China's na⁵³ mzi⁵³ Tibetan Life, Language, and Folklore: Volume Two

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 na₃ mzi₃ language, Tibetan and Chinese consultants, and a dedicated group of Westerners resident in China. It affords the reader an intimate glimpse into traditional na₃ mzi₃ 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 na₃ mzi₃ language and culture 'on the map' in such a clear and respectful fashion.

James A Matisoff

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China's na⁵³ mзи⁵³ Tibetans: Life, Language and Folklore
Volume Two

中国纳木依藏族：生活，语言与民间文学
第二卷

by
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Dedicated to Andrew Sewell and Lorraine de Beaufort
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Front Cover: Photo by Libu Lakhi. Libu Lakhi's home with rice field in the foreground, dzê¹¹ qu¹¹ (Dashui 大水) Village, Xichang 西昌 City, Liangshan 凉山 Yi Autonomous Prefecture, Sichuan 四川 Province.

Back Cover: Photo by Libu Lakhi. A valley in Mu'er 木耳 Village, Lianhe 联合 Township, Mianning 冕宁 County, Liangshan 凉山 Yi Autonomous Prefecture, Sichuan 四川 Province.

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PART THREE: TEXTS
MONSTERS AND HUMAN RELATIONSHIPS

BROTHER AND SISTER

li⁴⁴ bu⁵⁵ ṣo¹¹ po⁵³

(1)
i ni a ṣa te mi zi ni mi ni ky dzo ji le
ancient DP brother and sister two CL EXT say MP

'It was said, in ancient times, there were, two, a brother and a sister.'

传说，古时候有俩兄妹。

(2)
mi zi ni mi ṭʰi ni ja ti gy gy da kʰi nda te
brother and sister DET two CL each other DAT good/well very DP

兄妹

(3)
mi zi mo hī ṭʰe mi te ni ji mo ṭʰi ja da ma kʰi
brother GEN wife DP sister DET CL DAT NEG good

'The two, brother and sister, were very good to each other but the brother's wife was not good to the sister.'

兄妹俩互相都很好，可是哥哥的妻子对妹妹不好。
'The brother often went to hunt.'

'When Brother was at home, (the wife) was very good to the sister but when Brother was not at home (the wife) always beat and scolded her.'
One day, the brother went to hunt again, so only the two, Wife and Sister, were left at home.

有一天，哥哥又去打猎，（家里）只剩下嫂子和妹妹俩。
After Brother went, the wife scolded the sister, "You run to where you want to run, this (home) is not your home, run to where you want to run."

The sister only knew to cry.

'It was said, later that (the wife) also didn't let (the sister) eat meals.'
'Later, (the wife) scolded (Sister) saying, "You don't come back home to sleep, this (home) is not your home."

后来，嫂子骂着说: “你别回来睡，这儿不是你的家。”
'It was said that the sister didn't get a sleeping place so slept under\(^\text{A}\) a pig sty.'

妹妹没有睡觉的地方就睡在猪圈(的屋檐)下。

\(^{18}\)嫂子看见以后 连词 还是 生气 连词 驱赶 你 哪儿

\(^{19}\)跑 属格 你 跑 附近 回 否定 来 说 打

\(^{20}\)妹妹 限词 量词 连词 没办法 去时 连词 哭泣 连词

\(^\text{A}\) The pig sty roof extends out beyond the actual area where the swine are confined. 'Under the pig sty' means 'Under the extended roof/eaves of the pig sty'.
(21)
It was said the sister was at a loss so cried and went back to look for her brother.

(22)
'The sister picked tree fruit to eat and (when she) didn't get tree fruit, (she) picked tree leaves and grasses to eat and went.'

(23)
(一路上,) 妹妹摘野果来吃, 找不到野果就采树叶和(地上的)草吃着往(哥哥打猎的方向)找去。
(24)

'((She) went, went and met chicken herders around the village.)'

(她)走呀走，走到村庄(附近)就看见了在看鸡的人们。

(25)

'Then (the sister) asked, "Chicken herders, did you see my brother?"

然后，(妹妹)问道："看鸡的人们，看见我的哥哥了吗？"

(26)

(27)
The chicken herders answered, "Your brother carried one gun, took one hound and went up here hastily.'

Then, the sister cried and went.'
(31)
\[ \text{\(\text{ɕy le ɕy le}\)} \]
\[ \text{went DP went DP} \]
\[ \text{去了走 连词 去/走 连词} \]

(32)
\[ \text{lo qʰo ko va lu va ko zę łoż pu cy valley LOC pig herder GOAL meet went} \]
\[ \text{山沟 位格 看猪的人 目词 遇见 去/走} \]

'(The sister) went, went and met pig herders in the valley.'

走啊走，走到山沟里就遇见了看猪的人们。

(33)
\[ \text{ni ji mo tʰi ja te va lu va ko zę ɲa mi zi a po a ndo hēe sister DET CL DP pig herder I brother INT see} \]
\[ \text{妹妹 限词 量词 连词 看猪的人 我 哥哥 疑问 看见} \]

(34)
\[ \text{ŋu te ne mi zi a po ŋu cy te na tʂʰu ti pu ta say/ask DP your brother VOB DP gun one CL LOC} \]
\[ \text{说/问 连词 你的 哥哥 词壳 连词 枪 一 量词 位格} \]
The sister asked, "Pig Herders, did you see my brother?" and (they) answered, "Your brother carried one gun, took one hound and went up here hastily."

妹妹问道：“看猪的人们，看见我的哥哥了吗?” (他们)回答道: “你的哥哥扛着一把猎枪, 牵一只猎狗, 急急忙忙地从这儿上去了。”
The sister cried and always went, went, went, went, went, went…'

妹妹一直哭着走啊走。

(39)
went DP hill LOC cattle herder GOAL meet went DP

(40)
cattle herder I brother INT see say/ask

'(The sister) went, went and met cattle herders around the hill and asked, "Cattle Herders, did you see my brother?"

(她)走呀走，遇见了在山上放牛的人们，就又问道：“放牛的人们，看见我的哥哥了吗?”
'The cattle herders answered, "Your brother carried one gun, took one hound and went up here hastily."'

"Then the sister cried and always went.'

然后，妹妹哭着一直往前找去。
'Then (the sister) went, went and met sheep herders in the forest.'

走啊走，在树林里遇见了放羊的人们。
'Then, (the sister) asked, "Sheep Herders, did you see my brother?" and (the sheep herders) answered, "Your brother carried one gun, took one hound and went up here hastily."'

(妹妹)问道: "放羊的人们，看见我的哥哥了吗?" (放羊的人)回答道: "你的哥哥扛着一把猎枪，牵着一只猎狗，急急忙忙地从这儿上去了。"

'After nine days and nine nights, Brother came back.'

'九天九夜后，哥哥回来了。'
哥哥生气而又伤心地哭了整整一夜。

'The brother was angry and sad and cried (the) whole night.'
'Next day, (the brother) went back to look for Sister.'

第二天, (哥哥)回去寻找妹妹。

'The brother went, went and met chicken herders in the village.'

哥哥走啊走, 在村子里遇见了看鸡的人们。
'(The brother) asked, "Chicken Herders, did you see my sister?" and (they) answered, "Your sister carried tree fruit in (her) hands, sang sad songs, saying, 'I will go after my Brother,' and went up here with tears streaming."

'(哥哥)问道："看鸡的人们，看见我的妹妹了吗？" (他们)回答道："你的妹妹手持野果，唱着悲歌，说是要去找哥哥，眼泪漱漱地流着，从这儿上去了。"
'The brother went, went and met pig herders in the valley.'

哥哥走到(村前的)山沟里，遇见了看猪的人们。
'(The brother) asked, "Pig Herders, did you see my sister?" and (they) answered, "Your sister carried tree fruit in (her) hands, sang sad songs, saying '(I) will go after my Brother,' and went up here with tears streaming."

(哥哥)问道: “看猪的人们，看见我的妹妹了吗?” (他们)回答道: “你的妹妹手持野果，唱着悲歌，说是要去找哥哥，眼泪漱漱地流着，从这儿上去了。”

'Then (Brother) went, went and met cattle herders on the hill.'

(他)走啊走，(走到)山上就遇见了放牛的人们.
'(Brother) asked, "Cattle Herders, did you see my sister?" and (they) answered, "Your sister carried tree fruit in (her) hands, sang sad songs, saying, 'I go after Brother,' and went up here with tears streaming."

(哥哥)问道: “放牛的人们，看见我的妹妹了吗?” (他们)回答道: “你的妹妹手持野果，唱着悲歌，说是要去找哥哥，眼泪漱漱地流着，从这儿上去了。”
(74)

The brother was also very hungry so (he) picked tree fruit to eat and went without stopping.'

哥哥也很饥饿，便摘野果充饥，不停地找去。

(75)

'(He) went, went, went and met sheep herders in the forest.'

(他)走啊走，走到树林里就遇见了放羊的人们。

(76)

放羊的人们 我 妹妹 疑问 看见 说/问 递词

(77)

你 妹妹 递词 树木 果实 手 位格 目词 持
(78)
tɕʰə su ča mi ta lo ga a po mæ lo bɛ
sad GEN song LOC GOAL sing brother after GOAL go
伤心 属格 歌 位格 日词 唱 哥哥 后 日词 去/走

(79)
jí ka mɛ su şə ræ m ta lo cy di
say/ask DP tear stream AVM LOC GOAL went say
伤心 属格 眼泪 悲歌 副标 位格 日词 去 说

'(He) asked, "Sheep Herders, did you see my sister?" and (they) answered, "Your sister carried
tree fruit in (her) hands, sang sad songs, saying, '(I) go after Brother,' and went up here with tears
streaming."

(哥哥)问道："放羊的人们，看见我的妹妹了吗?", (他们)回答道："你的妹妹手持野果，唱着悲歌，说是要去找哥哥，眼泪漱漱地流着，从这儿上去了。"

(80)
te ni ji mo ni ji mo ŋu ndzo le cy
DP sister sister say/call call DP went
连词 妹妹 妹妹 说/叫 叫 连词 去/走

'Then (he) called, "Sister…Sister…" and called and went.'

(他边)走，(边)叫喊着："妹妹—，妹妹—。"
(81)

(He) always looked for (his sister), called (her name) and went in deep forests.

(他)一直在树林深处寻找着，叫喊着，走着。

(82)

(He) worried, "My sister was drenched by rain," (when) it rained and looked for (his) sister in the rain.

(83)

下雨的时候, (他)担心地想: “我的妹妹被雨打湿了吧!” 就在雨水中寻找妹妹。
(84)
下雪的时候，(他)担心地想："我的妹妹会被雪冻坏了吧！" 就在雪中寻找妹妹。

(85)
'(When) it snowed, (he) worried, "My sister was hurt by snow," and looked for (his) sister in the snow.'

(86)
'Then, (he) looked for (her until the) tree flowers bloomed again.'
It was said that, one day (he) called and called and then in the forest sounded *mo*.

哥哥限词量词立即跑/冲向连词那儿目词去/走

连词妹妹牛—量词连词

那儿竹子叶子吃说/传说语气

---

^ *ma* = wild bamboo that grows in high places.
'It was said, the brother quickly rushed there, and Sister had turned into one cow and was eating bamboo leaves there.'

"It was said then the brother hugged the cow's neck and called, "Sister, Sister," but Sister could not speak (anymore) and only tears came streaming down.'
'It was said two men, father and son, went to set net traps for animals.'

传说，(从前)有一对父子去捕猎。
'It was said after (they) went to hunt animals, (they) slaughtered one deer there and left (forgot) a knife back there (where they slaughtered the deer).'

(他俩)去捕猎时，在宰杀一头鹿的地方，弄丢了一把刀子。

(5)
road one half arrive back come DP
路 一 半 到达 回来

(6)
son father DAT get back say
儿子 爸爸 与格 拿 回 语气 说

(7)
father son DAT get back go say
爸爸 儿子 与格 拿 回 去 说

'(They) came and (when they) arrived back half-way (home), the son said to (his) father, "Go back to get (the knife)," and the father said to the son, "Go back to get (the knife)."'

(你)回去拿(那把刀子)吧，”爸爸也对儿子说: “(你)回去拿。”
后来  连词  儿子  限词  量词  懒惰  很  連词

Then later, the son was very lazy, so the father went back to get the knife.'

最後, 儿子非常地懒惰, 所以爸爸(只好)回去拿那把刀子了。

存在  原来  连词  老头子  连词  亚勒木撕  家  作格

^ ja11 le11 msə14 is a family that collects animals' souls in wild forest, mountain and valley areas. The father was mistaken for an animal and collected.
(12)
la ʂu phɔ tʰɛy tʰɛ ka ŋgy ta cy ro
OTM metal trap put DP tie up went PT

'(When the) father arrived back there, in fact, ja11 le11 msa44's family was there, so the father was taken, put in a metal trap, tied up and taken away by ja11 le11 msa44 family.'

爸爸回到那儿时，原来亚勒木撕家(的人)也在那儿，所以爸爸被亚勒木撕家^A(的人)装在铁网里，捆走了。

(13)
ka mæ so te zi tʰi ja so ni so ha m
DP later DP son DET CL three day three night AVM

连词 后来 连词 儿子 限词 量词 三 天 三 夜 副标

(14)
ha lo te li ma dzy ro ka
here wait DP back NEG come PT DP

这儿 等待 连词 回 否定 来 去时 连词

(15)
zi tʰi ja ha şo lo ʂu li cy
son DET CL also GOAL look for back went

儿子 限词 量词 还是 目词 寻找 回 去

^传说中，专门在森林里收取灵魂的一种妖魔。
'Then later the son waited for three days and three nights, but (his father) didn't come back, so the son also went back to look for (his father).'

后来，儿子在那儿等了三天三夜(爸爸)也没有回来，也回去寻找。

(16) 
森林九片经过柿林九片经过

(17) 
森林九片经过连词寻找去连词上面

(18) 
亚勒木撕家到达去连词他爸爸他们作格宾格

---

A  $tce^{a}$ = a type of tree.
B  $va^{a}$ = forest or a measure word for forest.
C  $so^{a}$ = a type of tree.
D  $dbu^{a}$ $bf^{a}$ = a type of tree.
It was said (the son) passed nine tse' forests, passed nine sê forests, passed nine dbu65 bi53 forests, went to find (his father) and there reached ja11 le11 m11 sâ44's family, and his father had been put in a metal trap and was placed above the qa11 sa11 by them.

(儿子)经过九片节'林, 九片柿林和九片毒林, 到亚勒穆撕家时, 他的爸爸被他们装在铁网里, 放在呷萨上面。
Then after the son arrived there, (he) asked, "Did you see our father?" and (ja₁¹ le₁¹ m sə⁴⁴'s family members) said, "We didn't see your father."

儿子一到那儿就问: “你们看见我们的爸爸了吗?”他们说: “(我们)没看见你们的爸爸。”

^ The character said ŋɛ⁵³ 'our' instead of ŋa⁵³ 'my'. ŋɛ⁵³ distinguishes humans from ja₁¹ le₁¹ m sə⁴⁴'s family. Had he said 'my father' it would have suggested that there was no difference between ja₁¹ le₁¹ m sə⁴⁴'s family and humans.
'It is said, (how) pitiful his father (was) for in fact, (his) soul was not with him, so (he) was unable to speak (anymore) and one of (his father's) teardrops dropped down and fell on his son's knee.'

可怜的他爸爸原来没有了灵魂，不能说话，而(他的)一滴眼泪滴到了儿子的膝盖上。
'The son turned and looked up to the qa11 sa11 and said, "You said you didn't see our father; our father was put in a trap up there by you."'

儿子于是抬头往上看，（看见了自己的爸爸就十分气愤地）说："你们说没看见我们的爸爸，原来我们的爸爸被你们装在那上面的铁网里面了呢。"

'It was said that ja11 lɛ11 m so44's family said to him like this...'

亚勒木撕家对他是这样说的。

'You soul need or body need'

你 灵魂 需要 还是 身体 需要
'ja le msø”s family said), "(Do you) need the soul or body? We will only give you back one kind."

“你需要(他的)灵魂还是需要身体，我们只能给你一样。”
'The son was at a loss (for he) wanted to take the soul (of his father) and go back, but (he was) afraid the body (of his father) would be left there; (the son) wanted to take the body and go back, but (he was) afraid the soul would be left.'

儿子没有办法，想带回(爸爸的)灵魂，但是害怕丢下身躯；想带回身躯，可是又害怕把灵魂留在那里。
"So later (the son) said, "I need (to take) back the body," and (ja¹¹ le¹¹ msə⁴⁴'s family) took the body of his father and gave (it) back down to him; (how) pitiful, (the father) was carried and went back by the son (carrying him)."

后来, (儿子)说: "我要身躯," (他们)把他爸爸的身躯拿下来给他, 可怜的(儿子)把爸爸的身躯背了回来。
'(The father) was carried back and went by the son (carrying him and they) passed nine tce’ forests, passed nine dbu’ forests, passed nine ‘ső’ forests and they came and reached back to the end (of the ‘ső’ forest) and the wind and clouds (together) came and blew with (the sound) bbuŋ’!.

儿子背着(爸爸的身躯)，经过九片节树林，九片毒树林，和九片柿树林，最后到(森林)边缘时，有一阵云风‘呼呼’地吹来。

(44)
lo fu dzy nu te
GOAL blow come after DP

(45)
tʰɛ ū ndzə tʰi gy tʰɛ gy mə ro teʰ ta qʰa cy ha
he old man/father DET CL he body LOC from where went DP

(46)
ma se qʰa cy ha ma se qʰo to mi nuʰ ro
NEG know where went DP NEG know lose finish PT

^ mř³ nu³ = 'finish', indicating a completed action.
'After (the wind and clouds) came and blew up, it was not known where his father went and it was not known where his father went from (the back of his son's) body; (the son) lost (his father).'

风吹过后，他的爸爸从他的背上消失了，不知去哪儿了。

(47)
qʰo to mi nu te zi tʰi ja te me kʰa le
lose after DP son DET CL DP at a loss DP
丢 后 连词 儿子 限词 量词 连词 没办法 连词

(48)
ha ʰa ha ʰa m ʰa te
here catch here catch AVM catch DP
这儿 抓 这儿 抓 副标 抓 连词

(49)
lə ka ji tʰi ka te ʂə ɕə ti ka ɾæ mæ qy
hand right DET CL DP ʂə ɕə one CL PRE-ATT catch
手 右 限词 量词 连词 舌树 一 量词 前体 抓

(50)
ɾæ tʰi ka te he ru ti ka ɾæ mæ qy
left DET CL DP he ru one CL PRE-ATT catch
左 限词 量词 连词 草 一 量词 前体 抓

^ ʂəʰ ɕəʰ = a branch of the ʂəʰ tree.
'After losing (his father), the son was at a loss, and (he) caught (grabbed) here and there, and (his) right hand caught ʂə₁¹ ɕə₁¹ and (his) left hand caught he⁵³ ru⁵³ (grass),'

(爸爸)丢失后，儿子惊慌失措地(伸出手向空中)到处乱抓时，左手抓到一株黑日草^，右手抓到一根柿子树枝。

(51)
nu te o ho: me kʰa ro jo a da rə hī tʰi ja
after DP EXC at a loss PT SELF father soul DET CL

(52)
dbu da rə ŋu ka la e qo tɕə li dzy
become MP say/think DP OTM home put back come

Then after, (the son) thought, "Oh! Hopeless situation, the soul of my father may have become these (blades of grass and branches of ʂə')," and (he) took (the blades of grass and branches of ʂə') and came and put (them) back home.'

后来，(他)没有办法，(看着手中的那节树枝和黑草)便想到："噢！也许这就是我爸爸的灵魂了，" 就拿回来放在家里。

^ 一种草本植物。
'So, it is said now that we na\textsuperscript{53} mzi\textsuperscript{53} in the cut back r\textsuperscript{53} tso\textsuperscript{53} ritual use the s\textsuperscript{41} branches and he\textsuperscript{53} r\textsuperscript{53} blades (grass) to cut back r\textsuperscript{53} tso\textsuperscript{53} (soul).'

所以，我们纳木依现在仍用一根柿树枝和一棵黑日草来(举行)招回灵魂的(宗教仪式)。

\textsuperscript{53} r\textsuperscript{53} tso\textsuperscript{53} = a grass with many branching stalks and the branches of the s\textsuperscript{41} tree. The son believes the blades of this grass and the s\textsuperscript{41} branches to be his father's soul. Consequently, people continue to remember it today in the r\textsuperscript{53} tso\textsuperscript{53} li\textsuperscript{44} qho\textsuperscript{53}' or 'cut the soul back' ritual. After a person dies, family members search for branches of he\textsuperscript{53} r\textsuperscript{53} and blades of he\textsuperscript{53} r\textsuperscript{53} (r\textsuperscript{53} tso\textsuperscript{53} that is cut and brought back to the home to use in rituals) that symbolize the dead person's soul and are brought back home and given to the pha\textsuperscript{53} tso\textsuperscript{53}, who then chants for a long time, calling the deceased's soul back home.
Now the history of tobacco smoking.

It was said that three wives went to cut the plant together.

A *ja* = tobacco.

B *ndzə* = drink or smoke, depending on the context.

C The *ndzy* plant is cut, taken home and put in livestock enclosures. The animals' feet mix this plant with manure in the enclosures. Later, the manure mixed with this plant is dug out and put on fields as fertilizer.

D A grass plant.
When one person (wife) carried one back bundle of "ndzy" h|h (and was) coming back, (she) passed a bridge over a river and one crow said, "o wa, o wa there is one son in the knee of the person (wife) in front."

(她们)每人背着一捆菊禾草往回走，走到一条河上的小桥边时，一只乌鸦叫着：“呱——，呱——，(最)前面那个人的膝盖里有一个儿子。”
'Then (she) ran back (so that she was) back there behind (the other two wives) but (the crow still) said, "o53 wa11, o53 wa11 there is one son there in the knee of the back person."'

(7)

Then (she) ran back (so that she was) back there behind (the other two wives) but (the crow still) said, "o53 wa11, o53 wa11 there is one son there in the knee of the back person."

(8)

(9)

Then (she) ran back (so that she was) back there behind (the other two wives) but (the crow still) said, "o53 wa11, o53 wa11 there is one son there in the knee of the back person."

(10)

Then (she) ran back (so that she was) back there behind (the other two wives) but (the crow still) said, "o53 wa11, o53 wa11 there is one son there in the knee of the back person."
Then (she) ran back to the middle and (the crow still) said, "o53 wa11, o53 wa11 there is one son in the knee of the middle person."

'Then (she) ran back to the middle and (the crow still) said, "o53 wa11, o53 wa11 there is one son in the knee of the middle person."

'(The crow) said, "If you don't believe it then take (your) sickle and prick back (by yourself) your knee."

'(The crow) said, "If you don't believe it then take (your) sickle and prick back (by yourself) your knee."

"If you want to believe or not, (or) decide that you don't believe (it), then take (your) sickle and prick (your) knee."

"If you don't believe it then take (your) sickle and prick back (by yourself) your knee."
(14)  
pa mi^[a] ti ja go pa dzy ro  
frog/toad one CL fall come PT

'She took the sickle and pricked (her own knee) then one toad came and fell (out).'

(15)  
a ma qo te[h] le ndzy h[i] t[h]i su p[h]u ha mi nga  
OP angry DP ndzy h[i] DET CL take off here SUF-COM

(16)  
ka la qo t[h]i ja nu q[h]u be nu te  
DP crow DET CL beat go say DP

(17)  
pa mi t[i] ja k^[a] t^[o] dzy ro  
frog/toad DET CL speak start PT

^ fu^[a] ra^[a] pa^[a] m^[a]'dry frog' and refers to 'toad', the animal that lives most of the time away from water. pa^[a] m^[a] refers to 'frog', the creature that lives most of its life in and very near water. pa^[a] m^[a] is also a term that includes frogs and toads in general.
'a5 ma5 (she) was so angry and wanted to take off the bundle of ndzyʰ hʰ here and go beat the crow but the toad started to speak.'

哎呀，(她)气得把菊禾草往地上一放，想去打那只乌鸦时癞蛤蟆说起话来。

(18)
ma ja ma ja tʰa qʰo pa nu te su hū hū su dja
mother mother NEG chase you DP load carry GEN BE
妈妈 妈妈 否定 追 你 连词 担子 背 属格 判断

(19)
le nu su gy na ko su gy na pa di
MP you sickle I give sickle I hold/carry say
语气 你 镰刀 我 给 镰刀 我 拿 说

'(Toad) said, "Mother, Mother don't chase (the crow) for you are carrying a load; give me the sickle, I'll carry the sickle."

妈妈，妈妈，别追了，你是背着担子的，(快)把镰刀给我，我来(帮你)拿镰刀吧!'

(20)
qo teʰ ka su gy tʰi la tʰe ni
angry DP sickle DET CL she ERG
生气 连词 镰刀 限词 量词 她 作格
'(The wife) was angry and she threw the sickle down on the stones and it (Toad) bit the sickle, looked at the (home) and went back to this (the woman's) family's home (carrying the sickle in its mouth).'

(她)生气得把镰刀往石头上扔去，那把镰刀却被它叼着，朝着(她的)家里(一跳一跳地)走了。

'Then the ndzy|hí རུ་ཧུ་ཐི་གྱ་ཧ་ལ་མ་ཟུ་མཤྱ་ཐྱེ་མཛེ་ི་མྲཛེ་ndzy hí carry DET CL DP quick AVM run it after back go
菊禾 背 连词 量词 连词 急忙 副标 跑 他 后面 回 走
背菊禾草的(妈妈)也赶忙跟在它的后面，回去了。
镰刀[他]作格[咬/叼][连词][门][旁边][目词][回][放][连词]

'它把镰刀叼来，放到门边之后马上坐到了灶边。'

饭[吃][连词][饭][颗粒][二][量词][丢][灶下方][后体]

它把镰刀叼来，放到门边之后马上坐到了灶边。

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^ zo⁵⁵ = grain, including seed and plants. ly⁴⁴ ly⁵⁵ grain seed, e.g., rice, wheat, corn and barley.
'When eating a meal, (the wife) threw a few grains down to the down-hearth and it went there to pick up and eat (the grains).'

吃饭时, (妈妈)往灶下方丢下几粒饭粒, 它便去捡来吃。

(28)
mae ti ni te ma ja na tsho mi ha be na ro nu
later one day DP mother I wife buy go time for PT say
后来 一 天 连词 妈妈 我 媳妇 买 走/去 该 去时 说

'Later one day, (Toad) said, "Mother it is time to go to buy my wife."'

(29)
fu ro pa mi nu ha tsho mi ti ja lo ha pha cy
toad you also wife one CL GOAL buy able if
癞蛤蟆 你 也 妻子 一 量词 月词 买 能 如果

(30)
na ha pha tse ti ja su pha se di
I also husband one CL find able still say
我也 丈夫 一 量词 找 能 还 说
'(She) said, "If you, Toad, are also able to buy one wife then I am also still able to find one husband."'

(媽媽)说: “你一只癞蛤蟆也能娶上一个媳妇的话, 我还能找一个丈夫呢。”

(31)
\[
\text{te ma ja nu ma ŋge cy te bi zi ti pʰæ ru}
\]
\[
\text{DP mother you NEG believe if DP bag one CL sew}
\]

(32)
\[
\text{bi zi ti pʰæ ru ka sa mi ni ly la tcʰo}
\]
\[
\text{bag one CL sew DP hemp seed several OTM put}
\]

(33)
\[
\text{te ña ti ja hæ li da di}
\]
\[
\text{DP I one CL buy back come say}
\]

'(Then Toad) said, "Mother if you don't believe (me) then sew one tiny bag, sew one tiny bag and put several hemp seed in (it) then I will buy one (wife) and come back.'

(癞蛤蟆)说：“妈妈，如果你不相信的话，缝一个小包包，缝一个小包包后，抓点麻籽装在里面，我就娶一个(媳妇)回来。”

^ Toad's mother suggests that Toad finding a wife is as unlikely as her finding another husband.
'Mother thought to see if it was (true) and sewed a piece of bag (a tiny bag) as it (Toad) said and hung it down from (its) neck and went (away).'

妈妈想看看(癞蛤蟆到底说得)是不是(真的), 就按它说的一样缝了一个小包, 挂到它的脖子上, 并(让)它走了。
'Then (it) hopped, and reached one family.' (It) said, "Father-in-law's family, are there dogs? I come to buy a wife."

'Then the family really wanted to laugh.'

这家人(都觉得)非常想笑。
nu hĩ sa mi te la
you GEN hemp seed DP OTM

(42)
u nu ji gy nu ha qy qy tʰi tʰɤ nu
you back mouse cave GOAL put say

'(They) actually had daughters but said, "a⁴⁴ we⁵³ (our) daughters already (have been) given to
to other people, put your hemp seed in the mouse hole (in the wall) behind you."'

(那家人)本来是有女儿的，但是 (他们却) 说: "哎呀，女儿 (都嫁)人了，把你的麻籽拿来，放在你背后的老鼠洞里吧。"

(43)
mae ti ʂo lo tɛ te sa mi ha ni tʰa qy ro
later one CL get up DP hemp seed mouse ERG eat PT

'When getting up next morning, the hemp seed had been eaten by mice.'

第二天早晨起来时，麻籽被老鼠吃光了。

^ a⁴⁴ we⁵³ = an expression of sorrow indicating 'you can not do things as you wish' or 'things are
not going as you wish'.

•63•
'(Toad) said, "If you can't find and give back the hemp seed then catch the mouse and give (it to me)."

(癞蛤蟆) 说: "(你们) 找不到麻籽的话, 把那只老鼠逮来给我。"

'The whole family helped each other, smoked out the mouse, tied it and gave (the mouse) to it (Toad) and had (Toad) leave.'

全家人都互相帮着(从老鼠洞里)把那只老鼠熏来, 用(绳子)拴住后交给了它,并(让它)离开。

\[^{\text{*64*}}\]
'(Toad) left and reached one other (family) again.'

(癞蛤蟆) 又到另一户人家 (的门口)去了。

(I) left and reached one other (family) again.
'(Toad) said, "I come to buy a wife and where can I tie my mouse?" and (the family members) said, "Take (the mouse) and tie it to the cat's leg beside you."

(癞蛤蟆) 说: “我是来娶媳妇的, 我这只老鼠拴到哪儿呢?” (他们)说: “拴到你身旁的猫腿上吧。"

(51)

mæ  ti  şo  lo tčə  dzy  te  ha  te
later  one  CL  get  up  come  DP  mouse  DP

后来 一 量词 起床 来 连词 老鼠 连词

(52)

ha lε  ni  tčə a kψ  ro  sə
cat  ERG  eat  PT  again

猫 作格 吃 去时 又

'Next morning, when getting up, the mouse had been eaten by the cat again.'

第二天早上起来时，老鼠又被猫吃掉了。

(53)

ŋa  te  ha  tʰi  ja  la  le  tʰə mi  hā  su  dja
I  DP  mouse  DET  CL  OTM  DP  wife  buy  GEN  BE

我 连词 老鼠 限词 量词 宾标 连词 媳妇 买/取 属格 判断
'(Toad) said, "I am taking the mouse to buy a wife and if you don't catch the cat and give to me then I am not able to find a wife."

(癞蛤蟆)说: “我是拿这只老鼠去娶媳妇的，你们不把这只猫逮住给我的话，我就不能娶到媳妇。”

'The family caught the cat and gave it (the cat) to it (Toad) and had the (toad) leave.

这家人把那只猫逮给它，让(它)离开。
'Then (Toad) brought the cat and left again.'

(它)又牵着这只猫走了。

'(Toad) went and reached one family.'

(它又)到了另一户人家(门口)。

(它还是岳父家庭女儿疑问存在)
(61)
ŋa ha lɛ tʰi ja la qʰa lo pʰæ
I cat DET CL OTM where GOAL tie

我 猫 限词 量词 宾标 哪儿 目词 系

'(Toad) still said, "Father-in-law's family, are there daughters? I come to buy a wife. Where to take and tie my cat?"

(62)
te nu pæ la tʂʰə kʰi kʰi tʰi  nga ta tŋu
DP you beside OTM dog leg GOAL tie say

连词 你 旁边 宾标 狗 腿 目词 系 说

'(They) said, "Take (the cat) and tie it to the leg of dog beside you".

(63)
ka ha sø tʰɛ ndo te rə tʂʰy nda
DP still it see DP laugh want very

连词 还是 他 见 连词 笑 想 很
'(They) saw it (Toad), still really wanted to laugh, and thought, "You are one Toad (but you are) also buying a wife," and also wanted to laugh very much.'

(那家人)见了它便想: "一只癞蛤蟆也想娶媳妇," 就还是觉得很可笑。

'Next morning, when getting up, again the cat had been eaten by the dog.'

第二天早上起床时，那只猫又被狗吃掉了。
岳父家你女儿我给属格否定存在如果

你狗限词量词我给应该

我限词量词宾标妻子买娶走属格判断说

'(Toad) said, "Father-in-law's family, if you don't have girls to give me then you should give the dog to me; I am taking the (dog) to go buy a wife."

(癞蛤蟆)说：“岳父家，如果你们没有女儿给我你就该把你这只狗给我，因为我要用那只(狗)去娶媳妇。”
'Then (they) were at a loss, so took the dog and gave the dog to Toad.'

那家人没办法就把那只狗交给了它。

(71)

te ha šə ta m lo pæ le DP still like this jump/hop DP

(72)

ti jy cə to cə ro sə one CL family reach went PT again

(73)

te a γ cə tsh̥o a dzø ¿a te tsh̥o mi hə DP father-in-law family dog INT EXT I DP wife buy

(74)

dzy su dja ¿a tsh̥o tʰi ja la qʰa lo pʰæ ¿u come GEN BE I dog DET CL OTM where GOAL tie say
'(Then Toad) said, "Father-in-law's family, are there dogs? I come to buy a wife; where to take and tie my dog?"

(癞蛤蟆)说: "岳父家有狗吗？我是来娶媳妇的，我这只狗拴到哪儿呢?"

'(The family members) said, "Take and tie the dog to the horse's leg beside you."

(他们)说: "拴到你身边的马腿上吧。"

'Then, the next morning, when getting up, as before, the dog had been kicked by the horse and died.'

于是，第二天早上起来时，这只狗又被马踢死了。
'(Toad) said, "If you don't give me the horse then I won't be able to get a wife," then again (the family) gave the horse to him.'

'Then (Toad) hopped, went and reached another family's courtyard.'
'It was said that this was one (family that had) seven girls.'

(那家人)说: "有七个女儿的家庭..."

'(The family) said, "Dogs are barking there," and sent the eldest daughter to go.'

'(那家人)说: "有狗在叫," 叫大女儿去(看)。'
'The eldest daughter) came back and said, "There is not even one thing (there)."

(大女儿) 回来说: "(外面)什么也没有。"

'Then (the family members) sent the second daughter to go, but as before, (she) said, "Mother, there is not even one (thing there)," and came back.'

然后，(那家人)叫二女儿去，回来还是说: “妈妈，(外面)什么也没有。”

^ni^{t}ja^{t} = 'two' and may mean 'second' when followed by t^{h}ja^{h}, which literally translates as 'the'.

•76•
Then later (they) sent the third one to go but (she) said, "Mother there is not even one thing (there)," and (came back).

Then later (they) sent the fourth one to go but (she) also did not see one (thing).
'Then later (they) sent the fifth one to go but (she also) did not see even one (thing).'

后来，叫五女儿去，也没有见什么。

'Then later (they) sent the sixth one but (she) also said, "(I) did not see even one thing," and came back.'
'Then finally, the youngest one went and said, "wa\textsuperscript{53} ma\textsuperscript{53}, Mom, one toad is leading one horse and standing beside the door."'

A wa\textsuperscript{53} ma\textsuperscript{53} = an expression of surprise.
'Then (Toad) went into the home and said, "Father-in-law's family, I come to buy a wife."'

That (癞蛤蟆)进了屋，说："岳父家，我是来娶媳妇的。"

'Then the old man said, "Beat out the toad."

那(家人的)老头子说："把这只癞蛤蟆打(死)。"

衣服 穿 衣服 穿 连词 石杵 拿 去
'The mother said (to the youngest daughter), "Dress up, dress up,\(^{A}\) and take the pestle and beat (Toad) when (you) arrive (half-way on the) road over there (between Toad's home and the girls' home)."

但是，妈妈却(对小女儿)说：“(去)穿(嫁)衣，穿了(嫁)衣后，拿石杵去，到半路上时把它打(死，然后赶回来)。”

'Then (the youngest daughter) dressed up, much like marrying, took one pestle, rode the horse and left.'

\(^{A}\) Brides wear special clothing. The family members pretended to agree with Toad and thus told the youngest daughter to dress like a bride.
'The daughter, the horse and Toad) walked for one moment again, (the girl) took the pestle, beat (Toad) again and again, then (Toad) hopped (away from the pestle) and didn't get beaten and the pestle was bit (by Toad) and gave it back to her again and again (all the way to Toad's home).'

(他俩)走了一会儿, (女儿从马背上)拿石杵往下打(癞蛤蟆), 但是它跳来跳去,无法打到, (反而)把石杵咬了过来(递)给她。
'Then like this (they) went and went and went and reached (Toad's) home.'

就这样，走着，走着(他俩)就回到了(癞蛤蟆的)家。

(111)
ε qo to li cy mi nu te
home reach back went finish/after DP

(112)
ma ja ɲa ṭʰo mi hɛ li dzy ro qʰo bo pʰo da ɲu
mother I wife buy back come PT door open come say

'After (they) reached back home, (Toad) said, "Mother I bought a wife and came back, come open the door."'

(113)
nu ha ṭʰo mi ja hɛ da pʰa cy
you also wife CL buy come able if

回到家(门口)时，(癞蛤蟆)说: “妈妈，我把媳妇娶回来了，(快)来开门吧。”

你也 妻子 量词 买 来 能 假如
'(The mother) said, "If you were also able to buy a wife and come back then wives will not need a price (bride-wealth)."'

'(妈妈)说: “你也能娶一个媳妇回来的话, 媳妇都不要钱了。”

'(Toad) said, "If you don't believe (me) then come and look through the door crack."

'(癞蛤蟆)说: “如果你不相信的话, 到门缝里来看看吧。”

---

A When a man marries, the groom's family gives money to the bride's family.
B $a^{35} \: x^{53} \: x^{53}$ is shouted during weddings, suggesting great happiness.
'Then the girl yelled 戈戈戈戈 once and (her mother-in-law) saw (her).'

女儿叫了一声‘阿呼呼^后，(妈妈)看见了(那个女孩)。

'(Toad and the girl) came back (to Toad's) home, three nights passed, and then one family (holding a) marriage came to invite him (Toad).'

(癞蛤蟆把媳妇娶)回来的第三个晚上，有一户办婚事的 (人家) 来请它(去参加婚礼)。
'His mother and wife, the two went together.'

'His mother and wife, the two went together.'

它(癞蛤蟆)妈妈和妻子一起去了(那家人的婚礼)。

(120)
pa mi tʰi ja te ha qæ pæ vo
frog/toad DET CL DP here hearth beside EXT

那只癞蛤蟆却趴在灶边。

(121)
te zə mi tʰi ja te
DP girl DET CL DP

(122)
jo pʰæ tə te pa mi ti ja ræ ro ŋu
SELF husband DP frog/toad one/a CL get PT say/think

根据自己 丈夫 连词 癞蛤蟆 一 量词 得到 去时 说

^ The storyteller was sitting by the hearth while telling the story, and thus said 'here' and 'ha^{h}.'
'Then the girl thought, "I have got a toad husband," and did not want to eat the meal (at the wedding).

(在婚宴上,) 女孩想着自己得到了一个癞蛤蟆丈夫就连饭也不想吃。

'Later (she) still wrapped two pieces of meat and came back to give (them to) him (Toad) to eat.'

但(她)还是包了两块肉回来给它吃。

^ *tsʰo/" = an expression indicating scorn made by someone when they give something to someone else. *tsʰo/" may also be used in this context without suggesting contempt for the person the object is given to.
'(She handed the two pieces of meat over and) said, "qʰo, Toad, other people marry like this, (here are) a mouthful of leftovers (to eat)."

(她把那几块肉递给它)说: “嘿，癞蛤蟆，人家的子女是这样结婚的，这是一口吃剩的。”

'Then (Toad) said, 'If you need, then go to the gi to get and eat, we do not know eating other people's leftovers.'

(癞蛤蟆)说: “我们是不会吃别人的剩饭的，你要的话到木箱里去拿来吃吧。”

---

A  gi = a container made of wood slats, used to store grain and leftover food at home.

B  一种四方体木制容器，长约 1.3 米，宽约 0.5 米，高约 1 米。一般用来储藏大米和剩饭。
The girl opened up the gi, and it was full of meat in there."

'(The girl) opened up the gi', and it was full of meat in there.'

(她) 一打开木箱, 满满的都是肉。
'One day, all the people were having a horse circle race so his wife went there to watch.'

有一天，人们都在赛马，它的妻子(也)到那儿去看。
'Wife came back and (Toad) asked, "Whose horse is famous?" and (Wife) said, "sə zi pa xu's horse is famous."'

媳妇回来时，(癞蛤蟆)问: "谁的(马)出名呀?" (她)说: “司色巴乎(人名)的马最有名了。”

(136)
te gi lo po te šə bə ro sə DP gi GOAL open DP meat full PT again

'Then (she) opened the gi up and it was full of meat again.'

(妻子)打开木箱时，(里面)又装满了肉。

(137)
ti təu te ti pə ma tiga su tə sə ro now DP one CL NEG usual GEN she know PT

'Now she knew that there was a little (something) unusual.'

这时，她已经知道有一点不寻常。
(138)
後来 连词 一 量词 叫 来 去时 又

'Then later one family came to invite (them) again (to another wedding).'

后来，又有一家人又来请(他们参加婚礼)。

(139)
今天 连词 女儿 限词 量词 掂 位格 藏 存在

'Today (this day) the girl hid in the loft (of the house).'

今天，妻子(出去后悄悄地回来)藏在楼上。

(140)
连词 他们 二 量词 去 后 连词

(141)
癞蛤蟆 限词 量词 灶下 三 翻筋斗 连词
'Then after they two (Toad's mother and his wife) left, the toad somersaulted three times down-hearth and then wa₃₅ ma₃₅, (the toad) became a very handsome son (young man).’

当他们俩离开之后，癞蛤蟆在灶边翻了三个筋斗就变成了一个迷人的青年。

'Then he threw the toad skin behind the door and left.’

它把癞蛤蟆的皮往门背后一扔就走了。

---

^ Wife and Toad's mother left and later, Wife secretly returned and hid in the loft.
(145)
thɛ ɕy nu te pa mi rɔ qa thɛ ni kʰy kʰy tʰa
he went after DP frog/toad skin she ERG quick

他 去 以后 连词 癞蛤蟆 皮 她 作格 立即

(146)
la qa thi la la te to li dzy
OTM hearth GOAL stir DP arrive back come

'After he went she took the toad skin and stirred (burned it) in the hearth quickly then (he) arrived back.'

他走后，她立即把癞蛤蟆的皮拿(起来扔到)灶里搅拌时，(癞蛤蟆)回来了。

(147)
a tsa^… ʂɔ ni da dzo ro
MP seven day only EXT PT

语气 七 天 只 存在 去时

(148)
a tsa… ʂɔ ni da dzo ro ŋu
OP seven day only EXT PT say

拟声 七 天 只 存在 去时 说

^ a^53 tsa^53 = a sound expressing a feeling of surprise, e. g., being stuck by a needle or nettle and being burned.
'The toad) said, "a53 tsa53…there were only seven days! There were only seven days!""A
(他疼痛地)叫着说："啊杂呀(被烧疼发出的声音)，只有七天了，只有七天(我就会变成一个真正的年轻人了)。"

(149)
'then (he) became a toad again and died.'
(他)又变成(以前的)那只癞蛤蟆后就死了。

(150)
'After (he) died the girl was always sad.'
(他)死后，女儿天天都很伤心。
(151)

te ji mi ca təo təo
DP house sweep often

連词 房子 打扫 天天

'Then (she) often swept the house.'

然后, (她) 经常(在家)打扫房子。

(152)

ji mi ca le pʰu dzə la qʰo bo a qy nu təhə təo təo
house sweep DP rubbish OTM door behind put often/always

房子 打扫 連词 垃圾 宾标 门 背后 放 天天/经常

'(She) swept the house and always took the rubbish and put it behind the door.'

經常打扫房子，把垃圾堆放在门背后。

(153)

te mæ mæ so la o lo ba dzy ro
DP bamboo shoot three CL there GOAL grow come PT

連词 竹笋 三 量词 那儿 目词 生 来 去时

'Then three bamboo shoots came growing up there.'

(一天,) 从那儿(门背后)长出三根竹笋来。
'Then (she) thought the middle one would be him so she broke the two on the sides.'

(她)以为中间的那根也许会是他就把两边的两根撇断了。

'Then the middle bamboo shoot came growing.'

于是，这根竹笋便往上长了起来。
(158)

she GEN skirt end ERG flick DP break PT

她 属格 裙子 尾 作格 绊 连词 断 去时

'One day (she) swept the house and the bamboo shoot was flicked by her skirt end and broke.'

(159)

ti ni te ja ti po o lo ba dzy ro so
one day DP tobacco one CL there GOAL grow come PT again

'One day, one tobacco plant grew up there again.'

(160)

A The tsʰa⁴⁴ qʰa⁵³ is a traditional skirt made by local people that consists of many strips of fabric.

98
'Then (she) thought, "If (I) pick the tobacco to smoke, then suffering will (disappear and I will get) well again," and (she later) often picked the tobacco and smoked (it).'

(她)想: “摘这棵烟(草的叶子)来吸的话, 也许伤心就会少一些吧!”于是, (她)天天摘那棵烟(草的叶子)来吸。
'So now, our tobacco smoking comes from here (this story).'

所以，现在我们吸烟的(传说)就是从这儿来的。
'It was said, in ancient times, one family had two sisters.'

'(The family) had two sisters and the mother went to weave hemp.'
(4)  
\( ts^{h o} \) ro mi ti gy te cy le \( t^{h e} \) a mi dz\( e \) cy ro \( ts^{h o} \) ro mi one CL DP went DP her mother eat went PT  
措容米 一 量词 连词 去 连词 她 妈妈 吃 去 去时  
'One \( ts^{h o} \) \( ro^{m i} \) went, went to eat her mother.'

(5)  
\( t^{h e} \) a mi \( t^{i} \) gy pae to cy nu te her mother DET CL beside/side reach went after DP  
措容米 到她们的妈妈身旁  量词 连词 她 妈妈 旁边 到达 去 后 连词

(6)  
nu jo k\( u \)ru su t\( b \)y da di you SELF head louse catch come say  
措容米 走)到她们的妈妈身旁说: "你来捉我头上虱子吧。"

'After \( ts^{h o} \) \( ro^{m i} \) went and reached her mother's side, \( ts^{h o} \) \( ro^{m i} \) said, "You come to catch my head lice."'

(措容米走)到她们的妈妈身旁说: “你来捉我头上虱子吧。”
'The mother) said, "Yes," and caught (tsʰo¹¹ ro⁴⁴ mi¹¹'s) head lice; there were very (many lice), so (the mother) caught (tsʰo¹¹ ro⁴⁴ mi¹¹'s lice) and gave (them) down back to her to eat, (gave them) down back to her to eat.'

(妈妈)说: "是," 就捉(措容米)头上的虱子, (她头上的)虱子很多, 所以(妈妈)把(它们一个一个地)捉来给她吃。

'Later (the mother) said, "You catch mine in turn."

后来, (妈妈)说: "你也(帮)我捉(头上的)虱子吧。"
(10)

<table>
<thead>
<tr>
<th>te</th>
<th>mi ’a qo</th>
<th>la</th>
<th>a mi</th>
<th>tʰi</th>
<th>gy</th>
<th>hi</th>
<th>ru</th>
<th>ru</th>
<th>mi</th>
<th>NGO</th>
<th>ka</th>
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</thead>
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<tr>
<td>DP</td>
<td>fingernail</td>
<td>OTM</td>
<td>mother</td>
<td>DET</td>
<td>CL</td>
<td>GEN</td>
<td>head</td>
<td>GOAL</td>
<td>stab</td>
<td>DP</td>
<td></td>
</tr>
</tbody>
</table>

连词 指甲 宾标 妈妈 限词 量词 属格 头 目词 刺 连词

(11)

<table>
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<tr>
<th>mbe</th>
<th>tʰo ræ</th>
<th>tʰe</th>
<th>ni</th>
<th>tʰy</th>
<th>ndzə</th>
<th>nu</th>
<th>te</th>
<th>’a qo</th>
<th>ro</th>
</tr>
</thead>
<tbody>
<tr>
<td>brain</td>
<td>she</td>
<td>ERG</td>
<td>suck</td>
<td>drink</td>
<td>after</td>
<td>DP</td>
<td>die</td>
<td>PT</td>
<td></td>
</tr>
</tbody>
</table>

脑汁 她 作格 吸 喝 后 连词 死 去时

'(tʰo11 ro44 mi11) used (her) fingernail to stab down into (the mother's) head, and after (tʰo11 ro44 mi11) sucked (her) brains and drank (her brains and the mother) died.'

(措容米)用指甲刺入妈妈的头, 吸干她的脑汁后,(妈妈就这样)死了。

(12)

<table>
<thead>
<tr>
<th>te</th>
<th>zə mi</th>
<th>tʰi</th>
<th>ni</th>
<th>ja</th>
<th>dzə</th>
<th>li</th>
<th>cy</th>
<th>ro</th>
</tr>
</thead>
<tbody>
<tr>
<td>DP</td>
<td>daughter</td>
<td>DET</td>
<td>two</td>
<td>CL</td>
<td>eat</td>
<td>back</td>
<td>went</td>
<td>PT</td>
</tr>
</tbody>
</table>

连词 女儿 限词 二 量词 吃 回去 去时

'Then (tʰo11 ro44 mi11) went back to eat (the mother's) two daughters.'

然后,(措容米又)回去吃(她的)两个女儿。
'(tsʰo¹¹ roʰ¹¹ mi¹¹ came again to the home and) said, "My daughters, open the door.'

(措容米)说: "我的女儿,开门吧。"

'The elder daughter was smart and would not open the door.'

大女儿聪明就不肯开。
'The elder daughter peeked at the monster through the door crack and) said, "You are not our mother; our mother usually wears skirt," and (tsʰo11 ro⁴⁴ mi¹¹) went (away) and wore (skirt) like this and came back.'

(大女儿)说：“你不是我们的妈妈，我们的妈妈会(经常)穿着裙子,” (措容米没办法)就像(那个女儿说的)一样穿了(裙子)回来。

'A then (the elder daughter) said, "You are not our mother, our mother usually wears ʁu⁵³ jyʰ⁴," and would not open the door.'

(大女儿又)说: “你不是我们的妈妈, 我们的妈妈头上(经常)会戴物语毛巾,” 还是不肯开门。

^ ʁu⁵³ jyʰ⁴ = a long, wide strip of black fabric women wrap around their heads.
Later the tsʰoʰ ro mi tetʰi gy ni ny ny la qʰo bo qæ qæ
later DP tsʰo ro mi DET CL ERG breast OTM door crack

后来 连词 措容米 限词 量词 作格 乳房 宾标 门 缝隙

GOAL wave CT daughter younger DET CL milk thirsty

目词 摇摆 连词 女儿 小 限词 量词 奶 口渴

'D Later the tsʰoʰ ro mi tetʰi gy ni ny ny la qʰo bo qæ qæ
later DP tsʰo ro mi DET CL ERG breast OTM door crack,
then the younger daughter (saw the breasts and she) was thirsty for milk and said, "Mother, there is only one hemp stalk propped (against the door) there.'

后来, 措容米将自己的乳房塞进门缝里一摇摆, 那个小女儿口渴了就说: “妈妈, 只有一根麻杆在门背后顶着呢。”
'Then (tsʰo¹¹ ro⁴⁴ mi¹¹) opened (the door, came in and the two sisters) then gave one (whole) bread to her to eat and she ate (it all).'

(措容米)推开(门进了屋)后，(两个女儿)把一个馍馍递给她吃时，(她把整个馍馍)吃光了。
'(The daughters) said, "You are not our mother, (because when) our mother usually, even eats one bread, (she) divides half (of the bread and gives it) back for us to eat," then (tsʰo₁¹ ro⁴⁴ mi₁¹) broke half (of the bread) and gave (it) to them to eat.^

(大女儿又)说: "你不是我们的妈妈, 我们的妈妈吃一个馍馍也会分一半给我们吃的,” (在吃第二个馍馍时，措容米)便分一半给她们吃。

(28)
```
| te  | a  | sa | te  | no | ni | qv  | qʰa | gy  | ᵉu  | ru  | ʂu |
| DP  | DP | you | two | CL | who | head | louse |
```

(29)
```
| ma  | dzō | su  | jo | m  | m  | da | di |
| NEG | EXT | GEN | SELF | sleep with | come | sleep | with |
```

'Then later (tsʰo₁¹ ro⁴⁴ mi₁¹) said, "You two, (of) you two (the one) who has no lice on (your) head come and sleep with me."

然后, (措容米)说: "你俩谁的头上没有虱子的来跟我一起睡。"

---

^ This sentence contradicts the previous sentence, in which tsʰo₁¹ ro⁴⁴ mi₁¹ ate all the bread she was given. Alternatively she might have broken another bread in half.
(30) daughter big/elder DET CL DP SELF DP head louse

女儿 大 限词 量词 连词 自己 连词 头 虱子

(31) EXT say DP daughter younger DET CL she sleep with

The elder daughter said, "I have head lice," and the younger daughter (agreed to) sleep with her (tsʰo¹ ro⁴⁴ mi¹).

大女儿说：“我的头上有虱子，”于是，小女儿陪她一起睡(在床的一头，而大女儿一人睡在床的另一头。)

(32) you rooster CL and water one bucket and string ball CL and

你 公鸡 量词 和 水 一 盆 和 线 筒 量词 和

(33) hemp seed some take/bring SELF pillow beside/by put come say

麻籽 一些 拿 自己 枕头 边 放 来 说
'tsʰo¹¹ ro⁴⁴ mi¹¹) said, "You come and take one rooster, one bucket of water, one string ball, some hemp seed and put (them) by my pillow."

措容米对大女儿说："你拿一只公鸡，一盆水，一个线筒和一些麻籽放到我的枕头边来。"

(34)

te  jy  ḫu ka  jy  ḫy  
DP  sleep  say  DP  sleep  went

连词 睡觉 说 连词 睡觉 去

'Then (tsʰo¹¹ ro⁴⁴ mi¹¹) said, "Sleep," and (they all) went to sleep.'

然后，(措容米)说："睡觉吧，" 就都睡了。

(35)
a sa  te  zœ mi  tʰi  ja  ji ḫæ  le  li  ṭu  te  
later  DP  daughter  DET  CL  sleep  DP  back  wake up  DP

后来 连词 女儿 限词 量词 睡觉 连词 回 醒 连词

(36)
qv  tœ  qv  tœ  m  o  ḫœ  ro  
OP  OP  AVM  there  chew  PT

拟声 拟声 副标 那儿 爵 去时
'Later, the (elder) daughter slept and woke up, and (tsʰo¹¹ ro⁴⁴ mi¹¹) was chewing there (with the sound) qv₁¹ tsə¹¹ qv₁¹ tsə¹¹.'

后来, (在深夜里, )那个(大)女儿(突然间)醒来时便(发现措容米)在咯吱，咯吱地嚼着。

(37)
a ma a ma nu gv ga ɲə le ɲu te
mother mother you what chew MP say/ask DP

妈妈 妈妈 你 什么 爵 语气 说 连词

(38)
jo sa mi ɲə le zə mi tʃə di
SELF hemp seed chew DP daughter give to eat say

自己 麻籽 爵 连词 女儿 吃 说

'(The elder daughter) asked, "Mother, Mother what are you chewing?" then (tsʰo¹¹ ro⁴⁴ mi¹¹) said, "I am chewing hemp seed and giving (some to the) daughter to eat."

(措容米)说: “我在爵麻籽给女儿吃着呢。”

(39)
a ma a ma nu tʰa ru tso tso su go dja le ɲu te
mother mother you bosom wet GEN what BE MP say DP

妈妈 妈妈 你 怀抱 湿 属格 什么 判断 语气 说 连词
'(The elder daughter) asked, "Mother, Mother what is the wet (thing) in your bosom?" and (tʂʰo¹¹ ro⁴⁴ mi¹¹) answered, "The bad rooster, it (the rooster) made (splashed) water come out (of the bucket)."

(40) mðṣu ræ pʰu tʰi ja dzɛ bo tʰɛ ni nɛ hɛɛ ro ŋu bad rooster DET CL water it ERG come out PT say

IPA: ˈmðṣu ræ pʰu tʰi ja dzɛ bo tʰɛ ni nɛ hɛɛ ro ŋu

nrc

(41) a ma a ma nu tʰa ru mбу le su go dja le ŋu mother mother you bosom roll GEN what BE MP say/ask

IPA: ˈa ma a ma nu tʰa ru mбу le su go dja le ŋu

nrc

(42) te mðṣu ræ pʰu tʰi ja DP bad rooster DET CL

IPA: ˈte mðṣu ræ pʰu tʰi ja

nrc

(43) kʰi tʰo ly tʰi ly tʰɛ ni mbu le tɛʰ ŋi tça di string ball DET CL it ERG roll SUF-COM in fact say

IPA: kʰi tʰo ly tʰi ly tʰɛ ni mbu le tɛʰ ŋi tça di

nrc
'(The elder daughter) asked, "Mother, Mother what is rolling in your bosom?" and (tsʰøi ro⁴⁴ mi¹¹) answered, "The bad rooster, in fact, it made the ball of string roll (around)."

(大女儿) 问: "妈妈, 妈妈, 你怀里滚动的是什么呀?" (措容米) 说: "这只坏公鸡把线筒滚(到被子里来了)。"

(44)

tə zə mi tʰi ja sə ro ka
day\ daughter DET CL know PT\ day\ DA

(45)
a ma jo a pʰa be tʰy ŋu
mother SELF outside go want say

(这时候, ) 女儿发现了(她在吃自己的妹妹的肉)就说: "妈妈, 我想到外面去(小便)。"

(46)
ka ɗbay ræ pæ mi ndzu ŋu te ka ɗbay jo tʰe qy di
kitchen beside GOAL sit say DP kitchen SELF bite may say

A 'Go outside' means 'go to the toilet'. People often say 'go outside' instead of 'go to the toilet' when they want to go outside to relieve themselves.
'(tsʰo¹¹ ro⁴⁴ mi¹¹) said, "Sit down (relieve yourself) beside the kitchen," but (the elder daughter) answered, "The kitchen may bite me."

(措容米) said: "在灶火旁蹲下(小便)吧," 但是(那个女儿)说: “灶头火咬我的。”

(47)
ro tʰo pæ mi ndzu nu te ro tʰo jo tʰɛ qy di
millstone beside GOAL sit say DP millstone SELF bite may say/answer

石磨旁边 目词 坐 说 连词 石磨 自己 咬 会 说

'(tsʰo¹¹ ro⁴⁴ mi¹¹) said, "Sit down beside the millstone," but (the elder daughter) answered, "The millstone may bite me."

(措容米) says: "那就蹲在石磨旁边(就小便)吧," 但是(那个女儿)说: “石磨会咬我的。”

(48)
te a ma nu ra NGy la la jo pʰæ te a pʰa tʰɛ ta
DP mother you rope nine CL OTM SELF tie DP outside from

连词 妈妈 你 绳子 九 量词 宾标 自己 捆/拴 连词 外面 从

(49)
nu lo li ndzo te nu ɳa lo li tɛɛ di
you GOAL back call DP you I GOAL back pull say

你 目词 回 叫 连词 你 我 目词 回 拉 说

^ 'Kitchen' means the kitchen and the hearth in the kitchen where food is cooked.
'(The elder daughter) said, "Mother you use nine ropes to tie me, and pull me back up when I call you back up from outside."

(措容米)以为是是个好注意就(用九根绳子)拴住(大女儿), 到了外面, 她(立即)解开(绳子)就往到处拴。
'The daughter ran and went to sit in a sa₃⁵ pbu₅³ tree above the spring (where the girl's family usually went to fetch water).'

daughter ran and went to sit in a sa₃⁵ pbu₅³ tree above the spring (where the girl's family usually went to fetch water).’

女孩跑去，坐在水井（她妈妈经常去背水的地方）上面的一棵撕卜树上面。
'Later, the daughter cried.'

大女儿(看见后)哭了。

'(The daughter) cried and one teardrop dropped down and touched tsʰo¹¹ ro⁴⁴ mi¹¹; (tsʰo¹¹ ro⁴⁴ mi¹¹) saw (her) again.'

(她)哭着，一滴泪水滴到措容米(的身上)，于是，又被(措容米)看见了。
At this moment, (the daughter) said, "Mother do you want to eat səpu? I (will) pick səpu for you," and (tsʰo ro mi) said, "I want (səpu)."

'(The daughter) picked one and gave (it) down to her to eat and said, "Is it tasty?" and (ts'o11 ro44 mi11) said, "(It is) tasty."

(大女儿)摘一个(撕卜递)给(措容米)后便问: “好吃吗?”(措容米)说: “好吃啊!”

Later (the daughter) said, "Mother, you go back home and take the piece of pig lard and return here, dab (the pig lard) on (the tree trunk) and come up."

后来 (大女儿)说: “妈妈,回去把家里的那块猪油拿来, 涂在这(棵树上),然后从这儿(爬)上来。”
(66)
o lo be ma pʰa ro
there GOAL go NEG able PT
那儿 目词 去 否定 能 去时

'(tsʰoⁿ⁴⁴ mi¹¹) said, "Yes," and after using the piece of lard to dab (on the trunk), then (she was) unable to go up.'
(措容米)说：“是,”就把那块油涂(在那棵树上去), 但不能(爬)上去了。

(67)
a ma nu qʰo bo a gy nu ndo tʰi la la da
mother you door behind spear DET CL take/bring come
妈妈 你 门 背后 矛 限词 量词 拿 来

(68)
ndo tʰi la la da te
spear DET CL take/bring come DP
矛 限词 量词 拿 来 连词

(69)
jo sa pbu qʰo nu tse di
SELF sa pbu pick you give to eat say
自己 撕卜 摘 你 给吃 说
'(The daughter) said, "Mother you (go back and) take the spear behind the door, (go back and) take the spear, then I (will) pick and give ʂə pʰu for you to eat (using the spear)."

(大女儿)说: “妈妈, 把门背后的那支矛拿来, 把那支矛拿来, 我(就用它)摘撕卜给你吃。”

(70)
a ɕə nu jo thə təu thə ɕə wo jo təu

(71)
jo ɕə ka jo şə te ndo pʰu li dəu

(72)
ɕɛ te ha ndzə li dəu şə ro qa te ræ li dəu

(73)
ka nu li da ma pʰa ræ di

^ ndo' pʰu' = a plant with nettles on its stem and leaves.

•122•
'(tsʰo¹¹ ro⁴⁴ mi¹¹) said, "a⁵⁷ ɕə⁵⁷, A you don't kill me and don't slaughter me, (if) you kill and slaughter me, then my flesh will turn into ndo¹¹ pʰu⁴⁴, my blood will turn into oceans and my bones will turn into cliffs so you will not be able to come back."

(措容米)说：“那你不要杀我，也不要宰我，如果杀我宰我的话，我的肉将会变成荨麻，血会变成大海，骨头会变成悬崖绝壁，(那样)你就不能回来了。”

Later, (the daughter) first picked one (sʰo⁵³ pʰu⁴³) and gave (it) down to her to eat and asked, "Is it tasty Mother?" and (tsʰo¹¹ ro⁴⁴ mi¹¹) said, "(It is) tasty."

后来，(大女儿用矛)先摘了一个(撕卜)给(措容米)吃，问道："妈妈，好吃吗?" (措容米)说："好吃啊!"

^ A sound suggesting the beginning of a business deal between two people.
'Later, (the daughter) picked one (more) and gave (it) down to her to eat, then she used the spear and stabbed (tsʰo¹¹ ro⁴⁴ mi¹¹ in the mouth and she) died.'

'It was said after (tsʰo¹¹ ro⁴⁴ mi¹¹) died it really turned into like this (as tsʰo¹¹ ro⁴⁴ mi¹¹ said before).'

后来，(大女儿)又摘了一个给(措容米)吃时，她把那根矛插入(措容米的嘴)，就把(把她杀)死了。

'(措容米)死后真的变成了(她以前说的)那样。'
(79)

这样/那样 回 变成 连词 回来 否定 能 去时

'It turned into like this so (she) was not able to come back.'

变成那样后，(她)就不能(从树上)下来了。

(80)

'Then deer hunters passed by there (where the girl was trapped).'

后来，(有一天,)打猎的(人)经过那儿。

(81)

首先 鹿 我 自词 回接 说 连词 狗 我 后来 去时

(82)

我 你 回接 否定 能 去时 说
'First (a deer came by and she) said, "Deer, take me down," then (the deer) said, "Dogs are already coming to chase after me; I am unable to take you back down.'

(大女儿)首先 (对鹿)说：“鹿，接我下来吧，”可是(鹿)说：“狗在后面(追)我呢，我不能接你下来。”

(83)

'tsʰʰ o to dzy ro
DP dog there reach come PT

Then dogs came and reached there.'

然后，狗来到了那儿。

(84)

tˢʰʰ ŋa mi li tˢʰ ro me ŋu te ŋa tʰʰ e ha
dog I GOAL back take MP say DP I deer also

狗 我 目河 回 接 语气 说 连河 我 鹿 也

(85)

o ljo ga cy ro nu li tˢʰ ma pʰa ro ŋu
up there pass by went PT you back take NEG able PT say

上面 经过 去 去时 你 回 接 否定 能 去时 说
'She) said, "Dogs, take me down," and (the dogs) said, "My deer also already passed and went up there (so I) am unable to take you back."

(Dog) came to there when, (Daughter) (said): "Dog, take me down, " and (dog) said: "My deer also already passed and went up there (so I) am unable to take you back."

Later, the two hunters came and arrived there.'

Later, the two hunters came and arrived there.

'(86)

maę te tʂʰə tce su tʰi ni ky o to dz y

later DP hunt GEN DET two CL there arrive come

后来 连词 打猎 属格 限词 二 量词 那儿 到达 来

'(87)

no ni ky ɲa mi li tʂə mɛ

you two CL I GOAL back take MP

你 二 量词 我 目词 回 到达 语气

'(88)

te jo no ni ky tʂʰə mi m ɲu

DP SELF you two CL wife do/be say

连词 自己 你 二 量词 妻子 做 说
(She) said, "You two take me down then I will be you two's wife."

(大女儿)说: “你俩接我下来的话，我当你俩的妻子。”

(90)
\begin{verbatim}
DP one CL GEN goat skin OTM upper place GOAL put
\end{verbatim}

'\textcolor{magenta}{\text{Then one (man)'s goat skin (vest) was put in the upper place (under the tree) and the other one's (goat skin vest) was put in the lower place.'}}

\begin{verbatim}
一 量词 属格 宾标 下 目词 铺
\end{verbatim}

然后，一个(人把自己的)羊皮(褂)铺在(那棵树的)上面，另一个的垫在下面。

(91)
\begin{verbatim}
DP jump up DET CL GEN GOAL went DP
\end{verbatim}

\begin{verbatim}
连词 跳 上面 限词 量词 属格 目词 去 连词
\end{verbatim}

\footnote{tsʰə rəŋ qaʰ = a goatskin vest that reaches below the knees.}
People slaughter such animals as chickens, goats, sheep, cows and pigs in rituals. In a few cases, according to elders, people used humans in rituals long ago.
'Then later (they) wanted to (kill her to) use (her) to do a ritual so (those two people) went to break branches.'

(他们)想拿(她)来做法事就去折树枝。

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\(^{\text{A}}\) Tree branches are cut and models of animals are made of wheat and rice stalks for ritual use. Tree branches might also be used. The pʰa\(^{52}\) tso\(^{53}\) chooses an auspicious day for rituals.
'The girl was smart so today (that day the two men) broke (branches and brought them) back, she
took a handful of hemp seed, chewed a few (of the hemp seed) and dabbed it on the (branches),
tomorrow (the next day, the two men) broke (branches and brought them) back, she also chewed
a few (hemp seed) and daubed it on (the branches) then (the two men) thought, "There are bird
feces\(^{\text{A}}\) (on the branches)," so (they) did not do the ritual.'

那个女儿很聪明，(他俩)今天撇回(树枝)来，(她)抓一把麻籽，嚼一点往上面涂；
明天撇回来，也嚼一点往上面涂。 (两个人)以为那(树枝)上面有鸟粪就没有做
法事。

(99)
\begin{align*}
ti \quad rə & \quad q^{h}y \quad çy \quad te \quad ti \quad rə \quad tʰe \quad a \quad ma \quad li \quad gy \quad tə \quad tə \\
\text{one CL break went DP one CL she mother back call often/always}
\end{align*}

(100)
\begin{align*}
te \quad a \quad ma \quad te \quad jo \quad sa \quad nĩ \quad sə \quad lo \\
\text{DP mother DP SELF hemp steam still MP}
\end{align*}

\(^{\text{A}}\) If the branches are dirty, e.g., covered with bird feces or other unclean things, it is an unlucky
portent.
"The mother said, "I am still steaming hemp, still washing hemp, still spinning hemp and still weaving hemp."

"妈妈（每次都对她）说：‘(我)还在蒸麻，还在洗麻，还在拧麻，还在纺麻。’"
'Then, later one day, she (the mother) put one (big) $hū^{53}$ ndza$^{53A}$ bag down.'

后来，(她的妈妈从天上用绳子系着)一个乎子布包，放了下来。

(105)
zə mi ti i ja lo pæ o mi cy te
girl DET CL jump there GOAL went DP

(106)
kʰv kʰv tʰə bu tsa la mi li tʂʰə te
quick knife OTM GOAL back cut DP

(107)
a mi na sə ka mi nu ma yo yo su te
now we leg finger/toe NEG tidy/even GEN DP

(108)
tʰi ti ni tʰəjə ni tʂʰə su dja ji so
DET one day they ERG cut GEN BE say MP

$^A$ $hū^{53}$ ndza$^{53}$ = fabric woven of hemp.
'It was said the girl jumped and went into (the hu5̃ ndzo5̃ bag) and (the two people) quickly took a knife and cut down, and now our legs' toes are uneven; it was (because), that day, they (the two people) cut (them).'

'個女兒(布包里)一跳下去,(他們發現後)趕忙拿刀子往下一砍,(砍到了她的腳指甲上),現在,我們的腳指頭不整齊的(原因)就是那天被他們砍(成這樣的)。'

^传说，那两个男人往下砍时，没有砍上那个女儿，反而砍到那女儿的脚指。
RABBIT FATHER-IN-LAW

li⁴⁴ bu⁵⁵ ʂə¹¹ po⁵³

(1)
tʂʰə zi la kʰi ti ja lo
orphan child one CL MP

孤儿 一 量词 语气

'(This is about) one orphan child.'

(2)
tʂʰə zi la kʰi ti ja te a da a mi m ʂə qo
orphan one CL DP father mother AVM die

孤儿 一 量词 连词 爸爸 妈妈 副标 死/去世

'One orphan child's father and mother had both died.'

(3)
cə ndjo le ka ma ja je ma dzo a da je
pitiful MP DP mother MP NEG EXT father MP

可怜 语气 连词 妈妈 语气词 否定 存在 爸爸 语气词

•135•
'It was very pitiful that there were also no father and also no mother so he was (other) people's worker.'

好可怜呀！(他)没有爸爸，也没有妈妈，经常当别人的雇工。

'(The orphan child) was a worker for four years, five years; afterwards one rabbit came, came to help him.'

当了四五年雇工后，一只兔子来帮他(的忙)。
One rabbit came to be his friend everyday and took these truths of how to do (things).

兔子天天来做他的朋友，给他讲怎样做(才能富裕)的真心话。

可怜很妈妈语气否定存在去时爸爸语气否定
(11)
dzo ro ɲu ka ta m şo

'After (the rabbit) told him, (the orphan) said like this, "Thus I am a very pitiful orphan child and (I) also have no mother and also have no father."

(12)
te tʰo le tʰi ja tʰe ça ndjo ka o nu qʰa ta

(13)
tʰby ha ga da ro ɲu

(14)
tʰby ha ga da ro ɲu
'Then the rabbit (felt) pity for him and said, "When one day, Han businessmen will carry nine baskets of fabric and come here and pass by."

那只兔子对他产生了怜悯之情就说："今后在某一天，会有(一些)做生意的汉人挑着九担布，经过这里。"

(15)
nu tʰi ti ni te y ræ tʰi ki la tsə pæ pi tsa
you DET one day DP fabric these OTM hide finish

(16)
jo te a y tʰo le cə ka nu so pæ nu
SELF DP father-in-law rabbit make DP ahead run say

'(The rabbit) said, "On that day, you take all these fabrics (that the Han have) to hide and I will be the rabbit father-in-law and run ahead."'

(17)
te va jo qʰo pa da te
DP Han SELF chase come DP

A When tʰi accompanies tʰ/ nʰ, tʰ nʰ may be translated as 'that day'.

•139•
(The rabbit) said, "Then when Han come to chase me, then you finishing hiding all these fabrics."

"汉人来追赶我的时候, 你把那些布全部藏起来。"

'Oh! Han businessmen came.'

后来，做生意的汉人来了。
'Oh! The rabbit hopped and hopped, then these Han said, "Oh! Such one very big rabbit, beat the rabbit, beat the rabbit," and went (to chase the rabbit).'

'Oh, 那只兔子在前面一跳一跳时, 那些汉人（兴奋地）喊叫：“哇， 一只好大的兔儿呀！打兔子， 打兔儿,” 往（兔子后面追）去。'}
'After (they) went there, these fabrics (that the Han had put down so they could chase the rabbit) were all taken and hid by him (the orphan).'

(汉人)往那儿一去，那些布就都被他藏了起来。

'Then later, (the Han) came back only after it was getting dark and (by this time) he had got (those fabrics and hid them).'</p>
The next day, (they) went to buy a wife (for the orphan).

第二天, (他俩)去(给孤儿)娶媳妇。

(28)
father-in-law rabbit how do MP say/ask DP
岳父 兔子 怎么 做 语气 说 连词

(29)
wife buy go say GEN BE MP say
妻子 买/娶 去 说 属格 判断 语气 说

'(The orphan) said, "Rabbit Father-in-law how to do it (buy a wife)?" and (the rabbit) said, "Go to buy a wife."

(孤儿)问: "兔子岳父, 这是怎么回事呀?" (兔子)说: "是去(给你)娶媳妇的呀。"

(30)
fabric these take/bring girl seven CL EXT
布 这些 拿/扛 姑娘 七 量词 存在
(31)
ti ji ɕɛ lo ɕy
one CL family GOAL went

'(The orphan child and the rabbit) took these fabrics and went to one family of seven girls.'

(他俩)扛着那些布，朝着有七个女儿的一户人家走去。
'Each tore one strip, clamped it under each one's armpit, said, "he52," tore one strip of fabric, and wrapped up the spit (that they had spat).'

(他俩)一人撕一点儿(布)，夹在腋窝下，呃呵地(干)咳一声，撕一块(布)包住(口痰)就扔掉。

(35)
a ma^a zə mi tʰi şo ja nu nu hɛ da
EXC girl DET seven CL you you buy come
感叹 姑娘 限词 七 量词 你 你 买 来

(36)
cʏ ɲa ɲa hɛ da cʏ ɲu ti ɡy ɡy pæ pʰə le
maybe I I buy come maybe think each other pinch DP
假如 我 我 买 来 的话 想 互相 揪 连词

(37)
ko ma pʰa ro
sit NEG able PT
坐 否定 能 去时

'a53 ma53, the seven girls thought, "Maybe he comes to buy you and I also think maybe he comes to buy me," (and all seven girls were so nervous that they) were unable to sit and pinched each other.'

哇，七个女儿个个都希望(那个孤儿)来娶自己，于是，(在暗地里)你掐我，我掐你地坐不住了。

^ An expression of surprise.
'Then he bought the youngest one and came (back to his home).'

他把幺(女儿)娶来了。

'(But before they left to return to the orphan's home) they decided that the marriage would be on what one day, what one day.'

关于结婚的(日期)，他们把(它)定在某某时候的某一天。
'(The rabbit) said, "On that day, you (the girl's family members) come and send (bring) guests."

(他们俩给她们家人)说: “在那一天，你们就来送亲。”

'(The rabbit) said, "Come by where (a place) then do (shout) $a^s$ $x\sigma^s$ $x\sigma^s$ and come by where (a place) then yell."

(兔子接着给她们家人)说: “来到哪儿的时候叫啊呼呼，来到哪儿的时候大声地喧哗。”
'Then here he (the rabbit) watched a king's family (and thought about doing something bad to them) and decided (that the wedding would be held in) one month and three days.'
'The king's family was frightened by Rabbit Father-in-law and (they) dug a hole (in front of their house when rabbit told them to).'

那家君王被兔子岳父吓得在挖地洞，(准备躲藏起来)。

(48)
Det one day DP EXC zo tau zo ro family soldier come FT

That day (the rabbit) said (to the king's family), "Oh! (when) zo\textsuperscript{44} t\textsubscript{4} bu\textsuperscript{44} zo\textsuperscript{45} ro's family soldiers come, you jump and go down there into the hole that day."

(兔子岳父给君王家人)说："哪一天，容容容容{家}的兵要来(杀你们)了，到那一天你们跳到(洞里)去(躲避)。"

(50)
pit DET CL DP orphan DET CL he ERG order DP

地洞 量词 连词 孤儿 量词 他 作格 指示 连词

\footnote{zo\textsuperscript{44} t\textsubscript{4} bu\textsuperscript{44} zo\textsuperscript{45} ro = a monster that kills people.}

\footnote{传说中的一家食人魔鬼。}
'He ordered the orphan child to take all these knives and spears and put (them) heads (up in the) pit.'

'他派孤儿去，把剑和矛头都竖立在那个地洞里。'
'The bride was sent and came with a loud $a^{53}$ $x_0^{53}$ sound, and (the rabbit) said, "It's not OK. It's not OK, zo$^{44}$ tsu$^{1}$ zo$^{44}$ ro$^{55}$ family's soldiers came, are you all still here?'"

(一个月零三天后，那家人)大声地叫喊着'啊呼呼'把新娘送过来时,(兔子)喊着说：‘不好了，不好了，绕毒容容家的兵来了，你们还在这里吗?’

Then the whole family jumped down into the (pit) there.'

于是，全家都跳到那个(地洞)里去了。
'Orphan Child was ordered by him (the rabbit) and buried (the king's family members) in the pit and married Bride into their (the king's) home.'

(兔子岳父赶紧)让那个孤儿(去把君王一家人)埋在那个地洞里，然后，把新娘接进他们家里了。

'This (family) was very rich.'

The king's family fell into the pit and were instantly killed by the upturned knives and spears. Rabbit and Orphan then took control of the dead king's home.
'Then the (home) became his.'

Then the home became his.

'So, their possessions became theirs.'

The possessions of the family became theirs.

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^ Expresses a feeling of being in a negative situation.
'(The rabbit) said (to the guests), "w3, (there are) no slaves, no men, only one orphan child so kill goats and male yaks to eat as you wish.'

(兔子岳父对亲家说): "(我们家)没有仆人，也没有(很多)家人，只有一个孤儿，需要(什么)，请随便杀来吃。"

Then guests themselves dragged (yaks and goats) themselves to kill and eat.'

'Then later a son was born.'

后来，(孤儿的妻子)生了个儿子。
儿子 量词 生 后来 连词

生了个儿子后，兔子岳父却(突然间)病得很严重。

岳父 兔子 目词 病 重复 去时

兔子岳父(得了)严重的病后，(孤儿不知道)该做什么，没办法了就(只知道)伤心。
(The rabbit said), "Up there is one outstanding fortuneteller in the cliff cave, you go do fortune telling, ask what is good only after using what kind of (animals) to (kill to) do rituals and what is good only after doing what kind (of things)."

'(The rabbit said), "Up there is one outstanding fortuneteller in the cliff cave, you go do fortune telling, ask what is good only after using what kind of (animals) to (kill to) do rituals and what is good only after doing what kind (of things)."
'(The rabbit) said, "Oh, if you don't kill your son and feed (him) back to your father-in-law then your father-in-law cannot get well again so you kill the son, dig (out) a piece of (his) liver and feed him then (he) will recover."'

"孤儿来到山洞里，讲完了情况，打卦的人)说："哦，如果不把你的儿子杀了，挖一块肝子给你的兔子岳父吃的话，你的岳父好不了，你把你的儿子杀了，挖出(他的)一块肝给他吃就好了。"
‘Oh, (the orphan) heard this sentence and came back.’

哦, (孤儿)听了这句话就回来了。

^ $t^i$ and $t^i$ pa increase the degree and speed of the verb and indicates the repetition of the action.
'After (the orphan) came back he sharpened the knife, sharpened and sharpened and then (the rabbit) asked, "What are you doing my son?" but (the orphan) wouldn't say.'

(他)一回来就埋头磨刀子，磨呀磨，于是，(兔子岳父)问: “我的儿子, (你)在干什么呀?” 但是(他什么都)不肯说。

'(83)
mi do le mæ sə ni le zi ti jia tbu ka cə y
ask DP later only after DP son DET CL kill DP liver
问 连词 后来 才 连词 儿子 限词 量词 杀 连词 肝

(84)
ti mba qo qæ nu tə cə hù ji te li kbi ra jì di
one CL dig you feed should say DP recover FT say say
一 量词 挖 你 给 应该 说 连词 回 好转 未时 说 说

'Later, only after (the rabbit) asked (again and again, then he) said, "It was said that I should kill the son and dig out a piece of liver to feed you, then (you) will get well again."'

问了(好长时间后, 孤儿)才说: “(打卦的人)说的是需要把(我的)这个儿子杀了,挖一块肝给你吃后(你的病)就会好的。”
(85)

a maŋ aŋ aŋ aŋ le aŋ nu aŋ a
EXC I son I BE MP I you I INT

哎呀，我儿子，我判断语气我你我疑问

(86)

pʰu dzo m ɲu su ra ra ro ra ro di
appreciate MP want GEN BE OK PT OK PT say

我儿子，我判断语气我你我疑问

'(The rabbit) said, "a53 ma53 my son, it was me, I wanted to test you if you appreciate me or not. It's OK, it's OK."

(兔子岳父听了后感动地)说: “啊!我的儿子, (那个打卦的人)是我呀!我只是想试一下你对我的诚心而已, 好了,好了。"

(87)

te ti jy li dbu ro
DP one CL back become PT

连词一量词回成为去时

'Then they became one family again.'

(从那以后, 他们)亲如一家人了。

^a53 ma53 expresses Rabbit's admiration of Orphan's love and devotion to him.
Long ago, the youngest of three brothers was named Man-Son Lehwerow. The brothers often opened up new land, cut down trees and bushes, used a long-handled pick to dig up the soil, scattered the trees and bushes on the new fields, burned them to fertilize the fields with the ash and then used a long-handled mattock to turn the soil over to mix the ash with the soil and loosen the soil.

One day, after eating a meal at home, they returned to their fields and were surprised to find that the fields that they had dug up the first time had been flattened, as though they had done no digging at all. The three sons were very puzzled about this. When evening came and they had finished re-digging the new land, they hid behind some trees and watched. A short while later they saw an old man bring a metal walking stick to the fields and used it to overturn the soil and pack it back down.

The brothers caught the old man and the oldest brother said, "Let's kill him quickly."
The middle brother said, "Let's tie him to a tree."
The youngest brother said, "He's so pitiful, let's not kill him."
The brothers asked the old man, "Why did you come here and do this?"
The old man said, "Soon, water will bubble up, fill the earth and drown everyone who lives in the world, so what is the point of digging up fields?"

The three brothers were frightened and asked, "What should we do?"
The old man said, "The eldest brother should make a metal boat, the middle brother should make a wooden boat, and the youngest brother should make a leather boat. When the floods come, each of you jump into your own boat."

Later, floods really did come. The eldest brother jumped in his metal boat, the middle brother jumped into the wooden boat and the youngest brother and their younger sister, Shosho Bahme, jumped inside the leather boat. The two elder brothers' boats were heavy and sank, leaving only the youngest brother and Shosho Bahme.
After the water receded, only Lehwherow and Shosho Bahme were alive in the world. Everybody else had drowned. They were very hungry and walked and walked. After seven days and seven nights passed, they saw two columns of smoke. One column was dense, and one was thin. Lehwherow took out his flute and gave it to Shosho Bahme. He kept his knife and the bag for the flute and Shosho Bahme kept the flute and the knife's sheath. Lehwherow walked toward the dense column of smoke and Shosho Bahme walked toward the thin column of smoke.

Elder Brother reached the home sending out a dense column of smoke and peered though the door crack. He saw a child and many human corpses. It was a family of man-killing ghosts, which terrified Lehwherow.

Lehwherow asked the child, "Where are your parents?"

The ghost child said, "We didn't pull two corpses out of the water. My parents went looking for them in the valley."

Lehwherow was even more frightened when he heard this. He ran and ran and lived by eating tree and bamboo leaves. In time he came to a riverbank, heard the sound of a flute, slowly went toward it and found a girl who was weeping as she played the flute. She asked, "Have you seen my brother?"

Lehwherow asked, "Have you seen my sister?"

Then each recognized the other because of the knife, sheath, flute and flute bag they carried. Shosho Bahme took Lehwherow to her husband's home. Before they arrived, Shosho Bahme said, "You must eat only one mouthful of food after Father-in-law eats three mouthfuls."

But when they got there, Lehwherow was so hungry that he forgot what Shosho Bahme had told him and ate very quickly. Shosho Bahme's father-in-law, Jebuh, then angrily beat Lehwherow to death.

Shosho Bahme sobbed to Jebuh, "I am your son's wife. I fetch water and cook meals, but you have killed my brother. I will no longer be your son's wife."

Jebuh scolded, "Go wherever you like. If there is no one to make a fire, then crows know how to make cooking fires very well; if there is no one to fetch water, then frogs are very able to carry water; if there is no one to grind grain, then dragons are very able to grind grain and if there is no one to herd goats, then pheasants can herd the goats."

After Shosho Bahme ran away, wild animals came to help Jebuh. Although crows knew how to make fires, they didn't know how to add fuel to the fire; frogs knew how to fetch water but they didn't know how to take the shoulder pole off their shoulder; dragons knew how to grind grain but they didn't know how to put seed into the millstone hole and while pheasants knew how to herd goats, they didn't know how to keep the goats together and bring them back home.
Jebuh's wife said, "Only Shosho Bahme knows how to care for the family. We must find her and bring her back at once."

Jebuh had no choice but to bring Lehwherow back to life. After Lehwherow was alive again, Shosho Bahme returned home and was very worried about finding a wife for her brother.

One day as Lehwherow was picking fruit from trees, he noticed Sky-father-in-law's seven daughters wearing feather wings flying down to a lake to bathe. Lehwherow was immediately attracted to the youngest daughter, Nahgoome, and hid her feather wings after she removed them and entered the lake. The other girls left when they finished bathing, but Nahgoome could not.

Nahgoome saw Lehwherow and asked, "Did you see my wings?"

Lehwherow said, "Your wings were hidden in a clump of nettles by the mice."

Nahgoome said, "I'll marry whoever brings my wings to me."

Nahgoome took Lehwherow back to her home in the sky when she found her wings, but dared not tell anyone about Lehwherow. She hid him behind a mill and secretly took him food.

One day, when Sky-mother-in-law came to grind grain, Lehwherow supposed it was his wife and stood up. Sky-mother-in-law was so frightened that she screamed again and again because, in those days, human beings were covered with hair, just like monkeys. Sky-father-in-law came running when he heard Sky-mother-in-law screaming, grabbed Lehwherow by the hair and jerked him out of his hiding place. They decided to cook and eat him. They emptied their metal rice steamer, filled the pot under the steamer with water and boiled it. After the hot water boiled, Sky-father-in-law scalded Lehwherow with it. At this time Nahgoome returned and stopped them. Only a little hair remained on Lehwherow's head and in his armpits, where the hot water did not reach. This explains why people today are no longer hairy.

Nahgoome then explained in great detail who Lehwherow was and why he had come to their home. Father-in-law didn't want his daughter to be Lehwherow's wife and said to Lehwhereow, "You go open up nine pieces of land for farming and then I'll give my daughter to you," because he was sure it as a task Lehwherow would not be able to do.

Lehwherow was frightened and said, "Who can do this? I cannot. I will return home."

Nahgoome said, "Take nine mattocks to the edge of the land and say, 'You nine mattocks dig, dig nine fields.' You don't need to do any digging."

Lehwherow did as Nahgoome said and the land became nine fields. Then Lehwherow said, "Father-in-law will you now give me your daughter?"

Father-in-law said, "Return and burn the wood and bushes on those nine new fields."

Nahgoome said to Lehwherow, "Light nine torches, put them on the edge of the fields and say, 'You nine torches burn, burn nine fields.'"
Lehwherow went to the fields, lit nine torches, put them on the edge of the nine fields and said, "You nine torches burn, burn nine fields," and the bushes and trees all burned.

Lehwherow returned to Father-in-law and said, "The wood and bushes on the fields are all burned, will you now give your daughter to me?"

Sky-father-in-law said, "You finished burning all the bushes? Then go turn the land over to put the ash inside the ground," which made Lehwherow shake his head hopelessly.

Nahgoome said, "Take nine mattocks, put them at the field edges and say, 'You nine mattocks overturn, overturn nine fields.'"

Lehwherow went to the fields, did as Nahgoome had instructed, returned to Father-in-law and said, "I finished overturning the fields."

Father-in-law said, "Take nine packets of buckwheat seed and sow them."

Lehwherow asked Nahgoome what to do. Nahgoome said, "Don't worry, don't worry. Take the nine packets of seed, put them at the edge of the nine fields and say, 'You nine packets of buckwheat seed sow, sow nine fields.'"

As before, Lehwherow went to the fields and did as Nahgoome instructed. He said, "Sow you nine packets of buckwheat seed, sow nine fields," and the sowing was finished in a moment.

Lehwherow went back to Father-in-law and said, "I finished sowing the buckwheat seed."

Sky-father-in-law said, "If you collect the buckwheat seed that you planted, then I will give my daughter to you."

Lehwherow found Nahgoome and said, "Your father will never let us marry."

Nahgoome said, "Don't leave if you really love me. One day he will agree. Now take nine sacks and say, 'You nine sacks collect, collect nine fields of buckwheat seed.'"

Lehwherow collected the seed according to Nahgoome's instruction, but three buckwheat seed were missing. Sky-father-in-law said to Lehwherow, "If you don't bring me those three missing buckwheat seed I will not give my daughter to you."

Lehwherow said, "How can I find those three missing buckwheat seed?"

Nahgoome asked, "Was there anything there when you were collecting buckwheat seed?"

Lehwherow said, "A turtledove was there."

Nahgoome said, "Shoot it when it returns tomorrow morning."

The next morning, Lehwherow took a gun and aimed at the turtledove on a tree branch but, he didn't know how to fire the gun. He shot the turtledove only after Nahgoome hit his hand.

Lehwherow took the three missing buckwheat seed from the turtledove's crop, went to Sky-father-in-law and gave him the three buckwheat seed.
Father-in-law said, "Find your mother-in-law and bring her here."\(^A\)

Lehwherow was again at a loss and didn't know what to do. Nahgoome said, "This evening, hug the neck of the sheep that is in front of the flock and say, 'Mother-in-law, Mother-in-law.'"

That evening Lehwherow hugged the neck of the sheep in the front of the flock and said, "Mother-in-law, Mother-in-law," and thus found Mother-in-law.

Lehwherow asked, "Father-in-law, is it time for you to give your daughter to me?"

Father-in-law said, "Find and bring me back."

Lehwherow said to Nahgoome, "What should I do?"

Nahgoome said, "This evening, hug the yak in the front of the herd and say, 'Father-in-law, Father-in-law.'"

Lehwherow thus found Sky-father-in-law, who was at a loss and said, "Don't come back home from today." Then Sky-father-in-law's family gave the new couple grain and livestock and they got ready to return to earth.

Sky-mother-in-law warned, "You two mustn't make a single sound on your way to earth."

The two drove their livestock, took their grain and started down to earth to start a new family. Nahgoome was very sad and started singing when they reached Semyahnee Pass,\(^B\) which made all the livestock run away. Nahgoome used her skirt and quickly covered as many of the escaping animals as she could. The livestock that Namyi raise today are descended from those covered by Nahgoome's skirt. Wild animals are descended from those that Nahgoome didn't cover on Semyahnee Pass that day.

They drove the livestock that Nahgoome had covered on down to earth. Life there was very difficult because they didn't know how to irrigate fields and they mixed all the grain seed together that they had brought with them and planted them. Also, Nahgoome did not become pregnant. They did not know how to build a house so they lived in a hut made of branches. They dared not ask Sky-father-in-law for help. When Crow visited their home one day, they asked Crow for help and gave it nine cups of tears. When Crow got half-way to Sky-father-in-law's home it felt very hot and drank all the tears. After reaching Sky-father-in-law's home Crow said, "Your daughter's family is amazingly rich," which delighted Father-in-law and Mother-in-law.

\(^A\) Sky Father-in-law and Sky Mother-in-law could transform themselves into various animal forms. In this instance, Sky Father-in-law wanted Lehwherow to find out which animal they were to gauge his intelligence.

\(^B\) Semyahnee Pass is between the sky and the earth.
Then Crow said, "Your daughter's family is so rich that they burn pork for fuel and use grain to clean up shit."

Sky-father-in-law was enraged when he heard this, drove Crow away and sent three groups of tigers and three groups of wild boars down to the earth to destroy what little grain Lehwerow and Nahgoome had managed to save.

One day Bat came to Lehwerow and Nahgoome's home and said it could take a message to Sky-father-in-law's home and asked for only nine teardrops. Bat gave the teardrops to Sky-father-in-law and Mother-in-law and reported what had really happened down on earth. When Bat finished talking, Sky-father-in-law and Mother-in-law were unsure what to do. When it came time to sleep that night, Bat said he would sleep outside and hung from a spear that was inserted in the center of Sky-father-in-law's home courtyard. A bit later, Bat flew secretly to the bed where Sky-father-in-law and Mother-in-law lay together.

At midnight, Sky-mother-in-law talked about her daughter, Nahgoome: "Don't they know to place three stones on the hearth if there are no children? Don't they know they should put up columns and build if they don't know house construction? Don't they know they should make irrigation ditches if the harvest is poor?"

Then Sky Father-in-law noticed Bat and was so angry that he picked up a pestle and threw it at Bat, flattening his nose, which explains why bats have flat noses today. Bat then asked if Sky-Father-in-law had three bad messages or three good messages, but received only silence in reply. Bat returned to earth and repeated what it had heard. It was only after this that humans were able to live well and multiply.

This also explains why bats are viewed positively and crows are viewed negatively.
Human-son Lehwherow and Sky-Nahgoome had nine sons and seven daughters that became sixteen families. The nine sons were not very filial, which made Sky-father-in-law so angry that he sent floods. After the floodwater receded, the sun shone and the earth was so hot that it cracked. The only humans who remained alive were Sky-Nahgoome and Human-son Lehwherow's youngest son and youngest daughter.

Sister said, "The two of us should become a family."

Brother said, "We will each carry a millstone to a mountain top and then roll them down. If the two millstones join together in the valley, then we will marry." Next, one went up one side of a mountain valley and the other went up another side of the same valley. Then they rolled the two millstones down into the valley. When they walked down into the valley they found that one millstone was on top of the other one—they were a perfect match. They thought, "The two millstones have come together perfectly so now we must marry."

They were very happy after they married. Later, it was time for Sister to give birth but she could not. Two more months passed and out of Sister passed what looked like cow excrement. This upset them so much that they both wept loudly. After three days and three nights passed, Sister said to her husband, "Take this and go here and there. Put one scoop here and stick one scoop there." Brother then took it and went everywhere, putting blobs of it here and there. When he finished, he sadly slept where he had put the last blob.

When he woke up, he found that there was a family at each place where he had put a blob. Columns of smoke rose here and there. They named the families Tree where the blobs had been put on trees and Stone where the blobs had been stuck on stones.

Now, we, these Li families and Wang families, trace our names to that time. People are descended from families created at that time.
Ahpee Rahngahn
li⁴⁴ bu⁵⁵ ndʒə⁵³ tʰ bu¹¹

Long ago a very powerful Namyi man named Ahpee Rahngahn was born in a place that is now called Nan Loocha. He had magic powers and could not be killed though the Han people tried very hard to do so. Later, the Han brought the daughter of a Han lord and gave her to Ahpee Rahngahn. Later, they had a daughter. Even when the daughter was old enough to walk Ahpee Rahngahn refused to explain to his wife his secret; how he did not die when he was chopped to pieces by the Han, but became whole again.

One New Year's Eve, Ahpee Rahngahn thought, "She is now my real wife so I will tell her the truth." Then he drank, became drunk and said to his wife, "From tonight on I will trust you. One of the roots of my soul is in the Hasahbumy Mountains, one is in the Daya Mountains, one is in the Ondro Ahahku Mountains, one is in the Loogoo Yeeneeme Mountains, one is in the Chalahma Mountains, one is in the Nibo Zibo Mountains, one is with Mother and one is with you. The one with you is under the hearth stone here."

His wife had no time to go and bring back a pen so she bit off half of her little finger and, with her blood, quickly wrote what her husband had just revealed to her. Then she said, "You are very powerful. Can you shoot a letter about our New Year celebration to the third door of my father's home?"

He said, "How easy! If there were ten doors I could shoot through them all. Put the letter on my arrow."

The wife took the letter, put it on the arrow tip and he shot it through the three doors. The paper was not even a little torn. This ancient arrow was so powerful that it could reach and kill people who had been walking away from the arrow for a month.

After receiving the letter, the lord's family's soldiers dug in the places he had mentioned for the roots of his soul. They dug in today's Hasahbumy Mountains for more than a month but found nothing. Each day they went to dig in the mountains and the next day when they returned, the places where they had dug were filled in. It seemed no one had ever dug there. The root of his soul, they believed, was inside the mountain and if they could cut it, then Ahpee Rahngahn would die. Then one night the solders said, "We will soon leave and not dig anymore."

Then an old man who had forgotten his pipe near the place where the soldiers were digging went back to get it and heard the root of Ahpee Rahngahn's soul saying to itself, "Oh, they are very near me."

A Long ago, kings lived in houses with three doors or entrances. The outer two were huge gates and the king lived inside the third or inner entrance.
Then the old man yelled, "Come back quickly!" and called the soldiers back. They dug for just a moment and the black root of his soul appeared. The soldiers cut it and a huge amount of blood gushed out, drowning all the soldiers. The blood covered the soil and stones of the Hasahbuny Mountains, which explains their red color. Other soldiers then set out to catch Ahpee Rahngahn but they could not. Though he was without the root of his soul, he was still very powerful.

He was chased from Nan Loocha. He passed by and above the Dayi Mountains. One valley was just one step of his horse. After reaching Tholo, Ahpee Rahngahn leapt to Makahlo, where you can see his horse's footprint on a stone. From Qimgo he went on and reached Luma where the Han soldiers who were pursuing him found his footprints. This is why Han call Luma 'Lizhou'. They went further up in the area and then found new footprints so they called that place Xinhua. They continued on and reached 'Lugu' where they lost the footprints. The name Lugu comes from this story.

Later the soldiers caught and bound him in chains. When they almost reached the Hasahbuny Mountains, Ahpee Rahngahn said, "I'm thirsty," so they let him drink. When he put his head down to drink he drank and drank and didn't stop.

The soldiers said, "This is not good," looked into the water and saw two dragons that had come to save him. They had almost swallowed him with their wide-open mouths. He would have been swallowed by the dragons and saved if the soldiers had waited a moment longer.

The soldiers pulled him back up with the chains, took him to the lord's place and killed him.

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A In Sichuan Chinese Dialect, ‘li 礼’ means 'found something,' which explains why Lizhou 礼州 was so named.

B 新华. 新 = new; 华 = Han (as in Han Chinese); fancy, beautiful.

C Lu 沱 is similar in sound to 洛 落 in Sichuan Chinese Dialect that means 'lose', thus the place was called 'Lugu'.

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Long ago, Dandee from our Libu Clan had powerful magic and was expert at doing religious activity. Whatever he summoned during his religious activity came. He was able to change things—he could make an ill person well, make a healthy person sick and bring such disasters to a family that ensured their crops would fail and that their livestock suddenly died. Whatever deities he called, then those deities came. If he needed one small measure of deities, then a small measure of deities came when he chanted. And if he needed a large measure of deities, then a large measure of deities came when he chanted.

A Han family struggled to get power from a powerful king's family that lived at the same time as Libu Dandee. They often schemed to provoke the king's son. Later the Han people said to the king, "Take your metal hat and our grass hat and put them on the lake surface. The person whose hat doesn't sink will take power."

The king's metal hat weighed 600 kilograms. The Han's grass hat weighed less than one kilogram. The Han thought that the king's hat would surely sink. Then the king was cheated and went to Chonghai Lake in Ondro, where the Han had prearranged everything. They waited for the metal hat to sink all day but finally, it was the grass hat that disappeared. The king's hat did not sink. Then a Han man gestured with his lips to a boatman, who used his paddle to push the metal hat under the water.

The king's family didn't know what else to do so they posted notices along the streets announcing a search for someone who could retrieve the metal hat from the lake. The notice said, "I will reward whoever takes the metal hat from the lake. If he asks for silver, I will give silver, and if he asks for gold, I will give gold."

Libu Dandee said, "I can do that." Then the king's people brought a horse to Dandee's home and asked him to help. Dandee did rituals and called two large measures of deities. He gave the deities to his apprentices and said, "I will shake the rope when I grab the hat at the lake bottom. You then pull the rope. Crush these deities and put them in my eyes and nose if I die."

They then made ropes from plant material for seven days and seven nights, tied the ropes around his waist and lowered him into the lake. Three dragons were twined around three sandalwood trees at the lake bottom. The hat covered the top of the middle tree. When he tried to take the hat, the dragons came to bite him again and again. He could not get the hat and shook the grass rope, but the water was very deep and his helpers did not feel the rope was shaking. Thus Dandee died in the lake and that evening, his corpse floated on the water surface. Dandee's sad apprentices crushed the deities and put them in his mouth and nose as he had instructed. A short time later, Dandee vomited much water and then returned to life.

The king's family then asked, "What do you need?"
Dandee said, "Give me three dogs, three chickens and three cats."

He had failed and was full of self-contempt. The king's family gave him three dogs, three
chickens and three cats and he came back here on the Dayi Mountains and killed the chickens,
dogs and cats, and then swore a solemn oath to stop doing rituals.

He returned home and found his wife was sick because the mountain deity was unhappy
that he had killed the animals. He didn't know what to do, because he had just sworn never to do
rituals again. But in order to save her, he did rituals and, as part of the rituals, killed animals
again. When she recovered, he didn't do rituals again so he lost his magic powers. It was not that
he was unable to be powerful; he lost his power because he had sworn not to kill animals for
ritual purpose.

So now our Libu Clan does rituals, but we invite *pahsuh* from other families. This is why
there are now no *pahsuh* in the Libu Clan.
Long ago a family had seven daughters. The parents were very worried that they had no sons so the father went to consult a fortuneteller who said, "Kill your seven girls then you will have sons." The father then hoped his daughters would die, but he was unsure how to kill them. Then he remembered there was a pond on a mountain used for terrace irrigation. Villagers had used water from a stream that flowed near the village to irrigate the terraced rice fields on the lower part of the mountain, but the water was so limited that only a few of the rice fields could be watered. Consequently, they dug a pond to ensure that every family had enough water to irrigate their individual fields. The pond was ten meters long, five meters wide and about two meters deep. Every year, except for the time people plant rice in the terraces, the pond filled with water. Children climbed inside and played in the soft sand when the pond was dry, and their animals were grazing on the mountains. Sometimes, children collected wild onions on the mountains for pig food. Everyone believed that many monsters lived near the pond in deep forests. Thinking about all of these things, he said to his daughters, "Let's go collect wild onions." Then they left and went to the mountains. The father told the seven daughters to stand in the pond, began filling it with water and said, "I'll tell you when it's time to pull onions."

The girls said, "Father, Father, the water is up to our knees. It's time to pull onions."

The father said, "Oh, it's not time to pull onions. There's no need to hurry. Later, we also need to make backpacks to carry the onions back home. We'll pull the onions when the water is waist high."

When the water was waist high the girls said, "Father may we go pull onions now?"

The father said, "It is still not the right time. We'll pull onions when the water reaches your armpits."

Later the Father said, "We'll pull onions only after the water reaches your necks."

Six girls drowned in the pond. Then monsters took the girls one by one out of the water, and because they were looking for dead girls to eat, they tickled them, taking the ones that didn't respond back to their home. The youngest girl was not dead but the monsters thought she was, because she did not respond when they tickled her, so they took her back to their home, too.

The corpses were butchered and eaten by the monsters. Only the youngest girl remained. She had all her sisters' jewels. The daughter of the monster family liked these jewels and said, "Please give me your jewels."

Seventh Daughter said, "If you want my jewels, let's change bedrooms."

The monster daughter agreed so they changed bedrooms. Meanwhile the monster parents decided to kill Seventh Daughter and eat her. They went to the bedroom where they thought Seventh Daughter was sleeping.
The monster's daughter said, "Father! Father!"

The monsters said, "Your father is far away."

The monster's daughter said, "Mother, Mother."

The monsters said, "Your mother is far away," and then they grabbed and killed her.

The parents got up at one o'clock the next morning and called, "Come and take meat to our relatives and friends." They still didn't know that they had killed their own daughter.

Seventh Daughter fearfully said, "I have a stomachache," and would not get up. Later, when she did get up, the monster parents scooped meat out of a pot and told her to divide it among the neighbors. The monster scooped up a bowl of soup and meat made from their cooked daughter and said, "Go give this to the family over there." When she got half-way, she pulled up her skirt a bit above her belt, poured the soup out on the ground and put the meat in the small pouch she had formed with the skirt top. After she did this several times, the small pouch she had made was full of meat. Then she ran away. At the same time, the monster parents realized what had happened and yelled, "Neighbors! We unknowingly killed our daughter and ate her flesh. Untie the dogs! Quickly untie them!" The loudly yelping dogs got near Seventh Daughter, who dropped some of the dead monster daughter's flesh. The dogs stopped and fought over the flesh while she ran a little bit ahead. The dogs quickly finished eating the meat and resumed the chase.

After she tossed the last piece of flesh to the dogs, Seventh Daughter came to a simple wooden bridge made of two poles over a river. She crossed the bridge, lifted up the ends of the two poles and dropped them into the river. She noticed a straw pile and hid inside. Her two sash ends were outside the straw pile, and looked just like the leaves of a plant that emerges in Spring, signaling the time to begin plowing and sowing.

The dogs thought, "Oh, it's time for spring sowing," and left. How pitiful Seventh Daughter was. She ran and ran, and then found a monster spinning hemp.

The monster said, "Oh! It is very good of you to come to help spin hemp. I'll go cook lunch for us." After the monster left to fix lunch, a child came, munching on a piece of snot.

Seventh Daughter asked, "Where did your father and mother go?"

The child said, "My father and mother are heating the steamer. They will kill and eat you."

Seventh Daughter fled again. She ran until she almost died and then met another hemp-weaving family. A monster in this family said, "Quickly, come help for a moment. I'll go cook lunch and bring it here." Then a child came squeezing and munching on a ball of snot.

Then the girl ran back to her own home. The night she got back, one of her brothers died and her father would not acknowledge her as his daughter.

Later he said, "First, cut a log into two pieces, roll them down from up here and see if the two pieces are close to each other in a flat place when they stop rolling. If they are, it means you are my true daughter."
Seventh Daughter did this and the two log ends were close to each other, but the old man would still not acknowledge her.

Later he said, "You roll two millstone halves down into the valley and see if they are close to each other in a flat place."

Seventh Daughter did this and when the two millstone halves stopped rolling, they were joined together. Her father still would not acknowledge her. Then he took a pot, baked it on the hearth and said, "Spit into the pot and if bubbles come, then you are my daughter." Bubbles came when she spat but he still would not acknowledge her.

Then her mother said, "My daughter, your father will not acknowledge you and I am at a loss. I will divide our property, give you one of all I raise here and you must leave and marry in a place where all the livestock make noises. Here are some rapeseed. Scatter them as you walk, so I can find you later."

Seventh Daughter walked and walked and reached a place where there were very attractive houses. Half of the cows and goats made noises there, but the other half didn't. Then the daughter walked on and at a simple hut made of corn stalks, all the livestock made noise. She thought, "Mother said that I should stay where all the livestock make noises." Then she entered the hut and found an old woman sitting inside.

The girl asked, "Mother-in-law, do you have sons? I will be your family's wife."

The old woman answered, "I have a son."

The son returned later, but was so shy he would not come inside. The old woman said, "She says she will be your wife. Come inside," and then the boy came inside with a bag of birds he had trapped.

Seventh Daughter made a fire, carried the old woman near the fire to get warm, roasted the birds and gave them to the old woman to eat. The old woman said, "Oh, roasted is tasty, tasty."

Later the girl asked the boy, "Where did you trap these birds?" but he would not tell. She then took a needle and threaded the string from the string ball into the bottom of his jacket. The string trailed after the boy as he went to the place where he trapped birds. The girl followed the string and found him on a silver island taking birds out of his traps.

As the two returned home together, the boy said, "Don't be scared when you hear frightening noises at night." There were strange noises and, in less than seven days, a beautiful house appeared.

Later when rape blossomed, her mother followed the rape-flower road that grew from the rapeseed her daughter had planted earlier. After she found her daughter, she stayed with her for some days and then returned home and said to her husband, "Oh! You wouldn't acknowledge my daughter! Now she is very rich."
The old man said, "I should go visit once," and also followed the rape-flower road. When he reached the daughter's home she asked, "Father, will you go through the gold door or silver door?"

The father answered, "I will go through the gold door," but his daughter made him go through a wooden door, which nearly fell and crushed him.

That night the daughter asked, "Father do you want to sleep in the gold or silver bed?"

The father said, "My daughter, I will sleep in the gold bed." But later he slept in the silver bed and gnawed on the silver with a strange sound.

The daughter said, "Father, you don't need to bite. I'll give you silver and gold when you return home."

The day her father was to leave, the daughter said, "This is your lunch," and gave him a bag containing wasps, snakes and frogs. She said, "When you get to the pass between my home and your home, tie the horse reins to your legs and have lunch."

When he reached the pass, he opened the bag. Wasps and snakes came out and stung and bit the horse. The old man was pulled by the racing horse and torn apart, so that only one of his legs returned home pulled by the horse.

The old woman said, "That is because you would not acknowledge your own daughter," untied the leg and cremated it.
Long ago, a son lived with his father, who often went hunting. One day the Father took the big hounds with him, leaving only a little puppy at home, which went with his son when he herded their livestock. Every day when he left home, the son took a rice ball for his lunch. When he ate lunch the puppy whimpered, "I want a rice ball. I'm very hungry."

The son angrily said, "I don't have enough to eat, so you get away!"

The puppy yelped, "Wah! Monster said she will come, kill and eat you tonight."

The son felt very scared and quickly asked, "Friend, did she really say she was going to come eat me?"

The puppy answered, "Yes, she really will come."

The boy said, "What should I do? Father went to hunt so I'm alone. What should I do? My friend, if you don't help me, who will?"

The puppy nonchalantly said, "Don't worry. When we return home, I'll tell you what to do." Later, when they drove all the livestock back home, the boy was so frightened that he could hardly sit or stand. The puppy said, "Tonight, hide in the cattle stable."

The boy thought, "Who knows what will happen?" and hid in the loft of the cattle stable. As darkness slowly descended, the monster came and thrashed here and there with her long breasts, breaking open the cattle stable door. When she got inside, the cattle butted her from one to another. She finally fled when dawn came.

The next day, the son made a very big rice ball for lunch. At lunchtime, he divided the rice ball with the puppy and said, "What will we do tonight?" as tears streamed from his eyes.

The puppy said, "Don't be scared, don't cry. Tonight, hide in the horse stable."

That night, the son hid in the horse stable. When it got dark, just like the night before, the monster used her very long breasts to thrash here and there and broke inside the horse stable. The son was so scared he didn't dare breathe. The monster was kicked here and there by the horses and finally left.

The next day, they went to herd livestock again. The boy divided the rice ball and gave the bigger half to the puppy to eat and asked, "Friend, tonight, what should I do?"

The puppy said, "Don't be scared. Hide in the sheep stable." After they returned home with the livestock, the son hid in the sheep stable. When darkness slowly came the monster arrived, broke open the sheep stable door, was butted here and there by the sheep and fled when dawn came.

The next day at noon when they were herding, the boy gave all the rice ball to the puppy and said, "Friend, I hid in the cattle, horse, and sheep stables. There are no more stables to hide in. Tonight, where will I hide?" and then he began crying.
The puppy said, "Don't be scared. Tonight, hide in our family loft. Father will return."

After the son put the livestock in the stables that evening the puppy said, "Keep the charcoal red in the hearth. Put a back-basket near the hearth. Cover the back-basket with a jacket. Carry two buckets of water up into the loft. Bolt the door tightly. If I whimper, then Father is coming back and you open the door. But if I say 'piang piang', then it is the monster coming so don't open the door."

After they ate, the boy bolted the door and hid in the loft. Later that night the puppy called piang piang, and soon the monster used her breasts to thrash here and there, broke open the door and entered. She happily thought the back-basket was the boy and blew on the charcoal in the hearth until it glowed red in preparation for roasting him.

As she chewed on the back-basket, the son carefully poured a little water onto the hearth from the loft. The monster said, "Cat, don't pee. If you stop that we will roast and eat the boy together." She again blew on the charcoal. Then the boy scooped a little water out of a bucket and dribbled it on it on the hearth. The monster said, "Don't pee in the fire. Let's roast the boy and eat him together." The monster blew and blew on the fire and the boy dribbled water on the fire again and again until she fled at dawn.

The next day the son cried again. The puppy said, "Don't cry. Tonight your father will truly return."

The night, after they had brought all the livestock back home, Father returned with much game. The son wept, hugged his father and said, "I thought I would never see you again." After the father heard all that had happened he was so angry that he wanted to hack the monster into pieces and sharpened his ax. That night after eating a meal, they made a fire in the hearth and the father took the ax and hid behind the door.

The monster came, saw the door open and thought, "Tonight, I can eat the son." As soon as she stepped inside the door, the father hacked her feet and she fell to the floor. The hounds then fought each other over the monster's flesh and quickly devoured her.
Brother and Sister

Long ago a brother and a sister were very kind to each other. The brother often was away hunting. When he was at home, his wife was very kind to the sister. When he was gone the wife beat and scolded her.

One day when Brother was away hunting, the wife scolded, "Go wherever you like. This is not your home," which made the sister weep. Later the wife gave Sister very little food and said, "Don't sleep here anymore. This is not your home." Sister had no choice but to sleep under the eaves of the family's pig sty. When the wife saw this she angrily beat her and said, "Go wherever you want, don't come back here again."

Sister was so sad she went looking for her brother. She picked fruits from trees, and when she couldn't find fruit, she ate tree leaves and grass. She met some chicken herders and asked, "Did you see my brother?"

The chicken herders answered, "Your brother passed by here with a gun and some hounds."

Sister wept and went on until she met some pig herders in a valley. She asked, "Did you see my brother?"

They answered, "Your brother passed by here with a gun and some hounds."

Sister cried and went on until she met some cattle herders around a hill. She asked, "Did you see my brother?"

The cattle herders answered, "Your brother passed by here with a gun and some hounds."

She cried and went on until she met some sheep herders in the forest. She asked, "Did you see my brother?"

They answered, "Your brother passed by here with a gun and a hound."

Brother returned home nine days and nine nights later. He put down the game he was carrying by the door and asked, "Where is my sister?"

His wife answered, "Your sister said she missed you and went looking for you. Didn't you meet her?"

The brother was so angry and sad that he cried the whole night. The next day, he went looking for his sister. When he met the chicken herders, he asked, "Did you see my sister?"

They answered, "Your sister passed by here, holding fruit and sadly singing 'I'm looking for Brother,' with streaming tears."

Brother went on and met pig herders in the valley. He asked, "Did you see my sister?"

They answered, "Your sister did pass by here, holding fruit and sadly singing 'I'm looking for Brother,' with streaming tears."

Brother went on and met cattle herders on the hill and asked, "Did you see my sister?"
They answered, "Your sister did pass by here, holding fruit and sadly singing 'I'm looking for Brother,' with streaming tears."

Brother was now very hungry so he picked fruit and ate it and continued on until he met some sheep herders in the forest. He asked, "Did you see my sister?"

They answered, "Your sister did pass by, holding fruit and sadly singing 'I'm looking for Brother,' with streaming tears."

Then he shouted, "Sister! Sister!" and went on, searching for his sister, shouting her name, deep in the forest.

When it rained, he fretted, "She is surely soaked," and went on searching for her.

When it snowed, he worried, "My sister is chilled by the snow," and looked for her in the snow.

He searched for her until tree flowers blossomed again. One day when he called in the forest, he heard a sound and rushed there. Sister had turned into a cow and was eating bamboo leaves. Brother hugged the cow's neck and called, "Sister, Sister," but Sister could no longer speak; she could only shed streaming tears.
The ṭɔ̃ liɔ liɔ Ritual

A father and his son set nets for wild animals and caught a deer. After they killed and butchered the deer, they left but forgot their knife. They were already half-way home when they remembered the knife. The son said to his father, "Go back and get the knife."

The father said, "You go back and get it." The son was very lazy and refused so the father started back to get the knife. When he got to the place where they had butchered the deer, a monster family that collected the souls of dead animals was there. The father was taken, put in a metal cage, tied up and taken away by the monster family.

Meanwhile, the son waited three days and three nights at the foot of a mountain, but his father didn't return. Then he went looking for his father.

The son passed through nine jeh forests, nine she forests and nine dooby forests and finally reached the monsters' home where his father was in a metal cage that had been placed above the hearth.

The son asked, "Have you seen my father?"

The monsters said, "We haven't seen your father."

How pitiful his father was, for his soul had been taken! He could not speak, but a tear dripped from his father's eye and fell on his son's knee.

The son looked up above the hearth and said, "You said you didn't see my father but in fact, you have put my father in a cage."

The monsters said, "Do you need the soul or body? We will only return one."

The son was unsure what to say for he wanted to take the soul of his father and leave, but he was afraid of leaving the body. He also wanted to take the body and leave but he was afraid of leaving the soul. Finally he said, "I want the body," and the monsters then gave him the body, which he carried on his back through nine jeh forests, nine dooby forests and nine she forests. When they came out of the she forest, the wind and clouds came and blew, making the sound bong. After the wind and clouds finished blowing, he discovered that his father had vanished from his back. He had no idea where his father had gone or what he should do.

He grabbed here and there and his right hand caught she branches and his left hand caught heru grass. Then he thought, "My father's soul may have become these blades of grass and branches of she." He took the grass and branches back home. This explains why we Namyi in the Cut-Back-Soul Ritual use she branches and blades of heru grass to call the soul back.
I want to tell you about the history of tobacco smoking. Three wives went to cut *druhhi*\(^A\) together one day and when they were returning home with bundles of *druhhi* on their backs they crossed a bridge. A crow cawed, "There is a son in the knee of the woman in front." The wife in front then ran back so that she was behind the other two wives.

The crow cawed, "There is a son in the knee of the woman in the rear," and then the wife ran so she was between the other two wives.

The crow cawed, "A son is in the knee of the woman in the middle. If you don't believe me, prick your knee with your sickle."

The wife with the swollen knee took her sickle, pierced her knee and a frog hopped out. She was so angry that she wanted to beat the crow. The frog then said, "Mother, Mother don't chase the crow! You are carrying a heavy load. Give me the sickle and I'll carry it."

The wife angrily threw the sickle down. The frog picked it up in his mouth and hopped toward the women's home. The wife quickly followed the frog who, when he reached the home, put the sickle inside the home near the door and sat by the hearth.

Later, when they were eating, the wife threw a few grains of rice on the floor which the frog ate.

The frog said, "Mother, it's time for me to marry," a few days later.

"Your finding a wife is as impossible as me finding another husband!" the frog's mother said.

The frog said, "Mother, sew a little bag for me, put several hemp seed inside and then I'll buy a wife and bring her home."

The frog's mother wondered what the frog would do, sewed a tiny bag and put it around the frog's neck. He hopped away with the bag hanging under his neck. He reached a home and said, "Father-in-law's family, are there dogs? I have come to buy a wife."

The family really wanted to laugh but said, "Oh! Our daughters have been given to other people. Please put your hemp seed in the mouse hole in the wall behind you."

The frog found that the hemp seed had been eaten by mice when he got up the next morning. He said, "If you can't find and return the hemp seed then catch the mouse and give it to me."

\(^A\) The *druhhi* plant is cut and taken home to put in livestock enclosures. The animals' feet mix the plant with manure in the enclosures. Later, the manure is dug out and put on fields as fertilizer.
The whole family worked together, smoked out the mouse, tied it up and gave it to the frog, who then left and went to another home. He said, "I have come to buy a wife. Where can I tie my mouse?"

The family members said, "Tie it to the leg of the cat beside you."

The frog found that the cat had eaten the mouse when he got up the next morning. He said, "I was using that mouse to buy a wife. Please catch the cat and give it to me or I won't be able to find a wife."

The family caught the cat and gave it to him. The frog left and went to another home. The frog said, "Father-in-law, do you have daughters? I have come to buy a wife. Where should I tie up my cat?"

The family really wanted to laugh when they saw the frog. Finally, Father-in-law said, "Tie the cat to the leg of the dog beside you."

The next morning when the frog got up he found that the cat had been eaten by the dog. He said, "Father-in-law's family, if you don't have girls to give me then give me the dog. I need it to buy a wife." They were at a loss as to what to do, so they gave him the dog.

Then the frog hopped to another home and said, "Father-in-law, do you have any dogs? I'm here to buy a wife. Where should I tie up my dog?"

Father-in-law said, "Tie the dog to the leg of the horse beside you."

The next morning when the frog got up he found that the dog had been kicked to death by the horse. He said, "If you don't give me the horse then I am not able to get a wife," and the family gave the horse to him.

Frog took the horse and hopped to another family that had seven daughters.

The father of the family said, "Dogs are barking, go see what it is," to his eldest daughter. She left, came back and said, "There is nothing there."

The barking continued and then the second daughter went to look. She returned and said, "Mother, nothing is there."

The barking continued and then the third daughter went to look. She returned and said, "Mother, nothing is there."

The barking continued and then the fourth daughter went to look. She returned and said, "Mother, nothing is there."

The barking continued and then the fifth daughter went to look. She returned and said, "Mother, nothing is there."

The barking continued and then the sixth daughter went to look. She returned and said, "Mother, nothing is there."

Finally, the youngest one went, returned and said, "Oh! Mother! A frog leading a horse is standing by the door."

The frog entered the home and said, "Father-in-law, I have come to buy a wife."
The father of the daughters said, "Drive out that frog!"

The mother said to the youngest daughter, "Dress up like a bride! Take a pestle and when you are half-way to the frog's home, beat it to death and return home."

The youngest daughter did dress like a bride, took a pestle, mounted the frog's horse and left. The daughter, the horse and the frog walked for a short time and then the girl took the pestle and repeatedly threw the pestle at the frog but he hopped away each time and was not beaten. Each time she threw it at the frog, she missed and then the frog bit the pestle and gave it back to the girl, who did this again. They repeated this all the way to the frog's home. When they reached the home, the frog said, "Mother, I bought a wife and have returned. Come open the door."

The mother said, "If you really bought a wife and brought her back here it must mean that it is no longer necessary to pay bridewealth."

The frog said, "If you don't believe me, peep through the door crack."

Then the girl shouted from outside and the frog's mother saw her.

Three days later a neighbor family was holding a wedding and came to the frog's home to invite them to attend. Frog's mother and wife went to the wedding while the frog remained at home, squatting by the hearth.

The girl thought, "I have a frog husband," and was so sad that she ate nothing at the wedding. Instead, she wrapped up a few pieces of meat and returned to the frog's home. She handed the meat to him and scornfully said, "Frog, other people marry by having banquets with wonderful food."

The frog said, "Go to the storebox and eat as much as you want. We have never eaten other people's leftovers." The girl then opened the storebox and found that it was full of meat.

The girl asked, "Where did you get this? Where did it come from?" but the frog would not tell.

One day, there was a big horserace and the frog's wife attended. When she returned, the frog asked, "Whose horse won?"

The frog's wife said, "Sehzee Bahlo's horse is famous." Later, when she opened the storebox she found it was full of meat again. She then realized it was no ordinary home.

Some days later another family came to invite them to a wedding. The wife pretended to go to the wedding but actually hid in the loft of the home. As soon as the frog's mother left, the frog somersaulted three times, became a very handsome young man, tossed the frog skin behind the door and left. Then the wife took the skin and burned it in the hearth fire.

When the frog returned, he said, "Oh! If only seven more days had passed, I would have permanently become a handsome young man!" He then became a frog again and died.
His wife was very sad. Every time she swept the house, she swept the trash behind the door. After some days, three bamboo shoots sprouted. She thought the middle one was her dead husband and broke the other two. Some days later as she was sweeping the house, the end of her skirt struck the young, brittle bamboo shoot, breaking it, which made her cry and cry.

Later, a tobacco plant sprouted up. She picked some leaves, smoked them and felt better. This explains the origin of smoking tobacco.
Two Sisters

Long ago the mother of two daughters started off to the hemp field to weave hemp into cloth. Then a monster came to eat the mother. When it reached her side, the monster said, "Please look for lice on my head."

The mother agreed and began searching for lice. She found many lice and gave them to the monster, who gobbled them down. When she finished, she said to the monster, "Now, it is my turn. Please look for lice on my head." The monster used her long fingernails, stabbed down into the mother's head, killing her, sucked out her brains and went to her home, hoping to also eat the two daughters.

When the monster reached the doorway of the daughters' home she said, "My daughters, open the door."

The elder daughter peeked through the door crack and said, "You are not our mother. Our mother wears a hemp skirt."

The monster returned to the dead mother, took off her hemp skirt, put it on, returned to the home, pretended that she was the girls' mother and told them to open the door. The elder daughter said, "You are not our mother. Our mother usually wears a large cloth hat," and refused to open the door.

Then the monster waved her large, long breasts by the door crack. The younger daughter was thirsty for milk and when she saw the breasts she said, "Mother, just one hemp stalk is propped against the door."

The monster easily pushed open the door and came in. The two sisters gave her one loaf of round bread and she ate it all. Then the daughters said, "You are not our mother. When our mother is given a loaf of bread she breaks it in half and gives half to us." Then the monster broke another loaf of bread in half and gave each of them half to eat.

Later the monster said, "If you have no head lice, come sleep with me."

The elder daughter said, "I have head lice," so the younger daughter agreed to sleep with the monster.

The monster said to the elder daughter, "Bring a rooster, a bucket of water, a ball of string and some hemp seed and put them by my pillow." The elder daughter obeyed and then went to sleep.

Later, the monster was chewing something so loudly the elder daughter woke up and asked, "Mother, what are you chewing?"

The monster said, "I'm chewing hemp seed."

The elder daughter asked, "Mother, what is that wet thing in your bosom?"

The monster said, "That awful rooster splashed water out of the bucket."
The elder daughter asked, "Mother, what is rolling around in your bosom?"

The monster said, "This bad rooster is rolling the ball of string around."

Then the daughter knew what had happened and said, "Mother I want to go outside to pee."

"Pee in the kitchen," the monster said.

"The kitchen may bite me," the daughter said.

"Squat by the millstone," the monster said.

The daughter said, "The millstone may bite me. Mother, use nine ropes to tie me, and pull me back when I call you from outside." The monster agreed and tied nine ropes around the girl. Once outside, the daughter untied the ropes, fastened them around something else and ran to the tree above the spring where the girl's family fetched water.

The monster took the younger daughter's intestines to the spring to rinse the next morning. The elder daughter wept when she saw this. A teardrop fell on the monster who then looked up and saw the elder daughter. The daughter said, "Mother, do you want to eat some fruit? I'll pick some for you."

The monster said, "Yes, I want some."

The daughter picked a fruit and threw it to the monster, who quickly ate it and said, "It is tasty."

The daughter said, "Mother, go home, bring a piece of pig fat, come back here, rub it on the tree trunk and climb up."

The monster agreed, came back and rubbed fat on the tree trunk. It was then too slippery for her to climb up. The daughter said, "Mother go home and bring the spear behind the door. I'll use it to get more fruit for you to eat."

The monster returned, got the spear and brought it back to the spring. She said, "Oh! Don't kill and slaughter me! If you do, my flesh will turn into nettles, my blood will become an ocean and my bones will turn into cliffs. You will not be able to escape."

The daughter then picked a fruit, gave it to the monster and asked, "Is it tasty Mother?"

The monster said, "Yes, it is very tasty."

The daughter picked another fruit on the end of the spear and passed it to the monster. When the monster put it in its mouth, the daughter stabbed down and killed the monster, whose body became nettles, blood became an ocean and bones became cliffs.

Later, when a deer passed by, the daughter said, "Deer, help me get out of here."

The deer said, "Dogs are chasing me. I can't help you."

A short time later dogs came and she said, "Dogs, help me get out of here."

The dogs said, "We are busy chasing a deer. We can't help you."

Later, two deer hunters came. She said, "Help me get out of here and I'll be your wife."

Then one man put his goat-skin vest in the upper place under the tree and the other man put his
goat-skin vest in the lower place. She jumped, fell on the upper one and then rolled onto the lower one. The two men fought for the girl.

The two men later wanted to kill her as a part of a ritual and brought some branches to use. The girl took a handful of hemp seed, chewed a few of the seed and daubed them on the branches. Later, when the men noticed this they thought, "There are bird droppings on the branches. They are dirty so this is not a good day to do a ritual." Then the two men brought more branches, but each time the daughter did the same thing again.

Each time the men were gone, the daughter called to her mother in the sky and her mother always replied in the same way: "I am still steaming, washing, spinning and weaving hemp." But one day her mother lowered a bag woven of hemp cloth down from the sky. The girl jumped into the bag. The two men used a knife and slashed at the bag because they wanted her to stay for the ritual, but the bag moved up so quickly that their knife only slashed the girl's toes. That is why today, people's toes are of uneven length.
Rabbit Father-In-Law
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Orphan's parents had died and then he had to work for others for four or five years. One day, Rabbit came and befriended him. He said, "Han businessmen will pass by here carrying nine baskets of cloth. On that day, I will slowly run in front of them. They will put down the cloth to chase me. When they do that, you grab the cloth and hide it."

When the Han businessmen came, Rabbit hopped and danced in front of them and then the businessmen said, "Oh! Such a big rabbit! Let's catch him!" They put down their cloth and chased Rabbit. At this time Orphan came out from where he was hiding, picked up the cloth and hid it.

The next day, Rabbit and Orphan took the cloth and went to a home that had seven daughters. To show how rich they were, both Rabbit and Orphan tore strips of cloth, pretended to spit into the cloth and then wrapped up the spit.

The seven girls thought, "Maybe he came to buy you! Maybe he came to buy me!" They were so nervous and excited that they were unable to sit still and pinched each other.

Rabbit and Orphan bought the youngest one and then chose a day for the wedding—one month and three days later. Rabbit said, "On that day, the girl's family will send guests. When you come, shout and yell."

Orphan and Rabbit returned to Orphan's home while the girl stayed in her parents' home. Next, Rabbit and Orphan went to a king's home and Rabbit so frightened the family that they let them dig a hole in front of their house. Rabbit said, "Oh! When soldiers from the Rowrow family come, jump into this pit to save yourselves!" Then he told Orphan to take knives and spears and put them heads-up in the pit.

Later, when the bride's entourage could be heard in the distance shouting and yelling as they had been told to do, Rabbit shouted, "Oh! How terrible! Rowrow family's soldiers are coming! Haven't you already jumped into the pit?"

Then the whole family jumped into the pit and died. Orphan buried the family and the wedding was held in the king's home. The king's family was very rich. Orphan said, "Make yourself at home and butcher and cook as many goats and yaks as you wish."

In time, a son was born. Rabbit later fell seriously ill and said to Orphan, "Up there in a cliff cave is an outstanding fortuneteller. Visit him and ask what we should do—what kinds of rituals should we do so that I'll recover."
Just after Orphan left for the cave, Rabbit disguised himself as a fortuneteller, raced to the cave and got there before Orphan arrived. When Orphan entered the cave and asked what to do, the 'fortuneteller' said, "Oh! Rabbit will not recover if you don't kill your son, dig out a piece of his liver and give it to Rabbit to eat."

Orphan returned home and sharpened his knife again and again. Rabbit asked, "What are you doing my son?" but Orphan wouldn't say.

After Rabbit asked again and again, Orphan finally said, "I was told that I should kill my son and give a piece of his liver to you to eat for only then will you recover."

Rabbit said, "Oh, my son, I was the fortuneteller. I was testing to see how much you appreciated me. Now everything is fine because I understand how much you love me."

Then they continued to love one another and lived together happily as one family.
བོད་ཡིག་གི་གཏུར་ཞིག་ལུགས་བཤད་ཡིག་པ་ནི་བོད་ཡིག་གི་རྣམ་ཐོག་བཤད་ཤེས་རི་སུམ་ཆེན་པོ་དེར་བ་ཐབས་བཤད་པ་ནི། དེའི་ཁུན་ལུགས་ཐོག་པ་ལས་དེ་ཁུར་ཞིག་པ་ནི་བོད་ཡིག་གི་དོན་ཆེ་བ་ཐོབ་པས་ཁུར་ཞིག་པ་ནི། དེ་ཕྲག་གིས་བཤད་ཡིག་པ་ནི་བོད་ཡིག་གི་ཐོག་ཕྲུང་ཐོག་པ་ནི། དེ་ཁུན་ལུགས་ཁུན་ཁུབ་གཅིག་གི་སྐྱེ་ནི་བོད་ཡིག་གི་ཐོག་ཁུན་ལུགས་ཀྱིས་ཐོག་པ་ནི། བོད་ཡིག་གི་ཐོག་ཁུན་ལུགས་བཤད་པ་ནི་བོད་ཡིག་གི་རྣམ་ཐོག་བཤད་ཤེས་རི་སུམ་ཆེན་པོ་དེར་བ་ཐབས་བཤད་པ་ནི། 

གིས་ཐོག་ཁུན་ལུགས་ཐོག་པ་ནི་བོད་ཡིག་གི་ཁུན་ལུགས་ཁུབ་ཡིག་པ་ནི། དེ་ཁུན་ལུགས་ཁུན་ཁུབ་གཅིག་གི་སྐྱེ་ནི་བོད་ཡིག་གི་ཐོག་ཁུན་ལུགས་ཀྱིས་ཐོག་པ་ནི། དེ་ཁུན་ལུགས་ཁུན་ཁུབ་གཅིག་གི་སྐྱེ་ནི་བོད་ཡིག་གི་ཐོག་ཁུན་ལུགས་ཀྱིས་ཐོག་པ་ནི། དེ་ཁུན་ལུགས་ཁུན་ཁུབ་གཅིག་གི་སྐྱེ་ནི་བོད་ཡིག་གི་ཐོག་ཁུན་ལུགས་ཀྱིས་ཐོག་པ་ནི། དེ་ཁུན་ལུགས་ཁུན་ཁུབ་གཅིག་གི་སྐྱེ་ནི་བོད་ཡིག་གི་ཐོག་ཁུན་ལུགས་ཀྱིས་ཐོག་པ་ནི། 

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ིས་ཁུན།

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藏文
अबिवर्धन

सन्तुतिका भगवान ज्ञान अमर भगवान भविष्य अनेकसंख्या भवि तथा अनेक श्रेणी मन्त्र
विभिन्न भविष्य दशकों। नारंग किरात भगवान भविष्य अनेकसंख्या भवि तथा अनेक श्रेणी मन्त्र
कुछ तरह सुनिश्चित साधन प्रतिदिन रात्रिकाल उपयोगी व्यक्ति निर्देश देतने।

यहाँ दुःख आयोजना साधन करणु पुरुष भगवान भविष्य अनेकसंख्या भवि तथा अनेक श्रेणी मन्त्र
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यस्तम्नु

सहवा शाली तिनका करिविनां उत्सुकानुबधायु लिए गाधक सहा यस्ता यस्ता द्विविषयक रूपमा आफ्नो विश्वासीहरुप्रति त्यसका म्यानमा सहायता गर्नुहुन्छ। यस्ता तत्त्वका रूपमा पुनःपुनः सहा यस्ता यस्ता द्विविषयक रूपमा आफ्नो विश्वासीहरुप्रति त्यसका म्यानमा सहायता गर्नुहुन्छ। यस्ता तत्त्वका रूपमा पुनःपुनः सहारहरुको सहायताका प्रयोग साधारणतया विश्वासीहरुप्रति त्यसका म्यानमा सहायता गर्नुहुन्छ।

अर्थात् यस्ताहरुको सहायताका प्रयोग साधारणतया विश्वासीहरुप्रति त्यसका म्यानमा सहायता गर्नुहुन्छ।
বিরূপ্য

কন্তু পুঠিয়া যথান্বয়ে বেলোক্ষিপ্ত মওলা কর্তৃক হিসাবে গ্রহণ করা যায় যেহেতু কৃত্যকে বিচারমূলক উপাদান করা গেলুকের জন্য হিসাবে গ্রহণ করা যায় যেহেতু কৃত্যকে বিচারমূলক উপাদান।

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བདོ་ལེགས་བདུན་ལོག་བར་འཚལ་བསྟན་པ་ཕྱིད་པའི་ཐོབ་མཐོང་དབང་ཕྱིན་པར་འཇུག་པའི་ཆོས་ལེགས་བར་མཐོང་། ཁུན་དཔོན་དོན་དུ་བརྒྱད་པ་ཐོབ་མཐོང་དབང་ཕྱིན་པར་འཇུག་པའི་ཆོས་ལེགས་བར་མཐོང་། མཐའ་དུ་ཕྱིར་བྱང་བ་ཐོབ་མཐོང་དབང་ཕྱིན་པར་འཇུག་པའི་ཆོས་ལེགས་བར་མཐོང་།
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कुलनीतिविद्या

यदि युद्धका तथा सहयोगका लागि उद्योगको विश्वसनीयता अवलोकन गरिन्छ तर यसको महत्त्वका विवरण र अर्थका सार्थकता यसमा अभिलक्षित छैन। एक उद्योगको विश्वसनीयता निर्भर गर्दछ भन्ने तथा उद्योगको विश्वसनीयता को निर्भर गर्दछ भन्ने दोस्रो अभिलक्षित छैन।

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ཐོག་པའི་བཀྲ་ཤིང་
རྣམ་ཐབས་ཀྱི་བཤད་སྐྱེལ་ཏེ་ཞིང་གི་ཐད་ཕྲིན་ཐོད་ི་ཐད་ཕྲིན་ཁྲན་འོད་ཏེ། དེ་རིང་རུང་གི་ཚེ་ཉིད་ཉིད། དབང་བརྒྱད་གྱི་ཝོལ་རིགས་ཁྲན་འོད་ཏེ་ཞིང་གི་ཐད་ཕྲིན་ཐོད་ི་ཐད་ཕྲིན་ཁྲན་འོད་ཏེ། དེ་རིང་རུང་གི་ཚེ་ཉིད་ཉིད་ཁྲན་འོད་ཏེ་ཞིང་གི་ཐད་ཕྲིན་ཐོད་ི་ཐད་ཕྲིན་ཁྲན་འོད་ཏེ།

དུས་ཁྲན་གནོད་ཉིད་ཉིད་བཤད་སྐྱེལ་ཏེ་ཞིང་གི་ཐད་ཕྲིན་ཐོད་ི་ཐད་ཕྲིན་ཁྲན་འོད་ཏེ། དེ་རིང་རུང་གི་ཚེ་ཉིད་ཉིད་ཁྲན་འོད་ཏེ་ཞིང་གི་ཐད་ཕྲིན་ཐོད་ི་ཐད་ཕྲིན་ཁྲན་འོད་ཏེ།

ཞུ་བུ་བཤད་སྐྱེལ་ཏེ་ཞིང་གི་ཐད་ཕྲིན་ཐོད་ི་ཐད་ཕྲིན་ཁྲན་འོད་ཏེ། དེ་རིང་རུང་གི་ཚེ་ཉིད་ཉིད་ཁྲན་འོད་ཏེ།

ཞི་ཞིག་གི་སྟེང་བཟོ་ཆར་ངོ་བོའི་ཡི་གཞི་རིགས་ཁྲན་འོད་ཏེ། དེ་རིང་རུང་གི་ཚེ་ཉིད་ཉིད་ཁྲན་འོད་ཏེ།
কুলমিশ্রিতিকা

ফলকে স্বীকার, মিথ্যায় স্বীকার যা কুলমিশ্রিতিকা বল, মিথ্যায় স্বীকার যা কুলমিশ্রিতিকা যা নয়। কোনো হলে মিশ্রিতিকা শ্রেনী দ্বারা সংগ্রহ করা যায় বা নয়। কোনো হলে মিশ্রিতিকা শ্রেনী দ্বারা সংগ্রহ করা যায় বা নয়। কোনো হলে মিশ্রিতিকা শ্রেনী দ্বারা সংগ্রহ করা যায় বা নয়। কোনো হলে মিশ্রিতিকা শ্রেনী দ্বারা সংগ্রহ করা যায় হলে স্বাভাবিক মিশ্রিতিকা যা কুলমিশ্রিতিকা যা নয়। কোনো হলে মিশ্রিতিকা শ্রেনী দ্বারা সংগ্রহ করা যায় বা নয়। কোনো হলে মিশ্রিতিকা শ্রেনী দ্বারা সংগ্রহ করা যায় বা নয়। কোনো হলে মিশ্রিতিকা শ্রেনী দ্বারা সংগ্রহ করা যায় বা নয়। কোনো হলে মিশ্রিতিকা শ্রেনী দ্বারা সংগ্রহ করা যায় বা নয়।

হারান শুরু হলো শুরু, কারণ সব কিছু যা ক্রিয়া হলো শুরু, কারণ সব কিছু যা ক্রিয়া হলো শুরু, কারণ সব কিছু যা ক্রিয়া হলো শুরু, কারণ সব কিছু যা ক্রিয়া হলো শুরু।

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བོད་སྲིད་འི་བརྙན་པོ། ཐོག་མེད་མཁྱེན་མཐོང་དེ་བསྐལ་བར། དེ་ཡང་དེ་ཤེས་བསྡུས་མཐོང་དེ་ད་མོ་དེ་མཐོ་རང་བཞིན་བཤད་དེ་བཤད་པ་གཅིག་གི་ཚིག་མཐོང་ད། དེ་ལས་གཞན་གསར་དགེ་རུ། དེ་ལས་ཆི་མོ་དེ་བཤད་པ་བདེ་བཞིན་བཤད་པ་ཚིག་མཐོང་ད་བཤད་པ་གཅིག་བདེ་བཞིན་བཤད་པ་བཤད་པ་གཅིག་གི་ཚིག་མཐོང་ད། དེ་ལས་གཞན་གསར་དགེ་རུ།
凡人勒物如和天女亮古米的传说

最初的人类浑身上下都长着毛，就像猴子那样。那时候，有一户人家父母死得早，留下三个兄弟和他们的妹妹索索巴米相依为命，其中老三名叫勒物如。三兄弟经常去野外开垦荒地，妹妹在家给哥哥们洗衣做饭。

有一天，他们吃过早饭出去开荒时，发现以前开垦出来的那些土地都被推平了。看着这个奇怪的现象，兄弟三个非常吃惊，简直不敢相信自己的眼睛! 下午收工后他们偷偷地藏在地边的一棵树后面，看看究竟是怎么回事儿。

夜幕降临时，一个白胡子老头扛着一根大铁棒来了。到了地里，他用那根铁棒把三兄弟辛辛苦苦翻出来的土地使劲推，结果又推得平平的。他们三个冲上去抓住了那个白胡子老头。然而在到底怎么处置这个老头的问题上，三兄弟各抒己见，互不相让。

老大说: “应该尽快杀掉他!”

老二说: “把他捆在树上!”

老三说: “还是别杀了，看他好可怜啊！要不先问问原因再决定吧?”

于是，他们问那个老头: “你为什么来破坏我们好不容易开垦出来的土地呢?”

老头子说: “洪水马上就要来了。你们都快死了，还开垦这么多土地干什么?”

兄弟三个听了十分恐惧，问老头应该怎么办才能活下来。

老头说: “老大造一只铁船，老二造一只木船，老三造一只皮船。洪水来时，你们跳进各自的船里去吧。”

兄弟三个刚造好船，洪水平然来了。于是老大跳进铁船里，老二跳进木船里，老三带着妹妹索索巴米一起跳进他的皮船里。因为两个哥哥的船身很重，没过多久沉到水里去了。

洪水退后，所有的凡人都被淹死了，只有老三勒物如和他的妹妹索索巴米坐在皮船上存活下来了。兄妹俩为了活命去寻找食物。一路上走啊走，又累又饿。一直走了七天七夜，才看到了两股炊烟。那两股烟一股很浓，而另一股却比较淡。

妹妹说: “哥哥，有浓烟冒出的那户人家一定很富裕。你去那儿找点吃的吧。”

于是，哥哥勒物如把挂在腰间的笛子取下来递给妹妹，自己留下笛套。妹妹也把纳木依刀子送给了哥哥，自己留下刀鞘。然后他俩分开了: 哥哥勒物如朝那股浓烟走去，而妹妹却往那户冒淡烟的人家走去。

谁知冒浓烟的那户人家是食人鬼。勒物如走到门口从门缝往里瞧时，发现只有一个小鬼在家。院子里到处堆满了被洪水淹死的人的尸体。勒物如被吓得魂不附体。但是为了探个究竟，他还是壮着胆子推开门问那个小鬼: “孩子，你父母怎么不在家呢?”

小鬼回答: “我们家还需要两具尸体，所以他们到山谷里找尸体去了，不过马上就要回来了。”
勒物如听了更加害怕，担心被食人鬼吃掉，他转身就跑。跑啊跑，一口气跑了好几天，跑到了一个很远很远的地方。他见那里泉水淙淙，野果满山，就停下来找了个山洞安身。从此渴了喝泉水，饿了摘野果充饥，就这样过了很多年。

有一天，勒物如在一条小溪边喝水时，听见从远处的林子里传来一阵阵忧伤的笛声。他情不自禁地朝笛声传来的方向寻去，发现一个姑娘坐在树下吹笛子，眼睛里噙满了泪水。

姑娘听见有人走来放下笛子，问道：“你看见我哥哥勒物如了吗？”

同时，勒物如也问她：“你看见我妹妹索索巴米了吗？”

还没等对方回答，勒物如看见了姑娘手里的笛子，认出了这位姑娘就是自己苦苦寻找的妹妹索索巴米。同时，姑娘也看见了勒物如腰间的刀子，认出了眼前这个人就是自己日夜思念的哥哥。

原来妹妹找去的那户冒淡烟的人家是巫师甲普公公的，她去了以后就做了甲普公公的儿媳妇。兄妹俩互相诉说了这几年的痛苦遭遇后，妹妹决定把哥哥领到她的公公甲普家里去。路上妹妹嘱咐哥哥：“等会儿我公公家吃饭时，公公吃三口，你才能吃一口，不然他会要了你的命。”

谁知到了公公家吃饭的时候，饿疯了的哥哥一见食物完全忘了妹妹的吩咐，还没等甲普公公开口吃，自己端起碗狼吞虎咽起来。转眼间桌子上的食物被勒物如一扫而光。甲普公公勃然大怒，就把勒物如拉出去打死了。

索索巴米哭着对甲普公公说：“我给你当了这么多年的儿媳妇，一直为你们家做牛做马，没想到你竟然因为我哥哥多吃了点饭就把他给打死了！从今天起，我再也不当你们家的儿媳妇了！”

甲普公公不屑地说：“你不愿意呆在我家里就赶紧滚吧！我家里没有人烧火的话，乌鸦会帮我烧；没有人挑水的话，青蛙会帮我挑；没有人推磨的话，龙会帮我推；没有人放羊的话，野鸡会帮我放。”

索索巴米走了以后，动物们真的来帮甲普公公做家务了。但是乌鸦会烧火，却不知道往灶里添柴；青蛙会挑水，却不知道挑回来以后把扁担取下来；龙会推磨，却不知道往磨眼里加粮食；野鸡会放羊，却不知道天黑时把羊收回来。

看着索索巴米走了以后家里一团糟，甲普的妻子对他说：“只有索索巴米才知道怎样料理家务，如果再不去把她找回来，我们的日子就没法过了！”

甲普没办法只好让勒物如复活了。哥哥复活后，妹妹也回来了。从此哥哥勒物如每天出去给甲普打猎，妹妹索索巴米帮甲普料理家务。

有一天，勒物如在山上打猎时，突然发现天公公的七个女儿在一个湖里洗浴。原来她们是穿着羽衣偷偷地跑到人间玩耍的。勒物如藏在一个大石头后面看她们戏水。看着看着，他喜欢上了最小最漂亮的那个姑娘亮古米。于是悄悄地过去把亮古米的羽衣藏在了荷麻丛里。

洗浴完毕后别的姑娘们都飞回天上下去了，但是亮古米因为找不着她的羽衣，回不去了。她在湖边到处寻找，心急如焚，找了很长时间还是找不着，就开始喊：“谁要是能把我的羽衣找回来还给我的话，我愿意嫁给他！”勒物如听到亮古米的喊声，从石头后面站了出来，说：“你的羽衣被老鼠纳曲曲叼走了，在荷麻丛里藏着呢！”
亮古米找回羽衣后，非常感激勒物如，于是带着他一起飞回天公公家去了。但是亮古米不敢给父母说她带来了一个男人，就把勒物如藏在磨房里的磨盘后面，每天偷偷地给他送水送饭。

有一次亮古米跟姐妹们出去玩的时候，天婆婆到磨房来推磨。勒物如听到脚步声以为是他心爱的亮古米来了，高兴地站了起来。天婆婆一见浑身是毛的勒物如，吓得大喊大叫。天公公听到叫喊声马上跑过来，抓住勒物如的头发，把他从磨房里拉了出来。

他们烧了一大锅开水，还找来了一个很大的铁蒸笼，准备在开水里烫掉勒物如身上的毛发后，把他放在蒸笼里蒸熟了吃。等亮古米回来时，勒物如已经被开水烫得只剩下了一头 和腋窝下面的一点毛发——据说现在的人身上别的地方没有毛发是因为那天被天公公和天婆婆烫掉了。

亮古米看见自己心爱的人正在开水里烫，急忙喊道：“爸爸，爸爸！他是人间剩下的唯一一个男子，是我带过来的，请您别这样做，给人间留下人种吧！”

天公公听了立即停下来。然后亮古米向爸爸讲述了她和勒物如的故事，并且准备嫁给他。天公公决定不再惩罚勒物如，但是他不想让女儿嫁给一个凡人，于是故意刁难勒物如说：“你去把我家后面的那九座大山的山坡开垦成山地，我再把女儿嫁给你。”

勒物如叹着气说：“我到老也不可能把那九座大山的山坡开垦完。还是回人间去吧！”

亮古米偷偷地对他说：“别担心！我有办法：你带上九把锄头，分别放在九座大山的脚下，然后嘴里念：‘挖你九锄头，挖出来九片地。不是我在挖你，而是天公公和天婆婆在挖你！’就可以了，不用你自己动手。”

勒物如半信半疑，第二天早晨扛着九把锄头出去，按照亮古米说的做了。果然奇迹出现了：那九座大山的山坡一会儿就变成了九大片山地。

于是他扛着锄头回到天公公那里说：“现在可以把你的女儿嫁给我了吧？”

天公公说：“你去把那九片山地里的树枝和杂草都烧完了，我再把女儿嫁给你！”

亮古米告诉勒物如：“你点上九支火把，分别放在那九片山地的下面，然后念：‘点燃九支火把，烧你九片山地。不是我在烧你，而是天公公和天婆婆在烧你！’就可以了。”

第二天，勒物如按照亮古米说的点了九支火把放在了九片山地的下面开始念：“点燃九支火把，烧你九片山地。不是我在烧你，而是天公公和天婆婆在烧你！”刚念完，地里的树枝和杂草开始迅速燃烧，就一会儿工夫，全都被烧掉了。

勒物如又回到天公公身边说：“公公，地里所有的树枝和杂草都烧完了，现在我可以娶亮古米了吧？”

天公公说：“哦，这么快就烧完了吗？不过还不行，你回去把那九片山地都翻一遍，我再把女儿嫁给你！”

勒物如正在发愁时，亮古米又过来偷偷地告诉他：“你带上九把铁锹，分别放在九片山地的下面，然后念：‘翻你九铁锹，翻完九片地。不是我在翻你，而是天公公和天婆婆在翻你！’”

第二天，勒物如又出去按照亮古米说的方法做了。结果刚念完，那九片山地全都被翻了一遍。于是他扛着铁锹高高兴兴地回去报告天公公。
谁知天公公又故意刁难他：“你带上九袋荞麦种子，撒在九片山地里，然后我把女儿嫁给你！”

勒物如想什么时候才能撒完那九大片山地啊！只好愁眉苦脸地去找亮古米。亮古米说：“别发愁！明天你把九袋荞麦种子分别放在那九片山地的下面，然后念：‘撒出九袋荞麦，撒在九片山地。不是我在撒，而是天公公和天婆婆在撒！’”

第二天奇迹又发生了：勒物如刚念完那句话，种子都撒到那九大片山地里去了！谁知回去之后，天公公又要求他把撒在地里的那些种子都捡回来，才肯把女儿嫁给他。勒物如一下子蔫了。他找到亮古米，垂头丧气地说：“看来你爸爸无论如何也不会让我娶你。既然这样，那我就回人间去吧！”

亮古米说：“你要是真心喜欢我的话，就别回去。总有一天，我爸爸会同意的。他出的难题我会帮你解决：明天你拿九个袋子过去，放在那九片山地的下面，然后念：‘从你九片山地，收回九袋荞麦。不是我要收回，而是天公公和天婆婆要收回。’这样你就能收回来了。”

勒物如听了信心倍增，第二天早晨就带着九个袋子去收回荞麦种子。结果收回来交给天公公时，天公公发现袋子里面少了三粒荞麦。他说：“如果你找不回来那三粒荞麦的话，永远都别想娶我的女儿！”

从一望无际的九大片山地里怎么可能找到三粒荞麦呢！勒物如又陷入了苦恼之中。

亮古米问他：“今天你收荞麦的时候有没有什么动物来过？”

勒物如想了想，回答：“只有一只斑鸠飞来过。”

亮古米说：“那就不用担心，肯定是那只斑鸠偷吃了！明天它还会来的，你带上一副弓箭在地边等着就可以了。当它飞到你上方时，就把箭射出去。”

第二天勒物如带了弓箭在地边等着。等了很长时间，那只斑鸠终于飞过来了。勒物如立即把箭放在弓上瞄准。当斑鸠飞到他上方时，就把箭射了出去。斑鸠被射下来之后，勒物如从它肚子里找出那三粒荞麦，回去交给了天公公。

天公公发现这些常人根本无法完成的要求都难不倒勒物如，非常吃惊。于是又换了个办法：他使用巫术把天婆婆隐藏起来，然后让勒物如找出来。

亮古米悄悄地告诉勒物如：“今晚我们家的羊群回来时，你抱住走在最前面的那只母羊的脖子喊两声‘婆婆’，我妈妈就会显身。”

晚上勒物如言听计从，果然找到了天婆婆。第二天早晨就去问天公公：“现在可以把亮古米嫁给我了吧？”

天公公说：“如果你也能找着他的话，我就把她嫁给你！”说完天公公突然不见了。

又是亮古米给勒物如出了一个主意：“今晚我们家的牛群回来时，你抱住走在最前面的那头公牦牛的脖子喊两声‘公公’，我爸爸就会显身。”

傍晚天公公的牛群回来时，勒物如跑过去抱住走在最前面的那头公牦牛的脖子，喊了两声“公公”，天公公马上出现了。

这下天公公觉得勒物如和亮古米的婚事是天意，只好允许女儿嫁给他，但是要求他们以后再也不准回来。
第二天，天公公把家里的粮食种子和牲畜每样分了一半给女儿女婿，然后打发他们离开天界回人间。临走时，天婆婆再三叮嘱他俩回去的路上，一句山歌都不要唱。

就这样，勒物如和亮古米告别了天公公和天婆婆，带上种子，赶着牲畜回人间去了。他俩走啊走，走到斯木亚尼山谷时，亮古米很想家，无意中哼了几句山歌。顿时，所有的牲畜跑的跑，飞的飞，四处逃散。

亮古米一见这情形，才突然记起临行前妈妈的叮嘱。她赶紧用裙摆盖住了还未跑远的一些牲畜——现在我们养的这些家畜就是亮古米用裙摆盖住的，跑掉的那些后来都成了野物。

他俩只好赶着剩下的那些牲畜继续往前走，最后找到了一个水草丰美的地方定居下来。但是过了好多年，由于勒物如是凡人，而亮古米是天女，他们仍然无儿无女。不知道怎么造房子，他俩一直住在用树枝搭建的陋棚里。种庄稼时把所有的种子混合播种，而且不懂得在田间开凿水沟让多余的水流走，所以每年的收成很差。他们的生活越来越贫穷，又不敢回天界找天公公和天婆婆帮助。

有一天，一只乌鸦飞过来了。他俩请求乌鸦飞到天上去给天公公和天婆婆捎个口信，说他们的女儿女婿在人间遭受苦难。

乌鸦说：“好吧，不过你们得给我九杯眼泪，我去交给天公公和天婆婆，才能证明你们在人间的生活是何等的苦难！”于是，勒物如和亮古米接了九杯眼泪交给了那只乌鸦。

谁知乌鸦快飞到天界时又热又渴，就把那九杯眼泪都喝光了！因此到了天界见到天公公和天婆婆后，它只好胡编乱造：“你们的女儿女婿在人间富得流油！他们把猪肉当柴烧，拿馒头擦屁股！”

天公公听了火冒三丈，立即往人间放了三群老虎和野猪。勒物如和亮古米可怜巴巴的那点儿牲畜和庄稼都被老虎和野猪糟蹋光了。他俩的生活陷入了更大的困难之中。

过了很久，一只蝙蝠飞过来了。于是他俩又请求蝙蝠去天界给天公公和天婆婆捎个口信。

蝙蝠说：“没问题，但是我需要你们的九滴眼泪，向天公公和天婆婆证明你们的生活是何等的苦难！”

勒物如和亮古米接了自己的九滴眼泪，交给了蝙蝠。蝙蝠带着那九滴眼泪飞到天上交给了天公公和天婆婆，并向他们讲述了勒物如和亮古米的不幸遭遇。

但是天公公和天婆婆因为女儿当初不听劝告嫁给了一个凡人而非常生气，怎么也不肯说出帮助女儿女婿的办法。

晚上睡觉时，蝙蝠按照习惯吊在院子里的一根茅杆上歇息。到了深夜，天婆婆以为蝙蝠睡着了，在天公公耳边唠叨：“我们的傻女儿呀！不能生育的话，不会在火塘周围放三块石头嘛！造房子的时候应该先立柱子啊！庄稼收成不好是因为你们没有把不同的种子分开播种！在田间开凿一条小水沟，让多余的水流走，粮食才会丰收啊！”

天婆婆说完才发现那只蝙蝠偷偷地趴在窗户外面窃听。天公公拿起石槌向蝙蝠砸过去，结果把蝙蝠的鼻子给砸扁了——至今蝙蝠的鼻子还是扁扁的。

蝙蝠连夜飞回人间，把天婆婆的话告诉了勒物如和亮古米。从此，他俩的生活变得越来越好，后来有了儿女，人类开始在大地上繁衍起来。
家谱的来历

天女亮古米和凡人勒物如结婚后生下了九个儿子和七个女儿。九个儿子长大后都娶了媳妇组成了九个家庭，七个女儿也一个个地嫁了出去。

儿女成家后，亮古米和勒物如慢慢变老了，但是九个儿子和七个女儿个个都不孝顺。因此，老两口过得非常可怜。天公公看到自己的女儿亮古米和女婿勒物如在人间遭受如此苦难，非常生气，于是大发洪水惩罚人类。顿时人间洪水滔天，大地到处崩裂。世上万物都被洪水卷走了，最后只剩下亮古米和勒物如最小的儿子和女儿。

洪水过后妹妹对哥哥说：“这个世上只剩我们兄妹俩了，为了繁衍人类，咱俩结婚吧？”但是哥哥坚决不同意跟自己的亲妹妹结婚。

后来在妹妹的一再坚持下，哥哥无奈地说：“那这样吧，我俩把磨盘打碎成两半，每人背上半块爬到山顶上，然后让这两半磨盘从山顶上滚下来。假如它们滚到山脚下合在在一起的话，我就娶你为妻。”

于是，他俩把磨盘打碎后每人背上半块爬到了一座山顶上。没想到那两半磨盘从山上滚下来以后在山谷里合在了一起。哥哥觉得这是天意，就跟自己的亲妹妹结了婚。从此他俩过着男耕女织的幸福生活。

过了几年，妹妹怀孕了。哥哥见了非常高兴，天天做好吃的给妹妹吃。谁知到了该生的时候，孩子还是没生下来。又过了两个多月，妹妹终于生了。然而生下来的是一堆像牛粪一样黄黄的东西。这下糟了！看着眼前这堆黄黄的东西，哥哥伤心地哭了。但是妹妹却不以为然，她觉得这堆牛粪一样的东西肯定是什么非凡之物。

过了三天三夜，妹妹说：哥哥，你把这堆东西用背篓里背出去，再把它们分成许多份，粘到不同的地方去吧！

于是哥哥按照妹妹说的将那堆牛粪一样的东西装在背篓里背了出去，然后把它们一份一份地分开，粘到不同的地方去了。做完这些以后他又累又伤心，躺在地上不小心睡着了。

没想到一觉醒来时，他发现刚才粘了东西的地方奇迹般地出现了一户户人家，屋顶上的烟囱里还冒着阵阵炊烟呢！他赶紧跑回家告诉了妹妹外面发生的奇怪现象。兄妹俩看见一下子出现了这么多人家，高兴万分。他们把牛粪一样的东西粘在树上的地方形成的村子取名为“西伯”，粘到石头上的地方形成的村子取名为“鲁呷”。

传说我们李家和王家的姓就是这样得来的。最初，人类就是由那些像牛粪一样的东西孕育出来的，后来繁衍得越来越多了。
阿匹冉呷

古时候，我们纳木依有一个叫阿匹冉呷的人神勇非凡，以至于差点儿成就了一番大业。他经常腾云驾雾到汉人地方，给汉人造成了严重的威胁。于是汉人想尽一切办法除掉他。然而，由于他神勇莫测，汉人的阴谋一直未能得逞。无奈之下，汉族君王决定将自己的女儿嫁给他，以骗取他为何如此神勇的秘密。

君王的女儿嫁给他以后，想方设法得到他的秘密，但阿匹冉呷始终守口如瓶。过了几年她生了个女儿。直到他们的女儿能够走路时，阿匹冉呷还是不肯告诉妻子他的秘密。

就这样又过了好多年。在一个除夕夜里，阿匹冉呷喝得大醉，他的妻子趁机说：“我们夫妻这么多年，如今女儿都长大了，你还是不信任我，不愿意告诉我你如此神勇的秘密！”说完呜呜地哭了。

阿匹冉呷禁不住诱惑，趁着酒兴说出了他的秘密：“我有三个命根子。一个在哈杂布玛山里，一个在达亚山里，一个在奥卓哈库山里。我还有五个灵魂。一个在泸古依尼米山里，一个在叉拉玛山里，一个在尼泊泽伯山里，一个跟随我的妈妈，还有一个跟随你。跟随着你的那个灵魂就在火塘边的石头下面。”

他的妻子来不及去拿笔，急中生智咬破了一根手指头，用鲜血在一块布上记下了阿匹冉呷所说的一切。写完后，她把那块布卷起来系在箭头上，对阿匹冉呷说：“你平时那么厉害，今晚能不能把这两封信射到我父亲王宫的第三扇大门上？”

阿匹冉呷不屑地说：“这对我来说不费吹灰之力！就是有十扇门，我也能射穿！快把我的弓拿来过来吧！”

妻子赶紧把弓和系着血书的箭送到了阿匹冉呷面前。阿匹冉呷举起弓射了出去，那支箭射穿了汉族君王王宫的大门和二门，正好插在第三扇门上，而绑在箭上的那封血书却丝毫没有被损坏。

汉族君王看了女儿的血书，立即派了很多兵马到信上说的那些地方去挖掘阿匹冉呷的命根子和灵魂。

各处的命根子和灵魂一个接一个地被挖出来了。当他们到哈杂布玛山上去挖掘阿匹冉呷的最后一个，也是最关键的一个命根子时，奇迹发生了：士兵们第一天挖出来的一个很深的坑，到第二天早晨准备继续挖时，发现一切都恢复原样了。尽管这样，他们还是不停地挖。结果同样的怪事儿每天都发生。挖了整整一个多月，毫无进展。

有一天他们挖了一个比以往更深的坑，还是什么都没挖出来。士兵们垂头丧气，领头的也失去了信心。看来这个命根子实在挖不出来了，他们只好放弃，拖着疲惫不堪的身子往回走。

刚走到哈杂布玛山脚下，一个老兵发现他的烟斗忘放在山上了，于是赶紧回去找。当他走到山上的那个深坑边时，突然听见有个声音从地下传来：“哇！好险啊！就差一粒米的距离了！差点儿我就被挖出来了！”老兵耳朵贴着地面仔细一听，原来是阿匹冉呷的命根子在自言自语！他听了马上跑过去把已经走出很远的士兵们叫了回来接着挖。

很快他们挖出来了阿匹冉呷的最后一个命根子——一根黑黝黝的树根样的东西。于是拿斧头狠命地砍去，命根子几下就被砍断了。顿时，整座哈杂布玛山开始剧烈地抖动起来，
一股鲜血从阿匹冉呷的命根子里源源不断地喷出来，越聚越多，那些汉族士兵来不及逃离，全部都被淹死了。现在哈杂布玛山上的土壤和石头都是红色的，据说就是那天被阿匹冉呷的鲜血染红的。

阿匹冉呷所有的命根子和灵魂都被挖出来以后，汉族君王派兵去抓他。汉族君王的兵马追到阿匹冉呷的家乡安路岔时，阿匹冉呷已经骑着他的骏马跑走了。阿匹冉呷的骏马一步就能跨过一座山，汉族君王的兵马只得日夜兼程，穷追不舍。

阿匹冉呷骑着马经过达亚山到了驼洛，再经过玛阔洛到达齐木高。过了齐木高又往路玛跑去。据说玛阔洛的岩石上还有阿匹冉呷的骏马留下的脚印呢！

汉族士兵追到路玛时发现了阿匹冉呷的骏马的脚印，就喊：“Li到脚印了！”(Li：四川汉语方言，意为“找到”。)后来路玛这个地方用汉语称为“礼州”。汉兵顺着脚印的方向继续追，追到另一个地方时，又发现了新的脚印，于是喊道：“Li到新脚印了。”后来给那个地方取名为“新华”。他们追着追着，突然发现脚印不见了。领头的喊道：“Lu了!” (Lu：四川汉语方言，意即“丢失，找不着”。)后来把丢失了脚印的那个地方用汉语称为“泸古”。

由于阿匹冉呷的命根子和灵魂全都被挖断了，他的气虚越来越弱，跑的速度也越来越慢。后来终于被汉兵抓住，用铁链牢牢地捆绑起来押走了。当他们走到哈杂布玛山脚下的道路时，阿匹冉呷说口渴，要喝水。押解他的汉兵看他奄奄一息的样子，就让他去河边喝水。

阿匹冉呷爬到河边，把头伸进水里很长时间不出来。汉兵们等啊等，觉得有些蹊跷。于是过去看了一下，发现河里有两条龙张着血盆大口在吞咽阿匹冉呷的身体。原来这两条龙是来救他的！要是再过一会儿，阿匹冉呷会被龙吞下去救走的。汉兵们发现了以后立即拉起铁链，把阿匹冉呷从龙嘴里拉了出来，然后押回他们的君王那里杀掉了。
里布达狄的传说

很久以前，我们里布家族有一个神勇莫测的法师叫里布达狄。他能呼风唤雨，而且精通法事，无论做什么样的法事都能如愿以偿。他做法事的时候，呼什么样的“洒”，什么样的“洒（一种山神的化身）”就来。呼一升“洒”，一升“洒”就来；呼一簸箩“洒”，一簸箩“洒”就来。

那时候汉人一直想夺取彝族君王的权力，但总是找不着机会。有一次，汉族君王的儿子看到彝族君王戴着一顶沉重的铁帽，于是计上心来。他找到彝族君王的儿子说：“明天我们把自己的父亲带到湖边，然后把他们的帽子放在水面上。哪个君王的帽子不沉下去，谁就掌握这个地方的权力，好吗？”彝族君王的儿子不知道这是个阴谋，就同意了。

第二天，彝族王子把父亲骗到了湖边，也就是现在的西昌邛海边。汉族王子早就带着他的父亲在那里等着。然后他们把彝族君王的铁帽和汉族君王的草帽同时放在了湖面上。

汉族君王想：“彝族君王的铁帽有一千二百斤重，而我的草帽只有两斤重。毫无疑问彝族君王的帽子肯定会先沉下去。这样，我们汉人就能轻而易举地统治这个地方了！”

然而，事实跟他的想法恰恰相反：汉族君王的草帽从湖面上消失很长时间了，彝族君王的铁帽却稳稳地浮在水面上。

汉族君王的阴谋未能得逞，就给湖面上划船的手下做了个暗示，然后带着儿子气急败坏地走了。船上的汉人马上明白了他们君王的用意，悄悄地用船桨把彝族君王的帽沿压了一下。这样，彝族君王的铁帽也慢慢地沉下去了。

由于彝族君王的铁帽实在太重，加上湖水很深，王宫里的将士们想尽一切办法，还是打捞不上来。最后，君王下令到处张贴布告，说是谁能从湖底捞出君王的铁帽，君王将会满足他的一切要求。

有一天里布达狄在街上看到了布告，胸有成竹地说：“入海捞针的事儿我都干过，从湖里捞一个帽子对我来说岂不是小菜一碟！”士兵们听到了立即禀报君王。于是君王带着骏马亲自来邀请里布达狄和他的弟子们。

受到君王的盛情款待之后，里布达狄带着他的弟子们来到湖边开始做法。他呼了两升“洒”交给了弟子们，接着要求他们编草绳。弟子们用了七天七夜的时间编出了一根又粗又长的草绳。里布达狄把草绳的一头系在腰上对弟子们说：“我跳进湖里拿到君王的帽子后开始摇绳子，这时你们就把绳子往回拉。假如绳子很长时间不动，说明我已经死了，你们就把我的尸体打捞出来，然后把这两升‘洒’碾碎后放入我的眼睛、鼻子和嘴巴里。这样我就能复活。”

吩咐完毕后他跳进湖里去了。游啊游，到达湖底时发现那儿长着三棵高大的檀木，每棵檀木上盘着一条巨龙。而君王的铁帽正好盖在中间的那棵檀木上。里布达狄一次又一次地试图靠近铁帽，但是那三条巨龙一次次地向他扑来。巨龙张牙舞爪的样子令他心惊胆战。他使出浑身解数还是无法从龙嘴边夺过帽子，只好摇动草绳想上去。可是由于水太深，岸上的弟子们没有感觉到草绳的摇动，以为师父还在湖底找帽子。里布达狄因为太累，无法游到水面上，过了一段时间就被湖水淹死了。他的尸体慢慢地浮到水面上来了。
弟子们看到师父的尸体悲痛万分，赶紧打捞上来，并且按照师父生前的吩咐，把那两升“洒”碾碎后放入了师父的眼睛、鼻子和嘴巴里。过了一会儿，里布达狄果然醒过来了。

他们回到君王那里，君王对里布达狄说：“虽然没捞上我的帽子，但是你为我吃了那么多苦，想要什么尽管说吧！”

里布达狄说：“给我三条狗、三只鸡和三只猫就够了。除此之外我什么都不想。”于是君王满足了他的要求。

里布达狄夸下海口之后，不但没捞到君王的帽子，反而被三条巨龙吓得魂飞魄散。这是他一生中最大的耻辱。所以他一回到亚山上就把君王送给他的那三条狗、三只鸡和三只猫都杀了，并且念咒发誓以后再也不做法事，不念“卡荣、卡荣”(做法事时念的咒文)了。

没想到里布达狄杀生的行为触怒了山神，山神惩罚他的妻子患上重病。里布达狄回家后发现妻子躺在床上奄奄一息，只好又做法事挽救妻子。但是因为他已经发过誓不念“卡荣、卡荣”了，只好改念“索索拉支”。

他把妻子的病终于治好了。但是从那以后他不再做法事了。他的法力也因为杀了那几只狗、鸡和猫，渐渐消失了。

从此，我们里布家族再也没有人成为法师，需要做法事的时候也只能请别家的法师。
狠心的爸爸和聪明的女儿

很久以前，山脚下住着一对夫妇。他们生了七个女儿，个个长得如花似玉。但是女孩们的爸爸因为没有儿子整天闷闷不乐。

有一次，他打猎归来的路上遇见了一位算命先生。他问算命先生怎样才能得到一个儿子。算命先生掐指一算，告诉他：“如果你没有现在的这七个女儿的话，你的妻子就会生个儿子。”

于是他决定让措容米(一种吃人的女妖)把七个女儿都吃掉。但是措容米一般不吃活人，他就想亲自把女儿们弄死了再让措容米抬走吃掉。

第二天早晨，他对女儿们说：“孩子们，今天你们跟爸爸上山去摘花吧？”女儿们高兴的答应了，于是他带着七个女儿上山了。到了山上一个措容米家门口的池塘边，爸爸说：“摘花之前你们应该先洗个澡，洗得干干净净的再去摘吧！”女儿们听了一个接一个地跳进池塘里洗澡去了。她们的爸爸却不停地往池子里灌水。

水升到女儿们的胸口时，她们喊：“爸爸，爸爸，现在我们可以出来摘花了把？”她们的爸爸说：“还早着哪，等水升到脖子下面再出来。”然后他接着灌水。

等水升到女孩们的脖子下时，她们又开始喊：“爸爸，爸爸，水升到脖子下面了，现在可以出来摘花去了吧？”她们的爸爸说：“再等一会儿吧，等水升到鼻子下面再出来。”说完继续灌水。

又过了一会儿，七个女儿都被水淹没了。于是她们的爸爸高高兴兴地回家去了。

傍晚，那个措容米回来后发现门口的池塘里有七具女孩的尸体，就把她们打捞上来准备美餐一顿。但是她又担心她们没死，把手伸进她们的胳肢窝去挠痒痒。其实最小的那个女孩还活着，当措容米挠她痒痒的时候她坚持不笑出声来。

在她们身上挠痒痒时都没有反应，措容米以为全是死的，就把她们抬到家里开始吃。当她吃到最小的那个女孩时，女孩躺在地上吓得瑟瑟发抖。措容米发现她没有死，就让她跟自己的女儿睡在一个房间，准备晚上趁她睡着了杀死再吃。女孩从地上捡起姐姐们的手镯和项链，然后走进措容米的女儿的房间。

措容米的女儿看见这个女孩有很多很漂亮的项链和手镯，羡慕地说：“嗨！你愿意跟我换项链和手镯吗？”

女孩灵机一动，说：“假如你愿意跟我换床的话，我就把我的项链和手镯换给你！”

措容米的女儿高兴地答应了，于是她俩换了床和首饰。

到了半夜，措容米悄悄地来到女儿的房间，扑到平时她女儿睡的床旁边的那张床上，把长长的指甲刺入了床上的女孩身上。她根本不知道两个女孩早就换床了，抓在手里的正是她自己的女儿！

措容米的女儿大声疾呼：“爸爸！爸爸！”

措容米恶狠狠地说：“你爸爸在很远很远的地方，救不了你啦！”

她女儿又喊：“妈妈！妈妈！”
措容米还是没想到是自己的女儿在喊，边刺边说：“你妈妈在很远很远的地方，救不了你啦！别再喊了！
就这样，她把自己的女儿给杀死了。而那个女孩躲在措容米的女儿的床上毫发未损。
第二天早晨，那个女孩把头蒙在被窝里一直不敢起床。措容米把女儿的肉剁成碎块后，来到女儿的床边喊：“我的好女儿，快起来给邻居们送肉去吧！
那个女孩吓得直哆嗦，但是努力壮大胆子说：“妈妈，我肚子有点不舒服，我想再睡会儿。”等措容米一走出房间，女孩赶紧起床把头发放下来蒙在脸上，然后才出去见措容米。
因为她被头发挡住了，措容米没认出来，还以为是自己的女儿，叫她把那些肉给邻居们一个一个送去。
女孩每次去送肉，半路上就把肉藏在裙子下面回来，告诉措容米肉送到了。等她的裙子下面装满了肉以后，她就开始逃跑。
措容米在家等啊等，等了很长时间女儿还是不回来。后来她跑到邻居家去找，才明白前夜她杀掉的是自己的女儿，那个女孩已经带着肉跑掉了。于是大声喊叫：“邻居们，一个女孩带着我让她送给你们的肉跑掉了，快放德贝狗(措容米们养的狗)追她！
德贝狗嗅着肉味迅速地追过去。当它们快要追上女孩时，她从裙子下面拿出几块肉往后一扔继续跑。
那群德贝狗马上停下来抢肉，吃完之后又开始追。眼看又要追上了，女孩又扔了几块肉过去，狗又马上停下来抢肉吃。她就这样一次又一次地用措容米的女儿的肉逃脱了德贝狗的追赶。
当她把最后一块肉扔出去时，刚好跑到了一条河边。河上有座小木桥。为了阻止德贝狗再次追上来，女孩一过河就把小木桥给拆掉了，然后钻进河边的一堆干草下面藏起来。但是由于太紧张，腰带的两端露在草堆外面了。
那群德贝狗追到河边过不去了。领头的那只狗忽然发现露在草堆外面的两个红色的腰带头，就对同伴们说：“看来我们追不上那个女孩了！看那草堆上长出来的红色的草，说明春天已经来了。咱们还是回去吧！”于是德贝狗都回家去了。
这样，那个可怜的女孩才甩掉了德贝狗，从草堆里爬出来往前走去。她走啊走，又累又饿，这时遇见了一个女人正在家门口纺麻。她过去对那个女人说：“请你给我点吃的好吗？我快饿死了！
女人说：“哦，那好吧。你来帮我纺麻，我去给你做饭。”那个女人说完走进厨房去了。但是过了很长时间不出来。这时一个小男孩手里捧着一堆鼻屎，边吃边从屋里出来。女孩悄悄问他：“你妈妈在厨房里做什么呀？
小男孩说：“我妈妈正在烧水呢！说是等水烧开了要煮你吃。”女孩一听，知道原来这个女人也是一个措容米，于是撒腿就跑。
跑啊跑，跑了很长时间，她又遇见了一个在家门口织麻布的女人。女孩气喘吁吁地说：“请你给我点吃的好吗？我快饿死了！
女人说：“哦，那好吧，你来帮我织麻布，我去给你做饭。”说着走进厨房去了。
过了很长时间，又从屋里走出来一个吃鼻屎的小男孩。女孩一看，便知道这个女人也是措容米，赶紧停下手里的活，头也不回地往前跑去。
她跑啊跑，一口气跑到了自己家里。一进家门就看见爸爸正在抱着一个小男孩。原来爸爸把她骗走之后，妈妈果然生了一个男孩。但很不幸的是，就在女孩回家的那天晚上，那个小男孩突然死了。于是爸爸非常生气，不愿意再认她做女儿，要把她逐出家门。然而女孩怎么也不肯走。最后，她爸爸无奈地说：“那这样吧，你把一截木头锯成两半带到山顶上往下滚。如果两截木头滚到山脚下能合在一起的话，我就让你留下来。”

女孩照爸爸说的做了，结果两截木头滚到山沟时合在了一起！但是爸爸还是不愿意留她，又故意刁难她：“你把磨盘打碎成两半带到山顶上往下滚。如果两半磨盘滚到山脚下能合在一起的话，我就让你留下来。”

女孩没办法只好照做，结果两半磨盘也合在了一起。然而她爸爸还是不愿意留她，继续刁难：“你往我烧红的这口大锅里吐一口唾沫。假如这口唾沫能从锅里溢出来的话，我就让你留下来。”

女孩的一口唾沫非但没有被烧得红红的大锅立即烘干，反而变得越来越多，最后从那口大锅里溢了出来。谁知铁石心肠的爸爸还是不愿意留下女儿。

这时，女孩的妈妈过来对她说：“我的女儿啊！看来你爸爸真的不想留下你。那就这样吧：我把家里的牛羊都分给你一半，然后你就赶着它们一直往前走。到哪户人家门口牛羊都一起叫唤，你就去当那家人的儿媳妇。记住：一定要等到所有的牛羊都叫唤了，你才停下来！”

女孩没办法，只好接受了妈妈的建议。第二天她就赶着妈妈分给她的牛羊走了。临走前妈妈递给女儿一大包油菜籽，说：“女儿啊，你带上这包油菜籽一路走一路撒。等到明年春天油菜花开的时候，我就顺着油菜花去找你。”

就这样，女孩别了妈妈，赶着牛羊，撒着油菜籽一路往前走。走啊走，经过了很多漂亮的房子门口，一半牛羊叫唤了，而另一半没出声。女孩想了想，赶着牛羊继续走。过了很长时间，走到一个用玉米秆搭建的茅屋门口时，所有的牛羊都开始叫唤。于是女孩停下来，毫不犹豫地走进茅屋，发现里面躺着一个老婆婆。

女孩问：“老婆婆，您有儿子吗？”
老婆婆说：“有啊，但是打猎去了还没回来。你找他有事儿吗？”
女孩说：“我要给他做妻子！”
老婆婆很惊讶：“我家这么穷，你愿意嫁给我儿子吗？”
女孩说：“我愿意，这是我的命！”

正说着，老婆婆的儿子带着很多奇异的鸟儿回来了。他得知眼前这位漂亮姑娘要做他妻子时，高兴得手舞足蹈。

晚上，女孩在茅屋中央架起了一堆火，让老婆婆和她儿子坐在火堆旁一边烤火，一边吃她在火上烤熟了的鸟肉。母子俩从来没有过火，也没吃过熟食，因此非常满意地接受了这位给他们带来了温暖和美味的姑娘。

从此以后，丈夫每天去打猎，妻子在家侍候婆婆。

时间长了妻子发现丈夫每天都能捕到很多美丽的鸟儿回来，觉得有点蹊跷。有天晚上她问丈夫：“你从哪儿每天捕到那么多好看的鸟啊？”但是丈夫怎么也不肯告诉她。第二天早
晨丈夫出去捕猎之前，她悄悄地把一个线团的一头系在了丈夫的衣服上。丈夫出门之后一路走一路长长地拖着那根线。这样妻子就跟着那根线走啊走，终于找到了丈夫。原来她丈夫每天捕鸟的地方是一个金岛，岛上飞翔着很多奇异的鸟儿。

那天夫妻俩又捕到了很多鸟儿。回家的路上，丈夫对妻子说：“今天晚上当你听见‘叮当、叮当’的声音时，千万不要害怕，也不要出声。”

晚上，茅屋周围果然传来了“叮当、叮当”的声音。第二天早晨起来一看，一座非常漂亮的房子矗立在茅屋旁边。一家人高高兴兴地搬进去，过上了富裕的生活。

到了第二年油菜花开的时节，女孩的妈妈沿着路上的油菜花找着了女儿。她看见女儿一家过着如此富有的生活，住了一段时间后放心地回家去了。回到家里告诉女孩的爸爸：“当初你赶走了咱们的女儿，现在她住在金子造的房子里，睡的是金子做的床，每天吃着山珍海味。”女孩的爸爸听了羡慕得一夜没睡。第二天早晨天还没亮就起床，沿着那条开满油菜花的路找到了女儿家。

女儿看见爸爸在她家门口，就问：“爸爸，爸爸，你想从金门进来，还是从银门进来？”

她爸爸说：“我的女儿啊！我走了这么远的路来找你，应该让我从金门进去啊！”但是女儿故意让他从一扇摇摇欲坠的破木门里走进去。

进屋坐下之后，女儿又问：“爸爸，爸爸，你想吃鲜美的羊肉呢，还是想吃上等的牦牛肉呢？”

她爸爸说：“我的女儿啊！爸爸走了这么远的路来看你，又累又饿，应该吃上等的牦牛肉啊！”但是女儿却杀了只快要病死的小羊羔煮给爸爸吃了。

晚上睡觉时，女儿问：“爸爸，爸爸，你想睡金床，还是想睡银床？”

她爸爸说：“我的女儿啊！爸爸走了那么远的路来看你，脚上都起泡了，应该在金床上舒舒服服地睡一觉。”于是女儿就让他睡在了金床上。

到了半夜，女儿听见爸爸在“咯吱，咯吱”地啃床上的金子，就说：“爸爸，爸爸，别再啃了！你回去的时候我给你一大包金子！”

爸爸听了马上停下来，兴奋得彻夜难眠。第二天早晨一起床就跟女儿说要回去。女儿找了一个大包，里面装满了马蜂、青蛙和蛇，交给了爸爸，说：“爸爸，这个包里装满了金子和路上吃的干粮。当你走到半路上的山垭口时，先把一条腿绑在缰绳上，然后打开包取出干粮吃。”

她爸爸骑着马走到山垭口时，突然想起女儿的吩咐。于是跳下马来把自己的一条腿绑在了马尾巴上，然后打开包准备拿出干粮吃。谁知刚打开包，里面的马蜂飞出来四处乱蜇，青蛙跳出来呱呱乱叫，蛇也爬出来咬人和马。马一受惊，突然狂奔起来。狠心的老头就被马拉在后面拖死了。等那匹马跑到家里时，缰绳上只挂着老头的半截腿。

女孩的妈妈出来一看，什么都明白了，自言自语道：“嗨！这就是你丧尽天良的报应吧！”说着解下那半截腿烧掉了。
看家小孩和他的小狗

很久以前，有一个小孩和他的爸爸相依为命。爸爸喜欢打猎，经常带着大猎狗出去好几天不回家。每当爸爸不在家的时候，小孩就带着一只小狗白天去放牧，晚上看家。

一天，爸爸又出去打猎了。小孩拿了一个大米做的馍馍，带着他的小狗放牧去了。

到了中午，小孩从包里取出大米馍馍吃得正香，那只小狗在旁边叫开了：“咕嘶，咕嘶，我要吃馍馍，我饿。”

小孩生气地说：“这么小一个馍馍，连我都不够吃，哪能分给你呢？”

“如果你把馍馍分给我一半，我会告诉你一个秘密！”小狗可怜巴巴地说。

小孩很好奇，就把馍馍从中间掰开，一半给了小狗。于是小狗边吃边说：“女妖措容米今晚要来杀你，吃你的肉呢!”

小孩听了非常害怕，吓的直掉眼泪：“我爸爸又不在，我一个人该怎么办呢？”

小狗安慰他：“我的好朋友，你别担心，咱俩先回家去。回到家里你按照我说的做就行了!” 小孩觉得一只小狗怎么能帮他抵挡住吃人的妖魔措容米呢？但是现在除了小狗，没有任何人会来救他。所以他只好听从小狗的建议，赶着牛羊回家去了。

回家后小狗对他说：“今晚你就藏到牛圈里面去。”

小孩藏在牛圈里看着天色慢慢变黑，紧张得浑身发抖。

这时措容米真的来了。她一边用那对长长的乳房到处乱打，一边往牛圈里冲来。措容米在牛群中挣扎了一晚上，还是没能抓住那个小孩，直到天亮才跑回去了。

第二天，小孩做了一个很大的大米馍馍，带着小狗放牧去了。

到了中午，他主动分了一半馍馍给小狗吃，然后掉着眼泪问小狗：“今晚我该怎么办呢?”

小狗说：“别哭，别哭！不用害怕！今晚你就藏到马圈里面。”

于是那天晚上小孩藏在马圈里了。

天刚黑下来，措容米就像前夜那样，一边用她那双长长的乳房到处乱打，一边往马圈里冲来。措容米在马群中挣扎了一晚上，还是没能抓住那个小孩。措容米在马群中挣扎了一晚上，到天亮时才逃出马圈跑走了。

吃过早饭后，小孩带了一个更大的大米馍馍带着小狗放牧去了。一到中午，他赶紧分了一大半馍馍给他的小狗吃，然后问它晚上应该藏在哪里。

小狗还是不慌不忙地说：“别怕，别怕！今晚你就藏在羊圈里好了！”

回家后小孩就藏到羊圈里去了。天色慢慢变黑的时候，措容米又来了。她用长长的乳房打破羊圈门冲了进来，结果被羊群用头顶来顶去，还是没能靠近小孩。措容米在羊群中挣扎了一晚上，到天亮时才逃出羊圈跑回去了。

那天放牧的时候小孩把整个大米馍馍都拿给小狗吃了。然后问它：“我的朋友啊！牛圈，马圈和羊圈我都藏过来了，今晚我该躲到哪儿好呢?”
小狗镇定自若地说: “别哭, 别哭！不用害怕！今晚你就藏到阁楼上去。爸爸可能要回来了。”

回到家里, 聪明的小狗首先让小孩在灶里燃上了炭火, 旁边倒扣了一个背篼, 又在背篼上盖了一件他的衣服。然后挑一担水放在阁楼上。一切准备妥当后, 小狗再三叮嘱小孩: “你在阁楼上把门牢牢顶住。如果我喊‘咕嘶——, 咕嘶——’，说明你爸爸回来了, 你就开门；如果我喊‘喵——, 喵——’，意思是措容米来了, 别开门。”

吃过晚饭后, 小孩就藏到阁楼上了。

天一擦黑, 措容米又摇动着那对长长的巨乳横冲直撞地过来了。她破门而入, 看见灶台旁那个盖着小孩衣服的背兜，以为是那个小孩，高兴得呲牙咧嘴。

她把灶里的炭火吹得红红的, 然后“咯吱, 咯吱”地咬那个背兜。

小狗“喵——，喵——”地喊了几声, 小孩知道是措容米来了。他从阁楼上悄悄地往灶里泼了一点水，火被浇灭了。措容米喊: “嗨！小猫咪！别尿尿啊！这样会把火浇灭的！你要是不尿尿的话，咱俩就可以在火里烤这个小孩的肉来吃！”

接着她又把炭火吹得红红的。但是措容米一走开, 小孩又泼了一点水下去把火浇灭了。

措容米又喊: “哎呀！小猫咪！别尿尿啊！难道你就不想吃烤肉吗？

就这样，她每次刚把炭火吹红, 小孩就泼点水下去浇灭。一直吹到天亮措容米才气急败坏地回去了。

于是小孩从阁楼上下来, 带上干粮, 抱着小狗放牧去了。

到了中午，小孩想想晚上措容米又要来吃他，非常担忧，茶饭不思。小狗安慰他: “别担心, 朋友！今晚你爸爸真的会回来。”

当他半信半疑把牛羊赶回家时, 爸爸果然带着大猎狗, 扛着很多猎物回来了。

孩子见了爸爸立刻扑过去, 泪流满面地向爸爸诉说了这几天受到的惊吓。看着可怜的孩子差点被措容米吃掉, 爸爸恨不得立即砍死措容米。

晚上吃完饭后, 父子俩敞开了大门, 把灶里的炭火烧得旺旺的。然后小孩藏在阁楼上，爸爸提着磨得非常锋利的斧头躲在门背后。

不一会儿, 措容米又气势汹汹地来了。她从敞开着的大门看见灶里旺盛的炭火，得意忘形: “哈哈！今晚我终于能吃到这个小孩的肉了！”

没想到她的一只脚刚跨过门槛, 小孩的爸爸立即从门背后跳出来, 以迅雷不及掩耳之势拿斧头砍了下去。措容米的腿一下被砍断了，倒在地上。几只大猎狗马上扑过去，一眨眼功夫就把她给抢吃光了。
深情的兄妹和凶狠的嫂子

很久以前，有两个兄妹感情特别好。哥哥经常出去打猎，妹妹在家给哥哥洗衣做饭。但是自从哥哥娶上媳妇以后，妹妹的日子就不好过了。每次哥哥出去打猎，嫂子就趁机虐待妹妹。

一天，哥哥又去打猎了。家里只剩下嫂子和妹妹两个人。哥哥一出门，嫂子就开始骂妹妹：“你想去哪里，就滚到哪里去！这里不是你的家！”妹妹听了一边努力干活，一边偷偷地哭泣。

到了吃饭时间，嫂子连饭都不让她吃。晚上睡觉时，妹妹正准备上床，嫂子把她揪出了屋子：“这里没有你的床！你愿意睡哪儿就睡哪儿去！”可怜的妹妹只好睡在猪圈的屋檐下。

第二天早晨，丧尽天良的嫂子发现妹妹睡在猪圈的屋檐下，非常生气。又跑过来恶狠狠地踢她：“你最好再也别回到我家附近来，从我眼前消失吧！”

妹妹觉得这样下去迟早会被嫂子折磨死的，于是流着眼泪寻找哥哥去了。一路上，妹妹饿了吃野果，渴了喝泉水，朝哥哥打猎的方向找去。

她走啊走，遇见了几个在村口放鸡的人。

妹妹流着泪问道：“放鸡的人们，请问你们看见我哥哥了吗？”

放鸡的人们说：“你哥哥扛着一把猎枪，牵着一只猎狗，匆匆忙忙地从这儿过去了。”于是，妹妹又哭着继续往前找去。走啊走，走到一条山沟里，遇见了几个放猪的人。

妹妹问道：“放猪的人们，请问你们看见我哥哥了吗？”

放猪的人们说：“你哥哥扛着一把猎枪，牵着一只猎狗，匆匆忙忙地从这儿过去了。”妹妹又哭着走啊走。走到一个山坡上，她又遇见了几个放牛的人，于是问道：“放牛的人们，请问你们看见我哥哥了吗？”

放牛的人们说：“你哥哥扛着一把猎枪，牵着一只猎狗，匆匆忙忙地从这儿过去了。”

妹妹继续哭着往前走。走啊走，她又遇见了几个在树林里放羊的人，问道：“放羊的人们，请问你们看见我哥哥了吗？”

放羊的人们说：“你哥哥扛着一把猎枪，牵着一只猎狗，匆匆忙忙地从这儿过去了。”

于是妹妹又哭着往前找去……

哥哥出去九天九夜后，扛着猎物，带着猎狗回家了。但是到了门口不见妹妹出来迎接，觉得有点诧异。他把猎物从肩上卸下来后问妻子：“我妹妹怎么不出来迎接我呢？”

妻子回答道：“你妹妹说她太想念你了，就找你去了。难道你们没碰上吗？”

哥哥得知年幼体弱的妹妹到野兽出没的森林找自己去了，既伤心又担忧，哭了整整一夜。第二天一大早，他就带上猎狗原路返回去寻找妹妹。

哥哥走啊走，遇见了那几个在村口放鸡的人，问道：“放鸡的人们，请问你们看见我妹妹了吗？”

放鸡的人们说：“你妹妹手持野果，唱着忧伤的歌儿，说着要去找哥哥，泪眼婆娑地从这儿过去了。”

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哥哥听了又往前走。走啊走，走到村前的山沟里，他遇见了那几个放猪的人，问道：“放猪的人们，请问你们看见我妹妹了吗？”

放猪的人们说：“你妹妹手持野果，唱着忧伤的歌儿，说是要去找哥哥，泪眼婆娑地从这儿过去了。”

于是他又继续往前走。饿了吃野果，渴了喝泉水。就这样走啊走，走到一个山坡上，遇见了那几个放牛的人。他上前问道：“放牛的人们，请问你们看见我妹妹了吗？”

放牛的人们说：“你妹妹手持野果，唱着忧伤的歌儿，说是要去找哥哥，泪眼婆娑地从这儿过去了。”

哥哥听了又朝放牛的人们所指的方向找去。走到一片树林里，他遇见了那几个放羊的人，问道：“放羊的人们，请问你们看见我妹妹了吗？”

放羊的人们说：“你妹妹手持野果，唱着忧伤的歌儿，说是要去找哥哥，泪眼婆娑地从这儿过去了。”

哥哥一路走，一路喊着“妹妹！妹妹！”一直找到了他经常狩猎的那片森林。下雨的时候，他担心妹妹被雨淋湿，就在大雨中到处寻找；下雪的时候，他担心妹妹被雪冻坏，就在风雪中到处寻找。

就这样不停地找啊找，直到寒冷的冬天过去了，春天的花儿又开放了，还是根本不见妹妹的踪影。

有一天，哥哥在一片竹林附近边走边喊“妹妹”时，突然从竹林里响来了“哞——”的一声牛叫。哥哥立即停住了脚步，又喊了一声“妹妹”，竹林里又传来一声牛叫。于是哥哥跑进竹林里，循着声音找去，果然发现一头牛在那里深情地望着他，眼睛里满含泪水。原来妹妹已经变成了一头牛。

哥哥抱着牛脖子边哭边喊：“妹妹！妹妹！”，然而妹妹已经再也不能说话了，只是默默地流泪。
日志里拉仪式的来历

从前，有一对父子经常一起上山捕猎。

有一天他俩山上捕杀了一只鹿。扛着鹿回来的路上父亲发现一把刀子被丢在杀鹿的地方了。于是他对儿子说：我在这里等着，你去把那把刀子找回来吧。可是儿子太累了，一想到要爬那么高的山，怎么也不肯去。最后父亲只好亲自回去找刀子。

谁知他刚走到杀鹿的地方，就遇上了亚勒木斯家(传说中，专门在森林里收取灵魂的一种妖魔)的人。可怜的老头被亚勒木斯家的人捆起来塞进铁笼里带走了。

儿子在路上等啊等，一直等了三天三夜，还是不见父亲回来。于是他就跟着父亲的脚印去寻找。穿过九片椄(一种树木)树林，九片柿(一种树木)树林和九片毒(一种树木)树林，他一直跟踪到了亚勒木斯家。他一进门就问：“你们看见我父亲了吗？”亚勒木斯家的人说根本没见。

其实他的父亲被装在铁笼里，悬挂在灶台上方，灵魂已经被亚勒木斯拿掉了。父亲看见儿子来找他欣喜万分，但是因为没有灵魂不能说话，只好默默地流泪。这时父亲的一滴眼泪恰好滴到了儿子的膝盖上。儿子抬头一看，发现可怜的父亲被装在铁笼里吊在屋顶上，顿时火冒三丈。他愤怒地说：“原来我父亲被你们吊起来了！快放他下来让我背回去！”

亚勒木斯说：“你父亲的躯体和灵魂，你们只给你一样。想要什么你自己选择吧！”

他想带回父亲的躯体，但是不忍心丢下灵魂；想带回灵魂，又担心父亲的躯体继续受到亚勒木斯的折磨。考虑了很长时间，最后他决定带走躯体。

于是亚勒木斯把他父亲的躯体放下来交给了他。可怜的儿子背上父亲的躯体流着泪往回走。穿过九片毒树林，九片柿树林和九片椄树林时天已经黑了。他又累又饿，但是想想很快就要背着父亲到家了，心里很高兴。

谁知刚走到森林边沿，突然有一阵狂风“呼呼”地吹来。狂风过后，儿子发现背上父亲的躯体不见了。他急忙伸出双手在黑暗中四处乱抓，但是根本找不着父亲的躯体。最后左手抓到了一株黑日草，右手抓到了一根椄树枝。他看着手中的黑日草和椄树枝，无奈地想：“嗨！也许这就是我父亲的灵魂吧！”于是带着那株黑日草和那根椄树枝回到家里把它们供奉起来。

从此，我们纳木依在举行日志里拉宗教仪式的时候要用一株黑日草和一根椄树枝。
吸烟的来历

这是关于我们现在抽的这种烟的传说。
很久以前，有三个女人一起去割菊禾(一种灌木)草。傍晚时分，她们每人都背着一捆菊禾草往回走。刚走到一座小桥上时，突然有一只乌鸦在叫: “呱——，呱——，走在最前面那个女人的膝盖里有一个儿子。”
走在最前面的是一个寡妇，她听见乌鸦这样叫觉得很奇怪。膝盖里怎么可能会有儿子呢？于是她留在最后面。
这时，乌鸦又开始叫了: “呱——，呱——，跟在最后面的那个女人的膝盖里有一个儿子。”
她又跑到那两个女人的中间，这时乌鸦又换了叫法: “呱——，呱——，走在中间的那个女人的膝盖里有一个儿子。”
看那个寡妇怎么也不相信自己的膝盖里有儿子，乌鸦说: “你要是不信的话，就拿镰刀砸一下你的膝盖吧！”
于是，她放下背上的菊禾草，拿起镰刀往自己的膝盖上砸了一下，结果掉下来了一只癞蛤蟆。她见了癞蛤蟆非常生气，以为这都是那只乌鸦搞的鬼，就捡块石头追打乌鸦。
这时，那只癞蛤蟆突然说起话来: “妈妈，妈妈！别再打了！咱们回家吧。你背草捆，我帮你拿镰刀。”
那寡妇气得把镰刀往石头上甩去，谁知那只癞蛤蟆跳起来咬住了刀把，叼在嘴里一跳一跳地往寡妇家走去。那寡妇只好背上菊禾草，无奈地跟在癞蛤蟆后面回家去了。
到家后癞蛤蟆把镰刀放在门背后，坐到灶边等着妈妈做饭。
从此以后，寡妇干活时，她的癞蛤蟆儿子给他帮忙；晚上吃饭时，寡妇丢下几粒米，癞蛤蟆就捡起来吃。
有一天，癞蛤蟆突然说: “妈妈，我该娶个媳妇了吧？”
他妈妈说: “你一只癞蛤蟆也能娶上个媳妇的话，我还能再找个丈夫呢！”
癞蛤蟆不服气地说: “妈妈，信不信由你！但是请你给我缝一个小布包，里面装点麻籽。那样我就会娶一个媳妇回来。”
妈妈想看看她的癞蛤蟆儿子到底有多大能耐，就按他说的缝了一个小布包，里面装了点麻籽，挂在他的脖子上，然后把他送走了。
癞蛤蟆一路上跳啊跳，天黑时分跳到了一户人家门口，问那家主人: “公公，你们家有姑娘吗？我是来找媳妇的。”
那家人听了觉得非常好笑。他们家有一个女儿，但是他们却说: “哎呀，女儿都嫁给了别人！但是你可以在我们家住一晚上。”
于是癞蛤蟆住在了这户人家。睡觉时，他问主人: “我的麻籽袋放哪儿好呢？”
“就放在你的老鼠洞里吧。”
第二天早晨起来时，小布包里的麻籽都被老鼠偷吃光了。
癞蛤蟆说：“你们家的老鼠吃掉了我的麻籽，所以你们得赔我。你们家要是没有麻籽的话，就把那只老鼠逮住给我。”

于是那家人用浓烟把老鼠从洞里熏出来了，然后拿绳子拴住交给了癞蛤蟆让他离开。

癞蛤蟆走啊走，太阳落山后又来到了一户人家门口。

癞蛤蟆说：“我是来找媳妇的，能在你们家借宿一晚上吗？”

那家人同意了。睡觉前癞蛤蟆又问：“我这只老鼠拴在哪儿好呢？”

“就拴到你身边那只猫的腿上吧。”

第二天早上起来时，癞蛤蟆发现老鼠被猫吃掉了。于是他对那家主人说：“我本来是拿这只老鼠去找媳妇的，没想到被你们家的猫吃掉了。如果你们不把那只猫逮来赔给我的话，我就没办法娶上媳妇了。”

那家人只好把他们的猫逮住交给了他，然后把他赶走了。

他又牵着那只猫走啊走，天黑前又到了一户人家门口。他像上次一样问了同样的问题，那家人觉得很可笑：“一只癞蛤蟆也想娶媳妇！”但还是允许留宿他一晚上。睡觉前癞蛤蟆又问：“公公，我这只猫拴在哪儿好呢？”

第二天早上起来时，狗又被马踢死了。结果可想而知，癞蛤蟆让那家人把他们的狗赔给他。那家人没办法就把他们的狗赔给了癞蛤蟆。

那天傍晚，癞蛤蟆带着那只狗又跳到了一户人家门口。癞蛤蟆敲开门问道：“公公，你们家有女儿吗？我是来娶媳妇的。”那家人说没有女儿，但是同意他在他们家过夜。晚上，癞蛤蟆把那只狗拴在了他们家的马腿上。

结果第二天早上起来时，狗又被马踢死了。

癞蛤蟆说：“我本来想拿这只狗娶个媳妇，没想到被你们家的马给踢死了。如果你们不把这匹马赔给我的话，我就娶不上媳妇了！”就这样，他又得到了一匹马。

癞蛤蟆跳到马背上走啊走，走到了另一户人家门口。他把马拴在门口，跳到了院子里。

那户人家有七个女儿。她们的爸爸听见狗叫声，就让大女儿到院子里看看是不是有人来了。大女儿出去看了看，回来告诉爸爸：“院子里什么也没有。”但是狗还是叫个不停，于是又让二女儿去看。二女儿回来也说：“院子里什么都没有。”三女儿、四女儿、五女儿、六女儿都一个一个地被派出去看了。结果她们什么都没看见。最后又派最小的女儿去看。小女儿到院子里看了看，赶紧跑回来说：“哇！妈妈，妈妈！院子里有一只癞蛤蟆！”

这时，癞蛤蟆走进屋来说：“公公，我是来找媳妇的。刚才我看见了你们最小的女儿，请把她嫁给我吧？”

女孩们的爸爸听了火冒三丈：“你一只癞蛤蟆还想娶我这么漂亮的女儿！孩子们，赶紧把他拉出去打死！”她们的妈妈听了悄悄地跟丈夫说：“在家里打死一只癞蛤蟆不太吉利，还是先让小女儿跟他走。走到半路上再把他打死，然后骑上他的马回来。”

于是，他们让小女儿穿上嫁衣，衣服下面藏了个石槌。一切准备就绪后小女儿就骑着马跟癞蛤蟆走了。
他俩走到半路上，小女儿偷偷地从衣服底下掏出石槌朝癞蛤蟆打去。但是癞蛤蟆跳来跳去，根本打不着，反而把石槌咬过来递给她。小女儿觉得自己杀不了癞蛤蟆，只好跟着他走了。

癞蛤蟆带着新媳妇回到家门口喊道：“妈妈，快来开门吧。”
妈妈从屋里回答：“你平时不是从门缝里钻进来吗？”
“我当然可以从门缝里钻进来，但是我的媳妇进不去啊！”
“别骗我了，谁家姑娘愿意嫁给你啊！除非天底下女人多得没处去了！”

癞蛤蟆发现妈妈不相信，就说：“你要是觉得我在欺骗你的话，过来从门缝里看看吧。”
他妈妈从门缝里往外瞧了瞧，果然发现儿子后面的马背上有一个非常漂亮的姑娘。于是赶紧打开门迎接他们。

癞蛤蟆把媳妇娶回来的第三天晚上，有一户办婚礼的人家请他们去吃席。他就让妈妈带着新媳妇去了。吃席的时候他媳妇想想自己这么漂亮，却嫁给了一个癞蛤蟆，伤心得连饭都不想吃。临走的时候她给丈夫带了两块肉回来了。

回家后她把那两块肉递给丈夫说：“嗨！癞蛤蟆！你看看，人家的子女结婚的时候肉多得都吃不完！我给你带了两块吃剩下的肉，快拿上吃吧！”

癞蛤蟆说：“我才不会吃别人的剩饭。以后你要是想吃肉的话，就从咱家柜子里拿出来吃吧。”
她打开柜子一看，发现里面满满的全是肉。她觉得很奇怪，问癞蛤蟆：“这么多肉是从哪儿来的？”但是癞蛤蟆怎么都不肯说。

有一天，癞蛤蟆的媳妇去看赛马了。回来后她丈夫问：“今天谁的马跑得最快啊？”
“斯色巴乎的马跑得最快！”说着她顺手打开柜子，结果又发现里面装满了肉。这次她觉得她的癞蛤蟆丈夫有点非同寻常。

过了几天，又有一户人家举办婚礼。这次癞蛤蟆又让他妈妈和媳妇去吃席。他媳妇想看看癞蛤蟆究竟在搞什么鬼，所以出门后她又悄悄地回来藏在了楼上。这时她的癞蛤蟆丈夫在灶台边翻了三下筋斗，变成了一个迷人的王子。他把癞蛤蟆皮往门背后一扔就出门去了。他一走，那女人赶紧从楼上下来把那张癞蛤蟆皮捡起来扔到灶火里烧掉了。这时，她丈夫回来了，发现他的癞蛤蟆皮已经被媳妇烧掉了，疼得哇哇大叫：“你怎么问都不问我就把我的皮给烧了呢！再过七天我就会变成真正的王子！但是现在我没皮子就活不了了。”

说着他又变成了一只癞蛤蟆，因为没有皮子很快就死了。他媳妇后悔莫及，但是已经无法挽回了。从那以后，她整天足不出户，十分伤心，而且整天打扫房间，把扫出来的垃圾都堆放在以前她的癞蛤蟆丈夫放皮子的那扇门背后。

有一天，那扇门背后长出来了三根竹笋。她感觉中间的那根竹笋好像是她死去的丈夫，于是把两边的掰掉了，只剩下中间的那一根。她看见丈夫变成了一根竹笋来陪伴她，满心欢喜。在她的细心照料下，剩下的那根竹笋越长越高。谁知有一天她在打扫房间的时候她的裙摆不小心绊住了竹笋，结果竹笋被挂断了。她觉得自己又一次亲手害死了丈夫，非常难过，整天以泪洗面。

或许是她丈夫实在不忍心让她每天这样伤心，有一天，门背后又长出来了一棵不知名的植物，叶子肥肥的，有一股淡淡的香味。她想：“这棵植物的叶子闻起来这么香，我要是摘
下来晾干后用火点着了吸它的烟的话，也许伤心就会少一些吧！”于是，她每天摘一片叶子，晾干以后用火点着了吸。她的悲伤果然减轻了不少。附近的村民们听说点燃这种植物的叶子冒出来的烟能够消除烦恼，于是一传十，十传百，纷纷效仿。从此以后，吸烟成了一种习惯。这种植物被称为烟草。

这就是今天我们吸烟的传说。
从前，一个妈妈和她的两个女儿一起生活。妈妈每天出去纺麻，大女儿在家带妹妹，给妈妈做饭。

一天，妈妈在纺麻的时候碰上了女妖措容米。措容米想吃掉她们的妈妈，于是凑上前去说："我们互相帮忙捉对方头上的虱子，怎么样？"妈妈头上正好很痒，所以同意了。

措容米把头放在妈妈怀里，妈妈就开始捉她头上的虱子。传说，每个措容米的头上都有一根粗粗的毛毛虫。它是措容米的命根子。措容米说："除了那根粗粗的毛毛虫，其他的你都可以捉来杀掉。"

措容米的头上好多虱子，妈妈一个一个地捉下来给措容米吃。直到天快黑的时候，措容米头上的虱子才被捉完。然后轮到措容米给妈妈捉虱子了。谁知妈妈刚把头放在措容米怀里，措容米就把长长的指甲刺入了妈妈的头。她吸干了妈妈的脑浆和血，然后换上妈妈的上衣去吃那两个女孩。

措容米到了她们家门口喊道："女儿们，快来给妈妈开门吧！"

大女孩非常聪明，她觉得听声音不是她们的妈妈，于是偷偷地过去从门缝往外瞧了瞧。尽管天已经黑了，但还是能看见有个女人穿着她们的妈妈的衣服。她说："你不是我们的妈妈，我们的妈妈穿着裙子！"

措容米听了立即跑到杀了她们的妈妈的地方换上了裙子，然后又回来让两个女孩开门。

大女孩从门缝里瞧了瞧，虽然这个女人穿得跟妈妈一样，但还是不像自己的妈妈，就说："你不是我们的妈妈，我们的妈妈头上戴着银簪！"

不管措容米怎么哄骗，大女孩就是不肯开门。正当她很着急的时候，突然听见小女孩说她饿了，想吃奶。于是措容米将长长的乳房塞进门缝里不停地摇摆。小女孩不懂事，见了乳房又渴又饿，就喊道："妈妈，快进来吧！门背后只有一根麻杆顶着呢！"

就这样，措容米推开门进来了。进到屋里坐下以后她让大女孩拿馒头给她吃。大女孩递给了她一个馒头，她一口就把整个馒头吞了下去。大女孩说："你不是我们的妈妈，我们的妈妈吃馒头时会给我们分一半。"

措容米说："妈妈干了一天活，又累又饿，所以先吃了。下一个馒头再分给你们。"于是大女孩在吃第二个馒头时，措容米分了一半给两个女孩吃。

晚上睡觉时，措容米说："你俩谁的头上没有虱子，就过来跟妈妈一起睡。"

大女孩说："我的头上有虱子。"于是不懂事的小女孩跑过去和措容米睡在了床头，大女孩睡在床尾。

措容米对大女孩说："你去捉一只公鸡，端一盆水，再拿一个线团和一包麻籽过来，放在我的枕头边。"大女孩听了赶紧爬起来拿来了措容米要的那些东西。躺在床上她还是非常害怕，一直睡不着。

到了半夜，她听见措容米在 咯吱，咯吱 地嚼着妹妹的骨头。

她问："妈妈，妈妈，你在嚼什么东西呀？"

措容米说："我在嚼麻籽给你妹妹吃呢！"
过了一会儿，妹妹的血流了过来。她又问:“妈妈, 妈妈, 床上湿湿的是什么东西呀?”
措容米说:“这只坏公鸡把盆里的水泼出来了。”
又过了一会儿，妹妹的头滚到了大女孩的脚底下。她问:“妈妈, 妈妈, 床上滚的圆圆的是什么东西呀?”
措容米说:“这只坏公鸡把线团滚到被窝里来了。”
这时候，大女孩确定措容米真的在吃妹妹的肉，吓得魂不附体。她想逃命，只好壮着胆子说:“妈妈，我要去尿尿!”
措容米说:“就在灶台旁边蹲下来尿吧!”
大女孩说:“灶里的火会烫伤我的。”
措容米说:“那就蹲在磨盘旁边尿吧!”
大女孩说:“磨盘掉下来会压死我的。”
看来看措容米怎么也不愿意放她出去，大女孩灵机一动说:“妈妈，你去拿九根绳子来把我拴住。然后你抓住绳子的一头，让我出去尿尿。尿完之后我喊你，你就把绳子往回拉就可以了。”
措容米觉得这个办法不错，于是拿来九根绳子拴住了大女孩，然后才让她出去尿尿。大女孩一到院子里立即解开了身上的绳子，拴在九个不同的东西上开始逃跑。她跑啊跑，一直跑到了妈妈每天背水的水井旁，爬到旁边的一棵大树上藏起来了。
第二天早上，放跑了大女孩的措容米气急败坏地提着小女孩的肠子到水井旁边来冲洗。
大女孩从树上看见妹妹的肠子，伤心地流下了眼泪。一滴泪水恰好滴到了措容米的头上，于是措容米发现了她。
措容米准备爬上树去吃大女孩，但是树很高，不知道怎么才能爬上去。于是问大女孩:“我的女儿，妈妈也想上去摘野果吃。这么高的树你是怎么爬上去的?”
大女孩说:“你回去把家里的那桶猪油拿来，涂在树身上。这样你就能爬上来了。”
措容米听了赶紧跑回去，拿了一桶猪油过来全都涂在那棵树身上。结果树身更滑了，她根本爬不上去。
这时，大女孩从树上喊:“妈妈，你爬不上来就算了，我给你摘野果吃吧!”
接着大女孩摘下一个很大的野果抛给了措容米。措容米吃的津津有味。大女孩说:“妈妈，你去把门背后的那只长矛拿来给我，那样我就可以摘到更大更甜的野果给你吃了!”
不一会儿，措容米拿来了一支长矛递给了树上的女孩。女孩用长矛叉了一个更大的野果向措容米伸过去。措容米有点担心地说:“你千万不能用长矛杀了我啊！假如你把我杀死了，我的头发将会变成荨麻，血将会变成大海，骨头将会变成悬崖绝壁。那时你连家都回不了了。”
女孩说:“我怎么会杀了妈妈呢?”
措容米张开了嘴，女孩把矛头上的野果塞进她嘴里，问道:“好吃吗?”
措容米说:“太好吃了！再给妈妈摘一个。”
于是女孩又用长矛叉了一个很大很甜的野果伸过去。这次措容米毫无防备地张开嘴来吃野果，结果女孩把手里的长矛使劲一捅，矛头深深地插入了措容米的喉咙。措容米一死，她的头发果然变成了荨麻，血变成了大海，骨头变成了悬崖绝壁。这样女孩就无法从树上下来了，只好呆在上面摘野果充饥。

有一天，一只鹿从树底下跑过，女孩赶紧从树上喊：“喂！朋友！麻烦你接我下去，好吗？”

鹿边跑边回答：“很抱歉！猎狗在后面追我，我没时间帮你。”

鹿跑过去不一会儿，猎狗追过来了。女孩又赶紧喊：“喂！朋友！麻烦你接我下去，好吗？”

猎狗边跑边回答：“很抱歉！我正在追捕一只鹿，所以没时间帮你。”

就这样，猎狗也跑走了。又过了一会儿，两个打鹿的猎人过来了。

女孩赶紧喊道：“喂！朋友！你俩谁要是接我下去的话，我就给谁做妻子！”

两个猎人都抢着接她下来。他俩卸下身上的兽皮，厚厚地铺在地上。一个人铺在树根，另一个人铺在树梢下。

女孩从树上往下一看，结果落到了铺在树根的那些兽皮上，但是滚着滚着又滚到了铺在树梢下面的兽皮上。于是两个猎人就开始争夺那个女孩。争夺来争夺去直到天黑还是没有结果，只好把她先带回去了。

晚上，女孩提出了一个建议：明天早晨你俩去折一些树枝回来，然后做一场法事吧，看我到底该嫁给谁。两个猎人听了觉得这个主意不错，于是第二天一大早他俩就去山上折树枝。

女孩很聪明，每天偷偷地嚼点麻籽涂在他俩折回来的树枝上。两个猎人看见树枝上嚼过的麻籽，以为那是鸟屎，不吉利，不能用来做法事，第二天又去折新的树枝。就这样他俩日复一日地去折树枝，过了很长时间谁也没有把女孩争到手。

“每天两个猎人不在家的时候，女孩对着天空呼唤被女妖措容米杀死了的妈妈来救她。妈妈的灵魂从天上对她说：‘我正在蒸麻，洗麻，等我哪天纺出足够长的麻绳，就来解救你。’”

“女孩等啊等，终于有一天，妈妈从天上用一根很粗的麻绳吊下来了一个麻袋。女孩刚跳进麻袋里，就被两个猎人发现了。他俩提着砍刀冲过来使劲一挥，把女孩的十个脚指头给砍断了。我们人类的脚指头很不整齐就是那天给砍成这样的。

就这样，勇敢的女孩被她妈妈救到天上了。”
孤儿和兔子公公

从前有一个孤儿，日子过得非常可怜。因为没有父母，他只好给有钱人家当雇工维持生活。

就这样过了四、五年，有一天他遇到了聪明善良的兔子公公。兔子公公白天给他帮忙，晚上给他做伴。时间一长他就成了无话不谈的好朋友。孤儿告诉兔子公公他从小失去了父母，只好来这里艰难度日。兔子公公看他实在很可怜，就告诉了他一个致富的办法。

兔子公公说：这几天干活的时候你留意点，会有几个做生意的汉人挑着九担布经过这里。他们一来，我就跑到他们前面引诱他们放下布匹来追我。他们追我的时候你就趁机把他们的布匹全都藏起来。”

有一天孤儿正在地里干活的时候，果然有几个做生意的汉人挑着九担布走过了。于是他赶紧告诉了兔子公公。兔子公公马上蹦蹦跳跳地出现在了那些做生意的汉人前面。他们一见兔子，都兴奋地喊道：“哇！好大的一只兔子啊！快抓住它！”

他们赶紧放下肩上的担子追兔子去了。等他们跑远了以后，孤儿把他们的九担布全都藏起来了。

就这样他们拿到了很多布。

第二天一早，兔子公公给孤儿说：“东边有一户人家有七个女儿，我们带着这些布去那户人家给你挑个媳妇吧？”

孤儿听了非常高兴。于是他俩扛着那些布，来到了那户有七个女儿的人家。坐定以后他俩故意不停地干咳，而且每咳一声，就撕一大块布擦擦嘴扔在地上。那七个姑娘看见他们如此富有，个个都想嫁给孤儿，在那里你掐我，我掐你的坐立不安。

最后，孤儿选上了最小的那个姑娘。兔子公公算了算，发现一个月零三天后是一个非常吉利的日子，于是他们把婚期定在了那一天。

临走时兔子公公又再三嘱咐姑娘家人：“结婚那天，你们带上所有的亲朋好友来送亲。而且一路上要大声叫喊。”

回来的路上他俩经过一户财主家时，兔子公公进去告诉财主：一个月零三天后的那一天，魔鬼容毒容容(一种食人鬼)要派兵来杀你们全家，所以你们赶紧在家后面的山脚下挖个地洞，到时候就可以跳到里面去藏身。”

老财主信以为真，马上叫家人在后面山脚下挖了个地洞。

等地洞挖好以后，有天晚上兔子公公叫孤儿带了好多锋利的剑和矛，悄悄过去插在财主家后面的地洞里，而且剑头和矛头都朝上。

一切准备妥当以后婚期就到了。一大早很多人护送着新娘出发了，一路上大喊大叫。等他们快走近财主家时，兔子公公跑进去告诉财主：“不好了，不好了，容毒容容家的兵杀过来了！你们怎么还在家里不动啊？”

财主果然听见唔哩哇啦的叫喊声由远至近，吓得屁滚尿流，赶紧带着全家人从后门跑出去齐刷刷都跳进那个地洞里去了。结果全被孤儿事先插好的剑和矛给戳死了。

然后兔子公公让孤儿把新娘接进了财主的家里。财主家非常富裕，但是现在这里所有的财产都成了兔子公公和孤儿俩的。

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兔子公公对客人们说："我们俩什么都有，就是没有多余的家人和仆人。你们想吃什么，自己随便拿来吃吧。"

于是，客人们自己动手杀猪宰羊，庆祝孤儿的婚礼。
就这样，他们过上了衣食无忧的生活。
过了几年，孤儿的妻子生了个儿子。正当他们高兴万分的时候，兔子公公却突然生病了。孤儿给他找遍了名医良药，仍无济于事。看着兔子公公的病情越来越严重，孤儿束手无策，只好伤心地蹲在地上唉声叹气。

兔子公公躺在床上有气无力地对孤儿说："在我们家后面的悬崖上有个山洞，里面住着一位很有名的算命先生。你去找他算个卦，看看有没有什么法子能让我的病好转起来。"

孤儿照兔子公公说的在山洞里找到了那位算命先生，说明了自己的来意。
算命先生沉思了半天，深深地叹了口气说："嗨！情况不妙啊！看来兔子公公必死无疑了。"
孤儿听了很着急，忙问："那有没有什么办法能让兔子公公活下来啊？"
"办法倒是有一个，就怕你不愿意那样做啊！"算命先生说。
"是什么好办法？只要能保住兔子公公的性命，我做什么都愿意！"
"嗨！那我就直接告诉你吧：要想救活兔子公公，你就得杀死你的儿子，然后把他的肝挖出来给兔子公公吃一块，这样的话，兔子公公会马上好起来。否则他命在旦夕。"
孤儿二话没说就回家了。一进家门马上找来刀子开始使劲磨。兔子公公从屋里听见孤儿磨刀的声音，就问他："你磨刀干什么呀？算命先生是怎么说的？"
起初孤儿什么都不肯说，只是在那儿磨刀。后来拗不过兔子公公的再三追问，只好告诉了他："算命先生说你只有吃了我儿子的肝，你的病才会好起来。除此之外没有别的法子。所以我准备把儿子杀了给你治病。因为你是我的大恩人啊！"
兔子公公听了孤儿的话感动的掉下眼泪，哽咽地说："赶紧停下来吧，孩子！不用磨了，也不用杀你的儿子了。其实那个算命先生就是我！我装病是为了试探一下你对我的情谊，这下我彻底明白了。"说着他起身拿掉了孤儿手里的刀子。孤儿听了兔子公公的话，看他突然好起来了，高兴得不知说什么好。

从那以后，他们就亲如一家，过着幸福的日子。
<table>
<thead>
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<th>English</th>
<th>Tibetan</th>
<th>Chinese</th>
<th>略语</th>
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<tr>
<td>Abbreviation</td>
<td>Terms</td>
<td>术语</td>
<td>略语</td>
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<td>ABS</td>
<td>absolutive</td>
<td>2h- (.</td>
<td>肯定语气</td>
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<td>ALTIT</td>
<td>alternating iterative</td>
<td>(  #</td>
<td>多重重复</td>
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<td>adverb manner</td>
<td>2h- (.</td>
<td>多重</td>
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<td>be verb</td>
<td>(</td>
<td>判断</td>
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<td>DP</td>
<td>discourse particle^A</td>
<td>(</td>
<td>连词</td>
</tr>
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<td>CL</td>
<td>classifier</td>
<td>(</td>
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<td>FT</td>
<td>future tense marker</td>
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<td>GOAL</td>
<td>goal of action</td>
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<td>INT</td>
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<tr>
<td>MP</td>
<td>mood particle</td>
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</table>

^ We use 'discourse particle' as a cover term for a number of particles with different functions; we have not fully analyzed these particles.

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Figure 4. Abbreviations.
<table>
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<th>Abbreviation</th>
<th>Terms</th>
<th>Tibetan</th>
<th>Chinese</th>
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<tr>
<td>NEG</td>
<td>negative</td>
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<td>ཡེག་ཚུལ།</td>
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<td>OP</td>
<td>onomatopoeic</td>
<td>ཤེེ་ཤེ་སུ་གོ་</td>
<td>ཤེེ་ཤེ་</td>
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<tr>
<td>OTM</td>
<td>object topic marker</td>
<td>ཤེེ་སྤེལ་བུ་</td>
<td>རོ་དུས་</td>
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<td>permissive</td>
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<td>PRE-ATT</td>
<td>aspectual prefix of attainment</td>
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<td>past tense marker</td>
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<td>retroflex question marker</td>
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<td>aspectual suffix of completion</td>
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<td>ཤེེས་ཤེས་</td>
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<tr>
<td>VOB</td>
<td>vocable</td>
<td>རོ་དུས་བུད།</td>
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</tbody>
</table>
GLOSSARY

na³³ məi³³ kʰə¹¹ tʰə¹¹-English

/a/
/a/  a¹¹
/a/  a⁵³ da⁵³
/a/  a¹¹ hi⁴⁴
/a/  a⁵³ hi³³ hi⁵³
/a/  a⁴⁴ ja⁵⁵ go⁴⁴ zi⁵³
/a/  a⁴⁴ la⁴⁴ mbo⁴⁴
/a/  a⁵³ ma⁵³
/a/  a¹¹ mi⁴⁴
/a/  a⁴⁴ mi⁵⁵
/a/  a⁴⁴ ga⁵⁵ rə⁴⁴ tsʰə⁵⁵
/a/  a¹¹ no⁴⁴
/a/  a⁵³ pʰi³³ ræ⁵³ NGæ⁵³
/a/  a⁵³ po⁵³
/a/  a⁴⁴ qv⁵³ nu¹¹
/a/  a¹¹ sa⁴⁴
/a/  a⁵³ tsa⁵³
/a/  a¹¹ tsʰa⁵³
/a/  a¹¹ təə⁴⁴
/a/  a⁴⁴ v⁵⁵
/a/  a⁴⁴ wa⁵⁵
/a/  a⁴⁴ wo⁵⁵
/a/  a⁵³ xu⁵³ xu⁵³
/a/  a¹¹ za⁴⁴ za⁵³
/a/  a¹¹ za³³ za³³ ʰ⁵³
/a/  a⁴⁴ zə⁵⁵

/b/
/b/  ba⁵³
/b/  ba⁴⁴
/b/  ba¹¹ ba⁴⁴
/b/  ba⁵³ dəy⁵³
/b/  ba⁴⁴ he⁵³
/b/  ba⁵³ ki⁵³
/b/  ba¹¹ tsʰə⁴⁴

[question particle]
father
down, below
[vocables]
sisters
wasp
mother; an expression of surprise
now
mother
knife
the youngest
a hero's name
brother
behind
later
a sound expressing a feeling of surprise
almost
small
father-in-law
stepfather, [exclamation]
stepfather, father, [exclamation]
[vocables]
slow
slowly
generally means 'mother-in-law', but may also
be used as a respectful term to address older
women

flat
grow (v)
carry (on back) (v)
flat place
listen (v)
a bamboo tray
clothes
The game ʙu⁴⁴ ɶə⁵⁵ ɀv⁵³ ɀq⁵³ ʂu¹¹ '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 mating. The snake

\[\text{snake} \]
/c/  
- cə¹¹ tree, wood; slaughter (v)
- cə¹¹ cə⁴⁴ make (v); kill (v)
- cə¹¹ ka⁴⁴ tree branch
- cə¹¹ po⁵³ tree
- cə¹¹ va⁵³ forest
- cə⁴⁴ za⁵⁵ mystical
- cə⁴⁴ family/take (animals)
- cə⁵³ v¹¹ king/lord
- cə¹¹ to¹¹ liver
- cɪ⁵³ vi⁵³ dza¹¹ tcə¹¹ ro⁴⁴ filial piety; xiaodao 孝道
- cy⁵³ a place where sacrifices are offered to mountain deities
- cy¹¹ cy⁴⁴ if; maybe; went (v)
- cy¹¹ cy⁴⁴ qʰa¹¹ fill (v); incense
- cy¹¹ cy¹¹ cy⁵³ m⁴⁴ a container for burning incense
- cy¹¹ cy¹¹ la¹¹ la⁴⁴ m⁴⁴ smoothly
- cy¹¹ cy¹¹ la¹¹ la⁴⁴ m⁴⁴ hastily

/d/  
- da⁵³ [DAT marker]
- da¹¹ come (v); only; to
- di¹¹ say (v)
- dja⁴⁴ BE, correct
- do¹¹ words, message
- do¹¹ dzi⁴⁴ truth
- do¹¹ dzo³ dzə⁵³ elder, big
- do¹¹ dz⁵³ qʰv⁵³ far
- do¹¹ mo⁵³ above, up, tall, high

/db/  
- dəu⁴⁴ become (v), turn into (v)
- dəu⁵³ bi⁵³ a type of tree with a red, edible fruit
- dəu³³ ka¹¹ brim, wings
- dəu⁴⁴ tsʰə⁵⁵ light wings that appear in folklore
- dəu⁴⁴ va⁴⁴ earth, world

/dz/  
- dəu¹¹ meal, food
- dəu³ dzə³ eat (v)
- dəu⁴⁴ bridge
- dəu³ dzu⁴ group of
The ndzy¹¹ hɨ⁴⁴ plant is cut, taken home and put in livestock enclosures. The animals' feet mix this plant with manure in the enclosures. Later, the manure mixed with this plant is dug out and put on fields as fertilizer.
<table>
<thead>
<tr>
<th>Sound</th>
<th>Example</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>/t/</td>
<td>tǝy̠11 qʰa̠11</td>
<td>break (v), crush (v)</td>
</tr>
<tr>
<td>/ts/</td>
<td>tsa̠11 ræ̆44</td>
<td>saliva</td>
</tr>
<tr>
<td>/ts/</td>
<td>tsa̠11 pa̠11 lê53</td>
<td>secretly</td>
</tr>
<tr>
<td>/ts/</td>
<td>tsa̠11 pa̠11</td>
<td>hide (v)</td>
</tr>
<tr>
<td>/f/</td>
<td>fa̠11</td>
<td>multiply, propagate (v); thirsty for (water, milk)</td>
</tr>
<tr>
<td>/f/</td>
<td>fu̠11 ræ̆44 pa̠11 mī44</td>
<td>toad</td>
</tr>
<tr>
<td>/f/</td>
<td>fu̠11</td>
<td>onion</td>
</tr>
<tr>
<td>/f/</td>
<td>fu̠53</td>
<td>blow (v); to tell a lie</td>
</tr>
<tr>
<td>/f/</td>
<td>fu̠44</td>
<td>one (family)</td>
</tr>
<tr>
<td>/f/</td>
<td>fa̠11</td>
<td>sit (v)</td>
</tr>
<tr>
<td>/f/</td>
<td>fu̠11 ræ̆44 pa̠11 mī44</td>
<td>toad</td>
</tr>
<tr>
<td>/ŋ/</td>
<td>ŋga̠53</td>
<td>beat (v)</td>
</tr>
<tr>
<td>/ŋ/</td>
<td>ŋge̠11</td>
<td>believe (v); plant (v)</td>
</tr>
<tr>
<td>/ŋ/</td>
<td>ŋgo̠11 tʰbu̠44</td>
<td>stick</td>
</tr>
<tr>
<td>/ŋ/</td>
<td>ŋga̠11 ɣ̂11</td>
<td>flick (v)</td>
</tr>
<tr>
<td>/ŋ/</td>
<td>ŋgo̠53</td>
<td>sick (v), painful</td>
</tr>
<tr>
<td>/ŋ/</td>
<td>ŋgo̠11 lɔ̠11 têʰâ53</td>
<td>knee</td>
</tr>
<tr>
<td>/ŋ/</td>
<td>NGæ̠53</td>
<td>pass by (v), jump over (v)</td>
</tr>
<tr>
<td>/ŋ/</td>
<td>NGY̠11 ta̠11</td>
<td>tie (v)</td>
</tr>
<tr>
<td>/ŋ/</td>
<td>NGY̠11</td>
<td>boat; nine</td>
</tr>
<tr>
<td>/ŋ/</td>
<td>NGO̠11</td>
<td>stab (v)</td>
</tr>
<tr>
<td>/ʃ/</td>
<td>ga̠44</td>
<td>go through, pass (v)</td>
</tr>
<tr>
<td>/ʃ/</td>
<td>ga̠11</td>
<td>sing (v)</td>
</tr>
<tr>
<td>/ʃ/</td>
<td>ga̠53 dza̠11</td>
<td>know (v)</td>
</tr>
<tr>
<td>/ʃ/</td>
<td>ga̠53 ha̠53</td>
<td>sacrifice place</td>
</tr>
<tr>
<td>/ʃ/</td>
<td>ga̠11 ky̠11</td>
<td>mountain, mountain range</td>
</tr>
</tbody>
</table>
/g/  
ge⁴⁴ ræ⁵⁵  
go⁵³  
go⁴⁴ zi⁵³  
go⁴⁴ pa⁵³  
g⁴⁴  
g⁴⁴  
g⁴⁴ ga¹¹  
g⁴⁴ mə⁵³  
g¹⁵  
g¹¹  
g⁴⁴ zi⁵⁵

real  
what (question)  
child  
left (behind), fall (v)  
a/one (person)  
yell (v), call (v)  
what (question)  
body  
hear (v)  
a wooden box for storing rice  
bird  

/ŋ/  
ŋa¹¹  
ŋa⁴⁴  
ŋæ¹¹  ŋæ⁴⁴  
ŋæ¹¹ hæ⁴⁴  
ŋ³¹  
ŋ¹¹  
ŋu¹¹  
ŋu⁴⁴

dare (v); open (v); five; cry (v)  
I/me  
shake (v)  
overflow (v)  
crush (v)  
stable  
say, think (v)  
silver

/h/  
ha¹¹ ndə²¹  
ha⁴⁴  
ha¹¹  
ha¹¹ le⁴⁴  
ha¹¹ şə⁴⁴  
ha¹¹ day⁴⁴  
ha⁴¹  
ha³³  
ha³³  
he¹¹  
he¹¹ mbe¹¹  
he³³ ra³³  
hi³³ dzy¹¹  
hi⁴⁴

lake, ocean  
here  
one (night); stay (v)  
cat  
still (not yet); haishi 还是  
shelter  
buy (v); odor  
gold  
stand (v); slippery  
stomach  
dry land  
rain (v)  
hundred; month
/h/ hɛ̃53
/h/ hɛ̃53 ɲgi44
/h/ hɪ̃44 na55
/h/ hɔ11
/h/ hɔ53 ʀæ11
/h/ hʊ53
/h/ hʊ53 hʊ11
/h/ hʊ11 NGV11
/h/ hʊ53 ndzɔ53

/i/ i11 nɪ11 a11 ʂə44

/j/ ja53
/j/ ja44
/j/ ja11
/j/ ja11 baɛ53
/j/ ja11 dəu44 qʰæ53
/j/ ja44 ka55
/j/ ja11 le11 mso44
/j/ ja11 qʰa11
/j/ ja53 m53
/j/ ja11 ta44
/j/ ja44 ku53 dza53
/j/ je44
/j/ ji44
/j/ ji11 ɲæ11
/j/ ji11 kʰv44
/j/ ji11
/j/ ji11 tɛa44
/j/ jo11
/j/ jo44
/j/ jo11 jo44
/j/ jo11 qʰo44
/j/ jo44 lu11 jo44 ko44 ze55

rain (n)
middle, between
wild animals
swallow (v); training a young cow to plow; ten; bite
final, end
go (order); should; hair
carry (v); punish (n, v)
midnight, night
hemp fabric

ancient
tobacco, cigarette; careful
CL
paste (v)
some, half
armpit
pipe
monster family featured in na53 mzi53 folklore
buckwheat
carefully
stuck
jewel
also; [mood particle]
house; right (side)
sleep (v)
under
say (v), tell (v), think (v)
in fact
self
sheep
with, together
friend
sheep herder
/j/  jy⁴⁴ mi⁵⁵  house
/j/  jy¹¹ ro⁴⁴  bedroom, home-place
/j/  ji¹¹ xa⁴⁴ xa¹¹  all

/k/  ka¹¹  eagle; take out of water (v); annoying
/k/  ka⁴⁴  [CL: smoke, fire, torch; DP]
/k/  ka⁴⁴ day⁵⁵  kitchen, stove
/k/  ka⁴⁴ hi⁵⁵  [CL: torch]
/k/  ka¹¹ ka¹¹  shake (v)
/k/  ka⁴⁴ ky⁵⁳  flute
/k/  ka¹¹ la⁴⁴  tree branch
/k/  ka⁴⁴ pe⁴⁴ pe⁵³  flat
/k/  ke¹¹ tcʰə⁵³  sacrifice (v)
/k/  ko⁴⁴  spend time
/k/  ko¹¹  give (v)
/k/  ko⁴⁴ ma⁴⁴ th'a¹¹  extraordinary, excellent, very
/k/  ko⁴⁴ šə⁵⁵  wooden container for measuring grain, slightly larger than a šə⁵³ dzə⁵³; [CL: ko⁴⁴ šə⁵³]
/k/  kwa⁴⁴ ta⁵⁵  sleeveless robe made from yak hair

/kʰ/  kʰa¹¹  a bamboo container for carrying potatoes and ears of corn
/kʰ/  kʰa⁴⁴  bake (v)
/kʰ/  kʰa⁴⁴ ro⁵⁵  beside
/kʰ/  kʰa⁴⁴ ro⁴⁴  a sound chanted at the beginning of rituals
/kʰ/  kʰa¹¹ th'o¹¹  speak (v), language
/kʰ/  kʰy¹¹  [CL: door]; steal (v)
/kʰ/  kʰy⁵³  quick, fast
/kʰ/  kʰy⁴⁴ tʰa¹¹  quickly
/kʰ/  kʰy⁵³ ru¹¹  year
/kʰ/  kʰy⁴⁴ šə⁵⁵  New Year (n); celebrate the New Year (v)
/kʰ/  kʰi⁴⁴  good, effective, well
/kʰ/  kʰi⁵³  string
/kʰ/  kʰi⁵³ kʰi⁵³  leg
/kʰ/  kʰi¹¹ tʰo¹¹ ly⁵³  ball of string
/\n
/\ la^n11 let, take (v); ash
/\ la^n44 leopard; [CL: rope, clothes, long things]
/\ ga^n11 bread
/\ ka^n11 hand
/\ ki^n44 child
/\ la^n11 la^n11 stir (v)
/\ mo^n11 old man, old
/\ nə^n11 finger
/\ ha^n53 little finger
/\ pa^n11 lean (one's head to the side)
/\ qɔ^n53 crow (bird)
/\ zu^n44 strips of pork 腊肉
/\ ə^n53 kʰa^n53 zi^n53
/\ ə^n44 pʰa^n55
/\ ə^n53 qə^n53
/\ ə^n11 zu^n44
/\ le^n44 le^n55
/\ le^n44
/\ su^n44 ru^n11
/\ li^n44
/\ bu^n11
/\ bu^n55
/\ bu^n53 ta^n11 ndi^n11
/\ bu^n55 o^n53 ndʒə^n53
/\ çy^n53
/\ hə^n53
/\ kʰi^n55
/\ ma^n53 lu^n53
/\ ma^n44 su^n55 m^n53
/\ ndʒə^n11
/\ ro^n11 li^n53 ro^n53
/\ su^n55
/\ tsʰə^n55
/\ yi^n53
/\ xu^n11
/\ za^n55
/\ qʰo^n55
/\ na^n11
/\ li^n44 Xichang 西昌
/\ li^n44 recede (flood, water) (v)
/\ li^n44 evening
/\ li^n44 recover (from illness), improve
/\ li^n44 miss (v)
/\ li^n44 quickly
/\ li^n53 leave, remain
/\ li^n44 loudly
/\ li^n33 wake up (v)
/\ li^n44 arrow
/\ li^n44 male cattle
/\ li^n53 red
/\ li^n44 collect (v)
/\ li^n44 valley
/\ li^n44 deep

•252•
/l/ lo₁¹
do get up, stand up (v)
/lo₁¹ té₅³

/ly₁¹

/lu₁¹

/lo⁴⁴

/lo₄⁴

/ly⁴⁴ ly₅₅

/lu₅³ qa₅³

/lu₁¹ ma₄⁴

/lu₁¹ ky₅³

/lu₁¹ ky₅³ tŋu₁¹

/lu₅³ tša⁴⁴ pʰe₁¹ tša₁¹

/lo₁¹ pæ₅³

/lo⁴⁴ qʰo₅³

/ly⁴⁴

DAT

/ly₁¹ see, see as a target (v)

lu₁¹ herd (v); enough; bark

lu₄⁴ [CL: valley]

lo₄⁴ watch, look, peer (v)

ly₄⁴ crop

ly₅₅ wait (v)

lu₅₃ qa₅³

lu₁¹ ma₄⁴

lu₁¹ ky₅³

lu₁¹ ky₅³ tŋu₁¹

lu₅³ tša⁴⁴ pʰe₁¹ tša₁¹

lo₁¹ pæ₅³

lo⁴⁴ qʰo₅³

ly⁴⁴

/pæ⁵³ jump (v), hop (v)

/qʰo₅³ valley

[mood particle]

[CL: round object]

/m/ ma₁⁴

/m/ ma₄⁴

/m/ ma₁¹

/m/ ma⁴⁴ kʰy₅₅ ma⁴⁴ t₅₅ m₄⁴

/m/ ma₁¹ ndo₄⁴

/m/ ma⁴⁴ ndza₅⁵

/m/ ma₁¹ qʰa₅³

/m/ ma⁴⁴ tša₅⁵

/m/ ma⁴⁴ ŋɵ₅³ ŋɵ₅³

/m/ ma⁴⁴ ŋɵ₅³ tsa₁¹ m₄⁴

/m/ mæ⁴⁴

/m/ mæ₁¹

/m/ mæ₁⁴

/m/ mæ⁴⁴ qʰ₅³ tₕ₁¹

/m/ mæ₁¹ mæ₁¹

/m/ mæ⁴⁴ qʰ₅³

/m/ mæ₁¹ tsa⁴⁴

/m/ ma₁¹ soldier; bamboo

/m/ ma₄⁴

/m/ ma¹¹

/m/ ma⁴⁴ kʰy₅₅ ma⁴⁴ t₅₅ m₄⁴

/m/ ma₁¹ ndo₄⁴

/m/ ma⁴⁴ ndza₅⁵

/m/ ma₁¹ qʰa₅³

/m/ ma⁴⁴ tša₅⁵

/m/ ma⁴⁴ ŋɵ₅³ ŋɵ₅³

/m/ ma⁴⁴ ŋɵ₅³ tsa₁¹ m₄⁴

/m/ mæ⁴⁴

/m/ mæ₁¹

/m/ mæ₁⁴

/m/ mæ⁴⁴ qʰ₅³ tₕ₁¹

/m/ mæ₁¹ mæ₁¹

/m/ mæ⁴⁴ qʰ₅³

/m/ mæ₁¹ tsa⁴⁴

/m/ ma₁¹ soldier; bamboo

/m/ ma₄⁴

/m/ ma¹¹

/m/ ma⁴⁴ kʰy₅₅ ma⁴⁴ t₅₅ m₄⁴

/m/ ma₁¹ ndo₄⁴

/m/ ma⁴⁴ ndza₅⁵

/m/ ma₁¹ qʰa₅³

/m/ ma⁴⁴ tša₅⁵

/m/ ma⁴⁴ ŋɵ₅³ ŋɵ₅³

/m/ ma⁴⁴ ŋɵ₅³ tsa₁¹ m₄⁴

/m/ mæ⁴⁴

/m/ mæ₁¹

/m/ mæ₁⁴

/m/ mæ⁴⁴ qʰ₅³ tₕ₁¹

/m/ mæ₁¹ mæ₁¹

/m/ mæ⁴⁴ qʰ₅³

/m/ mæ₁¹ tsa⁴⁴

•253•
/m/  me53 bu53
tear
/m/  me53 ljo53
eye
/m/  me11 kʰa11
at a loss
/m/  me53 qo53
blind
/m/  me53 ndo53
dawn (v)
/m/  me44 rɔ55
footprint
/m/  me53 ljo53 ndo53
born (v)

/m/  mi11
name (n, v); male; daughter; [DAT: down]
/m/  mi53
fire
/m/  mi11 do44
ask (v)
/m/  mi44 dzə55
charcoal
/m/  mi11 dzu11
famous
/m/  mi11 ga11
lower
/m/  mi53 kʰa44
get warm by a fire (v)
/m/  mi53 kʰy53
smoke (n, v), cigarette, smoky
/m/  mi11 mi44
instruct; send (v)
/m/  mi53 na53
after
/m/  mi11 qa11
lower-hearth, floor
/m/  mi53 sə11 qo44
finger nail
/m/  mi53 tʰə53
torch
/m/  mi53 tʰə53 mo53
elder brother's wife
/m/  mi53 ta53
burn
/m/  mi44 zi53 mo53
brother
/m/  mo44 mo55
hat
/m/  mo44 ʈʰə53
a large bamboo container used to dry grain
/m/  mo11 pʰa11
half
/m/  mo11
corpse, [CL: corpse]
/m/  mo55
horse; admire (v)

/m/  mo53 zo53 ve11 ŋga11

/m/  m44 ʈʰy55
time
/m/  m53
sky; [adverb manner]
/m/  m11 m44
close to each other, sleep with each other
/mb/ mba
/mb/ mbæ
/mb/ mbæ
/mb/ mbzæ

/n/ na
/n/ na
/n/ na
/n/ na mzi kʰa tʰo
/n/ na qʰshan
/n/ na mzi
/n/ na na
/n/ na sa
/n/ nu
/n/ nu ku

/mb/ mbo
/mb/ mbe tʰo ræ
/mb/ mbu le
/mb/ mbe tʰo

/md/ mdu

/nd/ nda
/nd/ nde pe tsʰə
/nd/ ndo pʰbu

wind (n)
lip
cut; a slice of; powerful, able
urine; went (v)
EXT
wife
we
would
would; and
term used by the na mzi for their own language
dark, black
na mzi people
only
term Luoguodi na mzi use to refer to their own language
you
outside
difficult
brain
roll (v)
pound, lake

sting (v)

very, serious
a dog that appears in folklore; it is kept by monsters
nettle
scold (v)
see (v)
spear; force (v)
nettle

drink (v)
call (v), invite (people) (v)
drop (n, v), a drop of

sit (v), stay (v), live (v)
in my words, do something as somebody wishes (v)
power, (the) right (to do something)
water, river, liquor
message
river
hot water

EXT
EXT
king, lord

breast, milk
press (v)
the name of a character in folklore
nose
snot
tomorrow
gun
grass
steam (v); day [ɔɪ]: nyi]
niernalm  

ni i44 [ERG particle]
younger sister

ni i11 ji i44 mo53
self-contempt

ni i11 mi i44 go44 pa53
unhappy

ni i11 mi i44 ma53 xi53
noon [tsiKel]: nyi dgung]
some

ni i11 qʰv53
heart [snying]: snying]
noon [tsiKel]: nyi mgi dgung]
happy

ni i44 ka55
worry (v)
a rice plant that is twice as tall as ordinary rice plants or dzilpo11 and food made from the rice grain of this plant

ni i11 mi i44
a type of rice food

ni i44 mi55 gyv44
noo53 fit53 is a noo53 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 and putting it into a large pot with 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.

ni i11 mi i44 xi11
a type of rice

ni i11 mi i44 tsu44 tsu55
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 mo44 tshə53 '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 mo44 tshə53 has solidified, is cut into pieces dried under the sunshine and rolled in the hands. It easily breaks and becomes as fine as flour, which is put in a container. Water is added, it is kneaded into dough, pinches of dough are rolled into balls and the balls are put in boiling water. The balls first sink to the bottom, but rise to the top when cooked. These balls 'noo53 bo11 ly44 ly11r', are served in bowls and eaten with honey.

ni o53
after; need (v), want (v)
/n/ nu11 ta44 hold between two things (v)
hungry

/o/
o11 ba11 all
/o/ o11 ljo44 [DAT: up there]
o11 mo44 [DAT: down there]
o53 ndzø53 Xichang City
/o/ o11 tjo44 [DAT: over there]

/p/
/p/ pa11 take (v), hold (v)
/p/ pa11 mi44 frog, (sometimes) toad
/p/ pæ11 root; beside; run (v)
/p/ pæ11 pʰø53 pinch (v)
/p/ pe11 ta11 shoulder pole
/p/ pe11 rø44 straw
/p/ pi11 do rituals (v); writing pen; bi 笔
/p/ pi11 pa11 drive away
/p/ pi44 tsa43 finish (e.g., to finish eating)
/p/ pi11 zi11 apprentice, student
/p/ pe44 turn into (v), become (v)
/p/ pæ44 pæ44 rice ball
/p/ po11 [CL: tree]
/p/ po44 po55 hill

/pb/
/pb/ pbu44 [CL: paper]
/pb/ pbu11 send (v); [CL: gun]
/pb/ pbu11 ni11 steamer

/ph/
/ph/ pʰa53 able to, can
The pʰa53 tsø53 is a religious specialist, who is highly respected and performs

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religious activities in na₃ mzi₃ 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.

[CL: cow or horse]

spit (v)

little

husband

trap

disgore, vomit

[CL: land, field, forest]

sash

puzzle, dizzy

open (v)
pour (v); take off (v)
dig (v)
rubbish

appreciate (v), like (v)

island; a grain container's name

pot

smart; ghost, cunning

extinct (v); pick (v)

untie (v)
pick (of flowers) (v)

hearth

OK
to wave one's hands (v)
amost, nearly

stones by the hearth
'three stones by the hearth' are used to support pots when they are heated by a fire underneath

a space above the home hearth that is smoky, hot and unpleasant. It is here that a pot is hung to cook food on the hearth.
/qʰ/  qʰa53 ta53 a44 never; whenever
/q/ qæ53
/qa/ qæ11
/q/ qæ11 hi⁴⁴ one session of digging
/q/ qæ11 le⁴⁴
cpyæ11 pæ⁵³ crack (n, v)
/q/ qæ11 qa⁴⁴ door crack; between
/q/ qa11 cover (v)
/qo/ qo11 lo⁴⁴ in, inside
/qo/ qo11 pʰu⁴⁴ raise (v)
/qo/ qa11 ta⁴⁴ cover (v)
/q/ qa11
cpyæ11
cpyo11 te⁵³ tʰa₁¹ sad, angry

/qv/ qv¹¹ cavern; collect (v); frighten (v); know (v); row a (boat); throw (v)
/qv̩/ qv̩¹¹ usually
/qv/ qv⁵³ li¹¹ xi⁴⁴ scared
/qv/ qv⁵³ qv⁵³ cave, hole
/qv/ qv¹¹ tsʰə⁵³ m⁵³ tightly

/qʰ/ qʰa53 where, how, what
/qʰ/ qʰa⁵³ gy¹¹ who
/qʰ/ qʰa⁵³ gy¹¹ hi⁴⁴ whose
/qʰ/ qʰa¹¹ na¹¹ a wooden container
/qʰ/ qʰa⁴⁴ ni⁴⁴ la⁵⁵ several
/qʰ/ qʰa⁵³ qʰa³³ how, what; old, bad
/qʰ/ qʰa⁴⁴ qa⁵³ ta⁵³ wide
/qʰ/ qʰa⁵³ ta⁵³ when, how
/qʰ/ qʰa⁴⁴ tsa⁵⁵ make noise (v)
/qʰ/  qʰa⁴⁴ tsa⁵⁵
/qʰ/  qʰæ¹¹
/qʰ/  qʰæ¹¹ bo¹¹
/qʰ/  qʰæ¹¹ pæ⁴⁴
/qʰ/  qʰɔ⁵³
/qʰ/  qʰɔ⁵³ pa¹¹
/qʰ/  qʰæ¹¹ to⁴⁴
/qʰ/  qʰæ¹¹ ræ¹¹
/qʰ/  qʰo⁴⁴ ŋa⁵⁵
/qʰ/  qʰɔ⁵¹
/qʰ/  qʰv⁴⁴
/qʰ/  qʰv¹¹
/qʰ/  qʰv¹¹ kæ¹¹
/qʰ/  qʰa⁵³ m³³

mouth
bite (v)
ditch
break, tore
excrement, shit
diarrhea
a person's voice or sound
pick (v), cut grass (v)
chase (v), drive (v)
lose (v)
goat
soot
tasty
shit
call (v)
break (v); [CL: sentence]
break (adj)
why; how (question)

/r/  ræ⁵³
/r/  ræ¹¹
/r/  ræ⁴⁴
/r/  ræ⁵³ pʰu⁵³
/r/  ræ¹¹ pæ¹¹
/r/  ræ⁵³ lu¹¹ ræ⁴⁴ ko⁴⁴ zɛ⁵⁵
/r/  ρ̩⁵³
/r/  ρ⁴⁴
/r/  ρ⁵³
/r/  ρ⁵³ bi⁵³
/r/  ρ⁴⁴ gu⁵³
/r/  ρ⁵³ hi⁵³
/r/  ρ⁵³ qʰæ¹¹
/r/  ρ⁵³ qa⁴⁴
/r/  ρ⁵³ qa⁵³
/r/  ρ⁵³ kʰo⁵³

chicken
cliff
get (v)
rooster
beside; beside the cliff
chicken herder
field
rope
write (v); laugh (v)
dragon
road, way
soul
laugh (v)
leather, skin
like (v), love (v); Collapsed dga'
stalk
Grass with many branching stalks and the branches of the ʂə̃1 tree. In a folklore account, a son believed that the blades of this grass and the ʂə̃1 branches are his father’s soul. Consequently, people continue to remember it today in the rə̃3 tə̄3 li44 qho53’ or Cut the Soul Back Ritual. After a person dies, family members search for branches of he53 rə̃3 and blades of he53 rə̃3 tə̄3 (rə̃3 tə̄3 that is cut and brought back to the home to use in rituals) that symbolize the dead person’s soul. They are given to the pha53 tə̄3, who then chants for a long time, calling the deceased's soul back home.

Cut the Soul Back Ritual (see rə̃3 tə̄3)

Backpack, load

Hair

Pillow

Head

Front, ahead

A long, wide strip of black fabric women wrap around their heads

OK, right

Slave, worker

Work for somebody (v)

Play (v); Visit (v)

Ask for help (v)

Grab (v), catch (v); Left side
The sa⁴⁴ nذا⁵⁵ 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 nذا⁵⁵ is not used much until the first day of the first lunar month.

A mountain pass between the sky and the earth that is believed to be somewhere near Lhasa. It is one of the place-names that is chanted by the پُذا⁵³ ژسا⁵³ during funeral rituals to guide the soul back through the places the ancestors lived.
before coming to their present home. The soul passes through $sə^53$ $m^44$ ja$^11$ ni$^11$ to the sky where they join the souls of other dead people, including their relatives.

drive, lead (a dog, cattle, horse) (v)

revive (v)

daub (v); study (v)

three; $gsum$

men, people, other people

attractive

rich

irrigate (v), rinse (v); dig ditch (v)

tell (v)

do something under somebody's instruction

sad, upset

shy

branches of this tree are used in a ritual to call back the soul; flesh, meat; die (v); seven

[CL: $ʂə^53$ ndz$ə^53$]; a measure word used in conjunction with $ʂə^53$ ndz$ə^53$ or a wooden container for storing rice, corn, wheat or barley. The $ʂə^53$ ndz$ə^53$ is commonly used as a measure. It is convenient to use when borrowing and returning grain from nearby households.

A wooden container for storing rice, corn, wheat or barley. The $ʂə^53$ ndz$ə^53$ is commonly used as a measure. It is convenient to use when borrowing and returning grain from nearby households

miss (v), think (v)

sickle

leg

die (v)

stream (of tears) (v)

bone

bring (v), take (v); take care of somebody (v)

toasted learn pork

yellow
Two birdlike wings that only appear in folktales. They can be worn only by certain special people.
think (v), suppose (v); relative, lineage
greet (v), meet (v); take (v); bolt (of
doors) (v)
pestle
alone

drive (of animals) (v); beat (v)
kill (v)
set net, trap (v); ritual tools made from
straw or tree branches
thousands of
a wooden stick tied with colorful fabrics
at weddings
do (v); eat (v)
ate (v), swallow (v)
Qionghai 邛海
put (in) (v); make (a fire) (v); a sound of
driving animals such as water buffaloes,
cows and dogs
lose (v); release (v)
morning
from
deer
more
suck (v)
willing; want (v)
bad
pierce (v)
saliva
hide (v)
wet; drench (v)
stab (v)
add (v)
gallbladder
/ʦʰ/
cut (v)
this side
ʦʰa₁¹ la₁¹ ma₄⁴ is a sacred mountain in dzə¹¹ qu¹¹ Village, Lizhou Township.
woman's skirt
dog
squeeze (v), press (v)
wife, bride
hunt (v)
orphan
an expression indicating scorn made by someone when they give something to someone else
insert (v)

/tɕ/
mattack
overturn (v)
put (v); give to eat (v), feed (v); pull (v); put (v); decide (on a time) (v)
put (v); leave (v)
always, usually
hound
a type of tree; hunt (v); beautiful; light up (v); build (v)
grind (v); turn (v), circle (v)
circle race
hug (v)
hang (v)
turn (v)
cheat (v)

/ʈʰ/
sharp
decide (on a time) (v)
when; scald (v); [negative particle]
paper, letter
bosom
/th/ tʰBu⁴⁴
/th/ tʰBu¹¹
/TH/ tʰBy¹¹
/TH/ tʰBy³⁵
/TH/ tʰɣ¹¹
/TH/ tʰɣ⁴⁴
/TH/ tʰɣ⁴⁴ tʰe⁵⁵
/TH/ tʰi⁵³
/TH/ tʰi¹¹ bu¹¹
/TH/ tʰi⁵³ ki⁵⁵
/TH/ tʰi¹¹ li¹¹ şə¹¹ şə¹¹
/TH/ tʰi⁵³ şo¹¹ tʰi⁴⁴ ga⁵⁵
/TH/ tʰo⁴⁴ le⁵⁵
/TH/ tʰjo⁵³
/TH/ tʰo⁴⁴ bu⁵⁵
/TH/ tʰo¹¹ lo¹¹
/TH/ tʰo¹¹ jy¹¹
/TH/ tʰo¹¹ tʰo⁴⁴

/tho/ tʰo¹¹ ro⁴⁴ mi¹¹
/tho/ tʰo¹¹ tʰo⁴⁴
/tho/ tʰo⁴⁴ tʰo⁵⁵
/tho/ tʰo⁴⁴ tʰo⁵⁵
/tho/ tʰo⁴⁴ tʰo⁵³
/tho/ tʰo¹¹ no¹¹ tʰo⁵³ no⁵³

/tsʰ/ tsʰa⁴⁴ tsʰa⁵³
/tsʰ/ tsʰa¹¹
/tsʰ/ tsʰa⁵³ NGY¹¹
/tsʰ/ tsʰa¹¹ mi⁴⁴
/tsʰ/ tsʰa¹¹ ro¹¹ qa⁴⁴
/tsʰ/ tsʰa¹¹ tʰo⁴⁴
/tsʰ/ tsʰo⁴⁴ tsʰo⁵⁵
/tsʰ/ tsʰo⁴⁴ tˢo⁵⁵
/tsʰ/ tsʰo¹¹
/tsʰ/ tsʰo⁵³
/tsʰ/ tsʰo¹¹ no¹¹ tsʰo⁵³ no⁵³

/tʃʰ/ tʃʰBu⁴⁴
/tʃʰ/ tʃʰBu¹¹
/tʃʰ/ tʃʰBy¹¹
/tʃʰ/ tʃʰBy³⁵
/tʃʰ/ tʃʰe¹¹
/tʃʰ/ tʃʰe⁴⁴
/tʃʰ/ tʃʰi⁵³
/tʃʰ/ tʃʰi¹¹ bu¹¹
/tʃʰ/ tʃʰi⁵³ ki⁵⁵
/tʃʰ/ tʃʰi¹¹ li¹¹ şə¹¹ şə¹¹
/tʃʰ/ tʃʰi⁵³ şo¹¹ tʰi⁴⁴ ga⁵⁵
/tʃʰ/ tʃʰo⁴⁴ le⁵⁵
/tʃʰ/ tʃʰjo⁵³
/tʃʰ/ tʃʰo⁴⁴ bu⁵⁵
/tʃʰ/ tʃʰo¹¹ lo¹¹
/tʃʰ/ tʃʰo¹¹ jy¹¹
/tʃʰ/ tʃʰo¹¹ tʃʰo⁴⁴

/tʃʰ/ tʃʰa⁴⁴ tʃʰa⁵³
/tʃʰ/ tʃʰa¹¹
/tʃʰ/ tʃʰa⁵³ NGY¹¹
/tʃʰ/ tʃʰa¹¹ mi⁴⁴
/tʃʰ/ tʃʰa¹¹ ro¹¹ qa⁴⁴
/tʃʰ/ tʃʰa¹¹ tʃʰo⁴⁴
/tʃʰ/ tʃʰo⁴⁴ tʃʰo⁵⁵
/tʃʰ/ tʃʰo⁴⁴ tʃʰo⁵⁵
/tʃʰ/ tʃʰo¹¹
/tʃʰ/ tʃʰo⁵³
/tʃʰ/ tʃʰo¹¹ no¹¹ tʃʰo⁵³ no⁵³

/tʃʰ/ tʃʰBu⁴⁴
/tʃʰ/ tʃʰBu¹¹
/tʃʰ/ tʃʰBy¹¹
/tʃʰ/ tʃʰBy³⁵
/tʃʰ/ tʃʰe¹¹
/tʃʰ/ tʃʰe⁴⁴
/tʃʰ/ tʃʰi⁵³
/tʃʰ/ tʃʰi¹¹ bu¹¹
/tʃʰ/ tʃʰi⁵³ ki⁵⁵
/tʃʰ/ tʃʰi¹¹ li¹¹ şə¹¹ şə¹¹
/tʃʰ/ tʃʰi⁵³ şo¹¹ tʰi⁴⁴ ga⁵⁵
/tʃʰ/ tʃʰo⁴⁴ le⁵⁵
/tʃʰ/ tʃʰjo⁵³
/tʃʰ/ tʃʰo⁴⁴ bu⁵⁵
/tʃʰ/ tʃʰo¹¹ lo¹¹
/tʃʰ/ tʃʰo¹¹ jy¹¹
/tʃʰ/ tʃʰo¹¹ tʃʰo⁴⁴

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During weddings and the New Year, one or two shot glasses of liquor are placed on the $ga^{53} ha^{53}$. A short time later, the head of the household takes the cups and offers the liquor to family members. This liquor is believed to be from the ancestors. At weddings the liquor is believed to be from $ɕi^{53} vi^{53}$, and the $pʰu^{44} tsə^{53}$ offers the liquor to the couple.
li 44 bu55 şə 53 pə 53 said that za11 fall one after another in front of the container when he chants, if he is powerful.

[DAT: dowon]; A za11 is a manifestation of ci53 vi53 and is about the size of a round bean. There are various za11. A pə 53 tsə 53 often summons za11 to help during rituals. If a pə 53 tsə 53 is very powerful, many za11 come as he chants. li 53 bu55 şə 11 pə 53 said that za11 fall one after another in front of the container when he chants, if he is powerful.
/z/
- zə⁷ mi¹¹: daughter, girl, female
- zə⁷ po⁵³: sandalwood
- zə⁷ qv¹¹ mbo¹¹ ly⁵³: a hole that, folklore, people hide in
- zə⁷ qa¹¹: drunk
- zə⁷ zə⁴⁴ te³⁴ a¹¹: fight for (v); struggle for (v)
- zə⁵³ zə⁵³ m⁴⁴: continue present marker
- zo⁴⁴ qo⁵³: touch (v)
- zo⁴⁴: touch, reach (v)
- zu¹¹: thread (v)

/z/
- zə⁴⁴: acknowledge (v)
- zə⁵³: paint (v)
- zo¹¹: grain; food
- zo⁴⁴ tBu¹¹ zə⁴⁴ ro⁵⁵: a monster that kills and eats people in folklore

/z/
- zɛ¹¹ Bu¹¹: pillar
- zi⁵³: son
- zi⁵³ zə¹¹ mi¹¹: children, generation, descendant
- zy¹¹: thrash (v)
- zy⁵³: use (v); do ritual (v)
A

able mba₁¹
able to pʰa₂³
above do³ mο³
accompanying jo¹¹ jo⁴⁴
acknowledge zə⁴⁴
add (v) tsə₁¹ tsə⁴⁴
admire (v) mo⁵³
after mi³³ nu³³, nu³³; (behind a person) mæ¹¹
again li⁴⁴, sə⁵³
ahead ku⁴⁴ şə⁵⁵
all ji¹¹ xa⁴⁴ xa¹¹, o¹¹ ba¹¹
almost a¹¹ tʰa⁺³, qa⁵³ qa⁵³
alone təo¹¹ təo⁴⁴
along le⁴⁴ le⁵⁵
also je⁴⁴
altar (a place where sacrifices are offered to mountain deities) ci⁵³ vi⁵³ dza¹¹ tɕə¹¹ ro⁴⁴
always tɕə¹¹ tɕə¹¹
ancient i¹¹ ni¹¹ a¹¹ şə⁴⁴, kə²⁴da⁵⁵
and na³³
angry qa¹¹ tʰə⁴¹
animals (wild animals) h¹⁴ na⁵⁵
annoying ka¹¹
appear (v) dzy¹¹ dzy⁴⁴
appreciate (v) pʰu¹¹ dzə¹¹
apprentice pi¹¹ zi¹¹
armpit ja¹¹ dsu⁴⁴ qʰə⁵³
arrive (v) to⁴⁴
arrow li⁴⁴ tʰə⁵⁵
as long as ti¹¹ zə⁴⁴
as soon as ma⁴⁴ şə³³ tsa¹¹ m⁴⁴
ash la¹¹; (ashes) la¹¹ mæ⁴⁴
ask (v) mi¹¹ do⁴⁴; (for help, v) kə³³ to¹¹
at kə⁵³
at a loss me¹¹ kʰa¹¹
ate (v) tʰa¹¹ qv⁴⁴
attractive su⁵³ dza³³
ax y¹¹ mi¹¹

B

back (of a physical body) ji¹¹ gy¹¹; (as in 'come back') li⁴⁴
bad qʰa³³ qʰa³³, tsa⁵³, ma⁴⁴ kə⁵³
bag bi⁵³ zi³³

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bake (v) kʰa^{44}
bull (of string) kʰ₁₁ tʰ₀₁₁ ly^{53}
bamboo ma^{11}; (bamboo tray) ba^{53} ki^{53}
bark (of trees) cᵃ₁₁ ro₁₁ qa^{44}; (of a dog, v) lu^{11}
barley flour (roasted barley flour, and the mixture made when the flour is mixed with honey and cold water) mo^{53} zə^{53} ve^{11} nga^{11}
bear (animal) bi^{44} la^{53} no^{11} tsə^{53}
BE dja^{44}
beat (v) nga^{53}, bu^{53} qʰʃə^{53}, tə^{11}
beautiful dzə^{44} ma^{53} tʰᵃ^{11}, tə^{11}
because ka^{44}
become (v) dəu^{44}, pe^{44}
bed qæ^{53}
bedroom jy^{11} ro^{44}
beginning (from now) tʰᵢ^{53} ʂə^{11} tʰᵢ^{44} ga^{55}
behind a^{44} qy^{53} nu^{11}
believe (v) nga^e^{11}
belly hə^{11} mbe^{11}
below a^{11} hi^{44}
belt dzə^{11} ki^{11}
beside pæ^{11}, (beside the cliff) ræ^{11} pæ^{11}
between hə^{53} ngi^{44}, qa^{11} qa^{44}
beyond tʰᵢ^{11} bu^{11}
big do^{53} dzə^{53}
bird gi^{44} zi^{55}
bite (v) qʰə^{11}, tʰə^{11}, ho^{11}
black na^{44} qʰʃə^{53}
blind ca^{11} pi^{53}, me^{53} qo^{53}
blood ɕe^{11}
bloom (v) və^{53}
blow (v) fu^{55}
boat NGN^{44}
body ɡv^{44} mə^{53}
bolt (doors, v) tʂə^{11}
bone ʂə^{44} ro^{44} qa^{55}
born (v) me^{53} ljo^{53} ndo^{53}
bosom tʰᵃ^{11} ru^{44}
box (of wood for storing rice) gi^{11}
brain mbe^{11} tʰ₀^{53} ræ^{11}
branch (of a tree) ka^{11} la^{44}; (of the ʂə/ tree) ro^{53} tʂə^{53}
bread la^{11} ba^{11}
break (v) tə^{11} qʰə^{11}, (to break a stick, tree branch) qʰv^{11}; (tree branches, sticks, adj) qʰv^{11} kə^{11}; (bowls, machines, etc. and become unusable, adj) qʰə^{11} pæ^{44}
breast nu^{11} nu^{11}
breathe (v) sa^{11} pʰu^{53}
bri tʃʰə 44 mi55
bridge dzθ 44
brim dʒu53 ka11
bring (v) sə 44 ʂə 53
brother a3  po53, mi44  zɪ 53 mo 53; (brothers) za11 ja11 go44  zɪ 53
buckwheat ja11 qʰ a11
build (v) tɕɛ 11
bull (male cattle) li44  yɪ 53
burn mi53 ta53
bury bu54  bu53
business y53  la 53
butt (v) ta11
buy (v) hæ 11

call (a person, v) ndʒə 44; (to call a person’s soul; to call a chicken, duck) qʰ ɣ y 44
can (able to) pʰ a53
careful ja53
carefully ja53  m 53
carry (a baby, person on the back) ba11 ba44; (an object on the shoulder) vo44  ta53; va53; (an object on the back) hũ53  hũ11; (an object in the hands or in the bosom) ta11 ta44
cat ha11 le44
catch (v) kɾ æ 11
cattle yɪ 11
cave qy 11, qv53 qv53
cavern qv11
celebrate the New Year (v) kʰ ɣ y 44  şə 55
charcoal mi54  dzθ 55
chase (v) qʰ y53  pə 11
cheat (v) tɕy11
chew (v) nə˞ 11
chicken ræ53
child (a youth) la11  kʰ i44; go44  zɪ 53
children zi53  zə 11  mi11
cigarette ja53; mi53  kʰ ɣ 53
circle (v) tɕo 11; circle race tɕo44  ga 53
CL (a mouthful) qʰ a44  tʃa55; (boat, vehicle) tʃʰ u44; (chicken, child, pig, goat, etc.) ja44; (cow, horse, yak, etc.) pʰ a44; (door) kʰ y 11; (drop of water) ndʒ u11; (family) fu44; (group of people) tʃʰ u11; (group of tigers, pigs, sheep, etc.) dzθ 44; (gun, gunshot) pʰ u11; (horse, cow, donkey, etc.) pʰ a44; (land, field, forest) pʰ e11; (morning) ʂə 11; (night) ha11; (paper) pʰ u44; (one person) gy 44; (more than one person) ky11; (river) qʰ æ 11; (rope, clothes, long things) la44; (round object) ly44; (sentence) qʰ y 11; (shit; portion) bu11; (a slice of apple, pear, bread, etc.) mba11; (torch) ka44  hi55; (tree) po 11; (valley) lo 44

clean (v) sə 11
cliff ræ 44
close (livestock, v) te₁¹; (to each other) m₁¹ m₄⁴

cloth υ₄⁴ ræ₅⁵
clothes ba₁¹ tsʰo₄⁴; (new clothes) ba₁¹ tsʰo₄⁴ ʂə₅³ tsa₁¹

cloud tʂu₁¹ va₁¹

cock (rooster) ræ₅³ pʰu₅³

cold (weather) ga₅³

collect (v) li₄⁴ za₅⁵

come (v) da₁¹, dzry₁¹; (come out, emerge) dzry₁¹ dzry₄⁴

conjunction te₅³

container (made of bamboo for serving cooked rice) ma₁¹ qʰa₅³; (of bamboo for carrying potatoes and ears of corn) kʰa₁¹; (large bamboo container used to dry grain) mo₄⁴ tsʰa₅³; (of bamboo for measuring grain) ti₁¹ ma₁¹ qʰa₅³; (of wood for measuring grain) ko₄⁴ ʂə₅³, ti₁¹ ʂə₄⁴; (of wood to store grain; measure for grain) ʂə₅³ ndzə₅³; (shaped like a column for storing rice chaff, rice, corn, wheat or buckwheat) xwa₁¹ tʰo₅³; (for burning incense) cy₁¹ cy₄⁴ qʰa₁¹; (wood container from which soup is served) qʰa₁¹ na₁¹

continue present marker zə₅³ zə₅³ m₄⁴

corn ma₄⁴ ndza₅⁵

corpsé mo₁¹

correct dja₄⁴

count (v) sa₁¹

cover (v) qa₁¹, qa₁¹ tʰu₅³, ʂu₅³ tsʰu₅³

cow γ₁¹

crack (n, v) qa₁¹ pæ₅³

crazy ʂə₁¹

crop lo₁¹ lo₄⁴

crow (bird) la₅³ qo₅³

 Crush (v) tʰy₁¹ qʰæ₁¹

cry (v) ηa₁¹, ʂu₄⁴ md₅₅

cunning pʰu₄⁴ ʂə₅³

cut (tree v) nda₁¹, (log into short lengths) te₅³; (into slices of apple, bean curd, pear, pumpkin, etc.) mba₁¹; (twigs and branches) tʰa₁¹

D

dance (done at funerals) tsʰo₅³

dare (v) ηa₁¹

dark na₄⁴ qʰə₅³

DAT (down) mi₁¹; (down there) o₁¹ mo₄⁴; (direction of verbal action) da₅³; (over there) o₁¹ tjo₄⁴; (up' direction of verbal action) lo₁¹; (up there) o₁¹ ljo₄⁴

daub (v) so₁¹

daughter mi₁¹, zə₁¹ mi₁¹

dawn (v) me₅³ ndo₅³

day (daytime) ni₄⁴ mi₅³ gy₄⁴
day ni₁¹ (ŋ]+= nyɨ)

decide (on a time) tɕa₁¹, tʰa₅³

deep lo₁¹ na₁¹
deer tɕʰɛ̣¹¹
deity (a mountain deity) cɪ⁵³ vi⁵³
deuity manifestation za¹¹
descendant zi⁵³ zo¹¹ mi¹¹
diarrhea qʰʃa¹¹ su¹¹
die (v) s pérd qo⁴⁴
difficult mbo⁵³
dig (v) pʰu⁵³, qæ¹¹; (a ditch) ʃa⁴⁴; (a session of digging) qæ¹¹ hi⁴⁴
dirty tʃʰa¹¹ ræ¹¹
disgorged pʰcʰa¹¹
ditch qʰæ¹¹ bo¹¹
divide (v) vi⁴⁴
divine (as in fortune-telling) lu⁵³ tʃa⁴⁴ pʰe¹¹ tʃa¹¹
dizzy pʰo⁴⁴ go⁵⁵
do (v) tɕʰa¹¹
dog tʃʰə¹¹
door crack qæ¹¹ qæ⁴⁴
down a¹¹ hi⁴⁴
dragon rɔ⁵³ bi⁵³
drink (v) ndʒə¹¹
drive (animals, v) tʃa¹¹; (drive away) pi¹¹ pa¹¹, qʰo⁵³ pa¹¹
drop (v) go⁴⁴ pa⁵³; (n, v) ndʒu¹¹
drunken zɔ¹¹ qa¹¹
dry (adjective) fu¹¹ dzə⁵³; (land) he⁵³ rɔ⁵³
dull (as a knife) ʃə⁴⁴ ly⁵³ ly⁵³
dust pʰu⁵³ dzə⁵³

each other ti¹¹ gy⁵³ gy⁴⁴
eagle ka¹¹
ear hi¹¹ pæ¹¹
earth (the planet) dₕy⁴⁴; (the face of the earth) dₕy⁵³ va⁴⁴
earthworm bu⁴⁴ dzə⁵⁵. The game bu⁴⁴ dzə⁵⁵ qy⁵³ qy⁵³ ʃu¹¹ 'searching for the hole of the earthworm' is played at weddings. 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 mating.
easy xi¹¹
eat (v) dzə⁵³
edge mæ¹¹
effective kʰi⁴⁴
egg ræ⁴⁴ ʌu⁵⁵
eight hɪ¹¹
eighteen hɔ¹¹ hɪ¹¹
eighty hɪ¹¹ hɔ¹¹
eighty-eight hɪ¹¹ hɔ¹¹ hɪ¹¹
eighty-five hɪ¹¹ hɔ¹¹ ɲa¹¹
eighty-four hɪ¹¹ hɔ¹¹ ɬɔ¹¹
eighty-nine hɪ¹¹ hɔ¹¹ Nɟɣ¹¹
eighty-one hɪ¹¹ hɔ¹¹ ti⁴⁴
eighty-seven hɪ¹¹ hɔ¹¹ ʂə¹¹
eighty-six hɪ¹¹ hɔ¹¹ qʰv¹¹
eighty-three hɪ¹¹ hɔ¹¹ sɔ⁴⁴
eighty-two hɪ¹¹ hɔ¹¹ ni⁴⁴
elder dɔ⁵³ ɗʒ⁵³
elder brother's wife mi⁵³ tʃʰo⁵³ mɔ⁵³
eleven hɔ¹¹ ti⁴⁴
dimensional ma⁴⁴ ʃə⁵³ ʃə⁵³
der hɔ⁵³ mæ¹¹
enough lʊ¹¹
ERG particle ni⁴⁴
evening li⁴⁴ hə⁵³
everywhere bʒə⁴⁴ bʒə⁵⁵
excellent ko⁴⁴ ma⁴⁴ tʰa¹¹
exclamation a⁴⁴ wa⁵⁵, a⁴⁴ wo⁵⁵
exchange tə¹¹ qə⁴⁴
crement qʰʃə¹¹
expert tə¹¹
expression (of surprise) wa⁵³ ma⁵³
EXT tə¹¹, mbæ⁵³, dзо⁴⁴, dza¹¹, tə¹¹, dзо⁴⁴ gi⁵³, ndʒə¹¹
extinct (v) pʰʃə¹¹
extra ro⁵³ ro⁵³
extraordinary ko⁴⁴ ma⁴⁴ tʰa¹¹
extremely ma⁴⁴ ʃə⁵³
eye me⁵³ ʃjo⁵³

fabric v⁴⁴ ræ⁵⁵
fall (v) go⁴⁴ pa⁵³
family ʃə⁴⁴, (a group of families) bo¹¹ ka¹¹
famous mi¹¹ dzu¹¹
far do⁵³ ɭə⁵³
farming (v) və⁵³ m¹¹
fast kʰv⁵³
fat (n) tsʰə⁴⁴ Nɟɣ¹¹
father a⁵³ da⁵³, a⁴⁴ wo⁵⁵
father-in-law a44 v55
fear (v) qv53
feather tcʰo53 mo53 mo53
feed (v) tcə11
female zə11 mi11
ew a11 ni44 ni11
field ro53
fifteen ho11ŋə11
fifty ŋə11 ho11
fifty-eight ŋə11 ho11 hi11
fifty-five ŋə11 ho11 ŋə11
fifty-four ŋə11 ho11 ŋə11
fifty-nine ŋə11 ho11 NGY11
fifty-one ŋə11 ho11 ti11
fifty-seven ŋə11 ho11 qʰv11
fifty-six ŋə11 ho11 qʰv11
fifty-three ŋə11 ho11 ni44
fight (v) ŋga53; (for food by dogs, v) to11 to55 tcʰa11; (fight for, v) zə11 ŋə44 tcʰa11
filial piety co11 to11 (xiaodao 孝道)
fill (v) cy11 cy44
final ho53 mæ11
find (v) su11
finger la11 no11; (little finger) a53 kʰa53 zi53
fingernail mi53 ŋə11 qo44
finish (e.g., to finish eating) pi44 tsa53
fire mi53
fish zə44
five ŋə11
flat (ground) ba53; (stone, wood board, metal piece, etc.); ka44 pe44 pe53; (flat place) ba53 dby53
flick (v) ŋga11 v11
float (v) lo11 tsʰa53
floor mi11 qa11
flow (v) ga44
flower (v) væ53, xwa44 xwa55 花花
flute ka44 kv53
fly (v) bzi44
fog dzu11 hi54
follow (somebody's instructions) ŋa11 m11
food dza11; zp11
foot ŋa11 ka11
footprint me44 ro55
force (v) ndə11; (vital human force) qo11
forest ca11 væ53, væ11
fortune-telling lu53 tsa44 pʰe11 təa11
forty ə ho
forty-eight ə ho hɪ
forty-five ə ho ɲa
forty-four ə ho ə
forty-nine ə ho NGy
forty-one ə ho ti
forty-seven ə ho şə
forty-six ə ho qv
forty-three ə ho so
forty-two ə ho ni
four ə
fourteen ə ho
freeze (v) dzu dzu to
friend jo qh o
frighten qv
frog pa mi
from te ho ta
front tu şə
fruit ca ly ly ly
full bz ş b ş
fuzzy ts ho no ts ho no

gallbladder ə
game li bu
generation mæ
generation zi zi mi
gesture (v) sa ts ho
got (v) ra ; (get up) lo tc ć
(get warm by a fire, v) mi k h a
ghost p h u ş ş
girl ə mi
give (v) ko ; (give birth to a child, v) sa ; (give to eat) tc ć
go (v) be ; (go to) ga ; (order) h u
goat q h r ə
gold hæ
good k h ; (good harvest) væ
grab (v) kæ
grain ə ; (grain container) p h u ly ; (seed) ro ə
grass ə no ; (to cut grass) q ho
green h u ru
greet (v) ə
grind (v) tc o
grow (v) ba
guest væ
gun na t ş u
guts ȵ44 ni53 ȵ53 go11

H

hack (v) nda11
hair hu53, su53 hu53
half ja11 ba53, mo11 pʰa11
Han (people) va53
hand la11 ka11
hang (v) tɕo53 ljo53 ljo53
happy ni11 mi44 xi11
hastily cy11 cy11 la11 la44 m44
hat mo44 mo55
he tʰɛ44
head su53 mba44, ku53 ru53; (of a spear) li44
hear (v) gi53
heart ni11 mi44 (顺丰 saying)
hearth qa11; (space above the hearth) qa11 sa11
heavy za53
help (v) ko53 ko53
hemp (fabric) hu53 ndzə53; (plant) sa11; (seed) sa44 mi55
herd (v) lu11
herder (of cattle) yi11 lu11 yi11 ko11 ze44; (of chickens) ræ53 lu11 ræ44 ko44 ze55; (of sheep) jo44 lu11 jo44 ko44 ze55
here ha44; ha44 da55
hero's name a53 pʰi53 ræ53 NGæ53
hide (v) tsa11 pæ11; vo53
high do53 mo53
hill po44 po55
hit (v) mbo11
hold (between two things) nu11 ta44; (in one's hands) mæ44; (v) mæ44 qy53, pa11
hole qy53 qy53; (people hide in as depicted in folklore) za11 qy11 mbo11 ly53
home e53 qa53
home-place jy11 ro44
honorific form of address for older women a44 zo55
hop (v) lo11 pæ53
horn qʰv53 pæ53
horse mo53
hot water ndzə53 tɕʰə53
hound tɕe11 tɕʰə53
hound ji44, ji44 mi55
how (question) qʰa53 m53
hug (v) tɕo11 ta55
human tɕʰə11
hundred hi44
hungry ni53 zo11 qa44
hun (v) tɕe¹¹; tʂʰə¹¹ tɕe¹¹
husband pʰæ¹¹ tɕo¹¹

I
I ɲa⁴⁴
ice dzu⁴⁴ dzu⁵⁵
if cy⁵³
implements (ritual implements made from straw or tree branches) tʂu¹¹
improve li⁴⁴ kʰi⁵⁵
in qo¹¹ lo⁴⁴
in fact ji¹¹ tɕa⁴⁴
incense cy¹¹ cy⁴⁴
insert (v) tsʰu¹¹
instruct mi¹¹ mi⁴⁴
intestine v⁴⁴ ni⁵³
invite (people, v) ndʒo⁴⁴
iron šu⁵³
irrigate (v) ša⁴⁴
island pʰu¹¹ ly¹¹
jewel ja⁴⁴ su⁵³ dza⁵³

J
jin (one jin ʃT = a half-kilo) ti¹¹ kʰi¹¹
jump (v) lo¹¹ pæ⁵³; (jump over, v) NGæ⁵³

K
kick (v) tsʰu⁴⁴
kill (v) çə¹¹ çə⁴⁴, tʂu¹¹, tʂu¹⁴
king çə³⁴ pʰçə⁵⁵, ndʒy⁵³ mo⁵³, va¹¹ ni¹¹ ja¹¹
kitchen ka⁴⁴ dəy⁵⁵
knee ngə¹¹ lo¹¹ tɕʰə⁵³
knife bu⁵³ tʂə⁴⁴
knot na¹¹ nga⁴⁴ qʰə³¹
know (to do something, v) ga⁵³ dza¹¹, qy¹¹; (to know a fact, v) sa¹¹

L
lake ha¹¹ ndʒo¹¹, mbe¹¹ thə⁵³
lamb tsʰə¹¹ th⁴⁴
language kʰə¹¹ tʰə⁵³
later a¹¹ sa⁴⁴, mæ¹⁴
laugh (v) rə¹¹, rə¹¹ qʰə³¹
lazy bzi⁵³ ja¹¹
lead (a dog, a cow, a horse, v) se⁴⁴
leaf tsʰə⁴⁴ tsʰə⁵⁵; (tree leaf) çə¹¹ tsʰə⁴⁴
lean (one's head to the side) la⁴⁴ pʰə⁵⁵
leather rə11 qa44
leave (from a place, v) tcə11 ta11; (as 'leave it here') li53 ndzə11
left (behind) go44 pa53; (side) rə11 (rə11 ka11)
leftover mæ11 tsa44
leg kʰi53 kʰı53; sə11 ka11
leopard laa4
let (let somebody or livestock drink) (v) te11
letter tʰa11 ræ11
lie (against the wall, v) ba44
light (v) tsʰə11; (light up, v) tce11
like (v) pʰu11 dzə11, rə53 ga53; (look like, v) ku53 ta11
like this ta11 m44
lineage tsa44
lip m11 tsʰə11 ra53
liquor y53; (offered ceremonially at weddings) v53 dzu53
listen ba44 he53
little pʰæ44
live (alive, v) dzə44; (as 'I live in China') ndzu53
liver cə44 y11
livestock va11 bu11 ræ11 tsə11
load ku44
LOC ko53, ro11
long do44 hæ44
look lo11; (look for, v) su11
loot (v) zə11
lord cə44 pʰcə53, ndzy53 mo53, va11 m11 ja11
lose (as 'lost a pen') qʰə11 to44
loosen tcə11 tcʰə53
loudly li11 ro11 li53 ro53
louse su44
love (v) rə53 ga53 (кан dga')
lower m11 ga11
lower-hearth m11 qa11
lunch dzə11 ga11

M
make (v) cə11 cə44; (a fire) tcʰə11; (noise) qʰa44 tsa55
male la53 mo11, m11; (goat) tsʰə11 m144; (adult male) pʰæ11 tcə11 zi53; (human) tsʰə11
many do44 bzə11
marry (v) væ53 tsʰə11
mattock tcə11 tsʰə44
maybe cy53
me na44
meal dza11
meat (as in 'flesh') sə11
meet (v) bu\(^{53}\) pu\(^{11}\); (to greet) tṣə\(^{11}\)
men su\(^{53}\)
message do\(^{11}\), ndzə\(^{44}\) do\(^{55}\)
metal šu\(^{53}\)
middle hi\(^{53}\) ŋgi\(^{44}\)
midnight hũ\(^{11}\) NGV\(^{11}\)
milk nu\(^{11}\) nu\(^{11}\)
millstone ro\(^{53}\) th\(^{0}\)\(^{53}\)
miss (not enough, v) li\(^{44}\) ma\(^{53}\) lu\(^{53}\); (somebody, v) šə\(^{53}\) dzə\(^{53}\)
mix (v) tsʰa\(^{44}\) tsʰa\(^{53}\)
moment th\(^{b}\)Bu\(^{44}\)
monster (female with long breasts) tsʰo\(^{11}\) ro\(^{44}\) mi\(^{11}\); (that kills and eats people) zə\(^{44}\) tu\(^{11}\) zə\(^{44}\) ro\(^{55}\)
month hi\(^{44}\)
mood particle le\(^{44}\), ma\(^{14}\)
moon hũ\(^{11}\) mi\(^{11}\)
more tsʰo\(^{53}\)
morning te\(^{b}\)o\(^{11}\) te\(^{b}\)o\(^{11}\)
mother a\(^{53}\) ma\(^{53}\) ʰə̃\(^{55}\) ʰə̃\(^{55}\) mi\(^{55}\), ma\(^{44}\) ja\(^{11}\)
mother-in-law a\(^{44}\) zə\(^{55}\)
mountain do\(^{44}\) bu\(^{53}\) ly\(^{53}\); (range) ga\(^{11}\) ky\(^{11}\)
mouth qʰa\(^{44}\) tsə\(^{55}\)
move (v) bu\(^{53}\) ly\(^{53}\)
multiply fa\(^{11}\)
mystical čə\(^{44}\) zə\(^{55}\)

name (n, v) mi\(^{11}\)
name mi\(^{11}\)
narrow a\(^{11}\) qa\(^{44}\)
near (opposite of far, adj) a\(^{44}\) no\(^{53}\)
early qa\(^{55}\) qa\(^{55}\)
neck ta\(^{11}\) ræ\(^{11}\)
need (v) nu\(^{53}\)
noodle kə\(^{11}\)
negative marker ma\(^{44}\), th\(^{a}\)\(^{44}\)
nettple ndə\(^{11}\) ph\(^{b}\)Bu\(^{44}\)
never qʰa\(^{53}\) ta\(^{53}\) a\(^{44}\)
new šə\(^{53}\) tsə\(^{11}\)
New Year kʰv\(^{44}\) sə\(^{55}\)
night hũ\(^{11}\) NGV\(^{11}\)
nine NGV\(^{11}\)
nineteen ho\(^{11}\) NGV\(^{11}\)
ninety NGV\(^{11}\) ho\(^{11}\)
ninety-eight NGV\(^{11}\) ho\(^{11}\) hi\(^{11}\)
ninety-five NGV\(^{11}\) ho\(^{11}\) ṃa\(^{11}\)
ninety-four $\text{NGV}^{11}$ ho$^{11}$ za$^{11}$
ninety-nine $\text{NGV}^{11}$ ho$^{11}$ $\text{NGV}^{11}$
ninety-one $\text{NGV}^{11}$ ho$^{11}$ ti$^{44}$
ninety-seven $\text{NGV}^{11}$ ho$^{11}$ sa$^{11}$
ninety-six $\text{NGV}^{11}$ ho$^{11}$ q$^{h}v^{11}$
ninety-three $\text{NGV}^{11}$ ho$^{11}$ so$^{44}$
ninety-two $\text{NGV}^{11}$ ho$^{11}$ ni$^{44}$
nominalizer ro$^{11}$ qv$^{11}$
noon ni$^{11}$ q$^{h}v^{53}$ ($\text{ŋ}_4\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{ŋ}_5\text{
pierce (v) tsa¹¹
pig va¹¹; (pig herders) va¹¹ lu¹¹ va¹¹ ko₄⁴ ze⁵⁵; (pig lard) tsʰə⁵³ NGV¹¹; pig spleen va¹¹ pi¹¹; (pig sty) va¹¹ ɲo¹¹
piglet va¹¹ bu⁴⁴
pillar ze¹¹ bu¹¹
pillow ɲu⁵³ ɲə⁵³
pinch (v) pæ¹¹ pʰə³³
pinkie (little finger) a⁻⁵³ kʰa⁻⁵³ zi⁻⁵³
pipe (for smoking tobacco) ja⁴⁴ ka⁻⁵⁵
pitiful çə¹¹ ndjo¹¹
plant (a plant) tsʰə¹¹ mi⁴⁴
plant (that is put in livestock enclosures to mix with manure) ndzy¹¹ hi⁴⁴; (v) ɲge¹¹
play (v) ka¹¹ ra⁴⁴
pork va¹¹ ʂə¹¹; (strips of pork) la¹¹ žu⁻⁴⁴ (腊肉 la rou); (toasted learn pork) ʂə¹¹ ɣ¹¹
pot pʰu⁻⁵³ mi⁵³
pour (v) pʰu¹¹
power (right to do something) ndzə¹¹ ɲo¹¹
powerful mba¹¹
press (v) na¹¹, tsʰə⁵³
pronoun (third person pronoun) th'e⁴⁴
prop up (v) tʰbu¹¹
propagate (v) fa¹¹, ʄzə¹¹
pull (v) tɕə¹¹
punish (n, v) hӷ⁵³ hӷ¹¹
push (v) tsʰə¹¹
put (v) tɕə¹¹, tɕə¹¹ ta¹¹; (on clothing) ye¹¹
puzzled pʰo⁻⁴⁴ go⁻⁵⁵

question particle a¹¹
quick kʰy⁻³³
quickly kʰy¹¹ kʰy⁻⁴⁴ tɕʰa¹¹, li¹¹ ɲa⁴⁴ ʂu⁻⁵⁵ m⁻⁵³

rabbit tʰo⁻⁴⁴ le⁵⁵
rain (v) hi⁵³ dz⁶y¹¹
rain hi⁴⁴
raise (v) qo¹¹ pʰu⁴⁴
rape (plant) tsʰe⁴⁴ tsə⁵⁵ (youcai 油菜)
reach (a place, v) to⁴⁴; (grab after a person) mæ¹¹ mæ¹¹
real ge⁴⁴ ra⁵⁵
recede (flood, water) li⁵³ cy⁻⁵³
recover (from illness) li¹¹ kʰi⁻⁵⁵
red li⁵³ xu¹¹
relative \textit{tša}^{44}
release (v) \textit{tcʰə}^{11} \textit{tcʰo}^{53}
religious specialist \textit{pʰa}^{53} \textit{tsə}^{53}
remain \textit{li}^{53} \textit{ndza}^{11}
remember (v) \textit{su}^{44}
remove (from water) \textit{ka}^{11}
revive (v) \textit{so}^{44} \textit{ro}^{55}
rice (type of) \textit{no}^{53} \textit{zo}^{11} \textit{tšʰo}^{11}; (ball of) \textit{pæ}^{11} \textit{pæ}^{44}; (balls of boiled, ground flour) \textit{no}^{53} \textit{bo}^{11} \textit{ly}^{44} \textit{ly}^{11}; (cake) \textit{no}^{44} \textit{fu}^{53}; (food) \textit{no}^{53} \textit{zo}^{11}; (food made from tall rice plant grain) \textit{no}^{53}; (tall plant) \textit{no}^{53}, \textit{no}^{53} \textit{po}^{11}
rich \textit{su}^{53} \textit{qæ}^{53}
right (correct) \textit{dj}^{44}, \textit{ka}^{44}; (opposite of 'left') \textit{ji}^{44}, \textit{ro}^{53} \textit{ka}^{53}
rinse (v) \textit{ša}^{44}
ritual (do ritual) \textit{zy}^{53}, \textit{pi}^{11}, (to expel evil) \textit{mbo}^{53} \textit{kʰo}^{53} \textit{pbu}^{11}
river \textit{ndza}^{53} \textit{qʰə}^{53}, \textit{ndza}^{53} \textit{bo}^{53}
road \textit{ra}^{44} \textit{gy}^{53}
roast (v) \textit{y}^{11}
robe \textit{za}^{11}
robe (sleeveless, made from yak hair) \textit{kwa}^{44} \textit{ta}^{55}
roll (v) \textit{mau}^{11} \textit{le}^{44}
rooster \textit{ræ}^{53} \textit{pʰu}^{53}
root (general term for all plants) \textit{pæ}^{11}; (tree root) \textit{čə}^{11} \textit{pæ}^{11}
rope \textit{ra}^{54}
rotten \textit{bo}^{11} \textit{tšʰə}^{11}
round to^{11} \textit{ly}^{44} \textit{ly}^{11}
row (a boat) \textit{qv}^{11}
rub (v) \textit{zo}^{11} \textit{zo}^{11}
rubbish \textit{pʰu}^{53} \textit{dzə}^{53}
run (v) \textit{pæ}^{11}
sack \textit{tʰo}^{44} \textit{bu}^{55}
sacrifice (v) \textit{ke}^{11} \textit{tcʰo}^{53}; (sacrifice place \textit{ga}^{53} \textit{ha}^{53}
sad \textit{ma}^{44} \textit{šə}^{53} \textit{šə}^{53}, \textit{qo}^{11} \textit{tcʰə}^{11}, \textit{ša}^{44} \textit{čə}^{55}
saliva \textit{tsa}^{11} \textit{ræ}^{44}
salt \textit{tcʰə}^{11} \textit{qʰə}^{11}
sand \textit{m}^{44} \textit{šə}^{44}
sandalwood \textit{za}^{11} \textit{po}^{53}
sash \textit{pʰɛ}^{53} \textit{te}^{44}
say (v) \textit{di}^{11}, \textit{ji}^{11}, \textit{ŋu}^{11}, \textit{ša}^{11}
scald \textit{tʰa}^{44}
scared \textit{qy}^{53} \textit{li}^{11} \textit{xi}^{44}
scold (v) \textit{ndjo}^{44}
scoop (v) \textit{və}^{11}
scorn (sound made by someone when they give something to someone else) \textit{tšʰo}^{11}

\textbf{S}

-s-
scratch (an itch) kʰa₁₁ kʰa₁₁
sea (ocean) ha₁₁ ndza₁₁
secretly tsa₁₁ pæ₁₁ le₅₃
see (watch a target, v) ly₁₁; (past tense, v) ndo₅₃
seed (round grain, round fruits) ly₄₄ ly₅₅; (grain for planting) zɔ₁₁ zɔ₁₁
self jo₁₁, tʰe₄₄ tʰe₅₅
self-contempt ni₁₁ mi₄₄ go₄₄ pa₅₃
send pbu₁₁, (sb somewhere, v) mi₁₁ mi₄₄
serious nda₄₄
set (a net) tbu₁₁
seven sə₁₁
seventeen ho₁₁ sə₁₁
seventy sə₁₁ ho₁₁
seventy-eight sə₁₁ ho₁₁ hĩ₁₁
seventy-five sə₁₁ ho₁₁ ŋa₁₁
seventy-four sə₁₁ ho₁₁ zo₁₁
seventy-nine sə₁₁ ho₁₁ NGV₁₁
seventy-one sə₁₁ ho₁₁ ti₁₁
seventy-seven sə₁₁ ho₁₁ sə₁₁
seventy-six sə₁₁ ho₁₁ qʰv₁₁
seventy-three sə₁₁ ho₁₁ so⁴⁴
seventy-two sə₁₁ ho₁₁ ni⁴⁴
several qʰ'a₄₄ ni⁴₄ la₅₅
sew (mend clothes, v) ha₁₁ ha₄₄; (make new clothes, v) ru₁₁
shake (v) ka₁₁ ka₁₁
sharp tʰa₁₁
sharpen (a knife) sə₁₁
sheep jo⁴⁴; (skin) tsʰə₁₁ rə₁₁ qa⁴⁴; (sheep skin vest that reaches the knees) tsʰə₁₁ rə₁₁ qa⁴⁴
shelter ha₁₁ day⁴⁴
shepherd jo⁴⁴ lu₁₁ jo⁴⁴ ko⁴⁴ ze⁵⁵
shit qʰsə₁₁
short a₁₁ ndi⁴⁴
should hũ₅₃
shoulder pole pe₁₁ ta₁₁
shy sə₁₁ ndo₁₁
sick (v) ñgo₅₃
sickle sə₁₁ gvy₁₁
side (other side) tʰi₁₁ bu₁₁; (this side) tsʰa₅₃ ka₅₃; (both sides of a room) nde₁₁ pe₁₁
silver ñu⁴⁴
sing (v) ga₁₁
sisters (plural) a⁴⁴ ja₅₅ go⁴⁴ zi₅₃; (younger sister) ni¹¹ ji⁴⁴ mo₅₃
sit (v) f₃¹₁, ndzu₅₃
six qʰv₁¹
sixteen ho₁₁ qʰv₁₁
sixty qʰv₁₁ ho₁₁
sixty-eight ʰヴ ʰ ho₁₁ hi₁₁
sixty-five ʰヴ ho₁₁ ʰɲa₁₁
sixty-four ʰヴ ho₁₁ ʰzə₁₁
sixty-nine ʰヴ ho₁₁ NGV₁₁
sixty-one ʰヴ ho₁₁ ti₁₁
sixty-seven ʰヴ ho₁₁ ʰʂə₁₁
sixty-six ʰヴ ho₁₁ ʰヴ ho₁₁ qʰv
sixty-two ʰヴ ho₁₁ ʰヴ ho₁₁ ni₄₄

size (the same size as something) bo₄₄ bo₅₃
skin ra₁₁ qa₄₄
skirt tsʰa₄₄ qʰa₅₃
sky m₃₃, m₃₃ ʰna₅₃ kʰa₄₄
slaughter (v) ʦʰa₁₁, tʰau₁₁
slave ʰna₅₃, bo₁₁
sleep (v) ji₁₁ ʰna₁₁, ji₁₁; (with each other) m₁₁ m₄₄
slippery he₁₁
slow a₁₁ za₄₄ za₅₃
slowly a₁₁ za₅₃ za₃₃ m₃₃
small a₁₁ ʦʰa₄₄, pʰa₄₄
smart pʰu₄₄ ʰʂə₅₅
smell (detect odor) bzi₅₃ na₅₃
smoke (n, v, adj) m₅₃ kʰv₅₃
smooth he₁₁ le₁₁ pzi₄₄
smoothly ʦʰy₁₁ ʦʰy₁₁ ʦʰy₃₃ m₄₄
snake bu ra₅₃
snot ʰna₁₁ ʰna₄₄ qʰʃə₁₁
snow vi₁₁; (v) vi₁₁ dzy₁₁
soil dza₁₁ qʰʃə₁₁
soldier ma₁₁
some ja₁₁ bɛ₃₃, ni₄₄ ka₅₅
somersault ta₅₃ ko₅₃ tsʰu₁₁
something ti₁₁ ga₁₁ ga₁₁
son zi₅₃
song ʦʰa₄₄ mi₅₅
soot qʰo₄₄ ʂə₅₅
soul ra₅₃ hi₅₃

sound (chanted at the beginning of rituals) kʰa₄₄ ro₄₄; (made by a person) qʰɔ₁₁; (of driving animals such as water buffalo, cattle and dogs) tʰɔ₁₁

speak (v) kʰa₁₁ tʰo₁₁
spear ndɔ₁₁
spend time ko₄₄
spin (v) vo₄₄
spit (v) pʰʃə₄₄
split (v) qʰa₁₁
spring sowing (v) væ11 m11
squeeze (v) tʂʰə53
stab (v) NGɔ11, tso11 tso44
stable ŋɔ11
stalk ro53 kʰə53
stand (v) he11, (stand up, v) lo11 tɕa53
star m53 ʂə11
starting (from now) tʰi53 so11 tʰi44 ga55, tʰi11 li11 ʂə11 ʂə11
stay (as 'stay at his home tonight', v) ha11
steal (v) kʰy11
steam (v) ni11
steamer (cooking utensil) pbu11 ni11
stepfather a44 wa55
stick (v) NGɔ1; (of wood) ŋɡə11 tʰBu44; (tied with colorful fabrics at weddings) tju44 mbzə55
still (not yet) ha11 ʂə44 (还是 haishi); sə44
sting (v) mdə11
stir (v) la11 la11
stomach he11 mbe11
stone lu53 qa53, ra11 qa44; (three stones by the hearth that support pots) qa11lu44
stove ka44 dəy55
straight dzə44
straw pe11 rə44, zə11
stream (of tears, v) sə11 ra11 m11
string kʰi53
struggle (v) zə11 zə44 tɕʰa11
stuck ja11 la44
student pi11 zi11
study (v) so11
stupid person va11
suck (v) tɕʰy11
sun hi44 mi55
suppose (v) tʂə44
surprise (an expression of) a53 ma53, a53 tsa53
swallow (v) hɔ11, tɕʰa11 qy44
sweep (v) ca11
swell (v) ru44 pa53 la53
swing (v) ŋæ11 ŋæ44
swim (v) ndzə53 fu11

tail mæ11 ro11 qy11
take (animals) çe44
take (v) la11, pa11; (care of somebody, v) sə44 sə53; (off, v) pʰu11; (out of water) ka11
tall do53 mo53
tasty qʰə53
tear mɛ53 bu53
tooth xi11
tell (v) ji11; ʂa11; ʂo44 (说 shuo)
ten ho11
that o44 tʰi53 ly53
the tʰi53
there o44 da55
these tʰi53 ki55
they tʰjo53
thick do53 la53
thin ndza11
think (v) ji11, ɲu11, ʂo53 dzə53, tʂa44, ʂə44 dzə44
thirsty (for water, milk) fa11
thirteen ho11 so44
thirty so53 ho44
thirty-eight so53 ho44 hi11
thirty-five so53 ho44 ɲa11
thirty-four so53 ho44 zə11
thirty-nine so53 ho44 NGV11
thirty-one so53 ho44 ti11
thirty-seven so53 ho44 ti53
thirty-six so53 ho44 qʰɣ
thirty-three so53 ho44 so44
thirty-two so53 ho44 ni44
this tʰi44 ly44, tʰi53
thousand tbu11; (thousands of) tbu11 ma11 zi11
trash ʐy11
thread (v) zu11
three so44 (gsum)
through bzi53
throw (v) qv11, qv11 ɲga53
tickle (v) qæ11 le44
tie (v) NGV11 ta11; (something to) tsʰu11
tiger ɣu44
tightly qv11 tsə11 qv53 tsə53 m53
time m53 tɕʰy55; (time to do something) mæ11 mæ11
tip ku53 mba44
to da11; (burn) mi53 ta53; (rain) hi53 dzy11; (tell a lie) fu53; (wave one's hands (v) qa53 fa53
toad fu11 rə44 pa11 mi44
tobacco ja53
today ta11 ni44
together jo11 jo44
toilet mbo11 ly53
tomorrow na11 rə44
tongue ɣi11
tonight ta₁₁ hũ₁₁
too much ro⁵³ ro⁵³
tooth hi₁₁ mi⁴⁴
top ki⁵³ mba⁴⁴
torch mi⁵³ tʰby⁵³
tore (adj) qʰæ⁴⁴ pæ⁴⁴
touch (v) zo⁴⁴, zo⁴⁴qo⁵³
training (a young cow to plow) hɔ₁¹
trap pʰʕtʰ, teʔy⁵⁵, (v) tʰbu¹¹
tree ca¹¹ po⁵³; (a type of) tɛ₁¹; (branch) ca¹¹ ka⁴⁴; (with a red, edible fruit) dɛu⁵³ bi⁵³
truth do¹¹ dzì⁴⁴
turn vo⁴⁴, (v) tə¹¹ pa¹¹, tə¹¹; (to change direction) qɔ¹¹ ndzo¹¹; (into, v) dɛu⁴⁴; pe⁴⁴
turtledove tʰo¹¹ jy¹¹ (斑鸠 banjiu)
twelve ho¹¹ ni⁴⁴
twenty no⁵³ ho⁴⁴
twenty-eight no⁵³ ho⁴⁴ hɨ¹¹
twenty-five no⁵³ ho⁴⁴ ŋa¹¹
twenty-four no⁵³ ho⁴⁴ ʈə¹¹
twenty-nine no⁵³ ho⁴⁴ NGY¹¹
twenty-one no⁵³ ho⁴⁴ ti¹¹
twenty-seven no⁵³ ho⁴⁴ ʂə³²
twenty-six no⁵³ ho⁴⁴ qʰv
twenty-three no⁵³ ho⁴⁴ so⁴⁴
twenty-two no⁵³ ho⁴⁴ ni⁴⁴
two ni⁴⁴

U
under ji¹¹ kʰv⁴⁴
understand (v) sa¹¹
unhappy ni¹¹ mi⁴⁴ ma⁵³ xi⁵³
untie (v) pʰsa⁵³
unworriedly ma⁴⁴ kʰv⁵⁵ ma⁴⁴ ta⁵⁵ m⁴⁴
up do⁵³ mo⁵³
upper la¹¹ ga¹¹; (floor of a building) tɔ¹¹
upset sa⁴⁴ ca⁵⁵
urinate (v) tsʰə¹¹
urine mbaŋ¹¹
use (v) zy⁵³
usually qɣ¹¹ ro⁴⁴, tɔɔ¹¹ tɔɔ¹¹

V
valley lo⁴⁴ qʰɔ⁵³
very dzo⁴⁴ ma⁵³ tʰa¹¹, ko⁴⁴ ma⁴⁴ tʰa¹¹, ma⁴⁴ ka⁵⁵
village bo¹¹ ka¹¹
visit (v) ʁa¹¹ ro⁴⁴
vocables a⁵³ h̩i⁵³ h̩i⁵³, a⁵³ xu⁵³ xu⁵³
voice (a person's voice) qʰə¹¹
vomit pʰ cə¹¹; (v) li⁵³ pčə⁵³

W

waist dzy¹¹; dzə¹¹ ki¹¹
wait (v) lo⁴⁴
wake up (v) li⁴⁴ su⁵⁵
walk (v) zə¹¹ da¹¹
want (v) tɕʰ y⁵³, nu⁵³
warm (as in weather) tɕʰ o qʰæ⁴⁴
wash (v) tsʰ o¹¹
wasp a⁴⁴ la⁴⁴ mbo⁴⁴
watch lɔ¹¹
water ndzə⁵³ bo⁵³
way rə⁴⁴ gy⁵³
we na¹⁴, ɲo⁵³
weave (ropes and strings by hands) vi¹¹, nda¹¹
well (good) kʰi⁴⁴
went cy⁵³
wet (v) tso⁵³ tso⁵³
what (question) go⁵³, gy⁴⁴ ga¹¹, qʰ a⁵³, qʰ a⁵³ qʰ a⁵³
when (question) qʰ a⁵³ ta³³
whenever qʰ a⁵³ ta³³ a⁴⁴
where (question) qʰ a⁵³ ʁo³³, qʰ a⁵³
white pʰ u⁵³ lu¹¹
who (question) qʰ a⁵³ gy¹¹
whole night ti¹¹ ha¹¹ m¹¹
whose qʰ a⁵³ gy¹¹ hi⁴⁴
why (question) qʰ a⁵³ m³³
wide do⁴⁴ fe⁴⁴, qʰ a⁴⁴ qa⁴⁴ ta³³
wife mbə¹¹, tsʰ ə⁴⁴ mi⁵⁵
will kæ⁵³
willing tɕʰ y⁵³
wind (breeze) m³³ sə⁵³
wing du⁵³ kâ¹¹; (light wings that appear in folklore) du⁵³ tsʰ ə⁵⁵
wipe (v) sə¹¹ ça⁴⁴
with (accompanied by) jo¹¹ jo⁴⁴
with jo¹¹ jo⁴⁴
woman nu⁵³ nu⁵³ ho⁵³
wood cə¹¹ (as in 'I threw a piece of wood into the fire')
words do¹¹
work (for somebody, v) kə⁵³ m⁴⁴
worker kə⁵³
world dby⁵³ va⁴⁴
worm teʰ ɕʰə ɕʰə qæə
worry (v) naᵣ miᵣ tsuᵣ tsuᵣ
would naᵣ; naᵣ; qæə
wrap (v) tʰo₁ tʰoᵣ
write (v) raᵣ
writing pen pi₁ (笔 bì)

Xichang City o₅₃ ndzọ₅₃

yak bu₄₄
year kʰυ₅₃ ru₁₁
yell (v) gy₁₁
yellow sə₅₃ xa₁₁
you (singular) nu₄₄, (plural) no₅₃
youngest (the youngest) a₁₁ nəo₄₄
Figure 5. Swadesh List: dzə¹¹ qu¹¹ Village.

<table>
<thead>
<tr>
<th>English</th>
<th>dzə¹¹ qu¹¹ na⁵³ mzi⁵³ kʰa¹¹ tʰo¹¹</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 I</td>
<td>ᵊa⁴⁴</td>
</tr>
<tr>
<td>2 you (singular)</td>
<td>nu⁴⁴</td>
</tr>
<tr>
<td>3 he</td>
<td>tʰɛ⁴⁴</td>
</tr>
<tr>
<td>4 we</td>
<td>ᵊo⁵³</td>
</tr>
<tr>
<td>5 you (plural)</td>
<td>no⁵³</td>
</tr>
<tr>
<td>6 they</td>
<td>tʰjo⁵³</td>
</tr>
<tr>
<td>7 this</td>
<td>tʰi⁴⁴ ly⁴⁴</td>
</tr>
<tr>
<td>8 that</td>
<td>o⁴⁴ tʰi⁵³ ly⁵³</td>
</tr>
<tr>
<td>9 here</td>
<td>ha⁴⁴ da⁵⁵</td>
</tr>
<tr>
<td>10 there</td>
<td>o⁴⁴ da⁵⁵</td>
</tr>
<tr>
<td>11 who</td>
<td>qʰa⁵³ gy¹¹</td>
</tr>
<tr>
<td>12 what</td>
<td>go⁵³</td>
</tr>
<tr>
<td>13 where</td>
<td>qʰa⁴⁴ ho⁴⁴</td>
</tr>
<tr>
<td>14 when</td>
<td>qʰa⁵³ ta⁵³</td>
</tr>
<tr>
<td>15 how</td>
<td>qʰa⁵³ m⁵³</td>
</tr>
<tr>
<td>16 not</td>
<td>ma⁴⁴</td>
</tr>
<tr>
<td>17 all</td>
<td>o¹¹ ba¹¹</td>
</tr>
<tr>
<td>18 many</td>
<td>do⁴⁴ bzə¹¹</td>
</tr>
<tr>
<td>19 some</td>
<td>ti¹¹ ki⁴⁴</td>
</tr>
<tr>
<td>20 few</td>
<td>a¹¹ ni⁴⁴ ni¹¹</td>
</tr>
<tr>
<td>21 other</td>
<td>væ⁴⁴ qa³⁵³</td>
</tr>
<tr>
<td>22 one</td>
<td>ti¹¹</td>
</tr>
<tr>
<td>23 two</td>
<td>ni⁴⁴</td>
</tr>
<tr>
<td>24 three</td>
<td>so⁴⁴</td>
</tr>
<tr>
<td>25 four</td>
<td>zə¹¹</td>
</tr>
<tr>
<td>26 five</td>
<td>ᵊa¹¹</td>
</tr>
<tr>
<td>27 big</td>
<td>do⁵³ dzə⁵³</td>
</tr>
<tr>
<td>28 long</td>
<td>do⁴⁴ hæ⁴⁴</td>
</tr>
<tr>
<td>29 wide</td>
<td>do⁴⁴ fe⁴⁴</td>
</tr>
<tr>
<td>30 thick</td>
<td>do⁵³ la⁵³</td>
</tr>
<tr>
<td>31 heavy</td>
<td>zə¹¹</td>
</tr>
<tr>
<td>32 small</td>
<td>a¹¹ te³⁴⁴</td>
</tr>
<tr>
<td>33 short</td>
<td>a¹¹ ndi⁴⁴</td>
</tr>
<tr>
<td>34 narrow</td>
<td>a¹¹ qə⁴⁴</td>
</tr>
<tr>
<td>35 thin</td>
<td>ndza¹¹</td>
</tr>
<tr>
<td>36 woman</td>
<td>nu⁵³ nu⁵³ ho⁵³</td>
</tr>
<tr>
<td>37 man (adult male)</td>
<td>pʰæ¹¹ tʲo¹¹ zi⁵³</td>
</tr>
<tr>
<td>38 man (human being)</td>
<td>tsʰʊ¹¹</td>
</tr>
<tr>
<td>39 child (a youth)</td>
<td>la¹¹ kʰi⁴⁴</td>
</tr>
<tr>
<td>40 wife</td>
<td>mbzə¹¹</td>
</tr>
<tr>
<td>41 husband</td>
<td>pʰæ¹¹ tʲo¹¹</td>
</tr>
<tr>
<td>English</td>
<td>dzə²⁴ qu¹¹ na⁵³ mzi⁵³ kʰa¹¹ tʰə¹¹</td>
</tr>
<tr>
<td>---------------</td>
<td>---------------------------------</td>
</tr>
<tr>
<td>42 mother</td>
<td>ma⁴⁴ ja¹¹</td>
</tr>
<tr>
<td>43 father</td>
<td>a³³ da³³</td>
</tr>
<tr>
<td>44 animal</td>
<td>hí⁴⁴ na⁵⁵</td>
</tr>
<tr>
<td>45 fish</td>
<td>zə⁴⁴</td>
</tr>
<tr>
<td>46 bird</td>
<td>gi⁴⁴ zi⁵⁵</td>
</tr>
<tr>
<td>47 dog</td>
<td>tʂʰə¹¹</td>
</tr>
<tr>
<td>48 louse</td>
<td>ṱu⁴⁴</td>
</tr>
<tr>
<td>49 snake</td>
<td>bu ra⁵³</td>
</tr>
<tr>
<td>50 worm</td>
<td>tʰə⁵³ qæ⁴⁴</td>
</tr>
<tr>
<td>51 tree</td>
<td>cə¹¹</td>
</tr>
<tr>
<td>52 forest</td>
<td>cə¹¹ və⁵³</td>
</tr>
<tr>
<td>53 stick (of wood)</td>
<td>ŋa¹¹ tʰBU⁴⁴</td>
</tr>
<tr>
<td>54 fruit</td>
<td>cə¹¹ ly⁴⁴ ly⁵³</td>
</tr>
<tr>
<td>55 seed</td>
<td>zə¹¹ za¹¹</td>
</tr>
<tr>
<td>56 leaf</td>
<td>cə¹¹ tsʰə⁴⁴</td>
</tr>
<tr>
<td>57 root</td>
<td>cə¹¹ pæ¹¹</td>
</tr>
<tr>
<td>58 bark (of trees)</td>
<td>cə¹¹ ra¹¹ qa⁴⁴</td>
</tr>
<tr>
<td>59 flower</td>
<td>və⁵³</td>
</tr>
<tr>
<td>60 grass</td>
<td>no¹¹</td>
</tr>
<tr>
<td>61 rope</td>
<td>ra⁴⁴</td>
</tr>
<tr>
<td>62 skin (of a person)</td>
<td>ra¹¹ qa⁴⁴</td>
</tr>
<tr>
<td>63 meat (as in flesh)</td>
<td>ʂə¹¹</td>
</tr>
<tr>
<td>64 blood</td>
<td>cə¹¹</td>
</tr>
<tr>
<td>65 bone</td>
<td>ʂə⁴⁴ ra⁴⁴ qa⁵⁵</td>
</tr>
<tr>
<td>66 fat (noun)</td>
<td>tsʰ⁵³ NGV¹¹</td>
</tr>
<tr>
<td>67 egg</td>
<td>ræ⁴⁴ bu⁵⁵</td>
</tr>
<tr>
<td>68 horn</td>
<td>qʰ⁵³ pæ⁵³</td>
</tr>
<tr>
<td>69 tail</td>
<td>mæ¹¹ ra¹¹ qy¹¹</td>
</tr>
<tr>
<td>70 feather</td>
<td>tʰə⁵³ mo⁵³ mo⁵³</td>
</tr>
<tr>
<td>71 hair</td>
<td>xu⁵³ hũ⁵³</td>
</tr>
<tr>
<td>72 head</td>
<td>xu⁵³ ru⁵³</td>
</tr>
<tr>
<td>73 ear</td>
<td>hi¹¹ pæ¹¹</td>
</tr>
<tr>
<td>74 eye</td>
<td>me⁵³ ljo⁵³</td>
</tr>
<tr>
<td>75 nose</td>
<td>na¹¹ nga⁴⁴</td>
</tr>
<tr>
<td>76 mouth</td>
<td>qʰ⁴⁴ tsa⁵⁵</td>
</tr>
<tr>
<td>77 tooth</td>
<td>hi¹¹ mi⁴⁴</td>
</tr>
<tr>
<td>78 tongue</td>
<td>ぎ¹¹</td>
</tr>
<tr>
<td>79 fingernail</td>
<td>mi⁵³ ʂə¹¹ qo⁴⁴</td>
</tr>
<tr>
<td>80 foot</td>
<td>ʂə¹¹ ka¹¹</td>
</tr>
<tr>
<td>81 leg</td>
<td>kʰi³³ kʰi³³</td>
</tr>
<tr>
<td>82 knee</td>
<td>ŋa¹¹ lo¹¹ tʰə⁵³</td>
</tr>
<tr>
<td>83 hand</td>
<td>la¹¹ ka¹¹</td>
</tr>
<tr>
<td>84 wing</td>
<td>dəu⁵³ ka¹¹</td>
</tr>
<tr>
<td>English</td>
<td>dzɔ⁰¹¹ qu¹¹ na⁵³ mzi⁵³ kʰa¹¹ tʰo¹¹</td>
</tr>
<tr>
<td>---------</td>
<td>----------------------------------</td>
</tr>
<tr>
<td>85 belly</td>
<td>he¹¹ mbe¹¹</td>
</tr>
<tr>
<td>86 guts</td>
<td>ɣ⁴⁴ nu⁵³ ɣ⁵³ go¹¹</td>
</tr>
<tr>
<td>87 neck</td>
<td>ta¹¹ rae¹¹</td>
</tr>
<tr>
<td>88 back</td>
<td>ji¹¹ gy¹¹</td>
</tr>
<tr>
<td>89 breast</td>
<td>nu¹¹ nu¹¹</td>
</tr>
<tr>
<td>90 heart</td>
<td>ni¹¹ mi⁵⁴</td>
</tr>
<tr>
<td>91 liver</td>
<td>ɕə⁴⁴ ɣ¹¹</td>
</tr>
<tr>
<td>92 to drink</td>
<td>ndzɔ¹¹</td>
</tr>
<tr>
<td>93 to eat</td>
<td>dzɔ⁵³</td>
</tr>
<tr>
<td>94 to bite</td>
<td>qʰae¹¹</td>
</tr>
<tr>
<td>95 to suck</td>
<td>teʰy¹¹</td>
</tr>
<tr>
<td>96 to spit</td>
<td>pʰɕə⁴⁴</td>
</tr>
<tr>
<td>97 to vomit</td>
<td>li⁵³ pʰɕa⁵³</td>
</tr>
<tr>
<td>98 to blow (as wind)</td>
<td>fu⁵³</td>
</tr>
<tr>
<td>99 to breathe</td>
<td>sa¹¹ pʰu⁵³</td>
</tr>
<tr>
<td>100 to laugh</td>
<td>ra¹¹ qʰae¹¹</td>
</tr>
<tr>
<td>101 to see</td>
<td>ly¹¹</td>
</tr>
<tr>
<td>102 to hear</td>
<td>gi⁵³</td>
</tr>
<tr>
<td>103 to know (a fact)</td>
<td>sə¹¹</td>
</tr>
<tr>
<td>104 to think</td>
<td>ɕə⁴⁴ dzɔ⁴⁴</td>
</tr>
<tr>
<td>105 to smell (sense odor)</td>
<td>bzi⁵³ nu⁵³</td>
</tr>
<tr>
<td>106 to fear</td>
<td>qv⁵³</td>
</tr>
<tr>
<td>107 to sleep</td>
<td>jv¹¹</td>
</tr>
<tr>
<td>108 to live</td>
<td>dzɔ⁴⁴</td>
</tr>
<tr>
<td>109 to die</td>
<td>sə¹¹ qo⁴⁴</td>
</tr>
<tr>
<td>110 to kill</td>
<td>tsu¹¹</td>
</tr>
<tr>
<td>111 to fight</td>
<td>ɳga⁵³</td>
</tr>
<tr>
<td>112 to hunt</td>
<td>tsʰa¹¹ tze¹¹</td>
</tr>
<tr>
<td>113 to hit</td>
<td>mbo¹¹</td>
</tr>
<tr>
<td>114 to cut</td>
<td>nda¹¹</td>
</tr>
<tr>
<td>115 to split</td>
<td>qʰa¹¹</td>
</tr>
<tr>
<td>116 to stab (or stick)</td>
<td>ɳɡɔ¹¹</td>
</tr>
<tr>
<td>117 to scratch (an itch)</td>
<td>kʰa¹¹ kʰa¹¹</td>
</tr>
<tr>
<td>118 to dig</td>
<td>qxe¹¹</td>
</tr>
<tr>
<td>119 to swim</td>
<td>ndzo⁵³ fu¹¹</td>
</tr>
<tr>
<td>120 to fly</td>
<td>bzi⁴⁴</td>
</tr>
<tr>
<td>121 to walk</td>
<td>za¹¹ da¹¹</td>
</tr>
<tr>
<td>122 to come</td>
<td>da¹¹</td>
</tr>
<tr>
<td>123 to lie</td>
<td>ʂa⁴⁴</td>
</tr>
<tr>
<td>124 to sit</td>
<td>ndzu⁵³</td>
</tr>
<tr>
<td>125 to stand</td>
<td>he¹¹</td>
</tr>
<tr>
<td>126 to turn (change direction)</td>
<td>qə¹¹ ndzo¹¹</td>
</tr>
<tr>
<td>127 to fall (as in drop)</td>
<td>go⁴⁴ pa⁵³</td>
</tr>
<tr>
<td>English</td>
<td>dzu^{11} qu^{11} na^{53} mzi^{53} kʰa^{11} tʰo^{11}</td>
</tr>
<tr>
<td>--------------------</td>
<td>--------------------------------------------------</td>
</tr>
<tr>
<td>128 to give</td>
<td>ko^{11}</td>
</tr>
<tr>
<td>129 to hold (in one's hand)</td>
<td>mæ^{44}</td>
</tr>
<tr>
<td>130 to squeeze</td>
<td>ndzø^{53} qʰæ^{11}</td>
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<td>131 to rub</td>
<td>zo^{11} zo^{11}</td>
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<td>132 to wash</td>
<td>tsʰø^{11}</td>
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<td>133 to wipe</td>
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<td>134 to pull</td>
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<td>137 to tie</td>
<td>NGY^{11} ta^{11}</td>
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<tr>
<td>138 to sew</td>
<td>ha^{11} ha^{44}</td>
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<td>139 to count</td>
<td>sa^{11}</td>
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<tr>
<td>140 to say</td>
<td>ša^{11}</td>
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<td>141 to sing</td>
<td>ga^{11}</td>
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<tr>
<td>142 to play</td>
<td>ba^{11} ra^{34}</td>
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<td>143 to float</td>
<td>lo^{11} tsʰa^{53}</td>
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<tr>
<td>144 to flow</td>
<td>ga^{44}</td>
</tr>
<tr>
<td>145 to freeze</td>
<td>dzu^{44} dzu^{53} to^{11}</td>
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<tr>
<td>146 to swell</td>
<td>ru^{44} pa^{53} la^{53}</td>
</tr>
<tr>
<td>147 sun</td>
<td>hi^{44} mi^{55}</td>
</tr>
<tr>
<td>148 moon</td>
<td>hū^{11} mi^{11}</td>
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<tr>
<td>149 star</td>
<td>m^{63} tšø^{11}</td>
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<tr>
<td>150 water</td>
<td>ndzø^{53} bo^{53}</td>
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<tr>
<td>151 to rain</td>
<td>hi^{53} dzv^{11}</td>
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<tr>
<td>152 river</td>
<td>ndzø^{53} qʰæ^{44}</td>
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<tr>
<td>153 lake</td>
<td>mbe^{31} tʰo^{53}</td>
</tr>
<tr>
<td>154 sea (as in ocean)</td>
<td>ha^{11} ndzø^{11}</td>
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<tr>
<td>155 salt</td>
<td>tčʰø^{11} qʰæ^{11}</td>
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<tr>
<td>156 stone</td>
<td>rʰ^{11} qʰ^{44}</td>
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<tr>
<td>157 sand</td>
<td>m^{44} šø^{44}</td>
</tr>
<tr>
<td>158 dust</td>
<td>pʰu^{53} dzø^{53}</td>
</tr>
<tr>
<td>159 earth (as in soil)</td>
<td>d̃v^{44}</td>
</tr>
<tr>
<td>160 cloud</td>
<td>tšu^{11} va^{11}</td>
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<tr>
<td>161 fog</td>
<td>dzu^{11} hi^{44}</td>
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<tr>
<td>162 sky</td>
<td>m^{53} na^{53} kʰa^{44}</td>
</tr>
<tr>
<td>163 wind (as in breeze)</td>
<td>m^{53} šø^{53}</td>
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<tr>
<td>164 snow</td>
<td>vi^{11}</td>
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<tr>
<td>165 ice</td>
<td>dzu^{44} dzu^{55}</td>
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<td>166 smoke</td>
<td>mi^{53} kʰγ^{53}</td>
</tr>
<tr>
<td>167 fire</td>
<td>mi^{53}</td>
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<tr>
<td>168 ashes</td>
<td>la^{11} mæ^{44}</td>
</tr>
<tr>
<td>169 to burn</td>
<td>mi^{53} ta^{53}</td>
</tr>
<tr>
<td>170 road</td>
<td>rʰ^{34} gu^{53}</td>
</tr>
<tr>
<td>English</td>
<td>dz̕ə¹¹ qu¹¹ na⁵³ mzi⁵⁵ kʰa¹¹ tʰo¹¹</td>
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<tr>
<td>---------</td>
<td>----------------------------------</td>
</tr>
<tr>
<td>171</td>
<td>mountain</td>
</tr>
<tr>
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</tr>
<tr>
<td>173</td>
<td>green</td>
</tr>
<tr>
<td>174</td>
<td>yellow</td>
</tr>
<tr>
<td>175</td>
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</tr>
<tr>
<td>176</td>
<td>black</td>
</tr>
<tr>
<td>177</td>
<td>night</td>
</tr>
<tr>
<td>178</td>
<td>day (daytime)</td>
</tr>
<tr>
<td>179</td>
<td>year</td>
</tr>
<tr>
<td>180</td>
<td>warm (as in weather)</td>
</tr>
<tr>
<td>181</td>
<td>cold (as in weather)</td>
</tr>
<tr>
<td>182</td>
<td>full</td>
</tr>
<tr>
<td>183</td>
<td>new</td>
</tr>
<tr>
<td>184</td>
<td>old</td>
</tr>
<tr>
<td>185</td>
<td>good</td>
</tr>
<tr>
<td>186</td>
<td>bad</td>
</tr>
<tr>
<td>187</td>
<td>rotten (as a log)</td>
</tr>
<tr>
<td>188</td>
<td>dirty</td>
</tr>
<tr>
<td>189</td>
<td>straight</td>
</tr>
<tr>
<td>190</td>
<td>round</td>
</tr>
<tr>
<td>191</td>
<td>sharp (as a knife)</td>
</tr>
<tr>
<td>192</td>
<td>dull (as a knife)</td>
</tr>
<tr>
<td>193</td>
<td>smooth</td>
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<tr>
<td>194</td>
<td>wet</td>
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<td>195</td>
<td>dry (adjective)</td>
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<tr>
<td>196</td>
<td>right (correct)</td>
</tr>
<tr>
<td>197</td>
<td>near</td>
</tr>
<tr>
<td>198</td>
<td>far</td>
</tr>
<tr>
<td>199</td>
<td>right (side)</td>
</tr>
<tr>
<td>200</td>
<td>left (side)</td>
</tr>
<tr>
<td>201</td>
<td>at</td>
</tr>
<tr>
<td>202</td>
<td>in</td>
</tr>
<tr>
<td>203</td>
<td>with (accompanying)</td>
</tr>
<tr>
<td>204</td>
<td>and</td>
</tr>
<tr>
<td>205</td>
<td>if</td>
</tr>
<tr>
<td>206</td>
<td>because</td>
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<tr>
<td>207</td>
<td>name</td>
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## LINGUISTIC DETAILS

### Figure 6. Consonants

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<th></th>
<th>Bila-</th>
<th>Labio-</th>
<th>Alveolar</th>
<th>Alveolo-palatal</th>
<th>Retro-flex</th>
<th>Velar</th>
<th>Uvular</th>
<th>Glottal</th>
</tr>
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<tbody>
<tr>
<td><strong>Plosive</strong></td>
<td>p pʰ</td>
<td>t tʰ</td>
<td>d</td>
<td></td>
<td>k kʰ g^A</td>
<td>q qʰ g</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Nasal</strong></td>
<td>m m</td>
<td>n</td>
<td>ñ</td>
<td></td>
<td>η</td>
<td>N</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Trill</strong></td>
<td>b</td>
<td>r</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Fricative</strong></td>
<td>f v y</td>
<td>s z</td>
<td>ç z</td>
<td>s z̃</td>
<td>x y</td>
<td>kʰ h</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Approximant</strong></td>
<td>w</td>
<td>j</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td><strong>Affricate</strong></td>
<td>ts tsʰ</td>
<td>dz</td>
<td>te teʰ</td>
<td>dz̃</td>
<td>ts tsʰ dz̃</td>
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<tr>
<td><strong>Lateral Approximant</strong></td>
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### Figure 7. Vowels

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<th>Back</th>
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<tr>
<td><strong>Close</strong></td>
<td>i i̯</td>
<td>y</td>
<td>u u̯</td>
</tr>
<tr>
<td><strong>Close-Mid</strong></td>
<td>e</td>
<td>o</td>
<td></td>
</tr>
<tr>
<td><strong>Mid</strong></td>
<td>e̯ e̯</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Open-Mid</strong></td>
<td>e</td>
<td>o</td>
<td></td>
</tr>
<tr>
<td><strong>Near-Open</strong></td>
<td>æ æ</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Open</strong></td>
<td>a</td>
<td></td>
<td></td>
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</tbody>
</table>

^A As mentioned in an earlier footnote, we use 'g' rather than 'gL.'
Figure 8. Pronouns

<table>
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<th>Pronouns</th>
<th>First Person</th>
<th>Second Person</th>
<th>Third Person</th>
</tr>
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<tbody>
<tr>
<td>Singular</td>
<td>Plural</td>
<td>Singular</td>
<td>Plural</td>
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<tr>
<td>ŋₐ⁴⁴</td>
<td>ŋ₀⁵³</td>
<td>nu⁴⁴</td>
<td>no⁵³</td>
</tr>
<tr>
<td>I/me</td>
<td>we/us</td>
<td>you</td>
<td>you</td>
</tr>
<tr>
<td>我</td>
<td>我们</td>
<td>你</td>
<td>你们</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Possessive Pronouns</th>
</tr>
</thead>
<tbody>
<tr>
<td>ŋₐ³⁵ hᵢ¹¹</td>
</tr>
<tr>
<td>ŋ₀³⁵ hᵢ¹¹</td>
</tr>
<tr>
<td>nu³⁵ hᵢ¹¹</td>
</tr>
<tr>
<td>no³⁵ hᵢ¹¹</td>
</tr>
<tr>
<td>tʰɛ³⁵ hᵢ¹¹</td>
</tr>
<tr>
<td>tʰjo³⁵ hᵢ¹¹</td>
</tr>
<tr>
<td>my</td>
</tr>
<tr>
<td>ours</td>
</tr>
<tr>
<td>yours</td>
</tr>
<tr>
<td>yours</td>
</tr>
<tr>
<td>his/her</td>
</tr>
<tr>
<td>their</td>
</tr>
<tr>
<td>我的</td>
</tr>
<tr>
<td>我们的</td>
</tr>
<tr>
<td>你的</td>
</tr>
<tr>
<td>你们的</td>
</tr>
<tr>
<td>他/她的</td>
</tr>
<tr>
<td>他/她们的</td>
</tr>
</tbody>
</table>

1. There are no differences between 'she' and 'he'.
2. There are no differences between subjective pronouns and objective pronouns, i.e., 'I' and 'me' are the same and 'we' and 'us' are the same.
3. The names of subjects are used rather than using 'it'.
Figure 9. Numbers

<table>
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<th>Figure 9. Numbers</th>
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<td>qʰy₁₁</td>
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<td>6</td>
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<tr>
<td>ho₁₁ ti₄₄</td>
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<tr>
<td>11</td>
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<tr>
<td>ho₁₁ qʰy₁₁</td>
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<tr>
<td>16</td>
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<tr>
<td>no₅₃ ho₄₄ ti₁₁</td>
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<td>21</td>
</tr>
<tr>
<td>no₅₃ ho₄₄ qʰy</td>
</tr>
<tr>
<td>26</td>
</tr>
<tr>
<td>so₅₃ ho₄₄ ti₁₁</td>
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<tr>
<td>31</td>
</tr>
<tr>
<td>so₅₃ ho₄₄ qʰy</td>
</tr>
<tr>
<td>36</td>
</tr>
<tr>
<td>za₄₄ ho₁₁ ti₄₄</td>
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<td>41</td>
</tr>
<tr>
<td>za₄₄ ho₁₁ qʰy</td>
</tr>
<tr>
<td>46</td>
</tr>
<tr>
<td>Ńa₁₁ ho₁₁ ti₁₁</td>
</tr>
<tr>
<td>51</td>
</tr>
<tr>
<td>Ńa₁₁ ho₁₁ qʰy</td>
</tr>
<tr>
<td>56</td>
</tr>
<tr>
<td>qʰy ho₁₁ ti₁₁</td>
</tr>
<tr>
<td>61</td>
</tr>
<tr>
<td>qʰy ho₁₁ qʰy</td>
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<tr>
<td>66</td>
</tr>
<tr>
<td>šə₁₁ ho₁₁ ti₁₁</td>
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<td>71</td>
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<tr>
<td>šə₁₁ ho₁₁ qʰy</td>
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<td>76</td>
</tr>
<tr>
<td>hɨ₁₁ ho₁₁ ti₄₄</td>
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<td>81</td>
</tr>
<tr>
<td>hɨ₁₁ ho₁₁ qʰy</td>
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<td>86</td>
</tr>
<tr>
<td>NGY₁₁ ho₁₁ ti₄₄</td>
</tr>
<tr>
<td>91</td>
</tr>
<tr>
<td>NGY₁₁ ho₁₁ qʰy</td>
</tr>
<tr>
<td>96</td>
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</tbody>
</table>
Figure 10. na₅₃ mzi₅₃ kʰə₁₁ tʰo₁₁ and Nuosu A Similarities in dzə₁₁ qu₁₁ Village.

<table>
<thead>
<tr>
<th>na₅₃ mzi₅₃ kʰə₁₁ tʰo₁₁</th>
<th>English</th>
<th>dzə₁₁ qu₁₁ Village Nuosu</th>
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</thead>
<tbody>
<tr>
<td>pʰu₁₁ dzə₁₁</td>
<td>appreciate</td>
<td>pʰu₄⁴ dzə₅⁵</td>
</tr>
<tr>
<td>ni₁¹</td>
<td>day</td>
<td>ni₁¹</td>
</tr>
<tr>
<td>tʰa₅³</td>
<td>decide a time</td>
<td>tʰa₅³</td>
</tr>
<tr>
<td>lo¹¹ na¹¹</td>
<td>deep</td>
<td>lo¹¹ na¹¹</td>
</tr>
<tr>
<td>pi¹¹</td>
<td>do ritual</td>
<td>pi⁴⁴</td>
</tr>
<tr>
<td>dzə⁴⁴ EX</td>
<td>EXT</td>
<td>dzə⁴⁴</td>
</tr>
<tr>
<td>ta⁴⁴</td>
<td>EXT</td>
<td>ta⁴⁴</td>
</tr>
<tr>
<td>aⁿ₃ da₁¹</td>
<td>father</td>
<td>a⁴⁴ ta⁴⁴</td>
</tr>
<tr>
<td>gi⁵³</td>
<td>hear</td>
<td>ge⁴⁴</td>
</tr>
<tr>
<td>eⁿ₃ qo⁻⁵³</td>
<td>home</td>
<td>t⁴⁴ ko⁴⁴</td>
</tr>
<tr>
<td>teɔ⁴⁴ ga₅⁵</td>
<td>horse circle race</td>
<td>teɔ⁵⁴ ga₅⁵</td>
</tr>
<tr>
<td>qʰa₅³ qʰa₅³ m⁴⁴</td>
<td>how</td>
<td>kʰe¹¹ kʰe¹¹ m⁴⁴</td>
</tr>
<tr>
<td>na⁴⁴</td>
<td>I/me</td>
<td>na⁴⁴</td>
</tr>
<tr>
<td>kʰy⁴⁴ sə⁻⁵⁵</td>
<td>New Year</td>
<td>kʰy⁵³ sə⁴⁴</td>
</tr>
<tr>
<td>NGY¹¹</td>
<td>nine</td>
<td>gy⁴⁴</td>
</tr>
<tr>
<td>ga⁴⁴</td>
<td>pass by</td>
<td>nga⁴⁴</td>
</tr>
<tr>
<td>va¹¹</td>
<td>pig</td>
<td>vo⁵³</td>
</tr>
<tr>
<td>ja⁴⁴ ka⁻⁵⁵</td>
<td>pipe (for smoking)</td>
<td>ja⁴⁴ ka⁴⁴</td>
</tr>
<tr>
<td>di¹¹</td>
<td>say</td>
<td>di¹¹</td>
</tr>
<tr>
<td>so⁻¹¹</td>
<td>seven</td>
<td>so¹¹</td>
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<tr>
<td>ɳo¹¹</td>
<td>stable</td>
<td>ɳo⁴⁴</td>
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<tr>
<td>qy¹¹</td>
<td>threaten</td>
<td>qy⁴⁴</td>
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<tr>
<td>so⁴⁴</td>
<td>three</td>
<td>so⁴⁴</td>
</tr>
<tr>
<td>m⁴⁴ teʰ⁻⁵⁵</td>
<td>time</td>
<td>m⁴⁴ teʰ⁻⁵⁵</td>
</tr>
<tr>
<td>do¹¹ dzì⁴⁴</td>
<td>truth</td>
<td>do¹¹ dzì⁴⁴</td>
</tr>
<tr>
<td>qʰa₅³ ta⁻³³</td>
<td>when</td>
<td>kʰe¹¹ tʰe⁴⁴</td>
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<tr>
<td>qʰa₅³ ɳo⁻⁵³</td>
<td>where</td>
<td>kʰa₅³ ko⁴⁴</td>
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<td>m⁵³ ɳo⁻⁵³</td>
<td>wind</td>
<td>m⁴⁴ ɳo⁵³</td>
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<tr>
<td>ṭa⁻³² m⁴⁴</td>
<td>work for somebody</td>
<td>ye⁴⁴ m⁴⁴</td>
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<tr>
<td>na⁻³³</td>
<td>would</td>
<td>na⁴⁴</td>
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<tr>
<td>nu⁴⁴</td>
<td>you</td>
<td>ne⁴⁴</td>
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</table>

A These lexical items are only drawn from the folktales in this book.
Figure 11. Selected Non-English Terms.

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<th>This Book</th>
<th>Chinese</th>
<th>Tibetan</th>
<th>English</th>
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<td>a¹¹ pʰu⁴⁴ a⁴⁴ v⁴⁴ ro³⁴⁴ gy⁴⁴</td>
<td>path for ancestors to visit during the New Year</td>
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<tr>
<td>a⁴⁴ ma⁵⁵ do⁵³ dzə⁵³</td>
<td>宋子敏</td>
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<tr>
<td>a⁵³ pʰi⁵³ ra⁵³ nga⁵³</td>
<td>阿坝冉呷</td>
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<td>北京</td>
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<tr>
<td>Blo rtan rdo rje</td>
<td>羅布楞珍</td>
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<tr>
<td>ca¹¹ ma¹¹ kʰu⁵³</td>
<td>东风村</td>
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<td>Chen Qiang</td>
<td>陈 强</td>
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<td></td>
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<tr>
<td>ci⁵³ vi⁵³</td>
<td>mountain deity</td>
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<td>Dachuanhao</td>
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<td>大水村</td>
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<td>甘孜</td>
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<td>Denzin</td>
<td>甘孜</td>
<td></td>
<td></td>
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<td>Dongfeng Village</td>
<td>东风村</td>
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<td>dza⁵³ qa⁵³ tnu¹¹</td>
<td>响水</td>
<td></td>
<td></td>
</tr>
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<td>dzə⁵³ qu¹¹</td>
<td>大水村</td>
<td></td>
<td></td>
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<td>ga⁵³ ha⁵³</td>
<td>sacrifice place</td>
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<td>甘孜</td>
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<td>广东</td>
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<td>国强</td>
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<tr>
<td>Han</td>
<td>汉</td>
<td></td>
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</tr>
<tr>
<td>Hetao</td>
<td>核桃 (地名)</td>
<td></td>
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<tr>
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<td>黄</td>
<td></td>
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<td>九龙</td>
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<td>ka¹¹ ju¹¹ bu¹⁴</td>
<td>a ritual</td>
<td></td>
<td></td>
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<tr>
<td>ka¹¹ me⁴⁴ qo⁴⁴ ka¹¹ ca¹¹ pi⁵³</td>
<td>a ritual</td>
<td></td>
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<td>Kangding</td>
<td>康定</td>
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<td>kʰv⁴⁴ sə⁴⁴ a¹¹ pʰu⁴⁴ a⁴⁴ v⁵⁵</td>
<td>New Year ancestor</td>
<td></td>
<td></td>
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<tr>
<td>kʰv⁴⁴ sə⁴⁴ va¹¹ kʰo¹¹</td>
<td>New Year pig</td>
<td></td>
<td></td>
</tr>
<tr>
<td>kʰv⁴⁴ sə⁵⁵</td>
<td>过年</td>
<td></td>
<td></td>
</tr>
<tr>
<td>la¹¹ zu⁴⁴</td>
<td>腊肉</td>
<td></td>
<td></td>
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<td>Langhuan Township</td>
<td>琅环乡</td>
<td></td>
<td></td>
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<tr>
<td>Laoya Village</td>
<td>老鸦村</td>
<td></td>
<td></td>
</tr>
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Professor Hwang-cherng Gong on His 70th Birthday. Taipei: Institute of Linguistics, Academia Sinica, 327-352.


Figure 12. dzə́ qu¹ Village, looking west. Rice (foreground) is the main village crop.^

^ All photographs were taken by Libu Lakhi in 2007.
Figure 13. Green beans planted between rice fields (dzφ¹¹ qu¹¹ Village).

Figure 14. Corn on slopes (dzφ¹¹ qu¹¹ Village).
Figure 15. Corn in the courtyard of Libu Lakhi's house (dzê¹¹ qu¹¹ Village).

Figure 16. Summer wheat field (Mu'er Village, Mianning County).
Figure 17. Libu Lakhi's home ga⁵⁵ha⁵³ 'sacrifice place'. The ga⁵⁵ha⁵³ is usually left of the hearth (dzɔ¹¹ qu¹¹ Village).

Figure 18. li⁴⁴ bu⁵⁵ ʂɔ¹¹ po⁵³ prepares ʐæ⁵³, a wild herb, which is dried and then smoldered to drive bees away from the hive when honey is collected (dzɔ¹¹ qu¹¹ Village).
Figure 19. li⁴⁴ bu⁵⁵ şu¹¹ pə⁵³ raises bees in hives under the eaves. Honey is collected in spring when there are many blossoming plants. In winter, people believe trees with poison flowers bloom and they do not collect honey then (dzə¹¹ qu¹¹ Village).
Figure 20. Namzi children (dz91 qu11 Village).
Figure 21. Torches for tzi⁴⁴ 'the Torch Festival'. In late summer when the wild /nsa⁵³ plant is dry and its leaves are gone, it is collected and children ready them as above for the Torch Festival (dzə¹¹ qu¹¹ Village.)

Figure 22. Children with torches at night at the Torch Festival. The festival is celebrated by both Nuosu and na⁵³ mzi⁵³ people held during the late sixth lunar month (dzə¹¹ qu¹¹ Village).
Figure 23. Nuosu and na₃ mzi₃ people divide pork and beef on the day of the Torch Festival. Villagers contribute money and buy a pig and cow, slaughter the animals and then divide the meat, which they take home and cook (dzøⁿ quⁿ Village).

Figure 24. Tobacco field (dzøⁿ quⁿ Village).
Figure 25. Tobacco leaves are fastened to bamboo sticks before drying (dzê¹¹ qu¹¹ Village).
Figure 26. Tobacco drying room, Libu Lakhi's home (dzɔ̃ quŋ Village).
Figure 27. Dried tobacco in the tobacco drying room, Libu Lakhi’s home (dzɔl gu Village).
Figure 28. Libu Lakhi’s niece removes dried tobacco from the tobacco drying room to a cool storage area inside the home (dzø' qu' Village).
Figure 29. Li⁴⁴ Bu⁵⁵ Šo¹¹ Po⁵³ plants local tobacco inside the family enclosure for his own consumption. Other tobacco is sold to the government at fixed prices at the township town. Insecticides are used on the tobacco that is sold to the government but are not put on the tobacco pictured here. Li⁴⁴ Bu⁵⁵ Šo¹¹ Po⁵³ also believes the tobacco he grows for self-consumption is tastier and stronger tasting than the tobacco grown for sale (Đær¹¹ Qu¹¹ Village).
Figure 30. *ndzɔŋɔs* yiŋ ‘water buffaloes’ (dzɔŋɔ Village).
Figure 31. Ritual implements and old Tibetan scriptures owned by a family in (dzö qu Village).

Figure 32. Home-spun fabric made from hemp and fabric-making tools (dzö qu Village).
Figure 33. Soybeans are soaked in water prior to making tofu (dzɔŋ quNg Village).
Figure 34. A kʰa¹¹ 'backbasket' made from wild bamboo. High mountains are visited in spring to cut wild bamboo the size of the little finger. The bamboo is pulled back home, cut into about four strips, and soaked in a river for about a week. Only a few dzə¹¹ qu¹¹ villagers know how to weave the baskets. Families who want new baskets invite them to their homes to do the weaving. When they finish and leave the home, they are given rice and/or corn (dzə¹¹ qu¹¹ Village).
Figure 35. A *mo*⁴⁴ *tshø*⁵³ 'grain-drying tray', is made from home-grown bamboo. Wild bamboo is easily broken when bent whereas home-grown bamboo is more pliant, and used to make *mo*⁴⁴ *tshø*⁵³ (dzø¹¹ qu¹¹ Village).

Figure 36. A *ba*⁵⁵ *kø*⁵³ 'bamboo container' used to transport grain to a storage place (dzø¹¹ qu¹¹ Village).
Figure 37. The $\text{d\!u}^{53}$ ‘plow’ used for plowing dry land ($\text{dz}\breve{\text{o}}^{11} \text{ qu}^{11}$ Village).

Figure 38. The $\text{d\!u}^{53}$ ‘plow’ used to plow rice fields ($\text{dz}\breve{\text{o}}^{11} \text{ qu}^{11}$ Village).
Figure 39. Villagers buy xo$$ \cdot$$ ts$$ \cdot$$ 'mattock' heads in Lizhou Township Town, but make the handles themselves (dz$$ \cdot$$ qu$$ \cdot$$ Village).
Figure 40. A pig sty (dzə̃ qu Village).
Figure 41. A xwa11 t'o53 'wood container' for storing dry rice husks and corn meal for pig food (dzq11 qu11 Village).
Figure 42. A ro₄₇ t₄₅ 'millstone' under the eaves of li₄₄ bu₅₅ s₅₁₃ p₅₃₈'s home. The family stopped using it in 2002 because a village family bought a machine that people now use to grind corn and soybeans (dz₃¹¹ qu¹ Village).
Figure 43. A tał¹ kɔ^ş 'catapult' children use to kill birds (dzɔ³ qu¹ Village).
Libu Lakhi (left, AKA Li Jianfu and Dawa Tenzin), from Dashui Village (Minsheng Township, Xichang City, Sichuan Province) is a native-born na₃ mzi₃ Tibetan scholar who does research on na₃ mzi₃ language and culture. Fluent in oral and written Yi, Chinese, Tibetan, and English, Libu Lakhi’s first English publication appeared in 2007. This article, entitled ‘Namuyi Linguistic and Cultural Features’, was co-authored with Brook Hefright and Dr. CK Stuart and published in Asian Folklore Studies. The current work is Libu Lhaki’s second publication and first book. His second book, na₃ mzi₃ Tibetan Songs, Engagements Chants, and Flute Music, and a paper on na₃ mzi₃ soul loss and soul calling rituals are forthcoming from Asian Highlands Perspectives.

Libu Lakhi has worked on na₃ mzi₃ cultural preservation since 2003, making both audio and video records of traditional culture. He is currently creating an online archive of these materials.
李建富：Libu Lakhi, 达瓦丹增，出生于四川省凉山州西昌市民胜乡大水村。作为一名土生土长的纳木依藏族，对孕育自己成长的民族文化怀有深厚的感情。自中学阶段，就开始以记录的方式撰写纳木依藏族文化书籍；多年来，更为研究和传承纳木依藏族文化而不断努力。

个人经历：
2003 年，毕业于四川省藏文学校。
2007 年，处女作论文《纳木依语言与文化特征》(英文撰写)在日本《亚洲民间文学》出版。
2008 年，毕业于青海师范大学藏英系；同年，《纳木依语中存在动词的分析》在台湾中央院召开的四川境内藏缅语言研讨会上发表。
2009 年，论文《纳木依招魂仪式》(英文撰写)，以及著作《中国纳木依藏族：生活，语言与民间文学》和《纳木依藏族民间音乐，定婚仪式念颂与笛曲》也同时在《亚洲高原之论》先后出版。