestured (with his) lips to the paddler and (the paddler) used the paddle, pressed the brim (of the hat) and (the hat) went down there.'

这时，汉族人向那个划船的(人)做了个暗势，于是，(划船的人)用船桨把(铁帽的边沿)一压就(沉)了下去。

(27)

handzə te a mi o ndzo teʰonŋ xeʰ tʰi ly dja le
lake DP now o ndzo teʰonŋ xe DET CL BE MP

湖连词现在/今天西昌邛海

'The lake is teʰonŋ11 xe11b in o53 ndzo53 now.'

这时这片湖就是今天的西昌邛海。

(28)

te ndzy mo çɛ te me kʰa ro
DP king family DP at a loss PT

连词君王/君王家连词没办法去时

'The king's family was at a loss.'

(面对眼前的情况，)君王家束手无策了。

^ teʰonŋ11 xæ53 is in today's Xichang City.
'Then (the king's family) pasted a paper (announcing a search for someone who could get the metal hat from the lake) along the road.'

'(The notice) said, "Who is able to get my metal hat (from the lake), then I will give silver (if the person) requires silver and I will give gold (if the person) requires gold."'
'It was said that ta\textsuperscript{11}ndi\textsuperscript{11} said, "I am able (to do what they want)."'

達帝 连词 自己 能 说 传说 语气

(33)

ta ndi  te  jo  mba ŋu  ji  le

ta ndi DP SELF able say say MP

達帝 连词 自己 能 说 传说 语气

'Oh, then (the people of ndzy\textsuperscript{53} mo\textsuperscript{53}'s family) came to call ta\textsuperscript{11} ndi\textsuperscript{11} (to help them).'

噢, 于是, (君王家派人)来邀请达帝。

(34)

mo  la  ta ndi  ndzo  cy  le  pi

horse OTM tan di call went DP do ritual

马 宾标 达帝 叫 去 连词 做法

'(They) used a horse to call ta\textsuperscript{11} ndi\textsuperscript{11} (then he) went to do rituals.'

(他们)用马把达帝邀请去做法。
(35)

te pi le za ni ko šə^a

DP do ritual DP za two CL

(36)

tʰɛ ni qʰγ le tʰɛ hĩ pi zĩ^b ko ta

he ERG call DP he GEN apprentice give EXT

(37)

jo rə ŋæ ŋæ te no li tcə

SELF rope shake DP you back pull

(38)

jo mo mo ræ la tʰbu te rə ŋæ ŋæ ŋu

SELF hat PRE-ATT take/bring when DP rope shake say

---

^ ko^44 šə^55 = a container and measure twice the size of a šə^53 ndə^55.

^b pʰi^1 zĩ^1 = apprentices/students of a pʰa^53 tsə^53 who assist him during rituals.
'(ta\textsuperscript{11} ndi\textsuperscript{11}) did rituals and called two ko\textsuperscript{44} ʂə\textsuperscript{55} of za\textsuperscript{11} and gave (them) to his apprentices and said, "You pull back the (rope) when I shake the rope and when (I) get a chance to take the hat then I will shake the rope."

(达帝开始)做法，呼了两锅氏酒给他的做法弟子，(再三)嘱咐："我在(底下)摇绳子的时候, 你们往上拉, 我拿到帽子后就会摇动绳子。"

(39)  
\[\text{straw} \quad \text{rope} \quad \text{many} \quad \text{roll} \quad \text{EXT}\]

(40)  
\[\text{SELF} \quad \text{DP} \quad \text{die} \quad \text{if} \quad \text{DP} \quad \text{za} \quad \text{these} \quad \text{crush} \quad \text{DP}\]

^ Plant materials such as wheat and rice straw are rolled into lengths that are then made into rope.
'(He) also said, "If I die, then crush these za' and put (them) into my eyes and nose.'

(他)还(对弟子们)说：“假如我死了的话，把这些酒碾碎，放入我的眼睛和鼻子里。”
'(They) rolled these grass ropes\(^\text{a}\) for seven days and seven nights, then tied (the ropes around his) waist and put (him) down into the lake.'

七天七夜里, (弟子们不分昼夜地)编草绳, 然后, 系在(达帝的)腰上, 让他(跳入)湖里。

\(^{a}\) Grass rope is made by rolling grass between the hands to make rope of whatever length is desired.
'Then there were three dragons wound (around) the three sandalwood (trees).'

三条龙(分别)缠绕着那三棵檀木。

'He went there to take (the hat) again (and again) and three dragons came to bite him again (and again).'

(达帝)一次又一次地往那儿去拿, 但那三条龙也一次又一次地向他咬来。
'After (he) was unable to get (the hat), then (he) shook the grass rope, but the water was very deep and (his helpers) did not know (he was shaking the rope), so tan$^{11}$ di$^{11}$ died here (in the lake).'

(最后, 他)拿不到(铁帽), 摇动绳子, 可是水太深, (弟子们在岸上)不知道(绳子的震动), 所以达帝就在湖里(被水淹)死了。
'Then (he) died (and his corpse) came back and appeared above (the water) only after noon.'

后来, 死了, (尸体)下午才漂出水面来。

(55)  
_te pi zi ʰi ki qo teʰ le ᵃn ᵃ teʰ qʰa ᵃm_  
DP apprentice these sad DP before he how tell AVM

(56)  
za tʰi ki ᵃtay qʰæ le teʰ qʰa tsa ᵃna ᵃnɡa ᵃ ko teʰ_  
za these crush DP he mouth and nose LOC put

弟子们伤心地把那些酒按他 (生)前所说的那样，碾碎后，放入他的嘴巴和鼻子里。

(57)  
te ᵃtay qʰæ o teʰ pi tsa te_  
DP crush LOC put finish DP

 entonces estos aprendices estaban tristes y se los machacaron estas (y los puso) en su boca y nariz como como como (como) como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como como 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(58)

\begin{align*}
\text{ndzə bo } & q'a \text{ ma ta mi li pʰə te li so ro ro } \\
\text{water much GOAL back disgorge DP back/re- revive PT }
\end{align*}

'(After these apprentices) finished crushing (za₁¹ and putting the powder) into his nose and eyes, (ta₁¹ ndi₁¹) disgorged back out much water and revived.'

碾碎了(酒), 一放完, 他吐了很多水, (又神奇地)复活了。

(59)

go nu ŋu te ti ga ha\textsuperscript{5} ma nu \\
what require say DP one CL DP NEG need

什么 需要 说 连词 一 量词 连词 否定 需要

(60)

tʂʰə so tso ræ so tso ha le so tso jo ko ŋu \\
dog three CL chicken three CL cat three CL SELF give say

狗 三 量词 鸡 三 量词 猫 三 量词 自己 给 说

'(The king's family) asked, "What do you require?" and (he) said, "(I) need nothing, give me three dogs, three chickens and three cats."

\begin{align*}
\text{dogthree CL chickenthree CL catthree CL SELF give say }
\end{align*}

(君王家) 问道: "要什么?", (他)回答到: "给我三条狗, 三只鸡和三只猫, (除此而外)什么都不要。"

\textsuperscript{5} ti’\textsuperscript{5} ga’\textsuperscript{5} = one kind of thing. When ha\textsuperscript{4} is added to ti’\textsuperscript{5} ga’\textsuperscript{5} (ti’\textsuperscript{5} ga’\textsuperscript{5} ha\textsuperscript{4}) the meaning is 'anything'.
'(He did not take anything because) he had been scared by the dragons and (had failed so) was (full of) self-contempt.'

'他是被(那三条)龙吓得自卑的呀！'

'Then (the lord's family) gave him three dogs, three chickens and three cats and he went back (to his home).'

\(^{\text{A}}\) ni\(^{31}\) mi\(^{44}\) go\(^{44}\) pa\(^{51}\) = 'heart fall' or 'self-contempt'.

\footnote{214}
连词 回来 连词 这儿 达亚 山 上面 位格 从
以后 连词 自己 里布 家 连词 卡容 卡容 说

'Then (he) came back here atop ta\textsuperscript{11} ji\textsuperscript{11} Mountain and cursed, "Will we li\textsuperscript{44} bu\textsuperscript{55}’s family say ‘k\textsuperscript{a44} ro\textsuperscript{44}, k\textsuperscript{a44} ro\textsuperscript{44}’ and do rituals after (this) again?"'

A pha\textsuperscript{53} ts\textsuperscript{ə}\textsuperscript{44} chant differently when starting a ritual. k\textsuperscript{a44} ro\textsuperscript{44}, k\textsuperscript{a44} ro\textsuperscript{44} are vocables li\textsuperscript{44} bu\textsuperscript{55} p\textsuperscript{h\textsuperscript{a}}\textsuperscript{53} tsa\textsuperscript{44} pronounced to begin a ritual.

\textsuperscript{B} At this time, he killed all these chickens, dogs and cats and took a solemn oath to stop doing rituals by posing this rhetorical question atop ta\textsuperscript{11} ji\textsuperscript{11} Mountain.
(67)

In fact, when (he) arrived back home (his) wife was sick (because) the god was unhappy (because) he killed dogs and cats.

(68)

'the heart is not easy' or 'unhappy'.

•216•
'Then (he) was at a loss for it was not OK to not do rituals but (he) didn't dare say 'kʰa44 ro55, kʰa44 ro55 and do rituals (because he had sworn not to) so (he) said, "so11 so11 la44 rʐə44" and did rituals back again.'

最后, (他)没有办法, (觉得)不做法(自己的妻子)就不行了, 可不敢念'卡容, 卡容'就念着'索索拉支'做法了。

'His wife was (made) well again by him doing rituals and (he) didn't do rituals after (that time).'

他做法把妻子（治）好了就再也没有做法.
'So (he) was not able to be mystical (anymore).'

'He lost the mystical power not because he didn't do the rituals, but because he mistakenly killed the dogs and chickens (when he took the oath on the mountain).'
So now we (members of the) li^4 bu^55 lineage, do rituals... also do not do rituals and also have no pʰa^55 tso^33.'
MONSTERS AND HUMAN RELATIONSHIPS

THE SEVEN DAUGHTERS

(1)

In ancient (times), there was one family of seven girls, like this.

从前, 有一户(人家)有七个女儿。

(2)

An old man, others, fortune-telling went.

(3)

You girl, kill after.

(4)

You son, back/again, stand/EXT, able, still, say.
The old man went to others for fortune telling, then (the fortune teller) said, "If you kill your seven girls then you still will be able to have sons again."

老头子（女人的爸爸）到别人那儿去算卦，(算卦的人)说: “你把这七个女儿杀掉后, 你还能有男孩。”
Later the old man cheated the seven daughters by saying "(Let's) go pull up onions" and (they) went (because he wanted ts'o ro mi's family) to kill and eat (them) so (he) cheated (them) and (so they) went.

后来, 老头骗七个女儿说: "(我们)去拔葱吧!" (他)想把(他们)骗到措容米家, (让措容米)杀来吃掉。
(13)
still MP later backpack also make carry need still

(14)
we/our belt/waist LOC reach only after pull up say

'(The seven girls) were cheated by him and (the girls) said, "Father, Father, it's time to pull up
the onions when (the water they were standing in) reached (their) knees," but (Father) said, "Oh,
it is a little thing, later (we) also need to make backpacks to carry (the onions back home) and
we will pull up (the onions) only when (the water) reaches your waists."

(15)
here reach went PT DP father pull up OK PT MP say

^ The seven daughters were standing in a pond and their father was adding water to the pond to
drown his daughters. This is not mentioned in the story, but understood from repeated telling.
'(When the water) reached here (waist high, the girls) said, "Father is it OK to pull up (the onions)?" but (the father) said, "It is still not OK, we will pull up (the onions) only after (the water) reaches under (your) armpits."

后来 连词 脖子 位格 到达 才 拔 说 连词

'Later (Father) said, "(We will) pull (onions) up only after (the water) reaches to (your) necks."

后来, (爸爸)说(水)到脖子上才拔。
(19)

na jy tʰa tʰi ki ti ly ʁo wɔŋ sə pi tsa
we/our fish pond these one CL LOC drown die finish/all

我们 鱼 塘 这些 一 量词 位格 淹 死亡 完

'All seven girls were drowned to death (in a pond), one like our fish pond, by him.'

他把七个女儿淹死在一个鱼塘里了, 就是我们今天的这种(鱼塘)。

(20)

ti ja ka li dzy ti ja la qæ le ji le
one CL take out back come one CL OTM tickle say MP

一 量词 捞 回 来 一 量词 宾标 挠痒痒 说 语气

'(It was) said that (tsʰo¹¹ ro⁴⁴ mi¹¹) took (the girls) one (by one) out of the water and tickled (them) one (by one).'</n

据说, (措容米从池塘里把她们) 一个个地捞上来, 并且一个个地挠痒痒。

(21)

ma mbu ly tʰi ja sə ni la li ɕy
NEG move DET CL only after take/bring back went

否定 动 限词 量词 才 背 回 去

'(tsʰo¹¹ ro⁴⁴ mi¹¹) only took back (to their home) the ones only after (the bodies) didn't move.'

(措容米) 只把那个一动也不动的背回去。
'The youngest girl was not dead but neither moved nor made noise; tsʰo₁ᵈ mi₁¹ carried all (these girls) back (to their home).'

小女儿本来没有死，（但她）不动也没有出声所以都被错容米扛回去了。
'It was said others were killed and eaten (by tsʰo¹¹ ro⁴⁴ mi¹¹) and only the youngest girl was left.'

说是别的(女儿)都被杀来吃了, 就只剩下那个小女儿。
'She had all her sisters' jewels, and the daughter of tsʰo₁₁ ro⁴⁴ mi₁¹'s family admired these (her jewels) so (tsʰo₁₁ ro⁴⁴ mi₁¹'s daughter) said, "a⁴⁴ we⁵⁵, shall we two change (our jewels)?"^A

(小女兒)說：「你這些需要我，今晚我兩換睡的地方吧。」

(30)
te nu jo th'i ki nu te
DP you SELF these need DP

(31)
na ni ky jy ro tæ qæ ta hũ di
we two CL bedroom change tonight say

(小女兒)說：「你需要我這些的話，今晚我兩換睡的地方吧。」

(32)
te nu jy ro ṇa tæ qæ a qæ
DP you bedroom I change INT would

^A a⁴⁴ we⁵⁵ = a sound suggesting a person wants to make a transaction with another person.
'Then (the younger sister continued and) said, "Would you change bedrooms with me? Change bedrooms with me, then I (will) give (you) these (jewels)."

(小女儿继续) 说: “你跟我换睡觉的地方吗？换睡觉的地方的话我给你这些。”

'Then tsʰo¹¹ ro⁴⁴ mi¹¹ (tsʰo¹¹ ro⁴⁴ mi¹¹'s daughter) thought it was right and said, "Yes," and changed (bedrooms) with the girl, our (girl).'

然后, 措容米(的女儿)以为是真的就跟我们的小女儿换了。
(36)
tæ qæ nu te
change after DP
换 后 连词

(37)
tʰɛ hĩ zэ mi tʰi ja ly ta dzy ro ji
they GEN girl DET CL watch DP come PT say
他们 属格 女儿 限词 量词 看/盯 连词 有 去时 说
'It was said that later (they) changed (bedrooms, but tsʰo¹¹ ro⁴⁴ mi¹¹'s family) thought this (the girl) was the only one (they had got) and (they) watched (the daughter) and came to their daughter when (they) wanted to kill the girl (the youngest daughter) to eat.'

(38)
tsʰo ro mi ce zэ mi tʰi ja te
tsʰo ro mi family girl DET CL DP
措容米 家 女儿 限词 量词 连词

(39)
a wo a wo ɲu te ne a wo o mo ho dzo
father father say DP your father down there far away EXT
爸爸 爸爸 说 连词 你们 爸爸 下面 远处 存在
'It was said that the girl of tsʰo¹¹ ro⁴⁴ mi¹¹'s family said, "Father, Father," then (tsʰo¹¹ ro⁴⁴ mi¹¹) said, "Your father is far away." The girl of tsʰo¹¹ ro⁴⁴ mi¹¹'s family said, "Mother, Mother," then (tsʰo¹¹ ro⁴⁴ mi¹¹) said, "Your mother is far away," and caught their own daughter and killed (her).

措容米家的那个女儿喊道: “爸爸！爸爸!”(措容米却)说: “你的爸爸在那很远很远的地方; (她)喊道: “妈妈! 妈妈!” (措容米)说: “你的妈妈在那很远很远的地方,”就把他(自己)的女儿杀了。
It was said, later, at one (o'clock) the next morning, (the tsʰo¹¹ ro⁴⁴ mi¹¹ parents) got up and called their daughter, "Come send meat," but (the parents) still didn't know (that they had killed their own daughter).'

第二天早上, (措容米)对他们自己的女儿说: “起来, (去给邻居家们)送肉,” 时还不知道(自己把自己的亲生女儿杀了)。

^ pbu¹¹ = send. It is customary to send meat to other homes when a family has meat.
'Our girl was afraid and said, "My stomach is a little bit unwell," and (she) would not get up and come.'

后来才起床来 连词

'(She) only got up and came later, and (the parents) scooped meat and ordered her to divide (it) for the neighbors.'

后来才起来时, (措容米)舀肉给她, 并让她去分给邻居家。

'(The ts'lo mother) scooped one ball (of soup made of their cooked daughter) to her and said, "Go give (this) to the family down there."

措容米舀了一盆 (肉) 给她说: “去送给那一家吧。”
"Then after (the daughter) arrived half-way, (she) pulled up the root (bottom part) of (her) skirt and she poured (out) all of the soup and took the meat and filled the skirt root."

走到半路上时，她把汤都倒掉，拉起裙子就把肉都往那里塞。
(54)
qʰa ñi jy m pбу le pбу pi tsa ñu te
several families AVM send DP send finish after DP

几家 副标 送 连词 送 完 后 连词

(55)
tʂʰa qʰa pæ qy ha bɔ̧ ro ji le
tʂʰa qʰa root also full PT say MP

裙子 根 也 满 去时 说 语气

'It was said (the daughter was) sent and after finishing (being) sent to several families, the tʂʰa⁴⁴ root was also full (of meat).'

送完几家后, (她的)裙子也(塞)满了(肉)。

(56)
u̯ te tʰ e ñi pбу pi tsa ñu te pæ ro ji so
after DP she ERG send finish after DP run PT say MP

后 连词 她 作格 送 完 后 连词 跑 去时 说 语气

'It was said then after (she) ran away after she finished sending (the meat).'

后来, 她送完后跑了。

(57)
pæ ñu te tʰ i tʰ bu te bo ka ho ḏa hĩ a qʰa sə
run after DP DET CL DP neighbor all I GEN daughter

跑 跑 连词 限词 量词 连词 家庭 都 我 属格 女儿
At this moment, after (she) ran away, (she) ro\textsuperscript{44} mi\textsuperscript{11}'s parents yelled, "All neighbors, I (unknowingly) killed my daughter and ate (her flesh); untie the nde\textsuperscript{4} pe\textsuperscript{44} dogs, quickly untie the nde\textsuperscript{4} pe\textsuperscript{44} dogs."

It was said that the nde\textsuperscript{4} pe\textsuperscript{44} dogs came with the sound of hi\textsuperscript{11} hoj\textsuperscript{53} hi\textsuperscript{11} hoj\textsuperscript{53}.  

\textsuperscript{A} nde\textsuperscript{4} pe\textsuperscript{44} dogs are very big, strong and ferocious and appear only in folklore.  

\textsuperscript{B} 据说措容米养的一种犬。
82x48
(61)
dzy te pæ le tʰε mæ mæ qa qa ə sə kʰγ kʰγ tɛʰa
come DP run DP she close nearly ALTIT quickly

(62)
tsʰo ro mi so ni nde qy o ti pʰa te
tsʰo ro mi meat/flesh two CL throw there GOAL sow/strow DP

措容米 肉 二 量词 丢 那儿 目词 酒 连词

(63)
tʰo tʰi ki to to tɛʰa le dzə sə tʰε ti pæ tʰu sə m
dog these fight DP eat ALTIT she one run DP ALTIT AVM

狗 这些 打架 连词 吃 多重 她 一 跑 连词 多重 副标

'(The dogs) came and nearly ran close to her, then (she) quickly strewed some of tsʰo[^1] ro[^4] mi[^1]'s (daughter's) flesh there and these dogs fought to eat the (flesh) and (then she) ran a little bit again.'

(德别狗)快要接近时，(小女儿)赶快扔几块措容米的肉过去，这些狗在争着吃时 (她)又跑一会儿。

(64)
quʰo pa le quʰo pa le şə pi tsa nu te
chase DP chase DP meat/flesh finish after DP

追赶 连词 追赶 连词 肉 完 后 连词


•237•
(The dogs and ts\textsuperscript{h}o\textsuperscript{11} ro\textsuperscript{44} mi\textsuperscript{11}) chased and chased and reached one (wooden) bridge beside one river after finishing (eating) the flesh.'

狗把她追呀追, 肉扔完后, 来到了河边的一座桥边。

'(One end of the) bridge was lifted up by her (after she crossed to the other side and it fell) down (into the river) and was destroyed.

她(走过桥)把桥的一边抬起来, 拆掉了。
'On the other side of (the river), there was one straw pile here and she went into the straw pile (to hide but) the two sash^ ends came out (above the straw pile).'

^ Many na^3 mzi^33 women wear a sash with two triangular ends.
(72)

These dogs thought, "Oh, tsʰɔ mi also came out so it's time for spring sowing," and went back.

(73)

那些德别狗(见了腰带)就想: “哦, 茨米也长出来了, 该春耕了!”就回去了。

(74)

^ tsʰɔ mi = plant whose emergence in spring signals the time to begin spring plowing and sowing. The diameter of the leaf whorl above the ground is about that of a pencil and the leaves extend approximately ten centimeters above the ground. The roots of this plant are about the size of common electrical cord. The roots are collected in spring, taken home, washed and cut into pieces. It is not cooked. Salt and such spices as Sichuan pepper and chili may be added. This dish is eaten with rice and potatoes.
'Then, at this moment, our girl, (how) pitiful (she was), ran back (away).'

这时，我们可怜的小女孩跑了回来。

'(She) ran and ran, and then met one family spinning hemp but, in fact, it was one ʼtsʰo⁴⁴ ro⁴⁴ mi²⁷ family again.'

(她)跑呀跑, 碰到一家纺麻的人家, 原来还是一家措容米。

\(^{\text{sa}^\prime\prime}\) has three meanings: (1) the hemp plant, (2) the outside part of the hemp and (3) clothes made from the hemp plant.
(78)

The tsʰo rol ro mi tʰi gy tʰe da o nu na nda ro

(79)

nu jo ro ro sa ti tʰbu lo vo da

(80)

jo dzp ga teʰ a ço ço le ndzp da nu

"The tsʰo rol ro mi tʰi gy tʰe da o nu na nda ro

(79)

you help hemp one CL GOAL spin come

(80)

SELF lunch CL make/cook DP drink/eat come say

那个措容米对她说: “噢, 你（来得）太好了, 来帮我纺一下(麻), 我去做一点午饭来吃。”

(81)

ka cy te go zi ja na nga qʰsə ti nde

DP went/leave DP child CL nose shit one CL

连词 去/走 连词 孩子 量词 鼻子 粪

连词

^ nga⁴⁴ qʰsə⁴⁴ = snot.
It was said after (tsʰo¹¹ ro⁴⁴ mi¹¹) left (to fix lunch), one child came and arrived at her side, eating one piece of snot.

措容米)走后, 一个孩子吃着一块鼻屎来到她面前。
'Then (the girl) asked, "Where did your father go, where did your mother go?" then (the child) said, "My father and mother are steaming the metal steamer there and saying (they) will kill you to eat."

(她就)问: "你爸爸去哪儿了? 妈妈去哪儿了?" (小孩)说: "我的爸爸妈妈在准备蒸笼, 说要把你杀来吃。"

(86)

o pære ro se
MP run PT again
语气 跑 去时 又

'Oh, (the girl) ran again.'

哦, (小女孩)撒腿就跑了。

(87)

teqaqa m ji tca pæ te
DP die almost AVM one CL run DP
连词 死 大概 副标 一 量词 跑 连词

(88)

sa nda ti jy ce lo hu pbu ro se
hemp weave one CL family GOAL meet PT again
麻 编织 一 量词 家庭 目词 遇见 去时 又
'Then (she) ran for a period of time, (which made her) almost die and met again one hemp-weaving family.'

(她)气喘吁吁地跑了一会儿，又碰到了一家织麻的人家。

(She) met one hemp-weaving family and (tsho11 ro44 mi11) said, "Quickly, come help for one moment, I will go cook lunch and bring (it here and we will) come to eat."

碰上一家织麻的人家, (门口的措容米)说: “快点来，帮我干一下吧，我（去）做一点午饭来吃。”
te ta ti ja
DP thus/like this one CL

連词 这样 一 量词

na ŋa qʰɔŋ na tsʰə le ha to dzy ro so
nose shit and squeeze DP here arrive come PT again

鼻子 屎 和 揉 连词 这儿 到达 来 去时 又

'Again, like this, one child squeezed a ball of snot, arrived and came here again.'

然后, 又有一个同样的(小孩)揉着一块鼻屎来到这里。

ma di ro sə ŋu ka
NEG right PT again say/think DP

否定 对 去时 又 说/想 连词

pæ le li dzy te e qo li to ro ji so
run DP back come DP home back arrive PT say MP

跑 连词 回 来 连词 家 回 到达 去时 说 语气

'Then (the girl thought) again it was not right and ran back and arrived back and came (to her) home.'

(小女孩)想: “不对头了,” 就(又从那户人家)跑回来就到了家。
'At (the) night (the daughter) arrived back at home; one (of her) brothers died.'

'(家)回 (to) (one) (night) 连词 (哥哥) 一 量词 (死)'

回到家的那个晚上，(她的)一个弟弟死了。

'After (her brother) died, the old man (Father) would not acknowledge her back (as his daughter).'</n>'

'(一个) (弟弟) (死) 后，(爸爸) (不) (肯) (认) (她)'

'Later the old man told her like this…'

'(后来) 连词 (老头子) 连词 (她) (与格) 这样 (说)'}
'(He) said, "First, you cut a log (into) two (pieces) and roll (them) down from up here^ and see if (the two pieces are) close (to each other or not) in a flat place (where they stop rolling)."

^ If the two pieces rolled down the mountain and stopped rolling so that the two sawed ends were against one another, it would indicate that she was his true daughter.
'(The two pieces of the log were) close (to each other but the) old man would not acknowledge (her) back.'

(两节木头)合(在一起)了, 但是老头子(仍然)不肯认回(自己的女儿)。

'Later (the old man) said, "You roll two millstone halves down (into the valley) and see if (they) are back close to (each other) or not in the flat place."'

后来, (老头子)说: “你(从山顶)往(山沟)里滚两半石磨, 看(它们)能否在平地上合在一起。”
(106)  
li m m ro ha li zê ma na  
back close PT DP back acknowledge NEG would

回 合 去时 连词 回 认  否定 想/回

'(The two millstone halves) were back close to each other but (the old man still) would not acknowledge (her) back.'

(两半石磨)合(在一起)了，但是(他)还是不肯认。

(107)  
pʰu mi ly la kʰa ka  
pot CL OTM bake DP

锅 量词 宾标 烤 连词

(108)  
tsa ræ ti bu pʰo o mi tʰo  
saliva one CL spit there GOAL SUF-COM

口水 一 料词 吐 那儿 目词 后体

(109)  
vzê da cy nu ŋa zò mi dja di  
bubble come if you I daughter BE say

起泡 来 如果 你 我 女儿 判断 说
'(The old man) took a pot and baked (it) in the hearth and said, "Spit one (bit of) saliva down (into the pot and) if it bubbles, come then, you are my daughter."

(老头子在灶火上)烤了一个锅, 说: “往里吐一滴口水, 如果溢出来的话, 那你就是我的女儿。”

(110)

bubble come PT DP back acknowledge NEG would

'Bubbles came (when she spat) but (her father still) would not acknowledge (her) back.'

(口水)溢出来了, 但是(老头子)还是不肯认。
'Then her mother said, “My daughter, your father also will not acknowledge you back (as his daughter, and I am) at a loss, so I will divide (our property) and give you one of each kind of all I raise here and then (you leave) and marry where all (the livestock) make noise.”'
(116) went DP EXC house attractive very LOC arrive DP

(117) (She) went and, \(wa^{\text{f}} ma^{\text{f}}\), arrived at (places where there were) very attractive houses, and half of the cows and goats made noise but (the other) half didn't make noise.

(118) 'Later (she) always followed the cows and goats.'
Then (the daughter) went and at one corn shelter, all the (the livestock) made noise without even one remaining (not making noise).'

跟到一个玉米杆(做成的)茅屋门口时，(那些牛羊)全部都叫唤了。
'Then (she) thought, "My mother told me (that this place, where all the livestock make noise, is where I should stay)," and (she) left these cows and goats here, and went into the (corn) shelter to see (have a look) and there was only an old woman, like me, sitting there.'

于是，(她)想: "那是妈妈给我说的," 让牛羊停下，(自己走进)茅屋去看时只有一个像我一样老婆婆趴在里面。
'(The girl) asked, "Mother-in-law, do you have sons?" and (the old woman) answered, "(I) have a son but would you come to like our son?"

(小女儿)问："婆婆，你有儿子吗?"（婆婆）说："有儿子，但是你不会看上我们的儿子吧。"

EXC SELF your wife be MP

感叹词 自己 你 妻子 当 语气
'(The girl) said, "a44 wa55, I will be your (family's) wife. Do (you) have sons?" and (the old woman) answered, "(I) have (a son)."'

(小女儿对老婆婆)说："哎呀！我会当你们的(儿)媳妇的，(你)到底有没有儿子呀？”(老婆婆)说：‘有!’

'It was said (the son) really came back (home) later.'

后来，(儿子)真的回来了。
'It was said the son came back from down there (at the doorway) and looked, leaning back into the shelter; (he) was shy and would not come back (inside).'

那個兒子從(門外)回來時, 斜着眼睛一看, (見了她)就羞澀得不肯回來。

'Then (the old woman) said, "She says (she) will be your wife, come back (inside)," then (the boy) came back (inside) with one bag of trapped birds.'

(老婆婆) 说: “进来呀! 人家说要当你的妻子,” 于是, 捉了一些鸟进来。
Then our girl made a fire; carried the old woman to get warm by the fire; roasted the birds and gave (them to) the old woman to eat, and then (the old woman) said, "Oh, roasted (bird) is also tasty, tasty."
后来 连词 他 跟 连词 你 这些 哪儿

Later (the girl) was with him (the boy) and asked, "Where did you trap these (birds)?" but (he) would not tell.

后来，(她) 跟着他问: "你这是从在哪儿捕来的?"但是 (他) 不肯说。
'Later she took one needle and threaded the string (from the) ball top and inserted (the needle) into his (upper) clothes' edge and let (the string follow the boy) and went (to the place where he had trapped the birds).'

后来，她用一根针穿过一个线团的一端，(把针)插到他的衣襟上去。

(145)
\text{ki} \text{i \, t'\text{o} \text{ly} \, t'\text{i} \, l\text{y} \, l\text{a} \, \varepsilon \text{qo} \, t\text{c}\text{o} \, t\text{a} \, k\text{a}}

线团 限词 量词 宾标 家 放 连词

(146)
\text{t'\text{e} \, c\text{y} \, t\text{i} \, z\text{e} \, t\text{e} \, k\text{hi} \, t'\text{i} \, l\text{y} \, t'\text{e} \, n\text{i} \, t\text{c}\text{e}}

他 去 只要 连词 线 限词 量词 他 作格 拉

(147)
\text{l\text{e} \, c\text{y} \, c\text{y} \, c\text{y} \, m \, c\text{y} \, t\text{c}\text{e} \, t\text{c}\text{e}}

连词 慢慢 副标 去 总是

'(She) left the string ball at home and the string was always pulled and went smoothly with him as long as he went.'

把线团放在家里, 只要他一走, 这根线也被他慢慢地拉走。
'(He) went and reached the place (he should) reach, and when the string was here it didn't move (anymore).'

(他)走到了该到的地方时, 这根线一动也不动地停在那儿了。
The girl always went along with the string; in fact, there was one gold island there and (he) was untying the birds (taking the birds out of traps) there.'

'The boy and girl) came back home after (he finished) untying the birds.'

'(The boy and girl) came back home after (he finished) untying the birds.'

'(The boy and girl) came back home after (he finished) untying the birds.'
'Then the son spoke to her (the girl) like this.'

然后, 儿子对她说。

(155)

hũ ngy tce tstå tce tstå ṇu te nu tʰa qy li xi ma di

night OP OP say/sound DP you NEG scare MP say

晚上 拟声 拟声 说/响 连词 你 否定 害怕 语气 说

'(The boy) said, "At night, don't you be scared when it sounds tce¹ tstå¹ tce¹ tstå¹."'

“晚上, 叽喳, 叽喳的声音在响时, 你不要害怕。”

(156)

hũ ngy te tce tstå tce tstå di ṇे ni ha ma dâu m

night DP OP OP OP say/sound seven day also/even NEG pass AVM

晚上 连词 拟声 拟声 说/响 七 天 也/还 否定 成为 副标

(157)

ji mi dzo ma tʰa ly dâu ro

house beautiful one become/form PT

房子 漂亮/好看 个 成为/形成 去时

'At night, tce¹ tstå¹ tce¹ tstå¹ sounded and, (when) not even seven days had come, one beautiful house formed.'

晚上, (茅屋周围) 响着叽喳, 叽喳的声音, 还没过七天, 一个好看的房子(神奇)形成了。

•264•
When the time of blooming rape (came), her mother went back along with the rape (flower) road to look for her.

Her mother visited there (at her daughter's home) one time and came back…

^ It is understood that the mother gave her daughter some rape seed which she scattered throughout her travels after her father refused to acknowledge her.
(161)
li dzy te a ma jo zə mi nu li zə
back come DP EXC SELF daughter your back acknowledge

回 来 连词 叹词 自己 女儿 你 回 认

(162)
ma na su a mi te su qæ le ma ra ro ŋu
NEG would GEN now DP rich DP very PT say

否定 愿意 属格 现在 连词 富裕 连词 否定 去时 说

'(The mother) came back and said (to her husband), "a53 ma51, it was (that) you wouldn't acknowledge my daughter, and now (she) is very rich."

回来后, (女儿的妈妈) 说: “我的女儿, 你不认的, 现在富得不得了了。”

(163)
ũ ndzə tʰi gy ha jo ha
old man DET CL also SELF also

老头子 限词 量词 也 自己 也

(164)
ti tɕo ᵟa ro be hũ ro di
one CL visit go should FT say

一 量词 玩要 走 应该 未时 说

^ a53 ma51 = an expression of astonishment.

•266•
'The old man also said, "I also should go to visit once."

老头子也（自不量力地）说：‘我也该(到女儿家)去玩一趟呀!’

(165)
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te ŋa ndzə tʰi gy ha
DP old man DET CL also
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(166)
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tʰə tso ra gy tʰi la tso tso cy
rape road DET CL along went
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'Then the old man also went along the rape (flower) road.'

(167)
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a wo a wo nu hə qʰo bo ga da
father father you gold door go through INT
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(168)
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ŋu qʰo bo ga le ŋu
silver door through MP say
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于是，老头子也沿着这条油菜路(走)去。
'(The daughter saw him and) asked, "Father, Father, will you go through the gold door or silver door?"

(女儿见爸爸站在门口)便问: “爸爸, 爸爸, 你(想)进金门还是银门?”

(Then Father) answered, "Since (I already) came, (I) will go through the gold door."

(爸爸)说: “(既然)来都来了, 还不过金门嘛!”

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\[ ma^{34} ga^{34} \] or 'not go through', followed by the sound word \( te^{53} \) emphasizes and suggests "I surely will go through the gold door."

•268•
'Then (the daughter) let (him) go through one wooden door, (and the door) nearly fell down and crashed on him.'

(女儿)却让他往一扇几乎要倒下(来)，压在人身上的木门里进去。

(172)
ε qo to te a wo nu tšo so dzø da li ni dzø le ɲu
home arrive DP father you goat eat or yak eat MP say/ask
家庭到达连词爸爸你羊吃疑问牦牛吃语气说

(173)
te a bo li bo te li ni ma dzø te ɲu
DP since DP yak NEG eat DP say/answer
连词既然来了连词牦牛否定吃连词说

'Aft er (Father) arrived (at the daughter's) home, (the daughter) asked, "Father, would you like to eat goat (meat) or yak (meat)?" and (Father) answered, "Since (I already) came, (I) will eat yak (meat)."'

到家里后，(女儿)问: "爸爸,你想吃羊肉还是牦牛肉?" (爸爸)说: “既然来都来了,还不该吃牦牛(肉)吧!”

(174)
tsʰo tʰo qʰo su le
lamb scours DP
羊羔腹泻连词
'(The daughter) killed a scoury lamb, that was also unable to stand (because it was so weak) and gave (the lamb's meat) to him to eat.'

但是，(女儿)杀了只腹泻得站也站不(稳)的羊羔给他吃。

'At night (the daughter) asked, "Father do you want to sleep in the gold bed or silver bed?"'

晚上，(女儿)问："爸爸，你睡金床还是银床？"
'(Father) said, "My daughter, since (I) came, (I) will sleep in the gold bed."'
'(Father) bit with qæ11 ræ11 qæ53 ræ53 sounds and (the daughter) said, "Father, don't you bite, I will give (silver and gold) to you when you go back (home)."'

'(the father) was there gnawing, gnawing when (the daughter) said: "Father, don't you chew, I will give you when you go back (home)."'
'One day Father went back (got ready to leave, and the daughter) said, "This is (your) lunch," and gave (it) to him after filling one bag up with wasps, snakes and frogs.'

'(The daughter) said, "When you get back to the pass there (between the daughter's home and her parents' home), then tie the horse to your legs and eat lunch."'
(188)
te bi zi lo pʰo te
DP bag GOAL open DP

(189)
a la mbo bzi le mo tʰi pʰa mi mdbu
wasp fly DP horse DET CL GOAL sting

(190)
bu rə mo tʰi pʰa mi tʰbu te
snake horse DET CL GOAL bite DP

(191)
ũ ndzə mo ni tec le pæ ro
old man horse ERG pull DP run PT

'(When the Father reached the pass, he) opened the bag, and wasps flew (out) to sting the horse and snakes (came out) to bite the horse, then the old man was pulled by the horse and ran (pulling the old man).'
'It was said only a leg of the old man arrived back at home (pulled by the horse).'

'是只有一支腿(被马拖)回家里。'
'It was said that the old woman said, "(That is because) you would not acknowledge (your own) daughter," and untied only the leg and cremated (it).'

老婆婆说："这是你自己不肯认女儿的(报应)啊!" 解开那支腿烧掉了。
'It was said, in ancient times, there were two, a father and a son.'

'It was said, in ancient times, there were two, a father and a son.'

'It the father often went to hunt.'

'It the son often took one puppy with (him).'</p>
One day, the father went to hunt again.

一天, 爸爸又去打猎了。
'All these big hounds were taken and went with his father, so the son often only took the little puppy with (him) to herd livestock.'

大的猎狗都被爸爸带走了, 儿子经常带着只小狗（在家）放牛羊。

(8)
one day rice ball one CL OTM lunch make often

Every day, (he) often took one rice ball to make (his) lunch.'

(9)
one day noon DP son DET CL lunch eat when DP

(他)经常每天带一个米饭团充当山上吃的午饭。

(10)
puppy DET CL also VOB OP OP I rice ball need/want

小狗 量词 也 词壳 拟声 拟声 我 米饭团 需要
'Noon one day, when the son ate lunch, the puppy also said, "I want a rice ball, I am very hungry."'

The son was angry and said, "I also have not (got) enough to eat, you go die."
The puppy cried and said, "ji44 ji44, tsʰo ro mi11 said, tonight, (she) will come, kill you and eat you."

那只小狗哭着说: “咦, 呀, 措容米说今晚要来杀你, 吃你。”

^ The sound of crying.
"The son, at this moment, was very scared and quickly asked, "Friend, did tsʰo¹¹ ro⁴⁴ mi¹¹ really say (she) will come eat me?"

儿子(听了)很害怕, 立即问道: “朋友, 措容米真的说了要来吃我吗?”

(18)

'then the puppy answered, "(tsʰo¹¹ ro⁴⁴ mi¹¹) said (she) would really come."

小狗说: “(措容米)真的说了要来。”

(19)

'then the puppy answered, "(tsʰo¹¹ ro⁴⁴ mi¹¹) said (she) would really come."

小狗说: “(措容米)真的说了要来。”

(20)

'only one how/what do (should) say

我 一 量词 仅仅 什么 做/办 应该 去时 说
'Then, (the son) said, "What will (I) do? My father also went to hunt; only me, what should (I) do?"

然后, (小孩可怜地)说: “那该怎么办，我爸爸也去打猎了，我一个人该怎么办呢?”

(21)
ŋa jo qʰo nu ha ŋa ma ko ko te
I friend you also I NEG help DP

我 朋友 你 也 我 否定 帮忙 连词

(22)
væ qæ qʰa gy ŋa ko ko da kæ di
other who I help come FT say

别的 谁 我 帮忙 来 未时 说

'(The son) said, "My friend, if you also don't help me, then, others, who else will come help me?"

(小狗) 我 朋友 (那) 谁 帮 说

你 谁 我 朋友 连词 小狗 量词 连词
'The puppy unworriedly said, "Don't worry, don't worry, go back (home and then I will) tell you (what to do), arrive back home, then (I will) tell (you) what you should do."'

小狗却不慌不忙地说: "别担心，别担心，回去就跟你说，回到家后给你说该怎么办。"
'They two, together, drove all the livestock and went back (home).'

'他俩一起把牛羊都赶了回去。'

(28)
zi  tʰi  ja  qy li xi le
son  DET  CL  scare  DP

儿子 限词 量词 害怕 连词

(29)
ræ  ndzu  ræ  hĩ  ma  pʰa  ro
PRE-ATT  sit  PRE-ATT  stand  NEG  able  PT

孩子害怕得坐立不安。

(30)
tʰi  no  tʰi  ja  te  zi  tʰi  ja  da
puppy  DET  CL  DP  son  DET  CL  DAT

小狗 限词 量词 连词 儿子/孩子 限词 量词 与格

(31)
uu  ta hũ  te  yi  no  qo  lo  lo  tsʰə pæ  hũ  di
you  tonight  DP  cattle  stable  inside  GOAL  hide  go  say

你 今晚 大河 牛圈 里面 目词 藏 去 说
The puppy said to the son, "You, tonight, go hide inside the cattle stable."

小狗对孩子说: “今晚, 你到牛圈里面去藏。”

(32)
te tʰø no tʰi ja ʁa m
DP puppy DET CL tell AVM
连词 小狗 限词 量词 说 副标

(33)
yi ʁo qo lo lo tsʰæ pæ cy ro
cattle stable inside GOAL hide went PT
牛 圈 里面 目词 藏 去 去时

'Then, the (son) went inside the cattle stable to hide like the puppy said.'

(小孩)按小狗说的藏到牛圈里面去。

(34)
ʁi mi ʁo te ta hũ te
heart LOC DP tonight DP
心 位格 连词 今晚 连词

(35)
gö dæu da ʁæ ma sə ro ŋu
what happen come FT NEG know PT say/think
什么 出 来 未时 否定 知道 去时 说/想
(36)
ka yì nò ro tsò pæ ta
DP cattle stable LOC hide EXT

连词 牛 圈 位格 藏 存在

'In (his) heart, (he) thought "(It is unknown) what will come and happen tonight," and hid in the cattle stable loft.'

(小孩) 藏在牛圈楼上，心里想："今晚不知道会出什么事呀!"

(37)
a za za m na hû dzy ro
slow AVM dark come PT

慢慢 副标 天黑 来 去时

'Slowly darkness came.'

天慢慢地(变)黑了。

(38)
tʰi tʰu te tʰo ro mi tʰi ja te puŋ puŋ m
DET moment DP tʰo ro mi DET CL DP OP OP AVM

限词 时 连词 措容米 限词 量词 连词 拟声 拟声 副标

(39)
ny ny la ha zy o zy m dzy ro ji le
breast OTM here thrash there thrash AVM come PT say MP

奶/乳房 宾标 这儿 打 那儿 打 副标 来 去时 说 语气
'(It was) said (that) at this moment, tsʰo₁¹ ro⁴⁴ mi¹¹ used (her) breasts to thrash here and thrash there and came.'

这时候, 措容米一边用(她那对长长的)乳房到处打, 一边(往牛圈里)冲来。

(40)

yi  nga qʰo bo tay qʰæ le qo lo lo dzy ro
cattle stable door break DP inside GOAL come PT

'(tsʰo₁¹ ro⁴⁴ mi¹¹) broke the cattle stable door and came inside.'

(措容米)打破牛圈门(冲)了进来。

(41)

qo lo lo dzy te yi ni
inside GOAL come DP cattle ERG

(42)

nu ta  nga ko  nga ta nu ko
you butt I give I butt you give
'(tsʰo¹¹ ro⁴⁴ mi¹¹) came inside and was butted by the cattle from one to another and (tsʰo¹¹ ro⁴⁴ mi¹¹) ran back (when) dawn came.'

进来后, 被牛(用角)抵来抵去, 天亮时跑了回去。

'Next day, the son pressed one very big lunch rice ball and (the boy and puppy) went to herd livestock together again.'

第二天, 小孩子做了一个大大的米饭团, 又(跟小狗)一起去放牛羊了。
'The son divided one half of the rice ball down to the puppy to eat and said, "What will (we) do tonight?" and tears streamed (from his eyes).'}
'The puppy said, "Don't be scared, don't be scared and, don't cry; tonight, you go hide inside the horse stable."

小狗说: “别害怕, 别害怕, 别哭, 今晚你到马圈里面去藏。”

'That night, (the son) also, like the puppy said, went to the horse stable to hide.'

今晚, (小孩)还是照小狗说的藏到马圈里面去了。

'That night, also, the night before like.'

今晚 也 昨晚 像
'That night, also like the night before, (tsʰo¹¹ ro⁴⁴ mi¹¹), when (it was) dark, used (her) very long pair of breasts to thrash here and thrash there and came inside the horse stable again.'
'The son was (so) scared that he didn't even dare to breathe a breath.'

孩子害怕得连气都不敢出。

(57)

'tsʰo ro mi ti ja ha şo ta m mo ni tsʰu li tʰo'  
'tsʰo ro mi DET CL still like this horse ERG kick back SUF-COM'

措容米 限词 量词 还是 这样 马 作格 踢 回 后体

'The tsʰo11  ro44 mi11 was still, like this (the same thing happened as the night before), kicked by horses and went back.'

措容米还是这样被马踢(来踢去的, 天亮时)回去了。

(58)

'mæ ti ni te tʰjo ni ky jo qʰo va qæ na jo jo'  
'next one day DP they two CL friend other and with'

以后 一 天 连词 他们 俩 量词 朋友 别的 和 跟随

(59)

'le yi na qʰo ræ lu cy ro so'  
'DP livestock herd went PT again'

连词 牛羊 看/放 去 去时 又

'The next day, they two went to herd livestock again with other friends.'

第二天, 他俩又跟别的朋友一起去放牛羊了。
The son quickly divided the rice ball and gave the bigger half down (to the puppy) to eat and asked again, "Friend, tonight, what will (I) do?"

('The son quickly divided the rice ball and gave the bigger half down (to the puppy) to eat and asked again, "Friend, tonight, what will (I) do?")

小孩立即分了一大半米饭团给它吃, 又问道: “朋友, 今晚该怎么办呢?”

('小孩立即分了一大半米饭团给它吃, 又问道: “朋友, 今晚该怎么办呢?”')
The puppy unworriedly said, "Don't be scared, don't be scared, tonight you go inside the sheep stable to hide."

小狗却不慌不忙地说: “别害怕, 别害怕, 今晚你到羊圈里面去藏。”
'After (they) finished collecting back the livestock, (the son) went, like the puppy said, inside the sheep stable to hide.'

把牛羊收回去后，按小狗说的藏到羊圈里面去。

(68)
a za za m na hũ dzy tʰbu te tshʰo ro mi tʰi ja slow AVM dark come when DP tshʰo ro mi DP CL

(69)
ha şə ta m dzy ro sə still like this come PT again

(70)
tshʰo ro mi jo ɲo qʰo bo tby qʰæ le qo lo lo dzy te tshʰo ro mi sheep stable door break DP inside GOAL come DP

(71)
jo ni nu ta ɲa ko ɲa ta nu ko sheep ERG you butt I give I butt you give
The tsʰo¹¹ ro⁴⁴ mi¹¹ broke the sheep stable door, came inside and was butted, butted to each other by sheep and went back when dawn came.'

措容米打破羊圈门(冲进)来时，被羊(用头)顶来顶去，天亮时就(跑)回去了。

'Then, next day, after (they) finished eating a meal they two together went to herd livestock on the hill.'

第二天吃完饭后，他俩一起到山上放牛羊去了。
'Today, he took the whole rice ball and gave (it all) down to the puppy to eat and said, "Friend, the cattle stable, horse stable and sheep stable were hid in by me, (they are) finished so, tonight, where will I go hide?" and cried.'
The puppy still said unworriedly, "Don't be scared, don't be scared and don't cry and tonight, (you) go hide in (our) family loft, then Father will come back."

小狗还是不慌不忙地说：“别害怕，别害怕，别哭泣，今晚你到(我们)家的楼上去藏，爸爸就要回来了。”
'After (the son) finished closing the livestock back (up in the stables) and eating a meal, the puppy told him what (he) should do.'

(他)把牛羊(都)关回(圈里), 吃完饭以后, 小狗就给他说了该怎么办。

"In the hearth, keep the charcoal red."

“首先, 让火灶里的炭烧的旺旺的。”

^ A kʰa" is a bamboo container woven of bamboo strips carried on the back. There are two types. The smaller is woven very tightly and used most often to carry corn and rice and to store grain. The larger basket is woven more coarsely and used to carry grass and potatoes.
'The son) carried one pair of buckets full of water and put (them) in the loft.'

"然后，挑一担水放在楼上。"
(The puppy) said, "Bolt the door tightly, and if I say, ky\textsuperscript{11} so\textsuperscript{12} ky\textsuperscript{11} so\textsuperscript{12}, then it is Father coming back and you open the door," (and the puppy) said, "if I say pjaŋ\textsuperscript{44} pjaŋ\textsuperscript{44}, then it is ts\textsuperscript{011} ro\textsuperscript{44} mi\textsuperscript{11} coming, so don't open the door."

“把门紧紧地顶住，如果我叫'咕嘶-咕嘶-'的话是爸爸回来了，你就开门，如果我叫'表-表-'的话是措容米来的（警报），(你)别开门。”

'After (they) ate a meal, the son bolted the door and hid in the loft like the puppy said.'

吃完饭后，小孩就照小狗说的把门顶住之后藏在楼上。
'At night, the puppy made the sound *pjaŋ⁴⁴ pjaŋ⁴⁴.'

晚上，那只小狗表-表地叫了。

(94)

te hũ NGy te tsʰoro mi tʰi ja ny ny la ha zy
DP night DP tsʰo ro mi DET CL breast OTM here thrash

(95)
o zy m dzy ro so le
there thrash AVM come PT again S

Then, at night, tsʰo¹¹ ro⁴⁴ mi¹¹ used (her) breasts to thrash here and thrash there and came again.'

(96)
qʰo bo tʰe ni pʰo le qo lo lo dzy te kʰa
door she ERG open DP inside GOAL come DP kʰa

(97)
tʰi ly tʰe dja tsa ka ni mi xi le ma ᵃ ra
DET CL he BE think DP happy DP very PT

晚上，措容米又摇动着乳房，左右甩打着来了。
'(The door was opened by her and she came inside, then she) thought the back-basket was him (the son) and (she) was very happy.'

(她破门而入), 以为那个背兜是他就非常高兴。

!'The charcoal in the hearth was blown on by her and (became) red.'

她把火灶里的炭吹得红红的。

'It was said (tsʰo⁰¹ ro⁴⁴ mi¹¹) chewed the back-basket with a qv¹¹ rəⁿ⁴³ qv³³ sound.'

说是(措容米)在'咯吱，咯吱'地咬那个背兜。
The son carefully poured a little water onto the hearth from the loft and then (tsʰo¹¹ ro⁴⁴ mi¹¹) said, "Cat, don't urinate urine, don't urinate urine, then we two (will) roast (the son's flesh) to eat together."

小孩从楼上小心地往火灶里倒了一点水，(措容米就) 说: “哎, 小猫眯呀，别洒尿, 不洒尿的话, 我俩就一起烧 (这个小孩的肉)来吃噢!”

A Foods such as potatoes and meat are placed directly on charcoal to cook.
Then, after the charcoal was blown on and reddened by her, the son scooped a little water and poured (it) down (into the hearth), and then (tsʰo¹¹ ro⁴⁴ mi¹¹) said, "Don't urinate urine then we two (will) roast (the son's flesh) and eat (it)."

'Like this, (tsʰo¹¹ ro⁴⁴ mi¹¹) blew and blew and then ran back (when) dawn came.'
Today the son cried again.

'That day, the son cried again.'

The puppy still unworriedly said, "Don't cry, don't cry, tonight your father will really come back."
'Then (they) collected the livestock and went back; Father carried much game and came back.'

(小孩) 把牛羊收回去时, 他的爸爸背着很多猎物回来了。

''The son quickly hugged (his) father and said, "I nearly couldn't see you again," and cried.'
Tonight, after eating a meal, (they) made a fire in the hearth, Father took an ax and hid behind the door.

措容米来了见到敞开着的门, 就想“今晚能吃(到这个孩子的肉)了!”

'tsʰo¹¹ ro₄¹ mi¹¹ came, saw the door was open and thought, "Tonight, (I) can eat (the son)," and came.'
'As soon as) one of tsʰo¹¹ ro⁴⁴ mi¹¹'s feet stepped inside the door, (Father) took the ax and hacked down (on her foot) and (she) fell on the down-hearth.'

'It was said then that the hounds fought (with each other) for (tsʰo¹¹ ro⁴⁴ mi¹¹'s flesh) and it was swallowed.'