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The ²Zhi ³mä Funeral Ceremony of the ¹Na-²khi of Southwest China

Described and translated from ¹Na-²khi manuscripts

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P R E F A C E

When I returned to ¹Na-²khi Land in 1946 under the auspices of Harvard-Yenching, it was my intention to remain there until I had once more translated the most outstanding texts of the most important ceremonies performed by the ²Dto-¹mbas, at least one of each of the more salient groups as outlined in my ¹Na-²khi Nāga Cult, pp. 25-30 inclusive.

I commenced with their most primitive rite which they undoubtedly performed when they had no ²Dto-¹mbas or priests, and when they were still nomads of the grasslands of Eastern Tibet. I refer to the ²Müan ¹bpö Ceremony or the Propitiation of Heaven. This was published in the XIIIth Volume of *Monumenta Serica* in Peking, but that particular volume hardly saw the light of day for the Fu-jen University and its press were taken over by communist elements before that volume could be distributed, although separata of my paper had been sent out before that event took place. In order that the paper should have a wider circulation it was reprinted by permission in the *Annali Lateranensi* of Vatican City (Rome), Vol. XVI, 1952, pp. 9-153.

The next in order of the larger ceremonies were the ¹Na-²khi ²Ssu ¹ddü ¹gv (Nāga Cult) and its related minor rites and the purification ceremony ³Ch'ou ¹na ¹gv. These were published by Professor G. Tucci in *Is. M. E. O., Serie Orientale Roma*, IV, parts I and II, pp. 1-806, Plates 1-58.

Subsequent in line are the many ¹Na-²khi Funeral Ceremonies and the numerous manuscripts pertaining to them, which I knew contained much of the greatest interest, and would reveal more data in regard to their ancient customs than almost any other of the 120 odd rituals. Furthermore these funeral rites have been less and less in demand since the ¹Na-²khi adopted the Chinese mode of burial in 1723. However, the main funeral ceremony ²Zhi ³mä, performed for everyone no matter what his standing, was still carried out by the more orthodox ¹Na-²khi, and it was my privilege to attend several of them as well as the funeral rite of the wife of a ²Dto-¹mba, when ²Gyi-²mun ³Nv was painstakingly enacted, the ceremony lasting five days.

After we had finished the translations of the ²Zhi ³mä manuscripts, Li-chiang was first threatened to be captured by over 5000 bandits who had already seized all the towns immediately to the south of ¹Na-²khi Land and thus encircled the region, and later the entire district fell into communist hands in July 1949. To continue work under such circumstances, when my ²Dto-¹mbas fled for fear of reprisals, became impossible.

During the time I translated ¹Na-²khi literature I compiled a ¹Na-²khi dictionary the loss of which was prevented by having it photostated in 1940 which

copy was left in the United States while the original was sunk by the Japanese with all my other translations, notes, texts, etc., in 1944 while in transit to the States from Calcutta.

The dictionary was continually added to and corrected, up to the last minute in Li-chiang, even during the month I stayed under Communist rule. This time fortunately I lost nothing and was permitted to depart with all my material, for the Reds were local Reds, and the real Reds from the North had not yet taken over.

The present volume, to the publication of which Harvard-Yenching Institute made a financial contribution, proffers translations of all the ²Zhi ³mä manuscripts with notes on other funerals, and a translation of an ancient ¹Na-²khi funeral song, probably the last of that type sung in Li-chiang.

That the performing of ¹Na-²khi ceremonies has been prohibited there can be no doubt, for it was every ²Dto-¹mba's aim to disassociate himself as quickly as possible from his former office, and the performance of religious rites stopped immediately.

Of outstanding interest are the ceremonies ³Dto ¹na ³k'ö, akin to the ancient Bön lTo ceremony, and ²Här ²la-¹llü ³k'ö for the propitiation of suicides, both very elaborate rituals which it will still be possible for me to prepare for publication as I have saved notes on the enacting of both, and the texts, already once translated by me, are to me still readable. Complete sets of ²Dto-¹mba manuscripts, either originals or photostats, of all the enumerated ceremonies are still in my possession.

Notwithstanding this expressed hope, I fear that the present volume will be the last to bring complete translations of ¹Na-²khi manuscripts, for I have come to realize that owing to the mnemonic type of writing it becomes impossible to supply the missing parts without the help of a ²dto-¹mba, and no dictionary, no matter how complete, will prove to be of any help. Were their texts fully written out either in pictographs or in syllabic characters they would always be translatable, though the language used in the texts is not the colloquial of to-day; for the interpretation of these texts priests of my generation are of paramount importance, for they alone, or some of them, still possess the knowledge. The descendants of these priests who inherited the office were, even more than two decades ago, ashamed to admit that they were the sons of ²dto-¹mbas, and even denied in front of strangers being members of the ¹Na-²khi tribe and said they were Han jen = Chinese.

Very few of these sons of ²dto-¹mbas were able to read even the most common texts, let alone explaining them.

I am glad that I was permitted to rescue what knowledge there was still available, and because of having made a complete collection of ¹Na-²khi manuscripts such as no single ²dto-¹mba possessed, it was possible when coming across a name, either of a god, spirit, ancestor or demon, to locate his or her origin in some particular manuscript. These biographies, if they might be so

termed, are to be found in the over 1000 notes in *The ¹Na-²khi Nāga Cult and related Ceremonies*, and in those appended in this work.

Since this book was written I have gone through many of the more obscure ¹Na-²khi manuscripts to ferret out additional names of gods, spirits, demons etc., and their origins, not in the dictionary compiled during fourteen years of translating (most of it lost, *v. s.*). While doing so I have, however, come to the conclusion and conviction that it will be impossible without the help of a ²dto-¹mba to give further complete translations of ¹Na-²khi manuscripts especially of those of a narrative type, for less than one third of a text is usually written. Even twentyfive years ago I found that old ²dto-¹mbas were then no more able to easily read manuscripts pertaining to ceremonies performed not within their memory. Thus the remaining, untranslated literature of this interesting tribe will remain an enigma.

Something I will yet be able to save, and this through the study of duplicate manuscripts, for no ²dto-¹mba wrote a text exactly alike, unless it was copying an ancient manuscript borrowed from another ²dto-¹mba. These duplicates are especially helpful when it comes to transcribing names of gods, spirits, etc., and the names of their parents, for what syllables in their names are not written in one manuscript are written in others, and often we find that some more conscientious ²dto-¹mba has written the names fully in syllabic characters on the side of the figure representing god, demon, etc., very much like *Kana* is employed by the Japanese.

First of importance is however the ¹Na-²khi dictionary of both syllabic and pictographic symbols, plus the entire ¹Na-²khi Bön Iconography which belongs to it. I can only hope that I be spared the time to prepare it for the printer. Time is pressing, with my elimination *finis* will be written to any further work on ¹Na-²khi ceremonies and their conjoint literature.

In conclusion I wish to thank Harvard-Yenching Institute of Cambridge, Mass. for the Fellowship awarded me which permitted me to return to Lichiang to continue the work of ¹Na-²khi translations. My thanks are also due to the National Geographic Society of Washington D. C. for the use of photographs made by me while exploring under their auspices.

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Seattle, Washington, June 28, 1953.

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Books chanted at the ²Zhi ³mä Ceremony

- ¹La ³shi ²gyi-¹gyi Dhāraṇī or magic formulae
- ²Mb'a-³mi ¹la ²da or placing the lamp into the hand (of the dead)
- ²Mun ²ndzēr ³ä ¹lä ²dzhu or song of the dead, relating the origin of bitterness
- ¹Dtv ²ts'u or erect the ¹dtv (tree)
- ²Shi-²lo ³lu ²p'a ¹ō ²shēr or redeeming the soul from the four sides of ¹Ngyu-³na ²Shi-²lo ¹Ngyu (Sumaru)
- ²Mun ¹Ghügh ²ssü or the killing of the ²Mun and ¹Ghügh demons
- ²Ts'u ¹yi ²gkv-³shu ¹la or strike (attach) the ²gkv-³shu
- ²Ts'u ¹yi
- ²Mun ¹gku or present a life
- ²Mun ²miu ²ffü dead (life) offering terminate
- ¹Ts'o ²mbēr ²t'u, ²man-³chung or ¹Ts'o (-²xä-³llü-²ghügh's) descent (from heaven), last part
- ¹Ngu ²ffü, ¹ngu ²t'u-²bbüe or take away the horse! origin of the horse
- ¹Yü ²ndzī ²mi, ²haw ¹shi or deceased forget eating, food distribute
- ²Ä ²ndzī ²mi or grain eaten forget
- ²Ö ²ndzī ²mi, ²gkv-³chung or slander experienced, forget, first part
- ²Ö ²ndzī ²mi, ²man-³chung or slander experienced, forget, last part
- ²Mun ²ndzī ²mi, ²gkv-³chung or to have experienced death, forget, first part
- ²Mun ²ndzī ²mi, ²man-³chung or to have experienced death, forget, last part
- ²Ts'u ¹yi ²mb'a-²mi ²dshi or relate about the deceased, light the lamp
- ²Ö ²mun ²ddaw ¹ggü, ²mb'a-²mi ²dshi
- ²Shi-²lo ²nv, ¹k'aw-²ch'i ¹gyu ²khyu
- ¹Ssä ²k'ö ²dto ²ts'an
- ²Shi-²lo ²ts'ä ²dzu
- ²Müen-¹t'u ²ō ²szü, ²gkv-³chung or to seize the ²Müen-¹t'u or (funeral) wand, first part
- ²Müen-¹t'u ²ō ²szü, ²man-³chung or to seize the ²Müen-¹t'u or (funeral) wand, last part
- ¹Ndshēr ²ndzī ²mi, ²gkv-³chung or fright experience forget, first part
- ¹Lä-²ch'ou ¹ndshi or striking down of the ¹Lä-²ch'ou demon
- ²Mbu ¹na ²ngv ¹mbu ²p'i or to break the nine spurs
- ²Ts'u-²ssi ²ndaw ²ndzēr ²t'u or the origin of the ²Ts'u-²ssi ²ndaw tree
- ²Tsan-²ngv ²k'u ²p'u or to open the gates of the ²Tsan-²ngv
- ¹Hä ²zhi ¹p'i ¹k'o-³lo ²t'u or the origin of the wheel (Maṇḍala)
- ¹Hä ²zhi ¹p'i, ²gkv-³chung, the road the gods decide, first part
- ¹Hä ²zhi ¹p'i, ²man-³chung, the road the gods decide, last part
- ²Nyi-²wüa ¹dü or ²Shi-³ddo ¹dü = the realm of hell
- ²Yi-²ndaw ¹dü or ¹Ndü-²ch'ou ¹dü = realm of the Preta
- ¹Khyü-²dso ¹dü or ²Dti-³mun ¹dü = the realm of the Brute world
- ²Haw-²ma-⁴yi ¹dü or ¹Nga-²gya ¹dü = the realm of the Asura
- ²Hä-¹ds'i-²szī ¹dü or ²P'a-²ddo ¹dü = the human world
- ¹Hä ¹dü or ²Bbüe-²ddo ¹dü = the realm of the gods
- ¹Dtv ²khi or the lowering of the ¹dtv (tree)
- ²Zhi ³mä ²ggö ²ddu-¹mun or Index book of the ²Zhi ³mä ceremony.

This book is only consulted, never chanted.

INTRODUCTION

Enough has now been written about the ¹Na-²khi¹ that it is no more necessary to explain who they are and where they dwell. Suffice it to say that they are a branch of the Ch'iang [1]* who settled in the area they now occupy probably during the Han dynasty. In pre Han days the area was inhabited by the P'u [2] tribe from whom the ¹Na-²khi wrested the land, driving the P'u into the mountains where remnants have still survived as in the hsiang or commune of Nan-shan [3] which the ¹Na-²khi call ²T'o-²lä ¹dü or the land of the rabbits, and especially in the former semi-independent Lama Kingdom of Mu-li [4] to the north of Yung-ning [5], where they call themselves P'ö-me or P'ron-me also Ch'ra-me; in ¹Na-²khi manuscripts they are called ²P'u-²mi and colloquially ²Boa².

When the ¹Na-²khi actually occupied what is now the Li-chiang district is difficult to say, but Chinese History³ relates that T'ung-an Chou [6], which existed before Li-chiang, was the old Han Dynasty Tso Kuo [7] and the land was called San-t'an [8] which recalls the Tibetan name of Li-chiang which is Sa-tham. The ¹Na-²khi's protecting deity is Ssan-ddo or Ssa-ddo⁴ and he is none other than Sa-tham the king of the Jang (hJang or lJang), Ch'iang?, with whom Ke-sar fought battles.

The ²P'u were undoubtedly the original inhabitants of the region for the ¹Na-²khi themselves refer to them in some of their manuscripts⁵ saying: "that before the birds were the trees had been born and before the ¹Na-²khi had settled the ²P'u were, where the ²P'u had settled it was unnecessary to look for food (elsewhere), neither did the birds have to look for a roost".

There are still the Mo-so to be accounted for; I believe that they are earlier immigrants than the ¹Na-²khi. Northeast of Li-chiang are genuine Mo-so, all the different So [9] or submilitary stations formerly in southwest Ssu-ch'uan (now Hsi-k'ang) are inhabited by them and so is Yung-ning which

* See Appendix, list of Chinese characters.

¹ See: Bibliography; for History and Geography see: ANKSWC.

² The ²Boa are the Hsi-fan of the Chinese, the latter term however embraces many different tribes, for it simply means western barbarians. The ²Boa or ²P'u-²mi are a very distinct tribe with a language of their own but no written character.

³ See: Tu-shih Fang-yü chi-yao [16] chapt. 117, fol. 19b.

⁴ See NNCRC, p. 142, note 137, Plate 58.

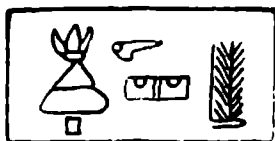
⁵ See ANKSWC, p. 471.

adjoins them on the west, belonging to Yün-nan. The Mo-so have no written language, hence no literature whatever, and their language is so different from the Li-chiang ¹Na-²khi that they must converse in Chinese. They have no elaborate funeral ceremonies and what distinguishes them most of all from the ¹Na-²khi is that they have no ceremony akin to the ¹Na-²khi ²Mùan-¹bpö or Propitiation of Heaven, which the Ch'iang do have in almost the exact procedure as performed by the ¹Na-²khi; their sacred grove in which they hold the ceremony bears the same name in ¹Na-²khi as in Ch'iang, ²Mùan-¹bpö ¹d'a in the former and Muan-poh tah in the latter, yet the ¹Na-²khi are separated from the Ch'iang by hundreds of miles of most difficult negotiable mountains and rivers, and furthermore the ¹Na-²khi are ignorant of the existence of the Ch'iang and *vice versa*.

The Mo-so and ¹Na-²khi in the Li-chiang district are apparently so inter-married that it is now impossible to distinguish the two, while the Yangtze which encloses the district has been a formidable barrier, formerly traversable only on inflated goatskins, has thus kept the Mo-so of Yung-ning and those of the Wu-so [10] native districts comparatively homogeneous. The Mo-so are also immigrants in the area in which they live. Old Chinese records relate that the land in ancient times was occupied by the T'u-fan (Tibetan tribes). In the *Yung-pei Fu chih* of the 30th year of Chien-lung, (A. D. 1765) in chapt. 25, fol. 7a, it is related that at the end of the Han dynasty the ancestor of the A T'u-ssu [11] of Yung-ning, Ni-yüeh-wu [12] pacified the T'u-fan and occupied their territory. In chapt. 25, fol. 10a, we read that the Mo-so are one tribe and that they have no family names. Not a word is said about the ceremony of the Propitiation of Heaven. In the *Yün-nan T'ung chih* of the 30th year of K'ang-hsi (A. D. 1691), chapt. 27, fol. 41b, we learn that the Mo-so put their dead into a bamboo basket, carried them to the foot of the hills and cremated them, noble or plebeian alike without distinction; nothing is said about any ceremonies.

The *Li-chiang Fu chih lüeh* of A. D. 1743, *hsia*, p. 34 states that the Li-chiang Mo-so (here the ¹Na-²khi must be understood) burn their dead but do not collect the bones until the first of the 11th moon when the families of deceased persons perform (what the ²dto-¹mbas call the ²Khi ³Nv) a funeral rite.

The ¹Na-²khi, judging by the many funeral ceremonies, must have had a very well organised society, its members graduated according to rank. The priests or ²dto-¹mbas apparently ranked first, followed by officers, victorious warriors, courageous men, and men who reached a ripe old age; all had their places in society. The same system of rank was adhered to for the women. There were funeral ceremonies for people who died unattended either on the battlefield, by accident, or suicide. The common funeral ceremony performed for all was ²Zhi ³mä, all the books of which are here translated for the first time. With the ²Zhi ³mä manuscripts were chanted certain books which gave the name to the funeral ceremony that denoted the rank or status of the person for whom it was performed.



First in order is ³Shi-²lo ³Nv, i. e., the funeral ceremony performed for ³Shi-²lo-²mi-³wu the Tibetan gShen-rab(s) mi-bo the founder of the Bön religion. The funeral is thus for a priest or ²dto-¹mba and is very elaborate.



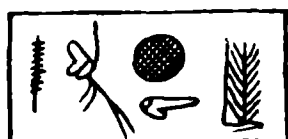
Second: ²Gyi-²mun ³Nv or the funeral ceremony for the wife of ³Shi-²lo; her name was ³Ds'ī-¹zaw-²gyi-²mun, it is performed for the wife of a priest or ²dto-¹mba.



Third: ²Szi-¹shēr ¹Ddu ³Nv or the funeral for ²Mūan-³llü-¹ddu-²ndzī the father of the human (¹Na-²khi) race, who reached a ripe old age, ²szi-¹shēr = life long; it is or was performed only for men who lived to over sixty years of age.



Fourth: ²Ts'u-³chwua-²gyi-²mun ³Nv or the funeral for ²Ts'u-³chwua-²gyi-²mun the wife of ²Mūan-³llü-¹ddu-²ndzī. It was performed for women who lived to over sixty years of age.



The above ceremony is also called ²Szi-¹shēr-³mun-¹shi ³Nv or Long life old age Funeral Ceremony.



Fifth: ²Ngaw ³Nv or the funeral for a victorious man, who had overcome his enemy, or was victorious in combat.



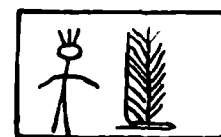
Sixth: ¹D'a ³Nv or the funeral ceremony for a fearless, courageous (= ¹d'a) man or warrior.



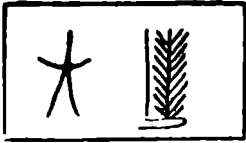
Seventh: ²Mbbüe ¹d'a ³Nv or the funeral ceremony for a fearless, courageous woman.



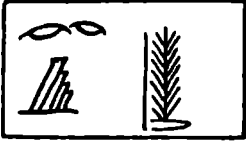
Eighth: ²Mi-¹lv ¹dzu ³Nv a funeral ceremony for a man and his wife held for both at the same time. No ²dto-¹mba is keen to perform such a ceremony as it is considered unlucky.



Ninth: The ceremony generally called ¹Ts'u ³Nv or demon funeral ceremony, for a common person, man or woman, usually poor and undistinguished. It is called ¹Ts'u ³Nv, as a person after death is considered a demon before any sort of ceremony has been performed.



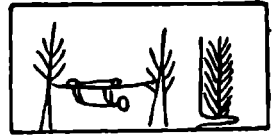
Tenth: ¹Dtër ³Nv a funeral ceremony for a person who died unattended and usually accidentally.



Eleventh: ¹Yu ¹dzu ³Nv a funeral ceremony for lovers who have committed suicide. This ceremony is usually performed with ²Här ²la-¹llü ³k'ö during which the souls of suicides are redeemed; it cannot take place at the death of suicides as they can usually not be found, and their spirits are propitiated when it is believed that because of neglect they have brought trouble to the families to which they belonged, and have caused illness or epidemics among domestic animals, etc.



There is also a ²K'ö ³Nv or funeral ceremony for a dog, and a ³Lo ³Nv, when the soul is escorted on a wooden slider

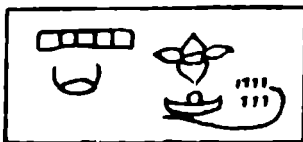


across a rope bridge over a river. Each of these different funeral ceremonies had its given set of books which always were chanted in connection with the ²Zhi ³mä books.

The ³Shi-²lo ³Nv ceremony for a priest or ²dto-¹mba lasted longest for a great deal of special paraphernalia was used as a black lake of the ¹Ddv demons, ³k'o-¹byus were made denoting the 18 realms of hell proper and their respective rulers, ³k'o-¹byus of the ¹Dtër demons of the four quarters, and the five regional demon kings etc. Effigies of ²Dto-¹mba ³Shi-²lo sitting in a chair, over which ³Ch'ou-²ch'ër (= wash away impurities) was performed etc. Over 100 books were chanted in addition to the ²Zhi ³mä books.

Next of importance was the ²Gyi-²mun or ³Ds'ï-¹zaw-²gyi-²mun ³Nv ceremony for the wife of a ²dto-¹mba. In connection with it a lake of blood = ¹ssan ³khü was prepared into which an effigy of the deceased female was thrown and then retrieved while several books were recited which liberated the soul from the lake of blood and also of the black lake of the ¹Ddv demons.

A funerary, but not a funeral, ceremony is ²Khi ³Nv, performed within three years after the death of a person. Unless this ceremony is performed the soul of a deceased can never reach the realm of its ancestors. It was during that ceremony that the bones of cremated corpses were gathered by their families for final interment. This was called ¹p'ër ²t'khi ¹na ²t'khi ³ssu or white (bones), black (bones) pick up (collect). The word ²t'khi has reference to the bones which are sharp as spines = ²t'khi.



²Llü ²k'o ¹ö-³shër or to call, or ransom the soul of a deceased from a grave after an exhumation has taken place. ²Llü-²k'o = ground hole, ¹ö ³shër = soul ransome, soul call.

Another ceremony performed but not actually in connection with a funeral is ²Szi ³chung ¹bpö for the prolongation of life of those left behind, it is performed usually after a funeral.

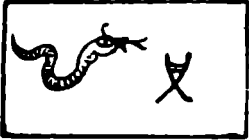


Manuscripts of all these funeral ceremonies are extant, and ²dto-¹mbas disposing of their manuscripts when in need of money brought these ³Nv or funeral books first, as they had no more need of them, except the ²Zhi ³mä books; practically none of the other funeral ceremonies was performed within the last fifty years. During my residence of nearly 25 years in Na-khi land, I heard of ²Khi ³Nv and ²Gyi-²mun ³Nv being performed only once, and I was able to attend the latter ceremony and take notes.

One of the rarest funeral ceremonies was ²La-²mun ³Nv for a sister of a priest or ²dto-¹mba. The sisters of ³Shi-²lo-²mi-³wu were called ³Shi-²lo-²la-²mun-³mi. No books are extant belonging to this ceremony. Sometime ²Gyi-²mun ³Nv books have been mistaken for ²La-²mun ³Nv manuscripts.

At all of these respective funeral ceremonies, special ¹Dsu-²gkaw-¹lä were used (see *NNCRC.*, pp. 63-69, Plate A), a great many of which are in my possession as are the different *mss.*, belonging to all these particular funerary rites. To publish the translations of several hundred *mss.*, which belong to these different rituals, to say nothing of those of the ²Khi ³Nv ceremony where a ²dto-¹mba is even disguised as a bear who builds a house of pine branches for the ²nv = effigies of deceased, whose deaths have occurred more than a year, but always less than three years, would fill several volumes. This is now impossible on account of lack of space and especially of funds.

'ZHI 'MÄ
THE GREAT 'NA-'KHI FUNERAL CEREMONY

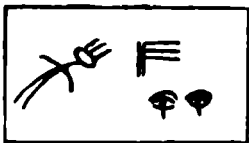


'ZHI 'MÄ = ROAD TEACH, or
TO INSTRUCT THE DEAD WHICH ROAD TO TRAVEL

Preliminary rites

In order to assure a person about to die, to eventually reach the realm of the ancestors, relatives will watch day and night for the moment when his or her last breath is about to be expended. When that critical moment arrives the nearest of kin places, in the case of a man, nine grains of rice and a little silver, and in the case of a woman seven grains of rice and a little silver under the tongue of the dying person. This is called colloquially ³Ssaw-²ssaw-³k'ö and in manuscripts ¹nv-¹p'ër ³ssaw ²lä ³k'ö, ²ch'wua-¹p'ër ³ssaw ²lä ³k'ö = silver white offering then place, rice white offering then place.

Immediately after death has taken place a ²dto-¹mba is sent for, but no inmate of a home in which a death has occurred is permitted to enter a house, and the ²dto-¹mba is called by means of a rock thrown against the gate of his compound. By this he will know that he is to come to a home visited by death. He will take with him two books (manuscripts), one of which is called



²Shi ¹ssaw ¹lü (no 1838 of our collection); by consulting this it can be determined into what the soul of the departed will be reborn. This can be ascertained by first establishing the cycle year, month, day and hour of the deceased's birth and death. This book is kept under the roof of the gate to

the compound, never in the house of the ²dto-¹mba. The second book is called



¹La ²shi ²gyi-¹gyi ²mb'a-²mi ³dshi the first part is untranslatable, the second part means "lamp light". The book contains 48 pages of text and each page consists of six lines. The text is written in abbreviated pictographs interspersed

with ²ggö-¹baw characters. It is untranslatable; the sentences represent magic formulae or Dhāraṇīs transcribed from the Tibetan and Sanskrit. It is chanted when the ²dto-¹mba lights the butter lamp in the room of the deceased.

The body of the deceased has so far not been touched by anyone. After the chanting of ¹La ²shi ²gyi-¹gyi (no 1444 of our collection), the ²dto-¹mba examines

the corpse to establish whence the ¹Ö-²hä or soul has escaped from the body, either from the cranial suture, eyes, ear, nose, mouth, naval, genital organs or rectum.

When this has been done the ²dto-¹mba prepares a butter lamp, and the corpse is placed in a sitting position in the bed where he or she has died. The ²dto-¹mba then puts the butter lamp in the left hand of the deceased if a man, and into the right if a woman. The lamp is then lighted and the ²dto-¹mba chants ²Mb'a-²mi ¹la ²dta = lamp hand (inside) place.

This latter ceremony is a very ancient one and has not been performed for many decades, none of the ²dto-¹mbas I consulted has ever seen or performed the ceremony, and this is confirmed by the rarity of the manuscript. In all the many years among the ¹Na-²khi I have come across only two such manuscripts among several thousand.

These manuscripts originated from the hsiang of La-pao [13] the ancient Pao-shan [14] within the Yangtze loop, northeast of Li-chiang. It is one of the oldest districts where ¹Na-²khi have settled, and ancient customs have survived in this, with difficulty accessible region. The manuscripts are probably 500 years old.

After ²Mb'a-²mi ¹la ²dta the body of the deceased is washed, dressed in new clothe, new shoes and cap, and is placed in a coffin. In ancient days the body reposed in a sitting position in a wooden box with ornamented doors either painted or carved. The box was left open and was placed in the guest room, the corpse facing the door. Since coffins came into vogue in 1723, a Chinese type of coffin is used, the quality depending on the financial status or social standing of the family.

Invited guests bring presents to the family of the deceased, either money or in kind, as rice, meat, butter, wheat or other grain. All this is entered carefully in a book, for should there be a death in the family of the giver, an equal amount is returned by the recipient.

If the deceased is an old man, especially if he had reached eighty or more years, there are special preparations, and relatives and friends come from near and far, often several days journey. These must be entertained which proves often very costly to the family.

If the deceased was a chief then horses used to be brought as offering to the dead. This was of late no more in vogue in Li-chiang among the ¹Na-²khi, but was customary with the chiefs of Yung-ning among the Mo-so tribe. The Mo-so of Yung-ning are much more primitive than the ¹Na-²khi of Li-chiang proper, and among them have survived ancient rites which are not performed among the ¹Na-²khi.

The chiefs of the ²Lü-²khi, as the ¹Na-²khi term the Mo-so of Yung-ning, prided themselves of their Mongol origin, for they are the descendants of officers of Kublai Khan who left them there to rule, when he was on his march in 1253 with his army through Yün-nan to conquer the Nan-chao (Kingdom) which had its seat in Ta-li, and for the purpose of undermining the Sung

dynasty from the South. For an historical and geographical account of the region I refer the reader to my *ANKSWC*.

The body of a deceased chief was put in a sitting position into an oblong box which stood erect the corpse facing the door of the guest or centre room of the main house. Neighboring chiefs and relatives who arrived for the funeral, approached the house in state, each mourner preceded by two of his retainers wearing ancient armor (see Plate II) and ceremonial swords. Other servants brought food and utensils, while each chief brought a riding horse for the spirit of the deceased. The chiefs were met by the son of the departed, also preceded by two retainers dressed in armor carrying swords. After the preliminary meeting, the retainers of both sides *i. e.* family of the deceased and visiting guests would dance with one hand on the sword.

The riding horses which were brought as presents for the deceased were then tied up in a row to the door of the open room in which the corpse reposed. A ²Nda-¹pa⁶, if the chief was a Yung-ning Mo-so, or a ²Dto-¹mba if a ¹Na-²khi chief, addressed each horse in the following manner: "In ancient times the mother of the horse was killed by a yak and you were left an orphan, thus you came into the service of man. You carry his loads and him also. For this man has taken you into his home and has been caring for you. To avenge you the yak has been killed, and his tail has been fastened to your belt below the bells around your neck. Now you are ready to serve the spirit of the deceased as his mount." When the priest comes to this passage, the horse so addressed begins to shake from head to tail, a shudder runs through the horse and this is interpreted as the spirit having actually mounted the horse. This is repeated with every horse presented.

In ancient days the horses were muzzled with bags full of tsamba and suffocated. They were thus sent to the nether world to carry the deceased. All the presents, like cups or other utensils, were then broken and sent with the spirit of the departed.

After each horse had been addressed as described, the retainers or warriors wearing armor squat in a row on their heels with iron helmets in their hands while the ²dto-¹mba chants ¹Ngu ²t'u-³bbüe = The origin of the horse. After the reciting of the book the ²dto-¹mba chants saying: "The soldiers have now come to escort you deceased and to clear the road for you, they are now ready to dispose of any enemy or adversary who intends to close your road." Thereupon the warriors place the iron helmets on their heads, and with sword in hand rise to the dance in front of the house and along the road.

Returning after a while they sit down again on their haunches with helmet in their hands. The ²dto-¹mba then declares that there are no enemy soldiers on the road, that all is peacefull, that there are no tigers about, and that the

⁶ ²Nda-¹pa is the name whereby the Yung-ning Mo-so designate their sorcerers. They perform ceremonies similar to the ¹Na-²khi ²dto-¹mbas, but much less elaborate, and their number is very small. All is chanted from memory for they have no written language. They are a survival of the ancient Bön and are perhaps older than the ¹Na-²khi ²dto-¹mba.

animals which had been taken for such were only harmless pandas and squirrels, and that all was ready for the spirit to take the road to the funeral pyre. A bone of an ox is then tied to the box containing the body which, when arrived outside on the road, is thrown away.

The ²dto-¹mba then chants from memory: "The spirit of the chief should not feel that death is terrible, for all must die, even the strongest trees are blown down by the wind and thus they die. The rocks are washed out of their lodgement by the action of the rain which dissolves the earth into mud, and the rocks roll down the hill", etc.

In the meantime a ²dto-¹mba has prepared a table, covered with a white felt of sheep's wool, on which is erected the ¹zhi-²lv a specially cast plowshare, silvery white and shining; this represents the cosmic mountain of the universe, this mountain the ¹Na-²khi call ¹Ngyu-³na-³shi-²lo ¹Ngyu. The sharp (upright) point is covered with butter which stands for the snow on Sumeru, Mount Kailas; below the supposed snow cotton is attached in a circle around the plowshare taking the place of clouds, and on the right (facing), a juniper twig is stuck into the cotton which represents ¹Ha-²yi-²boa-¹daw ¹ndzër or the Wish-granting tree. Flags are also fastened, one on each side, symbolizing the sun and moon which are supposed to set behind Sumeru.

In a bowl are the five grains as offering to the gods and with which ³Gko-³õ (see *NNCRC*, pp.124-159) is performed. Another bowl contains ²dto-²ma; there is also a large shallow copper tray filled with either dry rice or other grain and into this are stuck the ¹Dsu-²gkaw-¹lä *q. v.* This table with offerings is placed directly in front of the coffin.

The ²dto-¹mba now performs, assisted by the relatives, ²Mb'a-²mi ³dshi when the butter lamps are lighted, *see ms.*, ²Ts'u ¹yi ²mb'a-²mi ³dshi. This is followed by the chanting of several manuscripts containing ³Hoa-²lü or Dhāraṇī, which are untranslatable, like ³Shi-²lo ³ts'ä ²dzu, ²gkv-³chung; ²K'o ²shi ¹gyu ³khyu, and ²Õ ²mun ⁴ddaw ¹ggü, ²mb'a-²mi ³dshi. These Dhāraṇī or magic formulae are to help the deceased on his way, bringing demons, who may bar his road, under the spell of these mantra and thus making them harmless or powerless.

When ²Mb'a-²mi ³dshi is about to be chanted, a large, round copper tray is brought, a little water is put into it, then imitation paper money or perforated grass paper on which vegetable oil is poured. On this is arranged a strip of bamboo curved into an open spiral. Small pieces of cotton or wool are twisted to serve as wicks and these are attached at short intervals to the bamboo raph. Oil is now poured on the wicks as well as into the tray, the water at the bottom preventing the oil from sinking. These are called the 13 lamps, but there are of course many more. Each relative, beginning with the chief mourner, lights one or two of these wicks (lamps) which are offered to the deceased while the ²dto-¹mba chants ²Õ ²mun ⁴ddaw ¹ggü, ²mb'a-²mi ³dshi. The deceased is told to light his way with these lamps.

Besides the above tray, the ²dto-¹mbas also use what they call a ²Mb'a-²mi ¹ndzër or lamp tree, similar to what the Tibetan lamas use at the Tsong-

kha-pa festival on the 25th of the tenth moon, when they celebrate the death of the founder of the Yellow Sect and his ascension into the Tuṣita Heaven. See: note 9 of ²Ts'u ¹yi ²mb'a-²mi ³dshi. The lamp tree is put on a table in front of the coffin, the head of which is in the door and the feet to the wall of the room. The chief ²dto-¹mba who carries the ³Müen-¹t'u then chants ²Ts'u ¹yi ²mb'a-²mi ³dshi while a second ²dto-¹mba chants ²Ö ²mun ⁴ddaw ¹ggü, ²mb'a-²mi ³dshi, also the two other *mss.*, containing Dhāraṇī, after that the chief mourner lights the first lamp.

At the same time a piece of paper is ruled into three sections, in the first is written the text found in the first rubric of ²Ts'u-¹yi ²mb'a-²mi ³dshi. In the second rubric the clan name and the name of the deceased is entered. In the third the name of the father and mother, followed by those of the grandfather and grandmother, great grandfather and great grandmother (in all three generations). The rope of the sheep with which it was led to the slaughter is later burned with gold and silver paper, also perforated paper representing money and the strip of paper on which the names were written. This is done before the coffin.

The names on the strip of paper are read three times at ²Mb'a-²mi ³dshi, ²Gkv-³shu ³la, and ²Ts'u ¹yi ²Mun ¹gkv.

On the eve of the actual funeral of an aged male peasant in a ¹Na-²khi village, the old people will gather from all the neighboring villages, and after being regaled with food and drink, dancing and the singing of funeral songs then commence around a large bonfire.

³Mun ²ndzër ³ä ¹lä ²dzhu is one of several types of funeral songs, sung at the death of an old man while the body is still in the house. The ²dto-¹mba at the funeral of a man will sit on the left side, the side of honor, nearest the head of the coffin which occupies the centre of the main guest room, the head to the door and the feet to the wall. Next to the ²dto-¹mba sit the old men of the village and opposite them on the right the mourners. The ²dto-¹mba leads in the singing, he will chant one passage at a time which is then repeated by the seated men, to the end of the 12th page. Some will use the hollow stems of the ²Gyi-³wuo-²wuo (*Lycesteria formosa* var. *stenosepala* Rehd.) through which they blow like through a reed, holding the hollow hand over the lower end and moving it, effecting a tremulo; others use green leaves which they press to their lips and cause a whistling sound.

The ²dto-¹mba carries a staff of the slender bamboo (*Arundinaria Faberi*) to which a strip of white (grey) hemp cloth is tied. When they have come to the end of the twelfth page the ²dto-¹mba breaks the staff in half and says: ²Ä ¹hu ³ssi-²mi ²k'ö ²hu ¹chër, ²k'ö ¹lä ²hu ²muàn ³gkv, ²k'ö ³la ¹ndü ¹ts'u ²t'khye (the breaking of the staff is done at this passage, he bends the staff over his knee and breaks it in half and throws the two halves away) ¹ndü ³lv ²mi-¹k'o ¹ts'u ²t'ü ³p'u. The meaning of the phrase is: Last night the children dog protect permit, dog protect unable, dog beat, stick thin broke, the stick (³lv enumerator) sins demon (on) they put; a free rendering is: Last night the children were sent to protect the dog, to protect the dog they were unable,

they beat the dog and broke the thin stick; they took the stick and the sins they put on the demon. The meaning is that the faults of the deceased are now put on the demons, he is compared to a broken stick and of his sins he is now divested.

'Mug 'ndzër 'ä 'lä 'dzhu is chanted after supper and after the performance of 'Mb'a-'mi 'dshi when 13 oil or butter lamps are offered to the deceased. In front of the old men are long tables on which bowls of wine and food are placed for them. They remain seated till the book has been chanted. They then rise and join the group of guests outside to an open spot where a large log fire is burning. There they form themselves into a circle, but not a closed one, and holding hands much like children do when at play, begin a dance. The leader of the singing and of the dance takes first a step forward and then one backward while all the rest in the circle will follow suit; the leader sings a verse in the form of a question which is answered by one of the men blessed with a good voice. Thus they sing and slowly dance around the fire. As there is no accommodation for so many guests, the singing and dancing is kept up all night, the men taking turns.

When they begin to sing outside around the fire the tone is changed, also the tempo. From page 13 on the song is continued outside.

When the song is finished the 'dto-'mba takes a bowl of water in which sugar has been dissolved and gives it to the kneeling descendant who partakes of it. This has the meaning of imparting to the son the ability, power and personality (= 'non-'ō) of the deceased.

The song sung at the funeral of women is practically the same. The woman goes to the spring to fetch water and there she sees her image reflected, she does not realize it is hers, for the face is white, she thinks it is the reflection of the sky, she looks up but there are no stars, then she thinks it is the reflection of the grass on the land, but no grass has sprouted. She then realizes it is the reflection of her old face; she throws away the wooden scoop and bucket and wanders from place to place in search of youth, but she finds no one to sell years (longevity) so like the man she gives up and returns.

The following are titles of other funeral songs commonly called 'Ndzër 'ts'o of which manuscripts are not extant, but parts of these songs can be found in the one here translated:

'NDZËR 'TS'O

Very rhythmic, about ♩ = 126

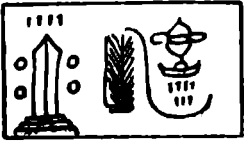


This tune serves for all the other eight songs mentioned on page 12; the meaning of the title is 'Ndzër = sing, 'ts'o dance.

- 1) ²Dzī ¹yü ¹ssu-²ndzēr ³mun = Man born three venerables died.
This is a song about the death of the fathers of the three tribes as the Tibetan, ¹Na-²khi and ²Lä-²bbü = Min-chia [15].
- 2) ²Müan ²t'u ¹dü ²k'u = Heaven origin, Earth spread out.
This is sung in the form of question and answer, as who made the heavens? the answer is the ²Müan ²zo ²ngv-³gkv = the nine celestial sons did; who spread out the Earth? the seven terrestrial daughters did (the ¹Ssan ³mi ²shēr-³gkv).
- 3) ²Müan ¹tgkye ¹ssu-²ndzēr ³mun = Heaven in three venerables died.
This is in the song translated, also ¹Dü ¹tgkye ¹ssu-ndzēr ³mun = Earth on three venerables died.
- 4) ²Müan ³ch'ēr ²ngv-²ndzēr ³mun = Not decayed, nine venerables died.
It relates of nine beings who died and where they died. In this song are also included the various wild animals and where they died.
- 5) ¹Zä ²t'u ¹Zä ³bbüe = ¹Zä origin ¹Zä take flight.
It tells of the 360 winged ¹Zä demons, apparently representative of vultures who feed on the dead. As this is chanted at funerals it would indicate that in ancient times when the ¹Na-²khi dwelt in the grasslands of northeast Tibet, the dead were exposed and given to the vultures as is still practiced by the Tibetan nomads. 30 ¹Zä are mentioned in the song what their nests were composed of, their eggs, what hatched them, etc.
- 6) ¹Ngu ²t'u ¹ngu ³bbüe = The origin of the horse.
- 7) ²La ¹t'u ²la ³bbüe = The origin of the tiger.
- 8) ²Ndu ¹dzu ²wuà ¹ssü ¹d'a = The five kinds of courageous winged creatures (born with wings).
²K'wua ¹dzu ²wuà ¹ssü ¹d'a = The five courageous cloven-hoofed creatures.
¹Dshi ¹dzu ²wuà ¹ssü ¹d'a = The five courageous clawed creatures.
²D'a-¹d'a ²ts'ä-²nyi ¹d'a = Ground (land) renowned, twelve renowned. The twelve renowned residences of the former ¹Na-²khi kings. They are enumerated in my *ANKSWC*, Vol. 1, p. 148, note 155.
- 9) The type of song here translated is colloquially known as ²Zä-¹zä ²ts'o or the ²Zä-¹zä dance (around a bonfire at night).

While all the singing and dancing is going on, the other ²dto-¹mbas prepare the ¹Dtv tree. It is a pine tree about 20 feet tall and is erected in the court of the home of the deceased near the entrance on the east side of the court. On the top of the tree is a ¹Na-²k'wai or ¹Na-²k'aw for the gods to repose on; it is decorated with scarfs of five colors representing the five elements, and a large flag. When the tree is erected early the next morning the ²dto-¹mbas chant the *ms.* ¹Dtv ³ts'u = erect the ¹dtv, in which the origin of the tree is told. See: ¹Dtv ³ts'u.

Early the following morning the ²dto-¹mbas assemble and begin the ceremony by chanting the manuscript ¹Dtv ³ts'u or erect the ¹Dtv tree, *q. v.* This is followed by



³Shi-²lo ³lu ²p'a ¹ō ³shër
 Redeeming the soul from the four sides of
¹Ngyu-³na ³Shi-²lo ¹Ngyu.

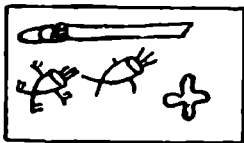
It is feared that the soul while on its way to the 33 realms of the gods on high may have been lost or caught on the four sides of Mount Sumeru (Kailas), and so the ²dto-¹mbas chant redeeming the soul, calling it back to the proper road it has to travel. There is no manuscript by that name which is peculiar to the ²Zhi ³mä ceremony, so the ²dto-¹mbas use one belonging to the ³Shi-²lo ³Nv Ceremony, i. e., a funeral ceremony performed for a deceased ²dto-¹mba. The manuscript from which this title is taken is no 1761 and is in the Library of Harvard-Yenching Institute of Cambridge Massachusetts.

Explanation of the symbols in the title:

The four lines on the top stand for the numeral four and have reference to the four faces = ³lu ²p'a of the mystic mountain Sumeru which the ¹Na-²khi call ¹Ngyu-³na-³shi-²lo ¹Ngyu = the vast mountain of ³Shi-²lo = gShen-rab(s). The four circles indicate the four faces ²p'a or sides of the mountain. The mountain itself is always figured rising from several, usually three, terraces. See *NNCRC*, p. 423, note 770. The symbol to the right is ²nv and represents the body of the deceased (see *SNL*, p. 5, note 1). The curved line indicates the calling or redeeming action of the soul from the mountain.

Soul in ¹Na-²khi is ¹Ö-²hä and is written with the symbols for ¹Ö = turquoise and ²hä = moon or month, below the moon symbol is the numeral seven = ²shër, its phonetic value is here borrowed for ³shër = to redeem.

While this manuscript is being chanted another ²dto-¹mba chants:



²Mun ¹Ghügh ³ssü or the Killing of the ²Mun ¹Ghügh demons.

For translation of this manuscript see *NNCRC*, pp. 116-120, also p. 122, note 94. The ²Sasu ¹gv manuscript is used as there is no book peculiar to ²Zhi ³mä by that title. The ²Mun ¹Ghügh demons are killed for it is feared that they will steal the clothes of the deceased, the food offered, or that they may even close the road of the deceased to the realm of the gods. The same objects are used as at the ²Ssu ¹gv ceremony. When this book is chanted a raw egg is offered to the ²Mun and ¹Ghügh demons on a live charcoal. *Ms.* no 1089 bears the above title and is in the Library of Harvard-Yenching Institute.

After the chanting of the above manuscript the actual ²Zhi ³mä ceremony commences. All the books that now follow are peculiar to that ceremony. The latter begins with the chanting of ²Ts'u ¹yi ³gkv-³shu ³la when the deceased is a man and with ²Ts'u-¹yi when the deceased is a woman.

During the second day either a sheep or ox is sacrificed to the deceased and a horse is offered.

In the afternoon the people feast on the animal sacrificed, in which the ²dto-¹mbas take part. After the meal they chant ¹Yü ²ndzī ³mi in which the deceased is told now to forget eating, when food is given him for the last time, or ²haw ¹shi = food distribute.

This is now followed by the chanting of other manuscripts in front of the coffin, still late in the evening when the people after having partaken of supper continue their chanting and dancing around the bonfire. Usually it is only done on the first night.

²Ö ²ndzī ³mi or to forget about having experienced slander follows; then ³Mun ²ndzī ³mi, forget having experienced old age and death. When the ²dto-¹mba takes his funeral wand he stands by the coffin dressed in a grey felt mantel and broad brimmed felt hat he chants ³Müen-¹t'u ²ō ²szü or to hold the ³Müen-¹t'u or staff, he tells the deceased where to go and what he may experience on the road. The last book chanted in the evening is ¹Ndshēr ²ndzī ³mi or to forget fright; he is told what he is to expect on the road which may frighten him and he is instructed what to do.

On the third day early in the morning incense is burned and the long funeral strip called ¹Hä ²zhi ¹p'i or the road the gods decide is unrolled. It consists of two parts, a short one containing the ¹Mbu ¹na ²ngv ¹mbu or the nine black spurs guarded by demons which the deceased has to cross, and a very long one, often 30 feet or more long, on which all the stages from the lowest realm in hell to the 33 regions of the gods are indicated. With this strip, attached to the head of the coffin in a northeasterly direction, seven books are chanted. The first is ¹Lä-³ch'ou ¹ndshi, the second ¹Mbu ¹na ²ngv ¹mbu ³p'i, the third ³Ts'u-²ssī ²ndaw ¹ndzēr ²t'u, the fourth ²Tsan-²ngv ²k'u ²p'u, the fifth ¹K'o-³lo ²t'u, the sixth ¹Hä ²zhi ¹p'i ²gkv-³chung and the seventh ¹Hä ²zhi ¹p'i ³man-³chung. What the ²dto-¹mbas do and what objects are used on the strip of cloth is described under the title of each book. This ¹Hä ²zhi ¹p'i has been fully described by me in the second part of my paper of Studies in ¹Na-²khi Literature in *BEFE-O*, tome XXXVII, part II, pp. 40-119, and Plates XV to XLI inclusive (1937).

The last books chanted after ¹Hä ²zhi ¹p'i, while the coffin is still in the house, in which all ²dto-¹mbas present take part, are six books called ²Nyi-²wüa ³ch'wua ¹dü or the six realms of hell. This is actually a misnomer for they are not six realms in hell but the six existences into which a man can be reborn. These books are entirely composed of Dhāraṇī and are transcriptions of original Sanskrit Mantras which have been taken over by the ¹Na-²khi, not from India but from the Tibetan. They correspond to the Tibetan book of the dead.

When these books have finally been chanted the coffin is taken out and escorted by all relatives and friends (see Plate I) to the grave. *En route* the party carrying the coffin will stop several times, while the eldest son crawls on his hands and knees beneath the coffin to obtain a last blessing from his father or mother as the case may be. Women are not allowed to accompany the procession to the grave, but stop at a designated place.

The grave has been usually carefully selected and the actual direction it must face has all been determined by divination. The grave is the usual shallow Chinese grave and the stones are built around the coffin, the latter is not more than one foot in the ground; old people will take a string attach it to the head of the coffin or hold it over the center, while the other end is focussed in line to a particular hill or peak; the coffin is shifted accordingly till it is in the right position.

Male relatives will then put soil in the tail of their long garment and walking sideways, with the back to the coffin, and holding up the back part of the garment will empty the soil slowly on to the coffin as they move along.

Soil is then provisionally added also rocks; the relatives prostrate themselves, and before leaving remove the Chinese characters which extend along the head of the coffin, and place a bowl with tea in front of it. All return now to the home of the deceased and the funeral is over.

When the funeral is over the ²dto-¹mbas return to the home of the deceased and take down the ¹Dtv tree and while doing so one ²dto-¹mba chants the *ms.* ¹Dtv ³khi = to put down the ¹dtv. See ¹Dtv ³khi.

In ancient times when bodies were cremated the bones were put into urns and temporarily interred till the performance of the ²Khi ³Nv ceremony when they were gathered and permanently interred in a place as figured on Plate III, while the ²nv was deposited into the caves of ²Nv-²gkyi-¹'a-²k'o, see Plate IV.

It has been the custom from time immemorial for the Mo-so of Yungning to escort the spirits of their dead to the southern slopes of Mt. Chhana-do-rje (Phyag-nag-rdo-rje) at an elevation of 17,200 feet of the Gang-kaling (Gangs-dkar-gling) Range in southwest Hsi-k'ang. On these rocky slopes which form the north side of the La-wa-t'ang Valley, the Mo-so erected simple stone houses, often consisting only of one oblong, squared rock with a slab of rock on the top for a roof, (see Plate V), it was to these specially erected stones that the Mo-so escorted the spirits of their dead after cremation.

TRANSLATION OF THE 'ZHI 'MÄ MANUSCRIPTS



²ZHI ³MÄ ²GGÖ ²DDU-¹MUN or THE INDEX BOOK OF ²ZHI ³MÄ (CEREMONY)

Every ceremony, no matter how brief or how extended, has its ²ddu-¹mun or index book in which the books to be chanted, also the objects to be used are listed, such as ²dto-²ma (the Tibetan gtor-ma), trees, food, animals to be slaughtered as offerings etc. It usually gives drawings and outlines of the grouping of objects how the ³k'o-¹byu or ¹dso-²gkaw-¹lä are to be set up and where, and what is to be painted on them etc.

For ceremonies like the ³Shi-²lo ³Nv, a funeral rite for a ²dto-¹mba or priest, the ²ddu-¹mun are very elaborate and lengthy, still more so those of the ³Här ²la-¹llü ³k'ö and ³Dto ¹na ³k'ö ceremonies, where all ²dto-²ma, ³ko-¹byu, etc., are drawn in detail, and how these and other paraphernalia as trees, etc., are to be grouped.

At the ³Shi-²lo ³Nv funeral rite when ²K'aw-²ssö-¹ma ³nv is chanted, a straw figure is made and dressed in female garb, for she represents the demon wife of ³Shi-²lo or gShen-rab, and placed on a chair, with chains, ropes, pots, etc. Inside the body, in the region of the abdomen, a bag filled with pig's blood is suspended, and when the ²dto-¹mba comes to the passage ²K'aw-²ssö-¹ma ³ssü, i. e. kill ²K'aw-²ssö-¹ma, he shoots off an arrow into the figure where the bag of blood is hidden which then bursts and thus spills her life blood. The ²dto-¹mbas are nothing but realistic, and are keen to produce spectacles for the entertainment of the poor villagers who live a dreary and hard life.

Nowadays less and less of this sort of enterprise takes place, first of all on account of the cost, and second people have less time to attend such functions, although at the funeral of a ²dto-¹mba all services of the officiating priests, who come from all over the neighborhood, are given free, but still they must be entertained, and the ¹Na-²khi have a good appetite, especially when the meals are furnished by someone else.

At the ²Zhi ³mä ceremony few objects are used and these have already been described in the introduction.

Seven ²dto-²ma (gtor-ma) are figured some of which were used in olden times, as ²dto-²ma for ¹Ssaw-²yi-²wuä-²de, ²Ö-¹gko-²aw-¹gko, ²Hä-¹ddü-²ö-¹p'er, ²Dto-¹mba ³Shi-²lo (gShen-rab), ¹Lër-²gyu-³gkyi-²gyu, ²Muän-¹bpö-²dzi-¹szü and for the ²Yu-¹ma. Some of these have been figured in *NNCRC*, p. 633. Other ²dto-²ma are those placed on the nine black spurs already mentioned, and a ²dto-²ma for the ¹Lä-³ch'ou demons.

The books to be chanted are arranged in the sequence in which they occur in this work. Two are mentioned in our ²ddu-¹mun which have not been translated for the reason that none has ever been seen by my ²dto-¹mbas or myself belonging to ²Zhi ³mä. They are general books as ²Mi-¹k'o ³p'u = to divest of sin, that is any carelessness or faults the ²dto-¹mbas may have committed during the performance of the funeral, these are wiped out by the chanting of this book. The other is ¹Bpö ³man ³dtër when the road or gates are closed to the demons. This takes place at nearly all ceremonies. A translation of such a book is to be found in *l. c.*, pp. 797-803.

¹DSU-²GKAW-¹LÄ

At the ²Zhi ³mä ceremony only six ¹Dsu-²gkaw-¹lä¹ are used. They consist of six stiff cards without any text on the reverse. On the recto of each of these cards is painted one of the walled realms in hell; these correspond to the ²Nyi-²wüa ³ch'wua ¹dü or the six phases of existence into which man may be reborn after his demise. I consider this believe and the entire ¹Hä ²zhi ¹p'i of much later date, and to have been added after the ¹Na-²khi came into closer contact with the Chinese and the tortures they portray in their hells as depicted on walls in chambers of Chinese temples. Lamaism has also contributed its share as has Hinduism.

In our collection are only five ¹dsu-²gkaw-¹lä, one is missing; they represent cards $6\frac{1}{2} \times 3\frac{1}{2}$ inches, with a narrow brown border, in the upper larger frame is figured the particular demon who controls the respective eight-sided (walled) realm outlined in the lower smaller part or frame.

Within these walled realms are either squares, triangles or circles each with a Tibetan letter. The colors of the walled realms also differ in each instance.

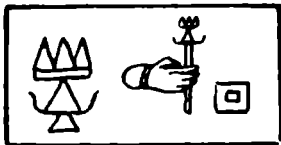
The first is a chicken-headed demon controlling the realm of hell or ²nyi-²wüa; the second is the dog-headed demon controlling the realm of the Preta; the third with the sheep-headed demon controlling the Brute world, this is missing. The fourth depicts a pig-headed demon who controls the human world; the fifth figures a snake-headed demon in charge of the Asuras, and the sixth is an ox-headed creature which guards the realms of the gods. These figures apparently guard the gates to these realms to see who may enter and who may not, that is be reborn in them. The ox-headed creature holds in his left hand a stick which has been cut into or marked like a ruler denoting registered sins. In his right he carries, like all the others, a long, sharply serrated knife; a long rope with which they catch their victims is the special attribute of the other five.

All the various funeral ceremonies, as already enumerated, have their special ¹dsu-²gkaw-¹lä, nearly all of which are in our collection.

¹ For description and figure of ¹Dsu-²gkaw-¹lä see *l. c.*, pp. 63-69, Plate A.

The various realms of hell and their demon guards are described and figured in *SNL.*, pp. 74—108.

In our entire collection of 'Na-'khi *mss.*, there is only one which contains the 'Zhi 'mä 'ddu-'mug, it is *ms.* no 2254, and is in the Library of Harvard-Yenching Institute. It commences on page 5 to end of manuscript. The first four pages pertain to the 'Khi 'Nv ceremony of which this also is the only copy extant.



²MB'A-²MI ¹LA ²DTA or LAMP HAND (ON) PLACE

The first symbol represents a butter lamp read ²Mb'a-²mi, the second a hand ¹la, holding a lamp, and the third the symbol for box = ²dta, its phonetic value has here been borrowed for ²dta = to place, to put. There are two manuscripts extant, the only ones known to me, and it is from these two that the accompanying pictographic text has been reproduced, what was not legible in one was legible in the other, and with the two texts it was possible to reconstruct the entire text, except where the names of the gods were not known and could not be reconstructed from one or two syllables preceding the figure of the deity, the custom of the ²dto-¹mbas being to write only one or two symbols of the name and not the entire name.

Some of the deities mentioned here occur on the ¹Hä ²zbi ¹p'i, where they are figured but not named or only partly named (see *SNL*, part II, pp. 100-107 and Plates 34-38 inclusive), but the majority of them appear in no other ¹Na-¹khi texts to my knowledge. Besides gods we also find the names of spirits and ancient ²dto-¹mbas, and the latter can be recognized by their head-dress and the absence of a halo. The symbols preceding the figure of a deity, etc., spell the name of the latter, which is followed by the symbol representing a lamp or that of ¹ch'ung the picture of a string of carnelian, the phonetic value of which is borrowed for ¹ch'ung = offer, present.

The manuscripts from which the text has been coordinated are nos. 2010 and 2012 respectively. The former was labelled by my late ²dto-¹mba as belonging to the ²Zhi ³mä ceremony and the latter to ³Shi-²lo ³Nv ceremony, both are however identical. Only photographic reproductions remain in my possession, the negatives are in the Library of Congress.

²Mb'a-²mi ¹la ²dta was performed long before coffins came into use among the ¹Na-²khi, the first burial to take place in a coffin was in 1723. Prior to that time corpses were cremated and the ashes interred, see Plate III.

The first coffins were introduced in Yün-nan province by the father of the Mohammedan General Nazir-ed-din who was the Commander-in-chief of the capital of Karajang, the present K'un-ming. His name was Sai-yin-o-te-ch'i; he was a native of Bokhara and died at the age of 69 in the 16th year of Chih-yüan, A. D. 1279.

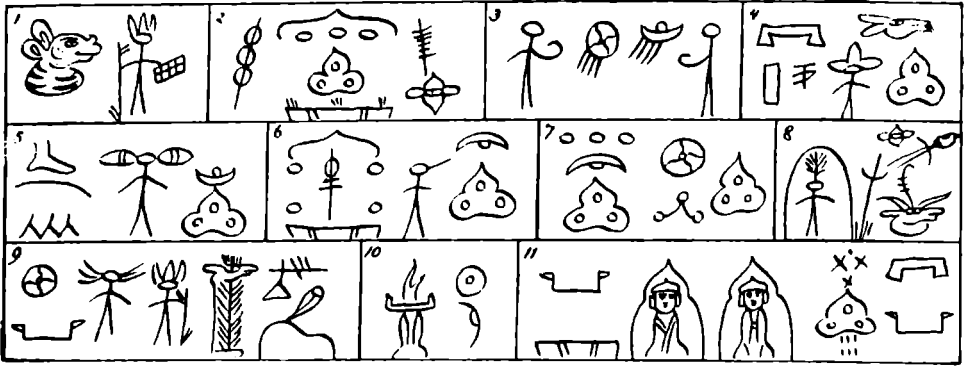
The first burial in a coffin in the Li-chiang district took place from the village of Shu-ho (Ssu-ho) in 1723 when the mother of one Ho Tsung-shun

who was the headman of that village was placed in a coffin and interred. It is interesting to note that burial was first tried with a woman.

Since then people have been buried in coffins in the Li-chiang district, each family having its own burial plot, usually situated in a most beautiful scenic spot at the foot of the snow range surrounded by pine or oak forest, the trees of which are never cut. The burial ground of Li-chiang city is at the foot of Hsiang Shan or Elephant Mountain, facing west and to the north of the city, above a lovely stream, adjoining the Lung-wang Temple. The cemetery is in the shade of large trees of *Castanopsis delavayi* an evergreen Chinquapin, *Erythrina arborescens* trees, and pines.

There is an interesting burial ground near the last village on the western arm of the Li-chiang plain, and a little to the east of it between 'Nv-'lv-'k'ö the Chinese Hsüeh-sung ts'un and 'Ssaw-'ssu-'k'a the Chinese Wen-hua ts'un. There exists a hill with a central depression, identifying it as an ancient crater (another crater with pumice and olivin-bearing rocks is very near there at the foot of the snow range, the crater now containing a pond, is called 'Mbu 'Khä). On this hill called 'La-'lo-'dto-'gko are many small graves consisting of small circular mounds, the inscriptions on the gravestones barely legible. (See Plate III.) Most of these graves date back to the early Ming dynasty. It was there that the ashes of cremated 'Na-'khi were interred prior to burial in coffins.

All women who die in childbirth, or 100 days before or 100 days after childbirth, must be cremated as they are considered 'ch'ou = impure; this cremation takes place in the ravine which is to the north of the hill.



²MB'A-²MI ¹LA ²DTA

Translation of text

Page 1

Rubrics:

- 1) In the beginning of time.
- 2) first there were the stars in heaven, that day was propitious, on that day the grass was born on the land, to-day the grass is green, to-day is auspicious.
- 3) On the left the sun appears, to-day the sun is hot, on the right the moon appears, to-day the moon is bright.
- 4) In the north at ²La-¹ssaw-³dto-²k'ö-¹p'ër the Tibetan is well versed in casting horoscope(s) for the year, this year is propitious.
- 5) In the south the ²Lä-²bbü from ²Bbü-³lv-²zhi¹zaw-²man is proficient in casting the horoscope for the month, this month is auspicious.
- 6) In the center in ²Dzī-¹ndsu-³lü-²gv the ¹Na-²khi is proficient in casting the horoscope for the day (night), to-night is propitious.
- 7) To-night the stars and ¹Zü are propitious, to-day is propitious.
- 8) The ²Ts'u-¹bpö-²swue-²p'ä-³haw and the family of the ²Nddü-¹lä-²ch'i-²zo-²ghüh, their desirable father ²Gko-¹p'ër-²gko-³nun ¹dtv died.
- 9) To-day, I, like the chief, I, the ²dto-¹mba able to chant say to you, in the presence of you deceased.
- 10) I give into your hand a butter lamp which will never cease to burn.
- 11) You will arrive in the good land of the ²Ö and ¹Hä, you will arrive in the realm of the 360 good gods on high.

Explanation of text

Rubr. 1: We see the head of a tiger with which all texts commence, the tiger head is usually colored. It stands for . . . "In the beginning of time . . ." as already explained, see *NNCRC*, Vol. 2: 387. The next symbol is not read, it represents a ²dto-¹mba or priest holding in one hand the funeral wand ¹Müen-¹t'u, such an officiating ²dto-¹mba is termed ²Lo-¹ch'ung-²ndaw-¹khü but only when he performs a funeral rite or the ²Khi ³Nv ceremony. In the other hand he holds a book.

Rubr. 2: The first symbol to the left is read 'ch'ung it is an ideograph but used phonetically and is a picture of part of a string of carnelian beads such as women used to use over their hair above the forehead. In the same tone it can mean quick or quickly, and as here employed can also mean in ancient times, in the beginning, first as in time. It is then usually used in conjunction with the symbol for a crowing cock = ³dgyü, for a cock is the first animal to stir at dawn. The upper horizontal is the symbol for heaven with three stars below; on a level with the line below is the symbol for earth, land with grass growing on it, between is the symbol ²ghügh = a jewel or precious object also called ¹non-²bü, it is a picture of the Tibetan nor-bu (see *l. c.*, p. 439, note 773, and p. 457, note 776) or Sanskrit maṇi or cintamani = jewel. It has the same reading as the swastika symbol ²ghügh and is used in conjunction with it, but the two are then read ²ghügh-²ddo meaning Swastika, the Bön gyung-drung. For the adjective good, either of the two symbols alone can be used, as can the symbol for ox, also read ²ghügh, to convey the abstract meaning good, auspicious. The upper symbol on the right is read ²szi = grass and is here so used, below it is the symbol for turquoise, it stands here for the color green, it is rarely used for blue.

Rubr. 3: Is self explanatory.

Rubr. 4: The first upper symbol usually read ¹ggö = above, stands here for the north, the ¹Na-²khi believing that Lha-sa is to the north, for in the north of them and northwest live the Tibetans. Of the name ²La-¹esaw ³dto-²k'ö-¹p'ër only the symbols ³dto = a board, and ¹p'ër = white are written. The slope of a hill is called ³dto and ²k'ö = at the foot of, Lha-sa being situated at the foot of a sloping hill on which the Potala stands and being the residence of an incarnate god must be ¹p'ër = white (see *NNCRC*, p. 170, no 246). The next symbol is the picture of a Tibetan = ²gv-¹dzu with a large hat. In the upper right is the head of a rat = ³ffü, here read ²k'v = year, for the animal cycle of 12 starts with the rat.

Rubr. 5: (See *NNCRC*, p. 158, note 205). The symbols represent a foot treading along a road down-hill, below is the symbol for ¹müen = below, for the land of the ²Lä-²bbü is to the south of the ¹Na-²khi. The symbol, when the three points are longer or the whole symbol is taller, is read ²mi = fire, and can also be read ¹hö = red for the color of fire is red; when it is low it is read ¹müen = below, also south, which is actually called ²Yi-²ch'i-¹müen (see *l. c.*, p. 248, note 498), ²yi-²ch'i being the name of K'un-ming the capital of Yün-nan, and as it is to the south of Li-chiang, the name is incorporated in the expression for south; it indicates that the ¹Na-²khi never had a single word for the various quarters of the compass. In the centre stands the figure of a ²Lä-²bbü. (See *NNCRC*, p. 200, note 306; p. 206, note 363.) This tribe must have had in ancient times a very distinctive head-covering or head-dress now no more in use, for a ²Lä-²bbü is always depicted thus. The moon symbol resting on that read ²ghügh = auspicious, is here read ²hä which can mean both moon and month.

Rubr. 6: (See *l. c.*, p. 84, note 17). The central figure denotes a ¹Na-²khi pronouncing a prognosticum. The inverted moon is here read ¹khu = night.

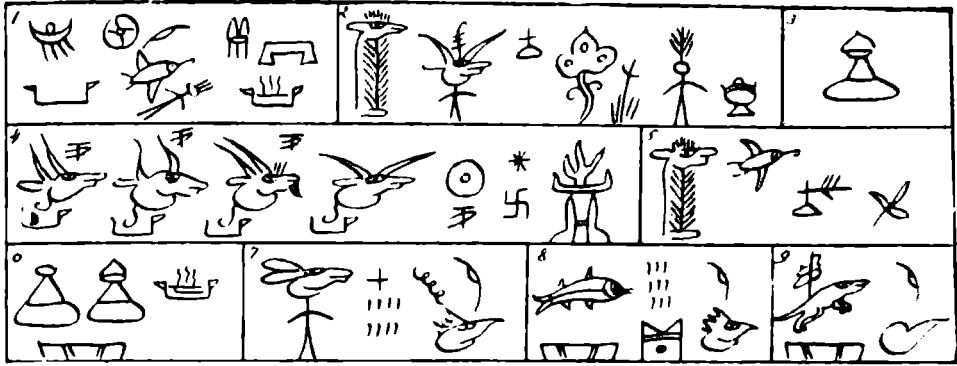
Rubr. 7: Of the six symbols only the fifth, composed of three small circles united by lines, needs to be explained, it is read ¹zü = a constellation of nine stars (see *l. c.*, p. 121, note 91).

Rubr. 8: The figure seemingly enclosed in a tent or house is called or read ²Ts'u-¹bpö-²swue-²p'ä-³haw a literal translation of which is demon ceremony chief sleep. Any male head of a household in which a death has occurred is thus called. Usually the figure alone would be called ¹ä-¹ssī = father, the wood symbol ²ss also stands for ²swue-²p'ä = chief, as there is no symbol for the first syllable "²swue" the nearest to it "²ss" is used. He is the chief who takes care of all the guests and prepares sleeping quarters for them. Of the words ²Ts'u-¹bpö the first refers to the deceased who is considered a demon prior to his being escorted to the realms of the gods. ¹Bpö means to chant, perform a ceremony.

The word ¹bpö seems to have one origin with Bön; the ¹Na-²khi are unable to pronounce final letters or consonants, so bön becomes ¹bpö, in ¹Na-²khi, it means to chant, pray, perform a ceremony. I quite agree with Hoffmann's conclusion as to the meaning of bon, it is corroborated by the ¹Na-²khi ¹bpö. In his „Quellen zur Geschichte der tibetischen Bon-Religion“ he says on page 137, „mich dünkt es, daß bon zu dem absoluten Verbum bon-pa zu stellen ist. . . und mit zlas (besser bzlas) murmeln, murmelnd rezitieren wiedergegeben wird“. He states that the word lzlas-pa is especially used for the mumbling of magic words. The word zlas is pronounced da or de, it is possible that the Mo-so term for a shaman viz., ²Nda-²pa in Yung-ning is identical with it.

The mourning son is called ²Nddü-¹lä-²ch'i-²zo-²ghügh, ²Nddü-¹lä means orphan, and the remainder "this son good". Colloquially he is called ²zo-²ch'ër; the mourning daughter is known as ²Nddü-¹lä-²ch'i-³mi-²gkyi but only at the death of a mother, and colloquially she is called ³mi-²ch'ër. A deceased father is compared to a male crane who is about to rise and fly to the high clouds, like the deceased who is about to be escorted to the realms of the gods, on high. He is termed ²Gko-¹p'ër = the white crane, the crane with the straight bill = ²gko ³nun ¹dtv. If the deceased is a mother she is called ²Ghügh-¹khü-²ghügh-²lo-²bbüe which is also a term for a female crane.

Rubr. 9-10 need no special explanation, save that in rubric 9 the two figures represent, the first a headman, the second a ²dto-¹mba and the third the deceased (see *SNL*, p. 108, also *NNCRC*, p. 276, note 582). In rubric 10 is a ²mb'a-²mi or butter lamp, the symbol for butter ¹ma-¹p'ër and the negation ²muän. In *Rubric 11* we see two gods here read ²Ö ¹nä ¹Hä = the ²Ö and ¹Hä, that is all the gods. The numeral 360 separated by the adjective ²ghügh = good refers to the 360 good gods, ¹ggö = on high, and ²t'u = arrive. (See ¹Hä ²zhi ¹p'i in *SNL*, II: 74.)



Page 2

Rubrics:

- 1) You have arrived in the land of the bright sun, and in the land of the bright moon, you are escorted on high to the realm where once born one never dies.
- 2) The son of the deceased (²Nddü-¹lä-²ch'i-²zo-²ghüh) and the ²Ts'u-¹bpö-²swue-²p'ä-³haw.
- 3) Of the gods (this does not refer to rubric 2, but to the next rubric).
- 4) Milk the white half-breed yak, white yak, white goat and white sheep, they make butter and from 1000, 100 loaves of butter make butter lamps.
- 5) ¹Yü-³mun-²llü-²sei with such a lamp placed into your hand,
- 6) you are escorted to the land of the ²Ö and ¹Hä (see NNCRC, p. 91, note 42).
- 7) You have not been caught in the 18 realms of ¹Lä-³ch'ou in hell.
- 8) You have not been caught in the 9 black houses of ²Nyi-²wüa = hell.
- 9) You have not been caught in the lake of ¹Khyü-²dso ¹dü = the land of the brutes (animal world).

Explanation of text

Rubr. 1: The three symbols in the centre of the rubric read ²muän ³mun ²shi; only the two upper are read, the third, a reclining demon referring to the deceased is not read but illucidates the second one ³mun = a horsefly, here phonetically used for ³mun = to die; of the last two symbols of the rubric, ¹ggö ³bpü escorted on high, the lower one is written differently from that usually employed, it is the picture of a colander = ³bpü with the steam escaping upwards instead of from below, it indicates that the manuscript is not a Li-chiang one where this symbol is not employed.

Rubr. 2: The symbol for "mourning son" is here written out more fully than in rubric 8 of page one. The sheep's head is here superimposed on a body with two legs and two arms. The symbol ¹ndi (here read ²nddü) between the horns of the sheep acts as a phonetic; the sheep head in the name ²Nddü-¹lä-²ch'i-²zo-²ghüh is not read but indicates the person is ¹yü = alive, living;

sheep is ¹yü also ²bbü, the latter is the ancient literary term. The small symbol to the right is read ²ch'i = this, a demonstrative pronoun, with ²ghüh = jewel, drawn on a stem like a flower, is phonetically employed in the name of the mourning son. The last symbol ²haw = food is here a phonetic for ³haw = sleep in the term for the chief representative of the household where the death took place.

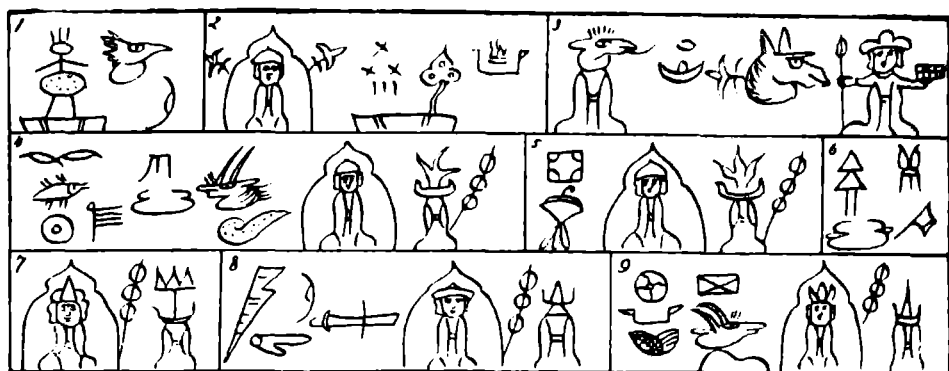
Rubr. 3: contains the symbol for ¹hä = god or gods, the genitive is not written and the objects belonging to the gods are found in rubric 4: where we have ¹ndsu = halfbreed yak, ¹mbër = yak, ³ds'i = goat and ¹yü = sheep. The symbol attached to the base of the heads and the symbol for a container serve as the verb ¹ch'wua = to milk, the particular animal to which it is attached. The next two symbols read from top down are ¹ma-p'ër = butter, followed by ¹dtv = 1000, and ²ghüh = the swastika here used for the numeral 100, the last is a butter lamp or ²mb'a-²mi.

Rubr. 6: shows four symbols, the lowest ¹dü = land, above it ²Ö and ¹Hä = the gods, and ³bpü = escort.

Rubr. 7: The muskdeer head without the fangs superimposed on a human figure represents the demon ¹Lä-³ch'ou (see *SNL*, p. 13, note 2; pp. 44-45; also *NNCRC*, pp. 747, 382, note 766), the numeral 18 (10 + 8), the symbol ³ch'ou here written with coils of intestines, hence unclean, impure, follow. There are 18 realms in ²Nyi-²wüa or hell, see the ³Shi-²lo ³Nv *ms.*, ²Nyi-²wüa ¹ts'ä-³ho ¹dü ¹ts'u ²dzhu-¹zhwua, but these are apparently different from the 18 ¹Lä-³ch'ou realms in hell. There remain two symbols ²muàn = not, ¹a = caught. The last, the head of a chicken = ¹a, phonetically used for ¹a to be caught, to catch (see *SNL*, p. 79).

Rubr. 8: The first two symbols ²nyi = fish, ¹dü = land are here read ²Nyi-²wüa and stand for hell (see *SNL*, p. 74, also *NNCRC*, p. 86, note 23; p. 269, note 572). There are nine black houses in hell, the black dot = ¹na is in the symbol for ²wüa = house.

Rubr. 9: ¹Khyü-²dso ¹dü = juniper, lizzard, land; of these three symbols the two upper are phonetics for ¹Khyü-²dso = the animal or brute world, the third is an ideograph, ¹dü = realm (see *l. c.*, p. 85). Often the name is written wrongly ¹Khyü-²sso. Of the words ²muàn ¹a only the negation is written. The last symbol ³khü = lake refers to the poison lake which is said to exist in the animal world wherein the soul may be detained (see *l. c.*, p. 85, also *NNCRC*, p. 84, note 18).



Page 3

Rubrics:

- 1) Nor have you been caught in the land of the Preta (²Yi-³ndaw ¹dü).
- 2) You are escorted to the excellent realm of the beautiful 33 gods.
- 3) ¹Yü-³mun-²llü-²ssi your body and soul are now at peace, your horse is well and its mane is beautiful; I the ²dto-¹mba
- 4) have placed in your hand the golden butter lamp, let your mouth pronounce ¹Yu-³llü-¹ma-²hō and light your lamp and present it before the great god ²Gkaw-²bbü-²yi-²ndēr.
- 5) Before ²Gyu-¹aw-²ds-¹lēr ²Hä-¹ddü light your lamp.
- 6) Before ³T'a-²bbü-²gkv-³shu ²Hä-¹ddü
- 7) light your lamp.
- 8) Before ¹Ndo-¹shi-²muän-¹ndaw ²Hä-¹ddü light and present your lamp.
- 9) In the East before ¹K'o-³ts'ä-²ts'ä-²mbu ²Dto-¹ddü present your lamp.


Explanation of text

Rubr. 1: The first symbol a fat-bellied demon called ²Yi-³ndaw stands on the symbol ¹dü = land (see NNCRC, p. 86, note 29, also SNL, p. 82).

Rubr. 2: On the outside of the enclosure in which a god sits are two flowers ¹bā, here read ²szī = beautiful. The remainder of the symbols are self explanatory (see NNCRC, p. 300, note 667).

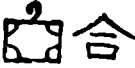
Rubr. 3: As the deceased is given a horse to ride, it is here introduced; such a horse is called ³Tsan-¹ngu and usually figured thus: on the top of its head is the ²nv or pine branch which represents the deceased. Soul in ¹Na-²khi is



¹Ö-²hä, it is often only written as here with the symbol for moon, month = ²hä, more correctly it is written in conjunction with the symbol for turquoise = ¹ō  = ¹Ö-²hä = soul. It is interesting to note that the symbol ¹ō also stands for the shadow of an image or object. In our text only the moon symbol is written and above it that for body = ²gv, it can also stand for the adjective ²gv = good or well, in the sense of well being.

Rubr. 4: All eight symbols before the picture of the deity are phonetically employed, the first four for the Dhāraṇī ¹Yu-³llü-¹ma-²hō; the next four spell

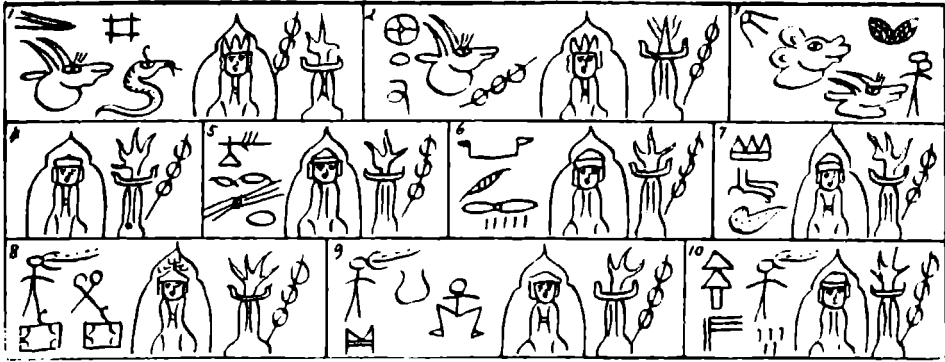
the name of the god viz: ²Gkaw-²bbü-²yi-²ndër, but nothing is known about him. The symbol ¹ch'ung = carnelian is here a phonetic for ³ch'ung = to present, offer, it is attached to the lamp.

Rubr. 5: Of the name of this god only the first syllable ²Gyu, and the last two ²ds-¹lër are written, the word ¹aw is omitted. Nothing is known of him. The words ¹gyu-¹aw  usually indicate the region of Kham and part of Amdo, Gya-de; it is possible that the god had his origin there.

Rubr. 6: The four symbols in this rubric are applied phonetically in the name of the god ³T'a-²bbü-²gkv-³shu, nothing is known of him.

Rubr. 8: ¹Ndo-¹shi-²muàñ-¹ndaw is fully written out, the symbols being used phonetically.

Rubr. 9: The first two symbols are ²nyi-²mä ²t'u = sun rise, hence East, the name of the deified ²dto-¹mba or ²Dto-¹ddü = great teacher is ¹K'o-³ts'ä-²ts'ä-²mbbü, here written ¹K'o-³ts'ä-²ssä-²mbu (see *NNCRC*, p. 151-152, note 167).




Page 4


Rubrics:

- 1) In the South before 'Ssä-²zhi-¹ma-³ngu 'Dto-¹ddü present your lamp.
- 2) In the West before 'Na-²ssä-¹ch'ung-³lu 'Dto-¹ddü present your lamp.
- 3) In the North before 'Gv-³ssä-²k'o-¹mba
- 4) 'Dto-¹ddü present your lamp.
- 5) In the centre between heaven and earth before 'Sso-¹yu-³dzi-²gv 'Dto-¹ddü present your lamp.
- 6) Before 'T'u-³ts'ü-³ss-²wuà 'Hä-¹ddü present your lamp.
- 7) Before 'Mi-²dshi-³gko-²ndër 'Hä-¹ddü present your lamp.
- 8) Before 'Lër-²gyu-³gkyi-³gyu 'Hä-¹ddü present your lamp.
- 9) Before 'Lër-²wuà-²p'u-²ts'o 'Hä-¹ddü present your lamp.
- 10) Before 'T'a-¹ssaw-¹lër-²wuà 'Hä-¹ddü present your lamp.

Explanation of text

Rubr. 1: This deity or deified 'dto-¹mba is well known. The symbol in the upper left is read 'Yi-²ch'i-¹müen = south, it represents the tail end of the water symbol 'gyi , all streams in 'Na-²khi land flow from north to south not only the Wu-liang Ho mentioned by the compilers of the 'Na-²khi - Chinese dictionary, Li Lin-ts'an and Ho Ts'ai (see *Mo-so Hsiang-hsing wen-tzu tzu-tien* [17], p. 19, no 185). The three other symbols spell the syllables 'Ssä-²zhi and 'ngu of the 'dto-¹mba's name, the syllable 'ma is not written. It can be seen how difficult it is to decipher names of gods, etc., when one or often two syllables or even more, in the better known names, are omitted. (See *NNCRC*, p. 151, note 167).

Rubr. 2: Of the western one = 'Nyi-²mä-¹gv, also only three syllables are written: 'Na-²ssä-¹ch'ung, the last 'lu is omitted.

Rubr. 3: The northern one 'Ho-²gv-¹lo, this is indicated by the upper part of the water symbol , has all four syllables of his name written 'Gv = bear, 'ssä = goral, 'k'o = basket, and 'mba = goitre, the tones in the name are different in all but the last syllable from the pictographs here phonetically employed. (See *l. c.*, note 167.)

Rubr. 5: Of this ²dto-¹mba's name all syllables are written, ²Sso = dry, ¹yu = decayed, ²dzi = to tie(-up) and ²gv = body. (See *l. c.*, note 167.) He is the central one (see p. 1, rubric 6).

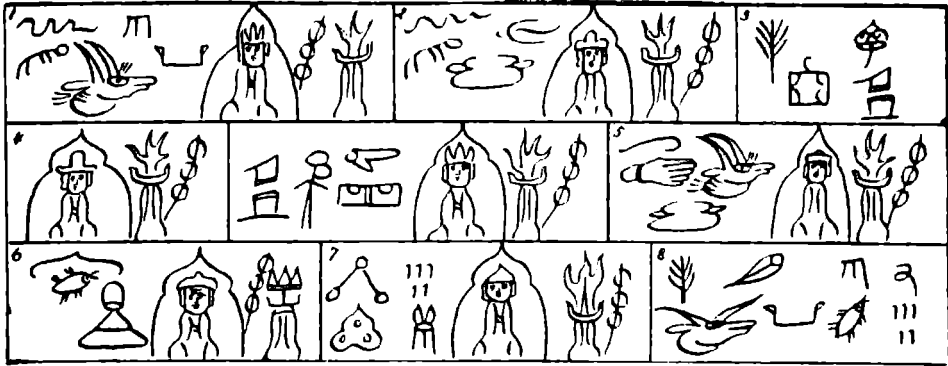
Rubr. 6: The name of this god is fully written out: ¹T'u = trough, ³ts'ü = millet, ³ss = liver, ²wuà = five. Nothing is known of him, he occurs only in this text as far as ascertained.

Rubr. 7: Of his name only three syllables are written = ²Mi = fire, ¹dshi = bird claws, and ²ndër = a pond. The word ³gko is not written. This is the only place where his name occurs as far as known.

Rubr. 8: This is the well known leader of the 360 ²Bä-¹d'a; see *NNCRC*, p. 133, note 117, Plate 40. His name is here fully written out.

Rubr. 9: Another unknown deity. His name is fully written out ¹Lër = call, ²wuà = house, ²p'u = a bubble, ²ts'o = dance.

Rubr. 10: ³T'a-¹ssaw-¹lër-²wuà all symbols phonetically used, ³T'a = pagoda, ³ssaw = breath, ¹lër = call, ²wuà = five. The name of this deity occurs only in this manuscript.



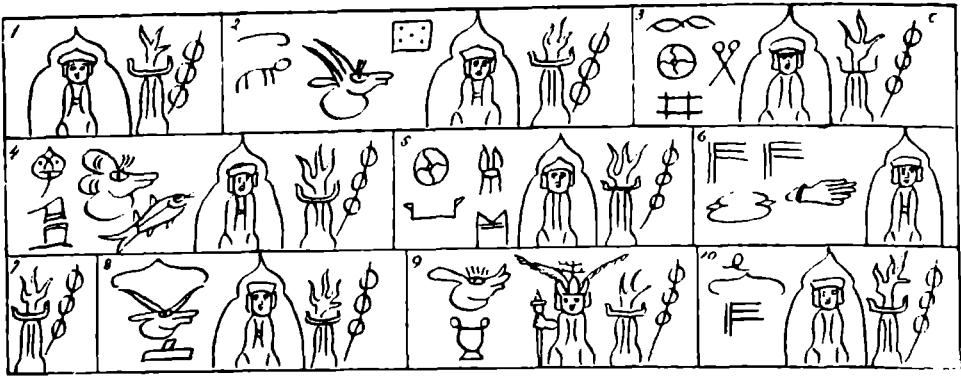
Page 5

Rubrics:

- 1) You have arrived before 'Bbër-'mbbÿ-'gkaw-'yi 'bpö-'mbö present your lamp.
- 2) You have arrived before 'Bbër-'mbbÿ-'ä-'bbÿ 'dto-'ddü present your lamp.
- 3) You have arrived before 'Ss-'gyu-'bpa-'dtü
- 4) 'dto-'mba present your lamp.
- 5) You have arrived before 'Dtü-'mba 'Shi-'lo present your lamp.
- 6) You have arrived before 'Gv-'la-'yi-'bbÿ 'Hä-'ddü present your lamp.
- 7) You have arrived before 'Müan-'llü-'ddu-'ndzi present your lamp.
- 8) You have arrived before 'Zü-'ghüh-'wuä-'gkv 'Hä-'ddü present your lamp.
- 9) You have arrived before 'Ss-'bbÿ-'gyi-'t'u and 'Gkaw-'llü-'na-'wuä

Explanation of text

Rubr. 1 to 5: represent 'bpö-'mbö or 'dto-'mbas, while from 6-9 'Hä' ddü or great gods, the Tibetan Lha-chhen, are figured. Their names are all phonetically rendered. The only ones known are 'Dtü-'(dto-)'mba 'Shi-'lo (see *NNCRC*, p. 82, note 11) and 'Müan-'llü-'ddu-'ndzi (see *l.c.*, pp. 79-81, note 10). Nothing is known about the other gods and 'dto-'mbas mentioned on this page. The 'dto-'mbas wear the five-lobed crown, or the large broad hat in which they are often figured in miniatures on the first page of a manuscript. The gods are distinguished by their pointed headdress. 'Müan-'llü-'ddu-'ndzi is always easily recognized by his high forehead as in his Chinese representation as Shou-hsing.



Page 6

Rubrics:

- 1) ²Hä-¹ddü light your lamp.
- 2) You have arrived before ¹Gv-²mbbü-¹ssä-²ssu ²Hä-¹ddü light and present your lamp.
- 3) You have arrived before ¹Yu-³nyi-¹gkyi-²ngu light and present your lamp.
- 4) You have arrived before ²Bpa-²dtü-¹lo-³nyi, light and present your lamp.
- 5) You have arrived before ²Nyi-²t'u-²gkv-³wüa, light and present your lamp.
- 6) You have arrived before ²Ssaw-²bbü-²ssaw-¹la
- 7) light and present your lamp.
- 8) You have arrived before ²Müan-¹yü-²t'i ...? ..., light and present your lamp.
- 9) You have arrived before the great ²dto-mba and ²Llü-¹bu ¹Yi-³shi-¹ō-²zo, light and present your lamp.
- 10) You have arrived before ¹Ssaw-²yi-²wüa-²de ²Hä-¹ddü, light and present your lamp.

Explanation of text

Rubr. 2: The name of this unknown deity is fully written out ¹Gv = to protect, ¹mbbü = to crawl, ¹ssä = goral and ¹ssu = a die.

Rubr. 3: This is not a deity but a ²bpö-¹mbö, he officiates in the realm of the ¹Ssu Nāga clan who dwell in water. He is their ²dto¹mba. See *NNCRC*, pp. 127, 148, note 157. His name is fully written out: ¹Yu = decayed, ²nyi = sun, ³gkyi = shears, ¹ngu = a grain box.

Rubr. 4: This is also a ²bpö-¹mbö, he serves the ²Dtü Nāga clan, his name is fully written: ²bpa = frog, ²dtü = to strike as on an anvil, ¹lo = muntjak, ²nyi = fish. See *l. c.*, pp. 127, 148, note 157.

Rubr. 5: This is apparently a ²Hä-¹ddü or great god, nothing is known of him. His symbols have been explained.

Rubr. 6: ²Ssaw-²bbü-²ssaw-¹la is a terrestrial ²dto-¹mba (see *l. c.*, pp. 127, 148, note 155; p. 237).

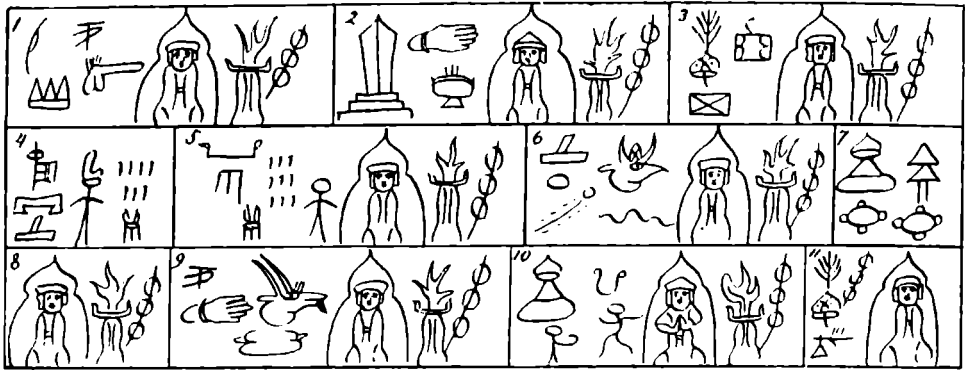
Rubr. 8: A deity whose full name is not known as only three symbols are written namely: ²Müan = heaven, ¹yü = sheep, and ¹t'i = a carpenters plane.

Rubr. 9: This is the famous ²dto-¹mba of the father of the human (¹Na-²khi) race ²Müan-³llü-¹ddu-²ndzi, his name is ¹Yi-³shi-¹ö-²zo. Strangely the name is often only indicated by the symbol for pig = ¹bu, the Tibetan for pig is phag, and it is here so used but not read, pha or p'a means a ²Llü-¹bu or ²Ssan-¹nyi-¹p'a or genuine sorcerer in contradistinction of a ²dto-¹mba or priest. He was apparently ²Müan-³llü-¹ddu-²ndzi's sorcerer or ²Llü-¹bu. The last syllable of his name is ²zo here written with the symbol ¹zo = a jar of earthen ware. See *NNCRC*, p. 216, note 377; p. 227, note 404; p. 526, note 807. He wears the trident-like ¹Bä-²k'o and the long feathers of the ³gko-¹na the great black vulture *Aegypus monachus* of the northern grasslands, the hat is usually figured thus:



This type of hat colloquially called ²Ssu-¹p'ër ³dtä-²lä is only worn by ²dto-¹mbas performing the ²Khi ³Nv funerary ceremony; the literary name is ¹Bä-²k'o.

Rubr. 10: This is the great ¹Na-²khi celestial deity ¹Ssaw-²yi-²wüa-²de. It is strange that the syllable ¹na = black often occurs in his name, it is never read and not a single ²dto-¹mba I had asked could explain its presence. I have also so far been unsuccessful to discover his Tibetan Bön identity which must undoubtedly exist, perhaps the syllable ¹na is the key to it. See *l. c.*, p. 129, note 108, also Plate 29.



Page 7

Rubrics:

- 1) You have arrived before ²Muàn-³mi-²p'ër-²nyi ²Hä-¹ddü light and present your lamp.
- 2) You have arrived before ²Shi-¹la-³wu-¹gko ²Hä-¹ddü light and present your lamp.
- 3) You have arrived before ²Ss-²bpa-²ts'ä-¹gyu ²Hä-¹ddü light and present your lamp.
- 4) You have arrived before the seven ²Ngaw ²ggö ²T'i-³mi (²shër-³gkv) goddesses light and present your lamp.
- 5) You have arrived before ²T'u-²gkaw-²ngv-³gkv, light and present your lamp.
- 6) You have arrived before ²T'i-²gv-¹ho-¹bbër-¹khyu, light and present your lamp.
- 7) You have arrived before ²Hä-¹ddü ³T'a-¹ddü,
- 8) light and present your lamp.
- 9) You have arrived before ²P'u-¹la ³Ds'i-²bbü light and present your lamp.
- 10) You have arrived before ²Hä-¹ngo-³p'u-²nyu ²Hä-¹ddü, light and present your lamp.
- 11) You have arrived before ²Ss-²bpa-¹ch'ung-²sso ²Hä-¹ddü,

Explanation of text

Rubr. 1: It seems to me that this deity represents ²Muàn-³mi-²bpa-¹lo rather than ²Muàn-³mi-²p'ër-(²p'u-)²nyi which occurs in no other ¹Na-²khi manuscripts. The former is the mountain god of the Am-nye Ma-chhen. The symbols used here are: ²Muàn = not, ²mi = fire, ¹p'ër = white and ²nyi = penis. For explanation of the former see NNCRC, p. 132, note 116.

Rubr. 2: This is the famous deity usually called ³Shou-¹la-³wu-²gko, identical with the Tibetan Bön gShen-lha-od-dkar, the father of the Bön gods. His name is here written ²Shi instead of ³Shou, with the symbol for ¹Ngyu-³na

³Shi-²lo ¹Ngyu = Mt. Kailas. See *l. c.*, p. 169, note 242, also Frontice-piece to first volume of *NNCRC*, and Plate C, pp. 259–262.

Rubr. 3: Nothing is known of this deity. The symbols used in the name are ²Ss = wood (a tree), ²bpa = frog, ²ts'ä = salt and ¹gyu = a mould.

Rubr. 4: These seven goddesses are called ²T'i-³mi and are goddesses of victory. There are also nine ²Ngaw-²zo-(²ngv-³gkv) or nine male victors they have however no special name. The name of these seven goddesses occurs only in this manuscript (see *l. c.*, p. 135, note 122).

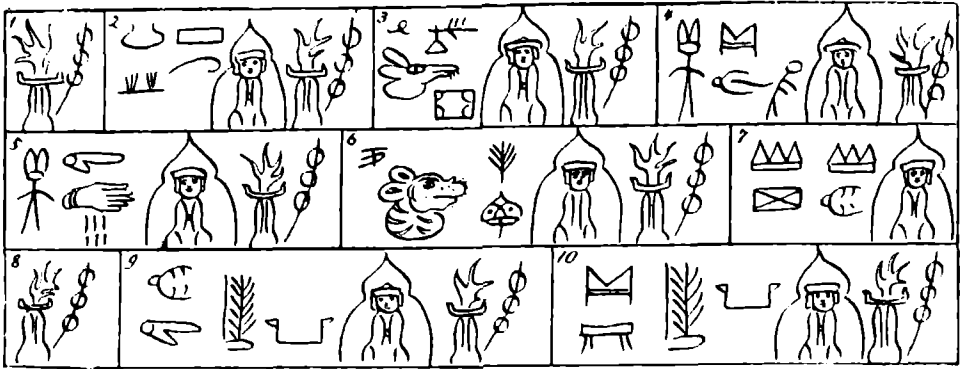
Rubr. 5: Although the name here written is ²T'u-²gkaw ²ngv-³gkv, the ²T'o-²gko ²ngv-³gkv are meant. See *l. c.*, p. 703; 145, note 145.

Rubr. 6: Nothing is known of this deity. The symbols used in writing his name are: ¹t'i = a carpenter's plane, ²gv = body, ¹ho = the milky way, ¹khyu = the Garuda and ¹bbër = rope.

Rubr. 9: This is a ²P'u-¹la or personal god whose name is ³Ds'i-²bbü written with ³ds'i = goat and ²bbü = a pot. ²P'u-¹la is nearly always written ¹p'ër = white, ¹la = hand. See p. 8, rubric 6.

Rubr. 10: This deity is figured with hands folded; the words ²Hä-¹ngo actually mean god I; it may however be part of the name of the deity, the rest of the name is written ²p'u = a bubble, and ³nyu = to wiggle, to shiver.

Rubr. 11: These symbols have already been explained. Nothing is known of this deity.



Page 8

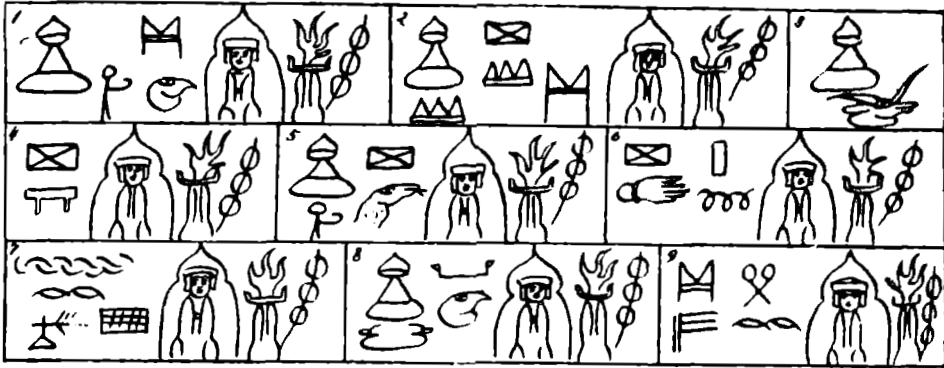
Rubrics:

- 1) light and present your lamp.
- 2) You have arrived before ³P'u-²zhou-³dto-²gv ²Hä-¹ddü, light and present your lamp.
- 3) You have arrived before ¹Na-³ffü-²sso-¹gyu ²Hä-¹ddü, light and present your lamp.
- 4) You have arrived before ¹Dsä-²wüa-²ä-¹mbbü ²Hä-¹ddü, light and present your lamp.
- 5) You have arrived before ¹Dsä-²shi-¹la-²ddo ²Hä-¹ddü, light and present your lamp.
- 6) You have arrived before ²P'u-¹la ²Ss-²bpa, light and present your lamp.
- 7) You have arrived before ²Mi-¹ts'ä-²mi-²ggü ²Hä-¹ddü,
- 8) light and present your lamp.
- 9) You have arrived before ¹Ggü-²shi-³nv-²t'u ²Hä-¹ddü, light and present your lamp.
- 10) You have arrived before ²Wüa-²chwua-³nv-²t'u ²Hä-¹ddü, light and present your lamp.

Explanation of text

Of all these deities only one is known, namely ¹Dsä-²shi-¹la-²ddo in rubric 5. He is better known as ¹Dsä-²shi-¹na-²ddo. See *NNCRC*, p. 149, note 162. He is the ²bpö-¹mbö who suppresses the ¹Dsä demons. Here he is called ²Hä-¹ddü = great god. The word ²ddo is borrowed from the Tibetan, six in ¹Na-²khi is ³ch'wua.

In rubric 6, ²P'u-¹la is written with a tiger's (head) = ¹la instead of the symbol for hand = ¹la. See p. 7, rubric 9.



Page 9

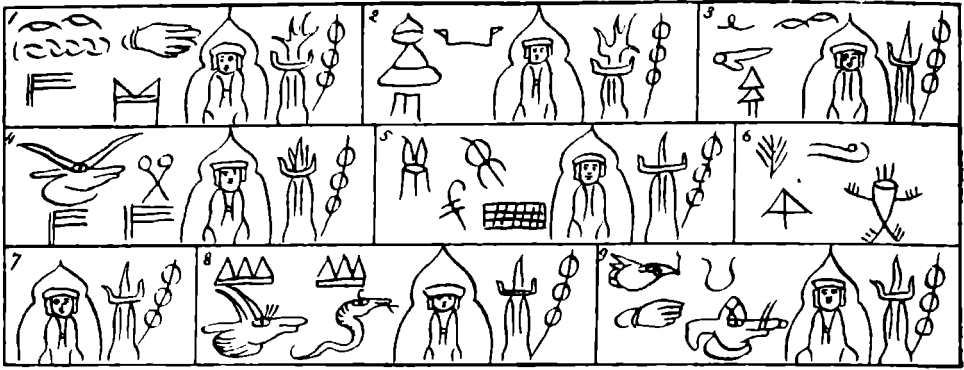
Rubrics:

- 1) You have arrived before ²Hä-¹n̄go-²wüa-¹gko ²Hä-¹ddü, light and present your lamp.
- 2) You have arrived before ¹Ts'ä-³mi-²mi-²wüa ²Hä-¹ddü, light and present your lamp.
- 3) You have arrived before ²Hä-¹yü.
- 4) ¹ts'ä-²chwua ²Hä-¹ddü, light and present your lamp.
- 5) You have arrived before ²Hä-¹n̄go-¹ts'ä-²dso ²Hä-¹ddü, light and present your lamp.
- 6) You have arrived before ¹Ts'ä-¹la-²dto-³dtër ²Hä-¹ddü, light and present your lamp.
- 7) You have arrived before ³Gkyi-²yu-²sso-²mbbüc ²Hä-¹ddü, light and present your lamp.
- 8) You have arrived before ¹La-²bbü-²t'u-²gko ²Hä-¹ddü, light and present your lamp.
- 9) You have arrived before ²Wüa-³ssaw-¹gkyi-²yu ²Hä-¹ddü, light and present your lamp.

Explanation of text

Of the deities here enumerated only one is known, he is ¹La-²bbü-²t'u-²gko ²Hä-¹ddü; the first syllable of his name is here written with the symbol for ²Hä = god, it is the Tibetan lha = god, and its Tibetan phonetic has been borrowed as happens often in ¹Na-²khi texts. He is equivalent to the Tibetan Lha-bon-thod-dkar, he was the ²bpö-¹mbö of the gods and a great god himself. He was also the grandfather of ²Dto-¹mba ³Shi-²lo (gShen-rab(s)-mi-bo). See *NNCRC*, p. 148, note 158.

All the other gods are unknown.



Page 10

Rubrics:

- 1) You have arrived before ¹Gkyi-¹yu-²ssaw-¹la-²wüa ²Hä-¹ddü, light an present your lamp.
- 2) You have arrived before ²Gkaw-²t'u ²Hä-¹ddü, light and present your lamp.
- 3) You have arrived before ¹Na-²shi-³t'a-²yu ²Hä-¹ddü, light and present your lamp.
- 4) You have arrived before ¹Yü-¹ssaw-³gkyi-¹ssaw ²Hä-¹ddü, light and present your lamp.
- 5) You have arrived before ²Gkv-¹nddü-²zaw-¹mbbüe ²Hä-¹ddü, light and present your lamp.
- 6) You have arrived before ²Ss-²mun-¹lo-²ghügh,
- 7) ²Hä-¹ddü, light and present your lamp.
- 8) You have arrived before ²Mi-³yi-²mi-¹zhi ²Hä-¹ddü, light and present your lamp.
- 9) You have arrived before ¹Khyu-¹la-²p'u-¹ts'o ²Hä-¹ddü, light and present your lamp.

Explanation of text

The names of all the above gods occur only in this manuscript.

Rubr. 1: The symbols used in writing his name are: ¹Yu = decayed, ¹gkyi = cloud, ²ssaw = breath, ¹la = hand and ²wüa = house.

Rubr. 2: The first symbol is ¹hä and is here not part of the name. The second symbol below is read ²gkaw and is derived from the Tibetan, the third upper is ¹t'u = a trough.

Rubr. 3: The upper symbol is ¹na = black, derived from the Tibetan character nag = black, followed by ²shi = meat, ³t'a = pagoda, and ¹yu = decayed.

Rubr. 4: Of the four symbols used the first is ¹yü = sheep, and the third ³gkyi = shears.

Rubr. 5: None of these symbols has appeared before in this text. The first is ²gkv = head, the second is represented by a symbol whose original sound complex is ¹ndi, it represents the young, curled frond of the Bracken fern, *Pteridium aquilinum*, which in early spring is gathered by the children for food for in the spring food is scarce and must be augmented by wild growing plants. ¹Na-²khi peasant land-holdings are not large and if the family consists of five members there is usually not enough grain left to last till the first new crop comes in, hence the saying: ¹Ndi ²zo ²ndi ³gkwuo-¹gkwuo, ²zo ³gkyi ¹gko ²lä ²shër which literally means: fern young fern (frond) curled, child small inside again redeemed, freely translated: When the young ¹Ndi fronds appear, there is no fear of children to die of hunger.

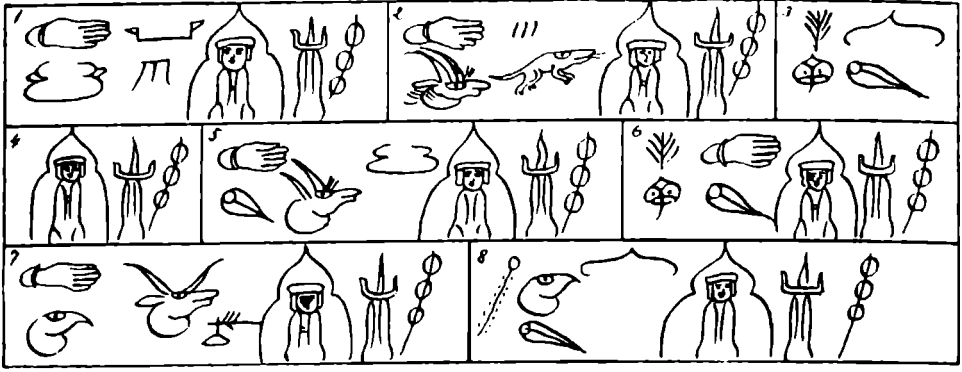
The next symbol is ¹zaw = planet, and the last ¹mbbüe it is the picture of a book or manuscript. This is an old literary term, the colloquial for book is ¹t'ä-²ghüh.

Rubr. 6: The first symbol has been explained, the second is ²mun = heaven, a conventionalized form. The third can be read ¹lo and also ²k'a, it represents a valley with a spring and flowing water. Here it is read ¹lo = valley; the last is the companion of the ²Mun demons, the ¹Ghüh, the short lines on the arms and legs represent hair. (See *NNCRC*, pp. 116-120; p. 93, note 47.)

Rubr. 8: Of these four two have been explained, the second is ²yi = a serow, the last ¹zhi = snake.

Rubr. 9: Two of the symbols only need an explanation. The first is usually read ¹dgyü = to crow, a chicken crowing, here it is read ¹khyu, ⁴Khyu = chicken is a Tibetan loan word and in such a case the phonetic character ⁴khyu is usually inserted, see p. 12, rubric 5. The last symbol is ¹ts'o = elephant.





Page 11

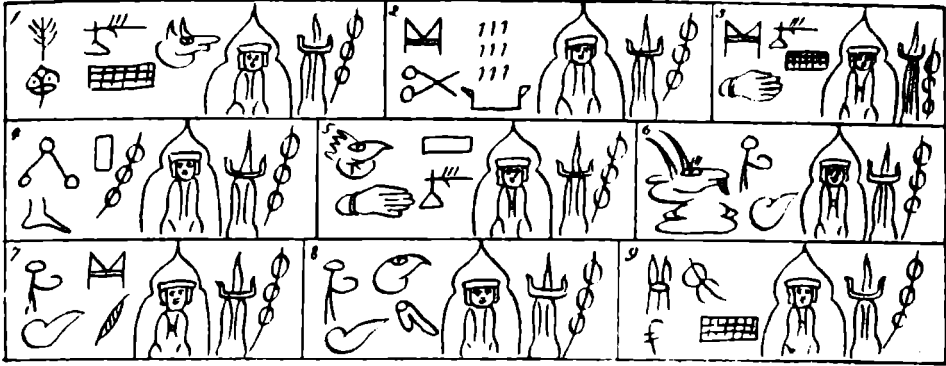
Rubrics:

- 1) You have arrived before ¹La-²bbü-²t'u-²gkaw ²Hä-¹ddü, light and present your lamp.
- 2) You have arrived before ¹La-²yi-¹ssu-¹dso ²Hä-¹ddü, light and present your lamp.
- 3) You have arrived before ²Ss-²hpa-²gyi-²mun
- 4) ²Hä-¹ddü, light and present your lamp.
- 5) You have arrived before ¹La-²gyi-¹ssä-²bbü ²Hä-¹ddü, light and present your lamp.
- 6) You have arrived before ²Ss-²bpa-¹la-²gyi ²Hä-¹ddü, light and present your lamp.
- 7) You have arrived before ¹La-³gko-¹yü-²sso ²Hä-¹ddü, light and present your lamp.
- 8) You have arrived before ¹Ho-³gko-²gyi-²mun ²Hä-¹ddü, light and present your lamp.

Explanation of text

Rubr. 1: There seems to be a repetition, or the deity mentioned on page 9, rubric 8, is a different one. I personally believe it is a repetition.

The symbols in the other rubrics have already been explained on previous pages. There are to be questioned the last symbols of rubrics 3 and 8 respectively. These symbols are read ²Müan = heaven, but here they have the sound value of ²mun, see page 10, rubric 6. If the last two syllables are part of the name then the following two: ²Hä-¹ddü are correct, if they stand however for ²gyi-²mun, the Tibetan rgyal-mo = queen, then ²Hä-¹ddü must be omitted. However I believe that ²gyi-²mun is part of the name, for the syllable ²mun in the title ²gyi-²mun is always written with the one of rubric 6 of page 10, never with ²müan = heaven.



Page 12

Rubrics:

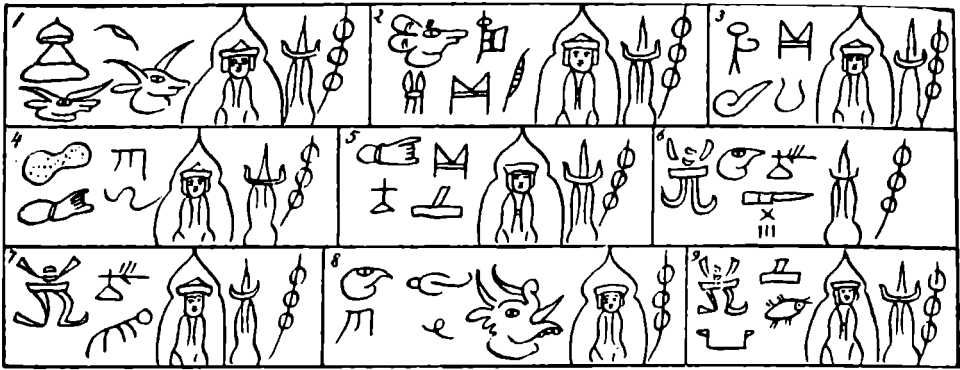
- 1) You have arrived before ²Ss-²bpa-²so-²mbbüe-²k'ö ²Hä-¹ddü, light and present your lamp.
- 2) You have arrived before ²Wüa-²gkyi-²ngv-²t'u ²Hä-¹ddü, light and present your lamp.
- 3) You have arrived before ¹Wüa-¹la-²so-²mbbüe ²Hä-¹ddü, light and present your lamp.
- 4) You have arrived before ¹Zü-²k'ö-²dto-¹ch'ung ²Hä-¹ddü, light and present your lamp.
- 5) You have arrived before ¹Khyu-¹la-²dto-²so ²Hä-¹ddü, light and present your lamp.
- 6) You have arrived before ²Ds'i-²bbü-¹ngo-³khü ²Hä-¹ddü, light and present your lamp.
- 7) You have arrived before ¹Ngö-³khü-²wüa-³ts'ü ²Hä-¹ddü, light and present your lamp.
- 8) You have arrived before ¹Ngö-³khü-³gko-²shi ²Hä-¹ddü, light and present your lamp.
- 9) You have arrived before ²Gkv-¹nddü-¹zaw-¹mbbüe ²Hä-¹ddü, light and present your lamp.

Explanation of text

Rubr. 1: The only symbol to be explained here is that for dog = ²k'ö; it is the last one in the rubric.

Rubr. 4 and 5: In each of these two rubrics appears the syllable ²dto = board (a wooden board, pine board) in rubric 4 it is vertical and in rubric 5 it is horizontal.

Rubr. 6, 7 and 8: each have the symbol ³khü = lake, compare with the last symbol in the name on page 3, rubric 4, there the ³khü symbol is full of dots, it is read ²ndër = a pond, a shallow one showing parts of the dry bottom.



Page 13

Rubrics:

- 1) You have arrived before ²Hä-¹yü-²muän-¹yü ²Hä-¹ddü, light and present your lamp.
- 2) You have arrived before ¹Lo-²gkv-²ngaw-²wüa-³ts'ü ²Hä-¹ddü, light and present your lamp.
- 3) You have arrived before ¹Ŋgo-³khü-²wüa-²p'u ²Hä-¹ddü, light and present your lamp.
- 4) You have arrived before ²Ngv-¹la-²gkaw-¹bbër ²Hä-¹ddü, light and present your lamp.
- 5) You have arrived before ¹La-²ch'i-²wüa-³t'i ²Hä-¹ddü, light and present your lamp.
- 6) You have arrived before the 13 ²Ö-¹gko-²ssö-³chung, light and present your lamp.
- 7) You have arrived before ²Ö-(¹gko-)²ssö-²mbbü ²Hä-¹ddü, light and present your lamp.
- 8) You have arrived before ³Gko-²gkaw-²ä-²na-¹lv ²Hä-¹ddü, light and present your lamp.
- 9) You have arrived before ²Ö-²t'u-³t'i-³llü ²Hä-¹ddü, light and present your lamp.

Explanation of text

The symbols in the first three rubrics have already been explained.

Rubr. 4: The first symbol has two readings, the primary one is ³hu = the stomach of a ruminant the second is ²ngv = firm, strong. This deity is usually called ²Ŋgu-¹la-³gko-²bbü, see *SNL*, II., p. 112, and Plate 37, sect. 100; also *NNCRC*, p. 131, note 111.

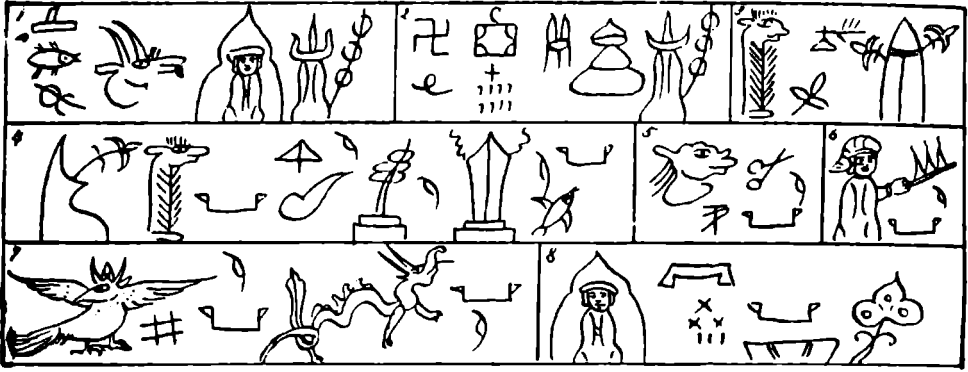
Rubr. 5: In *ms.* no 2012 appears the syllable ¹dshi = claw of a bird of prey instead of ²ch'i = the weight of a scale, the second symbol in the rubric.

Rubr. 6: The first character is ²Ä, a Tibetan syllable borrowed by the ²dto-¹mbas for the syllable ²Ö, this letter always stands for ²O-¹gko-²aw-¹gko when it occurs

alone, here it has simply the sound value ²Ö. The last symbol in the name: ²chung represents an awl, it is followed by the numeral 13, i. e., 10 and 3. In *ms.*, no 2012 the name is followed by the figure of a god. There are apparently 13 gods bearing that collective name.

Rubr. 8: In this *ms.* the head of the bird was very indistinct and it may have been that of a duck = ³aw, i. e., a tame duck, a wild duck is called ²mb'a; thus the name may have to be read ²Aw-²gkaw-²ä-²na-¹lv. In *ms.*, no 2012, the name is written ³Ä-²gko-²ä-¹lv. The third symbol ²ä represents a mouth with tongue protruding and enunciating ²ä; the symbol has no other meaning. The last one in the name is that of a dragon = ¹lv, probably derived from the Chinese lung.

Rubr. 9: The last symbol in the name of this deity is ³llü = a tick, such as afflict sheep and cattle.



Page 14

Rubrics:

- 1) You have arrived before ²T'i-³llü-¹ssaw-³ds'i ²Hä-¹ddü, light and present your lamp.
- 2) You have arrived before the 18 ²Ghügh-²ddo-¹na-²gyu ²Hä-¹ddü, light and present your lamp.
- 3) ¹Yü-³mun-²llü-²ssi you have arrived at the beautiful mountain
- 4) and beautiful cliff which never grow old, you have arrived at ²Müan-³llü-²ndaw-¹gyi ³Khü which never dries up, (you have arrived) at the ¹Ha-²yi-²boa-¹daw-¹ndzër which never ages, and at ¹Ngyu-³na-³shi-²lo ¹Ngyu which never grows old.
- 5) You have arrived at ²Ddv-¹p'ër-²ssi-¹nggü which never diminishes in size.
- 6) You have arrived at the torch of the gods which is never extinguished.
- 7) You have arrived before ²Ddv-¹p'ër ¹Khyu-³t'khyu (Garuda) who is never ill and whose wings scintillate; you have arrived where ¹Ö-¹här-²müan-²ndshër dwells and whose voice (the thunder) never grows weak.
- 8) You have arrived in the beautiful 33 realms of the gods on high.

Explanation of text

Rubr. 2: The swastika is read ²Ghügh-²ddo it is the Tibetan gYung-drung, see NNCRC, p. 115, note 81, there are 18 Swastika gods called ¹Na-²gyu, they occur only here in this manuscript.

Rubr. 3: The deceased is here shown with a monkey head = ¹yü, indicating that he is now considered an ancestor, see pages 1 and 2, and rubrics 9 and 2 and 5 respectively. The symbol ²ssu is not read here but in conjunction with that of mountain denotes a high mountain where the thin air causes ringing in the ears; the flower symbols attached to that of the mountain imply that the mountain is beautiful, see page 3, rubric 2. What the meaning of the symbol ²szü = willow leaves is could not be determined.

Rubr. 4: We have here the symbol for cliff also with a flower attached to it read ¹a = cliff, ²szī = beautiful. ²Müan-³llü-²ndaw-¹gyi ³Khü is Lake = ³Khü

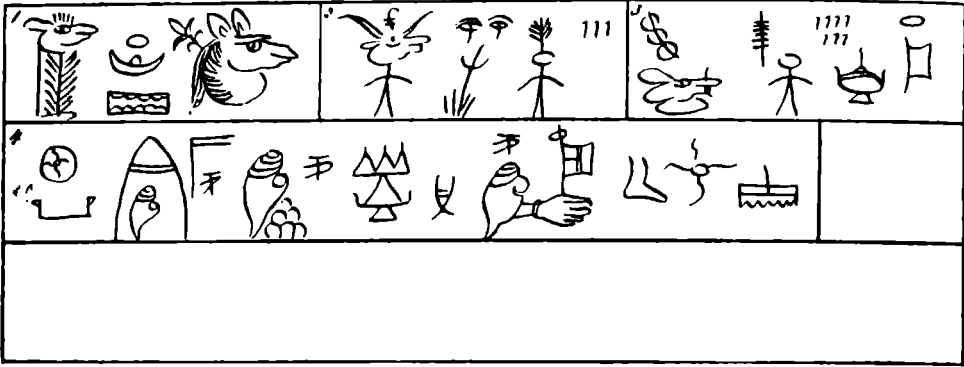
Manasarowar (see *NNCRC*, p. 424, note 771), it is only written with the abridged symbol ²Muṅ instead of ²Müaṅ, and the symbol for lake = ³khü; of the sentence which never dries up, only the symbol for the negation ²muṅ is written, it is immediately to the right of the ²muṅ symbol. The following symbol represents a juniper growing on the mystic mountain of the universe, Sumeru, or Kailas. It is the wish-granting tree (see *l. c.*, p. 437, note 772; also *SNL*, II: p. 101, Plate 34, sect. 69), Indra's Parijāta. The ¹Na-²khi ²dto-¹mha use branches of *Magnolia delavayi*, native to, as well as cultivated in the Li-chiang district to represent ¹Ha-²yi-²boa-¹daw ¹ndžer. The next important symbol is that representing ¹Ngyu-³na-³shi-²lo ¹Ngyu, the wavy lines extending from the sides near the top indicate ²szī-¹shēr = longevity. The next two symbols to the right of the mountain are read ²muṅ ³mun = never (grow) old; the word ³mun = a horse fly, can mean both old in the sense of age of a man, and also deceased, dead, a polite way of speaking of the death of an old person = ³mun. See page 2, rubric 1.

Rubr. 5: ²Ddv-¹p'ēr-²ssī-¹nggü is the mythical lion of Tibet, and with the Garuḍa and dragon in rubric 7 forms a trimurti called ¹Mbēr-²t'khyu-²ssī-²ssō (see *NNCRC*, p. 162, note 214). The symbol ³gkyi = shears stands for ³gkyi = small, here: diminish in size.

Rubr. 6: We see here a deity with a lighted torch, the symbol ²mi = fire is on the stick representing the torch.

Rubr. 7: ²Ddv-¹p'ēr ¹Khyu-³t'khyu = the Garuḍa with outstretched wings is the first symbol (see *l. c.*, p. 393, note 769); beside him is the symbol ¹ngu = a grain box, here it betokens ¹ngu = illness an abstract idea which cannot be written with a pictograph. The dragon in ¹Na-²khi is called ²Ö-¹hār = blue, ³müaṅ = sky (heaven), ²ndshēr = power, his roar is the thunder, the line extending from his mouth indicates his voice issuing.

Rubr. 8: The whole rubric reads ²Hä ²ggö ¹dü ²ghüh ¹ssu ²khi ³ch'wua ¹ts'ēr ¹ggö ¹lä ²t'u = God of land beautiful three hundred six ten on high again arrive. The symbol ¹ggö the second in the rubric represents a bench, here it stands both for the genitive case ²ggö and ¹ggö = on high. The symbol ¹t'u = trough, here ²t'u = arrive, is over the symbol ¹dü = land, realm.



Page 15

Rubrics:

- 1) ¹Yü-³mun-²llü-²ssi your body and soul are at peace, your horse is well and its mane is beautiful.
- 2) Let there be seen three generations in the family of the mourning son and the ²Ts'u-¹bpö-²swue-²p'ä-³haw.
- 3) Let us quickly attain long life.
- 4) In the East on ²Ddv-¹p'ër ²Ngyu-¹shwua and on ²Ddv-¹p'ër-²lv-²mbbü light your lamp; light your lamp before the ²Ddv-¹p'ër ²Ngaw-¹la, there go!

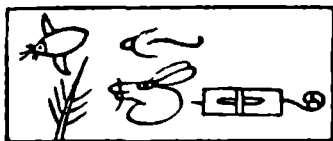
Explanation of text

Rubr. 1: The only symbol to be explained here is the oblong one, bottom centre, it is read ²khü = teeth, a mouth showing an upper and lower row of teeth, here it stands for ¹khü = to be at peace, at ease.

Rubr. 2: See page 2, rubric 2; the eyes with lines protruding indicate seeing, to see = ¹ddo.

Rubr. 3: The sentence reads with the 3d symbol to end of rubric: ²Szi ¹shër ³haw-²yi-²gv-²bä-³hu! = longevity duration have, let that be so! See *NNCRC*, p. 485.

Rubr. 4: ²Ddv-¹p'ër = white (as the) conch, ²ngyu ¹shwua = mountain high; ²Ddv-¹p'ër = conch white, ²lv-²mbbü rock pile, a cairn such as are erected on high mountain passes, it is the Mongol Ōbo, such an Ōbo is indicated by the symbol representing piled up rocks. This is followed by a butter lamp and the symbol ²mä = vagina, here for ²wuà-²mä = yes indeed. The ²Ddv-¹p'ër ²Ngaw-¹la are white spirits of victory = ²ngaw, see *l.c.*, p. 140, note 133. The foot symbol ²k'ö = foot stands for ³k'ö = to liberate, to be free to go; the last symbol represents a saw = ²ffü, it serves here for the imperative of go, be gone!



³MUN ²NDZĒR ³Ä ¹LÄ ²DZHU or
SONG OF THE DEAD, RELATING THE ORIGIN
OF BITTERNESS

Slow (*ad libitum*) ²ZÄ-¹ZÄ ²TS'O



Tune to which ³Mun ²ndzēr ³ä ¹lä ²dzhu is sung.

This song I found recorded in a very ancient manuscript which I acquired by purchase from a peasant from north of Li-chiang in the commune of La-pao within the Yangtze loop. Manuscripts of this type are very rare indeed. The transcription and translation of this song was made from the above mentioned manuscript which bore the number 2760. However this book was lost with other ¹Na-²khi material when the S. S. Richard Hovey was sunk by the Japanese in 1944, in the Arabian Sea, *en route* to the States from Calcutta. I had however found two other manuscripts bearing that title, one of which, no 1091, is no more in my possession, but a photostat copy is in my library; the negative is preserved in the Library of Congress in Washington D. C.

Only the first page and first rubric of page 2 are different from *ms.*, no 2760. The actual song commences with the second rubric of page 2. The second *ms.*, I was fortunate to acquire in 1947, is practically identical with no 2760. It is no 7020 and is in my private library.

The *ms.* from which the translation was made in 1940 was very old and nearly fell to pieces, but the text was still very clear. It consisted of nine folios (18 pages), 11 inches long, and 3½ inches wide, with each page divided into three lines.

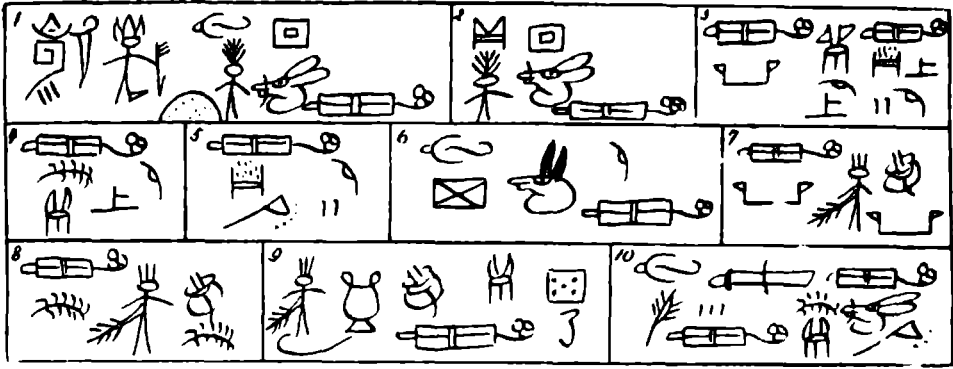
On the cover of *ms.*, no 7020 is an oblong frame with double line margins crowned by a ¹lēr-²mbbū-¹ch'i = love knot, the Tibetan *dpal-gyi-beu*, the Sanscrit *Srīvatsa*. Within the frame on the left, is depicted a ²dto-¹mba sitting on a bench holding the ³Müen-¹t'u or funeral wand. On each side is a figure with legs astride, the left one holding a trident in one hand and the head of a ¹Dv demon with the other. The right hand one is brandishing a sword with one hand, arm raised, and in the other he also holds a ¹Ddv demon's head by the hair.

Explanation of symbols in the title

The first symbol represents a large horse fly, such as occur on the high alpine meadows in the summer, they emerge only when the sun shines, and hide when overcast, they are blood suckers and a plague to both man and beast; the ¹Na-²khi call them ³mun, here the symbol stands for ³mun = dead, it has also the meaning of old. ³Mun is a refined term for dead, the colloquial for dead is ²shi. Below is the symbol for tree ¹ndzër, here its phonetic value is borrowed for ²ndzër = to sing, it is often written thus: a tree which stands for the phonetic and to it attached a mouth with sound issuing, hence ²ndzër = to sing. Another way of writing



it is: a man walking along with his mouth open and on his tongue the phonetic ¹ndzër, here ²ndzër = to sing. The ¹Na-²khi when traveling with companions over the mountains usually sing impromptu songs, one man will improvise a line and the others will sing an appropriate verse in reply. Ballads or ditties are called in ¹Na-²khi ¹na-¹bbüe, the first syllable stands for ¹Na-²khi and ¹bbüe is a ballad or ditty, or lyric song. ²Ä means the first in time, long ago, in the dim past, here for euphony's sake read in the third tone, it has reference to the origin of the subject of the song bitterness, sorrow = ²dzhu the first to experience sorrow. Below is the symbol for musk deer = ²lä, here ¹lä means "again". The last symbol represents an ancient rifle, called ¹dzhu in ²dto-¹mba books, ²dzhu also means to empty; here it stands for ²dzhu = bitterness, sorrow.



'MUN 'NDZÉR 'Ä 'LÄ 'DZHU

First Page:

- Rubr. 1: Ö! 'Ä-'ssī 'dta 'lä 'dzhu
- Rubr. 2: 'Wüa-'ssī 'dta 'lä 'dzhu
- Rubr. 3: 'Dzhu 't'u 'gkv 'muän 'shou, 'Dzhu 'dzo 'shou 'muän 'nyi
- Rubr. 4: 'Dzhu 'bbüe 'gkv 'muän 'shou
- Rubr. 5: 'Dzhu 'dzo 'bä 'muän 'nyi
- Rubr. 6: 'Ä-'ts'ä 'dzī 'muän 'dzhu
- Rubr. 7: 'Dzhu 't'u 'Müan-'llü-'ssu-'lo-'k'o 'nnü 't'u
- Rubr. 8: 'Dzhu 'bbüe 'Müan-'llü-'ssu-'lo-'k'o 'nnü 'bbüe
- Rubr. 9: 'Müan-'llü-'ssu-'lo-'k'o, 'zo 'nnü 'gkv 'ssu 'ssä
- Rubr. 10: 'Ä-'khi 'Ndaw-'ssu 'dzhu, 'Dzhu 'bbüe 'gkv 'lä 'bä.

First Page:

- 1) Ö! The bitterness (experienced) by the father we will relate
- 2) The father's bitterness we will again relate
- 3) If one does not relate of the origin of bitterness then one cannot speak about it
- 4) One must relate of the origin of bitterness
- 5) Or about bitterness one must not speak
- 6) In the beginning of things man knew no bitterness
- 7) Bitterness originated at 'Müan-'llü-'ssu-'lo-'k'o
- 8) At 'Müan-'llü-'ssu-'lo-'k'o it was that bitterness first came forth
- 9) From 'Müan-'llü-'ssu-'lo-'k'o it was that the son first led bitterness
- 10) At 'Ndaw-'ssu-'dzhu of 'Ä-'khi bitterness first originated.

Explanation of text

Page 1

Rubr. 1: The first symbol is that of the 'dto-'mba in charge of the funeral; he is called 'Lo-'ch'ung-'ndaw-'khü, the name is not translatable, it is the official designation of such a 'dto-'mba, he holds in his hand the funeral wand called 'Müen-'t'u or bamboo staff, the upper part of which is of especial design (1).

Below his staff is the symbol for grain ³ō, here it stands for the first syllable of a ²dto-¹mba chant beginning with *Ō Ō Ō Ō!* The next two symbols are read ¹ä-¹ssī, the first upper represents a mouth with voice issuing from it, it means first, the beginning as of sound, here it is the first syllable in the name for father, the latter is indicated by the figure of a man with the symbol for wood ²ss on the top of his head; it is here actually read ¹ssī the second syllable in the word; father is always written that way and usually without the phonetic ¹ä. ³Dta is the phonetic value of the third symbol, it actually represents a box with a cover, here its phonetic has been borrowed for ³dta = to tell, to relate. The animal head is that of a musk deer with fangs, it is called ²lä, it is used for the adverb ²lä = again, but for euphony's sake read in the first tone. The last symbol is a picture of an ancient gun, of the flint-lock type or muzzle-loader with three bullets, as such it is read ²dzhu, it means to empty, and the symbol seems to indicate that three bullets were being emptied from the gun. Its phonetic value has here been borrowed for ²dzhu = sorrow, Bitterness, misery.

Rubr. 2: This is a repetition of rubric one with the exception that the syllable ²wüa = house is used instead of ¹ä in the term for father, as a variation, as he is the lord of the house or home. The meaning is the same.

Rubr. 3: The first syllable has been explained; below is the symbol for trough ¹t'u, here used for ²t'u = to come forth in conjunction with ²gkv = head, the third syllable here meaning first, for the head comes first, hence first come forth. Below it is the negation ²muàn = not, it represents an empty trap hence nothing. Other ²dto-¹mbas explain the symbol as the lightless moon or the new moon which is invisible hence *no light, not*. Below it is a ²ggö-¹baw letter which appears to be of Chinese origin but with a totally different phonetic value and meaning, the ¹Na-²khi reading is ³shou = to speak, talk, while the Chinese reading is shang = above, etc. This is followed again by the symbol ²dzhu = bitterness, and below it the symbol for a manger with fodder in it, indicated by the dots or short lines, a manger is called ¹dzo, here it stands for ¹dzo the adverb about, *i. e.* about bitterness, in ¹Na-²khi the adverb follows the noun, (one) must not talk. We have again the ²ggö-¹baw letter ³shou = to talk, speak, the negation ²muàn and the numeral ¹nyi = two, here it stands for ²nyi in conjunction with ²muàn = not, *i. e.* should not, ought not to, is not needed; ²nyi also means to want, wish.

Rubr. 4: The meaning is the same as of the first sentence of rubric 3, the only word that is different is ³bbüe, ³bbüe and ²t'u have the same meaning and often occur together ²t'u-³bbüe = origin, it is the second symbol of the first row and represents a twig of a weed (*Artemisia*) of which two species occur in waste places around villages and ditches, one has white roots and has green leaves, and one has black roots and grayish tomentose leaves. The first one is always used in the purification ceremony; as representing the *Artemisia* it is read in the second tone. ³Bbüe has actually the meaning moving, in the sense of a nestling making its first flight, its first attempt to leave the nest.

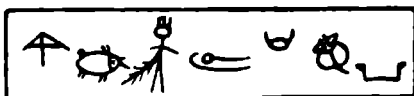
Rubr. 5: This has again the same meaning as the second sentence of rubric 3, only here the word ²bä = do occurs, it is the lower third symbol and represents a hoe, the dots below are clots of earth, actually digging, working with a hoe, hence doing.

Rubr. 6: The first symbol ¹ä has been explained in rubric one, ²ts'ä is the symbol below ¹ä, it represents a lump of salt = ²ts'ä, here read in the first tone in conjunction with ²ä it has the meaning in the beginning of things, of life. The animal head is that of a jackal = ²dzi, strange to say this symbol, unless otherwise indicated always stands for people, it is used phonetically; the pre-flood ancestors of man are meant *i. e.* of the ¹Na-²khi, the post-flood ancestors are indicated by ¹ts'o an elephant. The last of the pre-flood ancestors was ²Dzi-²zä-¹ts'o-²zä and the first post-flood ancestor, he that alone survived the flood, was ¹Ts'o-²zä-³llü-²ghügh, the word ²ss = to know is not written nor is it read, but is understood. In the beginning man (knew) no bitterness.

Rubr. 7: The first two symbols have been explained, the third is a demon with a tail, he is called ²Müan-³llü-¹ssu-²ndzi, he was the enemy of the father of the human race ²Müan-³llü-¹ddu-²ndzi; the origin of bitterness may have originated with him but in another *ms.*, we read: ²Dzhu ²t'u ²Müan-³llü-¹ssu-¹lo-²k'o ²nnü ²t'u, here it is the name of a place and the third syllable in the demon's name = ¹ssu is used phonetically and the other syllables are not written.

In *ms.* no. 1091 the phrase is written thus:

Now ²Müan-³llü-¹ssu-¹lo-²k'o is a place in



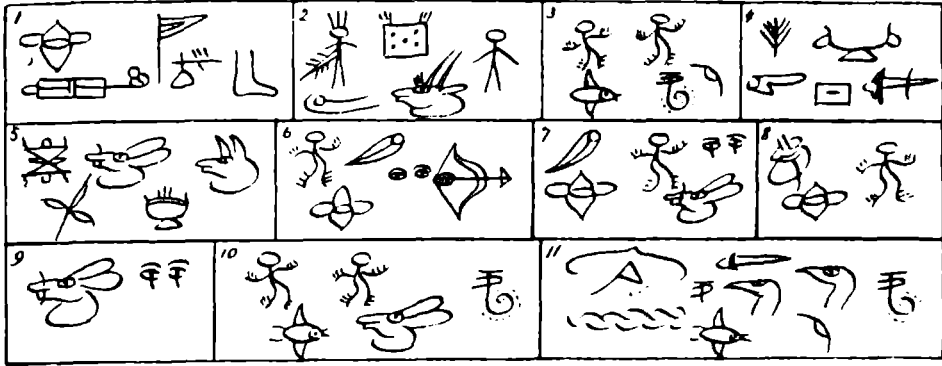
Mu-li [18] to the north of the Mu-li lamasery

in Hsi-k'ang [19] on the banks of the Shu-gyi or Iron River; it is not the Wu-liang Ho [20] but a river which has its source in Na-wu and which river I baptized the T'ieh-ho [21], a Chinese translation of the ¹Na-²khi name = Iron River; for discussion as to the source etc., of that river see my *The Ancient Na-khi Kingdom*, etc., Vol. I, p. 110, n. 60; Vol. II, pp. 384-385, n. 5. The symbol above that for trough = ²t'u, represents a human heart called ²nnü, here it stands for ²nnü = it, *i. e.* bitterness.

Rubr. 8: This is identical with rubric 7 except that the word ³bbüe is used instead of ²t'u; see rubric 4.

Rubr. 9: This reads ²Müan-³llü-¹ssu-¹lo-²k'o, ²dzhu ²t'u ²gkv ¹lä ²bä (it was from) ²Müan ³llü-¹ssu-¹lo-²k'o that all bitterness first came forth, (it was) the son (of that place) who first led bitterness. Instead of writing the symbol for son = ²zo, the phonetic of ²zo = jar has been used as the figur of a man can be read in several ways besides ²zo. The last symbol in the rubric represents a die = ¹ssu, here its phonetic value has been borrowed for ³ssu = to lead. Literally: son he bitterness first led. Below the ¹ssu symbol is a syllabic character or ²ggö-¹baw letter read ²ssä, added to a verb it denotes the past tense. Some times instead of the ²ggö-¹baw letter the pictograph ¹ssä = goral is used for the same purpose.

Rubr. 10: The first symbol ²ä, already described, is the first syllable in the name of a hsiang [22] or commune on the western branch of the Yangtze loop and west of the snow range, namely ²Ä-¹khi, the symbol ¹khi is the second one, it represents an ear of paddy, polished rice is called ²ch'wua. ²Ndaw-¹ssu-²dzhu is the name of a village in ²Ä-¹khi, it is situated on the east bank of the Yangtze between Shih-ku [23] and A-hsi [24] the Chinese transcription of ²Ä-¹khi or ²A-¹khi as it is also called. The symbols whose phonetic values spell the name of the village are ³Ndaw a sword or knife with a line through it meaning to cut, then the numeral 3 = ¹ssu, composed of three short lines, and ²dzhu already explained; perhaps this village has been selected as being one place where bitterness originated, because of the last syllable ²dzhu in its name. The other symbols have already been explained.



Second Page:

- Rubr. 1: ¹Ö ²dzhu ²t'ä ¹ssö ³k'ö
- Rubr. 2: ¹Ssu-¹lo ³Ssu-²ssä-²zo
- Rubr. 3: ²Nyu ³mun ²nyu ²muän ²non
- Rubr. 4: ²Ss ¹shi ²lo-¹bpä ³ndaw
- Rubr. 5: ¹Ha ¹szü ²lä ¹wu ³k'ö
- Rubr. 6: ²Nyu ¹ö ¹gyi ²nyu ³k'a
- Rubr. 7: ¹Gyi ¹ö ²nyu ²lä ¹ddo
- Rubr. 8: ²Nnü ¹ö ²nyu
- Rubr. 9: ²lä ¹ddo
- Rubr. 10: ²Nyu ³mun ²nyu ²lä ²non
- Rubr. 11: ³Müan-²bä ¹gkyi ¹p'er ³chung, ²gko ³mun ²gko ²muän ²non.

Second Page:

- 1) To learn to make things (learn a profession) here is bitterness
- 2) ³Ssü-²ssä-²zo (of) ¹Shu-¹lo
- 3) When he was old he did not know it
- 4) he made a yellow wooden ²Lo-¹bpä
- 5) and went again to wash gold
- 6) his shadow was projected on the water
- 7) he saw his shadow reflected on the water
- 8) his own shadow
- 9) he saw (reflected)
- 10) he was old and he then knew it;
- 11) on the horizon where the clouds adjoin heaven, the old crane did not know (was not aware of) he was old.



Explanation of text

Page 2

Rubr. 1: The first symbol read ¹ö represents turquoise, more probably a silver charm box worn around the neck and studded with turquoise, or a brooch worn by ¹Na-²khi women, hence also an object, a thing, the second symbol ²dzhu stands for bitterness. ²T'ä represents a flag, here ²t'ä = to provide, to make,

¹ssō is said to be a picture of a scale such as is used in China, others say it represents a fallen tree with dead branches, hence ²ssō = dry, here read ¹ssō = to learn. The last symbol read ²k'ö = foot stands here for ³k'ö = to go, it is so used in conjunction with ¹ssō and is a colloquialism, see rubric 7, of page 9.

Rubr. 2: The first symbol has been explained, below it is that for valley = ¹lo, here it is the fourth syllable in the name of the place. The next two are ³ssu = a species of grass, and ¹ssä = the goral (*Naemorhedus griseus*) and the figure of a boy = ²zo, all three serve phonetically in the name ³Ssu-²ssä-²zo a boy from ¹Ssu-¹lo, this latter is called also ¹Shu-¹lo and is a place in Mu-li, the valley of the ²Shu-¹gyi or Iron River is also called ¹Shu-¹lo or Iron valley, hence it need not stand for the long name ²Müan-³llü-¹ssu-¹lo-²k'o, but ²Müan-³llü may be an ancient transcription of Mu-li.

Rubr. 3: We see two figures wiggling and with hair standing on end on their bodies, these symbols are actually read ¹ndshër = fright, afraid, frightened, there is a symbol like it but without the hair, and that is read ²nyu = to sway, to wiggle, to shake, it stands for the personal pronoun I, also for he, ³mun = old, he not know, or I (was) old (and) I (did) not know (it). The symbol ³mun represents the large horse-fly so common on the high alpine meadows and in the grass lands, it is phonetically used for ³mun = old, also to die. The symbol ²non under the second ²nyu symbol is composed of two, the upper part is ¹p'ër  white, below the curved line with dots represents liquid, hence white  liquid or milk, here ²non = to know or to learn a news, to acquire knowledge, i. e., he learned that he was old.

Rubr. 4: The first symbol is that of a tree = ¹ndzër, it can also be read ²t'o = pine tree, and ²ss = wood, and as such it is here intended; below it is the symbol for meat = ²shi, employed phonetically for ¹shi = yellow, hence yellow wood, the adjective qualifying a noun always follows it with the exception when the adjective can have another meaning and is used as a verb as in ¹ha ²zaw = golden shoes or golden yellow shoes, for ¹ha also means to buy and to say ²zaw ¹ha could thus have two meanings, so in this case the adjective precedes the noun.

The third symbol is a picture of a square or oblong, flat, wooden bowl which the ¹Na-²khi use to chop things in, they are crudely made by hand of a yellow wood and are called ²lo-¹bpä, and are about 1½ to 2 feet square or oblong, various sizes are made but not smaller than one foot square; the symbol below it is read ¹bpä and is the second syllable in the name, it represents steamed rice dried and pressed into a cake called ³bpä. The last symbol ³ndaw = to cut has been explained, i. e., he cut from yellow wood a ²lo-¹bpä, the larger ones are also used in gold washing for scooping up sand from the river bed or bank, and for such he employed it as we learn in the next verse.

Rubr. 5: The first symbol is read ¹ha = gold, the leaf symbol read ²szü represents a willow leaf, here it stands for ¹szü = wash, actually washing is ¹dsä,

²lä = again, ¹wu = a slave represented by an empty dish, indicative of the treatment of slaves, ²k'ö = dog, here ¹wu-³k'ö = went, although he was old and following a habit of his youth, he went again to wash gold. ³Wu has the meaning of far; ²lä ¹wu ³k'ö (he) returned, *i. e.* to his old habit; ²wu also means himself, a reflexive pronoun.

Rubr. 6: The syllable and symbol ²nyu have been explained in rubric 3, ¹ö = a turquoise ornament, here ¹ö = shadow, ¹gyi = water, below the water symbol a pair of eyes = ¹miu, ¹nyu, here it is read ¹nyu = on, ³k'a = to shoot off an arrow, here ³k'a = reflection, the word ¹ddo = see is in the next line; literally his shadow water on reflected,

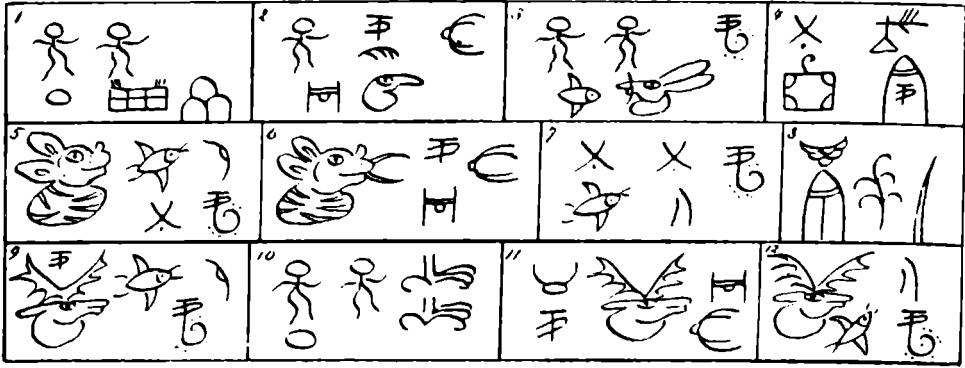
Rubr. 7: water shadow his again ¹ddo = see. Notice the difference between the eyes symbol and the last symbol in the rubric, with the lines protruding from the eyes, indicating to see.

Rubr. 8: ²Nnü = heart, here ²nnü his own, reflexive pronoun, ¹ö = shadow,

Rubr. 9: again see, these symbols have been explained.

Rubr. 10: These symbols have been explained in rubric 3.

Rubr. 11: ²Müan-²bä = Horizon, the vault of heaven with the symbol for the verb ²bä = to do, by itself it has also the meaning of "side"; below is the symbol for cloud = ¹gkyi, a little above it the symbol ¹p'ër = white, and to the right the symbol ³chung = awl, here used for ³chung = to join on, adjoin. ²Gko = crane, ³mun = old, crane, not, aware of.



Third Page:

- Rubr. 1: ²Nyu ²gv ²nyu ³p'u-¹lv
 Rubr. 2: ¹Non ¹p'ër ²gko ²gkan ²ggü
 Rubr. 3: ²Nyu ³mun ²nyu ²lä ²non
 Rubr. 4: ²La-²gyu-³sso-²gkv-¹p'ër
 Rubr. 5: ²La ³mun ²la ²muàn ²non
 Rubr. 6: ¹Nds'a ¹p'ër ²la ²gkan ²ggü
 Rubr. 7: ²La ³mun ²la ²lä ²non
 Rubr. 8: ²Nv-²lv-¹nddö-³t'khi-²ghüh
 Rubr. 9: ³Ch'wua ¹p'ër ³mun ²muàn ²non
 Rubr. 10: ²Nyu ²gv ²nyu ³dshi-²dshi
 Rubr. 11: ²K'o ¹p'ër ³ch'wua ²gkan ²ggü
 Rubr. 12: ³Ch'wua ³mun ³ch'wua ²lä ²non.

Third Page:

- 1) His own body he shook
- 2) His own white down feathers dropped in front of him
- 3) He knew now that he was old
- 4) The old tiger of ²La-²yu-³sso-²gkv-¹p'ër
- 5) he knew not that he was old
- 6) his long white fangs (canines) fell in front of him
- 7) and he knew that he was old.
- 8) At ²Nv-²lv-¹nddö-³t'khi-²ghüh
- 9) the white stag did not know that he was old
- 10) his own body he shook
- 11) and his white antlers fell in front of him
- 12) he knew then that he was old.

Explanation of text

Page 1

Rubr. 1: The words ²nyu for personal pronoun have already been explained; below the first ²nyu is the symbol for egg = ¹gv, here used for ²gv = body, ³p'u-¹lv = to shake, here composed of two symbols, the first ³p'u the Tibetan

woolen cloth (p'u-lu, written in Chinese [25]), the second is ²lv = rock, both are phonetically used.

Rubr. 2: ¹Non ¹p'ēr = feather(s) white, crane, ²nyu is again the personal pronoun but is not read, it amplifies the symbol ²gko = crane. ²Gkan is a children's swing such as is used at Chinese New Year, it is colloquially called ²tgkye-¹lēr, here ²gkan stands for "in front". The last symbol is read ²ggü it represents a mouth, if the symbol is doubled it stands for satiated, full, here it is phonetically used for ²ggü = to drop, fall down.

Rubr. 3: This is the same as in rubric 9 of page 2.

Rubr. 4: ²La-(²gyu)-²yu-³so-²gkv-¹p'ēr is a place name, it is a high mountain usually called ²ngyu-¹ehwua = mountain high; the word ²so in conjunction with ¹ngyu = mountain always stands for a high range. The first is a character or ²ggö-¹baw letter read ²la, below it the symbol ¹gyu, it is a mould for casting silver and gold ingots, here it is phonetically used. The last symbols are ¹so = an upturned dry tree showing the roots, hence it stands for ¹so = dry, here it represents a high mountain, the symbol for the latter is written but not read. Within the ¹ngyu = mountain symbol is that for white = ¹p'ēr, ²gkv = head is not written, a high snow-covered mountain is indicated.

Rubr. 5: The first symbol is ²la = tiger, the phonetic symbol for ²la is below that of ²mun which stands for old, all these symbols have already been explained.

Rubr. 6: All symbols in this rubric have been explained, except ¹nds'a = fangs, canines, these are attached to the tigers mouth.

Rubr. 7: All the symbols in this rubric have been explained except the fourth which is a ²ggö-¹baw letter read ²lä and is used instead of the ²lä = musk-deer symbol as in rubric 5 of page 2, it stands for ²lä = again.

Rubr. 8: ²Nv-²lv-¹nddū-³t'khi-²ghüh is the term for a high mountain on which the mist or fog settles, it is the habitat of the stags; ¹nddū means to sink, settle, ³t'khi = cold, also mist, the word ²ghüh stands for embrace. The first upper symbol is ¹nv = silver, below it that for mountain = ¹ngyu, together they are read ²nv-²lv = silver rocks indicating any mountain covered with perpetual snow. The second symbol is read ¹ndi and represents a fern (*Pteridium aquilinum*); this fern is the great stand-by of the ¹Na-²khi in the spring, during those months there is little food and the ¹Na-²khi dig out the young fronds and eat them. The last symbol represents a spine = ²t'khi, here it stands for ³t'khi = mist, fog. ²Ghüh is not written it means embrace.

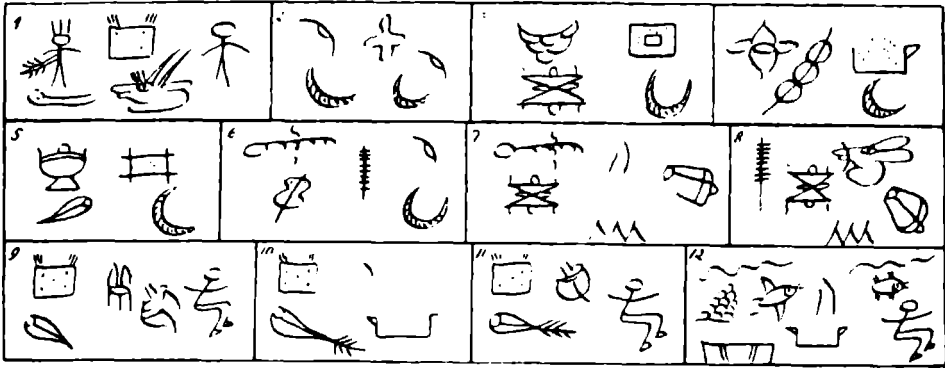
Rubr. 9: The first symbol represents a stag with the symbol ¹p'ēr = white between the antlers, hence a white stag, the other symbols have already been explained.

Rubr. 10: Here remain to be explained the last two symbols read ³dshi-¹dshi; both represent the feet and claws of an eagle = ¹dshi, here they stand for

³dshi-¹dshi = to shake but the shaking done by an animal, as when a dog shakes his body. It also stands for the rotating motion when winnowing grain.

Rubr. 11: The first symbol is a conventional symbol for horns = ²k'o, the circle represents the head, the upward curved lines the horns, the symbol white = ¹p'ěr is below, hence the white horns or antlers; the remaining symbols have been explained.

Rubr. 12: These symbols have already been explained.



Fourth Page:

- Rubr. 1: ¹Ssu-¹lo ²Ssu-²ssä-²zo
- Rubr. 2: ²Muàn ²dgyu ¹ssü ²muàn ²dgyu
- Rubr. 3: ¹Nv ¹ha ²dta ²shër ²dgyu
- Rubr. 4: ¹Ö ¹ch'ung ²bpö ²shër ²dgyu
- Rubr. 5: ²Haw-¹gyi ²ngu ²shër ²dgyu
- Rubr. 6: ²K'v ¹nä ²szī ²muàn ²dgyu
- Rubr. 7: ²K'v ¹ha ¹müen ²lä ¹ds'i
- Rubr. 8: ²Szī ¹ha ¹müen ²lä ¹ds'i
- Rubr. 9: ²Ssu-¹gyi-²gkv ²nnü ¹dtü
- Rubr. 10: ²Ssu-¹gyi-²man ²lä ²t'u
- Rubr. 11: ²Ssu-¹gyi-²man ²nnü ¹dtü
- Rubr. 12: ²Bbër-²ddër ²llü ²lä ²t'u, ²Bbër-²ddër ²llü ²nnü ¹dtü.

Fourth Page:

- 1) ²Ssu-²ssä-²zo of ¹Shu-¹lo
- 2) possessed everything
- 3) his chest was full of silver and gold
- 4) he had one measure full of turquoise and carnelian
- 5) his grain chest was full of grain
- 6) years and long life he had not;
- 7) to buy years he went south,
- 8) long life he came south to buy.
- 9) From ²Ssu-¹gyi-²gkv he rose
- 10) and at ²Ssu-¹gyi-²man he arrived
- 11) from ²Ssu-¹gyi-²man he rose
- 12) and arrived in the land of ²Bbër-²ddër, from ²Bbër-²ddër he then rose.

Explanation of text

Page 4

Rubr. 1: ¹Ssu-¹lo is the name of a valley = ¹lo, and is the ¹Na-²khi ¹Shu-¹lo = Iron valley in Mu-li [26] territory, in this valley flows the ²Shu-¹gyi or Iron river, the Tibetan lChags Chhu [27]. The aborigines of Mu-li call the river Zho-chhü. It is inhabited by a tribe called the Shu-khi who speak a language of their own. It seems to be however a mixture of Ch'ra-me, ¹Na-²khi and Tibetan. They are only to be found above the cantilever bridge at Shen-dzong;

below toward ¹Ö-²yü are ¹Na-²khi. See *ANKSWC*, Vol. II, pp. 384–385. The river is an affluent of the Wu-liang Ho [28] and as it had no Chinese name I translated the ¹Na-²khi name into Chinese and called it the T'ieh Ho [29] or Iron River; the symbols used to write the name of this valley are ¹Ssu the name of an archdemon namely ²Müan-³llü ¹Ssu-²ndzī, the enemy of the father of the ¹Na-²khi race ²Müan-³llü ¹Ddu-²ndzī (see the *NNCRC*, Vol. I, p. 79, note 10). The symbol represents a demon with a hairy tail, it always stands for ²Müan-³llü ¹Ssu-²ndzī, below is that for valley = ¹lo.

The next three symbols serve as phonetics, the first is ¹ssu = a die (dice) but with the three lines on the corners on top, it is read ³ssu and is the name of a species of grass from which the ¹Na-²khi make their straw sandals, below is the head of a Goral = ¹ssä, and the figure of a man or boy = ²zo, it is a male person called ³Ssu-²ssä, the two first symbols are phonetics and the third one is an ideograph. Nothing is of course known now of this individual called ³Ssu-²ssä who lived at ¹Ssu-¹lo. There is also a river which forms the border between Mu-li and Ch'ien-so [30] a Mo-so inhabited territory, called ¹Shu-¹lo-²k'o, *q. v. l. c.* pp. 407, 420.

Rubr. 2: The first symbol is the negation ²muän = not, below it the symbol ¹dgyu representing a silver bracelet, here it stands for ²dgyu, have, exist, possess, there is; the cross-like symbol is read ¹ssü and is said to represent the metal lead, here it stands for ¹ssü = kind, in the sense of thing; the sentence actually reads not have kind not exist, in other words he had everything, the ¹Na-²khi always express an affirmative by two negations.

Rubr. 3: The first two symbols represent ¹nv = silver, ¹ha = gold, the third is a box = ³dta, the word ³shër = full is expressed by the many dots within the box symbol; ²dgyu means again to have, possess.

Rubr. 4: The first two symbols stand for ¹ö = turquoise, ¹ch'ung = beads of carnelian, the Tibetan mchhong [31] = carnelian; ²bpö is a dry measure, such as the ¹Na-²khi use for measuring grain, the Chinese sheng [32] box; the many dots in the symbol indicate again ³shër = full (of).

Rubr. 5: The first two symbols are read ²haw-¹gyi, ²haw = food is indicated by a covered dish, ¹gyi = water, these two words stand for all the different grain cultivated, for without water no (grain) food can be grown. ²Ngu is a wooden chest with movable boards, the box or chest can thus be hightened and increased in size. The ¹Na-²khi store their grain in such boxes; the dots in the symbol again indicate ³shër = full (of), and ²dgyu = to have, possess.

Rubr. 6: The first symbol represents the ¹Na-²khi sickle which is called ¹ndaw, it is not round like a foreign sickle but elongate with a curved point, its edge is serrated, hence it is also called ²shu-¹p'ër = white iron (steel) ¹ndaw = sickle. ¹dzu = born with or having teeth or serrations, the latter is omitted; its present day colloquial name is ³ssu-²gkv. The vertical line through the center of the symbol causes it to be read ³ts'ër or ³ts' = to cut, but it can also be read ²k'v = to reap, to harvest grain, here its phonetic value has been borrowed

for ³k'v = year an abstract term which cannot be written with a pictograph. The symbol below is read ¹nä = millet, here it stands for the conjunction ¹nä = and. The third symbol represents grass = ²szī, here its phonetic value has been borrowed for ²szī = longevity, long life. The other symbols have been explained.

Rubr. 7: Under the symbol ³k'v = years, is the symbol for gold = ¹ha, this symbol does duty here for the verb ¹ha = to buy. The three triangles reduced in height are read ¹müen = below, actually south; the symbol, were the triangles longer, would have to be read ²mi = fire, apparently a dying down fire, or low flames are used to indicate down below, *i. e.* in the south, ²Yi-¹ch'i-¹müen means the ancient city of Ya-ch'ih [33] the name the Mongols gave to the present day K'un-ming [34], ¹müen indicates that the city is south of Li-chiang. The ²ggö-¹baw letter ²lä = stands here for "then", "thereupon" the Chinese tsai [35]. The last symbol represents a shoulder blade of a sheep and as such it is read ¹p'i, it has also another phonetic value *viz.*, ¹ds'i, it is here read ¹ds'i = to come, the past tense is not written nor is it read yet it must be so understood, hence he "went" or he came south.

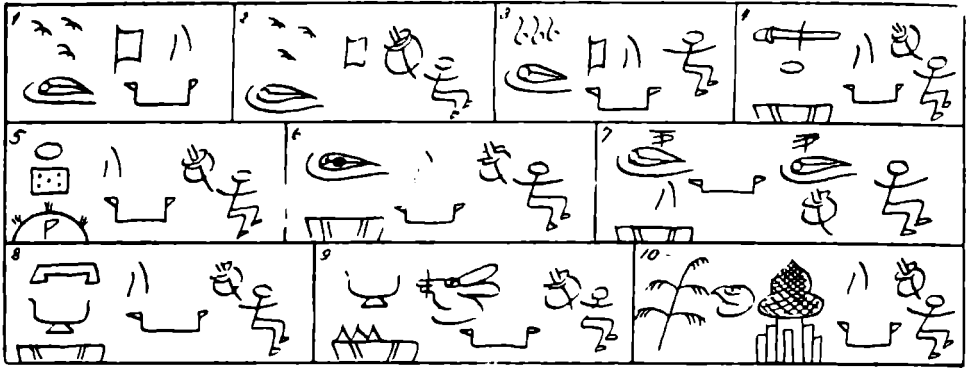
Rubr. 8: The phrase is the same as the foregoing but ²szī = longevity is the first symbol instead of ³k'v = year(s). Instead of the phonetic character for ²lä, the pictograph ²lä = musk-deer is used.

Rubr. 9: ²Ssu-¹gyi stands here for the waters of ³Ssu-¹lo-²k'o, it can be seen that the symbol for the particular grass = ³ssu is used instead of the symbol for the demon ¹Ssu. The third symbol is read ²gkv = head, here the meaning is he starts his journey at the headwaters of the ³Ssu-¹lo-²k'o in Mu-li. The fourth symbol is a picture of a heart = ²nnü colloquially called ³nun-²mä, here it stands for ²nnü = the personal pronoun "he". The last symbol is read ¹dtü = to rise to start, and the symbol depicts a man rising as from a chair.

Rubr. 10: We see here again the first two symbols *viz.* ²Ssu-¹gyi = the waters of ¹Ssu, however the end of the symbol for water is prolonged with lines to both sides indicating a hairy tail = ²man, hence the tail-end of the waters of ³Ssu-(¹lo-²k'o); ²lä = then; the last syllable is read ¹t'u = a trough, here it is used for ²t'u = to arrive.

Rubr. 11: All the symbols in this rubric have been explained in the foregoing rubrics.

Rubr. 12: The wavy line in the left upper part of the rubric represents a rope = ¹bbër, the colloquial for which is ¹erh; below it is a symbol representing foam = ¹ddër, both these symbols are used phonetically for the name of the district of ²Bbër-²ddër in Chung-tien [36]. Below them is the symbol for land = ¹dü it is not read, but elucidates the words ²Bbër-²ddër, it is the Chinese Pei-ti [37], *see l. c.* pp. 262-268. Below the symbol for rope is that of ³llü = a tick, cattle or sheep tick, here it is used phonetically in conjunction with ¹dü = land, *v. s.*, for ³llü = fields, he arrived at the land or fields of ²Bbër-²ddër, and from there he rose again; the last phrase is only written with three symbols.



Fifth Page:

Rubr. 1: ²Ts'u ²gu ²k'u ²lä ²t'u

Rubr. 2: ²Ts'u ²gu ²k'u ²nnü ¹dtü

Rubr. 3: ¹Zhu ²gu ²k'u ²lä ²t'u, ¹zhu ²gu ²k'u ²nnü ¹dtü

Rubr. 4: ²Ndaw-²gv ¹dü ²lä ²t'u, ²Ndaw-²gv ¹dü ²nnü ¹dtü

Rubr. 5: ²Gv-²ssu-¹gko ²lä ²t'u, ²Gv-²ssu-¹gko ²nnü ¹dtü

Rubr. 6: ¹Gyi-¹na-¹lo ²lä ²t'u, ¹Gyi-¹na-¹lo ²nnü ¹dtü

Rubr. 7: ¹Gyi-¹p'ër-¹lo ²lä ²t'u, ¹Gyi-¹p'ër-¹lo ²nnü ¹dtü

Rubr. 8: ¹Ggö ²Nga-¹ba ²lä ²t'u, ¹Ggö ²Nga-¹ba ²nnü ¹dtü

Rubr. 9: ¹Müen ²Nga-¹ba ²lä ²t'u, ¹Müen ²Nga-¹ba ²nnü ¹dtü

Rubr. 10: ³Llü-¹gko-²gyi ²lä ²t'u, ³Llü-¹gko-²gyi ²nnü ¹dtü

Fifth Page:

- 1) and arrived where the Yangtze is crossed in the winter
- 2) from there he again rose
- 3) and arrived where the Yangtze is crossed in the summer, from there he again rose
- 4) and arrived in the land of ²Ndaw-²gv, from ²Ndaw-²gv land he rose
- 5) and arrived on the alpine meadow of ²Gv-²ssu-¹gko, from ²Gv-²ssu-¹gko he rose
- 6) and arrived again at ¹Gyi-¹na-¹lo, from ¹Gyi-¹na-¹lo he rose
- 7) and arrived at ¹Gyi-¹p'ër-¹lo, from ¹Gyi-¹p'ër-¹lo he rose
- 8) and arrived at upper ²Nga-¹ba, from there he rose again
- 9) and arrived in lower ²Nga-¹ba, from lower ²Nga-¹ba he rose again
- 10) and arrived at ³Llü-¹gko-²gyi, from ³Llü-¹gko-²gyi he rose

Explanation of text

Page 5

Rubr. 1: The three small curved crosses form one symbol and represent snowflakes, hence ²mbe = snow, it is however also employed for the three winter months ²ts'u ³ssu ²hä; ²gu ²k'u is a ford where a stream can be crossed, ²gu is not written, instead the water symbol ¹gyi in a valley is written but here not

read, a big stream or river is meant, here the ²Yi-¹bi or Yangtze; the third symbol is read ²k'u and represents a door or gate, here it stands for ²k'u = river bank and with the symbol ¹gyi it means a ford. At ²Ndaw-²gv a village on the Yangtze to the north of Li-chiang there are two places where the river can be crossed, one in the winter when the water is low, and one in the summer when the river is in flood.

The other two symbols have already been explained.

Rubr. 2: See previous rubrics.

Rubr. 3: The only symbol to be explained here is the first one read ¹khü = rain, as the summer months are the rainy season, the symbol for ¹khü = rain is used for ¹zhu = summer; all the other symbols have been explained previously.

Rubr. 4: The first two symbols are read ²ndaw-²gv, below them is the symbol for earth, ¹dü = land, the first represents a sword with a line through it, hence the meaning is ³ndaw = to cut, to chop, similar to the symbol ²k'v = to reap, see page 4, rubric 6; below it is the symbol ²gkv = egg, here read ²gv, both are phonetically used for ²Ndaw-²gv, a town on the Yangtze, known in Chinese as Ta-ku [38], it is north of Li-chiang at the exit of the Yangtze through the ³A-²ts'an-³gko gorge through the Li-chiang Snow range; see *l. c.* Vol. I, pp. 227-228. The other symbols have already been explained.

Rubr. 5: The first three symbols, reading from the top down are ²gv, ²ssu, and ¹gko, the first one has been explained in the previous rubric; the second is ¹ssu = a die, and the third ¹gko = alpine meadow. It is the name of the alpine meadow ²Gv-²ssu-¹gko; the latter is situated at the foot of the third highest snow-peak of the Yü-lung Shan namely ¹Gyi-¹na ²nv-²lv, which adjoins the highest one Shan-tzu-tou [39], see *l. c.*, Vol. I, pp. 187-191, 224-227, Plate 91. The ¹Gko = alpine meadow - symbol, has another symbol within it, namely ¹gko = needle, it acts as phonetic. The short lines on the rounded part of the symbol represent grass. The other symbols have been explained.

Rubr. 6: The upper symbol is a compound one, without the black dot in the center it would read ¹gyi-¹lo = a valley, the black dot is read ¹na = black, it modifies the noun ¹gyi = water, ¹Gyi-¹na-¹lo is a stream which descends from the eastern slopes of (Mt.) ¹Gyi-¹na ²nv-²lv and flows parallel to the glacier stream ¹Gyi-¹p'ër-¹lo or the white water stream (valley); they unite beyond Nga-tza and debouch into the eastern part of the Yangtze loop. The word ¹dü = land below the upper symbol indicates that a place (name) is meant. The other symbols have been explained, they also occur in the other rubrics of this page.

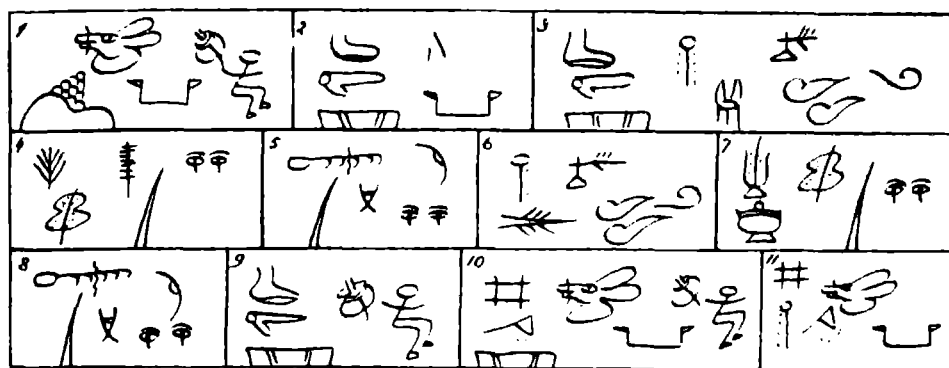
Rubr. 7: ¹Gyi-¹p'ër-¹lo or the valley of the white water is a glacier stream of a bluish white colour, while the ¹Gyi-¹na-¹lo is not a glacier stream and as it flows over darker rocks the water looks blackish in comparison. It has its

source in a glacier on the eastern flanks of Shan-tzu-tou, *v. s.*; the symbol ¹p'ër = white is above the water symbol ¹gyi. See *l. c.*, Vol. I, p. 223, Plate 83.

Rubr. 8: Of the first three symbols the upper two need to be explained, the top one represents a bench and as such is read ¹ggö, here it stands for ¹ggö = the upper, also northern, it can also be read "on high", below is the symbol for cup ³k'wua = cup, of which it is a picture. It has here however the meaning of mountain pass = ¹k'wua hence "the upper pass", or the northern pass which leads from Pai-shui [40], the ¹Na-²khi ¹Gyi-¹p'ër-¹lo, to ²Nga-¹ba an ancient ice lake the word ¹k'wua is not read, but as upper ²Nga-¹ba is known by that name in the ancient ²dto-¹mba books it is thus read. See *l. c.*, Vol. I, p. 221-224, Plates 79, 80.

Rubr. 9: The only symbol that needs explanation is the second one at the bottom of the rubric. It is the symbol ¹dü = land with the symbol ¹müen = below superimposed, hence "he arrived at lower ²Nga-¹ba" (at the lower or southern pass of ²Nga-¹ba).

Rubr. 10: There are three symbols in this rubric which have not yet been encountered in previous rubrics. The first two serve as phonetics, they are read ³Llü-¹gko, the ³llü is a conifer, it is a fir or Abies and known as ³llü-¹ndžer = fir tree; ³gko is a hawk or eagle but it is here read in the first tone, while the fir-symbol is read in the third tone; these two syllables ³Llü-¹gko are the name of a guard house which stood in ancient days, during the Ming dynasty (1368-1644) at the lower pass which leads to ²Nga-¹ba. The guard house existed during the reign of the ¹Na-²khi Chief Mu Tseng [41] better known as Mu Sheng-pai [42], he ruled from 1600 to 1646 A. D. This speaks for the age of the song. The third symbol is read ²gyi = a house, it stands for the guard house at ³Llü-¹gko.



Sixth Page:

- Rubr. 1: ¹Dz'a-²dz'a-¹mbu ²lä ²t'u, ¹Dz'a-²dz'a-¹mbu ²nnü ¹dtü
 Rubr. 2: ²Boa-²shi ¹dü ²lä ²t'u
 Rubr. 3: ²Boa-²shi ²dzhi ²gkv ¹so ²khü-²khü
 Rubr. 4: ²Ss ¹nä ²szi ²t'khi ¹ddo
 Rubr. 5: ²K'v ²t'khi ²mä ²muàn ¹ddo
 Rubr. 6: ²Dzhi ²man ¹so ²khü-²khü
 Rubr. 7: ²Zhi ¹nä ²haw ²t'khi ¹ddo
 Rubr. 8: ²K'v ²t'khi ²mä ²muàn ¹ddo
 Rubr. 9: ²Boa-²shi ¹dü ²nnü ¹dtü
 Rubr. 10: ¹Ngu-²bä ¹dü ²lä ²t'u, ¹Ngu-²bä ¹dü ²nnü ¹dtü
 Rubr. 11: ¹Ngu-²bä ²dzhi ¹lä ²t'u.

Sixth Page:

- 1) and he arrived at ¹Dz'a-²dz'a-¹mbu, from there he rose again
- 2) and he arrived in the land of ²Boa-²shi.
- 3) At ²Boa-²shi he went around the top of the market three times
- 4) there he saw them sell wood and grass
- 5) but people selling years he did not see;
- 6) at the tail-end of the market he went around three times
- 7) he saw people sell wine and food
- 8) but years he saw no one sell.
- 9) He then rose again from ²Boa-²shi land
- 10) and arrived again in the land of ¹Ngu-²bä, from the land of ¹Ngu-²bä he rose,
- 11) and arrived on the ¹Ngu-²bä market.

Explanation of text

Page 6

Rubr. 1: All that concerns us here is the first symbol, it is a compound one, but actually cannot be separated, it represents a spur covered with loose rocks and stands for the region called ¹Dz'a-²dz'a-¹mbu, the symbol has no other use and

is employed to denote that region only. The lower part of the symbol is read 'mbu and represents a mountain spur and is usually the final syllable in the name of low spurs or ridges or hills. The superimposed part denotes piles of rocks or scattered rocks. It is actually a spur which flanks the northern end of the Li-chiang valley on the east, it is full of sharp limestone outcroppings and faces the southern peak of the Li-chiang Snow range; the spur is covered with scrub oak. See *l. c.*, Vol. I, p. 220, Plates 77, 78. It is also called 'Dza.²dza-'mbu.

Rubr. 2: The first two symbols represent, the upper a foot or boot in which the sole has been exaggerated, hence ²boa = sole, below ²shi = meat, a conventional symbol, both stand for the name ²Boa-²shi the Chinese Pai-sha [43], a commune or *hsiang* [22] north of Li-chiang, half way up to the foot of the snow range. See *l. c.*, Vol. I, p. 173, Plates 52, 54, 66.

The symbol 'dü = land indicates a place name.

Rubr. 3: The first three symbols have been explained in rubric 2, the fourth is read ²dzhi = market, the dots along the main line representing the stalls; to the right of it is the symbol ²gkv = head, here meant at the head of the market. The symbol 'sso has been explained in rubric 4, of page three; here it stands for the numeral three, which is actually ²ssu in ¹Na-²khi, it is borrowed from the Tibetan *gsum* = three; below it are two identical symbols representing each a lake = ³khü, here they are used for ³khü-²khü = to go around, to circumambulate, the last symbol is not read but illucidates the meaning of ³khü-²khü.

Rubr. 4: The first symbol represents a pine tree called ²t'o, it can also be read 'ndzër = tree, and ²ss = wood, here it has the latter meaning; the symbol 'nä = and has been explained also the symbol ²szī which here stands for grass. The spine-like symbol read ²t'khi = spine, is used phonetically for ²t'khi = to sell; the last symbol a pair of eyes with protruding lines is read 'ddo = to see. The literal reading is wood and grass sell see.

Rubr. 5: ³K'v = years (see page 4, rubr. 6), ²t'khi = sell, ²muàn = not, 'ddo = see.

Rubr. 6: The second symbol is ²man = tail (end), here the tail-end of the market is meant in juxtaposition to ²gkv = the head of the market, *q. v.*

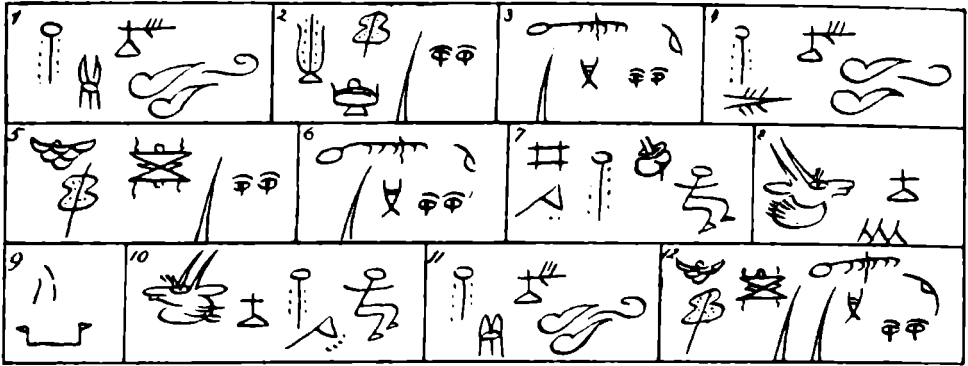
Rubr. 7: The upper symbol is read ²zhi = wine, spirits, this symbol tells a story and relates of the way the ¹Na-²khi used to drink wine. A large container as here depicted was used, and when filled with strong spirits, a bamboo tube was inserted, men used to sit around the vessel and each used to take a sip through the bamboo tube; as much as had been consumed was substituted with an equal amount of water. When nothing more than water was left, the party broke up, drunkenness was thus avoided; below is the symbol ²haw = food, the remaining symbols have been explained.

Rubr. 8: The symbols in this rubric have been explained in Rubr. 5; there is however the third symbol which needs explanation, it is read ²mä and represents the vagina, and stands for mother, here its phonetic value has been borrowed for ²mä = indeed.

Rubr. 9: These symbols have already been explained.

Rubr. 10: The first two symbols are read ¹ngu = a chest in which the ¹Na-²khi keep or store grain, see rubric 5, of page four, and ²bä = to do, to make, it shows a hoe with the clots of earth flying; both are used phonetically for the ¹Na-²khi name of Li-chiang which is ¹Ngu-²bä, see *l.c.*, Vol. I, p. 172; the symbol ¹dü = land again indicates that the foregoing symbols denote a place name. The other symbols have been explained.

Rubr. 11: For explanation of symbols see previous rubrics.



Seventh Page:

Rubr. 1: ²Dzhi ²gkv ¹sso ³khü-²khü

Rubr. 2: ²Zhi ¹nä ²haw ²t'khi ¹ddo

Rubr. 3: ³K'v ²t'khi ²mä ²muän ¹ddo

Rubr. 4: ²Dzhi ²man ¹sso ³khü-²khü

Rubr. 5: ¹Nv ¹nä ¹ha ²t'khi ¹ddo

Rubr. 6: ³K'v ²t'khi ²mä ²muän ¹ddo

Rubr. 7: ¹Ngu-²bä ²dzhi ²nnü ¹dtü

Rubr. 8: ²Yi-²ch'i-¹müen

Rubr. 9: ²lä ²t'u

Rubr. 10: ²Yi-²ch'i ²dzhi ²bä ¹dtü

Rubr. 11: ²Dzhi ²gkv ¹sso ³khü-²khü

Rubr. 12: ¹Nv ¹nä ¹ha ²t'khi ¹ddo, ³k'v ²t'khi ²mä ²muän ¹ddo.

Seventh Page:

- 1) He encircled the market head three times
- 2) he saw them sell wine and food
- 3) but years he saw no one sell.
- 4) He went around three times the tail end of the market
- 5) he saw them sell silver and gold
- 6) but people selling years he did not see.
- 7) From the market of ¹Ngu-²bä he rose
- 8) and at ²Yi-²ch'i-¹müen
- 9) he arrived
- 10) he rose from the market of ²Yi-²ch'i
- 11) and went around three times the head of the market
- 12) he saw them sell silver and gold, but years he saw no one sell.

Explanation of text

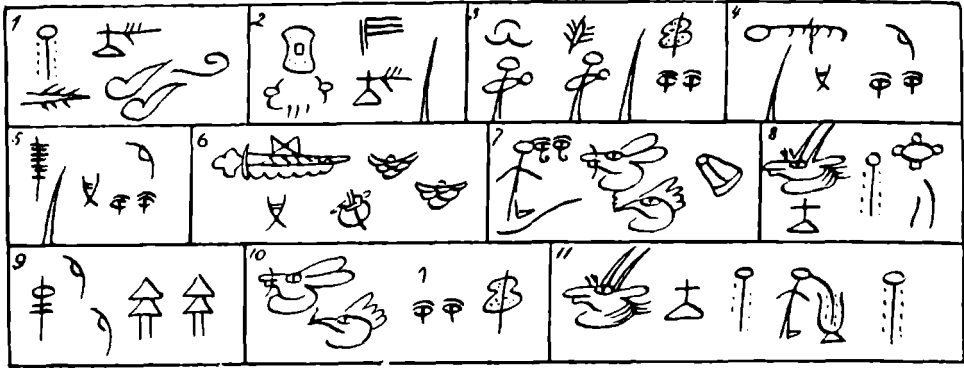
Page 7

Rubr. 1-7: The symbols in these rubrics have already been explained.

Rubr. 8: The three symbols in this rubric spell the ¹Na-²khi name of the present day K'un-ming [34] the provincial capital of Yün-nan [3]. The ¹Na-²khi

call K'un-ming ²Yi-²ch'i-¹müen, ²Yi-²ch'i is the Chinese Ya-ch'ih [47] or Ya-ch'ih ch'eng, the capital of the Wu-man [48] or Black barbarians, the Mongol Karajang or Lo-lo tribes, the ancient Ts'uan [49] tribes, in contradistinction to the ¹Na-²khi who were known to the Mongols as the White barbarians or Chayang. The first symbol is a Serow = ²Yi, the second ²ch'i represents the weight of a Chinese balance, the weight tied to a string being moved along a graduated rod. ¹Müen means below, south of ¹Na-²khi land.

Rubr. 9-12: All the symbols in these rubrics have been explained in the foregoing pages.



Eighth Page:

- Rubr. 1: ²Dzhi ²man ¹ssō ³khü-²khü
 Rubr. 2: ²T'o-³bpü ¹ssaw-²ssō ²t'khi
 Rubr. 3: ¹Yi-²bbü ²khi-²bbü ²t'khi ¹nä ¹ddo
 Rubr. 4: ³K'v ²t'khi ²mä ²muàn ¹ddo
 Rubr. 5: ²Szi ²t'khi ²mä ²muàn ¹ddo
 Rubr. 6: ¹Ng'a ²mä ¹nv ²nnü ¹nv
 Rubr. 7: ¹Nv ²lä ²lä ¹dgyu-¹ds'i
 Rubr. 8: ²Yi-²ch'i ²dzhi ¹ddü ²lä
 Rubr. 9: ²Muàn ²lü ²muàn ³t'a ²t'a
 Rubr. 10: ²Lä ¹dgyu ²ddü ¹lü ¹nä
 Rubr. 11: ²Yi-²ch'i ²dzhi ²t'ü ²dzhi.

Eighth Page:

- 1) He encircled three times the tail end of the market
- 2) a miscellany of cloth he saw them sell
- 3) also satin and brocade
- 4) but years he saw no one sell
- 5) neither did he see them sell long life.
- 6) There is a silver plated sword
- 7) and weeping he turned back again
- 8) the ²Yi-²ch'i market is so large,
- 9) not to look again will not do
- 10) so he went around once more to see
- 11) on the ²Yi-²ch'i market, on that market.

Explanation of text

Page 8

Rubr. 1: These symbols have already been explained.

Rubr. 2: The two first symbols are read from top down ²T'o-³bpü = cotton cloth; the first symbol represents either a shield or a sword-guard, very likely the latter, its original meaning has been lost only its phonetic value is still

known; the second represents a colander, a vessel with steam escaping, and as such it is read ³bpü, both are used phonetically. The next two symbols are read ²ssaw-¹ssō, the first represents ³ssaw = breath, the second ¹ssō has already been explained, both phonetically stand for miscellaneous, here a variety of cloth is meant, ²t'khi = sell.

Rubr. 3: The first is a ²ggö-¹baw character read ¹yi, below it a symbol representing a man holding an object, to hold is ³bbū; to present, offer, give is ¹bbū, both are used phonetically for ¹yi-²bbū = satin; the next two are read ²khi-²bbū and stand for brocade, the first is the symbol for ²khi = paddy, the second for to hold, as before; their phonetic values have been used.

Rubr. 4-5: The symbols in these rubrics have already been explained.

Rubr. 6: The first symbol represents an ancient ¹Na-²khi or perhaps Mo-so [50] sword such as was used during the Nan chao kingdom (740 A.D.), the sword was suspended from narrow leather straps which on the outer surface were studded with beads cut from the white conchshell. The straps were long and hung from behind the neck over the shoulders. It was a type of sword only in use by the ¹Na-²khi or perhaps Mo-so, probably the former. A few of such swords still exist, I personally possess two, with complete armor and iron helmet, see *l. c.*, Vol. I, Plate 82: They are or were until some ten years ago still used in Yung-ning [5] by the ²Lü-²khi tribe, who call themselves Hli-khin, but are known as Mo-so to the Chinese. The Yung-ning chiefs had in their possession 3 or 4 armors complete with sword and helmet, these were used at the funeral ceremonies of chiefs when three or four men dressed in armor, carrying flags and swords danced rhythmically in front of the funeral procession to clear the way for the deceased. Such swords were known as ¹Ng'a, the symbol in our manuscript is an identical picture of such a sword as figured on Plate 82 in my book on the *Ancient Na-khi Kingdom*, etc. See Plate II, this book.

The word ²mä here is an affirmative with the meaning "there is, there exists", ¹nv = silver, ²nnü = it, ¹nv = silver, actually silver-plated is meant. This phrase has been introduced because of the next phrase, ¹nv = silver is a play on the word ¹nv = to weep in the next sentence. This is often done when ¹Na-²khi improvise stanzas when traveling and singing.

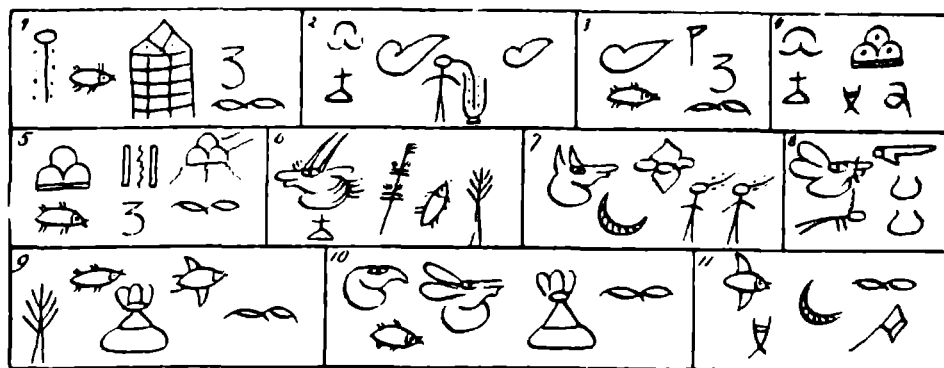
Rubr. 7: The first is a compound symbol, a man in the act of walking, the enlarged eyes with the curved lines protruding is read ¹nv = to weep, the syllable ²lä is read twice but only written once; below the muskdeer symbol is that of a cock crowing = ¹dgyu, here used phonetically in ¹dgyu-¹ds'i = to return, run back; the symbol ¹ds'i has been explained in rubric 7 of page four.

Rubr. 8: The only symbol that needs explaining is the fourth next to last one, it is read ¹ddü = large, it is said to represent the fruit of *Machilus bournei* or ¹Ddū-¹ndzër, its phonetic value has been borrowed here. The word ²lä is a postfix which cannot be translated, I translated it with the word "so", i. e. so large.

Rubr. 9: The first symbol is read ²lü, it represents a spear with a long round point, here it stands for ²lü = to look, compare the word ²lü of the next sentence; next to it is the negation ²muàn = not, it is written twice, the second negation belongs to the second half of the phrase; the last two symbols represent pagodas, the Chinese t'a [52], from which the word has apparently been borrowed, for the ¹Na-²khi also use the word ³t'a for pagoda, here ³t'a ²t'a preceded by the negation not, means "will not do", *i. e.* it must be done.

Rubr. 10: ²Lä-¹dgyu = he again went, ran back, to see once more, ²ddü = once, ¹lü = to see, ¹nä is a postfix.

Rubr. 11: Of this rubric all the symbols have been explained except the one before last, it shows a man drinking from a wine jug in the way described under rubric 2 of page 7, this symbol is read ¹t'ü = to drink, here it is used for ²t'ü = that, it also stands for 3d person, personal pronoun, but is then read in the second tone as here.



Ninth Page:

- Rubr. 1: ²Dzhi ³llü ¹ng'a ¹ssä ²yu
- Rubr. 2: ²Yi-²ch'i ³khü ²t'ü ³khü
- Rubr. 3: ³Khü ³llü ³gko ¹ssä ²yu
- Rubr. 4: ²Yi-²ch'i ²Lv-²mä-¹na
- Rubr. 5: ²Lv ³llü ²nggü ¹ssä ²yu
- Rubr. 6: ²Yi-²ch'i ³Müen-³llü-¹ndzër
- Rubr. 7: ³K'ö ¹dgyu ¹här ²lër-¹lër
- Rubr. 8: ²Lä ¹ts'i ¹shi ³p'u-²p'u
- Rubr. 9: ¹Ndzër ³llü ³mun ²ndu ²yu
- Rubr. 10: ³Gko ³llü ¹lä ²ndu ²yu
- Rubr. 11: ³Mun ²mä ²dgyu ²yu ¹shu.

Ninth Page:

- 1) the market people were all dispersed
- 2) and the ²Yi-²ch'i lake
- 3) that lake was dry.
- 4) The black rocks of ²Yi-²ch'i
- 5) even these rocks were split
- 6) and of the ³Müen-³llü-¹ndzër (bamboo) of ²Yi-²ch'i
- 7) the leaves were a rich green when he first came
- 8) but when he was leaving they were a deep yellow.
- 9) So trees must also die, it is the custom,
- 10) the leafy branches of the trees turn yellow
- 11) there is after all death, is there?

Explanation of text

Page 9

Rubr. 1: The first symbol has been explained the second ³llü = tick read here ³llü is a postfix difficult to explain but it is said to denote surprise and is equivalent to the Chinese particles or so-called "empty words" which are untranslatable. The third symbol read ¹ng'a represents an armour such as is figured

on Plate II, here its phonetic value is borrowed for 'ng'a = to disperse, to scatter in confusion. The 'ng'a is actually not the outside armour, but a kind of shirt of mail to protect the body, while an armour with sleeves such as is depicted on Plate II, is called 'ng'a-²gyi, also known as ³k'wua. The character before last is a ²ggö-¹baw letter and not a symbol and is read ¹ssä, it stands for the past tense, to this is added the auxiliary verb ²yu = is, been, hence 'ng'a ¹ssä ²yu = had dispersed, had scattered. The first word ²dzhi = market is followed by ²llü, this has also another meaning, and can stand for "people", for the people are the descendents of ³Llü-²ghügh the post-flood ancestor of the ¹Na-²khi.

Rubr. 2: The first character is read ²yi it is a ²ggö-¹baw or syllabic character, below is the symbol ²ch'i already explained both stand for ²Yi-²ch'i = K'un-ming as described previously, this is followed by the symbol ³khü = lake, the K'un-ming lake, known in Chinese as the Tien-ch'ih [53] K'un-ming Ch'ih or K'un-ming Lake is meant. See *l. c.*, Vol. I, Plates 1, 2. The next to last symbol represents a man drinking wine or liquor in the manner previously described, to drink is ¹t'ü, here it stands for ²t'ü the demonstrative pronoun "that"; the last symbol is again ³khü = lake.

Rubr. 3: We have again the symbols ³khü = lake, and ²llü with the first meaning as explained in rubric 1; the third symbol represents a needle showing the eye, as such it is read ¹gko, here it is used phonetically for ³gko = dry. The words ¹ssä ²yu have already been explained.

Rubr. 4: For ²Yi-²ch'i see rubric 2; the third symbol read ²lv = rock has three black dots indicating ¹na = black, a large rock is called ²lv-²mä, in addition to the black dots within the rock symbol we have the phonetic ¹na, a letter borrowed from the Tibetan, black in Tibetan is nag [54].

Rubr. 5: We have again the rock symbol ²lv but without the black dots, then ²llü as previously explained in the first rubric. The third symbol is an ideograph and is read ²nggü = to split, it represents two boards being split. There is another rock symbol in the upper right hand corner of the rubric, this is not read, but indicates the splitting of the rock, the past tense expressed by ¹ssä ²yu has already been explained.

Rubr. 6: Here in ²Yi-²ch'i the first syllable is written with the serow's head = ²yi instead of the syllabic character ²yi; the next three symbols represent the name of a bamboo growing on the mountains of K'un-ming. ³Müen = bamboo, the symbol represents a bamboo, showing the joints with leaves, the latter are indicated by short lines, ³llü = tick is a phonetic here, and the last syllable is ¹ndzër = tree, it represents actually a pine tree; the bamboo is a large one or the word ¹ndzër would not be used.

Rubr. 7: The first symbol represents a dog = ²k'ö, here it has been borrowed for the Chinese expression ch'ü [55], pronounced k'ö or k'e in Yünnan, meaning to go, to leave, ¹dgyu = there is, there were, or they were, the symbol ²ö-¹här

= turquoise is here read ¹här = green, below are two men calling, each is read ¹lër = to call, here used for ²lër-¹lër a deep rich color, with ¹här a deep rich green. The word ²k'ö is ill chosen, but in order not to use the ¹Na-²khi word ¹ts'i twice, as it occurs in the next rubric, ²k'ö has been used.

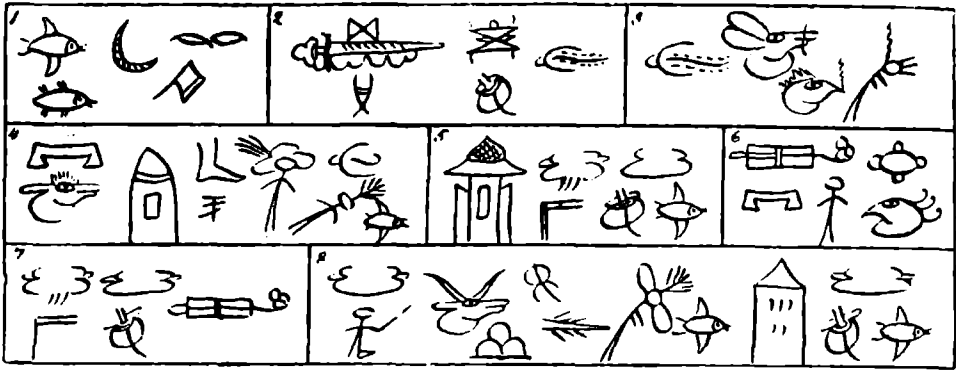
Rubr. 8: The first two symbols have been explained; the third uppermost one is read ²shi = meat, here it stands for ¹shi = yellow, the symbols ³p'u-²p'u = mean a deep yellow color, ²p'u is a bubble as previously explained.

Thus when he came to K'un-ming the leaves were a rich green and when he left, returned, they were deep yellow.

Rubr. 9: Here only the word ¹Ndu has to be explained. ¹Ndu is the equivalent of the male active principale of the Chinese, Yang [56]. The ¹Na²khi have personified it, see *NNCRC*, p. 158, note 211, here it stands for ²ndu – custom, hence ²Ndu ²yu = (such) custom there is? the word ²llü again expresses surprise as explained in the first rubric.

Rubr. 10: The first symbol represents an eagle = ³gko, here it stands for ³gko = a branch of a tree, a leafy branch is understood, the symbol ³llü, is again used for ²llü as in the previous rubric. Now the third symbol representing a musk deer = ²lä, stands here for ¹lä = to turn yellow, it seems that the ¹Na-²khi are the only people in Western China who have a word for such a condition; ²ndu ²yu (such) custom there is, is the same as in the foregoing rubric.

Rubr. 11: These symbols have been explained in rubric 1 of page ten, with the exception of the use of the symbol ²mä instead of ²llü, the former is an affirmative particle, “yes there is”.



Tenth Page:

Rubr. 1: ³Mun ²llü ²dgyu ²yu ¹shu

Rubr. 2: ¹Ng'a ²mä ¹ha ²nnü ²z'a

Rubr. 3: ¹Z'a ²lä ²lä ¹dgyu ¹ts'i

Rubr. 4: ¹Ggö ¹yu ³Dto-²k'ö-¹për ²Gv-¹dzu ¹ä-¹ssī ³mun

Rubr. 5: ¹Bpü-¹shwua ¹bbü ²nnü ³mun

Rubr. 6: ²Dzhu ²ggö ²zo ¹ddü-³hoa

Rubr. 7: ¹Bpü-¹shwua ¹bbü ²nnü ²dzhu

Rubr. 8: ²Bbü-³lv-²zhi-¹zaw-²man, ²Lä-²bbü ¹ä-¹ssī ³mun, ²wuà-¹gyi ¹bbü ²nnü ³mun.

Tenth Page:

- 1) To become old and die is after all true?
- 2) The sword is plated with gold
- 3) After he had laughed he again turned back.
- 4) Born in the north, the father of the Tibetan died at ³Dto-²k'ö-¹p'ër
- 5) he died under an earth (tamped) roof,
- 6) all the sons of bitterness
- 7) below the earth-tamped roof there is bitterness.
- 8) At ²Bbü-³lv-²zhi-¹zaw-²man the father of the ²Lä-²bbü died, he died under the tiled roof house.

Explanation of text

Page 10

Rubr. 1: Below the symbol ³mun = die is the pictograph ³llü = tick, here read in the second tone is an interrogative particle, perhaps equivalent to the Chinese adverb fu [57], as an initial particle, now, then; the symbol ²dgyu = is, there is, has been explained. The fourth symbol is read ¹yu, it represent wilted leaves, and stands for decay, rotten, here read in the second tone but with the same meaning, i. e. that one must die and decay. The last symbol ¹shu represents an axe and hence stands for iron, here its phonetic has been borrowed for ¹shu = true, correct, that is unchangeable as iron. ¹Shu-¹mun = custom.

Rubr. 2: The symbols ¹ng'a ²mä have been explained in rubric 6 of page eight. The next two symbols are ¹ha = gold and ²nnü = heart here it stands for the third person personal pronoun he, she, it; the last symbol is read ¹z'a = to laugh, here it stands for ²z'a = glittering, that is plated here with gold. This phrase has been introduced similarly as the phrase of rubric 6, of page eight, ²z'a is used in juxtaposition of the ¹z'a in the next rubric, it is a play on words.

Rubr. 3: Here the same symbol is read in the first tone ¹z'a = to laugh. The symbol ²lä has already been explained, ¹dgyu means the first, the beginning, in the beginning, because the cock is the first to stir, hence this symbol has been selected, here it stands for ¹dgyu = to return, turn back, the next and last symbol is read ²ts'u = a suicide by hanging here it is read ¹ts'i = to return, hence ¹dgyu-¹ts'i = returned or turned back.

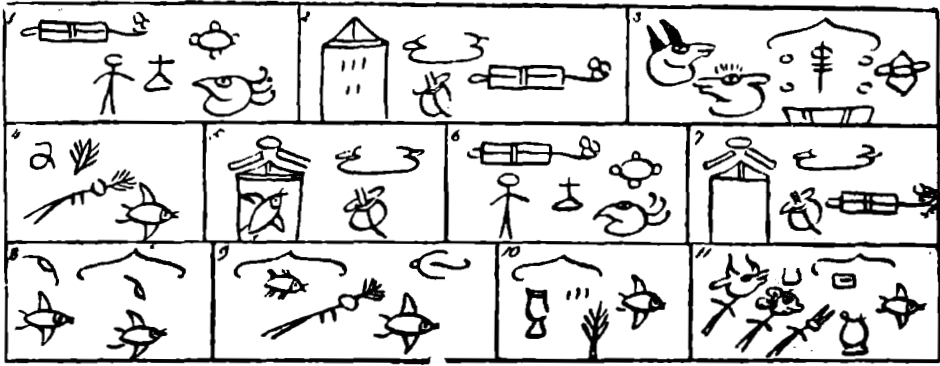
Rubr. 4: The symbol ¹ggö has been explained and so has the symbol ¹yü; the third is that of a mountain ¹ngyu, with the symbol ²dto = board, plank inside, ¹dto is actually a hill and the symbol's phonetic value has been borrowed, and ¹ngyu is not read, but without the symbol for mountain it would not be understood that a hill is meant, the hill's name is ³Dto-²k'ö-¹p'ër, in other *mss.*, the name is preceded by the words ²La-¹ssaw which stand for Lhasa, the capital of Tibet. Next to the mountain symbol we have the pictograph ²k'ö = foot, and the symbol ¹p'ër = white, both parts of the name. The next figure represents a Tibetan with long hair and a big felt hat, such as the nomads wear west of the Yellow River near the Amnye Ma-chhen Range. The ¹Na-²khi call a Tibetan ²Gv-¹dzu and in Yün-nan the Chinese call a Tibetan Ku-tsung [58] which is a transcription of the ¹Na-²khi name for a Tibetan. The other symbols have been explained.

Rubr. 5: The first symbol represents a house = ¹gyi, it is not read, but without the next two symbols would not be understood, ³bpü = colander, and ¹shwua = high, are here used for ¹bpü-¹shwua under which an earth (tamped) flat roof is understood. Most Tibetan houses have flat roofs, they put rhododendron branches from the shrubby species, also willow branches in layers a foot or more thick, fill the whole with mud and then fine earth, all this is rolled in the spring and autumn with a stone roller to pack the earth well as otherwise the roof would leak; such a roof the ¹Na-²khi call ¹bpü-¹shwua, ¹bpü is also a tamped dirt wall, a wooden frame is first erected, filled with dry earth and then tamped, the same process being used for a roof, the word ¹shwua is added, as it is high up on the house. The remaining symbols have been explained.

Rubrs. 6-7: The symbols in these rubrics have already been explained.

Rubr. 8: The first six symbols stand here for five syllables, one symbol the man with a stick usually read ³nddü = to drive out, is not read. All are used phonetically but the actual phonetic value of two, the afore mentioned, and that of the sheep symbol are not read, yet they express the action of herding sheep and that is called ²bbü-³lv, to be sure that the symbols are understood correctly, the

symbol for stone, rock = ²lv, three piled up rocks are added to illucidate the phonetic; ²zhi = road is not written, but ¹zaw = a planet, and ²man = tail, all employed phonetically, the whole meaning of the sentence is Shepherd road, ¹zaw = descend, ²man = tail-end, *i. e.*, the road where the herding of sheep ends, south of Li-chiang where Min-chia [59] land begins; the ²Lä-²bbü or Min-chia land is only about 40 li about 12 miles south of Li-chiang, and the boundary is known to the ¹Na-²khi as ²Bbü-³lv-²zhi-¹zaw-²man. The semi-prostrate figure represents a Min-chia or ²Lä-²bbü, the phonetic ²ss = wood is attached to his head, it stands for ¹ä-¹ssī = father as explained previously, all the remaining symbols have already been dealt with except ²wuà-¹gyi = tiled house, the symbol represents a house with the numeral 5, indicated by five lines, the word ²wuà is a loan-word from the Chinese wa = a tile; ¹gyi = house; the words ¹bbü ²nnü ³mun mean below he died.



Eleventh Page:

- Rubr. 1: ²Dzhu ²zo ²ch'i-¹ddü-³hoa
 Rubr. 2: ²Wuà-¹gyi ¹bbü ²nnü ²dzhu
 Rubr. 3: ²Dzī ¹yü ³lü-²gv ¹ō
 Rubr. 4: ¹Na-²khi ¹ä-¹ssī ³mun
 Rubr. 5: ¹Nggü-¹gyi ¹bbü ²nnü ³mun
 Rubr. 6: ²Dzhu ²zo ²ch'i-¹ddü-³hoa
 Rubr. 7: ¹Nggü-¹gyi ¹bbü ²nnü ²dzhu
 Rubr. 8: ²Muàn ³mun ²mùan ²muàn ³mun
 Rubr. 9: ²Mùan ³llü ¹ä-¹ssī ³mun
 Rubr. 10: ²Mùan ¹tgkye ¹ssu-²ndzër ³mun
 Rubr. 11: ²K'wua-¹dtv-¹mbër-²ddv ³mun, ²Dzī-¹la-¹ä-²p'u ³mun, ²Mùan-²zo-³bpä-²dsä ³mun.

Eleventh Page:

- 1) All the sons of bitterness
- 2) beneath the tiled roof house there is bitterness
- 3) The man born in the centre
- 4) the father of the ¹Na-²khi died
- 5) he died under the shingle roof house
- 6) all the sons of bitterness
- 7) beneath the shingle roof house there is bitterness.
- 8) Who does not die? Heaven does not die
- 9) but the father of heaven died
- 10) in heaven there died three venerable ones
- 11) ²K'wua-¹dtv-¹mbër-²ddv died, ²Dzī-¹la-¹ä-²p'u died, and ²Mùan-²zo-³bpä-²dsä died.

Explanation of text

Page 11

Rubr. 1: The first symbol is ²dzhu = bitterness, it has been explained in the title; the next is read ²zo = boy, man, son, ²ch'i-¹ddü-³hoa = all, everyone, ²ch'i has been explained in rubric 8 of page 7, and so has the symbol ¹ddü in

rubric 8 of page 8, the last symbol represents the ³hoa-¹p'ër the Tibetan eared-pheasant (*Crossoptilon Crossoptilon Crossoptilon*), it is a large bird which goes in flocks in the high alpine regions at 13,000–14,000 ft; the top of its head and the legs are red, the body feathers are a whitish gray and the broad tail is black. The three curved lines attached to the head represent the large tail feathers (see *BODMSL*, Plate XII) ²ch'i-¹ddü-³hoa = all; literally this, ¹ddü = large, ³hoa = a crowd, hence all, another expression for all is ²ch'i-¹wuà.

Rubr. 2: All these symbols have been explained previously.

Rubr. 3: The first symbol represents a jackal = ²dzī, colloquially called ¹p'a, ²dzī stands for "people", as in ²dzī ¹nä ¹ts'o i. e., the descendants of the daughter of ²Dzī-¹la-¹ä-²p'u and ¹Ts'o-²zä-³llü-²ghüh, see *MBC*, pp. 71–88. It is also possible that the word ²dzī for people is derived from the name of the pre-flood ancestor of the ¹Na-²khi ²Dzī-²zä-¹t'so-²zä, or actually ¹Dgyu-²zä ²Dzī-²zä, the father's name always precedes that of the son, so ¹Ts'o-²zä ³Llü-²ghüh is the grandson of the former, see also *ANKSWC*, Vol. I, p. 82. The symbol ¹yü = born has been explained. The next is a compound symbol consisting of ²Müan = heaven, ³lü = a spear, ¹dü = land, and the four circles representing the four quarters of the compass, it is read ²Müan ¹nä ¹dü ³lü ²gv = heaven and earth centre, hence the centre between heaven and earth, here it is only read ³lü-²gv = centre, that is between the Tibetans and the Min-chia (tribes), live the ¹Na-²khi. The last symbols represents a turquoise-studded charm box, hence it is used for ¹ö-¹här = turquoise, also for the color blue or green, here it stands for ¹ö = there.

Rubr. 4: The first is a character read ¹na = black, it is the twelfth letter of the Tibetan alphabet; the second symbol is read ²khi = paddy both are used phonetically for ¹Na-²khi, but it does not mean black man, for that would be ²khi-¹na, the adjective modifying a noun follows it as in Tibetan. The symbols for ¹ä-¹ssi = father and ³mun = to die, dead, have already been explained.

Rubr. 5: The first symbol represents a house = ¹gyi, on the top are to be seen two boards (shingles) and a stone, ¹nggü = shingles, hence a ¹nggü-¹gyi is a shingle-roofed house, in contradistinction to a tamped-earth roof such as the Tibetans build in certain areas, and the tile-covered roofs of the Min-chia houses. See *l. c.*, Vol. I, Plate 132. The symbol ³mun = to die, dead, is written within the house symbol. The others have already been explained.

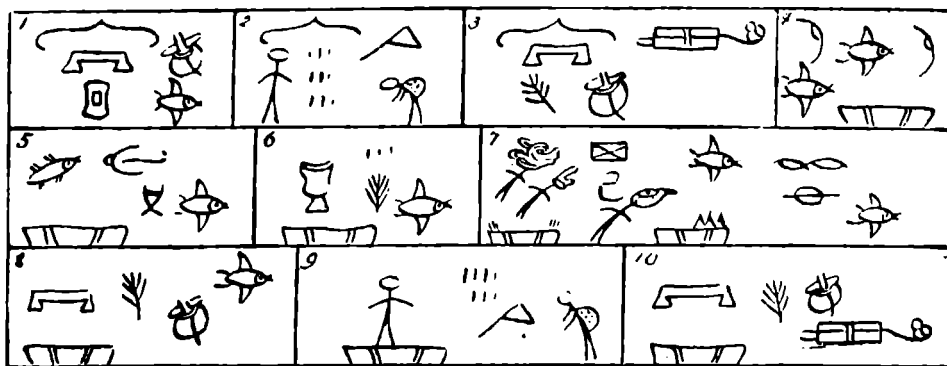
Rubr. 6 and 7: The symbols in these two rubrics have already been explained.

Rubr. 8: It needs only to remark about the syntax, the sentence is an interrogative one, the word "who" is not written and must be supplied, who did not die? Heaven did not die, notice the difference between ²müan = not and ²müan = heaven, on the former the prominence is on à, and on the latter on ù, both are read in the second tone.

Rubr. 9: All the symbols of this rubric have been explained.

Rubr. 10: The first symbol is ²müan = heaven, below the pictograph ²tgkye = an oil lamp or butter lamp, here it is used phonetically for ¹tgkye = in, on, in heaven; the next is the symbol for three = ¹ssu, followed by that for tree = (pine tree) ¹ndzër, here it is used for ²ndzër an honorific term, and may be translated "venerable".

Rubr. 11: We see three beings in a more or less prostrate position, two have animal heads, the first has a ¹mbër = yak head, the second a ²la = tiger head, above his head the syllable or symbol ²p'u; the third figure has the helmet of a ¹Dsä demon; all three act as phonetics only and do not indicate that they possess such heads. The names of the two first are not written, but that of the third is fully written out with pictographs representing the phonetic values as in the name. ²Müan = heaven, below, ²bpä = residue of distilled liquor, the drained mash, ¹zo = an earthen jar, and ¹dsä = the head and helmet of a ¹Dsä demon. The ²p'u above the head of the second figure is the last syllable in the name. These three are considered to have died first in heaven. They are mentioned in a *ms.*, called ²Ts'u ¹yi, no. 1078, of the ²Zhi ²mä funeral ceremony, *q. v.*



Twelfth Page:

Rubr. 1: ²Mùan ²ggö ¹t'o ²nnü ³mun

Rubr. 2: ²Mùan ²zo ²ngv ²bä-²gu

Rubr. 3: ²Mùan ²ggö ¹t'o ²nnü ²dzhu

Rubr. 4: ²Muàn ³mun ¹dü ²muàn ³mun

Rubr. 5: ¹Dü ³llü ¹ä-²mä ³mun

Rubr. 6: ¹Dü ¹tgkye ¹ssu-²ndzër ³mun

Rubr. 7: ²La-²lër-¹dü-²ndzī ³mun, ¹Dü-³mi-³ts'ä-¹ts'u ³mun, ¹Dü-³mi-²yu-¹lu ³mun

Rubr. 8: ¹Dü ²ggö ¹t'o ²nnü ³mun

Rubr. 9: ¹Dü ²zo ²shër ²bä-²gu

Rubr. 10: ¹Dü ²ggö ¹t'o ²nnü ²dzhu.

Twelfth Page:

- 1) They died far behind the heavens
- 2) Their nine celestial sons (experienced bitterness);
- 3) Even in heaven there is bitterness.
- 4) Who did not die? the Earth did not die
- 5) but the mother of the earth died,
- 6) on the earth there died three venerable ones
- 7) ²La-²lër-¹dü-²ndzī died, ¹Dü-³mi-³ts'ä-¹ts'u died, and ¹Dü-³mi-²yu-¹lu died,
- 8) they died behind the horizon;
- 9) the seven terrestrial sons
- 10) they experienced bitterness.

Explanation of text

Page 12

Rubr. 1: The symbols ²mùan = heaven, and ²ggö = of, the genitive case, have been explained, below them is the symbol ¹t'o, it has been explained in rubric 2, of page eight, here it stands for the adverb ¹t'o = behind, back of, hence behind or back of the heavens, ²nnü ³mun = they died, has been explained.

Rubr. 2: ²Mùan ²zo = heaven's sons ²ngv = nine, ²bä-²gu, actually brothers, ²bä = to do, and ¹gu = to carry a load, ¹bä has reference to having been (made)

conceived, and born, the offspring is then carried, older brothers carry their younger brothers, or older persons carry the children. The numeral 9 is indicated by the nine short lines, three in each of three rows.

Rubr. 3: For the word ¹t'o = behind, back of, another symbol is used instead of the one in the first rubric, here the symbol for pine = ¹t'o is used; the other symbols have already been explained.

Rubr. 4: The symbols and their use are identical with those of rubric 8, of page eleven, except that the symbol ¹dü = earth, is substituted for that of ²müan = heaven.

Rubr. 5: The symbols of this rubric are similar to those of rubric 9 of page eleven, except that ¹ä-²mä = mother is substituted for ¹ä-¹ssi = father. Heaven is considered male and the earth = ¹dü female. The symbol ¹dü = land, earth, is the second in the rubric, and ¹ä-²mä are the third and fourth symbols, ¹ä = represents a mouth open, as if saying "ä", ²mä represents the vagina.

Rubr. 6: These symbols are identical with those in rubric 10, of page eleven, only the symbol ¹dü earth is substituted for that of ²müan = heaven.

Rubr. 7: These are three females who were the first to die on earth, they are apparently the wives of those who died in heaven. The first one has a tiger's head, this does not indicate that she has a tiger's head, but the symbol for tiger = ²la acts as phonetic; the ¹Na-²khi have the rule to use animal heads on figures as phonetics, only when demons, Nāgas, certain gods etc., actually are figured as having animals' heads then the particular animal head is mentioned with the additional syllables ²gkv ¹dzu = head born (with). She sits on the symbol for land on which grass is seen growing, as such the symbol is always read ²Dzī-¹gyu-²la-²lër-¹dü which stands for the inhabited world, literally the people running (about on) the vast land. This tiger-headed female sitting on that symbol is always read ²La-²lër-¹dü-²ndzī (³mi = female), hence no other identifying phonetic symbol occurs. The syllable ³mun = to die (it also stands for old in years) has been explained.

The second female stands on the symbol ¹dü = land, she has the typical headdress of a ¹Na-²khi woman, at her feet is the symbol ²mi = fire, here it acts phonetically for ³mi = female, ¹dü-³mi = terrestrial female; her actual name is ³ts'ä-¹ts'u, ²ts'ä = salt, the symbol represents that article, a rectangle with diagonally crossed lines, below it is the syllabic ²ggö-¹baw letter ¹ts'u, it is the phonetic equivalent for ¹ts'u = demon, and rather than write the symbol for demon, its phonetic ²ggö-¹baw counterpart has been used. The third terrestrial female's name is ²yu-¹lu, both act as phonetics, the first is a symbol already explained, the second is a ²ggö-¹baw phonetic. The last is again ³mun = die. Like the three celestial males in rubric 11, of page eleven, whose counterparts they are, they are also mentioned in *ms.*, ³Ts'u ¹yi of the ²Zhi ³mä funeral ceremony, see rubric 11, of page eleven.

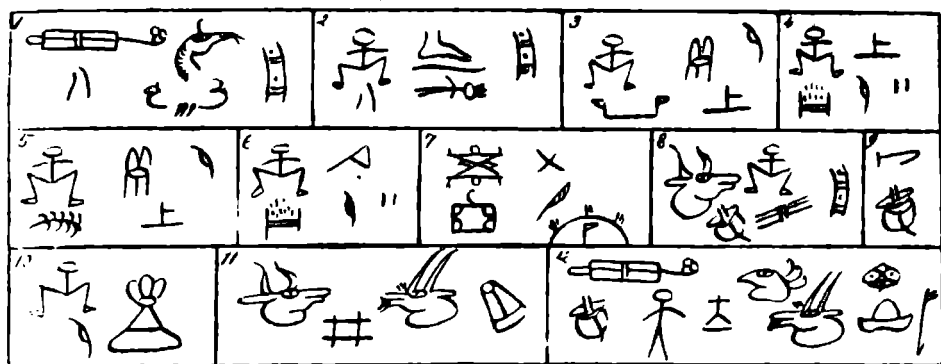
Rubr. 8: This is the same as in rubrics 1 and 2 (in part) of this page, only the symbol ¹dü = earth is substituted for that of ²müan̄ = heaven.

Rubr. 9: We see here a male figure standing on the symbol ¹dü = earth, the next is the numeral 7, seven short lines, the remaining symbols are the same as in rubric 2 of this page. It should not read seven sons of the earth, for the earth as well as the numeral seven are always associated with the female sex, however girls or daughters are not considered mourners at a funeral of a parent, but only sons are, for daughters are sold or given away in marriage and hence belong to someone else (they have from childhood already been spoken for) and thus they cannot be considered mourners.

Should a daughter after having been given in marriage return to her home for a visit, and be seriously taken ill preventing her returning to her husband's home, she is put outside the house of her parents and left to die under the grain rack. It is no more her home, she does not belong to it, and hence cannot die in her parent's house.

Rubr. 10: For explanation see rubric 3, of this page, but ¹dü = land is substituted for ²müan̄ = heaven.

After the 12th page has been chanted the song is continued outside as explained in the introduction.



Thirteenth Page:

- Rubr. 1: ²Dzhu ²lä ¹zhi ³bpü ²bbüe
- Rubr. 2: ²Ts'o ²lä ¹ts'u ¹szër ²bbüe
- Rubr. 3: ²Ts'o ²t'u ²gkv ²muàn ³shou
- Rubr. 4: ²Ts'o ¹dzo ³shou ²muàn ²nyi
- Rubr. 5: ²Ts'o ³bbüe ²gkv ²muàn ³shou
- Rubr. 6: ²Ts'o ¹dzo ²bä ²muàn ²nyi
- Rubr. 7: ¹Ha-²gyu-²la-³ts'ü ¹gko
- Rubr. 8: ¹Mbër ²nnü ²ts'o ²bbüe ³dzi
- Rubr. 9: ¹Mbër ²nnü
- Rubr. 10: ²Ts'o ²muàn ²ndu
- Rubr. 11: ¹Mbër ¹ngu ³ds'i ¹ds'i ³ds'i
- Rubr. 12: ²Dzhu ²nnü ²zo ²ch'i-³hoa, ³Ds'i-²bpa ²gu-¹mun ²t'an.

Thirteenth Page:

- 1) Now we will escort the deceased and again experience bitterness;
- 2) we will again dance and suppress the demons.
- 3) If it is not told whence the dance originated
- 4) one must not speak about it.
- 5) Unless one knows the origin of the dance
- 6) one cannot dance.
- 7) On ¹Ha-²gyu-²la-³ts'ü ¹gko
- 8) the yak said he would like to dance
- 9) the yak he
- 10) for him there is no such custom to dance,
- 11) after the yak came the goat,
- 12) all the sons of bitterness, they wear a ³Ds'i-²bpa ²gu-¹mun.

Explanation of text

Page 13

Rubr. 1: The first two symbols have been explained ²dzhu-²lä = bitterness again (experience). The third symbol is that of a snake = ¹zhi; on the death of a person it is believed that the deceased is changed into a snake and he is addressed as

¹Zhi-³mun-²llü-²ssī. After the performance of the ²Khi ³Nv ceremony (within three years after the death of a person) a deceased is addressed as ¹Yü-³mun-²llü-²ssī, ¹yü indicating ancestor, for after ²Khi ³Nv his soul is escorted to the realm of his ancestors. The symbol below is that of a colander = ³bpü, here its phonetic has been borrowed for ³bpü = to escort. The last symbol is read ¹bbüe it represents a dry measure for measuring grain, it is no more in use, it was in the shape of a pitcher with a handle and carved out of a tree trunk in one single piece; now the Chinese square sheng [32] boxes are in use, the four sides of the box slant towards the top leaving a small opening at the top; the ¹bbüe was still in use in Mu-li, Yung-ning, (the former in Hsi-k'ang, the latter in Yün-nan) and in western Kan-su some twenty five years ago when I explored there. Here the ¹bbüe symbol is used for ²bbüe to go (and do a thing) actually "will do", it expresses the future at the end of a verb.

Rubr. 2: The first symbol is read ²ts'o = to dance, it shows a person in the act of dancing, below is the phonetic character ²lä = again; the next is a compound one, it depicts a foot stepping on a prostrate demon = ¹ts'u, it is read ¹ts'u = demon ¹szër = suppress. The symbol ²bbüe again expresses the future or "will do".

Rubrics 3-6: All the symbols in these rubrics have been explained under rubrics 3-5 of page one, only the symbol ²ts'o = to dance is substituted for ²dzhu bitterness.

Rubr. 7: ¹Ha-²gyu-²la-³ts'ü is the name of an alpine meadow = ¹gko. All the symbols used as phonetics have been explained previously, except the one before last, ³ts'ü = millet.

Rubr. 8: The first symbol is ¹mbër = yak, ²nnü = he, ²ts'o = dance ²bbüe ³dzī, ²bbüe = to go; the symbol ²dzī = to tie, a knot, it is the picture of a knot; here read ³dzī, it serves as an interrogative particle at the end of a sentence, with the meaning of "is it so"?

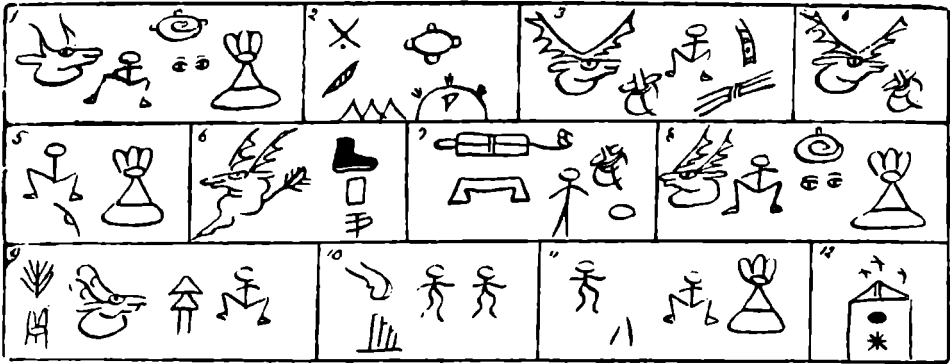
Rubr. 9: The first is a ²ggö-¹baw character read ¹mbër, it stands for ¹mbër = yak; ²nnü = he, the meaning is "the yak (for) him".

Rubr. 10: ²ts'o = to dance, ²muàn = not, ²ndu = custom, these symbols have been explained.

Rubr. 11: We have again the ²ggö-¹baw letter ¹mbër = yak, then ¹ngu = a grain chest, here it stands for ¹ngu = behind, or after, as ³ds'ĩ = goat of which the symbol is a picture; after the yak, ¹ds'ĩ = to come, the symbol represents a mutton shoulder blade, it has two readings ¹p'i and ¹ds'i, here it stands for ¹ds'i = to come; as the song is in the meter of five syllables the word goat = ³ds'ĩ is again repeated.

Rubr. 12: The first five symbols have been explained in rubric 6, of page eleven, the syllable ²nnü = they is here written and ¹ddü has been omitted. The next two symbols are ³ds'ĩ = goat, ²bpa = frog, here they stand for the name of

a hat = ²gu-¹mun of which the symbol next to the last is a picture. The hat is actually called ³ds'ĩ-²bpa-¹na as it was made of "na = black" goat's hair, it could also be made of ¹Mbër = yak hair, it was then called ¹Mbër-²ssu (yak-wool) ³ds'ĩ-²bpa-¹na, this shows that the actual name of such a hat was ³ds'ĩ-²bpa; the hat was worn by mourners during the funeral dances, no such hats are now in existence. The last symbol is read ²t'an it represents a wooden stick or branch of an oak, all branchlets are cut off except one or two at the end and these are cut a few inches from the stem; these ²t'an are used to pick up thorny branches for the making of fences around fields, here the symbol's phonetic value has been borrowed for ²t'an = to wear. See *SNL*, Plate XXV, p. 80. This stick usually of oak wood is colloquially called ³gku-²t'an.



Fourteenth Page:

- Rubr. 1: ¹Mbër ²ts'o ³ch'ou-¹nyu ²ndu
 Rubr. 2: ²La-³ts'ü-¹hö-¹ddü ¹gko
 Rubr. 3: ³Ch'wua ²nnü ²ts'o ²bbüe ³dzi
 Rubr. 4: ³Ch'wua ²nnü
 Rubr. 5: ²Ts'o ²muàn ²ndu
 Rubr. 6: ³Ch'wua ²khi ²zaw ³dto ¹p'ër
 Rubr. 7: ²Dzhu ²ggö ²zo ²nnü ³gkü
 Rubr. 8: ³Ch'wua ²ts'o ³ch'ou-¹nyu ²ndu
 Rubr. 9: ²T'o ²gkv ¹t'khi ³t'a ²ts'o
 Rubr. 10: ²K'wua ¹dzu ²kw'ua ³nyu-²nyu
 Rubr. 11: ³Nyu ²lä ²ddü ²ts'o ²ndu
 Rubr. 12: ¹Na-²mun-²mbe-³dtv-²ddü.

Fourteenth Page:

- 1) The yak he dances there it is the custom
- 2) on ²La-³ts'ü-¹hö-¹ddü ¹gko
- 3) the stag said he would like to dance there.
- 4) For the stag
- 5) to dance is not the custom,
- 6) the elkskin shoes with the white front
- 7) the sons of bitterness wear;
- 8) the stag he dances there it is the custom.
- 9) Where the pines are the young deer wanted to dance,
- 10) the cloven-hoofed they sway in rhythm,
- 11) they sway and dance as is the custom.
- 12) All the people of the village.

Explanation of text

Page 14

Rubr. 1: The first two symbols have been explained. The third symbol is ³ch'ou = foul, evil smelling, impure, it is the picture of human excrement, other ²dto-¹mbas said it represented a human embryo, hence unclean; below it are two

eyes = ¹miu, also read ¹nyu, both stand for ²ch'ou-¹nyu = here, ²ndu = custom. The meaning of this phrase is that while from the goat and yak hair a hat is made and worn by the mourners, it is not the goat and yak who dance, but the wearers of the goat and yak hair hat, thus these animals dance indirectly.

Rubr. 2: Four of the five symbols have been previously explained, the third while discussed elsewhere, is here differently used, it is the symbol ²mi = fire. here it is read ¹hö = red, all of the first four symbols are phonetically used and spell the name of the ¹gko or alpine meadow.

Rubr. 3: The symbols in this rubric have been explained, the first is that of a stag = ³ch'wua, it is the stag who wants to dance.

Rubrics 4-5: The symbols in these rubrics have already been explained.

Rubr. 6: The first symbol is a compound one, it shows a stag to whose upper body a front leg is attached, below it is the symbol ²khi = paddy, here it stands for ²khi = a cured skin, hence a cured, tanned, stag or elkskin; an uncured skin is called ²ghühg. The next symbol is ²zaw = shoe, ²dto = a board, is below the ²zaw symbol, here it is used phonetically for ³dto = the front, forehead, ¹p'ër = white, hence an elkskin shoe with a white front (toe).

Rubr. 7: The symbols read: bitterness of sons they, ³gkü = wear, ³gkü is the last symbol in the rubric, it represents a star = ¹gkü, and its phonetic has been borrowed for ³gkü = wear.

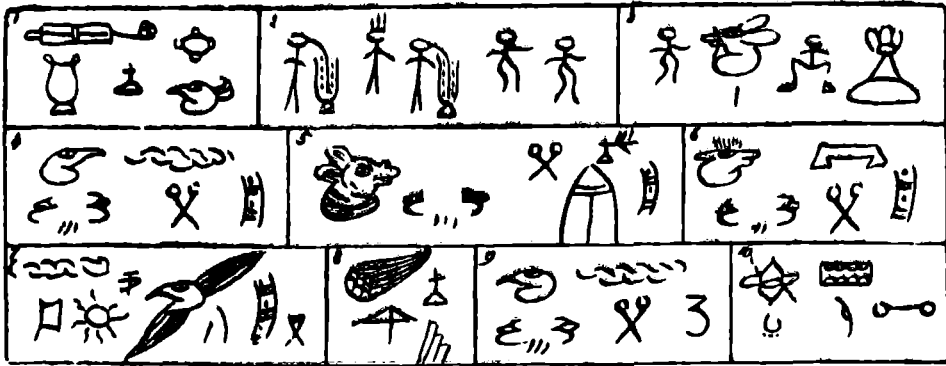
Rubr. 8: The symbols in this rubric have already been explained, see rubric 1, of this page; only the stag is substituted for the yak.

Rubr. 9: The first symbol is read ²t'o and represents a pine, below it is the symbol ²gkv = head, it serves here for ²gkv = there, a demonstrative pronoun in regard to a place, hence there where the pines (grow) the ¹t'khi ³t'a = deer young, (wishes) to dance; the symbol ³t'a between the deer and the dancing figure, represents a pagoda, here it stands for ³t'a-(²mä) = a young deer two or three years old. Here young people are meant and their friends or companions of the next page.

Rubr. 10: The first symbol represents a cloven-hoofed front leg, below is the symbol ²dzu representing a wall here it stands for ¹dzu = born (with), hence those born with cloven hoofs; the next two symbols are read ³nyu-²nyu = to sway, to wiggle, hence to sway with rhythm while dancing.

Rubr. 11: ³Nyu = to sway, ²lä = again, ²ts'o = dance, ²ndu = (as is the) custom.

Rubr. 12: All these syllables stand for = all the ¹Na-²khi villages, the main symbol is a house, above it the symbol for snow = ²mbe, and within the main symbol we find ¹na = black, the ¹Na-²khi are here meant, and ¹dtv = 1000, all serve as phonetics; it can mean all the village people, also all the villages or people of the neighboring villages, it is a phrase which cannot be defined word for word.



Fifteenth Page:

Rubr. 1: 'Dzhu 'zo 'ch'i-'ddü-'hoa

Rubr. 2: 'T'ü-'ts'u 't'ü 'nyu-'nyu

Rubr. 3: 'Nyu 'lä 'ddü 'ts'o 'ndu

Rubr. 4: 'Gko 'bpü 'gkyi 'gkyi 'bbüe

Rubr. 5: 'La 'bpü 'sso 'gkyi 'bbüe

Rubr. 6: 'Yü 'bpü 'ggö 'gkyi 'bbüe

Rubr. 7: 'Gkyi 'k'u 'p'ër 'lv-'la, 'gko 'ndzī 'lä 'bbüe 'mä

Rubr. 8: 'Ndü 'muṅ 'ndü 'ch'i 'dzu

Rubr. 9: 'Gko 'bpü 'gkyi 'gkyi 'ssü

Rubr. 10: 'Nong-'ö 'khü 'muàn 'chër.

Fifteenth Page:

- 1) All the sons of bitterness
- 2) with their slim waists they sway in rhythm,
- 3) they sway and dance again as is the custom.
- 4) We will escort the crane to his clouds,
- 5) and will escort the tiger to his high mountain,
- 6) we will escort our ancestor on high.
- 7) To the dazzling white gate of the clouds the crane wants to fly,
- 8) all those born with wings
- 9) have escorted the crane to the clouds
- 10) but his ability (we) do not allow to pass.

Explanation of text

Page 15

Rubr. 1: All these symbols have been explained.

Rubr. 2: The first two symbols are read 't'ü = to drink, and 'ts'u = demon respectively, their phonetic value has been borrowed for 't'ü-'ts'u = waist slim, a narrow, slim waist; the second 't'ü is read in the second tone and stands for the personal pronoun they. 'Nyu-'nyu = sway as the symbols indicate.

Rubr. 3: This is identical with rubric 11, of page fourteen.

Rubr. 4: ¹Gko = crane, ³bpü = escort, the third symbol is read ¹gkyi = cloud, it is a picture of clouds, below it is a pair of shears = ³gkyi, such as are used in shearing sheep, here it stands for ²gkyi = to place, to put, and the last syllable ²bbüe = the future tense.

Rubr. 5: ²La ³bpü = tiger escort, the remaining symbols have been explained, ²so is a high mountain see rubric 4 of page three, the tiger is always associated with a high mountain, the word ²gkyi = to put, to place is added with the meaning that the tiger is escorted till he has arrived, i. e., till he has been placed where he belongs.

Rubr. 6: The only symbol that needs explaining is the first, it represents a monkey = ¹yü, here it stands for ¹yü = ancestor, it is interesting to note that while the Tibetans believe their ancestor to have been a monkey, the ¹Na-²khi make no such claim, they do use however the monkey symbol, it may be because the two phonetics are the same. Yet in the story of ¹Ts'o-²zä-³llü-²ghügh it is related that in his union with a demoness one of his offsprings was a monkey, but he was done away with.

Although the symbol ¹ggö = bench, which can stand for the genitive particle "of", also for above, upper, north, is here used in the sense of "on high", that is he is escorted on high, to the realm of the gods.

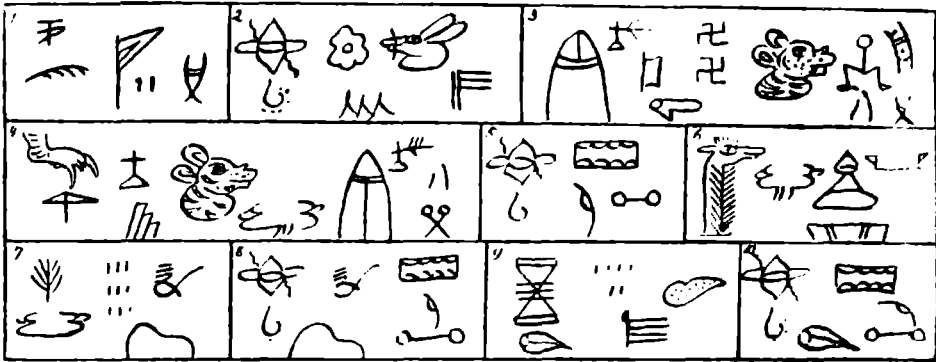
Rubr. 7: In this rubric there are two symbols which have not appeared before, they are the fourth and fifth. ¹Gkyi ²ku = cloud gate or the gate of the clouds the symbol ¹p'ër = white is next to the clouds, below the latter is a circle with wavy lines extending from it, it is read ³lv-²la = brilliant, dazzling, scintillating, a brilliant object. The next symbol is a bird in flying attitude, above the bird's head is the symbol ¹p'ër, it is not read but it indicates that the white crane ²gko-¹p'ër is meant, ¹ndzī means to fly, and the crane is here shown in a flying attitude, hence ²gko ¹ndzī = crane fly. The word ²mä is a final particle at the end of a sentence denoting the affirmative.

Rubr. 8: We meet here with two symbols previously not explained, the first is read ²ndü, it is a picture of a wing, below it is the symbol ²mun it is another pictograph for ²müan = heaven, here it stands for ²mun = a being, a creature, the symbol ²ndü is here read twice, ²ch'i = all an abbreviation of ²ch'i-¹wuä = all, the last symbol ¹dzu = born (with), literally winged creatures, wings all born (with); the next part of the sentence is in rubric 9.

Rubr. 9: ²Gko ³bpü = crane escort, ¹gkyi = clouds, ²gkyi place, ¹ssä is a ²ggö-¹baw letter and denotes the past tense.

Rubr. 10: The first is a compound symbol, the upper is read ¹ö, the lower ²non and represents milk, the first ¹ö is different from the symbol ¹ö which stands for turquoise, the wavy lines above and below indicate that ¹ö = soul is meant; actually ²non-¹ö, it must be read reversed, stands for = qualities, the ability, efficiency, accomplishments, etc., all this is embraced in the words ²nön-¹ö, the word ²non = milk, a derivative from a creature, is used to express this,

this is however only a conjecture, all the good qualities of the deceased, as well as his belongings are meant, for a deceased's perspiration-impregnated clothing is also called ²non-¹ō, the things that he left behind to be divided after the funeral ceremony. There is a regular book called ²Non-¹ō ³ssaw = invite the ²non-¹ō of a deceased, it is chanted at funerals, for instance at the funeral of a ²dto-¹mba or priest, the book is chanted when the ²dto-¹mba's requisites of office, as his ²ds-¹lër, five-lobed crown = ²k'o, sword, etc., are handed to his son by officiating ²dto-¹mbas. The next symbol represents a mouth with teeth, hence teeth = ²khü, here it stands for the verb ²khü = to pass, let go; next is the negation ²muàn = not, and the last symbol is read ³chër = a joint, a bone joint, it is also read ²ō = bone of which it is a picture, here it is read ¹chër = permit, allow, hence the ²non-¹ō = qualities, etc., pass not permit.



Sixteenth Page:

Rubr. 1: ¹Non ¹p'ër ²t'ä ²nyi ²mä

Rubr. 2: ²Non-¹ö ²ssu ¹müen ²lä ³ssaw

Rubr. 3: ²Sso ²k'u ¹shi ³ghügh-²ghügh ²la ²ts'o ²lä ²bbüe ²mä

Rubr. 4: ¹Dshi ²mun ²ch'i ¹dzu ²la ³bpü ²ssu ²lä ²gkyi

Rubr. 5: ²Non-¹ö ²khü ²muän ¹chër

Rubr. 6: ¹Yü ³bpü ¹hä ¹dü ²t'u

Rubr. 7: ²Ssu-²bbü ²ngv ¹mbu ³lo

Rubr. 8: ²Non-¹ö ¹mbu ³lo ²khü ²muän ¹chër

Rubr. 9: ¹P'ä-¹gyi ²shër ¹ho ²ndër

Rubr. 10: ²Non-¹ö ¹gyi ²ndër ²khü ²muän ¹chër.

Sixteenth Page:

- 1) Like the white down-feathers of the crane.
- 2) the power (ability) of the departed we invite down to us below.
- 3) To the brilliant yellow gate of the high mountain, the tiger wants to dance and return;
- 4) all animals born with claws escort the tiger to his high mountain,
- 5) but let not his power depart with him.
- 6) Let us escort the departed that he may arrive in the land of the gods,
- 7) the departed must cross the nine spurs,
- 8) but his power (ability) must not cross the spurs.
- 9) He must cross the seven waters of ¹P'ä
- 10) but let not the power of his personality cross with him.

Explanation of text

Page 16

Rubr. 1: The first symbol is ¹p'ër = white, the second ¹non = down-feather, of which it is a picture; the white down-feathers of the crane are considered his ²non-¹ö, here is a play on words. The third symbol is ²t'ä = flag, the fourth is the numeral 2 = ²nyi, here ²t'ä-²nyi means 'like the' (¹non = down feathers of the crane); often the phrase ²t'ä-²nyi ²gv is encountered in ²Dto-¹mba mss., the

actual meaning of the phrase is ²t'ä = that, ²nyi = two, ²gv = body, *i. e.* of two things that, hence similar to that. ²Mä is again the affirmative.

Rubr. 2: The first symbol is ²non-¹ō, the second ²ssu = wool, here it stands for part of the name given to ancestors = ²ssu-²bbü-¹yü, this is often written with the symbol for wood = ²ss, or with that of a wool felt ²ssu, and always ending up with ¹yü = monkey, ²bbü is written with the symbol for pot = ²bbü. Below it is the symbol for ²mi = fire, it has the same meaning here as in the rubric 7, of page four *q. v.*, *viz.*, ¹müen = down below, ²lä = again, ³ssaw = invite, the symbol represents ³ssaw = breath, used here phonetically.

Rubr. 3: ²Sso = high mountain, see rubric 5, of page fifteen; ²k'u = gate, ²shi = meat, here ¹shi = yellow, = the yellow gate of the high mountain; these symbols are followed by Swastikas of the Bön, with a right to left direction, the phonetic value is ²ghügh, here ³ghügh-²ghügh = brilliant, bright. The remainder has already been explained.

Rubr. 4: The first symbol is a front leg of a predatory clawed animal, it is read ¹dshi = claws, with the symbol ²mun = clawed creatures; the next two symbols ²ch'i ¹dzu = all born, or all creatures born with claws, ²la ³bpü = tiger escort, ²sso = high mountain, ²lä = then, ²gkyi = place.

Rubr. 5: See rubric 10, of page fifteen.

Rubr. 6: The first symbol is here read ¹yü = ancestor, actually the symbol's full name or reading is ¹Yü-³mun-²llü-²ssī = a deceased changed into an ancestor in contradistinction of ¹Zhi-³mun-²llü-²ssī = a deceased changed into a snake. The vertical line with the many lateral ones represents a pine branch, superimposed by the symbol ¹yü = monkey. At the ²Khi ³nv funerary ceremony which is performed during the eleventh moon within three years after the death of a person, a whole village will perform it at one time for all the deceased men of the village; each family who takes part brings a sheep as offering. The ceremony is performed on a meadow, small paper houses are erected, one for each deceased, these are in double rows and face each other, in each house is a ²nv = a pine branch which represents the deceased. A book is chanted at the ²Khi ³nv ceremony called ²Nv ³här = the ²nv cut *i. e.*, while the book is chanted the ²dto-¹mba takes a pine branch with two lateral short branches representing the arms, the top leaves represent the hair, and with a knife he cuts, eyes, ears, mouth, nose, etc., into the wood of the branch, this pine branch becomes a ²nv, a substitute or image of the deceased. After the sheep have been killed and offerings have been made, each family takes its particular ²nv out of the paper house, and places it on a large white felt, the son of the family who leads in the ²Khi ³nv ceremony and whose paper house is at the head of, and between the two rows of paper houses, wraps up all the ²nv in the felt, and mounting a horse, but reversed, that is he sits on the horse facing backward, rides to the funerary caves called ²Nv-¹t'khi-²k'o-¹ndv also ²Nv-¹gkyi-²k'o-¹ndv and ²Nv-¹gkyi-¹'a-²k'o. There used to be a caretaker in olden times at that cave, but now,

since ²Khi ³nv is no more performed in the Li-chiang district, there is no caretaker and ²nv are no more deposited in these small caves. They are situated in a limestone shelf, facing east, between the last village on the Li-chiang valley plain, and lower ²Nga-¹ba, see Plate IV.

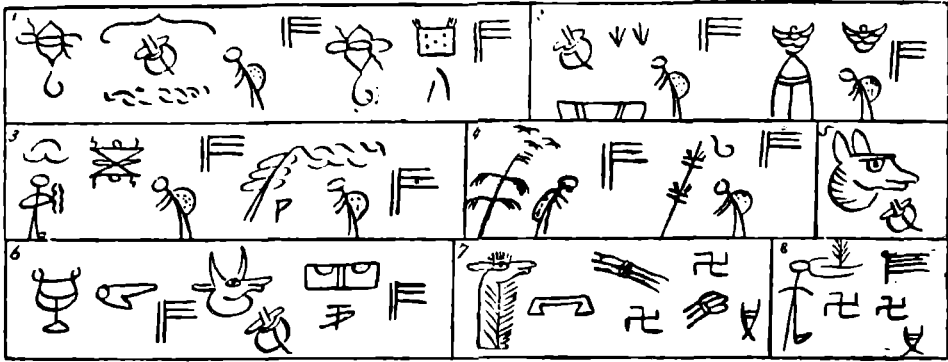
The chief is called ²Ts'u-¹bpö-²swue-²p'ä-³haw the meaning of which is = ²swue-²p'ä = chief, ¹ts'u = demon, ¹bpö = ceremony, ³haw = sleep; before the ²Khi ³nv ceremony has been performed a deceased is still considered a demon, the chief is the leader of the ceremony = ¹bpö, and as such supplies the food = ²haw for all those who participate in the affair. As they also sleep in house the word ³haw is added. The place where the ²Khi ³nv ceremony is performed is called ²Ts'u-¹bpö-²lü-²k'u-²dtü, the general term is ²Khi ³nv ¹d'a = the place of the ²Khi ³nv. The officiating ²dto-¹mba at a funeral ceremony is called ²Lo-¹ch'ung-²ndaw-¹khü, he wears a huge black felt hat and carries the ³Müen-¹t'u or funeral wand. ³Bpü = escort; the next symbol represents a deity, gods are termed ¹hä, below it is the symbol for ¹dü = land, and the last symbol is ²t'u = arrive.

Rubr. 7: The first two symbols are read ²ss-²bbü, it stands for ²ssu-²bbü = ancestor, *v. s.*, then follows the numeral 9 = ²ngv, and ¹mbu = a spur or ridge, above it is the phonetic character read ³lo = to cross.

Rubr. 8: ²Non-¹ō spur crossed not permitted (see rubric 5 and previous rubric). The nine spurs are called ¹P'ä-¹mbu ²ngv-¹mbu, see next rubric.

Rubr. 9: The first symbol is usually read ¹ddaw = weaver's loom, it has another phonetic value, namely ¹p'ä = hemp cloth, it is here read ¹p'ä and with the symbol for water = ¹gyi, ¹p'ä-¹gyi, the word ¹p'ä has reference to the place ¹P'ä-¹mbe-³lo-¹nddū. With the numeral 7 = ²shër and the symbol ¹ho = ribs, here read ¹ho = to cross (a stream), the seven ¹P'ä-¹gyi-²shër ¹ho = to cross the seven waters of ¹P'ä, the word ¹ho actually means to drive across, as men drive animals into a stream, which they are urged to swim. The last symbol represents a semi-dried-up pond, the dots indicate the visible bottom, it is read ²ndër, here it stands for ²ndër = must.

Rubr. 10: These symbols have already been explained; ²non-¹ō water crossed not permit.



Seventeenth Page:

Rubr. 1: ²Non-¹ō ²müan ²nnü ¹gkyi ²gu ³ssaw, ²non-¹ō ³ssu ²lä ³ssaw

Rubr. 2: ¹Dü ²nnü ¹zhou ²gu ³ssaw, ²Nv-²lv ¹nv ¹gu ³ssaw

Rubr. 3: ²Yi-¹bi ¹ha ²gu ³ssaw, ³khyü ³gko ¹gkyi ¹gu ³ssaw

Rubr. 4: ²Llü ³gko ²mbe ¹gu ³ssaw, ³müen-²ts'ä ²ndzhër ¹gu ³ssaw

Rubr. 5: ¹Ngu ²nnü

Rubr. 6: ³gkyi ¹shi ³ssaw, ¹mun ²nnü ¹lo ¹p'ër ³ssaw,

Rubr. 7: ¹Yü-³mun-²llü-²ssï ²ggö ¹dzi ²ghügh ³gku ²ghügh ²mä

Rubr. 8: ²Ndzër ²ghügh ¹ho ²ghügh ²mä.

Seventeenth Page:

- 1) Let us invite his power as if it were a load of celestial clouds, such let us invite to return to us.
- 2) Like a load of grass of the land, and like a load of silver of the snow mountain, such let us invite
- 3) Like a load of gold from the Yangtze such let us invite, and like a load of clouds resting on the juniper branches such let us invite ;
- 4) like a load of snow on the branches of the fir trees, and like a load of dew on the bamboo, such let us invite;
- 5) like the horse's
- 6) yellow saddle let us invite the power of the deceased, and like the white yoke of an ox one retains, so
- 7) let us retain all the good qualities of the deceased, like his ability to count and to record,
- 8) and his ability to sing and follow suit in singing.

Explanation of text

Page 17

Rubr. 1: Practically all the symbols in this rubric have been explained, the first is ²non-¹ō = the deceased's power, ability, etc., this is followed by ²müan = heaven, ²nnü = heart, here it forms the possessive = heaven's, ¹gkyi = clouds;

the next symbol read ¹gu shows a man carrying a load on his back, hence to carry a burden, a load, here it stands for ¹gu a load and also for ²gu = "like, as", ³ssaw = invite; the sentences are very terse, the verbs are all in the present tense, the singular or plural is not expressed. The second half of the sentence reads ²non-¹ō ³ssu = bring, take, pick up, collect, ²lä = again, ³ssaw = invite.

Rubr. 2: The sentence construction is the same, ¹dü = earth, ²nnü = possessive case, the two small symbols next to ²nnü = heart are read ¹zhou and stand for grass, hence the earth's grass, ¹gu = load (like, as) invite; ²Nv-²lv = snow mountain actually the symbol ¹ngyu = mountain with the symbol ¹nv = silver superimposed, can also stand for the Li-chiang snow range which is thus called, ¹nv = silver, ¹gu = load, ³ssaw = invite.

Rubr. 3: The first two symbols or rather the phonetic ²ggö-¹baw letter ²yi and the symbol ¹bi = to twist (it shows a man twisting rope with his hands) are both used phonetically for ²yi-¹bi = the Yangtze, or a river in general; the Yangtze which encircles the Li-chiang district at a height of from 6,000 to 5,000 feet to the west and east respectively, is rich in gold, hence it is called by the ¹Na-²khi ²La-²lër-¹ha-²yi-¹bi = Vast gold stream, and by the Chinese Chin-sha Chiang [60] = River of the golden sand. The next symbol is ¹ha = gold, ¹gu = load, ³ssaw invite. The second half shows the following symbols: ³khyü = a juniper tree to the top of which the symbol ¹gkyi = cloud is attached, below the juniper symbol is that for needle = ¹gko, here it stands for ³gko = branch, the branches of the juniper, ¹gu = load, ³ssaw = invite.

Rubr. 4: The first symbol is read ²llü = fir tree (*Abies Forresti*), on the top of it is the symbol ²mbe = snow, the word ³gko = branch is not written but read, ¹gu = load, ³ssaw = invite. The second half reads ³müen-²ts'ä = the cane-brake a slender species of bamboo which grows in clumps among the fir trees at 11,000 to 12,000 ft elevation, the common form is *Arundinaria Faberi*, here only the symbol ³müen = bamboo is written and not the syllable ²ts'ä; the curved line on the top indicating a dew drop is read ²ndshër = dew, ¹gu = a load, ³ssaw = invite.

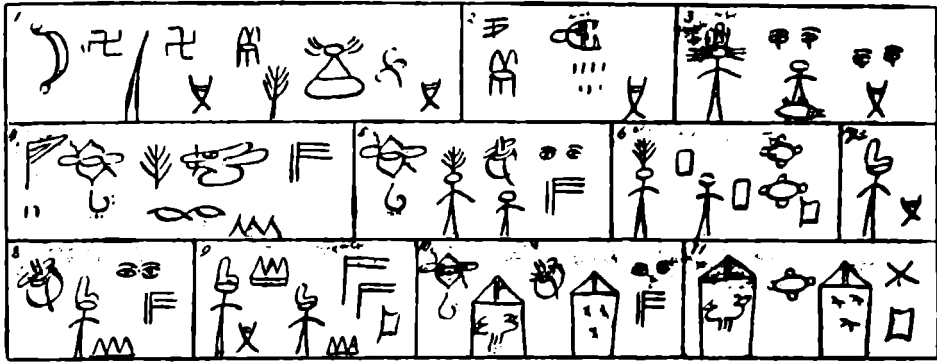
Rubr. 5: There are just two symbols in this rubric, ¹ngu = horse and ²nnü = heart, here again read ²nnü = its, the possessive form. The ¹Na-²khi have several names for horse, the literary term is ¹ngu, colloquially it is called ²zhwua, and often we find in ²Dto-¹mba mss., the word ²dta, this is a Tibetan loan word from rta = horse.

Rubr. 6: The first symbol is read ³gkyi = saddle, it can also mean a horse-load, here it stands for saddle, next to it is the symbol ¹shi = yellow, already explained, then ³ssaw = invite. The second half of the phrase reads ²ghühgh = ox, cow, it has another phonetic value namely ²mügh = ox, cow, it is not so frequent as ²ghühgh, the latter is the colloquial; ²nnü = its, the possessive form, then ¹lo = the yoke of which it is a picture, and ¹p'ër = white; then again ³ssaw = invite.

The ²dto-¹mba first read the passage horse its saddle dead invite, the symbol ²shi = meat, can be read ¹shi = yellow and ²shi = dead, but as it follows the noun ³gkyi = saddle and as the adjective follows the noun, I translate it ¹shi = yellow, for in the second phrase the word ¹p'ër = white follows the noun ¹lo = yoke, these two are in juxtaposition, hence ¹shi cannot mean dead but yellow; he explained that the power, ability, etc. of the deceased is to be retained below, as one takes off the saddle from a dead horse. It is true the word ¹mun can also mean a dead ox, an ox that has been offered, ²mun = ox, cattle is read in the second tone, while a ¹mun or sacrificed ox is read in the first tone. It is possible that the ²Dto-¹mba was right. See rubric 8 of page fifteen but here the word ²mun stands for creature, a being.

Rubr. 7: The first symbol should have a snake head instead of that of a monkey = ¹yü = ancestor, as only after the ²Khi ³nv ceremony a deceased is addressed as ¹Yü-³mun-²llü-²ssī, and this is chanted at the actual funeral. The second symbol is ²ggō = of, the genitive case, ¹dzī = to count, the symbol represents a knot, this is indicative of ancient days before the invention of writing when people used knots; the Swastika symbols read ²ghügh have here the meaning of good, fine (quality). Between the two Swastikas is the symbol ¹gku it represents the roots of the ginger plant, hence ginger, here it stands for ³gku = to record. ²Mä is again the affirmative.

Rubr. 8: The first symbol represents a man walking along singing, for detailed description of the same see introduction to the song, it stands for singing, while the symbol ¹ho = rib, ribs, stands for ¹ho = to chant, (in a deep voice), it also has the meaning to follow suit in singing. The words ²ghügh again stand for "good", it represents to the ¹Na-²khi the heart of a god, hence goodness, the quality good. ²Mä is again the affirmative.



Eighteenth Page:

- Rubr. 1: ¹Gkwua ²ghühg ³t'khi ²ghühg ²mä, ³gkv ²ssi ²ndzi ¹nddü ²mä
- Rubr. 2: ²Gkv ¹p'er ¹nds'a ¹shër ²mä
- Rubr. 3: ²P'u ¹ddo ³llü ¹ddo ²mä
- Rubr. 4: ²T'ä-²nyi ²non-¹ö ²ssu ³yu ¹müen ²lä ³ssaw
- Rubr. 5: ²Non-¹ö ¹ssi ²nnü ²zo ¹nyu ³ssaw
- Rubr. 6: ¹Ssi ²dto ²zo ²dto ³ddü-²ddü ³hu
- Rubr. 7: ²Mä
- Rubr. 8: ²nnü ³mi ¹nyu ³ssaw
- Rubr. 9: ²Mä ¹hö ³mi ¹hö ²shwua-²shwua ³hu
- Rubr. 10: ²Non-¹ö ³bpü ²nnü ²mbe ¹nyu ³ssaw
- Rubr. 11: ³Bpü ¹ddü ²mbe ¹la ³hu.

Eighteenth Page:

- 1) His ability to sing the ¹Gkwua and ³T'khi and like the ability and knowledge of the chief and headman
- 2) let us have white hair and long teeth as the deceased
- 3) let there be seen grandfather and grandchildren (under one roof)
- 4) All these like the ²non-¹ö of the ancestors let these be given us (let us invite them back)
- 5) Let us invite these powers of the father unto the son
- 6) Let the abilities and powers of the father be equal in the son
- 7) and those of the mother
- 8) imparted to the daughter.
- 9) May the stature of the mother be even with the daughter
- 10) may these powers be imparted to the neighbors and the villages
- 11) May there be increase in the villages and among the neighbors.

Explanation of text

Page 18

Rubr. 1: The first symbol ³gkwua is a carpenter's tool to scoop out a dish from a piece of wood; it is a curved blade with a handle at each end, it was used in olden days for the making of wooden bowls and the ²lo-¹bpä, it was also used like

a carpenter's plane before that tool was introduced. Here it stands for 'gkwua a type of song sung at wedding ceremonies by old men, who remained sitting while they sang. The song is colloquially known as ³Ssu-³wüa-¹wüa-¹gkwua. The ³Ssu is the life god, see *NNCRC*, p. 250, note 527. It contained historical matter and references to their tribal ancestors; ²ghüh = the good (quality, ability). The third symbol represents a spine = ²t'khi, it can mean, pain, and is then read in the first tone, ²t'khi = to sell, ³t'khi = cold, ¹t'khi = sweet, for all of which the symbol ²t'khi = spine is used. Here it stands for ³t'khi a type of song, sung on the mountains either by several travellers, or by young men alone. It begins with *Eh eh eh eh* which is continued till the man's wind is almost exhausted and then ends in a phrase; the ³t'khi is sung in a high pitched voice and relates usually of the bitterness of life hence ³t'khi = cold. When boys and girls sing these songs, and as the end phrase is impromptu, they are apt to become suggestive. The other symbols of this half of the phrase have been explained. Of the second half we have the symbol ²gkv = head, here it stands for ³gkv = able, ability, next to it is a pine tree read either ¹ndzër = tree, ²t'o = pine, or ²ss = wood, here it stands for ²ss or ²ssĩ = wisdom, knowledge. The next symbol is that of a chief = ²ndzĩ.

The origin of this symbol has been lost, the lower body is that of a deity, this shows the veneration in which the chief was held. He wears a peculiar coiffure with upturned hair. The next to last symbol represents the ¹ndi or frond of a fern, it is the young shoot of the Eagle or Bracken fern (*Pteridium aquilinum*), here it is read ¹ndü or ¹nddũ = a minor official, as a headman of a village, the symbol is also written the affirmative, it also stands for



¹ndü. The word ²mä is again our colon.

Rubr. 2: Among the symbols of this rubric, there is none, that represents a verb nor the sentence "let us have" usually expressed by = ²gv ²bä ³hu, but only ¹p'ër = white, ²gkv = head, ¹nds'a = fangs, it shows the mouth of a predatory animal, it is followed by the numeral ¹shër = seven, here it stands for ¹shër = long, hence white head and long teeth, the meaning is a ripe old age let us have, indicated by white hair and teeth from which the gums have receded, a sign of old age.

Rubr. 3: The first symbol is read ²P'u and represents a grandfather with long hair; ³p'u-²p'u is great grandfather, next is the symbol ¹ddo = to see, and below it a small male child on the symbol for tick = ³llü, this compound symbol of which the lower serves as phonetic is read ³llü = grandchildren, hence grandfather see, grandchild see, the meaning being let there be visible three generations under one roof. In the colloquial grandchild is ²lv-²bbũ, while great grandchild is ³lv-²bbũ, the two terms are only differentiated by the tone.

Rubr. 4: The first two symbols and their equivalent sound complexes ²t'ä-³nyi, have already been explained. The symbol for pine appears again, here it stands

for ²ssu = ancestor, the symbol ¹yu under that of tree, wood, is here read ³yu and means to give, this is followed by the words ¹müen ²lä ³ssaw = below again invite.

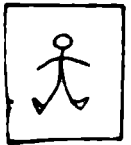
Rubr. 5: These symbols have been explained, ²non-¹ō = abilities, etc., ¹ä-¹ssī = father, ²nnü = his, ²zo = son, ¹nyu = on, unto, ³ssaw = invite. The pair of eyes can be read ¹miu and ¹nyu, here it stands for ¹nyu = on.

Rubr. 6: ¹Ä-¹ssī = father, ²dto = in, ²zo = son, ²dto = in, ³ddü-²ddü = equal; the last symbol represents a gate = ²k'u, here it is read ³hu, and is part of the phrase usually found towards the end in ²dto-¹mba books ²gv ²bä ³hu = let that be so!

Rubr. 7: ²Mä = mother.

Rubr. 8: ²Nnü = her, ³mi = daughter, ¹nyu = on, ³ssaw = invite, that is her abilities etc., see rubric 5.

Rubr. 9: ²Mä = mother, this is followed by the symbol ²mi = fire, here it is read ¹hö = standing, the latter is actually read ³hö, but for euphony's sake is read ¹hö. There is a symbol for this expression namely a man with spread out limbs firmly standing: = ³hö, here the idea of height is intended, or stature, hence may the stature of the mother be ²shwua-²shwua = even (in height) with that of the daughter ³hu = may that be so!

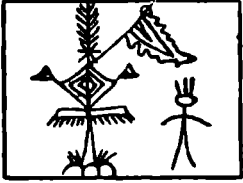


Rubr. 10: ²Non-¹ō = ability, power, etc., ³bpü = neighbors, it is written with the symbol for house and the symbol ³bpü = colander is added, it acts as a phonetic for ³bpü neighbor, the symbol for house illucidates the phonetic; ²nnü is here a conjunction; ²mbe = village(s), it is also figured with the symbol for house, and that of ²mbe = snow inside it, it acts as phonetic for ²mbe = village(s). The last symbols are ¹nyu = on, unto, impart, ³ssaw = invite. Sometimes both symbols ³bpü and ²mbe are written in the symbol for house, and that single compound is then read ³bpü ²mbe = neighbors (and) villages.

Rubr. 11: ³Bpü = neighbors, ¹ddü = large, ²mbe = village(s) ¹la = thick, ³hu = let that be so. The meaning is let the neighbors increase and the villages prosper.

*

After the singing is finished, the descendant kneels before the ²Dto-¹mba who gives the son of the deceased sweetened water from a bowl to drink, this symbolizes the imparting of the ²non-¹ō or all the good qualities of the deceased.



¹DTV ³TS'U or ERECT THE ¹DTV (TREE)

At most religious ceremonies ¹Na-²khi ²dto-¹mba use trees, some highly ornamented, others again bare as the centre pine tree at the ²Här ²la-¹llü ³k'ö ceremony. This particular pine tree represents the home of the crows and vultures who devour those who have committed suicide on the snow range. At the same ceremony two other trees are used called the ²la-¹llü ¹ndzër whence the ceremony derives its name. One a pine tree adorned with flags and paper flowers and ¹Na-²k'wuai or ¹Na-²k'aw, and the other a poplar tree; both are for the demons of suicide².

During the performance of ²Szi-³chung ¹bpö for the prolongation of life two trees are used, a spruce and a juniper³. At the great ³Dto ¹na ³k'ö ceremony six spruce or fir trees are used⁴.

³Dtv, read in the third tone is a prop used during the ²Müan ¹bpö or Propitiation of Heaven Ceremony, and is to prevent evil from descending⁵. There is even a ceremony called ³Dtv ¹bpö⁶. The trees used at ²Müan ¹bpö are two oaks representing heaven and earth respectively, and a juniper which represented ²K'aw the great emperor, *i. e.*, khan of the days of the Mongols. There is also a ²Müan-²dtv or Heaven's prop⁷, this is the main house post in a ¹Na-²khi home, it represents Mt. Sumeru.

It is possible that the ¹dtv used at the funeral ceremonies represents ¹Ha-²yi-²boa-¹daw ¹ndzër the tree growing on Mt. Sumeru, the abode of the Garuḍa. On the ¹Hä ²zhi ¹p'i, *q. v.*, the tree is figured, and the deceased is escorted through the region where it grows. Why it is called ¹Dtv the ²dto-¹mbas could no more explain. The symbol for ¹dtv = one thousand, is immediately above the large flag.



There are three *mss.* in the collection entitled ¹Dtv ³ts'u, nos 4150, 8068 and no 1825 in the Library of Harvard-Yenching Institute, here translated in part.

Page 1

On page one there is much which has already occurred in other *mss.*, belonging to the ²Zhi ³mä ceremony, as the deceased who belonged to either the ¹Yu, ³Ssu or ¹Ho clan, and that he is escorted to the realm of his ancestors, like the crane flies to the clouds of heaven and the tiger to the high mountain, the yak to the green grasslands, the deer to the black (pine-covered) spurs, the fish

to the waters, etc. The deceased though courageous is to proceed with his flag, bow and arrow. It tells of the fights between the ¹P'ër and the ¹Na, the ²Boa and the ¹Ö⁹;

Page 2

between the paternal and maternal relatives. The deceased has been given everything, wine, food, black and white sugar, a musk deer pocket to poison snakes with, a sword, a bamboo rod, and a ¹ndaw⁹. He has been given a horse to ride, supplied with a pack horse, plow oxen and rake oxen. The family has killed a cow and a sheep, has brewed liquor, boiled grain etc. The deceased is to repay his father, and his mother for her milk etc., while he is to protect the family and repays them a thousand and a hundred fold.

Page 3

The chief ²dto-¹mba escorts the deceased from where the ceremony is performed, over the white hemp bridge or ¹Hä ²zhi ¹p'i with his oxen and horses, on high to where his grandparents dwell and to the 33 realms of the gods.

At ²Nv-²lv-²t'o-¹ngyu there are three pine forest which no one had seen, but the ²Boa¹⁰ with the keen eyes saw them; ninety ²Boa-¹nddü¹¹ cut the pine tree to make the ¹Dtv tree, ninety ¹Na-²boa-¹nddü¹² cut the ¹Dtv tree and from them they made the ¹dtv tree which they erected in the court¹³.

Page 4

It then tells of the origin of the flag which is fastened to the tree. How the Chinese and ²Lä-²bbü or Min-chia reared the silk worms and how they spun the thread in the summer, and wove beautiful silk cloth, nine different kinds. Thus in the East came forth the flag of the ²Ngaw¹⁴.

How one day ²Müan-²zo-³bpä-²dsä died in ²Dzī-¹la-¹ä-²p'u's heaven and how his ²dto-¹mba ³Dsä-²dsä-¹ha ²bpö-¹mbö erected the ¹Dtv tree near the gate to the east, and from sheep butter he made a lamp and burned butter lamps with which he suppressed the ¹Ddv and ³Ch'ou demons.

Page 5

At ²Nv-²lv-¹ndü-³t'khi-²ghügh ²Llü-²mun ²K'ö-¹ssī died and his ²dto-¹mba erected the golden ¹Dtv tree, and with it he suppressed the ²Ssu-¹ndo demons¹⁵. From the milk of the hind (stag) and serow (the property of the Nāga) he made butter and butter lamps which he lighted before ¹Ha-²yi-²boa-¹daw ¹ndzër q. v. ¹⁶.

Page 6

This is repeated for ²Müan-³llü-¹ddu-²ndzī for whom, when he had died, his ²dto-¹mba ¹Yi-³shi-¹ō-²zo erected a silver ¹Dtv tree and with it he suppressed ²Müan-³llü-¹ssu-²ndzī his enemy. From the milk of the yak and half breed yak he made butter and butter lamps etc. etc. The same is told about ¹Ts'o-²zä-³llü-²ghügh whose ²dto-¹mba ¹Gyu-²bbü-²t'u-²ch'i erected a ¹Dtv tree with which he suppressed his enemy. Then follows ²Gkaw-¹lä-³ts'ü whose ²dto-¹mba erected a ¹Dtv tree at his death and suppressed the ¹Ddv demons, etc.

Page 8

The family of to-day does likewise; at the death of their father or mother the ²dto-¹mba erects a ¹Dtv tree and suppresses the ¹dtër demons¹⁷. The flag waving is like shooting the demons of the eight regional and subregional quarters and the ²Mun and ¹Ghüh¹⁸ demons after which the deceased is escorted on high to his grandparents and parents and to where his ancestors dwell.

It gives again all the various stages as described previously. It also relates of his doings at his various ages, as when he was 12 or 13 years of age he rode a hubby horse etc. etc.

The book ends by asking the deceased to leave his ²non-¹ō¹⁹, grant ¹nnü and ¹ō = male seminal ejaculations and vaginal conceptions²⁰, much offspring, riches and that the family should only hear good tidings, and that their ponds should be full, that is that they lack nothing. Let that be so!

¹ See *KMGMG*, Plates 13, 16 and 18.

² See *l. c.* Plate 13

³ See *NNCRC*, Plate 19.

⁴ See *l. c.* Plate 35.

⁵ See *MBC*, Plate 2, b.

⁶ See *NNCRC*, pp. 370-371 note 753.

⁷ See *l. c.* p. 377 note 762.

⁸ The ²Boa are the Hsi-fan who now live to the north of the ¹Na-²khi partly in Yung-ning and mainly in Mu-li. See note 13 of ¹Yü ²ndzi ³mi, ²haw ¹shi. See also *l. c.*, p. 204, note 332, and p. 253, note 539.

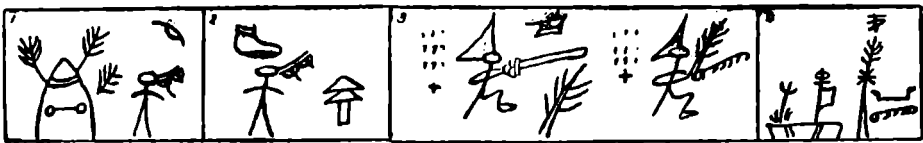
⁹ The ¹ndaw is the ¹Na-²khi sickle, it is not round but long with the tip curved, the edge is serrated. Its full name in ¹Na-²khi literature is ²shu-¹p'ër ¹ndaw-¹dzu the iron (steel) ¹ndaw born with (teeth). Colloquially it is called ³ssu-²gkv. See also *l. c.*, p. 243, note 448.

¹⁰ See note 8.

¹¹ A ²Boa-¹nddü is a Tibetan lama.

¹² ¹Na-²boa-¹nddü are either Black (Bon) lama or ¹Na-²khi priests (lama?).

¹³ The last four rubrics are figured or written thus in our *ms.*



This reads in ¹Na-²khi as follows: 1) ²Nv-²lv-²t'o-¹ngyu (-¹ō) ¹nyu ³ssu ²gkv ²t'o ²bi ²dgyu, ²bi ¹ddo ²khi ²muàn ¹dgyu; 2) ²Boa ¹mü ³t'a ²nnü ¹ddo; 3) ²Ngv-¹ts'ër ²Boa-¹nddü ²t'ü, ¹dtv ¹ndzër ¹shu ³t'a ¹ng'a ²nnü ³ndaw, ²ngv-¹ts'ër ¹Na-²boa-¹nddü, ¹dtv ¹ndzër ¹shu ³t'a ¹ng'a ²nnü ³ndaw; 4) ¹bpö ³gkv ¹ngo ²ddü ¹ō ¹dtv ³ts'u. ²ts'u ¹bpö ³lü ²k'u ²dtü-²nnü ³ts'u.

1) On ²Nv-²lv-²t'o-¹ngyu-¹ō three piece pine forest have got (is), forest see man no have got; 2) ²Boa eyes keen he see; 3) ninety ²Boa-¹nddü they ¹dtv tree iron sharp sword it cut, ninety ¹Na-²boa-¹nddü ¹dtv tree iron sharp sword it cut; 4) chant able I one yes ¹dtv erect, demon chant center gate there erect.

¹⁴ The ²Ngaw are spirits of victory. See *NNCRC*, p. 135, note 122; p. 140, note 133.

¹⁵ The nine ²Ssu-¹ndo are Nāga demons, see *l. c.*, pp. 67, 73-78.

¹⁶ The wish-granting tree, see *l. c.*, p. 437, note 772.

¹⁷ The ¹dtër are headless demons, see *l. c.*, pp. 491-493, note 781.

¹⁸ The ²Mun and ¹Ghüh are fully explained in *l. c.*, p. 93, note 47, and pp. 116-120.

¹⁹ See note 47 of ²Ts'u ¹yi ²gkv-³shu ³la.

²⁰ See *NNCRC*, p. 91-92, note 43.

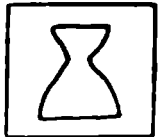


²TS'U ¹YI ²GKV-³SHU ¹LA or
²TS'U ¹YI ²GKV-³SHU STRIKE

Explanation of symbols in the title

The first two words are untranslatable; the first symbol represents a demon = ¹ts'u of no particular type, the second a serow = ²yi; both are employed phonetically in the title. The actual inherent meaning of ²ts'u ¹yi is "to narrate or relate the doings of the deceased while alive". The next two upper symbols are ²gkv = head, ¹shu = iron, (the picture of an axe). ²Gkv-³shu is the name of five strips of different colored silk or cotton cloth tied at one end, it represent the five elements of which the body is said to be composed. It can be translated "first search, i. e., the origin of man who is believed to be composed of five elements". The last symbol is hand = ¹la, its phonetic has been borrowed for ¹la = to strike, the actual meaning here is to attach with a striking motion of the hand.

The ²gkv-³shu about 5 inches long and tied together at one end was fastened to the left arm of the deceased when a male, and to the right arm when the deceased was a woman before the introduction of coffins and when bodies were cremated. Nowadays when coffins are used the ²gkv-³shu is attached, by means of a little resin of the yellow pine, to the coffin at the place where the ²ss-²bpa-²dgyu = a frog-shaped = ²bpa, wooden wedge or plug, locks the upper end of the coffin. There are four ²ss-²bpa-²dgyu = wood frog have got, which lock the coffin instead of nails, they have this shape. The ²gkv-³shu is attached either on the left or right side depending on the sex of the deceased, by the son or daughter respectively, depending whether the deceased was a father or mother, by a striking motion of the hand. First however, the ²gkv-³shu is put on a plate



by the mourning son, while the ²dto-¹mba arranges two plates with ²Hö-²lü-¹mbbū = roast grain pop, see *NNCRC*, p. 85, note 21; p. 317, note 711, one with white popped grain, and one with dark or black colored (peas) popped grain, and a bowl of liquid (water) into which butter, a flower, tea-leaves, sugar and ginger have been placed; this represents medicine = ²ch'ër-²ghüh in the colloquial, and simply ²ch'ër in the literary language. The ²dto-¹mba performs ²ch'ër ³k'ö = medicine sprinkle, by dipping the ²gkv-³shu into the bowl and sprinkling the coffin with the liquid which is supposed to cure all the aches and pains the deceased had suffered and died of. While sprinkling the medi-

cine the ²dto-¹mba says: ²gkv-²ts'u ²gkv ¹nyu ³nun, ²gkv-¹ngu ²ssu ¹ssü ²k'wua = head-hair head on put, head-ache three kinds well, etc. When ²Ch'ër ³k'ö has been performed the ²dto-¹mba replaces the ²gkv-³shu on the plate while the kneeling son throws popped grain three times on the ²gkv-³shu.

The ²dto-¹mba thereupon instructs the son to rise and to attach (³la = strike) the ²gkv-³shu to the coffin at the indicated place. The son rises strikes the coffin three times and attaches the ²gkv-³shu to it; while doing so he calls out three times "father" or when performed by a daughter for a mother, "mother". At that particular moment the ²dto-¹mba begins the chanting of ²Ts'u ¹yi ²gkv-³shu ³la. While the ²dto-¹mba chants the text of the book the son remains in a kneeling position at the head of the coffin. The ³Müen-¹t'u *q. v.*, reposes, erect, on the left side of the coffin in case of a man or right side in case of a woman.

The manuscript from which the translation was made is no 1078, and is no more in my possession, but photographic copies are both in the Library of Congress in Washington D. C., and in my own library now on loan with the Far Eastern Institute of the University of Washington in Seattle.

Translation of text

Page 1

Rubric 1) The origin of the ³Ssu, ¹Yu, ¹Ho and ¹Mä clans¹, (depending to which clan the deceased belonged)! Here (in this household) the son of the ³Ssu clan, in his ancestral home, the white head of ²Dzī-²ghügh² is (now) dead. 2) He is dead, his ³Ssu³ (lifegod) is also dead, he is gone, the ³Ssu changed into a snake⁴. 3) ¹P'ä-²mbe-¹zhi-³mun-²llü-²ssu⁵, 4) to-morrow morning 5) the crane will fly to the white brilliant clouds of the horizon, there he will go. 6) To the high mountain with the golden (like) gate, there the tiger will go to romp. 7) To the horizon of the land the sheep will go. 8) To the horizon of the black mountain the stag will go.

Page 2

Rubric 1) Though the color of the water is very black (= ²gyi ¹miu ¹na ³gkü-³llü = water color black very) the fish will sweep. 2) Your name was renowned, your voice was fine like that of a dog chasing prey; 3) you were dressed in the skin of a tiger, hence you were one that was not afraid of seeing a tiger. 4) When the tail of the tiger swished the ground (prior to attack) you were not afraid of the wind caused by it. 5) When you wore the eagle's feathers (tail feathers) on your hat you were not afraid of the thunder (dragon)⁶. 6) Your heart was of the same size as your body⁷ and when you saw your enemy you were not afraid. 7) Wherever one could put one's foot, there you trod and were not afraid. 8) You took your shepherd's staff and went herding your many sheep and cattle. 9) You could command people even greater than you, and also the slaves⁸ under you. 10) Dressed in a tiger's skin you were able to decide victoriously the affairs of men. 11) Taking a rod

Page 3

Rubric 1) you were one who could separate the good from the evil (white from black). 2) You deceased are going to the 33 realms of the good gods (or 33 good realms of the gods). 3) If one does not relate the deeds of a courageous man 4) there will remain nothing but emptiness = ³nyi. 5-6) If one does not relate of 7) the agility of a man then it will change into dilatoriness = ¹ho. 8) If one does not relate of the keenness = ³t'a of a man it will change into bluntness = ³dtv. 9) If one does not relate of a man's ability = ³gkv, it will change into 10) incompetence (it will be lost to posterity). 11) If one does not relate of his wisdom = ²ss, then it will change into ignorance. 12) I, like the chief, I, the ²dto-¹mba able to chant like ³Shi-²lo (gShen-rab(s)) must tell you deceased of your various accomplishments, as your courage, agility, keenness, ability and wisdom. (The verb relate = ³shou is in the first rubric of page 4.)

Page 4

Rubric 2) You have originated from the ³Ssu or ¹Yu clan, you are going to join your paternal ancestors at ²Ssu-²bbü-¹lo-³khyü⁹, you are going to ¹P'ä-²mbe-³lo-¹nddü where your maternal ancestors dwell¹⁰. 3-4) You are going to confront your ¹Gyi-²yi-ddär-³p'u-²p'u = great grandfather¹¹ and your great grandmother¹². 5) You will come face to face with your father ³Lä-²dzhou-¹ä-¹ssī and your mother ²Bbü-¹lä-¹ä-²mä¹³. 6) You are going to the three generations of your paternal ancestors and to four generations of your maternal ancestors. 7) In the east when the sun's rays appear, the crow will call three times, you will hear its call. 8) At the time when food is scarce (in the three spring months when grain is scarce) the cuckoo calls, your ears will hear its good voice, listen to it. 9) You deceased, your ears will be unable to hear, use your fingers to clean your ears (of ear wax)¹⁴, when removed strike your ears with the palm of your white hands to see if there is any (ear wax) left, your ears are now clear you will be able to hear the good voice. 10) You have eyes but you will not be able to see, tie your hair back of your head with your white hands, and where we are chanting you will then see everything. (The verb ¹ddo = see is in the first rubric of page 5¹⁵.)

Page 5

Rubric 2) I, the ²dto-¹mba tell you ten times, go and let your ears listen ten times. 3) Go over ten lands under ten heavens, and direct the waters in ten valleys, I give you cloth ready cut for ten suits, go and sew them finish. 4) I give you ten bundles of grain, take them on ten horses and carry them away. 5) The admonitions of the chief, in case you cannot keep them in your head, tie a knot in the garment of your father. 6) If you cannot retain the admonitions of the ²dto-¹mba tie a knot in the tail (end) of your ²ssu-¹här = felt cloak. 7) One day ¹Ts'o-²zä-³llü-²ghügh when he descended on that day, 8) and on the day when ³Ts'ä-¹khü-²bu-¹bu-³mi¹⁶ 9) descended, 10) when he descended from heaven and arrived at ²Müan-²k'u-¹ddü (= at the great gate of heaven), 11) and thence arrived on the top of ¹Ngyu-³na-³shi-²lo ¹Ngyu (= Sumeru, Kailas), and

from there arrived at ²Yü-¹ndsu-¹mbër-²mä-¹gko = the (alpine) meadow where the yak graze and where the ancestors dwell¹⁷. He thence arrived at ¹Yü-³hö-²wuà-¹t'o-¹dü (= where your ancestors dwell in ²Wuà-¹t'o land). 12) From there you will arrive at the head waters and then at the tail end of the waters.

Page 6

Rubric 1) Thence you will arrive at ¹Na-²mo-²mbe-³dtv, from there you will arrive at ²Nv-¹p'ër-²k'o-¹dzu-²wùà, and from there you will arrive at ²Nv-¹p'ër-³lä-¹gyi where ¹Ts'o-²zä-³llü-²ghügh descended over the silver stairway¹⁸; 2) then you will arrive at ²Ha-¹shi-¹miu-¹dzu-²wùà, there use the golden chain ¹Ts'o-²zä-³llü-²ghügh descended on¹⁹, 3) to the top of ¹Ngyu-³na-³shi-²lo ¹Ngyu (= Mt. Kailas), thence to the navel of Mt. Kailas, and then like ¹Ts'o-²zä-³llü-²ghügh you will arrive at the foot of Mt. Kailas. 4) Then you will arrive at ²Müan-³llü-³dto-²k'ö-¹p'ër; 5) from there you will arrive at ²Müan-³llü-³lër-²ds'ĩ-³ssu; 6) then at ²Müan-¹shwua-¹gkü-²ndzi-¹mbu, rising from there you will arrive at ¹Dü-¹ddü-¹zhou-¹dzu-¹mbu, thence at ²Dzi-¹gyu-²la-²lër-¹dü²⁰, 7) thence at ¹Bpü-²bä-²ngyü-²llü-²dtü, thence at ²Ngyü-²bä-²ssaw-²llü-²dtü. 8-9) Thence you will arrive at ²Dzi-²k'ö-²shu-¹t'o-²dtü. 10) Thence at ²Lo-²ndo-²bbü-¹gyi-¹ddü. 11) Thence at ²Müan-³llü-²gko-²dtü-¹mbu, thence at ³Llü-¹shwua-³gko-²dtü-¹mbu. 12) Thence at ²La-²mun-²la-³dsaw-¹mbu, thence at ¹Gv-²mun-¹gv-³dsaw-¹mbu, thence like ¹Ts'o-²zä-³llü-²ghügh you will arrive at 13) ¹Mi-²lv-³ä-²ngaw-¹mbu (¹mbu = mountain spur).

Page 7

Rubric 1) Thence you will arrive at ³Khyü-¹här-²gkaw-³lv-¹bpü, at ²Khi-¹p'ër-²gkaw-³lv-¹bpü. 2) Thence at ²Boa-²mun-³khyü-¹dzu-¹ngyu (= ²Boa-²mun (where) the junipers grow), you will arrive whence the ³Ssu and ²Ngaw came together *i. e.*, were not separated and were led down by ¹Ts'o-²zä-³llü-²ghügh who brought with him the fire of ²Ngaw and the rocks of ²Ngaw, the peg of ²Ngaw²¹ and water of ²Ngaw (they were not lost on the road). He then arrived at 3) ¹A-¹ndo-²nyi-³zhi-³ssu, thence at ¹Ts'ä-²nyi-³zhi-¹p'ër-¹dzu (= where the 12 crossroads are born), 4) thence descending from ¹Ts'ä-²nyi-³dto-²t'u-²dzhu 5) he arrived at ¹Ö-³yu-²hä-¹gyi-²gkv, thence he arrived at ¹Ö-³yu-²hä-¹gyi-²man²². 6) Thence he arrived at ²Dzi-²k'ö-¹ss-²mä-³k'o²³ 7) from there he arrived at ²Lo-²ndo-²hoa-¹hö-¹ngyu and descending from there 8) arrived at ²Llü-¹shwua-¹ndz'a-²mbër-²ndër, thence at ²Llü-¹shwua-²gyi-²gv-¹mbu. 9) From there he arrived at ¹Yu-³bbüe-¹dü-³lü-²gv, thence at ²Llü-¹shwua-¹yu-³gkaw-²la (where the ¹Yu clan dwells)²⁴. 10) Then at ²Müan-³llü-²ssu-¹lo-²k'o, thence at ²Wan-²yi-³khyü-¹lo-²k'o. 11) From there he arrived at ¹Ho-³bbüe-¹dü-³lü-²gv, from there at ²Ssu-¹lo-¹bu-²gkv-¹dzu, thence at ²Ssu-¹lo-¹ho-¹ngyu-³dtër. 12) Thence he arrived at ²Yü-¹lä-¹p'ër-²ndzi-¹gko.

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Rubric 1) He thence arrived at ²Müan-³llü-²ssu-¹gyi-¹ddü, 2) thence at ²Lü-¹mbu-¹ndzër-¹här-²k'o, thence at ¹Ts'ä-²nyi-²khi-³ho-¹mbu, from there at ²Lü-

¹gyi-²gkv, thence at ³Dshi-¹p'ër-²wüa. 3) From there he arrived at ³Müen-²yu-¹ssu-²k'o-¹dzu, thence he arrived at ²Dsä-³shou-¹mbu, thence at ¹Gkü-¹t'o-¹dü. 4) From there he arrived at ²Khi-²gv-¹mbu, thence at ³Khyü-¹dsu-²gkaw-²lv-¹bpü, thence at ²Ts'u-³gkyi-³ssaw, from there he arrived at ²Hoa-¹gkyi-¹lo. 5) Thence at ²K'ö-¹shër-¹dü, thence at ¹Ö-²szi-¹ngyu, thence at ²Gyi-²szi-¹lo, thence at ²Wüa-¹'a-¹mbu²⁵, 6) and ²K'ö-³k'o-¹dü, thence to ²Lä-¹t'o-²dtü 7) and from there he arrived at ³Zä-¹bbër²⁶ 8) hence at ²Ts'u-²gv-²k'u (= where one crosses the Yangtze to ²Ndaw-²gv (Ta-ku) (in the winter), thence at ¹Zhu-²gv-²k'u (= where one crosses the Yangtze to Ta-ku in the summer)²⁷. Then he arrived at ²Gv-²ssu-¹gko²⁸ 9) thence ²Dza-²dza-¹mbu²⁹, thence at ²Nv-²gkyi-¹'a-²k'o ³⁰, see Plate 4; 10) on the day ¹Ts'o-²zä-³llü-²ghügh descended he brought with him everything, but the ²Müan-³llü-²ngv-³ch'ër-¹lv³¹ he did not bring, hence he and all his descendants died.

Page 9

Rubric 1) At the time ³Ts'ä-¹khü-²bu-¹bu-³mi descended she drove down all livestock, 2) but the ²Llü-¹shwua-²k'a-²mä-¹gkü³² of which medicine could be made she did not bring, hence the horses' hoofs split and they died³³. 3) Born and unborn between, one man died; 4) an opened flower and unopened flower, between them one faded (died). 5) In a house built around four sides you died, in the enclosure your sightless eyes shed tears³⁴. 6) You were washed with the waters of nine streams till you were white, with nine loaves of butter your body was rubbed till your (skin) was smooth. 7) With the yellow comb³⁵ they combed your hair till they were beautiful. 8-9) In the autumn months the sheep are brought back from the alpine meadows, they are herded in a pen and then sheared and from five catties of wool the felt cloak is made, from ten catties pleated trousers are made, from one catty a hat is made, and from one catty a belt. 10) The blade of the sword is plated (with silver) white, a sharp fine steel sword is placed (in the coffin?).

Page 10

Rubric 1) On your feet black shoes are put, on your legs fuzzy, white silk trousers are put. 2) It is the custom to grow old and to die. 3) One day while you dwelt in the home you were ¹d'a = courageous and victorious. 4) You cultivated fine fields and waste lands, 5) and you were abundantly rich; 6) you had silver and gold in your boxes and you were renowned as rich. 7) Your boxes were full of turquoise and carnelian, and you were known as being handsome, such a name (reputation) you had. 8) Your white armor hung on the rack and in your hand you carried arms, and you were considered as one who could gain victories. 9) Heaven gave you three kinds of victories, courage, agility and beauty. 10) Heaven gave you victory like that gained by a tiger, you attained courage like a tiger. 11) The tiger is courageous and you were courageous, the two together gave you the name of being a courageous and agile person.

Page 11

Rubric 1) On the left (father's side) you had innumerable (thousands) relatives, and on the right (mother's side) you had hundreds of relatives (paternal and maternal respectively). 2) You were a good husband who lived closely with his wife, your paternal and maternal relatives were all good people. 3) Your sons and daughters were well brought up. You were a man of property and savings; you were one who constructed fine houses. 4) You had plenty of grain (boxes full of grain). 5) Your stables were full of horses, you had plenty of cattle tied to their pegs (many pegs to whom cattle were tied), your alpine meadows were full of sheep and goats. 6) You had ³p'u-²lu and sheepskin garments, a man who never suffered from cold. 7) You were considered a man of beauty in your turquoise and carnelian-decorated garments. 8) You never reared silkworms, yet you had hundred and thousand garments. 9) You drank out of silver cups, hence your wine was sweet, you drank tea from golden cups hence your tea was bitter (strong)³⁶. 10) You always had good tasting meat, your knife and meat was always on the ²lo³⁷.

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Rubric 1) You drank your wine from a dark carnelian cup³⁸. 2) Crossing 99 spurs, of nine men you are the great one; 3) of seven men crossing 77 spurs you are one great one. 4) You were happy sitting drinking tea; 5-6) happy when rising to ride horseback. 7) You are like a crane and eagle who can break the bones of other birds, 8) you are like a tiger and leopard who can break the bones of hoofed animals. 9) Your heart is as big as your body hence you are not afraid of facing your enemy. Rubrics 10-12 are the same as rubrics 4-5 of page 2, *q. v.* 13) A quick horse is never confronted (impeded) by water-courses (*i. e.* it is able to cross any stream). A sharp spear is never confronted (impeded) by rocks (it passes through everything). You deceased being courageous you were never confronted (impeded) by enemies.

Page 13

Rubric 1) Go before the great god ²Ö-²mbu-²gyi-²bbü³⁹ and your happiness is secured. 2) You have received ability, wisdom, victory, beauty, courage and agility. 3) You are a good man with a beard, to whom it is not necessary to give a name. A horse with stripes of a tiger one need not enquire about its fleetness, a dog with claws of an eagle need not be urged to chase its prey. 4) This rubric is no more understood. 5) Without throwing a rock into a lake you knew its depth, you needed not to climb to the top of Mount Kailas, yet you knew its height. 6) You had not arrived on the spur where the Tibetans dwell, yet you could speak their language. You had not arrived at ³Lä-²t'khi-¹ssan-¹ndsu-¹mbu (on the spur on which the Min-chia dwell), yet you could speak their language. 7) You had never arrived at the spring of the Nāgas, yet you knew the language of crows.

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Rubric 1) You had not arrived in the North, yet you were as capable as ¹Ndu, 2) You had not arrived in the South, yet you were as wise as ¹Ssä⁴⁰. 3) You had not yet arrived in ²Ö-²dso ¹dü⁴¹ yet you dressed in ³p'u-²lu⁴² garments and ate butter and prayed to the gods of ²Ö-²dso = Tibet. 4-5) You had never arrived in the South, yet you dressed in silks and brocade, and burned incense to the gods of the South. 6) You are (now) going to the top of Mount Kailas, leading your dog and falcon to the hunt⁴³. 7) You are going to ¹Hä-²yi-²gyu-¹k'o-¹mbu⁴⁴ to ride horseback on high. 8) You are going one day like the red tiger 9) on the high yellow mountain. 10) Use a white pine tree = ²t'o-¹p'er⁴⁵ and attach the prayerflag⁴⁶ and fasten it to the top of your tent. 11) Go camping on a high spur and light fires on the mountain. 12) If you meet a poor man talk to him as if you were poor, and to a rich man as if you were rich.

Page 15

Rubric 1) Your ²non-¹ō⁴⁷ like that of the stripes of the tiger's tail give back to the life god³ = ³Ssu (of the home). 2) This rubric is no more understood, except that it mentions all those born with hoofs. 3) On your road (before you) there are no enemies which have preceded you; a sharp spear is not prevented by rocks (from penetrating). 5) You are as courageous as a tiger, 6) and fleetier than a horse, 7) and as sharp as an axe. 8) Such (qualities) let there be bequeathed to the family where the ²Zhi ³mä ceremony is performed. 9) I the ²dto-¹mba able to chant and to speak with authority like a chief will

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Rubric 1) relate of your prowess. 2) We compare your prowess to the ¹Hä-²zo ²ngv-³gkv = nine sons of the gods who killed the ¹Ts'u-²zo ²ngv-³gkv = nine sons of the demons. 3) To the ²Ngaw-²zo ²ngv-³gkv = nine sons of the victors who killed (their enemies) the ²Nyi-²zo ²ngv-³gkv = the nine sons of the ²Nyi⁴⁸, 4) and gained a victory (over them)⁴⁹. 5) We compare your prowess to the ¹Ddu-²zo ²ngv-³gkv = nine sons of ¹Ddu⁵⁰, 6) who killed the ¹Ssu-²zo ²ngv-³gkv = the nine sons of ¹Ssu⁵¹ and thus became renowned (made a name for themselves). 7) To ¹Yu-⁴la-²dü-²ddo⁵² who killed the ³Lä-²t'khi-²ssi-²p'u = ghost⁵³ and made a name (for himself). 8) We compare your prowess to the ²Mün-²zo ²ngv-³gkv ¹d'a = the nine courageous celestial sons⁵⁴ who killed the ¹Ddv-¹ts'u ²ngv-³gkv = the nine sons of the ¹Ddv demons⁵⁵ and made a name (for themselves). 9) To the ¹Dü-²zo ²shër-³gkv = seven terrestrial sons (of the earth) who killed the ²Mün-¹ts'u ²shër-³gkv = the seven ²Mün demons⁵⁶. 10) To ¹La-²bbü-²t'o-³gko⁵⁷ who killed the black yak of the ¹Ddv demons and became renowned.

Page 17

Rubric 1) We compare your prowess to that of the ²T'o-²gko-²ngv-³gkv, who killed the ²T'o-²ma-²ngv-³gkv⁵⁸, 2) to ²P'u-²lo-¹la-³bpü (¹d'a = courageous) who separated the gods from the demons 3) and became renowned. 4) Let the landlord and the descendant, after the performance of this ceremony, be able

to destroy the 900 houses of the enemy 5) and the 700 cliff-dwellings, 6) (the verb of the foregoing sentence is in this rubric ³ts'ä = to smash, destroy). 7) Let the grandchild of the deceased become as courageous as his grandfather, 8) and the son as courageous as the father 9) and let him reach a ripe old age.

Page 18

Rubric 1) We compare your courage to that of ¹Ts'o-²zä-³llü-²ghügh who killed ¹Gyi-²mbër-²gyi-²lo⁵⁹, 2) and became renowned. 3) To that of ²Ghügh-¹khü-²bbü-¹mun (¹d'a) 4) who rode a fast horse and attained a name; 5) to that of ²Ghügh-¹khü-¹ō-²szī (¹d'a) who smashed the 900 houses of the enemy and his 700 cliff dwellings. 6) Like unto ²Ghügh-¹khü-²bbü-¹lä (¹d'a) who erected tamped earth and tiled houses and became renowned. 7) Like unto ²Gkaw-¹lä-²gkaw-³ts'ü (¹d'a) who killed ²Yi-¹bbü-²gkv-¹dtv = a male serow with straight horns⁶⁰,

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Rubric 1) and became renowned. 2) We compare your prowess to ¹Mä-²nnü-¹la-²t'u (¹d'a)⁶¹ 3) who killed a tiger in the forest and became renowned. 4) To ¹Ho-²nnü-¹gv-³bpü (¹d'a)⁶² 5) who killed a bear and became renowned. 6) To ¹Yu-²nnü-¹mbër-³bbü (¹d'a)⁶³ who killed ²Aw-²ts'aw-¹na-²ts'aw 7) and became renowned. 8) You courageous deceased protect the ³Ssu = Life god. 9) We compare your prowess to ¹La-²dzhi-²gyi-³bpü (¹d'a)

Page 20

Rubric 1) who killed ¹Lër-²dtü-²ngv-³niu 2) and became renowned. 3) To ²T'khyu-²lër-³dsaw-³bpü (¹d'a) 4) who killed ²Dto-¹lo-¹mbbüe-³bpü 5) and became renowned. 6) To ²Müan-³llü-¹ddu-²ndzī who created the heavens and spread out the earth, created the sun and moon, the white stars and ¹zaw = planets, whereupon the sky was brilliant and also the mountain spurs, all this ¹Ddu⁵⁰ accomplished; 7) he also sowed hundreds of kinds of grain, 8) built houses and 9) became renowned. 10) We compare your prowess to ¹Khyu-²dzhi-¹gko-²mbbü (¹d'a)

Page 21

Rubric 1) who killed ²Ss-²dzhi-¹ngu-³dsaw 2) and became renowned. 3) To ²Mun-²dzhi-³dsä-³mbbü (¹d'a) 4) who killed ¹Dsä-²dzhi-¹yu-³wu 5) and became renowned. 6) To ²Dta-¹tsan-²ä-³wu (¹d'a)⁶⁴ 7) who killed ¹Ddv-²na-²dta-¹dzo (a ¹Ddv demon) 8) and became renowned. 9) To ²Dto-²ssan⁶⁵ a ²bpö-¹mbö 10) who killed ³Ssaw-¹bpa-²la-¹llü, 11) and became renowned. 12) To ²Ndv-¹dzu-²wuà-¹ssü = winged born five kinds

Page 22

Rubric 1) as the white crane = ²gko-¹p'ër, the white eagle = ³gko-¹p'ër, the ¹Khyu-³t'khyu = Garuḍa, ¹Khyu-³gu the wife of the Garuḍa, the peacock and the cuckoo 2) who of all the winged-born are the most courageous. 3) To the five kinds of clawed animals 4) as the leopard, the tiger, the dragon, the (mythical) lion and the ¹Shu-²zo-²ba-¹p'ër = the river otter, 5-6) who of all the

clawed animals are the most courageous. 7) To the five kinds of hoofed animals 8) as the ³Gkyi-²yu-²k'o-¹b'a⁶⁶, the yak, the wild pig of the pine forest, the ¹Na-³dta-²dgyu-¹lu⁶⁷

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Rubric 1) and the white ox of the gods; 2) these of all the hoofed animals are the most courageous. 3) All these we send to escort you courageous deceased, protect the ³Ssu = Life god. 4) To be old and to die this is the custom. 5) We do not frighten you, all this is true; 6) you are not alone = ³dtaw⁶⁸. 7) Once upon a time 8) the heavens never died, the blue of the sky never dies, but three men in heaven died; 9) ²Dzi-¹la-¹ä-²p'u died⁶⁹, ²K'wua-¹dtv-¹mbër-²ddv⁷⁰ died and ²Müan-²zo-³bpä-²dsä⁷¹ died, the people did not want them to die, but they died at ²Müan-²ngv-¹t'o⁷². 10) The earth does not die and

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Rubric 1) the yellow of the earth does not die, but three women on the earth died; ³Ts'ä-¹khi-¹ä-²dzi died⁷³, ²La-²lër-¹dü-²ndzi⁷⁴ died, and ¹Dü-³mi-²yu-¹lu⁷⁵ died. These three the people did not want to die, but they died at ¹Dü-²mbe-²khi = people of the land = ¹dü and village = ²mbe. 2) Of all to come forth first, heaven came forth first, but you are now conscious whence you came forth. 3) Of the 12 (kinds) animals to appear, they appeared in order⁷⁶; 4) whence you originated you are thus aware. 5) Your grandfather (= ²Ssu-²bbü ¹ä-²p'u). 6) Your grandmother (¹P'ä-²mbe ¹ä-²dzi)¹¹ and ¹², 7) Your father and mother¹³, 8) they took a chain and put it around a dog's neck unbeknown to the dog⁷⁷, 9) the sheep did not know that it was enclosed in the pen; 10) the yak did not know it was behind bars.

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Rubric 1) They who are going north (on high) are calling you⁷⁸, 2) going from south (below) north (on high) you must call, neigh like a horse⁷⁹. 3) If you do not know your father, you watch for the one wearing an armor; 4) if you do not know your mother look for her who wears the beautiful dress. 5) If you do not know your grandfather watch for him who is armed with spear and arrow; 6) if you do not know your grandmother look for her who wears the beautiful garment. 7) When you see them laugh, speak to them, and think of them (that they are your father and mother etc.) 8) You are the ²Nddü-¹lä-²ch'i-²zo-²ghüh⁸⁰, when your father was old you took care of him. 9) When you planted grain in the fields it was not done haphazardly, when you were hungry they fed you.

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Rubric 1) You repay them for heaven and earth's grace⁸¹ and favor; you must repay them for the house and home, for the cultivated and uncultivated land (fields). 2) When you were young they put butter over your body and your mother gave you her milk, now you are grown up (= ²dto), you must repay your debt. 3) To rear sons is the duty of the father; 4) to rear daughters is the duty of the mother; 5) to buy a daughter-in-law is the duty of the mother-

in-law (i. e. the son's mother). 6-7) You deceased are being escorted to the realm of the gods. 8) When you arrived one storey (on high) 9) you are face to face with the five houses of the gods⁸² and with the five lands of the gods. 9) Here the 'Khyu-³gu⁸³ flies filling the heavens and covering one land (below it) and that land is the land of the gods.

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Rubric 1) This is also the house of the gods, we would not escort you to the realm of the gods 2) where the land is spread with silver and golden garments, such a place there is, and if you were not as belonging to the gods you would not be escorted to the realm of the gods. 4) We escort you to the realm where incense rises from incense burners 5) which, when you inhale it, you need no food. 6) You will go to the realm of the gods where, when the shadow of the butter lamp strikes you, you need no clothes; 7) that is the realm of the gods and to that you will be escorted. 8) The uncastrated yak romping on the high mountain, 9) there is a gate, (this is the gate) to the house of the 'Mä clan, there where the land is spread with tiger skins, that is the land of the 'Mä clan⁸³, if you were not a son of the 'Mä clan, you would not be escorted to their realm⁸⁴. 10) Where the tiger dances on the high mountain there is a house and that is the house of the 'Ho clan. 11) Where the land is covered with ³p'u.²lu that is the land of the 'Ho clan, as you are not a member of the 'Ho clan

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Rubric 1) we will not escort you to the realm of the 'Ho clan. 2) Where the golden elephant dances on the land, there is the house of the ³Ssu clan, where the land is covered with grass that is the land of the ³Ssu clan, as you are not a member of the ³Ssu clan we will not escort you to their realm. 3) Where the white stag romps on the high spurs 4) there is the land of the 'Yu clan, where the land is covered with white felt that is the realm of the 'Yu clan. 5) As you are a member of the 'Yu clan you are escorted to that realm to behold the face of heaven and earth and the home of the 'Yu clan. 6) If you do not know (not aware of) heaven feel with your hand, if you are not sure of the ground measure it with your feet. 7) In the east 8) there is a white heaven and a white land, a white sun, moon, stars, ¹zaw = planets, a white mountain and white valley, 9) that is the realm of the gods thither we escort you deceased. 10) You are to dwell where the heaven, sun, moon and stars are brilliant.

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Rubric 1) Go thou to that realm to speak, lead your barking dog and neighing horse, go thou and place a ³k'o-¹byu⁸⁵ there, you are dwelling on high, protect those dwelling below, protect us as quickly as a fleet horse. (In case a wife has preceded the deceased husband the following is chanted:) In times past those who opened the heavens and the earth 2) preceded you; 3) now you follow, 4) open the land. 5) He who built the house preceded you 6) now you

go and dwell in that house. 7) He who sowed the grain preceded you, now you go and reap the grain. 8) He who dug the ditch preceded you, now you go and direct the waters. 9) One day the oak was born on the highlands, the pine was born below⁸⁶, the oak and the pine could not see each other, thus the two could not meet.

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Rubric 1) It is a long time, like the width between the horns of a yak since we loved-ones have seen each other. The pine has been escorted to where the oak dwells; the oak came to meet the pine, now the two have again met. 2) The ³Yu-³bpü tree⁸⁷ is born on the high spurs while the yak dwells below. 3) Thus the ³Yu-³bpü tree and the yak could not meet; they did not see each other for a long time. The yak we now escort to where the ³Yu-³bpü tree grows and the latter comes to meet the yak. 4) Much time has passed and they did not know each other, but now they have met and are again united. 5) The white salt is on high, the sheep are below, they could not see each other, 6) they did not meet for a long time. 7) The sheep we escort where the salt is and the latter has come down to meet the sheep, thus the two have again met. 8) The ²Ndaw ¹ndzër⁸⁸ is born on high and the goat below 9) the two have not met for a long time; 10) we escort the goat to the ²Ndaw tree, the latter came to meet the goat. Thus the two have met again. 11) The woman is on high, the man below, they could not see each other, they have been separated for a long time, as the width between the horns of a yak; now we escort the man to where his wife dwells, the latter descends to meet her husband. They have met again and have seen each other. You two go and work together 12) like the ²Hoa-¹p'ër⁸⁸ who roosts on the pine. Go ye two to herd sheep together where the pine trees grow.

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Rubric 1) In the evening cook your supper and together eat your evening meal. 2) In the morning eat your breakfast and invite each other friendly. 3) You deceased go and eat your food whether good or bad, pass away your time. 4) In the wintertime the evenings are long 5) go and discuss the affairs of the poor and rich, thus you two forever pass your time. 6) You of the ³Ssu clan one day when you were born, you were born from the five elements; 7) born thus, when you died 8) you reverted again to the five elements. (This is now followed by the origin of the cloth [²gkv-³shu] with which ²ch'ër ³k'ö = medicine sprinkle, is performed.) 9) Unless one relates of the origin of the cloth one must not speak about it. 10) The Tibetan, the Min-chia and ¹Na-²khi women

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Rubric 1) these three became one family. In the spring they reared the silk-worm. 2) In the summer they spun the silk thread. 3) In the autumn they wove the silk cloth on a spur, when gusts of wind 4) carried the cloth off into the valley, and into the stream. 5) They then wove the cloth in the valley and there came forth nine kinds of fine cloth. 6) From the white one a long gar-

ment was made; 7) from the green one the sleeves, from the varigated one a cape was made; 8) from the yellow one a vest was made (²gyi-³bpü = vest) 9) and from the red one the ²gkv-³shu was made. 10) From the white one came forth the wood element; 11) from the green one the fire element, 12) from the black one the iron or metal element;

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Rubric 1) from the yellow came forth the water element, 2) and from the centre the earth element came forth. (In rubric 3 the three women are called ¹P'ër = Tibetan, ¹Ssan = Min-chia or ²Lä-²bbü, and the ¹Na-²khi ¹Wu = slave. The rubrics 4-9 are the same or equal in part to the remainder of page 32. From page 33 to end of book the text has been written by someone else, it is finer writing, a more delicate stylus has been employed.) 10) Thus these five elements came together. 11) On you deceased we sprinkle medicine with the ²gkv-³shu.

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Rubric 1) On you deceased who originated from the ¹Yu clan we sprinkle medicine on your head, whereupon the three illnesses will be healed; on your eyes, on your tongue, on your teeth, on your hands, lung, heart, liver, stomach, ribs, intestines and on your feet, whereupon the three illnesses of each will be healed. 2) After this you are now able to eat; we give you a ²mun = life offering and a riding horse, take it with you, you are now able to receive these and so take them along. 3) You are dead. you cannot again rise from the dead (= ³ssu), but now your illness has been cured, for you have received medicine. 4) The green grass is born on the black spur, where it is born that custom is known. It is the custom to obtain from a round mould a round object. 5) The first generation ²Müan-²zo-³bpä-²dsä died in the heavens where ³Dzi-¹la-¹ä-²p'u dwelt; the former's son ³Bpä-¹niu (³Bpä-²dsä-³bpä-¹niu, the father's name precedes that of the son) was very rich, his ²dto-¹mba was ³Dsä-²dsä-¹ha ²bpö-¹mbö, he was the rich landlord's ²dto-¹mba. They killed thousands of domestic animals (at the performance of ²Zhi ³mä for the deceased). 6) They prepared food from thousands of measures of grain, and thousands of garments they presented to him. 7) From the white clouds the son made the ²gkv-³shu. They reared their son, so when the parents were old the son took care of them. They planted the grain to prevent their being hungry. The son attached the ²gkv-³shu to the coffin and called his father⁶⁰. 8) To buy the bride for the son is the business of the mother-in-law (of the bride). The son repays the father for his grace, and the daughter

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Rubric 1) repays the mother for her kindness and affection. 2) When a child he was rubbed with butter; for nine attentions and seven cares bestowed by the parents we repay them. 3) We repay them for the houses, the fields, the sky above them, and the home. 4) He attached the ²gkv-³shu whereupon he

received ¹nnü and ¹ō⁰⁰ and offspring as numerous as the stars in heaven. 5) One generation (the first) 6) ²Llü-²mün-²k'ö-¹ssī⁰¹ died at ²Na-¹bbüe-¹nddü-²t'khi-²ghügh⁰²; his son ²K'ö-¹ssī-²k'ö-¹daw was rich his ²dto-¹mba was ²K'o-²mün-¹miu-¹ggü⁰³. (The remainder of this page is the same as rubrics 5-8 of page 34, and rubrics 1 and 2 of page 35.)

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Rubric 2) They used the leaves of the trees as ²gkv-²shu and attached it to the tree, whereupon his son received ¹nnü and ¹ō⁰⁰ as numerous as the leaves on the tree. 3) One generation ¹Ö-²yi-²gkaw-¹lä died in ²Dzi-¹gyu-²la-²lër-¹dü, his son ²Gkaw-¹lä-²ts'ü was rich, his ²dto-¹mba was ²Dzi-²ghügh-²shi-²lo⁰⁴. They killed several hundred sheep (all is repeated again as related previously up to rubric 10). 10) The ²gkv-²shu of green grass he attached to the ground whereupon he had ¹nnü and ¹ō, and offspring as numerous as grass on the ground. 11) One generation

Page 37

Rubric 1) ²Gko-¹p'ër-²gko-²nün-²dtv the father and ²Ghügh-¹khü-²ghügh-²lo-²hbüe the mother, the semen-wanting father died, and the children (vagina descending)-wanting mother died. 2) I, with the authoritative voice of the chief, I, the ²dto-¹mba able to chant, tell the landlord to kill hundreds of sheep (all is again repeated up to page 7). 7) The son used a red cloth for the ²gkv-²shu and attached it under heaven, he obtained ¹nnü and ¹ō and offspring as numerous as the stars in heaven; he attached it to the ground and obtained ¹nnü and ¹ō and offspring as numerous as the grass on the land. 8) He attached it to the tree and obtained ¹nnü and ¹ō, and offspring as numerous as the leaves on the tree. 9) The ²dto-¹mba closes the door of the deceased of the celestial stems⁰⁶. 10) When a man dies the ²dto-¹mba receives nine ounces of silver, this is as correct as the verdict of a chief. 11) When a women dies the ²dto-¹mba receives seven ounces of silver; when the ²dto-¹mba chants he makes no mistakes.

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Rubric 1) This is as correct as the verdict of a chief, like a sword splitting the rocks.

2) You are now arrived on the left of ²Müan-²llü-²ssu-¹gyi (a stream) carry with you a lighted incense and a lamp, your ²non-¹ō⁰⁶ you must not take with you. 3) The yak has gone on high let him shed his horns below, the horse has gone on high let its saddle remain behind; the sheep has gone on high, let its wool remain behind. 4) The pig has gone on high let its flesh remain behind, the chicken has gone on high, let its down feathers remain behind. 5) Let the clouds of heaven descend, let the green grass of the land remain, let the silver of the snow mountain descend 6) and the gold of the river remain with us. Let the snow on the spruces remain and the dew on the bamboo remain with us. 7) You deceased of the ¹Yu clan 8) before you died your voice was fine, you beheld three generations in the home. Give us such a ²non-

¹ō; give us, as you possessed, a white head and long teeth⁹⁷, such a ²non-¹ō return to us. 9) On high you deceased you are pleased, below let us have the ³Ssu = the Spirit of Life, and ¹nnü and ¹ō.

NOTES

¹ See *ANKSWC*, Vol. 1: 85–86; *MBC*, p. 10, note 3, pp. 117–118, rubric 11, p. 121; *NNCRC*, p. 129, note 106, p. 168, note 235, p. 229, note 427, p. 571, note 848.

² ²Dzi-²ghüh stands for a descendant of ²Dzi-²zä-¹ts'o and ¹Ts'o-²zä-³llü-²ghüh. See *ANKSWC*, p. 83; *MBC*, pp. 71–88; *NNCRC*, p. 84, note 19; p. 121, notes 87–88.

³ The ³Ssu or lifegod, see *NNCRC*, p. 250, note 527; p. 376, note 759. Also p. 146, note 150.

⁴ See *SNL*, pp. 45–46. Every dead person is first called ¹Zhi-³mun-²llü-²ssī, as it is believed that a person after death changes into a snake. See also *NNCRC*, p. 276, note 582.

⁵ ¹P'ä-²mbe-¹zhi-³mun-²llü-²ssu, a deceased female is thus called while a man is addressed ²Ssu-²bbü-¹zhi-³mun-²llü-²ssī (²ssu), either ²ssī or ²ssu may be used. ²Ssu-²bbü-¹yiü = ancestor; it is thus a combination of ancestor and newly deceased. See also *SNL*, p. 108.

⁶ In a very old manuscript this passage is more realistically figured thus: We see the ²nv wearing a hat with eagle's feathers, the dragon as if assailing him, the tail of the dragon attached to heaven indicating the thunder descending. The last two symbols are read ²muän ³gkyi = not afraid, unafraid.



⁷ That is he was courageous.

⁸ A slave in ¹Na-²khi is called ²zä, a more ancient term is ¹wu, it is here written with the symbol for ¹zä = a winged demon. Colloquially a slave is called ²zä-¹p'ër.



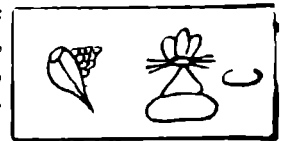
⁹ ²Ssu-²bbü-¹lo-³khyü is written thus: It is the place name where the paternal ancestors dwell. The symbol ²ss = wood is here read ²ssu, the one below ²bbü = pot; the third is the symbol ¹lo = valley. The last symbol represents a juniper = ³khyü, all except the ideograph are used phonetically.



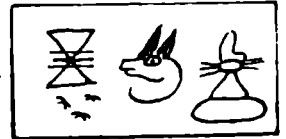
¹⁰ ¹P'ä-²mbe-³lo-¹nddü. It is the place name where the maternal ancestors dwell. ¹P'ä = a weaving stool or loom, ¹mbe = snow. The third is the symbol for grandmother, then ¹lo = valley and ¹ndi (here read ¹nddü) = the young frond of *Pteridium aquilinum* (fern).



¹¹ ¹Gyi-²yi-¹ddër-³p'u-²p'u = great grandfather it is written thus: The first is a compound symbol ¹gyi = water with ¹ddër = foam, then the figure of the grandfather. The last symbol is ²p'u = a bubble, it is read twice. ¹Ä-²p'u is grandfather, ³p'u-²p'u = great grandfather.



¹² ¹P'ä-²mbe-³dzi-²dzi = great grandmother. The third symbol is read twice ³dzi-²dzi, it represents a jackal. Grandmother is ¹ä-²dzi.



¹³ ³Lä-²dzhou-¹ä-¹ssī and ²Bbü-¹lä-¹ä-²mä are terms only used for deceased parents, father and mother respectively. See *RKMGMG*, p. 104. In the name for mother the term ²bbü = sheep is used, for when an ewe drinks milk it kneels, this is supposedly to have reference that the deceased drank his mother's milk.

¹⁴ This is written thus: The two symbols after the ²nv with the superimposed monkey head = ¹yiü with the wavy line issuing from his ear, are ²muän ³gkv = unable, to hear = ²mi. The next figure shows him cleaning his ears, and the next the ²nv symbol with wavy lines extending from both ears indicating that he is now able to hear. In another book it reads ²mi ²muän ³t'a = hearing not distinct.



¹⁶ Next to the ²nv symbol are a pair of eyes with lines protruding read ¹ddo = to see, below it is the negation ²muān, the deceased is thus unable to see, he is pushing his hair back of his head, i. e. out of his eyes. The last two symbols are read ¹ddo ³t'a = keen eye sight; ³t'a represents a pagoda, it is used for ³t'a = keen, sharp.



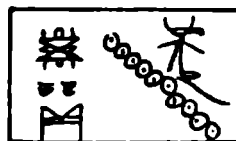
¹⁶ See *NNCRC*, p. 145, note 147, also *MBC*, p. 71-88.

¹⁷ See *RKMGMG*, p. 103.

¹⁸ The first is a compound and stands for ¹na-²mo-²mbe-³dtv a village, the black dot is ¹na = black, and below it ³dtv, (¹dtv = 1000) both are phonetically employed; sometimes ³dtv is omitted and the symbol for snow = ²mbe superimposed on the house. The symbol for house = ²wūa has two yak horns protruding from it, and over it the symbol ¹nv = silver, the name translated reads = silver horns born with house, it is a place name, but it demonstrates how the ²dto-¹mbas compose their symbols. The last symbol shows ¹Ts'o-²zā-³llü-²ghügh descending over a silver ladder = ²nv-¹p'ēr-³lā-¹gyi. See also *MBC*, p. 79.



¹⁹ ²Ha-¹shi-¹miu-¹dzu-²wūa = gold eyes born village or house, it is also a place name, only the word ¹dzu is not written. The last symbol depicts a chain with ¹Ts'o-²zā-³llü-²ghügh descending on it. The whole rubric appears like this: The symbol gold-yellow = ²Ha-¹shi is here read twice.



²⁰ ²Dzi-¹gyu-²la-²lēr-¹dü, see *NNCRC*, p. 278, note 606.

²¹ See *NNCRC*, p. 202, note 318 where the rocks, peg, etc., of the ²Ngaw are explained; also *l. c.*, p. 140, note 133.

²² For an explanation of ¹Ö-³yu or ¹Ö-³yü see *MBC*, p. 70, note 179. The words ²hä-¹gyi mean god house or temple. ²Gkv is the head of the (land on which the) temple stands, and ²muān = the tail end, actually upper and lower end. The ancient ¹Na-²khi had no temples except the temple of ²Ssan-²ddo and various temples have been built to him, he is the protector of the ¹Na-²khi (see *NNCRC*, p. 142, note 137) and it is possible that the ¹Na-²khi who were sent to ¹Ö-³yü to guard built themselves a temple to ²Ssan-²ddo. See also *ANKSWC*, Vol. I, pp. 188, 241, 242; Vol. II: 403-404.

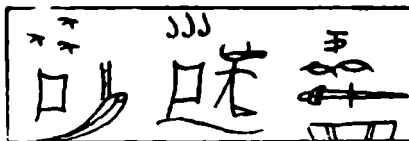
²³ See *NNCRC*, p. 183, note 273.

²⁴ ²Llü-¹shwua-¹yu-³gkaw-²la is where the ¹Yu clan went to dwell after the four brothers separated. See *NNCRC*, p. 571, note 848.

²⁵ ²Wūa-¹a-¹mbu is in the Chung-tien district. See *ANKSWC*, Vol. I. 263.

²⁶ This is identical with ³Za-¹ba, it is a small village on the Chung-tien side of the Yangtze opposite Ta-ku; see *l. c.*, pp. 227-228, Plates 129, 141-144.

²⁷ This is written thus: The three little symbols at the top represent snow flakes or snow = ²mbe, here they stand for ²ts'u- = winter. Below is the symbol ²k'u = gate, ²gv is not written, but ²gv-²k'u stands for a ford. The symbol to the right is a compound one, the lower part is ¹gyi = water, the two erect lines are read ¹bi = to twist, together they are read ²Yi-¹bi = Yangtze. The three little symbols opposite the snow symbols are read ¹khü = rain, here they stand for ¹zhu = summer, for summer is the rainy season, below is again the symbol ²k'u = gate. The literal translation of ²gv-²k'u = cross gate, but a river ford is meant. ¹Ts'o-²zā-³llü-²ghügh can be seen descending. The four vertical symbols read ¹P'ēr-³yu the name of a village, and ²Ndaw-¹dü, actually ²Ndaw-²gv is meant, ¹dü = land is not read but the two indicate that the larger village ²Ndaw-²gv, an important village where the Yangtze is crossed either on goatskins or by ferry, (canoe) is understood. See *NNCRC*, p. 123, note 100.

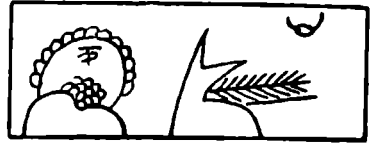


²⁸ ²Gv-²ssu-¹gko is an alpine meadow at the foot of ²Gyi-¹na snow peak = ²nv-²lv. See *l. c.*, p. 288, note 633; also *ANKSWC*, p. 224, Plate 91.

²⁹ ²Dza-²dza-¹mbu is a very rocky region east, facing the snow range. piles of sharp, ragged rocks occur everywhere making travelling very difficult. See *NNCRC*, p. 618, note 919. The first part of this name is given in the following note. It shows a spur piled up with white rocks.

³⁰ ²Nv-²gkyi ¹a-²k'o are funerary caves in which the ²nv i. e., effigies of departed in the shape of pine branches were deposited after the performance of ²Khi ²Nv. A special caretaker

lived there in former times. When the last one died some fifty years ago he was not again replaced. See *NNCRC*, Plate 50. This and the former place name are written thus: The first represents a spur piled up with white rocks, the second a cliff with caves out of which a ²nv, pine branch effigy protrudes, above it is the symbol ²k'o = horns, here ²k'o = cave. It is also called ²Nv-²gkyi ³nyi ¹'a-²k'o = ²nv deposit lodge cliff cave, and ²Nv-²gkyi-²k'o-¹ndv. See also *l. c.*, p. 780, note 1020. See Plate 4.



³¹ ²Müan-³llü ²ngv-³ch'ër-¹lv = ²Müan-³llü has reference to ²Müan-³llü-¹ddu-²ndzī's heaven whence ¹Ts'o-²zä-³llü-²ghüh descended, ²ngv = nine, ³ch'ër = medicine, ¹lv = carry. It is apparently identical with the water of life, the Amrta of immortality.

³² The ²Llü-¹shwua-²k'a-²mä-¹gkü, ²Llü-¹shwua a place name evidently a high = ¹shwua, place. ²K'a-²mä-¹gkü = the gall bladder of the ²k'a-²mä a mythical animal. See *MBC*, p. 37, and note 65.

³³ Apparently hoof and mouth disease was prevalent in ancient times in ¹Na-²khi land.

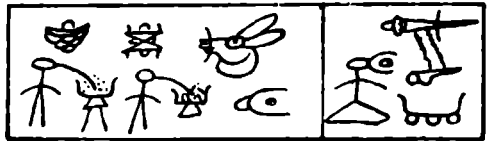
³⁴ When a person has just passed away tears usually issue from his eyes.

³⁵ ¹Na-²khi combs are made from box-wood, a species of *Buxus*, the Chinese hua-mu; in ¹Na-²khi the tree is called ²Hoa-²szi.

³⁶ The people of La-pao within the Yangtze loop, northeast of Li-chiang drink bitter tea and add plenty of salt; it is actually essence of tea, they become so addicted to it that their hands tremble continuously. It is as bad a habit as opium smoking. If they stop drinking this gall-like green tea, they collapse. The evil is less prevalent in Li-chiang.

³⁷ The ²lo is a square, shallow, bowl-like wooden

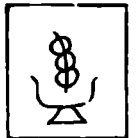
utensil. The last two rubrics are written thus: The first upper symbol is ¹nv = silver, he is seen drinking wine; the upper is read ¹ha = gold, he is drinking from a cup full of tea leaves. The head of a muskdeer = ²lä is used for ³lä = tea.



The last symbol is read ²k'aw = bitter, a mouth

with a black object in it. In the second rubric he is sitting with a piece of food in his mouth, ²ndzī = eating, above it is a (knife) sword; the way Tibetans, as well as ¹Na-²khi, eat meat is by taking the end of a large piece of meat into their mouth and with the long knife cut a piece off, the other end often resting on the ²lo or wooden tray. The two lines extending from the sword to the piece of meat on the tray indicate this custom.

³⁸ The carnelian cup is called ¹Ch'ung-³na ²bbüe-²llü ³k'wua and is written thus: the central symbol is part of a string of carnelian beads, the word ³na indicates here that it is of a dark color, ²bbüe-²llü is untranslatable and is the name of such a cup = ³k'wua. This name also occurs in the ²Här ²la-¹llü ³k'ö ceremony when the demons of suicides are invited to partake of their food in carnelian cups.



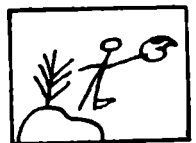
³⁹ ²O-²mbu-²gyi-²bbü is a Nāga king who dwells on the half way (navel) of Mt. Kailas. See also *NNCRC*, pp. 128, 154, note 177.

⁴⁰ ¹Ndu and ¹Ssä are equivalent to the Chinese Yang and Yin; see *NNCRC*, p. 158, note 211, where their origin, etc., is fully related.

⁴¹ ²O-²dso = Tibet. See also *NNCRC*, p. 158, note 204.

⁴² ³P'u-²lu is Tibetan woolen cloth woven one foot wide and of various lengths (15-20 feet) usually red, rarely a dirty white marked with blue and red crosses or striped.

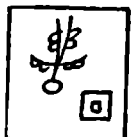
⁴³ This is written thus: ¹Wüa ³k'ö = falcon liberate. He is stepping from a pine covered spur = ²t'o ¹dzu ¹mbu = pine born (on) spur.



⁴⁴ The ²gyu-¹k'o spur where the gods are = ¹Hä-²yi = god(s) have got.

⁴⁵ The ²t'o-¹p'ër is by far the tallest pine in ¹Na-²khi land, it is *Pinus armandi*.

⁴⁶ The ³dta-³dgyu is the type of prayer flag used by the Tibetans, a long strip of white cotton cloth attached the whole length to a long pole. It is written with the symbols ³dta = to speak and ²dgyu = leprosy, the circles on the arms and legs indicate ulcers.



⁴⁷ ²Non-¹ō means knowledge and (¹ō =) the objects which belonged to the deceased, included also are his or her accomplishments, courage etc. ²Non means also milk. The perspiration-impregnated clothing of the deceased which is divided among the relatives is also called ²non-¹ō, it is like the milk of the dead. The part of the ceremony when the departed is asked to leave his ²non-¹ō behind is called ²Non-¹ō ³ssaw. It is chanted when his belongings are divided. However here ²non-¹ō is meant in the sense mentioned in the first sentence of the note, it is written thus:



⁴⁸ See *NNCRC*, p. 135, note 122, also p. 641, note 939, also *l. c.*, 774-779. The ²Nyi are the evil counterparts of the ²Ngaw.

⁴⁹ Actually ²ddü ¹mi ¹t'u = one name brag (about), *i. e.*, became renowned.

⁵⁰ ¹Ddu stands for ²Müan-³llü-²ddu-²ndzi, see *l. c.*, p. 79, note 10.

⁵¹ ¹Sau is an abbreviation for ²Müan-³llü-¹ssu-²ndzi the enemy of the former. See *l. c.*, pp. 729-733; p. 734, note 990, also p. 215, note 375.

⁵² For the story of ¹Yu-⁴la-²di-²ddo see *NNCRC*, p. 145, note 145.

⁵³ See *l. c.*, p. 216, note 376.

⁵⁴ See *l. c.*, p. 154, note 170.

⁵⁵ See *l. c.*, p. 89, note 39.

⁵⁶ The ²Mun demons' story is related in ²Mun ¹Ghügh ³ssü, see *l. c.*, pp. 116-120, also p. 213; p. 216, note 382.

⁵⁷ ¹La-²bbü-²t'u-³gko is a deviation in the writing of his name; he was the ²dto-¹mba of the gods. See *l. c.*, p. 148, note 158.

⁵⁸ See *NNCRC*, p. 276, note 581, also pp. 339-345.

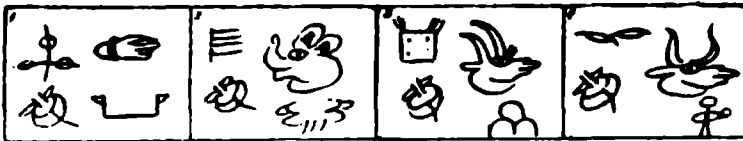
⁵⁹ This name occurs in a *ms.*, entitled ²Dtër-¹gko ³ssaw of the ²Här ²la-¹llü ²k'ö ceremony, *ms.* no 1147, no 70 in the sequence of chanting.

⁶⁰ This serow is mentioned in the story of ²Gkaw-¹lä-³ts'ü ³chër ¹dzo *ms.* no 6079, of the ³Ch'ou ¹na ¹gv ceremony; see *l. c.*, p. 714. In this story it is related that he chased the serow, but the latter disappeared. While looking for it he found it to have sexual intercourse with his wife, hence he killed it.

⁶¹ We learn here for the first time the names of the four sons of ²Gkaw-¹lä-³ts'ü other than their clan names. Actually only three are mentioned. He is the son who founded the ¹Mä clan.

⁶² He founded the ¹Ho clan.

⁶³ He founded the ¹Yu clan. The name of the founder of the ³Ssu clan is here omitted, his name does however occur in a *ms.*, by the title ¹D'a ²t'u-³bbue the origin of the ¹D'a; there he is called ³Ssu-²nnü-¹ssä-²lv (¹d'a) he killed a wild pig on a pine-covered spur and became renowned. In the same manuscript on page 1, in the first rubric it mentions the prowess of ¹O-²gkaw-¹lä the father of ²Gkaw-¹lä-³ts'ü who killed or captured a goral with his bare hands on a high cliff. The names of the four sons are written thus:



1: ¹Mä-²nnü-¹la-²t'u, 2: ¹Ho-²nnü-¹gv-³bpü, 3: ³Ssu-²nnü-¹ssä-²lv and 4: ¹Yu-²nnü-¹mber-²bbü. For other names of the four sons of ²Gkaw-¹lä-³ts'ü see *MBC*, p. 118; also *NNCRC*, p. 165.

⁶⁴ His name is usually given as ³Dta-³tsan-²ts'o-¹zaw, see *l. c.*, p. 339.

⁶⁵ ²Dto-²ssan is the name of a ²dto-¹mba or ²bpö-¹mbö. This priest once lost his way on the mountains and died. When ¹Na-²khi now go up the mountain on a very small trail where one can get easily lost they speak of going ²Ssan-¹t'khi ²zhi *i. e.*, the road ²Ssan-¹t'khi travelled. The latter was his real name, the ²dto stands for ²dto-¹mba. See *NMSM*, fig. 2, p. 232, p. 235; also *NNCRC*, p. 267, note 558.

⁶⁶ ³Gkyi-²yu-²k'o-¹b'a. This is the Tibetan *gNyan* probably the *Ovis poli*. See *NNCRC*, p. 244, note 452.

⁶⁷ The ¹Na-³dta-²dgyu-¹lu is according to the ¹Hä ²zhi ¹p'i a celestial horse, see *SNL*, II, p. 101, note 1. See *NNCRC*, p. 606, note 877.

⁶⁸ The phrase in this rubric reads: ¹t'khi ²k'ö ³lä ¹na ³dtaw, the word ³dtaw means to be not alone, there are others, and this is illucidated by the symbol for deer = ¹t'khi, with one foot outstretched, foot = ²k'ö, ³lä ¹na again black, ³dtaw not alone, in other words it is

not the only deer with black feet, others have also black feet. The ¹Na-²khi being primitive people surrounded by nature draw for their analogies on nature.

⁶⁹ ²Dzī-¹la-¹ä-²p'u was a celestial being and the father of the wife of the post-flood ancestor of the ¹Na-²khi. See *NNCRC*, p. 144, note 143.

⁷⁰ See *MBC*, p. 142. He is also called ²K'wua-¹dtv-¹mbër-²ndzī-²zo ⁴Gyi. See also *NNCRC*, p. 170, note 248; *l. c.*, p. 242, note 446.

⁷¹ See ²O ²ndzī ³mi of this ceremony. See also *l. c.*, 122, note 95.

⁷² ²Müan-²ngv = thunder, ¹t'o has the meaning to contact, in other words where the thunder has its home, the sky.

⁷³ See *l. c.*, p. 170, note 247; also *MBC*, p. 158, note 284.

⁷⁴ ²La-²lër-¹dü-²ndzī is the wife of ²K'wua-¹dtv-¹mbër-²ddv, hence a terrestrial female. Her actual name is ²Bbüe and his is ²Gyi. See ²Gyi ²Bbüe ²k'ö ¹hpö of the ²Müan ¹bpö ceremony *l. c.*, p. 141.

⁷⁵ ¹Dü-³mi = terrestrial female, ²yü-¹lu is her name.

⁷⁶ The animals are enumerated in *ms.*, no 1677 of the ³Ch'ou ¹gv ceremony entitled ¹Bpö ²lü ²k'u; see *NNCRC*, pp. 648-653.

⁷⁷ The meaning is the deceased was unaware when he was to die.

⁷⁸ The deceased is here called ³gkyi written with the symbol for shears = ³gkyi, here ³gkyi = small one.

⁷⁹ The meaning here is, his ancestors are calling him, he is like a foal (colt) and must follow his parents.

⁸⁰ The mourning son at the funeral of a father is thus addressed by the officiating priest or ²dto-¹mba. A mourning daughter at the funeral of a mother is called ²Nddü-¹lä-²ch'i-³mi-²gkyi. ²Nddü-¹lä means orphan.

⁸¹ Heaven here represents the father, and earth the mother. The meaning can also be for the heaven above the land they owned, and the piece of land covered by that heaven. See *NNCRC*, p. 189, note 292.

⁸² This is expressed ²hä ¹ggö ³wuä-²wüa = god(s) of five houses, actually the five houses of the god(s).

⁸³ The ¹Khyu-³gu is the wife of ¹Khyu-³t'khyu = the Garuda. See *NNCRC*, p. 227, note 411; p. 243, note 451.

⁸⁴ The ²dto-¹mba informs himself beforehand to what clan the deceased had belonged and his clan name is mentioned at the reading of this passage.

⁸⁵ ³K'o-¹byu are used at most of the ¹Na-²khi ceremonies except ²Müan ¹bpö and some funeral ceremonies. They are also commonly used by the Lepchas in the Himälayas and by Tibetan lamaists and especially Bön priests. See *NNCRC*, p. 51, note 7. Also *l. c.*, Plates 1, 3-15 inclusive and *RKMGMG*, Plates 20-23, 25-29 incl. According to Lessing, see *Calling the soul; A Lamaist Ritual in Semitic and Oriental Studies* University of California Publications in Semitic Philology, Vol. XI, 1951, similar wooden wedge-shaped, and decorated slats are called rgyang-bu in Tibetan. See *l. c.*, pp. 266-267, fig. 2.

⁸⁶ The oak refers here to the wife and the pine to the husband.

⁸⁷ The identity of this tree could not be ascertained, it may be in fact a tree of the north-west whence the ¹Na-²khi migrated south in the early part of our era.

⁸⁸ The ²Hoa-¹p'ër is the Tibetan eared-pheasant *Crossoptilon Crossoptilon Crossoptilon* See *SNL*, I: p. 31, Plate 12; also *BODMSL*, p. 42, Plate 13.

⁸⁹ The actual meaning is: had they not reared a good son all this, as the attaching of the ²gkv-³shu, would not be possible now.

⁹⁰ See *NNCRC*, p. 91, note 43.

⁹¹ A Nāga, see note 27 of ²O ²ndzī ³mi, ²gkv-³chung.

⁹² ²Na-¹bbüe-¹nddū-³t'khi-²ghüh is the dwelling place of the Nāga mentioned in note 91. The letter or sound of the letter "n" is interchangeable with "l", hence ²la-¹bbüe... instead of ²na-¹bbüe... (See pp. 11-12 of ²O ²ndzī ³mi, ²gkv-³chung, also note 26 of same.)

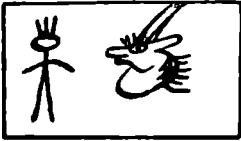
⁹³ He was the ²dto-¹mba of the Nāga ²K'ö-¹ssī.

⁹⁴ See *NNCRC*, p. 148, note 160.

⁹⁵ See *l. c.*, p. 203, notes 319 and 320; also p. 252, note 531.

⁹⁶ See note 47 of ²Ts'u ¹yi ²gkv-³shu ³la.

⁹⁷ Under long teeth, receding gums must be understood; ¹Na-²khi had never any dental care and nearly all suffered from pyorrhoea, and in old age teeth protruded from the gums, to them a very desirable condition as it indicated a ripe old age, as did a white head.



²TS'U ¹YI PERFORMED FOR A WOMAN

If the ²Zhi ³mä ceremony is performed for a woman, *i. e.*, a mother, then ²Ts'u ¹yi is chanted. It takes the place of ²Ts'u ¹yi ²gkv-³shu ³la *q. v.*

The *ms.*, here translated is no 1043 of which a microfilm is in the Library of Congress and a photographic, enlarged print in my collection. The original is owned by a party who wants to remain anonymous.

The first few pages are identical with those of *ms.*, 1078 chanted for deceased men, fathers, with the difference that the epithet ¹P'^ä-²mbe ¹zhi-³mun-²llü-²ssī is used instead of ²Ssu-²bbü ¹zhi-³mun-²llü-²ssī, and the word ³mi = female is substituted for ²zo = male, man.

The main differences in the text commence on page 17, rubric 3, and it is here that our translation begins.

Page 17

Rubric 3) Your father had a fine voice and spoke well; you are going on the road the length of nine days covered by the flight of those born with wings, you need not carry bows and arrows (you will encounter no enemies). 4) Such a woman are you. 5) Your mother entertained all and every guest; you are going on the road covered by a fleet-footed boy for seven days, and you need not carry food. 6) Before there were any ²Mbbüe-¹d'a¹ in early days, 7) there were three (celestial) women who resided in heaven they were ¹d'a = brave; one was called ²La-²chwua-³gko-²mun², 8) she was renowned for her bravery and her agility. 9) ³T'a-²ngo-¹ma-²mun² was renowned for her quickness, 10) and ²Ts'aw-¹zaw-²t'khyu-²mun² who was renowned for her activeness. These three women will escort you.

Page 18

Rubric 1) You brave deceased woman protect the life god and let the ³Ssu = Lifegod and the descendants become ¹d'a = brave, courageous (*see p. 15 of ms.*, 1078). 2) On the earth there were three brave women, 3) one was ²Ts'u-³chwua-²gyi-²mun² she was renowned³. 4) The second was ³Ts'ä-¹khü-²bu-¹bu-³mi⁴ she was renowned and made a name for herself. 5-6) The third was ²Gyi-³mi-²gyi-²dsu⁵. 7) These three women of bravery escort you, you brave deceased woman protect the lifegod and let the descendants become courageous. 8) Then there was ²Müan-³mi ³Non-²ssä-²p'u-¹mun⁶, 9-10) she gathered nine to ten medicines in heaven and was therefore renowned. 11) ¹Yi-³shi-²gyi-

²mun was courageous⁷, 12) she dwelt in heaven where she kept 360 ¹p'a-²dso = books of divination⁸,

Page 19

Rubric 1) and was therefore renowned. 2) ²Müan-³mi ¹Yü-³ssä⁹ was ¹d'a = courageous, she had a turquoise button, she possessed a bluish goral-skin garment, hence she had made a name for herself. 3) ¹Dü-³mi 4) ¹Yü-²ssu was ¹d'a¹⁰ she had a golden ²szü = clasp¹¹ and a golden garment hence she was renowned; 5) you are escorted on high by these three brave women, deceased protect the lifegod! 6) ¹Ä-³dta-²lo-¹mun was ¹d'a, she killed a spotted yak of the ²Mun demons¹², hence she made a name for herself. 7) ¹Ddo-³dsho-¹khyü-²ma¹³ spread a white yak hair felt garment at a thousand crossroads and

Page 20

Rubric 1) gambled with dice, she won 99 Tibetan horse loads hence she gained notoriety (made a name). 2) ¹O-²yi-²dtv-¹nun (³mi)¹⁴ was ¹d'a, she killed the ²Mun demons¹² with a sharp steel knife, like a butterfly killed on the spine of a tree, hence she made a name for herself. 3) ¹Ho-¹ma-²k'ö-¹ts'u was ¹d'a, she built a new wall on a high ground at ²Boa-²mun-²nyi-¹ho-²dzhu¹⁵ and destroyed nine houses (villages) of the enemy, the lances, spears and arrows of the enemy could not strike (reach) her, she wore an armor¹⁶, 4) carried a sharp sword and always spoke of destroying, hence she was renowned¹⁷. 5) ²Gyi-³mi-²gyi-²dsu¹⁸ was ¹d'a, she reared silkworms,

Page 21

Rubric 1) and with the silk thread 2) she wove yellow and green cloth and made five kinds of beautiful garments, and hence she was renowned¹⁹. 3) ³Ts'ä-¹khü-²bu-¹bu was ¹d'a, with an iron weaver's comb she killed ¹Lv-²mä-²mun-¹ghüh²⁰ hence she was renowned. 4) ²Ts'aw-¹zaw-²t'khyu-²mun was ¹d'a²¹ she killed her enemy ¹Ddv-²chwua-²bpä-²ma, hence she was renowned. 5) ²T'o-²ngo-¹ma-²mun killed ²T'o-²t'o. 6) ¹ngo-¹ma-²mun, hence she was renowned as a brave woman. 7) ³Ts'u-²chwua-²gyi-²mun²² was ¹d'a, she killed ¹ngo-²chwua-¹ma-²mun hence was renowned as brave.

Page 22

Rubric 1) ²Shi-¹zaw-¹nun-²chwua was ¹d'a, she killed ¹Ma-²k'ö-²gkv-²ssu hence she was renowned. 2) ²Ssä-²chwua-³gko-²mun²³ was ¹d'a 3) she killed ¹Ssu-²zo-²mi-²ssä-²ngo-¹wu²⁴ and ²K'ö-¹ndsu-²dtër-¹yu²⁵ hence she made a name for herself. 4) ²Mbbüe-²ghüh-²ngv-¹nun was ¹d'a, (brave) and quick (the remainder of this rubric is not understood) 5) this belongs to rubric 4. 6) All these women exhort you, protect the ³Ssu = Life god. 7) Let the landlord have brave and active women afterwards. 8) ¹Mä-³mi-

Page 23

Rubric 1) ²yü-¹dsu was courageous and therefore renowned. 2) ¹Ho-³mi-²dtv-¹nun was courageous and therefore renowned. 3) ¹Yu-³mi-¹mun-²lv was renowned for her bravery. 4) ³Ssu-³mi-²ss-²wüa²⁶ had also made a name for her-

self because of her bravery. 5) ¹Yu-³bbüe-²gkv-¹ndsu-³mi = you from the ¹Yu clan originated woman, before you had died 6) were in possession of fine fields and houses, hence you were renowned. 7-8) You were connected with excellent paternal and maternal relatives. 9) You reared fine boys and girls, grandsons and granddaughters, you were indeed a brave woman. 10) You who originated from the ¹Yu clan who possessed everything.

Page 24

Rubric 1) You possessed a weaving stool, you always spoke of weaving fine cloth. 2) You have stored away gold and silver, turquoise and carnelian garments, you had silken dresses, and hence you were renowned. 3) You had stored ³p'u-²lu and lambskin garments, 4) also dragon-designed raiments, and golden buttons and yellow habiliments, hence you had made a name for yourself. 5-6) You had a goatskin cloak²⁷ put-away on the ²dzo = (a frame stand in front of the bed), also a goral skin on a box²⁸ hence you were renowned. 7) You had put away 100 lumps (ingots) of gold and white silver in the ²ddo-²bbüe (a kind of cup), 8) also a turquoise weaver's shuttle and a ²ha-¹shi ²dtü-¹ddv = ? hence you were famous and had a great reputation. 9) From a ¹ssi-²k'aw = (wild plum) you could make

Page 25

Rubric 1) five kinds of ²mi-²dsei = candied fruits, hence you had a great reputation. 2) From a white cabbage you could make five kinds of pickled cabbage (Sauerkraut)²⁹ and hence you were well known. 3) From a handful of sheep wool you could spin enough thread for three garments, hence you were renowned. 4) From thread you could make large, medium and small ³ma-²yü-³bpa³⁰, hence you were famous. 5-6) From one melon you could produce five kinds of melon seed plates = ¹dze, hence you made a name for yourself. 7) You were more renowned than other women of the ¹P'ër = Tibetan, ¹Na = ¹Na-²khi, ²Boa = Hsifan and ¹Ö tribes,³¹ and with your courage you could overcome like the tiger, bandits and enemies, hence you made a name for yourself.

Page 26

Rubric 1) You were always courageous and brave, you were quick, there was no slowness about you. 2) Your fearlessness, the long life which you have attained 3) give to the ³Ssu = Life god, whom we pray that you protect. 4) The landlord 5) prays that there may arise brave and active women (in the family). (Rubrics 6-10 of this page, and rubrics 1-6 inclusive of page 27 have already been explained in *ms.* 1078, page 21 last rubric to page 23 rubric 3 inclusive).

Page 27

Rubric 7) You deceased before you had died, 8) once upon a time when ¹Ts'o-²zä-³llü-²ghügh descended, he thought he was a pine tree on the snow mountain (he could not die), but he was not a tree born on the mountain, but one that had been taken away (cut or died?). He had forgotten to take medicine with him when he descended (*see notes 18 and 19 of previous ms.*);

Page 28

Rubric 1) hence he and all men died. 2) One day ³Ts'ä-¹khü-²bu¹bu-³mi descended 3) she considered herself a rock which forever remained at the source of a river, but the rock split; 4) she did not chase down the ²K'a-¹gkü³² 5) hence the four hoofs of the horse split and all four-footed animals died. (The remainder and up to the first six rubrics of page 30 have already been translated in the previous *ms.*)

Page 30

Rubric 7) You deceased cannot distinguish between male and female, go and look at the ²mun-¹gko = helmet. 8) You cannot distinguish between members of your family and the slaves, therefore 9) look at their garments. 10) You cannot recognize the ²dto-¹mba, so listen to the ²ds-¹lër³³; 11) You cannot recognize the sorceress, so listen to her hand-drum³⁴. 12) People born under heaven do not live for two generations.

Page 31

Rubric 1) There are thousands of different brave people 2) but with you brave one we are reluctant to part, but you died quickly. 3) In the land of the people there are thousands of different flowers, but twice they do not open, they all wilted and died. 4) The first to appear was Heaven, after it the stars came forth; the celestial flowers had not yet died, but the flowers of the stars died (Heaven is considered the father and the stars the sons. This is however not chanted in case sons are alive). 5) Early to come forth was the land, afterwards the grass appeared; 6) the flowers of the land did not die, but the flowers of the grass died (the Earth is the mother and the grass the daughters). 7) The clouds rear and protect the crane, and the crane must show gratitude to the clouds, 8) the crane had not yet been able to show his gratitude, when the crane departed (died). (This is chanted in case a son has died and the father is still alive.) 9) The high mountain reared the tiger,

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Rubric 1) the latter had not yet shown his gratitude, when the tiger passed away. 2) The wild duck was reared by the lake etc. etc. 3) The alpine meadow reared the sheep, etc. etc. 4) The father reared the son, but the son had not yet been able to show his gratitude when he died. 5) The mother reared the daughter 6) the daughter had not yet been able to show her gratitude when the daughter died. 7) The gods do not bequeath such a custom, but nevertheless there is such a custom. 8) (If the father has died and he is survived by a son or sons then the following rubrics are chanted.) The father of all the sons has gone before, it is as painful as if swords had penetrated our hearts. 9) All the daughters

Page 33

Rubric 1) of the mother who had gone before, suffered as if needles had been stuck into their hearts and livers. 2) This custom is not the gift of the gods, but nevertheless there is such a custom. 3) Man is born and he dies, the flowers open and they wilt, 4) there is alas such a custom. 5) You deceased are unable

to eat, but go on your way, and act as if you could. 6) You cannot take one step, but go on as if you could. 7) You have ears but you cannot hear, use your heart and comprehend. 8) You deceased, while dwelling in the land, you have been a guest for a long time, 9) you led your dog to the hunt on the pine-covered snow range and caught many wild animals. 10) For the people under heaven, ¹Ndu³⁵ in the very beginning arranged their span of life from generation to generation,

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Rubric 1) but ¹Ndu could not divide rightly man's span of life, 2) hence ³Ssu = the Life god obtained longevity, 3) and you deceased obtained a brief one. 4) This is the fault of ¹Ndu who dwells in the North; the ²dto-¹mba says but ¹Ndu's father also died, hence do not accuse him of such a fault. 5) He used a white horse to lead his father's soul (on high), 6) this custom originated with ¹Ndu, hence he should not be blamed. (The first part of the next rubric 7) is not understood, but it is inferred that ¹Ssä³⁶ allots the span of life of woman, but she was not able to do so and hence ³Ssu obtained long life and the deceased a short one, hence the deceased blames ¹Ssä. 8) Yet ¹Ssä's mother died and she killed a black cow as offering, and this is the origin of using a black cow as offering at a woman's funeral. ¹Ssä should therefore not be blamed. 9) When the ²Boa³¹ shot off an arrow and struck the bear with the white breast, the arrow did not return, hence the dead cannot return.

The remainder of the book is mostly allegory and deals with a married couple who died together. See ²Mi-¹lv-¹dzu ³Nv.

NOTES

¹ ²Mbbüe is the literary term for woman, female, colloquially called ³mi, but an unmarried woman is understood, ²mä is mother. The word ¹mbbüe read in the first tone, is represented by the symbol denoting a menstruating woman, it has the meaning of interruption, to sever, to sunder, exterminate, a sterile woman constantly menstruating.

² Of the three women mentioned here only the third is known more in detail, she was the wife of ³Dta-³ts'an-²ts'o-¹zaw, but instead of ²Ts'aw-¹zaw-²t'khyu-²mun she is usually called ²Ts'o-¹zaw-²t'khyu-²ma, but ²dto-¹mbas often use different symbols of similar sound complexes to write the names of persons. It may be that the first mentioned female is identical with ²Ssä-²chwua-²gko-²mun who was the daughter of ²Müan-³llü-¹ddu-²ndzi. See *NNCRC*, p. 145, note 146, and p. 189, note 290.

³ She was the wife of ²Müan-³llü-¹ddu-²ndzi, see *l. c.*, p. 79, note 10. See also the ²Ts'u-³chwua-²gyi-²mun ³Nv or funeral ceremony by that name.

⁴ She was the wife of ¹Ts'o-²zä-³llü-²ghüh, see *l. c.*, p. 145, note 147, also p. 144, note 143.

⁵ ²Gyi-³mi-²gyi-²dsu, she was the wife of ²Gkaw-¹lä-³ts'ü; see *l. c.*, p. 129, note 105, p. 714; also *ANKSWC*, Vol. 1, p. 85.

⁶ A celestial woman by the name ³Non-²esä-³p'u-¹mun. See *NNCRC*, pp. 716-719.

⁷ ¹Yi-³shi-²gyi-²mun was a ²Llü-¹bu or sorceress (see *l. c.*, p. 101, note 58, Plate 27) she was the wife of ¹Yi-³shi-¹ö-²zo (see *l. c.*, p. 227, note 404, also p. 216, note 377).

⁸ The ¹p'a-²dso or books of divination form the basis of ¹Na-²khi shamanism; before any ceremony is performed the ²dto-¹mba will consult the ¹p'a-²dso or ³Dso-²la books of divination; formerly this was done by a ²Llü-¹bu. When it is determined what caused the illness, or enlightenment has been gained on the subject about which the books were consulted, the ²dto-¹mba will then decide what ceremony must be performed to remedy the cause of trouble, etc. See *l. c.*, p. 200, note 307, also p. 199, note 302.

⁹ ²Müan-³mi = celestial female, nothing is known about her. Her name has not been encountered elsewhere.

¹⁰ ¹Dü-³mi = terrestrial female. She is the counterpart of the former see note 9. Like the former nothing is known about her. Except for wives and daughters of gods, and one

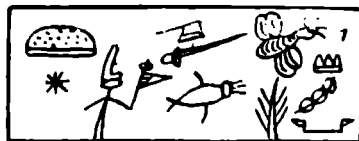
goddess and the wives of ancient famous men in ¹Na-²khi lore, women do not figure prominently in the religious writing of the ¹Na-²khi

¹¹ ²Szü is a clasp or brooch with which ¹Na-²khi women fasten a striped piece of cloth or silk, a kind of neckband or collar in front of the throat. It is often made of silver, rarely of gold. (See *Bacot Les Moso*, Plate XIII, top figure.)

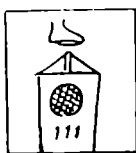
¹² See note 56 of ²Ts'ui ¹yi ²gkv-³shu ³la.

¹³ She was the wife of ¹Ddo-³ssaw-²ngo-²t'u. Her story is told in a manuscript of the ³Ssu ¹gv or ²Ssu ¹ddü ¹gv ceremony. See *NNCRC*, pp. 307-314.

¹⁴ Her story is related in *ms.* no 1881 of this ceremony entitled ²O ²ndzi ³mi ²gkv-³chung *q. v.* this is written thus:

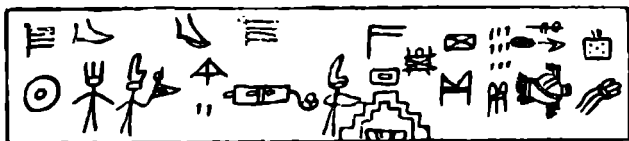


¹⁵ The words ²Boa-²mun actually mean within the home. The ¹Na-²khi call the whole compound from the gate to the court which is usually surrounded on three sides by the three wings of the house ²boa-²mun. Another literary term for a house is ²Boa-²mun ³ssu-¹gyi, ³ssu is the life god who protects the home = ¹gyi. ²Boa also are the Hsi-fan of the Chinese, the ²P'u of the ancients. The symbol represents a ²Boa house which was later adopted by the ¹Na-²khi. The latter placed their ³Ssu or life god within it; ¹gyi = means also home, house and ³ssu-¹gyi = the house or home of the Life god. In ancient days the ¹Na-²khi lived in caves and only later adopted the houses



of the ²Boa built of wood with shingled roofs on which they placed rocks to prevent their being blown away. Within the symbol for house = ¹gyi is a foot, but the sole of the foot is indicated by a second line, hence ²boa = sole, it is used phonetically for the ²Boa tribe; ¹mun the symbol for winnowing tray made of bamboo is also phonetically employed. The numeral three = ¹ssu stands here for the life god ³Ssu, although a symbol exists for the latter. See also note 1, of ¹Ndshér ²ndzi ³mi. ²Nyi-¹ho-²dzhu is the name of a place.

¹⁶ This is written thus: The first four symbols are phonetically used ¹Ho = ribs, ¹ma = butter, ²k'ö = foot, ¹ts'u = demon. These are followed by a woman carrying a flag, the next five symbols serve also as phonetics and give the name of the place while

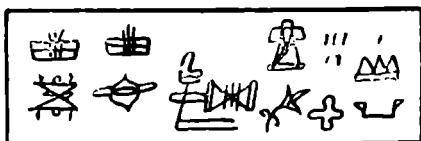


the four former represent the name of the woman. We see her constructing a wall on a high = ¹shwua ground. The symbol ¹dü = land, ground, is within and at the bottom of the wall symbol. The syllable ³dta to build, actually to add in the third tone (one brick on another), or as here ²dta = to place, erect, put, is immediately above the wall. The last upper is ¹shwua = high. ¹Ha = gold, here read ¹shi = yellow is employed for ³shi = new. ²Ts'ä a lump of salt is here a phonetic for ³ts'ä = to smash, below it is the symbol for house = ²wüa. The remainder is read ²ngv ³gkv = nine pieces, ³gkv is the enumerator. These are followed by the symbols ²lü = lance, ²llü-¹ssī = arrow and ¹ng'a = armor. The word ¹mun = to wear is in the following rubric represented by a round winnowing tray = ¹mun.

¹⁷ She is here depicted with a long sword with the symbols ¹p'ēr = white, ¹shu = iron, hence steel. Then follows ³t'a = pagoda, borrowed for ³t'a = sharp. Below it is a boy speaking, then ²ts'ä = salt, here used for ³ts'ä to destroy. ²Ddū-¹mi = one name, ²t'u = originate, *i. e.*, out of all this she obtained a name. The word ¹mi = name is represented by ²mi = fire. The ¹Na-²khi originally had no names, and ¹mi has been borrowed from the Chinese = ming = name.

¹⁸ She was the wife of ²Gkaw-¹lä-³ts'ü *q. v.* note 60 of previous *ms.*, also *NNCRC*, p. 145, note 148; p. 129, note 105.

¹⁹ This rubric has 12 symbols; the two upper represent ³p'u-²lu the Tibetan woolen cloth, the three lines above indicate the hairiness of the cloth (wool). Below the first one is the symbol for gold here read ¹shi = yellow, and below the second the symbol ²ö-¹här = turquoise, hence blue or green. The next one is a



compound one, she is sitting and weaving this is called ²ghüh-¹ddaw ³ts'ä-¹shi-¹k'o (see *l. c.*, p. 315, note 692); above her is a garment ²baw-¹la, below it the symbol for flower here read ²szi = beautiful, then the numeral five and the symbol ²ssü = lead, here ¹ssü = kind, sort. The last three have been explained.

²⁰ See *l. c.*, p. 122, note 94; also p. 93, note 47. She was the mother of the ²Mun and ¹Ghüh demons (water sprites); also pp. 708-710 inclusive. The female with the flag is ²Ts'ä-¹khü-²bu-¹hu-³mi, this is revealed by the symbol for leaf = ²ts'ä, the rest of the name is not written. As there is no other female by that name this combination always stands for her. The prostrate figure is the demones, above her is a comb = ²bbër and above it the symbol ¹shu = iron. Below the ²ssü = kill symbol is that for rock ²lv, it serves here as the first syllable in the demones' name.



²¹ See *l. c.*, pp. 307-314.

²² See *l. c.*, pp. 79-81, note 10.

²³ See *l. c.*, p. 189, note 290; also pp. 735-737 inclusive.

²⁴ He was the son of ²Müan-³llü-¹ssu-²ndzi the demon enemy of the son of ²Müan-³llü-¹ddu-²ndzi; see *l. c.*, pp. 735-737 inclusive.

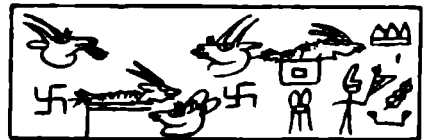
²⁵ See *l. c.*, pp. 491-493, note 781.

²K'ö-¹ndsu-²dër-¹yu is said to dwell to the left of ¹Ngyu-³na-³shi-²lo ¹Ngyu (Mount Sumeru), he was one of the underlings of ²Mi-¹ma-¹ssä-²ddo and ²Müan-³llü-¹ssu-²ndzi. ²K'ö-¹ndsu = dog sit, where the dog sits, this is the subcardinal region Northwest; see *l. c.*, p. 86, note 24. It may indicate the region where he dwells.

²⁶ The four clan women are mentioned in the first four rubrics of this page, half of the name of the first one ¹Mä is in the last rubric of page 22. They must have been the wives of the 4 male clan members ¹Mä, ¹Ho, ¹Yu and ³Ssu.

²⁷ A goatskin cloak as described here is figured in *ANKSWC*, Plate 221. They are of a silvery gray and are worn on the back, fastened to one shoulder with silver disks.

²⁸ This phrase is depicted thus in our manuscript: The first three symbols are read ³ds'i-²ghüh ²dzo = goat skin frame-stand the symbol ¹lo = muntjak below it is phonetically used for ³lo = to hang up, hang on. The following three symbols of which the third is also a compound one is read ¹ssä-²ghüh ³dta



= goral skin box, ²gkv = on the top, on; the remainder has been explained. How difficult this tone language is, is brought out by the words ³ds'i-¹ghüh where the second word is read in the first tone instead of in the second, the meaning is then: chestnut and not goatskin.

²⁹ This is called ²gkyi ¹a sour cabbage, actually it is ²gyan-¹a, but as there is no symbol for ²gyan, ²gkyi is substituted. The cabbage is shredded, salted and put in water. It is the Chinese P'ao-ts'ai or Yu-yen-ts'ai [61].



³⁰ The ³ma-²yü-³bpa, these are the small and large embroidered disks worn by women on their back, 2 large ones, one on or over each shoulder represented the sun and moon, and seven smaller ones between, in a row, depicted the seven stars of *Ursa major*. (See *ANKSWC*, Plate 76) also Bacot *Les Moso* 1913, Plate XI. The large disks are known as ²ssi-³bpa and the seven small ones with the silk threads hanging from them are called ²ma ²gkyi; otherwise they are designated as ³bpa-²zo or (baby), small ³bpa. Their origin is told in *ms. no 1599* entitled: ²Mbbüe ¹d'a ³Nv, ²man-³chung or the last volume of ²Mbbüe ¹d'a ³Nv which is also the name of the funeral ceremony for a courageous woman, which see.

³¹ The ¹P'ër are the Tibetans and the ¹Na the ¹Na-²khi; see *NNCRC*, p. 204, note 332; for ²Boa and ¹O see *l. c.*, p. 253, note 539.

³² See *MBC*, p. 37.

³³ The ²ds-¹lër, see *NNCRC*, p. 94, note 49.

³⁴ The ²Ndaw-¹k'o, see *l. c.*, p. 227, note 408.

³⁵ ¹Ndu is the Chinese Yang, active principle, see *l. c.*, p. 121, note 89, also p. 158, note 211.

³⁶ See note 35.



²MUN ¹GKU or A LIFE PRESENT

When this book is chanted either a sheep or cow is brought in and offered to the deceased alive. After the chanting of this *ms.*, the sheep or cow, as the case may be, is taken out and killed after which it is again offered to the dead while the next *ms.* ¹Mun ²miu ²ffü is chanted. Here ¹mun is read in the first tone and has the meaning of dead. ²Miu signifies the limit of the life of a being either animal or man; in other words ²miu refers to the fact that the ²mun or fate, life, has come to its end. The last word ²ffü expresses the imperative with the meaning take it and go!

There are several *mss.*, in the collection bearing the title ²mun ¹gku, the one from which the translation was made is no 1608, it is actually composed of three parts namely ²Ts'u ¹yi and ²Gkv-³shu ³la and ²Mun ¹gku. This last part commences on page 28, rubric 6. The second is no 801 which bears the title ²mun ¹gku, but also contains ²Mb'a-²mi ³dshi = light the lamps. Of these two *mss.*, I possess only photographic enlargements of microfilms which are to be found in the Library of Congress.

An original *ms.*, no 8030, entitled ²Mun ¹gku, acquired during the year 1942 belongs to the ²Khi ³Nv ceremony as does no 1803 of which I possess a photographic copy only. These are identical and deal with more ancestors to whom animal fates have been offered as are enumerated in the ²Zhi ³mä books, this may be partly due to the fact that the ²Zhi ³mä books contain more than one story. Still another original *ms.*, belonging here is no 8031, it is poorly written and can be used at both ²Zhi ³mä or ²Khi ³Nv ceremonies; here the actual ²Mun ¹gku commences on page 13, rubric 5.

As to the symbols in the title, the word ²mun is actually not written, the cow symbol takes its place. Above the back of the cow are four small circles, these represent grains, and above them black dots which signify a quantity of grain. Before an animal is killed, grain is always thrown at it, to repay it for the life which is about to be sacrificed, as here on behalf of the dead. It is equivalent to a ³Gko ³ō (see *NNCRC*, pp. 124-129). The second symbol represents ginger = ¹gku, its phonetic value is here borrowed for ¹gku = to give, to hand to one, to present.

Translation of text

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Rubric 6) ²Müan-²zo-³bpä-²dsä died in the heavens where ²Dzi-¹la-¹ä-²p'u¹ dwelt. His son ³Bpä-²dsä-³bpä-¹niu was rich, their ²dto-¹mba was ³Dsä-²dsä-¹ha ²bpö-¹mbö², his nine sons used 7) the horse ²Ddü-²gkyi-²ssi-¹li (¹ngu) for his soul to ride, and presented him with the ox ²K'wua-¹dtv-¹la-²bbüe. 8) ²Lv-³bbüe-²lv-¹ssä-³mi presented to him thousands of domestic animals and thousands of grains for food, also thousands of garments. 9) Sons are reared to follow in the father's footsteps, 10) daughters are reared

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Rubric 1) to emulate their mother. 2) To buy the bride for the son is the affair of the mother-in-law. 3) The son repays the father, and recompenses his mother for the good milk of her breasts and for the butter with which she rubbed his body; for the nine and seven protections given, the children repay their parents. 4) For the heaven (sky) above, for the land, houses, fields good and bad, they requite them. 5) The fate (life offering) which is presented to you, take with you! those that have not been killed leave behind. 6) The grain boiled for you take with you! the unboiled grain leave behind. The garments prepared for you accept, 7) those not prepared for you relinquish. 8) When you cross the nine spurs ²P'ä ¹mbu (²ngv-¹mbu) do not take your ²non-¹ö³ with you; when you cross the seven ²P'ä-¹gyi (²shër-¹ho) streams, do not take your ²non-¹ö³ with you. 9) Return to the ³Ssu (= Life god) the ¹Ho-²lv ²ngv-²lv = the nine rocks of ¹Ho⁴, the ¹Ho-³gko ²ngv-³gko = the nine branches of ¹Ho⁵, the ¹Ho-¹gyi ²ngv-¹ho = the nine waters of ¹Ho⁶ and the ¹Ho-¹ma ²ngv-³ch'ër = the nine loaves of butter of ¹Ho⁷, these ²non-¹ö³ return to the ³Ssu (Life god).



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Rubric 1) We have given you a life offering, for this we have received ¹nnü and ¹ö as numerous as the stars in heaven. 2) What we have seen our ancestors perform, we descendants do likewise, we follow the same custom; what the elders say the younger generation understands. ²Llü-²mun ²K'ö-¹ssi died at ²La-¹bbüe-¹nddü-³t'khi-²ghühg⁸, his son ²K'ö-¹ssi-²k'ö-¹ddaw was rich, their ²dto-¹mba was ²K'o-³mun-¹miu-¹ggü ²bpö-¹mbö⁹, his nine sons killed a stag as a life offering and a ²yi = serow they gave him as a riding animal for his soul¹⁰.

3) ²Lv-³bbüe-²lv-¹ssä-³mi killed thousands of domestic animals and prepared thousands of grain as food, and presented him with thousands of garments.

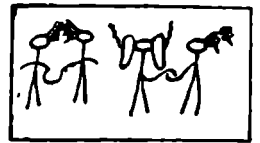


4) These animals we have killed for you, those that have not been killed leave behind. 5) The boiled grain take

with you, but leave those uncooked. 6) The clothe we have presented (= ³lo to present to a deceased)¹¹, to you take with you, those we have not offered leave behind; when you cross the nine spurs do not take your ²non-¹ō with you, 7) when you cross the seven streams do not take your ²non-¹ō with you, 8) return to the ³Ssu (= Life god) the ¹Ho-²lv ²ngv-²lv, etc. etc. *v. s.*

Page 31

Rubric 1) We have killed a life by a tree¹², let us have ¹nnü and ¹ō as plentiful as the leaves of a tree. 2) What we have seen our ancestors perform, we descendants follow suit (i. e. what they saw and what they heard they passed on). ²Ö-³yi-²gkaw-¹lä¹³ died in ²Dzī-¹gyu-²la-³lër ¹dü¹⁴, his son ²Gkaw-¹lä-²gkaw-³ts'ü was rich, their ²dto-¹mba was ²Dzī-²ghüh-³shi-²lo ²bpö-¹mbö¹⁵; they killed an ox as a life offering, and gave him a horse for his soul to ride¹⁶. 3) His nine daughters and nine sons¹⁷ killed 4) hundreds of domestic animals, boiled hundreds of grain and presented him with a hundred garments¹⁸. The last two rubrics are the same as rubric 9 of page 1, and rubrics 1-4 inclusive of page 2.



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Rubrics 1-4 inclusive are identical with rubrics 5-9 of page 2.

Rubric 5) We have killed a fate (life) on the land, let us have ¹nnü and ¹ō (offspring) as numerous as the grass of the land. 6) What the elders say the younger generation understands. 7) The lord of the house ²Gko-¹p'ër-²gko-³nun-²dtv my (desirable) loving father, the father I cannot spare, died. ²Ghüh-¹khü-²ghüh-²lo-²bbüe¹⁹ my loving mother died. 8) The chief, the ²dto-¹mba, and I, the ²Nddü-¹lä-²ch'i-²zo-²ghüh²⁰ killed an ox as a life offering and gave his soul a horse to ride; they gave him ³lä-³nun²¹, and they gave him ²ts'u²², for those two meals they gave him pork. They also performed ³dgyu-¹mun²³; all this they performed for him. The last rubric and the first rubric of page 33 pertain to ²Gkv-³shu ³la. (In case a sheep is used, the wool around the base of the horns must be white, the son offers it alive to the deceased, carrying the lead rope under the left arm in case the dead is his father, and under the right arm in case the deceased is his mother. The sheep rests to the left of the closed coffin while the ²dto-¹mba chants ²Mun ¹gku; he says: this is your sheep to eat, it is our ceremonial offering.)



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Rubric 2) When the father reared the son he did not rear him carelessly, when the grain is sown it is not done carelessly, but it is tended for days of want.

(There are several rubrics missing on this page, they are found in *ms.* no 801, and are the same as rubrics 3 to 5 of page 29.)

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Rubric 1) belongs to the last page.

Rubric 2) (The ²dto-¹mba says): Your family's generation, father and mother, early killed a life (fate) and offered it, evil and wickedness do not leave us (are with us), but leave us the precious ¹nnü and ¹ö. 3) To you deceased, your ceremonial meal we have given, take with you all evil and wickedness, but leave us the precious ¹nnü and ¹ö. The sheep we give you is a good one of nine kinds of animals, 4) it is not a blind one, 5) it is not one with torn ears, 6) nor one with broken horns, 7) and is in possession of four good feet.

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Rubric 1) It is not a dead sheep, 2) nor is it one that has once been liberated²⁴; 3) it is one born with a symmetrical head, with horns of the same length, with two broad, regular ears, 4) it is one born with fine wool; its fine downy wool is dense; 5) its cloven hoofs are of the same length and ³yü-²yü (= regular and perfect). (The ²dto-¹mba says): You deceased let your hand take the rope of the sheep! (The son of the deceased now strikes the head of the sheep three times calling "father, father, father", after this the lamb or ox as the case may be, is taken out and killed.) 6) A large fate has been killed, eat plentifully,

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Rubric 1) a small fate has been killed, eat plentifully, go and eat sparingly. (This is now followed by sprinkling medicine with the ²gkv-³shu on the deceased or coffin.)

Rubric 4) Before you deceased are three mountain spurs as yet unknown to you (they are:) 5) ²Mi-¹lv-³aw-²ngaw-¹mbu, ³Lä-²t'khi-¹dtv-²ndzi-¹mbu²⁵, 6) ¹Gv-²mun-¹gv-³dsaw-¹mbu, ²La-²mun-²la-³dsaw-¹mbu, 7) ²Müan-³llü-²gko-²dtü-¹mbu²⁶, and ²Llü-¹shwua-³gko-²dtü-¹mbu²⁷, cross these (double?) spurs as fast as a tiger crosses them. 8) Before you deceased are three large waters (streams)

Page 37

Rubric 1) which are unknown to you; the left one is called ²Ssu-¹gyi-¹ddü, to the right is ²Ngu-¹gyi-¹ddü, and ²Müan-³llü-²ssu-¹gyi-¹ddü. 2) These three large streams cross as quickly as the otter and the fish. 3) Before you deceased are three lands which are unknown to you, ¹Bpü-²bä-²ngyü-²llü-²dtü, ²Ngyü-²bä-²ssaw-²llü-²dtü and ²Dzi-¹gyu-²la-²lër-¹dü, (also) ²Dzi-²k'ö-²shu-¹t'o-¹dü. 4) These three unknown lands cross as fast as we roll sheep wool on the bamboo matt when making felt²⁸. 5) Go liberate your dog and horse on high.

Page 38

Rubric 1) You deceased, your body and soul are now at peace, your horse's mane is beautiful.

NOTES

¹ ²Dzī-¹la-¹ä-²p'u is a celestial being; see *NNCRC*, p. 144, note 143; also *MBC*, pp. 71-88.

² See note 8 of ²Ö ²ndzī ³mi, ³man-³chung.

³ For explanation of ²non-¹ō see note 47 of ²Ts'u ¹yi ²gkv-³shu ³la.

⁴ See *NNCRC*, p. 91, note 43; also p. 146, note 150..

⁵ v. s. note 4.

⁶ v. s. note 4.

⁷ v. s. note 4.

⁸ See notes 26, 27, of ²Ö ²ndzī ³mi ²gkv-³chung.

⁹ He is figured in the rubric of note 10.

¹⁰ Rubric 2 of page 30 is written as follow:

The first symbol ³ch'ēr stands for generation.

The interlocking lines above the pair of eyes

seeing mean that the older and newer gene-

rations see eye to eye. The next is a Nāga

between two trees denoting a forest, above the symbol ³mun = dead, a horse fly ³mun. The small figure depicts the Nāga's son one of nine, their being rich is indicated by a full stomach. He is followed by their ²dto-¹m̄ba (see note 9), a stag's head with an axe above it the sacrifice to the dead Nāga, and finally a ²Nv being carried by a serow, a wild animal which dwells among cliffs on the snow range, and the property of the Nāgas and here especially of Nāga ²K'ö-¹ssī. The ²gk-³shu appear also on the top.



¹¹ In presenting anything to a deceased the word ³lo is used, written either with the head of a muntjak = ¹lc or with its phonetic equivalent. The phrase "the clothe we have presented" is written thus: a muntjak head above the symbol ²ssu = a felt cloak such as also the Lolos wear.



¹² The inference is that because the Nāga lived in the forest, a stag was killed under a tree.

¹³ This postflood ancestor of the ¹Na-²khi is usually known as ¹Ö-²gkaw-¹lä, here his full name is given ¹Ö-³yi-²gkaw-¹lä, this shows clearly that ¹Ö-³yi-²dtv-¹nun-³mi was his sister with whom he lived in incest and with whom he had nine sons ¹Ö-²yi-³ngv-²szī-²yi. The name of his son by his real wife was ²Gkaw-¹lä-²gkaw-³ts'ü.

¹⁴ See *NNCRC*, p. 278, note 606.

¹⁵ See *l. c.*, p. 148, note 160.

¹⁶ The symbol used here is read ³tsan-¹ngu, actually a pack horse, a riding horse is ²ndza-²zhwua, but because the deceased cannot ride but is carried like a load by the horse, the words ³tsan-¹ngu are used. Colloquially called ³gkyi-¹ngu.



¹⁷ Here not only his nine illegitimate sons but also nine daughters are mentioned.

¹⁸ In this rubric for ³lo = present, the phonetic symbol is used instead of the pictograph ¹lo for muntjak.

¹⁹ ²Gko-¹p'ēr, is the white male crane, it personifies also heaven see *MBC*, p. 93, note 231, ²gko ³nun-¹dtv signifies the crane with the straight bill. This name is only applied to a deceased father in funeral books. The female crane is called ²Ghühg-¹khü-²ghühg-²lo-²bbüe, the last name has reference to ³Ts'ä-¹khü-²bu-¹bu-³mi, the daughter of ²Dzī-¹la-¹ä-²p'u q. v. who changed herself into a crane took her lover under her wing and flew with him to heaven to her father's place; ²lo = desire, ²bbüe = metamorphose, and ²ghühg has reference to ¹Ts'o-²zä-³llü-²ghühg, and ¹khü to her own name. For example their three sons were called ²Ghühg-¹khü ¹ssu-²zo-²yi, ¹ssu-²zo = three sons, ²yi = have. See *l. c.*, p. 50, note 93; also p. 84, note 213.

²⁰ See note 80 of ²Ts'u-¹yi ²gkv-³shu ³la.

²¹ ³Lä-³nun is in fact sweetmeats, it also is an early breakfast. In the Yangtze valley west of the Li-chiang district where the so-called ²Zhēr-²khi = afraid (of the cold) people (see *ANKSWC*, Vol. 2, p. 389, note 1) live, the people have four meals a day. Their early breakfast consists of tea, tsamba, sausages, blood sausages mixed with rice, nuts and some kind of cookies. In Li-chiang this is not the custom; ³Lä-³nun means simply breakfast.

²² ²Ts'u is a second breakfast.

²³ ³Dgyu-¹mun is a very interesting rite. The son of the deceased takes a live rooster and strikes with it the floor on the left side of the bed when the corpse is still in it and calls father. father, father, he strikes the floor so long with the chicken till the latter is dead. He then takes an earthen pot puts it on his head, in one hand he carries three lighted incense sticks;

he goes to a stream and fills the pot with water, the water must not be taken against the flow, but with the current. He then brings the water back on his head; the pot is put on an iron tripod, a fire lighted beneath, and the dead chicken as it is put into the pot, hence ³dgyu = to boil, ¹mun = dead. In the meantime much water has been heated and a little of the water from the pot with the chicken is poured into the hot water with which the body of the deceased is washed. When this takes place two new combs, a fine and a coarse one, a wooden ladle to pour the water on the body are used. A small plate and a bowl with two chopsticks are then put into the pot with the chicken, also the combs and ladle after the body has been washed and prepared. The son now takes the pot again on his head, also the tripod and carries them out to a road where he replaces the pot on the tripod along the road, facing east. He prostrates before it, after which he returns home. This pot is called ²dshi-²bbü. Whoever first sees the pot smashes it with a rock as it is considered a bad omen to meet with it. If the chicken has not been devoured by a dog or hawk, and after two days is still found on the road, this portends evil for the family of the deceased. When a chicken is found scratching in a garden people will yell at it "³dgyu-¹mun", to scare it away.

²⁴ See either ¹A ³gku ³hü in *NNCRC*, p. 543, or ²Ghügh ³gku ³hü in *MBC*, pp. 100-140.

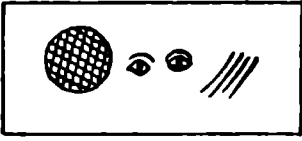
²⁵ ³Lä-¹t'khi are ghosts who supposedly dwell on this particular spur.

²⁶ A mountain spur whence the cranes rise = ²gko ²dtü.

²⁷ A mountain spur whence the eagles rise = ³gko ²dtü.

²⁸ A bamboo screen is used in the making of felts. It is placed on the ground and the sheep wool is spread out evenly on the top of it; hot water is then sprinkled over it and the whole is rolled up. Afterwards another layer of wool is added and the process repeated three or four times depending on the quality of the felt desired, it is rolled with the feet at a fast tempo. The symbol to express the sentence ²k'ö-¹lv ²ndër ³so, foot raise, bamboo screen roll is written thus: The bamboo screen is at the base with the wool protruding on top, the hoe with the dots below is read ²bä = to do, the figure is rolling string indicating ¹bi = twisting, rolling. His foot is raised.





¹MUN ²MIU ²FFÜ or DEAD ¹MUN
 (= LIFE OFFERING) TERMINATE, BE GONE!

This book is chanted after the animal had been offered to the deceased alive, either a sheep or ox. When the book ²Mun ¹gku *q. v.* has been chanted, the animal is killed and again offered. Here ¹mun stands for dead, instead of ²mun = a fate, a life offering destined to be killed; ²miu signifies to terminate, the ²mun has come to its end, and ²ffü is meant for the deceased, to take it and go.

When the animal has been taken out into the court and killed it is placed on its left side on pine needles in front of the coffin. The rope with which the animal had been led to the slaughter is then laid on the coffin (before coffins were used, *i. e.*, prior to 1723, the rope was placed in the hand of the corpse). A twig of the ²bbüe = *Artemisia*, and a branch of the ¹mun = *Rhododendrum decorum* is put on the body of the animal and by its side a bowl of water.

The descendants of the deceased kneel in front of the animal and no one is allowed to step over the rope which connects the animal and the coffin.

The leading ²dto-¹mba takes the ³Müen-¹t'u (= funeral staff) which previously had been fastened upright to the left of the table in case of a man, and right side in case of a woman, and standing in front of the coffin and the slaughtered animal chants this book; other ²dto-¹mbas present at the ceremony join in the chanting. With the ²bbüe = *Artemisia* twig which is first dipped into the water, the leading ²dto-¹mba performs the purification ceremony ³Ch'ou ¹k'o¹ or impurities remove, over the animal. At a certain passage on page 19 of the book the ¹Lo-¹ch'ung-²ndaw-¹khü or chief officiating ²dto-¹mba turns the bowl of water over with his staff. The cup when overturned must cover the ground, it is not permitted to rest on its side. This is to indicate that the dead and the living are now separated. If the ²dto-¹mba does not succeed to turn the cup of water over at one try with his staff he is considered to have no power. The funeral staff must always be carried perfectly straight only when overturning the bowl can he tilt it, holding it with two hands.

When the book has been chanted the animal is skinned. The manuscript here translated is no 1552 and is no more in my possession, but a photographic copy, the negative of which is in the Library of Congress, is in my private library. One original *ms.*, bearing that title belongs here, it is no 8032 and is in my private library, it was bought by me in 1947 from a ²dto-¹mba of the village ¹Mun-³shwua-²wüa.

Translation of text

Page 1

Rubric 1) The ²dto-¹mba calls out in a deep voice: ¹Ho ²ho ²la ⁴yu ¹ho, ²la ³yu ²ghügh ²muàng ¹ho, ²la ²ch'i ¹ho ²mä ¹nnü ¹ho ¹nan, ¹nnü ¹ho ¹nnü ²t'u ¹nan². (This is repeated in rubric two, only the third sentence differs: 2) ²la ²ch'i ¹ho ²mä ¹o ¹ho ¹nan, ¹o ¹ho ¹zaw ¹nan³. 3) ¹Ho ²ho ²la ⁴yu ¹ho, ²la ³yu ²ghügh ²muàng ¹ho, ²la ²ch'i ¹ho ¹zhi ¹ho ¹nan, ¹ts'u-¹bpö-³lü-²k'u-²dtü, ²ghügh ¹ndzī ¹khyu-³t'khyu ²zhi ²nnü ¹ggō ²lä ²ho, ²non ¹o ³ssu-²muàng-³ssu ²yu ¹muàng ²lä ³ssaw⁴.

The phraseology of the next two rubrics 4 and 5, is very involved, the gist of the meaning is that the demon which the deceased is now considered must be chased as soon as possible, and the grandfather (his spirit) must be quickly told what he is to know; the grandmother (her spirit) also must be quickly told what she is to know. In the morning she is to attend to the guests (*i. e.*, other demons), for it is understood that they themselves are deceased guests. 6) You originated from the ¹Yu clan or ³Ssu clan, you are going to where your grandfather and grandmother dwell, but deceased protect the family this deceased please do!

The next phrases are no more understood.

Page 2

Rubric 5) One day ¹Ndu went to divide the span of life (of people) 6) but he was unable to divide man's span of life. 7) The ³p'u-²p'u ¹ndzēr⁵ of the cliff (opened its flowers) bloomed (here is a play on the word ³p'u = to blame), it was ¹Ndu's fault, he is to blame that all the deceased's forefathers had died; 8) as even ¹Ndu's father had died. 9) He used the clouds as his mount (for his soul); on the cliff the ³p'u-²p'u ¹ndzēr flowered, on ¹Ndu the blame cannot be put. The custom of giving the deceased a horse to ride originated with ¹Ndu.

Page 3

Rubric 1) ¹Ssä was unable to regulate (divide) the span of life of woman, hence it is ¹Ssä's fault, we demand therefore our life (span) from ¹Ssä. 2) ¹Ssä's mother also died and she killed a black cow, and this is the origin of killing a cow (at the ²Zhi ³mä ceremony). Thus ¹Ssä cannot be blamed. 3) The ²Boa-¹nddü⁶ took his bow and arrow and shot 4) a black bear with a white breast, the arrow had been shot off and could not again be retrieved. 5) The head of the family has died he could not again be recalled. 6) On ²Ngaw-¹shwua-²t'o-¹mbu the pine is born, the winter winds had not yet arrived, the pine was broken, you who originated from the ³Ssu clan, died although your span of life was not full, you died early. 7) You deceased you are now going to your grandfather and grandmother. 8) One day ²Muàng-³llü-¹ndu ²gkv-¹p'ēr⁷ (who resides in heaven) carrying a golden box, 9) and wearing a white silver hat, holding a golden staff, dressed in a tiger's skin, girdled with a golden belt and on his feet golden shoes,

Page 4

Rubric 1) descended from ²Muān-³llü-²gkv 2) and arrived at the top of the cliff ³Gkv-¹'a, from there he looked to ²Ssu-¹'a and there he then (later) arrived. 3) He divided the span of life for three days 4) for three nights he divided longevity. 5) Longevity was obtained by ³Ssu (= the Life god) and the short span of life was obtained by the deceased. 6) ¹Ssä is able to divide butter 7) ³Ssu obtained the good butter and you deceased the bad butter⁸. 8) At night the crane goes early to roost, in the morning the eagle is the first to rise; 9) at night the chicken is the first to roost, 10) in the morning the hawk is the first to arise. 11) At first the heavens appeared, and at night the stars,

Page 5

Rubric 1) the celestial flowers have not yet died, though the flowers of the stars had died⁹; the earth has not yet died, yet the grass and flowers will have died. (The remainder of this page has been translated in ²Mun ¹gku and ²Gkv-³shu ³la q. v.

Page 6

Rubric 9) The heavens slept, but the white clouds did not sleep so the white clouds wakened heaven; the white clouds slept so the wind awakened them. The ²dto-¹mba with the ³Müēn-¹t'u (funeral wand) calls the demons (with the little bells on the staff) who have not yet risen. The vast lands slept and there was no one to call it, the yellow grass had not slept, so it called the land, the grass slept so the dew called the grass, as the ²dto-¹mba calls the demons who have not risen. 10) The wild animals on ²Nv-²lv-²t'o-¹ngyu-¹ō = (on the silver rocks = snow range, where the pines cast shade on the spurs) slept,

Page 7

Rubric 1) so the dog wakened them; the fish were asleep in the stream, but the otter did not sleep and wakened them. The ²dto-¹mba calls the demons who have not yet arisen... etc. etc. etc. 3) At ¹Na-¹ssaw-²wüa-²gkv-¹mbu the ¹Lo-¹ch'ung-²ndaw-¹khü wakens the demons still asleep with the bells of the funeral staff; 4) he calls the demons at the cremation ground = ¹Zhi-²ghüh-³müēn-¹dsu-¹lv, he calls the demons at ¹A-¹dgyü-¹shër, he calls the demons in the court where the grain racks are, he calls the demons of the hearth, 5) also the demons where the ancestors dwell. 6) He calls the demons of ¹Ts'u-¹bpö-³lü-²k'u-²dtü (where the ²Zhi ³mä ceremony is performed). 7) He calls the demons from above and those sleeping on low ground. (Every time he calls a type of demons, he shakes his staff causing the little bells to ring).

Page 8

This page has already been translated.

Page 9

The next few pages to rubric 5 of page 12 contain only allegory as above. The actual ¹Mun ²miu ²ffü commences on Page 12, rubric 5.

Page 12

Rubric 5) The ¹Lo-¹ch'ung-²ndaw-¹khü affirms that on the sheep with the white wool at the base of the horns ³ch'ou ²k'o must be performed¹⁰; to perform ³ch'ou ²k'o the broad-leaved ¹Mun (= *Rhododendron decorum*) and the green ²Bbüe (= the *Artemisia vulgaris* with the white root) must be used. We perform ³ch'ou ²k'o on the white foam proceeding from the mouth of the sheep; on the tears issuing from the eyes, on the wax of the ears 6) and on the tail encrusted beneath with feces which are removed by ²bpö-¹lü = twisting, on the cloven hoofs of its feet from which all impurities are removed. 7) All ³ch'ou (= impurities) are escorted south, all ³ch'ou which has been removed is now suppressed. 8) ¹Ndu¹¹ descended from 1) ²Müan-²ngv-¹gkyi¹² (the end of this sentence is in rubric 1 of page 13).

Page 13

Rubric 2) ¹Ssä descended from ¹Yü-³gkyi-¹dü¹³, 3) the official descended from a Nāga spring, 4) the ²dto-¹mba from the village, 5) the ²Llü-¹bu¹⁴ from ¹Gkü-¹a-¹bbü the starry cliffs. 6) The sheep came to the place where the ²dto-¹mba chants, the ²bu-²zä-²k'o-¹mun-¹p'ër¹⁵ if the Tibetan reared it or the ¹Na-³khi it does not matter, but such a sheep is used. 7) The mourning son repays his father for the land, the sky above it, etc. etc. 10) The leading ²dto-¹mba pronounces: the mourning son and daughter have not killed a liberated pig or chicken,

Page 14

Rubric 1) neither a liberated ox or sheep, neither those with torn ears or brocken horns, nor those with injured feet. 2) For you deceased a sound sheep has been killed and given to you; let your hand take hold of the rope of the sheep; you have been given its blood to drink and the wool has been given into your hand. For breakfast you can eat much or little, so now go and act! 3) This was the ancient custom. 4) When ²Müan-²zo-³bpä-²dsä died in heaven, his son ³Bpä-²dsä-³bpä-¹niu was rich, etc. etc. see ²Mun ¹gku. 6) ²Müan-²zo-²ngv-²bä-²gu (= the nine celestial sons) sharpened their swords on a whetstone (= ²ssi-²lv). Their wives dressed in beautiful clothe; ²Gyi-³bbüe-²gyi-¹ssä-³mi made thousands of dresses for ²Müan-²zo-³bpä-²dsä, yet they were not enough; she made a ²nv-¹p'ër-²lä-¹gyi¹⁶, whereupon he had enough garments. 8) ²Lv-³bbüe-²lv-¹ssä-³mi killed thousands of ²mun = fates, but it was not enough; she then killed ²K'wua-¹dtv-¹la-²bbüe-²mä¹⁷ whereupon he had enough.

Page 15

Rubric 1) ²Szü-³bbüe-²szü-²ssä-³mi boiled thousands of grains, but it was not enough; she then boiled the ²gko-¹shwua-⁴yu-¹ndzi-¹baw¹⁸, after which there was enough. 2) The son repays the father for rearing him to manhood, and repays his mother for the milk she gave him, and now let the deceased parent(s) protect him. 3) The living and the dead must now be separated, the ³Gkyi-²yu-²k'o-¹b'a¹⁹ and the ²K'wua-¹dtv-¹la-²bbüe²⁰ must be parted; 4) the muntjak

and the serow must also be separated. 5) The heaven of the dead must be reckoned as the heaven above the living; the alpine meadow of the goat must be considered also as that of the sheep; various kinds of flour are not put together, neither are bones of different animals. 6) One good sheep has been killed in heaven; his descendants have received ¹nnü and ¹ō like the stars in heaven. The remainder of this page and pages 16, 17 and 18, to rubric 2 of page 19 have already been translated.

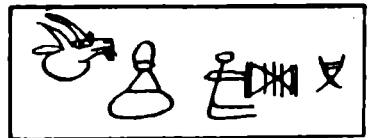
Page 19

Rubric 2) The head of the sacrificed animal (¹mun) is used to close the celestial gate of the dead, and the hide is to close the terrestrial gate of the dead; the lung closes the door of the dead of the sun, the liver of the moon, the bones those of the rocks, the flesh closes the gate of the earth (soil) and the blood those of the water. 3) The horns of the animal are to close the gates of the dead of the high mountain, and the tail those of the trees. 4) The four legs of the animal close the gates of the dead of the four regions of the compass. 5) The eastern gate of the wood element is closed by iron; the southern fire element by water, the western iron element by fire, 6) and the northern water element gate is closed by earth, 7) and the central earth element gate of the dead by water. 8) ¹Lo-¹ch'ung-²ndaw-¹khü divides with his ²bi-¹boa-¹p'ēr²¹ the living from the dead. (At this passage the cup with water is turned over with the funeral staff as described previously). 9) The waters are now divided, flowing to either side; the axe has split the tree and changes it into two halves. One tree cut down on one mountain separates it from those of the other mountain.

Page 20

Rubric 1) Splitting the rocks divides them into two lots. 2) The plow and the plowshare divide the oxen; sheep can only be herded on one alpine meadow. 4) Traps can be laid on one place only; muddy and dry places are separated. 5) The honest chief has no fault if there are after-affairs let the demons be blamed. 6) I, the ²dto-¹mba, have no faults, if there are faults let the demons carry them off. 7) I relieve myself of sin as if taking off my hat or my shoes, let the demons carry them off. 8) The chief closes the affair as with a sword, both sides are regulated; the ²dto-¹mba has made no errors in the chanting, it is like splitting the rocks with a sword by the chief.

When this book has been chanted, ²Ds'ī ²ddu or actually ²Dsu ²ddu ¹ddaw-³mä (all symbols are used phonetically) = early meal custom, follows:



The skin of the slaughtered animal is spread out in front of the coffin, the head always left attached to the skin facing northeast, and the tail extending southwest. Nine sliced ¹Ddv-³lv²² and nine slices of the lung of the animal are placed on the skin. After ¹Ts'o ²mbēr ²t'u (the next book) has been chanted, the ¹ddv-³lv and lung slices are thrown out. Nowadays they are thrown to the

pole from which the paper tower (a Chinese contraction) hangs in front of the gate to the court. The meaning of this has been lost, but it seems that it is a food offering to hungry ghosts.

NOTES

¹ See *MBC*, p. 88.

² The literal meaning of these sentences is: Go go gods give go, gods give good must go, god this (road) go must; a free rendering reads: go on high on the road of the gods (the word ²la is of Tibetan origin *lha*), the road given by the gods must be followed; (all) these must travel this road given by the gods; if you travel this good road only good will result to those left behind.

³ God this road go ¹ō go must, ¹ō traveling this road, ¹ō has gone and must descend again.

⁴ The first two sentences are the same, from the third to the end the sentences are different: gods this road go, deceased go must ¹Ta'u-¹hpō-²lü-²k'u-²dtü is the name of the locality where the ceremony takes place and where this book is chanted. Well flying Garuda road his on high go, ²non-¹ō the ²Ssu give below invite.

⁵ What the ³p'u-²p'u ¹ndzër or ³p'u-²p'u tree is I have been unable to determine. The present day ¹Na-²khi have never heard the name.

⁶ A ²Boa-¹nddü is a Bon lama, equivalent to the Tibetan *Bande*.

⁷ He is the same as ¹Ndu, see *NNCRC*, p. 158, note 211. Anyone or anything connected with heaven is ²Müan-³llü, ²gkv-¹p'ër means head white, i. e., white-haired, one who has reached an old age.

⁸ Usually old butter which is unpalatable is used in rubbing the corpse with, people are too poor to use good butter for such a purpose. A newly born child is also rubbed with butter but fresh butter is used.

⁹ The meaning is that the stars will die, their light will cease to shine, but the heavens will remain, the same as the earth will not die but the grass and the flowers will die.

¹⁰ ³Ch'ou ²k'o = impurities remove; this is one of several purification ceremonies. See *MBC*, pp. 88-90; see also *NNCRC*, p. 277, note 589.

¹¹ See note 7.

¹² See *l. c.*, p. 635.

¹³ See no 7.

¹⁴ The ²Llü-¹bu is the real ¹Na-²khi sorcerer, he or she is I believe actually foreign to the ¹Na-²khi religion, and has nothing to do with the ²dto-¹mba who perform ceremonies and fight sham-battles with the demons. It is the ²Llü-¹bu who wears a red turban, the ²dto-¹mba never, and flags on his back stuck in a girdle. The ²Llü-¹bu cannot read the ¹Na-²khi script, but sometime a ²dto-¹mba is also a ²Llü-¹bu but that is rare. In ancient times the ²Llü-¹bu were women; they are depicted in ¹Na-²khi *mss.*, with a female head gear and flowing hair. They use the *damaru* and the flat gong, while the ²dto-¹mbas use swords and the ²ds-¹lër (see *l. c.*, p. 94, note 49), but ²Llü-¹bu when communicating with the dead at night also dance with swords. They do not go into a trance, but once I have observed one to swoon and then answer questions similar to a Tibetan *srung-ma*, but they are never violent, although they dance furiously. I believe that they are identical with the *fa-shih* or *hō* of the *T'u-jen* of *Hsi-ning* described by P. Dominik Schroeder in his interesting paper on the „Zur Religion der Tujen des Sininggebietes“ (*Kukunor*) in *Anthropos* Vol. 48, p. 236. 1953. This type of sorcerer seems to be widely distributed and is perhaps of Chinese origin as I pointed out in *NNCRC*, p. 101, note 57, Plate 27. See also *SNL*, PT, 1, Plate XIV, the ²Llü-¹bu however do not wear a breast mirror like the *srung-ma*.

¹⁵ The words ²bu-²zä-²k'o-¹mun-¹p'ër mean sheep where horns base white. In other words the wool around the base of the horns must be white, if black or not pure white it cannot be used as a sacrificial animal.

¹⁶ The ²nv-¹p'ër-²lä-¹gyi is a white, wide, pleated skirt such as ¹Na-²khi women used to wear. See *ANKSWC*, Plate 97. The pleats are called ²lä-¹gyi which is the same name as for a ladder or notched log which often serves as a ladder; ²nv-¹p'ër means silvery white. This is the old name for this type of garment which nowadays is called colloquially ¹t'ër; for this sound complex there is no symbol. It is written thus in our *ms.*



¹⁷ This animal was considered the mother of all the animals domestic and wild and is spoken of in ¹Na-²khi mss., as ¹nnü ²nnü ¹hö ¹ä-²mä = meaning as above.

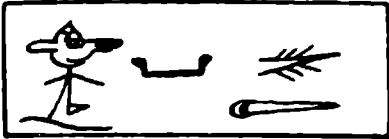
¹⁸ The ²Gko-¹shwua ⁴yu-¹dzi-¹baw is a name for several small-leaved species of Rhododendron like *Rh. litangense*, *Rh. palludosum*, etc., they are low shrubs from the ²gko-¹shwua = high alpine regions. Another name for them is ²Bbü-³lv ⁴yu-¹dzi-¹baw, ²bbü-³lv means shepherd, ⁴yu-¹dzi is the name of the plant, and ¹baw is flower.

¹⁹ This animal does not occur in the region in which the ¹Na-²khi now dwell, it is the very large horn sheep of the rocky region of the T'ien Shan and Amnye Machhen; it is the gnyan of the Tibetans and either *Ovis poli* or *Ovis amon*. The ¹Na-²khi name means the ³Gkyi-²yu with horns sweeping (the ground).

²⁰ See note 17. It is mentioned as having been killed; see the previous page.

²¹ ²Bi-¹boa-¹p'ër is the upper detachable part of the ³Müen-¹t'u, see figure 1, this part is broken off where it is attached to the bamboo rod or staff, when ²Ndshër ²ndzi ³mi, ³man-³chung has been chanted. Tied to the staff are strips of five different colored cloths, a small bat made of copper and a small conch. The word ²bi means to fly and ¹boa-¹p'ër refers to the bat which is known in ¹Na-²khi literature as ¹Ha-²yi-²dzi-¹boa-¹p'ër.

²² For ¹ddv-³lv or ¹Dtv-³lv see note 34 of ¹Yü ²ndzi ³mi, ²haw ¹shi.



**'TS'O 'MBĒR 'T'U, 'MAN-'CHUNG or
'TS'O-'ZÄ-'LLÜ-'GHÜGH'S DESCENT
(FROM HEAVEN); LAST PART**

At nearly every larger ceremony the story as recorded in these books about the pre-flood ancestor of the ¹Na-²khi is chanted. It tells of the flood, the cause which was incest, his brothers being unable to obtain wives took their sisters for their spouses. He alone abstaining from such conduct survived the flood, with a few animals which he was advised to take with him into a large drum made of yak hide and tied to two trees. After the flood he finds that he is alone and becomes lonely and is yearning for a mate. In heaven there is a lonely female, the daughter of ²Dzī-¹la-¹ä-²p'u, she is looking for a man and so she descends to earth and meets ¹Ts'o-²zä-³llü-²ghügh who is however unable to accompany her to heaven to meet her father whose approval is essential, as he cannot fly. Thereupon she changes herself into a crane, takes him under her wing and off they fly to heaven to meet her father who is not too pleased with the appearance and the origin of her choice.

The story is a long one and is told in *NNCRC*, pp. 675-687, translated from a *ms.* belonging to the ³Ch'ou ¹na ¹gv ceremony.

Immediately after ¹Mun ²miu ²ffü has been chanted this story is recounted by the ²dto-¹mba. The contents of the first volume and part of the second are the same as told in those of the ³Ch'ou ¹na ¹gv ceremony, only the last part differs. It tells, appropriately to this ceremony, of ¹Ts'o-²zä-³llü-²ghügh's death and his being escorted to the 33 realms of the gods etc.

There are several volumes in the collection which belong to the ²Zhi ³mä funeral ceremony, but they can also be used at the funerary ceremony called ²Khi ³nv which is performed within three years after the death of a person.

As we are here only concerned with the last part as contained in ³man-³chung, of the ²Zhi ³mä rite, that part is here translated from *ms.* no 8033. For the first part and complete story of his life the reader is referred to the *NNCRC*, as previously mentioned.

There are in my collection several ²gkv-³chung of ¹Ts'o-²mbĕr ²t'u, as *ms.* nos. 8032, 8036 and 8037. To ³man-³chung belong *ms.*, nos. 8034 and 8035, while no 8038 contains both parts in a more or less abridged form.

*Translation of text**Page 20*

Rubric 6) The ¹k'o (= peg) of the ²Ngaw and the ²lv (= rock) of the ²Ngaw¹ are established in the house; 7) ¹Ts'o-²zä-³llü-²ghügh erected the house and she burned incense. 8) His own and his wife's relatives dwelt among them. 9) He and his wife lived together. (Inclusive of Rubric 1, page 21.)

Page 21

Rubric 2) They reared sons and daughters, 3) also horses and cattle. 4-6) He dwelt surrounded by offspring. 7) He was rich, his stomach was full, his grain boxes were full, in chests he had silver and gold; 8) he hoarded turquoise and carnelian in jars. 9) He was renowned for his armor which he had on a stand (= ²gkan-¹dzo) by his bed. 10) The alpine meadows were full of his sheep.

Page 22

Rubric 1) His cattle pen was full of red cows, 2) and in the stables many horses were tied to the troughs. 3) His home was full of sons; 4) and his grain boxes were full of grain, he was indeed a rich man. 5) The gods gave him everything; 6) he was permanently established like the length of a yak horn. 7) He 8) did not think of old age and death, he did not think 9) of illness, his hair dropped out (= ¹bbër) of such fate he was not aware. 10) When he descended he brought everything with him.

Page 23

Rubric 1) But ²Müan-³llü-²ngv-²ch'ër-¹lv, this medicine² he did not bring with him, hence he and the people died. 2) When ³Ts'ä-¹khü-²bu-¹bu-³mi descended she drove everything down (in the line of animals), but the ²Llü-¹shwua-²k'a-²mä-¹gkü she did not drive down; 3) hence the horses suffered from disease of the hoofs³; between the living 4) and the dead one man died (¹Ts'o-²zä-³llü-²ghügh). 5) Between the green and yellow flowers, one flower wilted. 6) On the mountains one tree died; his voice was gone and also his hearing. 7) You from the ¹Yu clan or ³Ssu clan deceased if you think correctly (you will know) that your time was up; 8) although you did not know,

Page 24

Rubric 1) and you have done nothing, you had intended to do this and do that, and before you could think your time had come. 2) You thought in your heart the time had passed; you thought of gold in your heart and you thought that you could achieve and do everything. 3) But on the hearth one ³Ssu (= Life god)⁴ died. 5) The deceased ³Ssu changed into a snake. 6) You deceased let your spirit protect your family, and you ancestors past on, do likewise. (The remainig rubrics have already been translated elsewhere, they deal with the son repaying his father, etc.).

Page 25

Rubric 1) When the father died much was expended, comparable to vast waters; 2) when the mother died there was much outlay likening a large alpine region. The mourning son repays his father for the laud etc. etc.

Page 26

Rubric 1) The ²dto-¹mba escorts the deceased, the ox, the horse, sheep and yak 2) to the 33 realms of the gods on high. 3) Your body and soul are at peace, your horse's mane is beautiful. 4) When a man dies it is the custom to give 9 ounces of silver (to the ²dto-¹mba), and in the case of a woman 7 ounces of silver. 5) This is the voice of the ²dto-¹mba there is no mistake. 6) It is like the splitting of rocks by the chief.

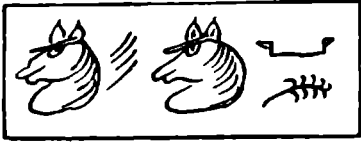
NOTES

¹ Re the ²Ngaw peg and ²Ngaw rocks see the long note in *NNCRC*, p. 202, note 318.

² This medicine is the water or elixir of immortality.

³ The ²Llü-¹shwua-²k'a-²mä-¹gkü is identical with the ²k'a-¹gkü. See *MBC*, p. 37, also note 65. Apparently hoof and mouth disease was prevalent among ¹Na-²khi domestic animals, and they had no remedy for it. ¹Ts'o-²zä-²llü-²ghügh's wife forgot to drive it down, i. e. the ²k'a-¹gkü an animal whose bile was believed to have been the sole remedy for the disease. ²Llü-¹shwua is however a place name.

⁴ The ³Ssu-¹dtv or basket in which ³Ssu = the life god resides is kept on a shelf above the hearth in a ¹Na-²khi house. For explanation of ³Ssu, see *NNCRC*, p. 250, note 527.



¹NGU ²FFÜ; ¹NGU ²T'U-³BBÜE or
HORSE TAKE AWAY, GO!
ORIGIN OF THE HORSE

This book is chanted when the horse is offered to the deceased; however, nowadays, this is omitted at ordinary funerals and was in fact only practiced at those of chiefs'. See introductory part. At funerals of ²dto-¹mbas and wives of ²dto-¹mbas live horses are at times introduced, and the ²nv is placed on the horse and led out; also a pack horse is then used, when all kinds of paraphernalia and food are placed in saddle bags on the ³tsan-¹ngu (= pack horse) which is led out with the horse carrying the ²nv, i. e., a pine branch representing the deceased.

The ¹Na-²khi have three terms for horse, the colloquial is ²zhwua, the literary expression is ¹ngu and ²dta, the latter is a loan word from the Tibetan rta = horse. The first mare was called ²ts'u-¹khü ¹ä-²mä, this name occurs in this ms. ¹Ngu ²ffü, ¹ngu ²t'u-³bbüe is a very thick manuscript, in fact one of the largest I have ever come across. Many years ago I had translated it with the help of my late ²dto-¹mba from cover to cover, but it was lost with several hundred others during the last world war. It is now impossible to give a complete translation, but only the most important parts will be dwelt upon.

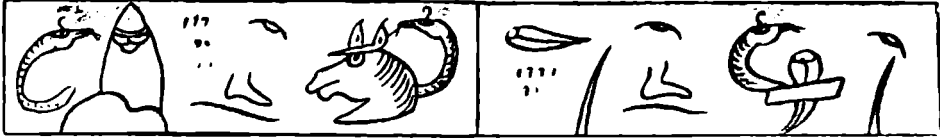
In the first few pages of ms., no 8039 which is in my library, it tells how, when the Tibetan died in the north, a yak with white front legs served as pack animal and a red horse carried the ²nv = effigy of the deceased. The ²Lä-²bbü or Min-chia who died in the south, was given a water buffalo (in other books an elephant) as a pack animal and a horse to carry the ²nv. When ¹Ndu died in the north he was given a white horse, and ¹Ssä his wife when she died in the south was given a black cow.

It then tells of ¹Ts'o-²zä-³llü-²ghüh how he descended from heaven bringing everything with him except the potion of immortality hence he and his posterity died. When ³Ts'ä-¹khü-²bu-¹bu-³mi descended she forgot to bring the ²K'a-¹gkü a medicine which prevented the hoofs of domestic animals from splitting (hoof and mouth disease?) hence all domestic animals died in the course of time.

When the four sons of ²Gkaw-¹lä-³ts'ü died they were given silver and golden garments, shoes, white trousers, nine beautiful kinds of garments, steel swords, and a conch. The grandchildren wore the ²La-¹ssaw-²p'ö-²lü = a mourner's

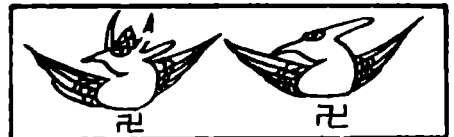
hat made of split canebrake and braided, it had ravelled edges and therefore looked hideous, ²la-¹ssaw meaning ravelled edge.

The ¹Yu clan were given a pig and a chicken as food on the way, and as a ²Mun offering a sheep. His ²nv was carried by a horse and he was escorted to his grandparents of three generations, and to his father and mother. As the deceased is incapable of crossing nine snow ranges and seven large streams on foot, he is given a horse to ride. This is depicted thus:



As a man changes after death into a snake he is thus figured, this is followed by a symbol for spur = ¹mbu superimposed by the symbol for ²nv-²lv = snow mountain, then a foot with a wavy line indicating to cross, pass on, then the negation ²muān, and a horse ridden by a snake. The next rubric shows seven waters, with the symbol ²t'khi = spine, here used for ²t'khi = cold. The snake is crossing a bridge, the meaning is that riding a horse is like crossing a bridge, which is not cold like wading through streams. On page 11, commences the origin of the horse. "Whence the horse originated no one saw. At ¹Ö-³yü ²Hä-¹gyi-²gkv was born ¹Dto-³t'khyu-²ghügh the father of the horse and at ¹Ö-³yü ²Hä-¹gyi-²man¹ ¹Khyu-³gu-²ghügh the mother of the horse²; both are birds, the first has the appearance of the Garuḍa and the second that of the Garuḍa's wife. They are figured thus:

¹Ssaw-²yi-²wüa-²de³ is the mother of the ¹P'ër and ¹Ssan⁴. The sun is the mother of the moon; grain and grass are the mother of cattle. The crane and the eagle are the mothers of all winged creatures. ¹Ngyu-³na-



³shi-²lo ¹Ngyu (= Mt. Sumeru, Kailas) is the mother of all mountains. ¹Ha-²yi-²boa-¹daw-¹ndzër (= the wish-granting tree) is the mother of all trees, ³Dsä-²dsä-¹ha-²lv-²mä⁵ the mother of all rocks, and ²Müan-¹llü-²ndaw-¹gyi ³Khü = Lake Manasarowar the Mother of all waters. Three measures of ¹lv⁶ and three of ³ch'ou⁷ of the Garuḍa caused the father of the horse to appear, and seven tail length's of the ¹Khyu-³gu caused the mother of the horse to appear. These two had intercourse and the ¹Khyu-³gu laid many pairs of eggs which all possible creatures, terrestrial and celestial, as well as the elements tried to hatch but in vain. When the water also failed, there came white wind from the left and black wind from the right which caused the waves of the lake dash the eggs towards the cliff where they broke. From them came forth the various horses, a white horse, a yellow horse, one with a blue mane, a pinto horse, a black horse, horses with white front legs and with black front legs. From others came forth yak and asses, dogs, jackals and wild dogs.

It further on tells how the yak was the enemy of the horse, but how man shot the wild yak and decorated the horse with the yak tail; man had befriended

the horse and taken it into his home, and how the horse served as pack animal and as a mount. Man never killed his horse, but when he was hungry he killed his sheep, ate the red meat, and from its skin made his garment. When man died the horse served its master even in death, it became the riding animal for his soul and ²nv, and helped him across the nine snow ranges, or mountains and seven great waters; saddled with a golden saddle it takes him from the place where he died at ³Gko-¹p'ër-²wüa to ³Ssä-²bbü-³ddo-¹ssö-¹dü, to ³Llü-¹lo-²shwua-²ngaw-²wüa to ²Müan-³llü-¹ssu-²k'o-¹lo to ¹Bu-²shi-¹ho-³t'a-¹dü to ¹Ho-³t'a-³ts'ä-¹na-²k'o to ²La-³t'a⁸-¹la-²yu-¹dü, etc., etc.

It tells once more that the riding animal of the Tibetan in the north, carrying his ²nv is the yak; the Min-chia uses the elephant to carry the ²nv. ²Dto-¹mba ³Shi-²lo died on the top of Mount Kailas and the ¹Mbër-²t'khyu-²ssi-²ssö⁹ carried his ²nv; when the Nāga died the serow carried his ²nv. When ¹Ö-²gkaw-¹lä died a horse as white as snow carried his ²nv; when ²Gkaw-¹lä-³ts'ü's four sons died, the ¹Mä used a white horse, the ¹Ho a yellow horse, the ³Ssu a black horse and the ¹Yu¹⁰ a horse with a blue mane, and this is where the custom of employing a horse to carry the ²nv originated.

The pack horse carries fat and lean meat, wine and food, gold and silver for the deceased. The deceased is told to cross the high spurs like a tiger, and the great waters like an otter, till he reaches ¹Yü-¹ndsu-¹mbër-²mä-¹gko¹¹. Protect the descendants, protect the home and the land, let that be so!"

On the last page is given the place of origin of the manuscript namely ²Ä-¹ngaw-²wüa at the foot of ¹Bu-²mä-¹ngyu = Sow mountain; written by ¹Bpö-¹d'a-¹nnü. The word ¹nnü is a reflexive pronoun, it is followed by the verb ³bbër = write, wrote.

Another *ms.*, in the collection is no 8040. This is a very old book, and hails from south of Li-chiang, from ¹Gka-²k'ö near the Hao-ch'ing-Li-chiang-border. It was written when the ²dto-¹mba was 26 years old, in the snake year, the 8th moon and 26th day.

In the Library of Congress, Washington, D. C. is a microfilm of an old manuscript which originated in La-pao¹² northeast of Li-chiang. It is very well written with a fine stylus and bears our number 2278. A photographic copy is in my library.

NOTES

¹ ¹O-³yü ²Hä-¹gyi-²gkv and ²Hä-¹gyi-²man mean at the head of the temple of ¹O-³yü and at the tail end of it respectively. See *NNCRC*, Pt. II, p. 526, note 808.

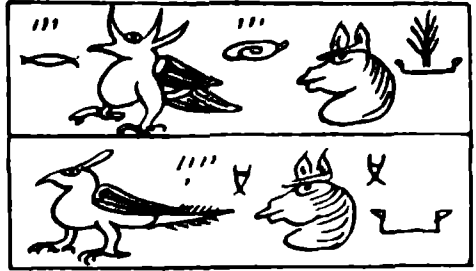
² In some manuscripts the name is given as ¹Dto-³t'khyu without the symbol ²ghüh below. According to this *ms.*, the name should be ¹Khyu-³t'khyu-²ghüh and ¹Khyu-³gu-²ghüh, i. e. the good Garuḍa or the Swastika Garuḍa and his wife respectively. In another *ms.*, the latter is given as ¹Khyu-³gu-³gko-¹na, that is the great black vulture of the grasslands, *Aegypus monachus*.

³ ¹Ssäw-²yi-²wüa-²de is the supreme deity of the ¹Na-²khi pantheon, but he vies with ²Ö-¹gko-²aw-¹gko for first place. See *l. c.*, p. 129, note 108, Plate 29.

⁴ The first are the makers of the heavens, and the latter spread out the earth. See *l. c.*, p. 91, note 40.

⁵ See note 18 of ²Ts'u ¹yi ²mb'a-²mi ³dshi.

⁶⁻⁷ This is written thus in *ms. no 8039*, p. 13, rubric 2, 3 and 4. a ¹lu is a measure of length between two rounded outstretched arms, as if one were to embrace someone, and a ³ch'ou is one step, the Chinese pu. It is also equivalent to a measuring rod 5 Chinese feet in length. The Garuḍa in the first rubric can be seen taking a step; and in rubric 2 the female Garuḍa's tail is made especially apparent with the numeral 7 above it. In the first rubric we have the trough symbol ¹t'u



for ²t'u = to originate, come forth, with the tree symbol here read ²ss = wood, it stands for ¹ssi in ¹ü-¹ssi = father, and in the last symbol after the horse the symbol ²mä = vagina for ¹mä = mother. See *NNCRC*, p. 201, note 316.

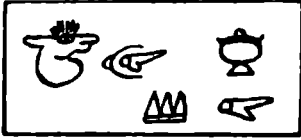
⁸ ²La-³t'a is the ¹Na-²khi name for the Tso-so [62] district of Hsi-k'ang adjoining Yungning northeast. ²La-³t'a being the family name of the T'u-ssu. See *ANKSWC*, Vol. II, pp. 463-466.

⁹ ¹Mbër-²t'khyu-²ssi-²ssu form a trimurti, composed of the dragon, Garuḍa and the white lion, ²ssu stands for 3, the Tibetan gsum from which it is borrowed. See *NNCRC*, p. 162, note 214.

¹⁰ ¹Mä, ¹Ho, ³Ssu and ¹Yu are the four clans into which the four sons of ²Gkaw-¹lä-³ts'ü, one of the post-flood ancestors of the ¹Na-²khi, separated. Until this day ¹Na-²khi will say we belong to the ¹Ho or ¹Mä clan as the case may be. Two of these clans hold their ²Müan ¹bpö or Propitiation of Heaven Ceremony on a different day in the first moon. See *l. c.*, p. 168, note 235; *l. c.*, p. 229, note 427, also pt. II, p. 571, note 848. See also *ANKSWC*, p. 85, and *MBC*, p. 10, note 3.

¹¹ See note 23 of ²Ts'u ¹yi ²mb'a-²mi ³dshi.

¹² La-pao is the ¹Na-²khi ²La-¹bpü, see *NNCRC*, p. 288, note 630; also *ANKSWC*, pp. 239-240, Plates 99, 100.



¹YÜ ²NDZI ³MI, ²HAW ¹SHI

DECEASED EAT FORGET, FOOD DISTRIBUTE,
 or LET THE DECEASED FORGET ABOUT
 EATING, FOOD DISTRIBUTE

Of this title there are two originals in the collection acquired in 1947 in Li-chiang, one *ms.*, no 8028 contains in the first part ²Ngu ¹dzo ³dto and belongs to the ²Khi ³Nv ceremony. The second part ¹Yü ²ndzi ³mi commences on page 7 to end of book. The second manuscript is no 5077 and belongs to the ²Shi ²k'u ³dtër ¹bpö ceremony or closing the gate of the dead, it is a beautifully illuminated manuscript and is very fully written. The miniature on the left margin of the first page depicts a standing ²dto-¹bma with large hat, dressed in red with ²ds-¹lër and a long feather in his hand. Both are in my personal library.

The third which belongs to the ²Zhi ³mä ceremony is no more in my possession, but a microfilm is in the Library of Congress and a photographic enlargement of the same is in my collection. It is no 3204 and is here translated.

In regard to the explanation of the title or its symbols, the first one represents a monkey = ¹yü, it is used here for ancestor which the deceased eventually becomes, especially after the performance of ²Khi ³Nv. The next two have been explained. The fourth is a pictograph representing a bowl with food = ²haw. The last read ¹shi is employed phonetically meaning to distribute (see *MBC*, p. 90).

A miniature on the first page of *ms.* no 3204 depicts a table loaded with food, meat with a knife stuck in it, wine, and tea. The *ms.*, is chanted in front of a table with food offerings to the deceased which stands before the coffin. All ²dto-¹mbas present chant this book together; the first rubrics are chanted slowly, the rest quickly. In this manuscript we learn about the whole economy of a ¹Na-²khi household, of the different utensils, where and how they obtain them, what they are made of, and how they are employed. We are initiated in the preparing of their food and in the brewing of liquor. We become aware that the ¹Na-²khi never made pottery or knew how to employ metals, but obtained articles of these from their neighbors who had settled long before the ¹Na-²khi came to the region they now inhabit. Hunting with their dogs, and setting traps were paramount to their agricultural pursuits as was the pasturing of their yak and sheep, reminiscent of their nomadic days. It seems that they were only able to make utensils of wood from the various trees they found growing on the snow range, and of bamboo they found in valleys and

in the alpine region. Their household furniture is of the scantiest and tables and chairs they obtained from the Min-chia, but later they became efficient carpenters and house-builders, but at the best their houses are of a primitive nature.

This would indicate that they have not been very far removed from the time when they were nomads in the grasslands. The Tibetan nomads of the northwest are no artisans, and pans and kettles for the brewing of their tea and the boiling of their yak meat and mutton they still obtain in barter from Moslem traders.

Translation of text

Page 1

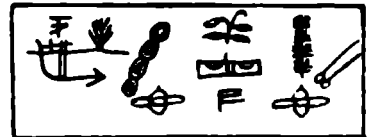
Rubric 1) In the beginning: Food if not well done is not eaten, if not done the taste is not known. 2) The deceased's one load of food is not to be taken along; the deceased's food may not be enough. 3) In the spring 4) the cicades chirp, the cuckoo searches for pebbles. 5) The deer calls on the spur on which the pines grow, and in the forest the Stone and Amherst pheasants call. 6) The horses neigh and the cattle low (because there is no grass). 7) There is no grain to be cooked¹. 8) The ²Ngv-

¹ts'ër-¹ha-²zo-²gkyi² goes up the mountain carrying a sharp axe to cut the ²Mbbüe-¹sbi (holly oak, *Quercus semicarpifolia*) to make a plow.

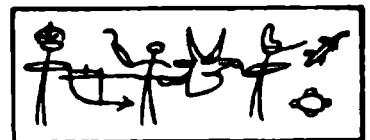


Page 2

Rubric 1) He went to cut the ²t'o-¹p'ër (= white pine³) to make the ¹ndshër-²gkv⁴ of the plow, from iron he cast the plowshare; from the ²law-¹k'aw (= poplar⁵) he made the yoke for the oxen; from the ³nyi-²ërh⁶ he made the loop⁷ or ²yi-³dshi; from the bamboo he made the ²yi-²ndshi (= lead rope⁸).



2) ¹Ndu-²aw-¹bpa plowed the field, the small son sat on the shaft spurning on the oxen which the mother led⁹. Thus he obtained all the plowing utensils.



3) After he had plowed the field he sowed the grain, three times to the left and three times to the right. 4) Sowing grain they sowed for 30 days, when it sprouts it sprouts unevenly; he takes the ¹mun-²ss ²dzhou-¹bpa¹⁰ and levels the ground. 5) After three days he must go and look at the grain in the field, the sprouting grain is not the yellow fangs of the boar, but the white stalks of the grain. 6) After three days he goes again and looks at the grain, it is not a fine needle he sees, but the young grain like a fine needle, 7) after three days he again looks at the grain, it is not turquoise that he sees, but the green blades of the grain. 8) After three days he goes again to look at the grain, it is not the ²k'o-¹zü (= horsetail weed)¹¹ but the jointed stalks of the grain. 9) After three days he again goes to see the grain, it is not a brilliant, shining mirror, but the glistening grain.

Page 3

Rubric 1) After three days in the morning he went to look again, it was not silver that he saw, but the grain had turned white. 2) After three days in the morning he looked again, it was not gold that he saw, but the grain was yellow like gold. 3) In the three winter months he sowed the wheat, he irrigated the fields in the three winter months 4) and in the three summer months the wheat was ripe. 5) In the

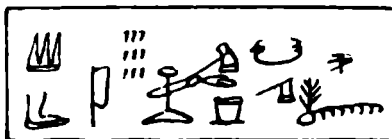


spring he sowed the rice, 6) and in the summer he irrigated it (flooded it). 7) In the



winter the paddy was ripe,

8) he wanted to harvest



the grain but he had no ¹ndaw¹².



9) To the south there were nine pairs of sons of the ²Boa¹³, nine made iron pots and pans, nine made steel

(white iron) sickles, the handles were made of pine wood. 10) He cut the grain three times on the left, and three times (= ³ssu-²wüa) on the right. 11) Three cuttings made one handful, three



Page 4

Rubric 1) handful made a bundle, and three bundles made a stack, three stacks made one load; thus he obtained the sickle. 2) He had harvested the grain but had no horse to carry it. He obtained a horse with narrow small hoofs and hefty hindquarters to carry the loads, he led the horse 3) to ²Na-²ssaw-²wüa-²gv-¹mbu where he wanted to dry it on the ³gko (= grain-rack)¹⁴. 4) ²Ngv-¹ts'ër-¹ha-²zo-¹gkyi went up the mountain to search for lumber, for the uprights he cut the ²llü-¹p'ër (= spruce *Picea likiangensis*), and for the cross pieces he used the white pine (= ²t'o-¹p'ër *Pinus armandi*) thus he secured the grain-rack (framework). On the left came white wind and on the right black wind and the grain became dry. 5) He wanted to thresh the grain but he had no flails, he took a sword and went up the mountain and cut a ³khyü (= juniper) to make the handle, he also cut a ²k'ö-²ss¹⁵ to make the flail; 6) he fastened the flail with a leather rope to the handle, he struck the grain three times to the left, three times to the right, and the grain was threshed; thus he had obtained the ³gkü-²llü (= flail¹⁶). 7) He wanted to winnow the grain but he had no ¹mun (winnowing tray); he went up a black (dark) valley and cut bamboo. 8) The ²gyi-²aw man¹⁷ braided the ¹mun, large and small (ones) and thus he obtained the ¹mun. 9) The chaff the wind carried off and he winnowed the grain (= ²här-¹l'ër)



1) at ²Boa-²mun-²la-¹shër-³gko (= the entire framework of the grain-rack). The woman stood and with her white hands she winnowed the grain,

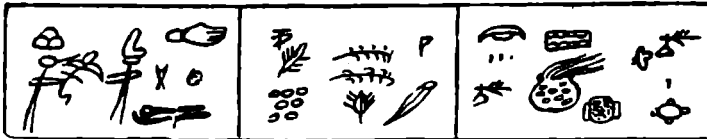
Page 5

Rubric 1) at ²Boa-²mun-²la-¹shër-³gko (= the entire framework of the grain-rack). The woman stood and with her white hands she winnowed the grain,

she whistled and invited white wind from the left and the black wind from the right to carry off the chaff. 2) She had nothing to measure the grain, so she took the ²Müan-¹llü-¹ndu-²bpö-¹p'ër (= the white wooden measure of ¹Ndu¹⁹) and measured (= ²du) the grain. 3) She had nothing to put the grain in 4) so the boy took an axe and went up the mountain to cut the white pine to make the ¹ngu-¹p'ër-¹ngu-¹hö (= a white, low) (= ¹hö) chest; 5) he went up the black valley to cut the green bamboo to make a ¹dtv (= grain hamper), and thus he obtained a hamper. 6) He wanted to husk (= ²dtü) the grain in the ²müan-¹dsu¹⁹ but he had none, so he went up the mountain to cut 7) the ²mbbüe-²hö (= the red wood of the ²mbbüe-²shi = golden holly oak) to make the main shaft (= ¹dsu-²mä) of the pounder, and from the white pine he made the pestle (= ¹dsu-³khi) and the stone mortar (= ²lv-¹na-¹ndsus-³lo) from a black rock. Whosoever's foot was quicker or faster (in pounding) was to pound the grain, and whose hand was faster to put it in the bowl (mortar) (they employed)²⁰; after the grain had been hulled 8) there was no pot to boil the grain in, so he went in search of a pot, he went to the blacksmith whose hammering could be heard across nine mountains and seven valleys, 9) in the south where the ²Boa dwelt.

Page 6

Rubric 1) Of nine pairs of sons of the ²Boa, one pair beat the iron pots, they beat them thin (= ²mbe), thus he obtained the pot to boil grain in. 2) They did not have the ferment to mix with the grain; on a high alpine meadow there are born two bitter flowers, among them there is one that is sweet²¹, there was no one who saw these flowers, but the shepherd saw them. 3) The shepherd picked the flower and gave it to ²K'a-²mä-²la-¹gkü-³mä; 4) she



rubbed the flower into white rice flour and cold water, and covered it with the ²bbüe (= *Artemisia*).

5) After three days an odor was noticeable, it changed into different colors²². Thus she obtained the ferment for the wine. 6) She boiled the wheat, paddy and barley together. 7) She had no wooden tub, so the good boy went to search for the wood. 8) He took a bow and arrow to shoot a white deer, but he did not strike it, instead his arrow struck the white pine.

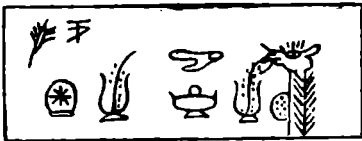
Page 7

Rubric 1) He cut the white pine tree, from the top down he cut it into nine pieces, and from the bottom up he cut it into seven pieces²³, and from these came forth the large and small wooden tubs; she had nothing to make raphs with to put around the tubs. 2) The good boy went up to the alpine meadow to shoot the ²hoa-¹p'ër²⁴, he could not shoot the ²hoa-¹p'ër, but his arrow struck the ²Wu-¹p'ër-¹ndzër²⁵. He took the bark 3) of the tree, on the left he took three strips of bark, and on the right three strips of bark. 4) The tub leaked, near

the top the wind caused it to split, in the middle the air leaked through it, and at the bottom the liquid leaked through it²⁶; she had nothing to plaster the outside of the tub; 5) the ²Ghüh-¹ndzī-²aw-³lo-¹gkye²⁷ called on a tree and in its bill it mixed the resin of the pine, thus she obtained three kinds of lute with which she prevented the tub from leaking in its three parts. 6) She did not possess large earthen jars (to put wine in); in the south the ²Boa had two nine pairs of sons, one pair of nine sons prepared clay, and the other nine pairs made tiles. 7) From these came forth large and small earthen jars²⁸. From 1000 piculs she made ²zhi-¹na²⁹, and from 100 piculs she made ²zhi-¹shu³⁰ (i. e. from the second brew; from the first brew the sweet wine (liquor) in made). 8) He brought the ²ts'an-²ts'an-²man-²ds'ī-p'ēr (= a spoon with a white handle)³¹ this and

Page 8

Rubric 1) a red porcellain cup brought from ²Yi-²chi-¹müen (= K'un-ming³²) serves the deceased as a bowl for his food; from this cup he eats to the fill and drinks wine till he is drunk. 2) ²Müan-²ngv-³gko-²dsä-³mi (= older sister) took a silver hoe and ³Gko-²dsä-³gko-¹lo-³mi (= younger sister) took a golden hoe to dig a watercourse to divide the water; she divided 12 streams, six to flow south and six to flow north. 3) ¹Gv-¹ddü-²dsä-¹na-²zo (= elder brother) carried a silver sword, and ²Dsä-¹na-²dsä-³shou-²zo (= younger brother) carried a golden one, they divided 12 streams like the women. 4) The ³P'u (q. v.) directed the waters to ²T'o-¹shwua-²wüa-²gka-¹dü into paddy fields, whence white rice came forth to eat, from this rice he made the ²gko-³bpä³³ 5) from the white rice the ¹dtv-³lv³⁴ are made, also rice wine; with all these food offerings the deceased is regaled till he is full, and with wine till he is drunk. 6) The ²Boa divided the water and directed it from ²Llü-¹shwua-¹gyi-²ngv-¹mbu to ²Llü-¹shwua-²dze-¹hō-²ndēr, from the ²dze-¹hō (= red wheat) he made the ²ndshēr³⁵



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Rubric 1) also the ²dze-²ndshēr-²gkwua-²ds³⁶ and the ³lä-²lä³⁷; wheat-brewed liquor and wheat ¹dtv-³lv³⁴, all these are given the deceased till he is full and he is drunk. 2) The ¹Na-²khi directed the water between two villages, he used walnuts 3) and persimmons, these he gives to the deceased; he takes a fish from ³Shi-²lo-²ndēr-³khü and pickles it, he takes the ²gyi-³k'v³⁸ to make a pickled vegetable. 4) He takes the honey from a high cliff and makes black and white sugar, this is given the deceased till he is full and till he is drunk. 5) At dawn the dog is fed, 6) at sunrise the dog is led to the hunt on the mountain, after sunrise he has arrived on the alpine meadow. 7) The stag meat is roasted in the fire, the serow's meat is boiled, 8) from the deer meat soup is made, from the musk deer meat, a dish of meat mixed with vegetables, is prepared, the deceased shall be fed till he is full and till he is drunk.

Rubric 1) Of the bear meat the ribs are cooked. 2) At ²Na-¹ssaw-²wüa-²gv-¹mbu they kill a pig in the winter, ¹bu-¹ch'ër and lean meat = ³na³⁹ are put before the deceased, let the deceased be full with food and drunk with wine⁴⁰. 3) Deceased! from the place of ²Zhi ³mä you are escorted on high; 4) we give you one year's food, grain enough for one thousand years, one month's food is enough for one thousand months, one night's food is enough for one thousand days. 5) Do not eat fine food, if you eat plenty of fine food, you will not have enough; 6) if you eat less, then you will have plenty to eat⁴¹. 7) If you do not advance courageously (vigorously), then you will not be tired, you will not be mountain sick (= ¹gko-¹mun ²nnü ¹ndv), i. e., the ¹mun of the alpine region (will give you) their poison. 8) The ancient, narrow road is ahead of you as of old; 9) this road is a long one, sleep at night; if you eat early breakfast then the road will not be long.

Rubric 1) Deceased! If you are unable to eat, put your food into the cup of the acorn, use it for a cup, eat what you are able. 2) If you cannot drink, use a cup of carnelian and drink what you are able. 3) In the winter the nights are long, talk as you go along about poverty and riches. In the summer the days are long, go and eat both good and bad food, thus go on your way. 4) On high, deceased be pleased, eat to your satisfaction. 5) Below let the ³Ssu (= Life god) have plenty of ¹nnü and ¹ö⁴² (male semen and offspring down the vagina road), riches and abundance. 6) Let the father and mother have plenty of descendants, as numerous as the stars. 7) When a man dies it is the custom to give nine ounces of silver (to the ²dto-¹mba), this is like the word of the chief who cuts with the sword, there is no mistake. 8) When a woman dies it is the custom to give seven ounces of silver; this is the voice of the ²dto-¹mba, and there is no mistake, it is like the splitting of the rocks by the chief.

NOTES

¹ In the spring months food is scarce in ¹Na-²khi land as nothing is being harvested, and the crops of the previous year have already been eaten; landholdings are small and the fields often very rocky and not very productive. It happens sometimes that the grain saved for planting is being consumed, or children are sent out to search for young fronds of the Bracken fern to sustain life. See *NNCRC*, p. 651, note 947.

² This is an honorific term for a man or boy.

³ The ²to-¹p'ër is the large pine of the Yunnan uplands, *Pinus armandi*. Its seeds are roasted and eaten. See also *NNCRC*, p. 241, note 433.

⁴ The ¹Ndshër-²gkv is the main shaft of the ¹Na-²khi plow. For detailed description of the ¹Na-²khi plow and the names for all its various parts, see *NNCRC*, p. 445, note 774.

⁵ See *l. c.*, p. 206, note 353, it is *Populus tibeticus*.

⁶ The ³Nyi-²ër rh better known as ³Gko-²nyi-³müen-²nyi-¹ër rh, a strong vine *Clematis montana*; the plant when winding around trees forms sometimes natural, almost complete, loops, these the

⁷ ¹Na-²khi cut and use to hook the plow to the yoke, the loop is called ²yi-³dshi. Now-a-days the loop is cut from another vine called ²tsan-²yi-³dshi = *Holboellia fargesii*.

⁸ The lead rope is made from the small canebrake *Arundinaria faberi* which is very common in the spruce forest and clearings; it is fastened to a ring in the perforated nose

of the oxen by which the women lead the animals while the man plows, and the boy sits on the shaft of the plow and spurns on the oxen:



From page 2, rubric 2.

¹⁰ The ¹Mun-²ss = *Rhododendron decorum* wood; ²dsho-¹bpa is the name of the utensil. It is actually called ²djo-¹bpa, but as there is no symbol for ²djo, ²dsho which comes nearest to it is used. The hoe-like wooden utensil is of one piece and may not always be of the species of *Rhododendron* mentioned above, it is however the nearest to villages as it always grows with the pines and oaks; other large-trunked species occur at much higher elevation as *Rhododendron adenogynum* also called ¹Mun or ²Muan.

¹¹ The ²K'o-¹zü is a species of *Equisetum*.

¹² The ¹ndaw is the ¹Na-²khi sickle, it is not round, but long, only the tip end is curved, and the blade is serrated. See *NNCRC*, p. 243, note 448.

¹³ The ²Boa are the Hsi-fan or western barbarians of the Chinese, they live however to the north of the ¹Na-²khi and not south, except the ³A-²t'o-²lä people who live to the southwest of Li-chiang and who undoubtedly are a remnant of the ancient ³P'u the aborigines who occupied Li-chiang before the appearance of the ¹Na-²khi and Mo-so. See *l. c.*, p. 248, note 501. Their presence in Li-chiang dates back to the pre-Christian era.

¹⁴ For pictures of the ¹Na-²khi grain racks see *The ANKSWC*, Vol. I, Plates 66 and 132.

¹⁵ The ²K'ö-¹ssī or ²K'ö-²ss, the former is the name of the plant, the latter is the ²ss = wood of the ²K'ö, it is one of the several species of *Cotoneaster* occurring on the Li-chiang Snow range.

¹⁶ From Page 4, rubric 6. The first two symbols are ²ghühg = ox and skin, indicating that the rope with which the flail was fastened to the handle was made of cow hide.

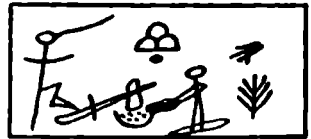


¹⁷ The ²gyi-¹aw man was an artisan who was engaged in making the ²gyi-¹aw or ³Müen-¹här ²gyi-¹aw = or green bamboo ²gyi-¹aw, the latter were coarsly braided squares used as walls in the sides of a house, these were then covered with yellow clay. They also made the large ¹mun or winnowing trays. ¹Na-²khi homes now-a-days are made mainly of mud bricks, sun-dried, with a wooden superstructure. The base is made of limestone rocks either squared or rough, depending on the wealth of the owner. I have never seen ²gyi-¹aw walls except as partitions of small rooms in country temples.

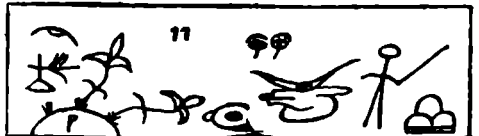
¹⁸ See *NNCRC*, p. 158, note 211; also p. 361, note 744.

¹⁹ See note 19 of ²O ²ndzi ³mi, ²gkv-³chung.

²⁰ This is depicted thus: Above the mortar is the symbol ²lv = rock and a black dot indicating ¹na = black. The last two symbols are ¹p'ër = white and ²t'o = pine.



²¹ This is the ²Nyi-¹p'ër ¹baw or the twice frost flower, it blooms twice, once before the first frost and then again after the first frost; the alpine meadows are blue with it in November, at 11,000 feet elevation. It is the *Lomatogonium cuneifolium*, a synonyme of which is *Pleurogyne oreocharis*; see *MBC*, p. 37, note 65; also p. 14, note 11, where the ²ngyi or ferment is described used in making (wine) liquor. The ¹Na-²khi have no grapes so it cannot be called wine which is unknown to them. The collecting or observing of the bitter ²Nyi-¹p'ër ¹baw by the shepherd is depicted thus: two flowers are seen growing on a ¹gko = alpine meadow, above is the numeral 2, below a mouth with a black dot ¹na, this is considered bad, hence bitter tasting read = ²k'aw = bitter, next is a sheep and then the herder, above the sheep is the symbol for to see = ¹ddo; the last is the symbol ²lv = rocks here ³lv = to herd, a shepherd.



²² See *MBC*, p. 38, note 66.

²³ Anything associated with heaven bears the number 9, also the male, in ²dto-¹mba books called ²Muan-²zo = celestial (man), also the ²Muan-²zo ²ngv-³gkv the 9 celestial sons; females are associated with the number 7 considered terrestrial; heaven is the father and mother is the earth.

²⁴ The ²Hoa-¹p'ër is the Tibetan eared-pheasant *Crossoptilon Crossoptilon*. See SNL, Plate XII; also BODMSL, Plate 13, p. 79. This large bird goes in flocks of ten or more on the high alpine meadows at 13,000-14,000 feet.

²⁵ Nothing is known about this tree, and it has never been identified. I suspect that it does not occur on the Li-chiang Snow range, or the name is so ancient that it has been forgotten.

²⁶ This is figured in this rubric: The curved line at the bottom denotes leaking; the many parallel lines on the top, right, wind = ²här.



²⁷ The ²Ghügh-¹ndzi-²aw-³lo-¹gkyc, also called ²Wüa-¹t'u-²wüa-¹lä-²ggü is a fruit pigeon, the *Sphenurus sphenurus yunnanensis*. It is so named by the ¹Na-²khi on account of its call which sounds like ²Wu-¹t'ü ²wu-¹t'ü ²aw-¹lä ²ggü.

²⁸ The ¹Na-²khi never made any pottery, all their earthen utensils were obtained from either the Chinese, Min-chia or ²Boa; a potter's wheel was and is still unknown to them. Most of their utensils are of wood, iron or copper. Later they became expert coppersmiths.

²⁹ ²Zhi ¹na or black liquor is the Chinese shui chiu [63] it is brewed from barley and is very strong.

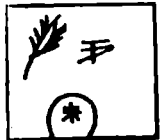
³⁰ The ²Zhi ¹shu is the name of the same liquor, but is the second brewing of the mash, hence it is said to be made of 100 piculs instead of 1000; in other words less strong.

³¹ The ladle is called ²ts'an-²ts'an, the last part has reference to the long handle: ²mau-²ds'i = tail tip, ¹p'ër = white.

³² ²Yi-²ch'i-¹muèn in ¹Na-²khi means south, it is also the name of the capital of Yün-nan province, K'un-ming. The ¹Na-²khi ²Yi-²ch'i refers to the Ya-ch'i of the Mongols which was the city of the Wu-man or black barbarians, near Shan-shan, the ancient name of K'un-ming or Yün-nan Fu; ¹muèn means below, that is south of (Li-chiang). See ANKSWC, Vol. I, p. 14, note 7.

³³ The ²gko-³bpä is actual rice grain roasted and eaten like melon seeds. It is prepared as follows: Unripe rice is cut, threshed, and the grain rolled flat like oatmeal; it is roasted in a pan, and then pounded in the ²müan-¹dsu q. v., note 19 of ²O ²ndzi ²mi, ²gkv-²chung; it is then quite flat like oatmeal. It is eaten with moon cakes on the 15th of the 8th moon, but only by the ¹Na-²khi, not Chinese; it is served with tea.

³⁴ The ¹dtv-²lv is a rice loaf; also called ¹ddv-²lv. See NNCRC, p. 225, note 394. It is figured on page 8, rubric 5: The two upper symbols are ¹khi = rice, ¹p'ër = white, the lower is read ¹dtv-²lv and depicts the rice loaf. Inside the symbol is that for one thousand = ¹dtv, here employed phonetically in the name.



³⁵ The ²Ndshër is a cake made of wheat flour mixed with water and sugar, and fried in fat; either made square, oblong, or two longer pieces twisted together like a braid.

³⁶ This is the same as the ²ndshër but is of a particular shape.

³⁷ ³Lä-²lä is the literary name for the ¹Na-²khi bread or Li-chiang ¹ba-²ba, it is colloquially called ¹bpa-²lä; it is made of wheat flour, soda and water and baked in hot ashes on the hearth; the ¹Na-²khi have no ovens.

³⁸ The ²gyi-²k'v is a fresh water algae or perhaps a submerged flowering plant of which there are several species in ponds around Li-chiang.

³⁹ ¹Bu-¹ch'ër is a boneless, meatless pig. The pig when killed and cleaned is opened and all the bones and meat are removed, leaving only the fat attached to the skin, this is then salted, and sewn together, it makes a flat pig; these are called ¹bu-¹ch'ër and are stored for a long time, often they are used as mattresses before being cut up, dropped in hot or boiling water for a minute and then eaten. They are cut in circular-shaped pieces as one would cut a slice of bread. See ANKSWC, Vol. 2, p. 413, Plate 241; also NNCRC, p. 314, note 687. Strange to say these ¹bu-¹ch'ër can only be seen now-a-days by the Mo-so of Yung-ning, it was apparently an ancient Mo-so custom to prepare these ¹bu-¹ch'ër which were adopted by the ¹Na-²khi in earlier days, now they are not to be seen in the Li-chiang area. ²Na is lean porc meat without a vestige of fat.

⁴⁰ See ²Müan ¹bpö ²haw ¹shi in MBC, p. 90.

⁴¹ The actual text reads: not enough food to eat not have.

⁴² See NNCRC, p. 91, note 43.



²Ā ²NDZĪ ³MI or GRAIN EATEN, FORGET

There are five *mss.*, in the collection, nos. 8048, 8049, 8050, 8051 and 8052. The contents of these books are to be found in ¹Yü ²ndzĭ ³mi, ²haw ¹shi, but are in an abbreviated form in ²Ā ²ndzĭ ³mi.

The symbols which compose the title are two, a mouth with the symbol ²dze = wheat in it, or protruding from it, hence the act of eating is indicated, the ²dze = wheat symbol is here read ²ā and stands for grain in general. ³Mi has already been explained.

This abridged version is chanted at the ²Khi ³Nv ceremony.



²Ō ²NDZI ³MI, ²GKV-³CHUNG or
SLANDER EAT (AND) FORGET. FIRST PART

In this, and a second part or ³man-³chung, the story is told of a woman who was the wife of three different men and who, after her husbands had died lived with her brother. Her name was ¹Ō-³yi-²dtv-¹nun-³mi, and her brother's name was ¹Ō-²gkaw-¹lä or ¹Ō-³yi-²gkaw-¹lä. The latter was the father of ²Gkaw-¹lä-³ts'ü or also called ²Gkaw-¹lä-²gkaw-³ts'ü. These names which seem to be the correct ones, I have just lately found in one manuscript. She had nine sons collectively called ¹Ō-³yi-³ngv-²szī-²yi with her brother, they are named after him and her ¹Ō-³yi, ³ngv-²szī-²yi means nine lives have got. The word ¹ō has the meaning of slander, calumny, and this has reference to her apparently dissolute life, for she also lived with a ²Mun demon. There was only one son left of the nine, the other eight were killed by ²Mun demons. There is also a ceremony called ²Ō ¹bpö during the performance of which the demons of quarrel and slander are banished. There are several types of ²Ō ¹bpö as: ²Ō ¹p'ēr ¹bpö, ²Ō ¹na ¹bpö and ²Ō ¹ndz'a ¹bpö, *i. e.*, a white, a black and a varigated one; these adjectives denote the size of the ceremony, the black one being the largest one, and the varigated one the smallest.

The manuscript here translated is no 1881 and is in the Library of Harvard-Yenching Institute. It belonged to the ²dto-¹mba Yang Fu-kuang, but was written by his father whose name was ³Ä-¹dzhi, he was also known as ²Dto-²dzhi. He lived in the village of ²Ghügh-¹k'o at the foot of ²Ä-¹na ¹Ngyu, a mountain known in Chinese as Ma-an Shan or Horse saddle mountain on account of its shape; it is to the west of Li-chiang.

The book is only chanted at the funeral of a woman, after ³Mun ²ndzī ³mi has been recited in the evening before the actual funeral takes place. Several ²dto-¹mbas chant this book together. The symbols comprising the name of the book are four, of which the first is a compound one, it represents a mouth with a bone in it and can be read simply ²ndzī = to eat, here ²ō ²ndzī but not "bone eat" but "slander eat", *i. e.* to have experienced slander. The second symbol is ²mi = fire, its phonetic value is here used for ³mi = forget. ³Gkv-³chung simply mean = head join, *i. e.* the first part (of a book). Other *mss.* belonging her are nos. 8024, 8023 this contains also ³man-³chung *q. v.* 8018, 8019 and 8020 can also be used here although they belong to the ²Khi ³Nv ceremony.

*Translation of text**Page 1*

Rubric 1) In the beginning, in the generation of ²Müan-²zä-¹dgyü¹ the propitiating of demons was unknown, 2) nor was the custom of entertaining guests known; 3) he had only one son. 4) In the generation of ¹Dgyü-²zä-²dzi² the propitiating of demons was (also) unknown, 5) and so was the entertaining of guests; he had only one son. 6) In the generation of ²Dzi-²zä-¹ts'o-(²zä)³ 7) the propitiation of demons was (still) unknown, 8) as well as the entertaining of guests, he had only one son. 9) In the generation of ¹Ts'o-²zä ³Llü-²ghüh-²ghüh it was known how to initiate the performing of funeral rites⁴.

Page 2

Rubric 1) It was also known how to entertain guests, 2) hence he had three sons ²Ghüh-¹khü-²ssu-²zo-²yi⁵. The first born was a Tibetan, he dwelt under a tree and his offspring was as numerous as the leaves of a tree. 3) The smallest (youngest) one was (or became) a ²Lä-²bbü⁶ who dwelt at ¹Ng'a-²k'ö⁷ and his offspring was as numerous as the blades of an armor⁸. The second born was a ¹Na-²khi who dwelt in the centre (between the Tibetans and ²Lä-²bbü) and his offspring was as numerous as the stars in heaven, the grass blades on the land, the hair in the mane of a horse, and as numerous as the seeds of the ²K'ö-¹ddv (*Elsholtzia patrini*). 4) In the generation of ²Ghüh-¹khü- 5) ³non⁹ he did not know how to perform funeral rites, 6) and how to entertain guests, hence he had only one son. 7) In the generation of ³Non-¹bä-¹p'ö¹⁰ he did neither have knowledge of funeral rites nor how to entertain guests, 8) hence he had only one son. (In the generation of ¹Bä-¹p'ö-²ö¹¹, he did not know how to perform funeral rites nor did he know how to entertain guests, and consequently he had only one son this is here omitted.) 9) In the generation of ¹Ö-²gkaw-¹lä 10) he did not know to propitiate demons, 11) nor did he know how to entertain guests, hence he had only one son (this is incorrect, see note ¹². 12) He did (not, this is incorrect) know how to perform ²Wüa ¹bpö¹³ hence he had nine sons. 13) His nine sons ¹Ö-³yu-³ngv-²szī-²yi went herding goats on an alpine meadow,

Page 3

Rubric 1) also sheep and black cows. 2) They lost a black cow, but where they did not know, because they did not search for it ³Non¹⁴ was displeased. 3) If grain is lost and not searched for ¹Ö-²mä-¹hä¹⁵ is displeased. 4) The ¹Ö-³yi (³yu-) ³ngv-²szī went in search of the black cow, one to each of the nine mountains, (one to one mountain) with his dog but could not find it; 5) the second went to the second mountain with his dog but could not find it. (Rubrics 6-9 inclusive contain repetitions of the above, until the sixth son going to the sixth mountain). 10) The seventh went to the seventh mountain and at the eighth the ²Mun demon devoured them. 11) The eighth went to the eighth mountain with his dog

Rubric 1) and the ²Mun devoured him¹⁶. 2) ¹Ö-²gkaw-¹lä went with his white dog searching for them, one on one mountain. 3) He met and talked with ¹Ö-³yi- (³yu-) ²dtv-¹nun-³mi wearing carnelian ornaments and a beautiful garment, bracelets and earrings and carried a mirror¹⁷, she went in search of the ²Mun demons to kill them; she arrived at ²Llü-¹shwua-²t'o-¹ngaw-¹mbu and there she met ²Ä-¹zä-²mun-²gko-¹shër a ²mun demon riding a serow. 4) She was dressed like a bride, 5) the ²mun demon asked her where she was going, she replied: "I cannot find a husband, of a thousand women each has a husband, but my father does not give me one and my mother does not give me a man." 6) The ²Mun demon then said let us become man and wife like the turf which is composed of grass and soil. 7) If we become man and wife there will then come ¹Nnü and ¹Ö¹⁸ (male semen emissions and offspring down the vaginal road). 8) He then put her on the back of the serow behind him and led her to his house; there she saw the eight heads (of the ¹Ö-³yi-³ngv-²szī), their blood in skin bags (the ²Mun are vampires), their black mantels, bows and arrows and the dog collars. 9) She wept by day and moaned at night. 10) She did not know where the ²Mun went in the day time nor where he went at night.

Rubric 1) The ²Mun asked her why she wept in the day time and moaned at night. 2) She replied: because I do not know where you go by day and by night. 3) He said you must not weep and moan because I am not at home, my good sons are on nine mountains as are my dogs and my horses in seven valleys. 4) He asked her what was in her heart, "you must tell me". 5) She told him I have a white felt cloak, bracelet, earrings and mirror (*i. e.*, she was fully dressed as a bride to be given in marriage); she asked him what was in his heart. 6) He replied: "One must not put a pot on the fire if one has no grain to roast therein, nor must one use the grain pounder¹⁹ when there is no grain in it, neither must one use a chopping knife and chop on a board, if one has nothing to chop. If one does not plant grain one does not irrigate the land; one does not break a fine needle nor a fine thread. 7) In the day time and at night (she did not know) where the ²Mun had gone and she did everything the ²Mun said one must not do. 8) She then took the eight heads of her sons, their blood, mantles, bows and arrows also the dog collars and brought them with her. 9) The ²Mun chased her and arrived at a spur

Rubric 1) where there were neither people nor birds. 2) He nearly caught her on the first spur, but he did not catch her. She threw back one head and one of each of their belongings. 3) This is again repeated for every spur till she arrived at the fifth spur in rubric seven, at each spur she dropped a head and some of their belongings. 8) Arrived at the eight spur she had thrown away in all eight heads and escaped from the ²Mun. She arrived at ²Lo-²ndo-²mbbüe-

¹shi ¹ngyu (= on ²Lo-²ndo mountain with the golden yellow oaks = *Quercus semicarpifolia*) 9) and grunted like a pig; ²Llü-²mūn-²ssu-¹ssü-²szī²⁰ saw her and said: "my pigs are very much afraid." 10) She replied: "your pigs with the long fangs could kill thousand hundred ²Mūn (demons)."

Page 7

Rubric 1) She then cut off the ears of the pigs 2) whereupon they squealed and killed the ²Mūn. 4) She killed the ²Mūn and ¹Ghūgh²¹ with a sharp knife, like a butterfly dies on the spine of a tree. 5) ¹Ö-³yu-²dtv-¹nūn-³mi 6) arrived at the hundred crossroads where the dogs of the people barked and chicken crowed. 7) The 99 ²Mūn ¹Ghūgh demons conferred if they should go and steal the flesh and the ribs of the dogs of the people; 8) but they were afraid of the neighing of the horses which had not been given water and were tied up in peoples' houses, 9) and were afraid of the lowing of the cattle which had not been given hay. 10) They were also afraid of the noise people made eating their porridge.

The remainder up to rubric 6 of Page 9 is the same as in ²Mūn ¹Ghūgh ³ssü of the ²Ssu ¹gv ceremony²².

Page 9

Rubric 6) ¹Ö-³yu-²dtv-¹nūn-³mi arrived at ³Ä-²k'o-²lv-¹lä-¹mbu in the house of ¹Ä-¹ssī ¹Ö-²gkaw-¹lä, where the pine and oak adjoined. 7) To use a man's clothe for a woman, and a woman's clothe for a man, and to use a riding horse to carry a heavy load 8) there is no such custom; for a man to wear woman's clothing and for a woman to wear man's clothing, is not the custom 9) neither is it for a breeding mare to carry heavy loads. 10) ¹Ö-³yu-²dtv-¹nūn-³mi said: "There are three kinds of heartache and three kinds of liver ache." 11) First the heavens appeared and then the stars.

Page 10

Rubric 1) The flowers of the stars had not yet opened (the affairs of the son have not yet been arranged as his marriage for example, as his parents had died). The ewe has been separated from its father and that is one heartache. 2) The first to come forth was the land, after that the grass; the grass' flowers had not yet opened, the ewe had lost its mother and that is one liver ache. 3) In the village the first to come forth was a woman, her flower had not yet been opened (she had not yet found a man) 4) and that is one heartache. 5) A pen full of sheep was born . . . [the meaning has been lost] and that is one liver ache. 6) ¹Ö-²gkaw-¹lä and ¹Ö-³yu-²dtv-¹nūn³mi conferred: There are three things the father has not yet divided, he had not divided his heaven (i. e. the sky above his land), his land, house and belongings, the cultivated and waste lands; 7) these three things can only be divided with the son, girls can never obtain them. 8) There are three things the mother has not yet divided, she had not yet divided her silver and gold ornaments, her turquoise and carnelian, and her clothing, these three things can only be divided with the daughter, sons can never obtain them.

Page 11

Rubric 1) Where the son's bride is, 2) and where the bride's groom is they do not know. 3) ¹Ö-²gkaw-¹lä and ¹Ö-³yu-²dtv-¹nun-³mi intended to separate... [not all is here understood]. 5) For us to live together as a family till the hair is white and the teeth are long is not the custom. To tie up a cow and the horse to the same peg in one stable is not the custom. 6) These two of one generation²¹ now separated. 7) The cow and the horse eat their grass separately; 8) the cow and the sheep are separated. 9) ¹Ö-³yu-²dtv-¹nun-³mi was bought by ²Müan-²zo-³bpä-²dsä²⁴ to be his wife, her beautiful flower opened, she gave birth to a boy and a girl afterwards. 10) She was then sold²⁵ to ²La-¹bbüe-¹nddü-²t'khi-¹ghüh²⁶ to

Page 12

Rubric 1) ²Llü-²mün-²k'ö-¹ssī (because her former husband died before his head became white)²⁷, she had another son and another daughter. The Nāga died before his hair was white, 2) whereupon ¹Ö-²gkaw-¹lä sold her to ²K'ö-²ndzī-²lo-³shou, after which there were born to her a son and a daughter. 3) She said there is nothing that I am not pleased with²⁸. 4) On the day ¹Ö-³yu-²dtv-¹nun-³mi died²⁹ 5) she told ¹Ö-²gkaw-¹lä: "I tell you three sentences from my inmost." 6) ²Müan-²zo-³bpä-²dsä is dead, 7) do not escort me after him. 8) The Nāga ²K'ö-¹ssī is dead, do not escort me after him. 9) In ²Dzī-¹gyu-²la-²lēr ¹dü ²K'ö-²ndzī-²lo-³shou died, do not escort me after him. 10) When she arrived at ²Mi-²lv-³ä-²ngaw-¹mbu (the place of the dead) her three former husbands wrangled about her³⁰.

Page 13

Rubric 1) She said give me a ram for a companion, like the pine tree is the companion of the mountain and the water that of the valley. 2) When she went in search of fire wood and water she took a rope to tie wood, and a wooden dipper and a bucket to fetch water, the ram went with her as her companion. When she ate, the ram was her partner, 3) and where she dwelt the ram was her sleeping mate³¹.

The remainder of this book contains the story of ²Gkaw-¹lä-³ts'ü ¹ō ³shēr *q. v.*, of the ²Ssu ¹ddü ¹gv ceremony in *NNCRC*, pp. 581-586.

NOTES

¹ See *MBC*, p. 113; *NNCRC*, p. 121, note 85.

² See *MBC*, p. 113, the last syllable ²zä is here omitted; *l. c.*, p. 121, note 86.

³ See *l. c.*, p. 113; *l. c.*, p. 121, note 87; also *ANKSWC*, Vol. 1, p. 82.

⁴ ¹Ts'o-²zä ³Llü-²ghüh was actually the post-flood ancestor of the ¹Na-²khi, he was the first one who became a sedentary ¹Na-²khi, the previous generations seem to have been nomads of the northern grasslands. It was with him that ceremonies were beginning to be introduced.

The phrase "the propitiating of demons" as far as it refers to funeral rites is somewhat incorrect, although a person immediately after death is considered a demon, and in the power of demons out of whose clutches he is released by propitiation, etc., although this seems to be a later innovation, as is the ¹Hä ²zhi ¹p'i, *q. v.*

⁵ The words ²Ghüh and ¹kü refer to the second syllables of the names of the father and the mother respectively, ²ssu-²zo = three sons, ²yi = have. See *MBC*, p. 116; *NNCRC*, p. 129, note 104.

⁶ The ²Lä-²bbü are the Min-chia, a tribe who lives to the south of the ¹Na-²khi. They seem to have been the main inhabitants of the Nan-chao kingdom of which Ta-li was the capital. See *NNCRC*, p. 200, note 306; also p. 206, note 363. Also *ANKSWC*, Vol. 1, pp. 41-43, Plates 7, 8.

⁷ ¹Ng'a-²k'ö is the name of a village meaning at the foot of ¹Ng'a, it is also called ¹Gka-²k'ö. There is also a ¹Ng'a-²gkv or ¹Gka-²gkv, that is at the head of ¹Ng'a or ¹Gka. Here is a mountain pass called in Chinese Hsi-kuan or Western pass. A wall was built across the spur here in the time of Mu Sheng-pai with a soldier guard to watch the southern approach from ²Lä-²bbü land. It was the border between Tung-yüan hsiang and Ch'i-ho hsiang and the ¹Na-²khi and the ²Lä-²bbü. See *l. c.*, p. 157, note 198; also p. 247, note 493. See *MBC*, p. 118, also p. 64, note 157.

⁸ From this statement it could be inferred that blade armor was also worn by the ²Lä-²bbü or Min-chia. However both ¹Na-²khi and Mo-so wore the armor which may have been introduced here for lack of other objects suitable for comparison. See *NNCRC*, p. 306, note 680.

⁹ He is also known as ²Ghüh-¹hö-²non.

¹⁰ See *ANKSWC*, Vol. 1, p. 84.

¹¹ Here is one generation missing namely ¹Bä-¹p'ö-²ö. He was the father of ¹Ö-²gkaw-¹lä. His wife, according to the Mu Family Chronicle, was ²K'wua-¹dtv-¹mbër-²lv. His generation does however occur in a *ms.*, of the same name, no 1848, also in the Library of Harvard-Yenching Institute. For ¹Ö-²gkaw-¹lä, ¹Bä-¹p'ö-²ö must be substituted.

¹² Owing to the omission of one generation confusion has crept in. It should read: ¹Ö-²gkaw-¹lä did know how to propitiate demons and entertain guests, and knew how to perform ²Wüa ¹bpö and thereupon had nine sons. In *ms.* no 1848 he occurs correctly, it only states however that he was acquainted with the propitiation of demons (perform funeral ceremonies), hence he had nine sons ¹Ö-³yu ³ngv-²szī-²yi.

¹³ ¹Ö-²gkaw-¹lä's wife was ¹Gyi-³mi-²gyi-¹ssu-¹mun-²lv with whom he had a son called ²Gkaw-¹lä-³ts'ü. In other ¹Na-²khi manuscripts it is related that he was also married to the wife of his father (she had become a widow) and to his sister ¹Ö-³yi-¹dtv-¹nun-³mi, and it was with the latter that he had nine sons. In ancient days there seem to have been promiscuous marriages such as still occur in Yung-ning among the Mo-so. Among certain tribes of the Himālayas, fathers and sons share a common wife but the latter is then not the mother of the son. It is for this reason that the *ms.* ²Ö ²ndzī ³mi is introduced into the ²Zhi ³mä ceremony. It may have been chanted at the funeral of a woman who had been the wife of more than one man at the same time.

¹⁴ ²Wüa ¹bpö is synonymous with ²Dzu ²Wüa ¹bpö *q. v.* in *MBC*, pp. 146-153.

¹⁵ There are 18 ³Non spirits who protect domestic animals; see *NNCRC*, p. 158, note 210.

¹⁶ ¹Ö-²mä-¹hä is the god of wealth; see *l. c.*, p. 148, note 154.

¹⁷ In another *ms.* no 8018 of the ²Khi ³Nv ceremony, of the same title, the text reads differently, the ¹Ö-³yu-³ngv-²szī go from the ninth mountain to the eighth and so on till they arrive at the fifth. This same text occurs also in *ms.* 8019 of ²Khi ³Nv.

¹⁸ This would indicate that she was fully dressed as a bride who is about to be taken to her husband. ¹Na-²khi girls always carry mirrors in their garments when they go out to parties, they wear all their jewelry on festive days.

In *ms.* no 5030 of the ²Här ²la-¹llü ³k'ö ceremony for the propitiation of suicides, entitled ¹Ö-³yi-³ngv-²szī-²yi, on page one, we are told that her breath was not taken, and that would indicate that she committed suicide. She is actually depicted as having hanged herself. Her body was then disposed of by her sons as shown in the ²Zhi ³mä Ceremony.

¹⁹ For an exhaustive explanation of ¹Nnü and ¹Ö see *NNCRC*, p. 91, note 43.

²⁰ The grain pounder is called in ¹Na-²khi colloquial ²Müan-¹dö-³kü. It is depicted thus: the action of pounding is called ¹dsü-²dtü or ²müan-¹dsü-²dtü = to pound. The main shaft of the pounder is called ¹dö-²mä and is made of the red, hard wood of the holly-oak *Quercus semicarpifolia*. The pestle is made of the wood of the white pine *Pinus armandi* = the ¹Na-²khi ²'o-¹p'ër. The hole in the ground in which a stone bowl is put is called ¹dau-³lo. A small stone mortar in which salt, pepper, etc., is pounded is called ²Lv-³chung-²mun.

²¹ See ²Ssu ¹ddü ¹gv ceremony in *NNCRC*, pp. 296-299.



²¹ See ²Mun ¹Ghügh ³ssü in *l. c.*, pp. 116-120.

²² See note 21.

²³ The statement that they were of one generation indicates that they were brother and sister. It also shows that it was not permissible to practice incest among the ¹Na-²khi. It was incest according to ¹Na-²khi legend which caused the flood. See *NNCRC*, pp. 675-687.

²⁴ See note 71 of ²Ts'u 'yi ²gkv-³shu ³la.

²⁵ It has been the custom for a widow to be sold either by her brother as in this case, or by her mother-in-law, to any man they may select for her, provided she had no male offspring. She could never inherit the property of her husband, only her son could. Should she survive her husband without having had a son by him, the brother of the husband would take over the property. She could be evicted from the home of her deceased husband if his male relatives so desired or, as stated above, she could be sold by his brother.

²⁶ ²La-¹bbüe-¹nddö-²t'khi-¹ghügh this is the name of the dwelling place of the Nāga mentioned in note 27. ²La-¹bbüe is sometimes written ²La-¹bpo, ¹nddö-²t'khi-¹ghügh means where the cold mist or fog settles, that is high on the mountains where the stags dwell. See also *NNCRC*, p. 121, note 92.

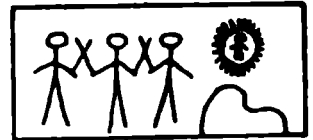
²⁷ ²Llü-²mun is the Tibetan klu or Nāga, ²K'ö-¹ssi is his name. It is strange that his name does not appear in any of the ²Ssu 'gv (Nāga cult) manuscripts. His ²dto-¹mbe was ¹K'ö-³mun-²miu-¹ggü. He dwelt on the highest mountain ranges where the mist and fog settled, see note 26.

²⁸ The word "pleased" is here written with the compound symbol showing a crow scratching = ¹mb'a in the grass; its phonetic has been borrowed for ¹mb'a = pleased, happy, delighted.

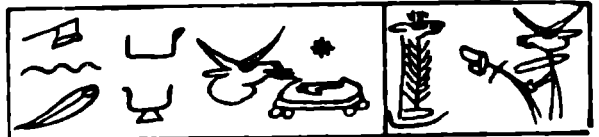
²⁹ Here is introduced a phrase which allegorically expresses dying; also the idea of living on forever without growing old, viz., on the day the crow's head was white and the deer's tail black, one day = ¹ddü ²nyi or on the day. As such a day can never arrive, it was the day she ceased to live.



³⁰ This is figured or written in our manuscript as follows: three men are seen fighting, here read ¹ndshwua to wrangle, contest; the last two symbols spell the name of the place in part, ²mi-²lv, or ¹mi-²lo = mirror, the Tibetan me-long showing a disk with figure reflected therein actually a womb. ²Mi-¹lv also means a deceased husband and wife. The syllables ³ä-²ngaw are not written, only the symbol ¹mbu = a mountain spur.



³¹ This is written in two rubrics as follows: In the first rubric are the symbol for iron, an axe = ¹shu, used for ¹shu = to search, ²ss = wood is not written only ¹bbër = rope with which she tied the wood; below is the symbol for water = ¹gyi, with that for trough = ¹t'u and



³k'wua = cup which she used to dip out the water. This is followed by a sheep's head, her companion eating out of a ²lo = a large wooden bowl-like, flat tray, on which a piece of meat reposes. She is only indicated by the symbol for 1000 = ¹dtv, which is the third syllable in her name, it is the asterisk-like symbol above the tray. The next rubric shows an ancestor ¹Yü-³mun-²llü-²ssi, indicating that she had arrived in the realm of her ancestors and there with the ram with which she was buried and thus escorted with, she has sexual intercourse. The ram is here somewhat anthropomorphic. In other *mss.*, she is escorted with a rooster, the latter having intercourse with her instead of the ram. See *mss.* no 8020, page 13, rubric 1, and no 1848, page 13, rubric 3, respectively. *Ms.* no 8020 is more fully written out and therefore more easily readable than the others.

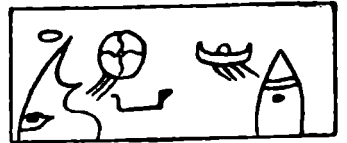
²Ö ²NDZI ³MI, ³MAN-³CHUNG

This is the second (tail end) volume of Slander experience forget. The companion volume to *ms.*, no 1881, of ²gkv-³chung or the first part, which also came from the home of the same ²dto-¹mba, is *ms.*, no 1076. Another very old *ms.*, secured during 1940 is no 8021; it varies somewhat from no 1881 and is more coarsely written. The story is a continuation of that found in the first volume. On the verso of the title page is a drawing of a tiger jumping over a spur. *Ms.* no 8021 originated from the Li-chiang district, as did another very old manuscript of the same title and bearing the number 8022. This latter *ms.*, is very well written in bold drawn symbols on smooth strong paper. It contains more than the actual ³man-³chung of ²Ö ²ndzi ³mi. The actual text commences on page 6, rubric 8, not with the death of ²Müan-²zo-³bpä-²dsä but with ²Llü-²mun ²K'ö-¹sai. The text pertaining to ³man-³chung is translated from *ms.* no 8023, which is quite complete and contains both ²gkv-³chung and ³man-³chung, it originated from the village of ¹Mun-³shwua-²wüa.

Translation of text

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Rubric 5) In the beginning of time: When ²Müan-²zo-³bpä-²dsä died, ²Gkaw-¹lä-³ts'ü went to see what type of funeral ceremony was to be performed. Before the funeral he dreamed 6) that the horse is suppressed by the saddle, the oxen by the yoke, that his father ¹Ö-²gkaw-¹lä was not at ease, that he breathed heavily. 7) He dreamed that the sun rose on the left of ¹Gkü-¹ndsä-¹'a-¹shwua-²k'ö and that the moon rose on the right of ¹Ä-³na-¹ngyu-¹ndsu-²k'ö: 8) After the funeral he dreamed



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Rubric 1) that the saddle of the horse had been removed, also the yoke from the oxen¹; 2) that his father's breath came easily and that he was at peace. He consulted the mutton shoulder blade², there are three kinds, (to be consulted) at the ²Zhi ³mä ceremony; he used the shoulder blade of a ¹lo = muntjak, and there came forth one revelation. 3) He used the shoulder blade of the ²K'wua-¹dtv-¹la-²bbüe³, 4) and the black bones of a chicken (¹'a-¹na-¹'a-²mbër-³t'u = chicken black-bone stripes appear⁰), whether ²Khi ³Nv, ³Ssu ¹k'ö ³t'o⁴, or ²Zhi ³mä should be performed. 5) It is like a cliff falling down, and trees

brocken by the wind on a cliff, like a cliff split by a chisel and like lighting a fire on the water, it is like an enemy coming into our presence (all is unreal)⁵. 6) They consulted ³Lu-²lu-¹a-¹mbbū-³ts'u, ²ssaw-¹ssu-³ssu and ¹p'i-²khyu⁶ 7) and there was nothing revealed that the thousand headmen of ³P'u-²bä-¹dtv-²nggü-³gko could not explain by ¹Ö-¹p'i-²bä⁷. At Müen-²k'ö-²shër-¹lo-¹na there are one hundred ²dto-¹mba, they could reveal nothing, 9) but ³Dsä-²dsä-¹ha ²bpö-¹mbö⁸ could reveal things by ¹Ö-¹p'i-²bä.

There is besides ²Ö ²ndzi ³mi a manuscript which also deals with ¹Ö-³yu-²dtv-¹nun-³mi. This latter text belongs however to the ²Khi ³Nv funerary ceremony performed within three years after the death of a person. It is entitled: ¹Ö-³yi-³ngv-²szi-²yi, ²gkv-³chung, ³man-³chung.



In this *ms.*, ¹Ö-²gkaw-¹lä and ²Gkaw-¹lä-³ts'ü reflect on how ¹Ö-³yu-²dtv-¹nun-³mi's body is to be disposed of. There were four methods or rather five in vogue among the four tribes with which they were acquainted. It is interesting to observe that the ²Lä-²bbü or Min-chia are absent and so are the Tibetans, their method of the disposal of the dead is not figured.

The first to be depicted on page 1 are the ²Boa, the present main inhabitants of Mu-li in Hsi-k'ang, who disposed of the corpses of women by exposing them on trees. The ¹Ö, a tribe which the ²dto-¹mbas believe to be the settlers at ¹Ö-³yu on the ¹Shu ¹gyi (river) between Shen-dzong and where it debouches into the Yangtze at the apex of the loop, north of Li-chiang (see ANKSWC, Vol. 2, p. 403) buried their dead which the ¹Na-²khi in ancient times never did, and this would prove that they are neither ¹Na-²khi nor Mo-so. The ³P'u, who were the aborigines of the Li-chiang district long before the ¹Na-²khi and Mo-so arrived in their land, and who are mentioned in Chinese records of the Contending States, as being widespread and extending into Yün-nan (see *l. c.*, Vol. 1, p. 87, note 2) were cannibals and ate their dead. The ¹Na-²khi took ¹Ö-³yu-²dtv-¹nun-³mi, and because she was not a virtuous woman, did not cremate her, but threw her into a stream to be carried off. Their regular method of disposal of the dead was by cremation. This is figured in our manuscripts nos. 8024 and 8025 thus:



The first is the ²Boa, here written with the sole of the foot = ²boa, she is seen lying on a spruce tree. The second is ¹Ö, here represented by ¹Ö = grain box, she is under the symbol ²dshi = earth, ground, with clots of soil on top of her. Third the ³P'u, also indicated by the symbol ²p'u = bubble, he is eating

a piece of meat. Then comes the ¹Na-²khi recognizable by the black = ¹na head, he has her by the waist, she is lying over the ²mi = fire symbol, hence is about to be cremated. There are however the symbols ²muàn = not, and ²gkv = able, unable, this is followed by a skin = ²ghühg, and the negation ²muàn, ²ghühg is phonetically used for ²ghühg = virtuous, hence not virtuous. Another *ms.* has instead the symbols ²muàn ³ch'ër = not of rank, hence she could not be cremated, so was thrown into the water, which is depicted in the last rubric where she floats on the water symbol.

On page 6 of *ms.* no 8024 it specifies who is to be cremated and how. A mature man is to be cremated with 9–10 logs in a valley, a woman with 7–8 logs on flat land, suicides, those who go up the mountain to die with their lovers, the ²lv are to be cremated with 5–6 logs on rocky tree covered ground, a boy with 3–4 logs on a spur from which the demons have been chased, and a child with 2–3 logs among trees. Another less well written *ms.* no 8027 belongs here also.

On page seven of the same manuscript ¹Ö-³yu-³ngv-²szi-²yi is seen cremating his mother at ¹Zhi-²ghühg-²müen-¹dsu-¹lv the cremation ground, till her bones were burned to black coal and white ashes, after which she was escorted to her ancestors at ²Ssu-²bbü-²lo-³khyü and ¹P'ä-²mbe-³lo-¹nddü, *q. v.*, notes 9 and 10 of ²Ts'u ¹yi ²gkv-³shu ³la. Her body and soul were then at peace and the mane of her horse beautiful.

Ms. no 8026 contains ³man-³chung or the second last part; it is the companion of *ms.* no 8025. It contains mainly allegory and where certain animals died as the tiger on the high mountain, the stag on the highest spurs where the mist and fog settles, the boar in the dense forest, the deer on the pine-covered spurs, the crane in the clouds, the chicken on the grain rack, the red cow among the poplars on rocky ground, the serow among the crags, the pheasants in the valleys, the wild cat and fox with the ants in the waste lands, the otter and fish in the lake. The Tibetan in the highlands where lamas burn butter lamps; the ²Lä-²bbü or Min-chia in the south-lands where relatives burn incense sticks. The ¹Na-²khi in the highlands on the spurs where the ²dto-¹mbas perform ³Gko ³ō (see *NNCRC*, pp. 124–129), and where the dead are given a cow as offering and a horse as riding animal.

²Dto-¹mba ³Shi-²lo died on Mount Kailas and his disciples burned butter-lamps, the Nāga in the forests with the tigers, stags, serow and muntjak, etc.

NOTES

¹ This is written thus: The head of a horse with saddle below and the symbol ³p'u = to throw off, to divest. Then the ox head and the yoke plus ³p'u of the same meaning.



² This is called ¹p'i-³khyu, see *NNCRC*, p. 199, note 303.

³ This is a female mythical animal and is said to be the mother of all domestic and wild animals. However I believe the ²dto-¹mba who read this passage with me may be mistaken, the symbol should here perhaps read ¹gyi-²ghühg = water buffalo, as the horns are not curved

outward but inward. See *l. c.*, p. 651, note 949. In another *ms.* the horns are turned outward.

⁴ ³Ssu ¹k'ö ³t'ö means to place = ³t'ö, the ¹k'ö = peg of the ³Ssu or Life god. After a funeral ceremony it is customary to perform ³Ssu ²mi ³gku. See *l. c.*, pp. 250-251, note 527.

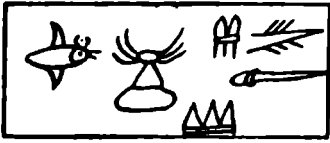
⁵ This passage is written thus: The first cliff can be seen toppling over, the second with a broken tree and the symbol ²här = wind indicated by three parallel lines; a cliff with a chisel and an ax above it; then the symbol for water = ¹gyi with that for fire = ²mi on top of it. The last symbol is that of a man with a big foot = ²k'ö; the three leaves on top of his head represent willow leaves = ²szü, they act here phonetically for ¹szü = enemy. An enemy to come into one's presence is called ¹szü-²k'ö, hence the exaggerated foot ²k'ö.



⁶ See *l. c.*, p. 200, note 305; also p. 189, note 294.

⁷ ¹Ö-¹p'i-²bä is the casting of horoscopes without using other objects except books of divination, no strings, bones, etc., are used. To it belongs ³K'v ¹lü = years see, ³K'v ¹dzi, ²zhi ¹dzi, ¹zaw ¹dzi = reckon the years, planets, etc. See *l. c.*, pp. 655-665.

⁸ He was a ²dto-¹mba well versed in casting horoscopes from the ¹Ö ¹p'i ²bä books. He was the ²dto-¹mba of ²Müan-²zo-³bpä-²dsä and his son ³Bpä-²dsä-³bpä-²niu, early ¹Na-²khi, possibly legendary ancestors. See ²Mun ¹gku this ceremony.



³MUN ²NDZI ³MI, ²GKV.³CHUNG, and
³MAN.³CHUNG

TO HAVE EXPERIENCED DEATH, FORGET;
 FIRST PART, AND SECOND PART

In these two books there is much repetition, and most of the contents can be found in other *mss.*, already translated, as who died in the celestial sphere, and who died on earth, the first three beings of each realm. ²Dto-¹mba ³Shi-²lo died on Mount Kailas, ¹Ndu in the north, ¹Ssä in the south, the Nāga died on the high spurs where the mist settles. The Tibetan died in the north, the ²Lä-²bbü or Min-chia in the south, ¹Ä-¹ssī ¹Ö-²gkaw-¹lä died in ²Llü-²mun ²Ssu-¹ssü's¹ realm; ²Gkaw-¹lä-³ts'ü died on a high spur, his four sons died leading dogs to the hunt. The ¹P'ër and ¹Na² died at the foot of the wooded spurs, the ²Boa and ¹Ö died near the bridge³; the guest at the 99 cross roads; the crane and the eagle among the white clouds, the leopard and the tiger on the high mountain; the stag and the serow on the cloud and mist-covered high ridges; the bear and the boar in the dense forest; the deer and the musk deer on the pine-covered spurs, the pheasants in the valley, and the fox and wild cat in the brush-covered waste lands. And lastly the fish and the otter in the streams. The horse died on the plains, the ox in the stable, the sheep on the alpine meadow, and the goat where the ²ndaw-¹ndzër grows⁴. The dog died on the mountain where blood is offered to the ³llü⁵, the pig in its pen and the chicken in its nest. Those with cloven hoofs died on the alpine meadows and those born with claws on the high mountains. Those born with soles like ¹Na-²khi died in the house.

It relates again that when ¹Ts'o-²zä-³llü-²ghügh descended he forgot to bring with him the elixir of immortality, hence he and his descendants died. This is followed by the objects given to the dead and how they are taken to the cremation ground, how their soul is given a horse to ride, and also offerings like pigs, and cows, and that the descendants have performed ²haw-¹shi when wine, food, etc. is presented to the deceased⁶.

At ¹Zhi-²ghügh-²müen-¹dsu-¹lv the cremation ground, white wind caused the flames to flare up while from the demons' mouth gust of air fanned the flames, and with torches in their hands they saw to it that they did not fag. They cremate the dead till the bones have again turned white and the body turned to embers and soot⁷.

For the cremation of a man nine to ten logs are to be used in a valley, for a woman seven to eight on the plain, for lovers who committed suicide five to six on rocks, for a boy three to four on a spur, and for a child two to three logs under trees. The last few pages are devoted to ¹Ts'o-²zä-³llü-²ghügh, see *MBC*, p. 84-85, where exactly the same text is to be found, in paragraphs 24 und 25.

Of ²gkv-³chung there are two original *mss.*, in the collection they are nos 8041 and 8042, they actually belong to the ²Khi ³Nv ceremony but can also be used at the ²Zhi ³mä rite.

Of ³man-³chung are four *mss.*, in the collection, nos. 8043, 8044, 8045. 8046. These belong however to the ²Khi ³Nv funerary rite only, and are not used at the ²Zhi ³mä ceremony.

The title symbols represent ³mun a horsefly, here phonetically used for ³mun = death, also old age; then the symbol for headman of a county or a group of villages called ²ndzi, its phonetic has been borrowed for ²ndzi = to eat. The last symbol is ²mi = fire, here it stands for ³mi = forget.

NOTES

¹ ²Llü-²mun ²Ssu-¹ssü (²szī) and ²Gkaw-¹lä-²ts'ü ransoming the soul of his father from him, is told in the *ms.* ²Gkaw-¹lä-²ts'ü 'ō ²shēr; see *NNCRC*, Pt. II, pp. 581-586; also *l. c.*, p. 176, note 255.

² See *l. c.*, p. 253, note 539.

³ The ²Boa and ¹Ö live in the lama kingdom of Mu-li in Hsi-k'ang on the banks of a branch of the Wu-liang Ho, where a cantilever bridge spans it; formerly an iron chain bridge connected the two banks. The place is known as Shen-dzong in ²Boa or Hsi-fan, meaning iron bridge. In ¹Na-²khi the place is called ¹Shu-¹ndso which is synonymous. See *ANKSWC*, Vol. I, p. 110, note 60; p. 134, note 120; Vol. II, p. 404; also *NNCRC*, p. 253, note 539.

⁴ The ²ndaw ¹ndzēr, also called ¹da ¹ndzēr is an evergreen oak of the leaves of which goats are very fond. It is *Quercus cleistocarpa*.

⁵ ³Llü is the spirit of the hunt who accompanies the hunter and his dog and causes game to be brought their way. See *l. c.*, p. 147, note 152; p. 245, notes 460 and 461, also p. 204, note 326.

⁶ See ¹Yü ²ndzi ³mi, ²haw ¹shi.

⁷ See *RKMGMG*, p. 95.



²TS'U ¹YI ²MB'A.²MI ³DSHI

(RELATE ABOUT THE DECEASED),
LIGHT THE LAMPS

The type of butter or oil lamps used has been described in the introduction.

The book of which a translation follows is *ms.* no 1721, and is no more in my possession, a photographic copy, the negative of which is in the Library of Congress, Washington, D. C., is in my private library. It originated from the village of ²Ghügh-¹k'o or Ch'ang-shui, to the west of Li-chiang, and was purchased from the ²dto-¹mba Yang Fu-kuang who had inherited all his (books) manuscripts from his father. He himself followed no more the profession of ²dto-¹mba, hence had no more use for them.

Translation of text

Page 1

Rubric 1) The ²dto-¹mba says: In ²Ssu-²bbü ³wu ²k'u ³p'u (= the house of my ancestors) a good man with a white head has died, one man has died, one ³Ssu (= Life god) has passed away, he has changed into a snake; 2-3) You originated from the ¹Yu clan, you are about to go to ²Ssu-²bbü-¹lo-³khyü¹ and to ¹P'ä-²mbe-³lo-¹nddü². 4) You are about to go to where your ancestors dwell, you are being escorted to where your ancestors dwell³. 5-6) You are escorted on high to your father and mother, and to your grandparents. 8) The crane intends to fly to the horizon of the white clouds, 9) and the tiger intends to romp to the high mountain of yellow (earth).

Page 2

Rubric 1) The symbols in this rubric belong to the sentence of rubric 9 of page 1. 2) The stag intends to romp on the horizon of the black spur. 3) The duck intends to fly to the black waters. 4-5) You deceased you intend to lead your dog to the hunt on the top of ¹Ngyu-³na-³shi-²lo ¹Ngyu⁴ (= Mt. Kailas) 6) to where the pine trees grow, there you will liberate your hawk. 7) At ¹Hä-²gyu-¹k'wuo-¹mbu there you will go horseback riding. 8-9) You will go, or intend to go to the 33 realms of the good gods. 10) You deceased in your presence, your sons and daughter-in-law are about to light a golden brilliant lamp. 11) Your wife will light a golden brilliant lamp in your presence.

Page 3

Rubric 1) Your paternal and maternal relatives will light a golden brilliant lamp before you. 2) The good sons and daughters will do likewise, 3) and so will your grandsons and granddaughters. 4) Your nephews and nieces are about to light golden brilliant lamps before you. 5) Your own village and the neighboring village will light the golden radiant lamps in your presence. (The next 4 rubrics have already been translated.) 10) The golden (butter) lamp,

Page 4

Rubric 1) if its origin is not related, one must not speak about it. 2) In the east ¹Muän-²mi-²bpo-²lo ¹Ngyu⁵ has 118 spurs. 3) From the foot of one spur⁶ came forth three medicinal streams. 4) The white medicine was drunk by the white yak and white half-breed yak. 5) From their butter they made a butter lamp and lighted it. 6) The goat and the sheep drank from one of the medicinal waters and from their butter they made a butter lamp and lighted it. 7) The ¹Ssi-²mä-²k'o-¹t'khi (= the Unicorn)⁷ and the ³Gkyi-¹yu-²k'o-¹b'a⁸ (= the ³Gkyi-¹yu with horns sweeping (the ground), drank from the medicinal waters, and from their butter they made butter lamps and lighted them. 8) The muntjak (= ¹lo) and the stag drank from the medicinal waters and from their butter they made butter lamps and lighted them. 9) The deer with the white tail and the serow (= ²yi) drank from the medicinal waters and from their butter they made butter lamps. 10) A white cow drank the medicinal waters whereupon it could be milked and from the butter they made a butter lamp and lighted it. 11) They made a ²Mb'a-²mi ¹ndzër⁹ full of lamps which they lighted; they lighted lamps covering a mountain, when lighted on the land, they lit up the heavens to the 18th storey¹⁰.

Page 5

Rubric 1) From the seeds of the ³Ö-¹mba (= sesame seeds)¹¹ they made oil and from the latter oil lamps which they lit. 2) From the ¹Yü-²ma seed¹² they made an oil and from the latter they made lamps and lighted them. 3) From the ³ma-¹dzi¹³ they made an oil and from the latter they made lamps and lighted them. 4-5) From the ²K'ö-¹ddv¹⁴ they made an oil and from the latter oil lamps and lighted them. 6) From the ²Ho-²k'aw¹⁵ seeds they made an oil and from the latter oil lamps and lighted them. 7) From the ³Ssaw-²mä¹⁶ seeds they made an oil and from the latter oil lamps and lighted them. 8) From the ²Gv-¹ddv (= walnuts) they expressed an oil¹⁷ and used the latter for oil lamps and lighted them. 9-10) From the seeds of various trees they expressed an oil and with the oil they made lamps and lighted them. 11) Five kinds of flowers they used and 12) nine kinds of grain and arranged them around the lamps; 13) five precious objects are also placed around the lighted golden lamps, as the conch, silver, gold, turquoise and carnelian. The lamp is equal 14) to Mount Sumeru.

Page 6

Rubric 2) The lamp is comparable to lake Manasarowar 3) and ³Dsä-²dsä-¹ha-²lv-²mä¹⁸, 4) it is like ¹Ha-²yi-²boa-¹daw-¹ndzër¹⁹ when lighted. 5) The mourning sons and 6) the mourning daughters light this lamp. 7) The good sons and daughters light the lamp. 8) The grandsons and granddaughters light the lamp; 9) the nephews and nieces 10) paternal and maternal relatives, 11) the wife or husband (depending who survives) all light the lamp. 12) The villages and neighbors light the lamp. 13) a ceremonial gift (the lamp) we put into the hand of the deceased,

Page 7

Rubric 1) we put ³nä-¹nä (= sweetmeats) into your mouth, 2) we give you ¹ddv-³lv²⁰, 3) we give you 13 branches of green junipers 4) also 13 open lotus; 5) 13 brilliant lamps, 6) 13 incense sticks; 7) silver, gold, turquoise, carnelian, pearls, conch and coral, all these we give you, go and light your lamp. 8) In a silver, golden, turquoise and carnelian lamp you light the wick. 9) Light the golden lamp and the lamp-tree full of lamps, 10) lamps the size of a mountain
Rubric 1) of page 8, light.

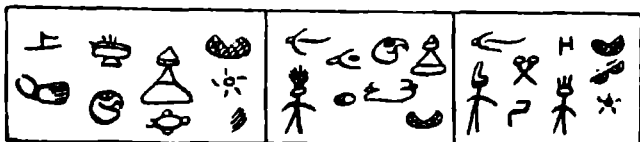
Page 8

Rubric 2) Light a lamp by the head of the deceased, 3) heat the tail (end of the body) = the feet of the deceased. 4-5) When you arrive on the left bank of ²Müan-³llü-²ssu-¹gyi²¹ 6) there is a land where the heavens, sun, and moon, are not bright, there light your lamp. 7) There is a land where the heavens, stars and planets are not brilliant there light your lamp. 8) Light your golden lamp 9) on the vast land and it will illumine the heavens to the 18th storey. 10) Go and keep your lamp bright when you are on your way to the 33 realms of the excellent gods. 11) Go to the realm of the ¹Yu clan and light the ¹Yu heaven and land with your lamp.

Page 9

Rubric 1) Go and illumine the house of the ¹Yu also their cultivated land and their waste land. 2) Go and brighten your house and ground. 3) Go and light up the land of ¹Yü-¹ndsu-³bpö-²lü-²k'o²²; 4-5) go and illumine the land of ¹Yü-³hö-²wuà-¹t'o-²dtü and ¹Yü-¹ndsu-¹mbër-²mä-¹gko²³. 6) Go and brighten with your lamp the presence of all the deceased; 7) go and light the presence of your father and mother with your lamp, 8) also that of your grandparents, 9) and illumine with your lamp the presence of three generations of grandfathers and four generations of grandmothers. 10) Go and brighten with your lamp the lands (and space) from this place whence you ascend on high 11) to the realms of the gods, and also brighten theirs with your lamp. 12) Go and illumine the 33 realms of the gods with your golden lamp. 13) Brighten the presence

Rubric 1) of ¹Yi-³shi ²hä-¹ddü, 2) also the presence of ¹Chwua-²shi ²hä-¹ddü 3) and ¹Mi-²ngyu ²hä-¹ddü²⁴. 4) Go and brighten the presence of ¹Ssä-³k'o ²hä-¹ddü²⁵, ²Dto-¹mba ³Shi-²lo²⁶, 6) ³Shou-¹la-²wu-¹gko²⁷ and before the father ²K'aw-²ngyi-²gko-²bbü²⁸ and before the mother ³Gkyi-¹ma-²wu-¹ts'u²⁹. Go and brighten the 33 realms of the gods, 10) light your golden lamp and prostrate yourself. 11) You are pleased on high, below let the ³Ssu or life god give ¹nnü and ¹ö (= male semen and offspring), that which descends from the vagina.



NOTES

¹ See note 9 of ²Ts'u ¹yi ²gkv-³shu ³la.

² See note 10 of ²Ts'u ¹yi ²gkv-³shu ³la.

³ See SNL, Pt. II, p. 50.

⁴ See NNCRC, p. 423, note 770.

⁵ This is the Amnye Machhen or rMa-chhen spom-ra within the knee of the Yellow River in Ch'ing-hai Province. See *l. c.*, p. 132, note 116, Plate 39.

⁶ In some books it speaks of 18 spurs in others of 118 ²Dto-¹mbas write the numeral for 100 and for 10 very incorrectly. It appears that the number should be 18 and not 118. See *l. c.*, p. 282.

⁷ See *l. c.*, p. 183, note 273.

⁸ See *l. c.*, p. 244, note 452.

⁹ The ²Mb'a-²mi ¹ndzër is the lamp tree made either of iron or copper. There are several tiers or branches, and when the lamps are lighted is quite effective. As previously remarked the lamas use a similar lamp tree at the feast of lights when they celebrate the death of Tsong-kha-pa the founder of the reformed or Yellow Sect

¹⁰ In our *ms.*, rubric 11 it is written thus: The second compound symbol is read: ²mb'a-²mi ¹ngyu ³shër, lamp mountain full.



¹¹ The ³Ö-¹mba is the Sesame (*Sesamum indicum*). Its seeds are introduced from India. ¹Na-²khi like Chinese use the seeds on cakes; the former also express an oil from the seeds, but as the seeds are rather expensive owing to the long overland route from India to ¹Na-²khi land, they are rarely used for the latter purpose.

¹² Nothing is known of the ¹Yü-²ma plant and its seeds are now unknown to the ¹Na-²khi.

¹³ The ³ma-¹dzī is not the regular mustard seed grown by the Chinese, but the ³ma-¹dzī of the ¹Na-²khi is a kind of turnip which the ¹Na-²khi call ²ngyü and the Chinese Man-ching, whence also the ¹Na-²khi ³ma-¹dzī. It is the *Brassica rapa depressa*, extensively cultivated by the ¹Na-²khi. They are eaten raw, or cut spirally, hung up and dried, and given to cattle and horses when grass and other fodder is scarce, especially in the winter. The tuber is grown above ground, is white with a greenish tinge, and is called ²ä-¹k'ö by the ¹Na-²khi, only the young green leaves which are eaten as a vegetable are called ²ngyü. There is a legend connected with this plant. When ¹Ts'ö-²zä-³llü-²ghügh descended with his wife ³To-²ä-¹khü-²bu-¹bu-²mi from heaven (see ¹Ts'o ²mbër ²t'u) they were given all kinds of seeds of plants, except the seeds of this turnip and that of the ²K'ö-¹ddv (= *Elsholtzia patrinii*). But surreptitiously they brought seeds of both under their fingernails. They cultivated them, but when ²Dzī-¹la-¹ä-²p'u, the celestial father-in-law, saw them he said as punishment for taking down these seeds, the former shall produce a tuber of excessive weight, and when boiled shall turn to water, both of which is true. The latter shall become a troublesome weed. The ²K'ö-¹ddv is an obnoxious weed and even grows on the roofs of houses. See NNCRC, p. 586, note 864.

¹⁴ The ²K'ö-¹ddv is a labiate and belongs to the mint family, it is *Elsholtzia patrini*, and not *Elscholtzia patrini* as given by me in the *NNCRC*, and the ²Müan ¹bpö ceremony.

The seeds of this weed, a most prolific seeder, are pounded and steamed and the oil withdrawn. The latter is called ²K'ö-¹ddv ²yä-¹än. This is used for frying cakes and for lamps. See note 13.

¹⁵ Nothing is known of the ²Ho-²k'aw.

¹⁶ The ³Ssaw-²mä is *Cannabis sativa* planted by every ¹Na-²khi household. The male plant is practically useless; of the female plant the fibre is used for making the hemp cloth, and from the seeds an oil is expressed.

¹⁷ The walnut is cultivated by the ¹Na-²khi and sedentary Tibetans. Every homestead will have at least one tree. It also grows wild between Ta-li and Yung-ch'ang, the present day Pao-shan, also in the southern province of Tibet, Tsha-rong, meaning hot valley, but the nuts of the wild trees are very hard-shelled.

¹⁸ ³Dsä-²dsä-¹ha-²lv-²mä are large golden rocks, ¹ha = gold, ²lv-²mä a large rock or rocks, ³dsä-²dsä is the name; they are always mentioned after the Lake Manasarowar and the wish-granting tree. The legend current tells of the ¹Ssan-³mi ²shër-²gkv = the seven terrestrial females who spread out the Earth, that after they had spread out the earth there was a huge hole left and this they plugged up or filled with the ³dsä-²dsä-¹ha-²lv-²mä. It is possible that they are equivalent to the golden foundation on which the Tibetans believe the earth rests.

¹⁹ ¹Ha-²yi-²boa-¹daw-¹ndzër is the wish-granting tree. It is always represented by a branch of *Magnolia delavayi* which grows in western Yün-nan, and is also cultivated in temple grounds on account of its beautiful flowers. As regards the origin and mythological aspect of the tree see the *NNCRC*, Pt. II, p. 437, note 772; also *SNL*, Pt. II, pp. 99-100, 101-102, Plate 34, fig. 1.

²⁰ See *NNCRC*, p. 225, note 394.

²¹ ²Müan-³llü-¹ssu-¹gyi are the waters controlled by the enemy of ²Müan-³llü-¹ddu-²ndzī, whose evil counterpart is ²Müan-³llü-¹ssu-²ndzī they are often referred to as ¹Ddu and ¹Ssu as in the *ms.*, ¹Ddu ¹a ¹Ssu ¹a = ¹Ddu fight ¹Ssu. The former's lake is ²Müan-³llü-²ndaw-¹gyi ³Khü = Manasarowar, while the latter's lake or waters are considered the Rakṣasa Lake called in ¹Na-²khi ²Müan-³llü-¹ssu-¹gyi-¹na = or the black waters of ²Müan-³llü-¹ssu-²ndzī. See also *NNCRC*, Pt. II, p. 424, note 771.

²² Where the ancestors = ¹yü, dwell = ¹ndsu, ²bpö-¹lü = to babble, pray, ²k'o = voice. This may however not be the correct meaning of the words ³bpö-²lü-²k'o, the tones of the first two syllables are not the same.

²³ ¹Yü-¹ndsu-¹mbër-²mä-¹gko = ancestors dwell yak graze alpine meadow. This would indicate their original home was in the grasslands of the north, for they also speak of the region where the cranes lay their eggs. The cranes breed in the north only, and come south for the winter. When the ¹Na-²khi invite their ancestors they are told to watch the young cranes when they are about to come south, it was for them to come with them at that time.

²⁴ These three form a trimurti of great gods; a celestial, a great god who dwells between heaven and earth, and terrestrial deity. See *NNCRC*, p. 142, note 136, Plate 54.

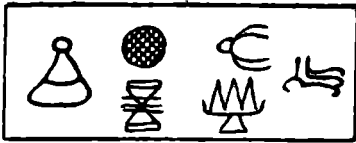
²⁵ Nothing is known about this great god or ²hä-¹ddü and this is the only place where I have found him mentioned.

²⁶ See *l. c.*, p. 82, note 11.

²⁷ He is the father of all the ¹Na-²khi and Bön gods; see *l. c.*, p. 169, note 242.

²⁸ See *SNL*, Pt. II, p. 106, Plate 38.

²⁹ See *l. c.*, p. 106, Plate 38.



²Ö ²MUN ¹DDAW ¹GGÜ, ²MB'A-²MI ¹DSHI

The title is not translatable, the four first symbols are used phonetically only. The last two indicate lamp light; the last represents the claws of a bird of prey read ¹dshi, its phonetic value has been borrowed for ²dshi = to light. As already remarked the entire contents are composed of Dhāraṇī or magic formulae the ³Hoa-²lü of the ¹Na-²khi. If texts occur in India or Tibet with which they are identical or can be identified with, only Indian or Tibetan experts familiar with tantrik literature will be able to solve. Our text is written in simple pictographs, while most ³Hoa-²lü or Dhāraṇī are written in ²ggö-¹baw or syllabic characters like ¹K'o-²shi-¹gyu-³khyu q. v.

Page 1

Rubric 1) ²Ö ²mun ¹ddaw ¹ggü, 2) ²dtü ²ndzī ²nggü, ²nyi, 3) ²dtü ²zhi, 4) ²yi ²gkyi ²nggü ¹ch'ung, 5) ¹yü ³p'ü ¹gyu ²lä ²bbü, 6) ¹nddū ¹ddaw ¹dgyü ¹t'u, 7) ¹wu ¹ch'ung ²gkyi ²ggü ¹la ¹dtan, 8) ²ss ²gkyi ¹ddaw ¹ngo ²ggü ¹ndo ²dtü ¹ddaw

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Rubric 1) ¹ngo ¹ggü, 2) ¹ma ²ddo ²yi ²gko ²dtü ¹nun ²bpa, 3) ¹ggü ²khyü ¹nä ²ggü ²non ²gkv ¹dgyu, 4) ²ssan ²ssan, 5) ¹shēr ¹shēr ¹la ²bpa ¹dgyu ¹dshi, 6) ²ssi ²wüa ¹ma ²mi ¹nddū ²bpä ¹la, 7) ²ch'ou ²bpa ²khyu ¹bpä, 8) ²p'u ²ggü 9) ²ngyü ¹mbu ²gko ¹ma ¹ndaw ²bpa, 10) ²t'a ²aw ¹ts'o ²dzhi ¹dshi, 11) ²ö ¹ma ²ho ¹na ²mun, 12) ²yi ²nggü,

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Rubric 1) ¹yü ²dto, 2) yi ²shi ²haw ²yi, 3) ²ss ²gkyi ¹ch'ung ²dto ²shi ²lo ¹bpä, 4) ¹ddaw ²shi ²nggü ²bä ¹gyu ¹la, 5) ¹ddaw ²dto ²t'a ¹yu, 6) ²ssi ²dsho ²t'a ²aw ²gkyi, 7) ¹ndshēr ²mun ¹bpa ²ch'ou ²p'u ¹ddu ²non, 8) ²t'o ²dzhi ²t'o ²gkyi, 9) ¹yü ²wüa ²khyu ²llü ²gkv ¹ndo ²khyu ¹ts'ä, 10) ²dde ²t'ü ²t'ä ²khi ¹lo ²t'u ¹dzhi, 11) ²bpü ²bpa ²dto, 12) ¹yü ¹wu

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Rubric 1) ²zaw ²khyü ²dsu ¹ddaw ²shi ²dto, 2) ¹ddaw ²shi ²nggü ²bä ¹gyu ²gkv ²lv ²khyü, 3) ¹ddaw ²shi ²dto ²dto ²dsaw ²gyu ¹la, 4) ¹ddaw ²dto ²t'a ²yu ²ssi ²dsho ²gkyi, 5) ¹ndshēr ²mun ¹ddu ²bpa ²khyü ¹dgyu ¹lu ²ts'er ¹dshi,

6) ²Yi ¹ma ²ho, 7) ¹ngo ²ts'er ²mä ¹dtv ²ngyü ²wüa ²yi 8) ¹ma ²mi ¹bpö ²dto ²yi ²ddo ²dto, 9) ²haw ²sso ²mi ²dto, 10) ²non ²bpa

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Rubric 1) ²n̄go ³dta ¹mbbū ²yi ²mä, 2) ²dto ¹mba ¹la ²ssi ¹nä ²yi ²yi ¹chwua ¹dso ²ssi 3) ³ts'an ¹nä ²p'a ¹lo ²p'u ¹la, 4) ³ts'an, 5) ³dgyu ¹nä ¹dtv ²dde ²lä ¹la ²dgyu, 6) ¹ddu ¹nä ²khi ²khi ²t'i ¹la ¹ddu, 7) ¹dgyü ²nnü ²ngyu ²wüa, 8) ²n̄go ¹la ²t'ä, 9) ¹dgyü ²nä ²t'ä ²bpa ³gko ²gkyi ¹yü ¹nä, 10) ²mbö ¹nä ¹ddaw ²shi ³non ¹la ²mbö;

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Rubric 1) ²dtü ²dta ²ts'o ²mba ¹dso ²dze ⁴nddü ¹zhi ¹la, 2) ¹nde ²ch'i ²bpa ³non, ¹nddü ²mbö ²n̄go ¹ddaw, 4) ²haw ²shi ²gkaw ¹la ³ch'ung ²bpa ²mbö, 5) ¹nddü ¹nä ²mi ²dta ¹p'i ³p'u ²dgyu ²dso ¹nä, 6) ²dto ²n̄gaw 7) ²lä ²gkyi, 8) ¹ddu ¹baw ²gkv ³khyü ¹nä, 9) ¹lër ²p'ue ¹ddu ¹k'o, 10) ²wüa ¹nä ²ss ³dgyu ²ss ¹nä, 11) ³non ²n̄gaw

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Rubric 1) ³ch'ung ²bpa ²mbö, 2) ²wüa ¹yü ²dtü ²gkyi, 3) ³llü ¹ddu ⁴lo ¹lo ²nyi ²gkyi ²gkv ³khyü ¹nä, 4) ²lä ²bpa 5) ¹yü ²t'ä ²ssu ²ssu, 6) ²t'o ¹dgyü ¹lu ¹dshi 7) ²lä ²bpa ²ssu ²ssu ²ss ¹nä ¹dgyü ²gv, 8) ²lä ¹la 9) ¹ddu ²wüa, 10) ²i ²ss ¹de, 11) ¹gkü ¹la ¹ddu ¹baw ²shi ²nggü ¹nä, 12) ¹ch'ung ¹dtër ²t'khi ¹gyu ²wüa ¹lër ²p'ue ²n̄gaw ²dta.

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Rubric 1) ²Shi ¹k'o ²mä ¹lo ²ss ³ss, 2) ¹ndshër ¹mun ²dto ²ngaw ²lä ²gkyi, 3) ¹ddu ¹baw ²gkv ³khyü ¹nä, 4) ¹yi ³shi, 5) ⁴haw ²yi, 6) ¹dgyü ²dto ²t'ä ¹dgyü ²dshi, 7) ¹yi ³shi ⁴haw ²yi ²t'ä ¹nä ¹dgyü, 8) ²lä ¹la ¹ddu ²wüa, 9) ²ssi ³dsho ²bbüe, 10) ²gkyi ²dtü ¹nun ²ss ³ts'ër ¹k'o ²sso, 11) ²lä ²gkyi ¹k'o ²wüa ²ssi ³dsho ³non.

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Rubric 1) ²Dto ²lä ²gkyi ¹ddaw ²nä ³dgyu, 2) ²gkyi ²yi ²mba ¹zhu ²bpa, 3) ³non ²n̄gaw ²yi ²mba ¹dgyu ¹dtv, 4) ²wüa ¹shu, 5) ¹gko ³p'u ²ss ³ss ²gkyi, 6) ³ssaw ²zhi ¹dso ¹dtv ¹nv ¹dtv ²mbö, 7) ¹ma ³ts'ër ²t'o ¹bpö, 8) ¹dso ¹dtv ¹nv ¹dtv ²mbö, 9) ²mi ³dsu ²nyi ²ndaw ¹dso ¹dtv ¹nv ¹dtv ²mbö, 10) ²t'ä ¹zhi ¹ho ³bbüe

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Rubric 1) ¹dso ¹dtv ¹nv ¹dtv ²mbö, 2) ²ssi ²wüa ¹ma ³mi ²mbö ²lv ¹zhi ³ss ²ssu, 3) ³t'u ²ssi ²bpa ²mun ²muàn ²ndshi ²dto, 4) ²muàn ³na ²bä ²ssu ⁴yu ²ndshi ²dto, 5) ²sso ³dsu ²bä ²sso, 6) ⁴haw ²yi ¹nä ²muàn ²ndshi ²dto, 7) ¹ddaw ²tsan ²mi ²yi ²shi ¹k'o, 8) ⁴yu ²ndshi ²dto, 9) ¹ma ³llü ²ssi ³mi ²mba 10) ³t'a ²aw ²ssi ²wüa ¹ma ³mi, 11) ²nddü ²yi ²ssi ³khyü ¹dgyu ²lu ²dshi.

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Rubric 1) ²Non-¹ō ¹müen ²lä ³ssaw: ²Non-¹ō below invite: 2) ⁴dd'a ²shi ¹shu. 1) ²Dtü ³ts'ü ²zo ²mbbu ⁴nä ¹gko ²ss ³ts'ü ¹ngu, 2) ²nyi ²ndaw ¹zhi ¹dtv ⁴p'a ²lër ²shi ¹nä, 3) ²dtü ¹nv, 4) ²nd'a ¹za, 5) ¹khyu ¹yu ²dtü ³bpu ²dto ⁴ts'aw ¹la, 6) ¹dsä ²ssu ¹za ³ts'ü ¹za ²yi ¹mbër ¹zhi ¹dtv.

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Rubric 1) ⁴P'a ¹lër ¹dtv ¹nä ¹lo ³bbüe ²nd'a ¹za, 2) ¹Khyu ¹yu ²dtü ³bpu ²dto ⁴ts'aw ¹la ⁴dsä ²ssu ¹za, 3) ³ts'ü ¹za 4) ²dto ¹dtër ¹zhi ¹dtv ⁴p'a ¹lër ²shi ¹nä, 5) ³bpa ²esso ²nd'a ¹za, 6) ¹khyu ¹yu ²dtü ³bpu ²dto ⁴ts'aw ¹la, 7) ⁴dsä ²ssu, 8) ¹za ³ts'ü ¹ngu ²dto ²ssi ¹zhi ¹dtv, 9) ⁴p'a ¹lër ²shi ¹nä, 10) ¹gko ²gkan ²nd'a ¹za ²ssan ²dtü, 11) ³bpu ²dto

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Rubric 1) ⁴ts'aw ¹la, 2) ⁴dsä ²ssu ¹za ³ts'ü ¹ngu ¹na ²ts'ä ¹zhi ¹dtv, 3) ⁴P'a ¹lër ²shi ¹nä, 4) ³aw ¹zä ²nd'a ¹za, 5) ¹khyu ¹yu ²dtü, 6) ³bpu ²dto ⁴ts'aw ¹la ⁴dsä ²ssu ¹za, 7) ³ts'ü ¹dgyu ¹khyu ²esso ¹zhi ¹dtv, 8) ⁴p'a ¹lër ²shi ¹nä, 9) ¹gyu ²ts'ä ²nd'a ¹za ⁴khyu ¹yu ²dtü, 10) ³bpu ²dto ⁴ts'aw ¹la 11) ⁴dsä ²ssu ¹za, 12) ³ts'ü ²ss ²bä ¹zhi ¹dtv,

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Rubric 1) ⁴p'a ¹lër ²shi ¹nä, 2) ²ssaw ¹zhi ²nd'a ¹za ⁴khyu ¹yu ²dtü, 3) ³bpu ²dto ⁴ts'aw ¹la ⁴dsä ²ssu ¹za, 4) ²Ö ²shi ²ndër ²mä, 5) ¹lo ¹dtv ²shi ²nggü ²mä ¹lo, 6) ¹b'a ²dto ²bpä ²mä ¹lo ¹b'a ²dto ²t'i ²ddo ¹ma, 7) ²llü ²t'ü, 8) ²ngaw ²dto ²ngaw ²ma ¹zhi, 9) ¹dtv ²lv ¹dtv ²lv ²mi ²ddo ¹dtv, 10) ³p'i ²lv ³p'i ²lv ¹khyu ³dzi ³p'i; 11) ¹k'o ²yi

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Rubric 1) ¹khyu ²dto ⁴yu ¹dtv ¹lä, 2) ³tsër ¹ngu ²dzhu ¹yu ⁴haw ²yi, 3) ⁴haw ²ddaw ²dto ¹lo ¹nddö ²t'o ¹shu, 4) ²mi ²ndër ²lv ¹gyu ²t'o ²bpa ¹shu, 5) ³non ⁴haw ²yi ²k'u ¹gyu ²t'o ¹shu, 6) ¹k'o ²yi ¹khyu ²dto ⁴yu ²t'o ¹shu;

7) ²Mb'a-²mi ³dshi ²p'u-¹la ³bpü: (escorting the gods after the lighting of the lamps:) 8) ²t'ä ²nyi ¹na ¹mbër ²dta ²bpa ²yi, 9) ²t'u ²dzhi ²k'aw ¹la,

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Rubric 1) ²nyi ²dde, 2) ²ssi ³dsho ²lä ¹dtv, 3) ⁴dd'a ²shi ¹shu, 4) ¹mi ²ngyü ²wuä ²yi ¹lër ¹wu ¹la, 5) ²ngyü ²mä, 6) ²ssi ²bpa ²gkv ²yi, 7) ⁴dd'a ²shi ¹shu, 8) ¹dgyu ²nnü ²mä ²bpa ³non ¹wu ²dto, 9) ¹t'ü ²mä ²ssu ³non, 10) ²bpa ²seo, 11) ²dzu ²shi ¹la, 12) ¹ma ²ndshi ²lü ¹ddv, 13) ⁴dd'a ²shi ¹shu, 14) ¹khyu ¹lo ¹nv ¹ddv ²ngyü ¹la ¹nä, 15) ³p'a ²wuä ¹la ²ma ²ma,

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Rubric 1) ³non ²gkyi, 2) ⁴dd'a ²shi ¹shu, 3) ³p'i ¹nddö ²dto ²khi ¹ma ²bpa ¹ddv ²ssu, 4) ²bpä ²aso ¹ts'o ²bpa, 5) ⁴dd'a ²shi ¹shu, 6) ²t'ä ²so ¹ddaw ²wuä ³shou ²bpa, 7) ²khi ¹lo ¹la ²ma ²yi ²ddo, 8) ²k'aw ¹ndu ²khi ¹lo ²dto, 9) ³p'a ²ddo ²bpa ¹ddv, 10) ²yi ¹nun ²t'u ²dto, 11) ²ssi ³dsho ²khi ²t'u, 12) ²lä ²gkyi ²ssu ³non ²dto, 13) ⁴haw ²yi ²so ³non ²mba, 14) ²dta ²bpa,

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Rubric 1) ²yi ¹ddaw ¹ggü ²dzu ²bpa, 2) ²dshi ¹baw ¹ndü ¹ndshër ¹dtv ¹ddu ²bpa ¹ler ¹shu;

3) ²mb'a-²mi ²lä ¹ö ³hu = let the lamp protect us; the deceased on high is pleased, below ³Ssu = the life god let him have ¹nnü and ¹ö = seminal ejaculation and (womb) posterity.

卍 卍 卍 卍 卍 卍 卍 卍

³SHI-²LO ³NV, ¹K'AW-²CH'I ¹GYU ³KHYU
ALSO CALLED ¹K'O ²SHI ¹GYU ³KHYU

卍 卍 卍 卍 卍 卍 卍 卍

The title of this manuscript as well as the text is written in ²ggo-¹baw characters. Tradition relates that they were invented by the disciples of ²Dto-¹mba ³Shi-²lo (gShen-rab(s)-mi-bo); this is I presume a legend. ²Ggö-¹baw characters are only used in transcribing ³Hoa-²lü, the ¹Na-²khi term for Dhāraṇī, though simple pictographs are also employed in transcribing them as for example in ²Ö ²mun ⁴ddaw ¹ggü ²mb'a-²mi ³dshi *q. v.* The manuscript in question, the third page of which is here reproduced and transcribed is no 2820, and is used at the ³Shi-²lo ³Nv ceremony as well as at ²Zhi ³mä. It consists of 28 pages of text. The first page has below each character a decorative symbol or letter which comes close to the Tibetan vowel mark for "u". It cannot be and is not read, but serves as an adornment only. Some, but not in this *ms.*, have such decorative vowel marks, similar to the Tibetan vowel "o" superimposed on the ²ggö-¹baw character which is of a later date.

That the ²ggö-¹baw script is old can be ascertained from dated ¹Na-²khi manuscripts, of which we know the ²dto-¹mba's name who wrote them, and whose descendants are still alive. I refer to the famous ²Dto-³la *mss.*, all of which are beautifully illuminated on the first page. The ²Dto-³la brothers, (there were three) all of whom were ²dto-¹mbas, lived during the Ming dynasty. See *MBC*, p. 72, note 182.

Our *ms.*, originated from the ²dto-¹mba of ²Nv-²lv-²k'ö the last village on the Li-chiang plain, at the foot of the Snow range (Yü-lung Shan or Jade dragon mountain). A photographic copy is in my possession, the negative (microfilm) is in the Library of Congress, Washington D. C.

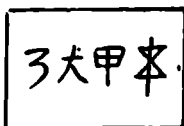
The third page of *ms.* no 2820 is here reproduced and transcribed:

རྩ་མ་པ་ལྷ་མོ། རྩ་མ་པ་ལྷ་མོ། རྩ་མ་པ་ལྷ་མོ།
 རྩ་མ་པ་ལྷ་མོ། རྩ་མ་པ་ལྷ་མོ། རྩ་མ་པ་ལྷ་མོ། རྩ་མ་པ་ལྷ་མོ།
 རྩ་མ་པ་ལྷ་མོ། རྩ་མ་པ་ལྷ་མོ། རྩ་མ་པ་ལྷ་མོ། རྩ་མ་པ་ལྷ་མོ།
 རྩ་མ་པ་ལྷ་མོ། རྩ་མ་པ་ལྷ་མོ། རྩ་མ་པ་ལྷ་མོ། རྩ་མ་པ་ལྷ་མོ།

Transcription

'P'ër ('p'u) 'la 'khyu 'ts'ä 'lo; 'yi-'dtü 'gyu 'p'u-'la 'khyu 'ts'ä 'lo; 'yi 'khyü
 'gyu 'p'u-'la 'khyu 'ts'ä 'lo; 'yi 'shi 'gyu 'p'u-'la 'khyu 'ts'ä 'lo; 'yi 'ndshër
 'gyu 'p'u-'la 'khyu 'ts'ä 'lo; 'yi 'nyü 'gyu 'p'u-'la 'khyu 'ts'ä 'lo; 'yi 'ndzhwua
 'gyu 'p'u-'la 'khyu 'ts'ä 'lo; 'yi 'ndaw 'gyu 'p'u-'la 'khyu 'ts'ä 'lo; 'bpö 'nyi
 'yu 'ch'wua 'ggü 'lo 'nä 'khü 'lo 'shi...

The words 'p'u-'la mean god, gods, (personal god, the Tibetan pho-la) the
 ending 'khyu 'ts'ä 'lo is equivalent to the Tibetan phyags-htshal-lo pronounced
 chha-tshe-lo = I salute. See *NNCRC*, Vol. 2, p. 713.



¹SSÄ ²K'Ö ³DTÖ ²TS'AN

Like the foregoing books, this also contains Dhāraṇī and is chanted after ²Mb'a-²mi ³dshi. It is *ms.*, no 1230. Neither the title nor the text is translatable. A photographic copy is in my possession while the negative (microfilm) is in the Library of Congress, Washington D. C. While *ms.*, no 1230 is written in ²ggō-¹baw characters, another in my possession no 4214, acquired in 1942, is written in simple pictographs interspersed here and there with a ²ggō-¹baw letter. In the division of Far Eastern Manuscripts of the John Rylands Library of Manchester, England, there is a collection of some 150 ¹Na-²khi *ms.*, as reported by the Librarian Prof. E. Robertson. He kindly sent me at my request photostats of title pages of such as were complete, and of others the first pages. I have been able to identify a number of them, but of the majority the titles were illegible. So far I have not been able to examine their collection.

Photostat no 12 of their collection is identical with this *ms.*, only the ²ggō-¹baw letters are superimposed by the Tibetan vowel mark o which has no bearing whatever on the reading of the title, and they are merely there for ornament. While the last symbol of the title of our *ms.* no 1230, is a pictographic one, that of the John Ryland Library is a ²ggō-¹baw character.

The text of this book enables us to learn that the Dhāraṇīs are pronounced by ³Shi-²lo (gShen-rab(s)) and other deities, they are in all probability the mystic formulae of these deities, like Om maṇi padme hum is of Chenrezig. The deities mentioned in this book are however all Bön gods.

On the first page, in the first rubric we have the often used formula ²Yi-¹ma-²ho, followed by ³Shi-²lo's Dhāraṇī ²Ngv-²wüa ³llü ²mbe ²bbüe ¹la ³khyu-ts'ä-¹lo; ²la ³llü ³ggü ¹bpö ²p'u ¹yi; ¹na ³llü ¹dtü ²dzo ¹ssä ²k'ö ¹la; ¹la ³dto ³ch'ung ²mbbü ¹la; ²nyi ²mun ²gv ²k'ö ¹t'o

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¹dsho ? ²p'i ¹lēr ¹t'o ²ma ²mi ¹bpa ¹nä ³dta ²dta ²bbüe ¹ggü ²mi ¹ggü ¹non; ¹la ²ssä ²k'ö ²wüa ¹shi ¹la ³ssan; ¹mbu ²k'ö ¹gko ¹ggü ²ssä ²k'ö ¹la, ¹gko ³ssan ¹nä ²nun ¹shi ¹ggü ¹la; ¹ddv ¹ggü ²bpö ¹ssä ⁴t'u ²lv ¹ssan; ²ö

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²mbbü ¹dtü ²ngo ¹la ²bpa ²yi; ²yi ¹ddo ¹la ²yi ¹dtü ²ngo ²dto ²wüa ³shēr; ¹dtü ²ngo ¹nä ³t'o ¹ma ²ddaw ¹bpa ¹ssä ²k'ö ²ngo ¹la ⁴t'u ²lv ¹ssan; ³ssaw ³llü ¹dtü ¹ma ¹ssä ²k'ö ¹la; ¹dtv ³nun ²k'ö ⁴t'u ²lv ¹ssan;

Page 4

²Nyi ¹zaw ¹wu ³gkyi ¹ssä ²k'ö ¹la; ¹bpa ³ch'ou ²khi ³bpä ⁴t'u ¹lv ¹ssan; ²k'ö ¹mun ¹dtü ²yi ²k'ö ¹la; ¹ssö ¹dsu ²khi ³bpä ⁴t'u ¹ssan; ²t'i ²ch'i ¹lo ¹deo ²ssä ²k'ö ¹la. ²Dtū-³mun¹ ²khi ¹bpä ⁴t'u ²lv ¹ssan.

Page 5

²Ssä ²wüa ¹wu ²gyi ²ssä ¹ssä ¹la; ¹zaw ²dzo ¹shi ²mbe ⁴t'u ²lv ¹ssan; ²yi ²k'ö ¹ddv ²yi ²ssä ²k'ö ¹la; ²Shi-³ddo² ²khi ¹bpä ⁴t'u ²lv ¹ssan; ³llü ¹lo ²k'aw ²ngv ²ssä ¹la; ¹Ŋgo-²ngyu³ ²khi ¹bpä ⁴t'u ²lv ¹ssan.

On page 6 in rubric two follow ¹Ndü-³ch'ou⁴ and in rubric five ³P'a-²ddo⁶ with the often repeated formula ²khi ¹bpä ⁴t'u ²lv ¹ssan.

On page 7 appears the deity ²Ngv-¹la-³gko-²bbü⁶ followed by his Dhāraṇī.

On page 12, rubric three occurs again ¹Ndü-³ch'ou, and in rubric six ²Shi-³ddo. The last rubric of page 12, and the first on page 13 contain the name of ²Ssä-²zhi-¹ma-(¹muān)²ngu⁷ followed by his Dhāraṇī. On the same page appear the names ²Dtū-³mun, ³P'a-²ddo, and ¹Ŋgo-²gyu.

On page 13 occurs ¹Lä-³ch'ou⁶ and in rubric six again ²Ngv-¹la-³gko-²bbü followed by the formula ⁴t'u-²lv-¹ssan.

On page 16, rubric seven is the mystic formula O-ma-ho followed by the Dhāraṇī: ¹mba ²gko ²ssaw ³llü ¹ho; ¹gko ³llü ²yu ²p'u ¹ddv; ¹mba ²gko ²mb'a-²mi (Page 17) ¹dtv ¹dtēr ²yi ¹na ¹ngyü ¹shi ²shi ³mä ²mä ²ssö-¹wuä-²haw⁹. The remainder is composed of Dhāraṇī ending in ²ssö-¹wuä-²haw.

NOTES

¹ ²Dtū ³mun or ²Dti-³mun is the realm of the brute world, where man can be reborn as an animal. It is the Tibetan Dud-hgro, pronounced dü-dro, and the Sanskrit Tiryak. See *NNCRC*, p. 84, note 18.

² ²Shi-³ddo is the realm of ²Nyi-²wüa or hell, where man can be reborn as a hell-being. See *l. c.*, p. 86, note 23.

³ ¹Ŋgo-²gyu written but actually pronounced ¹Nga-²gya, is the realm of the ²Haw-²ma-⁴yi or the Asura world or the realm of the titans continuously engaged in warring against the gods. See *l. c.*, p. 86, note 26.

⁴ ¹Ndü-³ch'ou or ²Yi-³ndaw is the realm of the Preta or ghosts, the Tibetan Yi-dwags. See *l. c.*, p. 86, note 29.

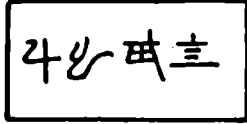
⁵ ³P'a-²ddo or ²Bä-¹ds'i-²sz'i-¹dü, the realm of the human world in which man can be reborn. See *l. c.*, p. 86, note 31.

⁶ ²Ngv-¹la-³gko-²bbü also written ²Ngv-¹la-³gko-²bbü, his wife is called ²Ngv-(²Ngv-)¹la-³gko-²mun. They are figured on the ¹Hä ²zhi ¹p'i *q. v.* See *l. c.*, p. 131, note 111.

⁷ He is one of the five ²Khyü-²zhēr ²hpö-¹mbö, the maternal uncles of ²Dto-¹mba ²Shi-²lo. See *NNCRC*, pp. 127, 151, note 167.

⁸ The ¹Lä-³ch'ou are demons, actually the personifications of evil acts committed by the deceased during his life time. After his death they bar his way. See ¹Lä-³ch'ou ¹ndshi in this book, and *SNL*, Pt. II, pp. 45-55; also *NNCRC*, pp. 747-754.

⁹ The ending of this ²Hoa-²lü or Dhāraṇī is ²ssö-¹wuä-²haw it is the Sanskrit svā ha.



³SHI-²LO ³TS'Ä ²DZU

Neither the words ³ts'ä ²dzu nor the text is intelligible. The *ms.*, is written in ²ggö-¹baw characters and consists of Dhāraṇī chanted after ²Mb'a-²mi ³dshi with all the other *ms.*, containing magic formulae. This particular one is prefixed by the name of ³Shi-²lo or gShen-rab(s), which would indicate that the magic formulae were once pronounced by ³Shi-²lo or are his own mantra. The *ms.*, is no 1451 and is in the Library of Harvard-Yenching Institute, of Cambridge, Massachusetts.

Another *ms.*, no 4215 is written in white ink on black paper, it has been impregnated with charcoal dust, and has a most unpleasant appearance; it is chanted at night. The text is written in ²ggö-¹baw or syllabic characters. On the first page on the left, a space has been ruled off, usually reserved for a miniature, this is occupied in our manuscript by a mystic diagram, similar to Taoist Chinese charms from which it has been introduced. There are no special standard types of these charms, but they are invented for the occasion by the Taoist priest. In the John Rylands Library of Manchester, England is a *ms.*, which belongs here, a photostated title page of which bears the no 10.

The ²dto-¹mbas can give no explanation whence they derived these mantras, nor what their meaning is, only that these sentences are able to banish demons or bring them under the spell of the ²dto-¹mba. This much is understood that by chanting them the road which lies ahead of the deceased and which he must travel to finally reach the 33 realms of the gods, is cleared for him of obstacles in the shape of demons, etc.

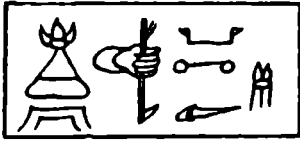
In the Library of Harvard-Yenching Institute of Cambridge, Massachusetts is a *ms.* of the same title, it is no 1732, and is written in simple pictographs. All the formulae endings are again ³khyu-²ts'ä-¹lo = I salute. ³Shi-²lo appears as do the names of the various realms in which man may be reborn as (on page 12, rubrics 9-10) ¹Ndü-³ch'ou, ²Shi-³ddo, ²Dtü-³mun, ¹Ngo-²gyu and ³P'a-²ddo, followed by the formula ²khi 'bpä 't'u 'lv 'ssan.

Other names appearing in the text are ¹K'o-³ts'ä-²ts'ä-²mbu followed by the formula ³ch'wua-¹nä-⁴t'u-²lv-¹ssan, on the same page in rubric six, ³Ssä-²zhi-¹ma-¹muän) ³ngu, also with the formula ³ch'wua 'nä 't'u-²lv-¹ssan, he apparently controls ²Dtü-³mun. He is followed by ³Na-¹ssä-¹ch'ung-³lu who controls with the formula ³ch'wua-¹nä 't'u 'lv 'ssan the ¹Nga-²gyu realm. In the last rubric of page 25 is the name of ²Gv-³ssä-²k'o-¹mba followed again by ³ch'wua-¹nä

⁴t'u ²lv ¹ssan (page 26, rubric one) and the realm of ³P'a-²ddo. In rubric three of the same page occurs the name ²Sso-¹yi-³dzi-²gv also with the formula ³Ä'wua ¹nä ⁴t'u ²lv ¹ssan, but not the name of a realm. ²Ngu-¹la-³gko-²bbü occurs in rubric seven of page 26 with the formula ³gko ¹la ⁴t'u ²lv ¹ssan. The name ²K'o-¹yi-³gko-²bbü¹ appears on page 28, rubric seven. The remainder is written in ²ggö-¹baw letters.

NOTES

¹ Nothing is known of this deity. For explanation of other names occurring in this text see notes under ¹Sä ²k'ö ³dto ¹ts'an.



³MÜEN-¹T'U ²Ö ²SZÜ,
 GKV-CHUNG, MAN-CHUNG or
 TO SEIZE (GRASP) THE ³MÜEN-¹T'U (STAFF)



The ³Müen-¹t'u or funeral wand (fig. 1) is the symbol of authority of the ²Lo-¹ch'ung-²ndaw-¹khü as the chief officiating ²dto-¹mba at the ²Zhi ³mä funeral ceremony is called. He is usually an older man and wears at the chanting of this book a large black felt cloak which comes to his knees, and on his head a large black hat of the same material. The brim of the hat is very large and gives the wearer an extraordinary appearance.

When he chants this and the second part called ³man-³chung (= tail adjoin) he stands as described above before the coffin holding in his right the funeral wand. The book does not relate of the origin, etc., of the staff but contains a sermon which is preached as one might say to the deceased. He recounts the experiences which a ¹Na-²khi may have on his way to the great beyond, and admonishes him, and instructs him, where to go, what to do, and how to behave.

Fig. 1: ³Müen-¹t'u the ¹Na-²khi Funeral Wand (1/4 natural size)

Explanation of Figure 1

The ¹Na-²khi Funeral Wand called ³Müen-¹t'u is carved out of pear wood, the upper fifth section is triangular, the front side shows the ²Ddv-¹p'er ¹Khyu-³t'khyu or Garuḍa, the Tibetan Khyung; on the left face is the ²Ddv-¹p'er ²Sai-²nggü the mythical lion, the Tibetan Seng-ge, and on the right the ²Ö-¹här ²Müan-¹ndshër = the blue power of the sky or the Dragon, collectively they are called ¹Mbër-²t'khyu-²ssi-²ssö and form a Trimurti.

On the second section from top are three syllables, the front face shows the syllable Om̐, on the left is the syllable A, and on the right Hūm, a mystic formula used also by the unorthodox Lama sects.

The last section is quadrangular and has the Swastika on three sides, on the fourth is a lion's head with a small bell and to this is attached the ²Gkv-³shu, i. e. five strands of five different colored silks, red, white, blue, black and yellow, representing the five elements of which man is composed.

After the funeral the ²Dto-¹mba breaks off the top and throws away the bamboo cane to which the carved part is attached, the latter is preserved.

The title of the book is written variably but usually we see a hand grasping = ²szü, the staff or wand, followed by the symbol for bone = ²ō, here standing for ²ō = staff. ³Müen means bamboo, and as the lower part which is later broken off is of bamboo, ²ō apparently has reference to the jointed nature of the staff. Below the ²ō symbol we have the claws of a bird of prey with an object in its talons, this is called ²szü = to grasp, to seize.

The manuscript here translated is no 1050 and is in the Library of Harvard-Yenching Institute of Cambridge, Massachusetts, as is the second volume or ³man-³chung, no 2076. During the second world war years I acquired three other mss., bearing this title as nos 8013, 8014 and 8015; these are in my private library.

There are mss., bearing the title ³Müen-¹t'u ²ssu-¹ts'ēr-³ssu ²lü ²t'u or the origin of the 33 ³müen-¹t'u, but these belong to the ²Khi ³Nv funerary ceremony performed within three years of the death of a person.

Translation of text

Page 1

Rubric 1) When the deceased dwelled in the land like the poplar and the pine of his generation, 2) the white crane was his brother, and the black duck = ²mba-¹na was his sister, the Stone pheasant and Amherst pheasant and the deceased were of one nest (they were contemporaries) 3) and so were the boar and the bear in the deep shade of the forest. 4) Those born in the house of stones are his brothers and those dwelling in stone courts below, his sisters. 5) You deceased are unable to hear, use your finger and remove the wax from your ears, use the palm of your hand against your ears moving it to remove obstructions, then you will hear well. 6) You have eyes but are unable to see, brush your hair back from your eyes after which you will be able to see. Rubrics 7-9 are no more understood. 10) When the sun rises the crow will come and give you three welcome messages; 11) in the evening the cuckoo will give

Page 2

Rubric 1) you three welcome messages. 2) You are to go to your grandparents, 3) you have been given everything to take with you, wine, food, bacon, and lean meat, white and black sugar, 4) a fast horse to ride, a pack animal, also a sheep and a cow to drive, 5) also a bow and arrow, go slowly (step by step) where the black rocks are; 6) your body and heart are of the same size (*i. e.* he is courageous), do not be afraid if you meet enemies; go as fast or as far as your feet can carry you; 7) put eagle's feathers on your hat, then you will not be afraid of the thunder; dress in a tiger's skin, and when you meet a tiger on your way do not be afraid; when the tiger sweeps the ground with his tail and stirs up the wind do not be afraid; 8) when you arrive between two villages, 9) be talkative and laugh, when you arrive at ²T'o-¹mbu-²nyi-²ds'i-³ssu (where the pines grow on the spurs) and you are displeased go along without

pouting, do not thrust out your lips in sullenness or displeasure, and letting your saliva drip. 10) When you arrive at ²Boa-²mun-²nyi-¹ho-²dzhu be not displeased (pout your lips) and do not weep nor sleep there; 11) this spur is not the only one, there are still three high others unknown to you, before you; as ²La-²müan-²la-³dsaw-¹mbu, ¹Gv-²müan-¹gv-³dsaw-¹mbu and ²Müan-³llü-²gko-²dtü-¹mbu (where the cranes rise) (the others are spurs on which the tigers and bears scratch = ³dsaw).

Page 3

Rubric 1) Over these three unknown high spurs, cross as fast as a tiger; 2) there are still three other lands before you as ¹Bpü-²bä-²ngyü-²llü ¹dü, ²Ngyü-²bä-²ssaw-²llü ¹dü, and ²Dzī-²k'ö-²shu-¹t'o ¹dü, over these cross as fast as one rolls wool with ones feet over a mat (when making a felt) and a plow plows three furrows on the land. 3) There are before you three unknown great waters to cross, 4) as ²Wuän (= left side) ²ggö-²ssu-¹gyi-¹ddü, ¹Yi (= right side) ²ggö-²ngu-¹gyi-¹ddü, and ²Müan-³llü-²ssu-¹gyi-¹ddü cross as fast as the otter. 5) When a man is born he will change on death into a ¹Zhi-³mun-²llü-²ssi (= snake dead arrow (see ²Ssaw-¹la-²ä-¹bpa ³nv of ³Dto ³k'ö or ²Shi-²k'u ³dtër-¹bpö) there is nothing wrong about this; like the bird ²Lo-¹na (= black throat) you deceased become like it (black) there is no wrong, (the bird cannot change its black color, you are dead (black) and that you are unable to change, that is just and there is no mistake about it. 6) For three good deeds performed while alive, 7) when dead you are repaid for the same, you have been rewarded for the same. 8) When we perform ²Khi ³Nv we use a juniper with white roots to repay the deceased; 9) when we perform ²Zhi ³mä we use a white-rooted ²bbüe (Artemisia, a purifier) to repay the deceased (this must refer to a custom of which the ²dto-¹mbas are now ignorant); repaying with a ²bbüe is accomplishing the custom; 10) the custom of the Tibetans the latter taught to the ¹Na-²khi, the ¹Na-²khi taught the custom to the ²Boa and the ²Boa to the ¹Ö, 11) they follow in each others footsteps.

Page 4

Rubric 1) The ²Lo-¹ch'ung-²ndaw-¹khi says to the deceased, heaven gave you your head, your eyes you received from the ¹P'ër, your teeth you received from the ¹Ssan, your lung you received from the sun, your liver from the moon, your bones from the rocks, your flesh from the soil and your blood from water, 2) your heart you received from the gods, meditate on the gods, you had a body, and hair like a tree its leaves; 3) I, the chief and ²dto-¹mba, sprinkle you with the celestial water of life (Amrta) 4) whereupon your ears can hear, your eyes see, your mouth speak, eat and drink, your hand move, and your feet walk; 6) you have arrived in the realm of the ²Ö and ¹Hä (= gods), where once born you will not die again, and your soul is now at peace. The next two rubrics are no more understood. 9) The son of the deceased used a sheep to exchange it for ¹nnü (the power or vigor of seminal ejaculation and grain for the power of conception (vaginal reception);

Page 5

Rubric 1) like one takes the foam of the water or a flower of a tree, 2) or the green leaves of a tree . . .? 3) so when the ²dto-¹mba chants, let there be given us vigor of ¹nnü and let there be given from the hand of the ²dto-¹mba ¹ō, let the ²dto-¹mba see the ¹ō (make sure that there is ¹ō female vaginal reception). 4) The ancestor opens the gate of silver 5) but the ²non-¹ō gate he does not open, 6) the grandmother sells the gold, but ²non-¹ō she does not sell (the idea is that let the silver and gold leave the home of the deceased but not the qualities, personalities, power, ¹nnü and ¹ō leave the home). 7) The bear is born in the valley and the bear builds the house of the deceased¹, the bear gives the deceased food and meat to eat; 8) but the deceased does not know of the existence of the bear². 9) The juniper is born on the cliff, but it does not know the cliff, the pine tree is born on the mountain spurs, but the tree is ignorant of the spur. The fir tree is born in the alpine region but it is unconscious of the alpine meadow. 10) You deceased have to cross nine snow mountains, and as your feet would ache we have given you a horse to ride, then your feet will not be sore; you will have to cross nine streams and your feet would be cold, we have built bridges for you, then your feet will not suffer cold. 11) When the ¹P'ēr (= Tibetan) is born the ¹Na-²khi is born also, when the ²Boa is born there is also born the ¹Ö³. When the turtle dove sees the light of day the summer rains have also arrived; when the pine is born the oak is also born⁴.

Page 6

Rubric 1) Male and female obtained three kinds of bitterness, they had their fill of them, sickness, old age and death. 2) When the ¹P'ēr perform a funeral ceremony they use a large fate (animal offering); 3) when the ¹Na-²khi perform a ³Nv ceremony, they prepare many victuals (much food) and not a small amount. 4) While alive you deceased obtained (experienced) three impurities, but after your death you obtained three purities (after the performance of the ³Nv ceremony). 5) While alive you experienced poverty and after death (after the performance of the ceremony) you became rich. 6) While alive you were hungry (one could look into your stomach) after death you received butter. 7) On high there are three kinds of poverty, the wind drives the clouds, and the latter scatter the rain, such poverty you do not experience. 8) At the foot of the mountain, where the sun penetrates, the icicles melt, and at night the moonlight reaches them and they freeze again, such bitterness you do not know. 9) In the day time the ²Hoa-¹p'ēr⁵ flies up the mountain in search of food, and in the evening it descends into the valley for water, such bitterness you do not know. 10) The meaning of this text has been lost. 11) Below there are three kinds of bitterness which you will not experience, as sleeping or sitting in the water, etc. etc.,

Page 7

Rubric 1) or roosting upside down like the ²Lo-¹na⁶, 2) or like the wild black boar exposed to rain, wind and hail, such bitterness you do not know. 3) Like

being alone in a large house, like having stones in your shoes, or splinters in your eyes, when you have to go to work and feel not inclined to do so; when husband and wife are in discord, such bitterness you do not experience. 4) To experience great hunger, 5) and to have no food. 6) Like soldiers who have no food or not enough, or a home without food, that is bitterness. 7) All this kind of bitterness is now behind you and you are rich, but you are not able to take them with you, 8) like your fields, your houses etc.

Page 8

Rubric 1) Your grain and your uncultivated as well as rich lands. 2) When the father rears a horse, the son is the first to ride it; 3) when brothers fight about the home and lands, when the father divides the property, this is not fair nor proper. 4) When the mother spins the wool, and the daughter is the first to wear the beautiful dress. When the mother sends forth the daughter in marriage, the latter quarrels with her mother about the number of gold and silver dresses she should receive. 5) . . .? 6) When the ¹Ä-'gv (= uncle) and ²dze-²ghühg (= nephew)⁷ drink wine together and smash the cups, 7) and then fight, this is not proper; etc. etc. etc.

Page 9

The entire page is devoted to quarrels and fights between animals, as horse and plow oxen, cows and sheep, a man having intercourse with his wife from the rising of the evening star till the rising of the morning star and then separate in discord; etc. etc.⁸.

Page 10

Rubric 1) You have now lost all riches but you now gain advantages 2) like arriving on the top of Mount Kailas, at the Wish-granting tree, on the shores of Manasarowar, and at the golden rocks 3) where the gods reside at ¹Hä-²yi-²gyu-'k'u-'mbu; if there are no yak with white tails up there, there are other animals with them. 4) There are also fine grains, fine shoes and clothing and you will lead fine horses. 5) Once a suit of clothes is sewn, it will remain forever beautiful, it is a land where once grain is sown, there will be enough to eat forever; where milk is used instead of water, where without doing work there is plenty to eat, where there are nine kinds of food such a land is this. 6) There you need not carry loads, but it is a land where all can be drawn on wheels. 7) . . .? 8) Where, when a horse is born in the evening, it is large enough to be ridden in the morning. Where, when an ox is born in the evening, it is big enough the next morning to be used for plowing. 9) Where, when a sheep is born in the evening on the alpine meadow it is large enough to be sheared etc. etc.

Page 11

Rubric [The first two rubrics are no more understood.] 3) Where after plowing and sowing the white rice can be seen at once, and where the wine flows like water in a trough. 4) As fast as one eats one's food with the chopsticks, 5) so

fast does the Life god (= ³Ssu) separate the deceased from the living. 6) When ¹Ts'o-²zä-³llü-²ghüh descended from heaven he dwelt in the land of men, he was rich, 7) to the left and right he had thousands of relatives. 8) When he was born he did not think of dying. 9) He brought everything with him but forgot to bring the medicine which prevents death.

Page 12

Rubric 1) When ³Ts'ä-¹khü-²bu-¹bu-³mi⁹ descended, she drove down all kinds of animals but not the ²Llü-¹shwua-²k'a-²mä-¹gkü¹⁰ hence the horses' hoofs were diseased and they died. 2) You need not work, you need only to go and eat; 3) you need not lay traps, you need only to go and look where animals trapped themselves. 4) . . . ? 5) Go and eat the golden leaves of the trees and drink their golden dew; the gods of heaven call you like the eagles and the neighing horses. 6) If you are unhappy do not weep. 7) It is the fate of the ³dsī-²li¹¹ to be always on the land, 8) and that of the crow to sit on the houses, of the dragonfly to be in the valley, and for the butterfly to be on high. 9) It is the fate of the sun to rise over the spurs, and the moon to set over them.

Page 13

Rubric 1) It is ordained for the stag to roam over the spurs, and for the tiger to romp over the high mountains. (In *ms.* no 8015, these passages occur, p. 16, rubrics 9 and 10: It is appointed for the stars to set over the mountains and the ²shēr-³ho¹² to set over the land. For the white wind to blow from the mountains, for the otter to be in the streams and the ²mb'a-¹hö¹³ to be in the lake),

Page 14

Rubrics 1-5) and for the white crane to be among the clouds, and as they, so are you to go to your parents, to your first, second and third generation, to where your ancestors dwell. You must not make enemies with them. At this ceremony you are given food, wine, etc., take your fill; it is the custom to give 9 ounces of silver to the ²dto-¹mba in case the deceased is a man, and seven ounces of silver in case of a woman; there is no mistake. It is like splitting rocks, and the gate of the dead is now closed.

NOTES

¹ This is called ¹gy-¹gyi or bear house; this house (two short forked poles with a pine branch across) is erected at the ²Khi ³Nv ceremony by the ²dto-¹mba disguised as a bear for the deceased, that is for his ²nv = effigy consisting of a pine branch. The house is erected in the ²Khi-³nv ¹d'a and the ²nv = effigy-pine-branch is placed in the centre, standing upright, but after a sheep has been killed it is laid down flat.

² The ²Khi ³Nv ceremony is based on the story of ²Gkaw-¹lä-³ts'ü who was devoured by a bear. His belongings, that is his bow and arrow etc., were found near a pine tree. His sons took a pine branch shaped it into human form, cut eyes, nose, mouth into the wood, leaving the leaves (needles) on top as hair. This was substituted at his funeral, for his body was gone. See also *NNCRC*, p. 780, note 1020.

³ The ²Boa and ¹Ö are two tribes who live in the former lama kingdom of Mu-li north of Li-chiang in Hsi-k'ang province. The ¹Ö especially live in the valley of the ¹Shu-'gyi, the T'ieh Ho a tributary of the Yangtze, they are always mentioned together.

⁴ In Li-chiang district there is a deciduous oak *Quercus griffithii* which always grows in company with the ²t'o ¹ndzër or yellow pine *Pinus yunnanensis*, hence the reference.

⁵ The ²Hoa-'p'ër is the Tibetan eared-pheasant *Crossoptilon Crossoptilon*; it inhabits the upper slopes of the snow range where it roams in flocks of 10 to 15 in search of food. Legends are connected with it. See *SNL*, part. I. pp. 31-33, Plate 12. Also *NNCRC*, p. 185, note 288.

⁶ It is not known what bird the ²Lo-'na represents; the name means throat black; when it roosts for the night it does so upside down.

⁷ Also called ¹A-'gy, he is the maternal uncle, and in ancient times a very important personage as he took the place of the father, as is still the case in Yung-ning northeast of Li-chiang among the Mo-so, who there call themselves Hli-khin and whom the ¹Na-'khi call ²Lü-'khi. See *l. c.*, p. 315, note 695.

⁸ This is depicted thus.



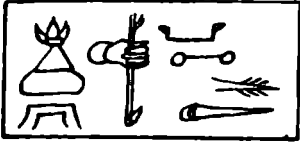
⁹ She was the wife of ¹Ts'o-'zä-'llü-'ghüh, see *l. c.*, p. 145, note 147; also *MBC*, pp. 71-88.

¹⁰ See notes 32 and 33 of ²Ts'u 'yi ²gkv-'shu 'la.

¹¹ The ³däi-'li is the wag tail, a black and white bird always along water courses, and on flat lands. It is *Motacilla alba hodgsoni*.

¹² The ²shër-'ho is a constellation of seven = ²shër, stars, a part of *Ursa major*. The ¹Na-'khi consider them as females. It is the Chinese tou 斗, the dipper.

¹³ ²Mb'a-'hō or red duck is *Casarca ferruginea*, also called by ¹Na-'khi colloquially ²Mb'a-'shi-'mb'a-'llü-'mä.



³MÜEN-¹T'U ²Ö ²SZÜ ³MAN-³CHUNG

SECOND (LAST) VOLUME OF TO HOLD THE
³MÜEN-¹T'U

In the *mss.* 8013, 8014, 8015, this part is also found while *ms.* no 2076 does not contain the first part. Here also belongs *ms.* no 43 in the John Rylands Library of Manchester, England.

The text is continued in our *ms.* no 2076 on page 3, rubric 5. The deceased is further prepared for the road and his life is recounted from boyhood to manhood.

Page 3

Rubric 5) You are now ready to go; when the crane prepares to rise and to fly to the clouds it shakes its plumage, spreads it; the black duck when it is about to rise from the lake raises its crest, and the tiger smoothens its stripes when it is about to romp to the high mountain. (This is now repeated for every animal the ¹Na-²khi are acquainted with.)

Page 4

Rubric 1) So you, like these creatures, prepare your shoes, your winged hat, your bow and arrow (if a woman her fine clothing). 2) When the horse is about to go, it is saddled; and the ox when ready to go plowing is given the yoke. 3) When the wild animals flee it is on account of ³Llü¹ and the dog; 4) if a bird rises it is because of the eagle and the crane; 5) and when the stags flee it is because of lurking tigers and leopards. 6) It is the ²Dto-¹mba and ¹P'a² who cause the demons to rise and to flee. 7) So you deceased arise, you are escorted to where your ancestors of three generations dwell.

Page 5

Rubric 2) One day when you were 12 or 13 years old you quarrelled with other boys, played wild animals, or dogs chasing wild animals. 3) You played with white and black pebbles, rode a hobby horse made of bamboo. 4) When you were 25 years old you went to cut the green bamboo in the valley, you went to fetch water. 5) Before the summer rains came you built a house, went to cut firewood, split the wood for shingles and boards; you laid traps for wild animals and herded your sheep on the alpine meadows.

Page 6

Rubric 1) You plowed your fields 2) and had sexual intercourse with your wife on the bamboo mat. You both lived close together like the horse and its mane, like the Yak and its horns, like the sheep and its white wool, and the boar and its fangs. One day 3) when you were 45 years old you and your friends ate good food, drank good liquor, and when you were hungry ate your food with chopsticks. 4) You put pounded walnuts, salt and butter in your tea. 5-6) Wherever your feet had carried you, you will again revisit all those places³. Although you are not the black eagle, you must repay heaven, you are not the ³gko-¹lä-²mä (= the female eagle) you must repay the earth; you are not the white crane you must repay the clouds (for the rain); you are not the black duck you must repay the lake.

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This is all allegory.

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Rubric 5) You are not the tiger who romps over the high mountain, yet you must repay the high mountain when you arrive there; 6) you are not the stag, but when you arrived on the spur, you must repay the spur. 7) You are not the Tibetan Nomad, but you must repay the road when arrived there. 8) When leaving the place where this ceremony takes place, on arrival where your ancestors dwell, you must repay the small and large roads, small and large spurs and small and large streams⁴.

Page 9

Rubric 1) Go and see your grandparents 2) and parents, 3) go and see your lands (the clan name is now mentioned), the heaven above them, your house and fields. Places you have not been to before (are unknown to you), feel the heavens with your hands and the land with your feet, etc. etc. etc.

[The ²dto-¹mba now interrupts the chanting and says the following which is however not in the book.]

“I the ²dto-¹mba give you three written lines as follows: In the house of the ancestor, he with the white hair has died, one ³Ssu has died; the ³Ssu (= Life god) has changed into a snake. You deceased originated from the . . . clan (name of deceased now follows . . .). To the father (name is given . . .) and to your mother (name is also given . . .) grandfather . . ., and grandmother . . ., you are escorted to join them; to the ancestors of three generations you are escorted, also to the 33 realms of the gods. The road of the dead must now be closed.” 4) These three lines are given into your hand, we are not frightening you, you are not the only one (we all have to die). 5) One day to your grandfather and grandmother have been given the same three lines, and they were asked to protect the family, 6) and to grant ¹nnü and ¹ö. 7) Your parents were given the same and ¹nnü and ¹ö remained in the family. 8) You have been given now these three lines let ¹nnü and ¹ö remain in the family

Page 10

Rubric 1) like the leaves belong to the tree. 2) 'To heaven you must offer ¹bu-¹ch'ēr⁵, to the land lean meat, to ²Ngaw⁶ juniper and butter. 3) To ³Llü you must give a boar and a chicken. 4) From your house to where you are to go (on the way) give a yellow pig to the spirit of the middle road, to the spirit of the small road a dog, and to the spirit of the large road present a large white felt. 6) The guards of the road will not stop you, neither will the guards of the bridges you will have to cross, stop you. 7) You have no more enemies; 8) there are no more rocks in the path of your sharp sword (*i. e.*, no more difficulties). 9) There is no dog in front of your horse to impede its way. 10) You are on the way to the realm of the gods, your body and soul are at peace and the mane of your horse is beautiful⁷.

Page 11

Rubric 2) ²Ghügh-¹khü-²p'u-¹mun (²szi)⁸ dressed in a ³p'u-²lu⁹ garment, carried bow and arrow, he rode a fast horse, and drove a yak and half-breed yak before him, 3) and led a pack-mule behind; he opened a new road, you follow that road. 4) ²Ghügh-¹khü-³non-¹ō¹⁰ rode a fast horse, he carried a quiver of the skin of the wild cat, bow and arrows, he drove cattle and sheep, he opened a new road, you follow the new road, 5-6) ²Ghügh-¹khü-²bbü-¹lä dressed in satin and rode an elephant and drove a waterbuffalo; he opened a new road, you follow the new road. [The deceased is now escorted from place to place.]

Page 14

Rubric 3) Go like a fast horse, your father before you, your mother who had experienced much sorrow had gone before you, 4) do not dwell in the land of man, it is unclean, where if one does not work there is no food; 5) where if one does not herd cattle there is no milk etc. etc. 7) Go to where your ancestors dwell, 8) where you have food without working.

Page 15

Rubric 1) Where you do not have to lay traps and yet snare wild animals. 2) Your body and soul are pleased and at peace, and your horse is beautiful. 3) On high be thou happy, but let the ³Ssu (= Life god) give us or let us have ¹nnü and ¹ō. 4) It is the custom to give nine ounces of silver in the case of a man, and seven ounces of silver in case of a woman, this is the pronouncement of the ²dto-¹mba.

NOTES

¹ ³Llü is the spirit of the hunt. See *NNCRC*, p. 147. note 152, also p. 245, notes 460, 461; *MBC*, p. 102.

² The ²dto-¹mba are the priests, but the ¹p'a are the genuine sorcerers. See *NNCRC*, p. 101, note 58. Schröder in his: *Zur Religion der Tujen des Sininggebietes (Kukunor) (Anthropos,*

Vol. 48, 1953), p. 236 discusses the fa-shih, who seem to be equivalent to the ¹Na-²khi ²Llü-¹bu or ¹p'a who in ancient days were also women and are so depicted in the ¹Na-²khi *mss.*, with flowing hair. Schröder's Gurtum is apparently identical with the Tibetan srung-ma but they have nothing in common with the ²dto-¹mha who perform often long ceremonies lasting up to seven days. They do fight battles with the demons, after certain *mss.* have been chanted; these are sham battles and when a number of ²dto-¹mbas participate in a ceremony, they will pair off so to say at a dance, the leading ²dto-¹mha engaging the second in command, and so down the line till the last or minor participant has been engaged by the leading ²dto-¹mha. See *RKMGMG*, Plates 15, 16, 17. Also *ANKSWC*, Pl. 229; *NNCRC*, Plate 53. It may be remarked that there are many types of dances which the ²dto-¹mbas execute, depending on the ceremony and which deity has been invoked to assist suppressing which demon. Each god has his particular type of dance. In the Nāga cult it is the dance of the Garuḍa where the movements of a bird are imitated. Then there is the dance of the dragon, the dance of the lion, of ¹Ssaw-²yi-²wüa-²de, ²Hä-¹ddü-²ō-¹p'ēr, of ²K'aw-²zhēr who controls the demons of suicide of ²Muàn-¹hpö-²dzī-¹szü who vanquishes the ¹dtēr or headless demons, the dance of ²Dto-¹mha ³Shi-²lo = gShen-rab, etc. See *l. c.*, Pl. 27, and *SOF*, Plate 2. In the near future I hope to publish an exhaustive paper on the ²Llü-¹bu, their powers and performances.

³ The ¹Na-²khi have a belief that whatever places one has visited while alive, he will have to revisit them all after death; this they call ²boa ³t'u, ²boa ²lä ¹ghühg = sole put down, sole again (make the) circuit. The word ¹ghühg actually means grinding, like a millstone going around the same place.

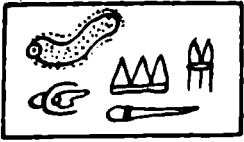
⁴ The meaning is that the deceased has to repay or bribe the guards of the various roads and bridges, in order to let him pass.

⁵ ¹Bu-¹ch'ēr is a fleshless, boneless pig. For explanation see *NNCRC*, p. 314, note 687, also *ANKSWC*, Plate 241.

⁶ The ²Ngaw are spirits of victories. See *NNCRC*, p. 135, note 122; p. 140, note 133; p. 141, note 134; p. 202, note 318.

⁷ The general meaning is a beautiful horse and is actually read ²ts'u-²szī. If the sentence reads: ²ts'u ²szī ¹mbu ²muàn ²szī this means = a beautiful horse with an ugly mane. This implies "to be ill at ease" it is an allegorical phrase, but never used colloquially.

⁸, ⁹, ¹⁰ These three men are the sons of ¹Ts'o-²zä-³llü-²ghühg *q. v.* the first became a Tibetan, the second a ¹Na-²khi and the third a ²Lä-²bbü or Min-chia, see *l. c.*, p. 129, note 101; also p. 687.



¹NDŠĤĒR ²NDZI ³MI, ²GKV.³CHUNG or
 FRIGHT EXPERIENCE FORGET, FIRST PART

This is the last book chanted on the evening of the second day. The deceased is told what may befall him on the road, whom or what he may meet and how to deal with them. It is a sort of briefing before he or she starts out on the long journey to the alpine regions or the grasslands where the yak roam and where the ancestors dwell.

The *ms.*, here translated is no 1430 in the Library of Harvard-Yenching Institute, Cambridge Massachusetts. While sojourning in Li-chiang from December 30th 1946 to May 1949, I secured quite a good many ²dto-¹mba books, while others were obtained during the war years. Consequently a number of duplicates were purchased. This particular title is represented by several original *mss.*, as nos. 8054, 8055, 8056 and 8057; all these belong to ²gkv-³chung or first part.

As to the symbols in the title they have all been explained except the first one ¹ndšĥĕr, it represents a caterpillar with stinging hair of which people are afraid, it is called ¹ndšĥĕr and its phonetic value has been borrowed for ¹ndšĥĕr = fear, fright.

During the performance of the ²Khi ³Nv ceremony ¹Ndšĥĕr ²ndzi ³mi is also chanted but the text is somewhat different.

Translation of text

Page 1

Rubric 1) In the beginning ²Boa-²mun-²zo¹, as he has as yet not experienced fright, he does not know what fright is. 2) ¹Ö-²gkaw-¹lä did not bring food with him hence he could not distinguish between being hungry and being replete; 3) the deceased carries everything with him, food, wine, salt, white and black twisted sugar (made from maize), a large bone with some meat attached², a bamboo, a long sword, an iron axe 4) a pocket of musk³; he leads a dog and carries a long knife to kill snakes with. 5) He rides a fast horse 6) and from ¹Ts'u-¹bpö-³lü-²k'u-²dtü⁴ he is escorted by the mourning, moaning (weeping) of thousands of men and hundreds of women; 7) go on high without your road being obstructed. 8) When you will have arrived at ¹Zhi-²ghügh-²müen-¹dsu-¹lv⁵ you will meet a snake with a green throat and you will be

frightened. 9) When you will arrive at the cultivated fields and waste lands you will meet with a fox and a wild cat with long fangs, you will be frightened, let your dog loose and let him chase them, after which you need have no fear.

Page 2

Rubric 1) When you will arrive in the wooded valley there will arise Stone and Amherst pheasants (²ffü and ¹khü respectively) and you will be frightened, use the hair of your horse's tail and make a trap, catch them, after which you can eat them; 2) arrived at the wooded spur there will rise deer and musk-deer and you will be frightened, free your dog who will catch them; from the deer meat make soup and from the musk-deer food⁶ and partake of this; 3) when you will arrive in the dense forest there will arise wild pigs and bears and you will be frightened, use your arrows and shoot them, of the bear eat the fat meat, and of the pig the lean meat; 4) when you will have arrived at ²Lo-²ndo-²mbüe-¹hö-¹ngyu (at ²Lo-²ndo mountain with the red oaks) there will arise many rabbits, take rocks and boards (sticks) and strike them and you will obtain them; 5) arrived at ²Nv-²lv-¹nddū-³t'khi-²ghüh⁷ there will arise stags and serows with long horns, and you will be afraid, you have no other weapons but bow and arrow, shoot them, and roast their meat over the coals; 6) arrived between two villages, there will arise a tiger with wide jaws, you will be frightened, use your sharp axe and kill him, from his skin make a saddle rug, 7) and a suit for yourself; 8) arrived at ²Llü-¹shwua-¹gyi-²ngv-¹mbu there will come to meet you ²gyi-²zo ²gyi-³mi (men and women of that place) give them meat and food; 9) arrived at ³Khyü-¹här-²gkaw-³lv-¹bpü there will come to meet you ³Khyü-²zo ³Khyü-³mi (men and women of ³Khyü); going by the middle road, the spirit of the road and bridge will stop you, give him a pig, and as road money a white felt, then your roads and bridges will not be closed (to you).

Page 3

Rubric 1) Before your sharp spear are no more rocks, and ahead of your fast horse no more ravines; 2) arrived at ²Llü-¹shwua-¹nds'a-²mbër-²ddër (= a spur with mud holes), there are thousands of mud holes, when your horse will see these it will refuse to go on, tie its tail up on the top and strike it three times with your whip and it will cross over; 3) arrived at ²Lo-²ndo-²hoa-¹hö ¹ngyu (²Lo-²ndo mountain on which the red birches grow) there will arise a wind as cold as in the winter months, and the leaves will drop noisely, be not afraid, put on your hat with the eagle's wings, go on and be not afraid of lightning and thunder; 4) you are dressed in a tiger's skin, go unafraid of the tiger which you will meet and who with his tail will stir up the wind whipping the ground; 5) arrived at ²Dzi-²k'ö-¹ssä-²mä-³k'o⁸ there will arise a Unicorn and you will be afraid, take your bow and arrow and shoot it, after having killed it, use its horn for a bracelet and its tail for a girdle; 6) arrived at ¹Ö-³yü-²hä-¹gyi-²gkv⁹ you will meet a snake curled up, you will be afraid, use your bamboo and strike it and with the long sword kill it; 7) give it the musk pocket it will act as poison

to the snake¹⁰, from its head make fever medicine, and from its tail a bracelet, be unafraid, 8) arrived at ¹Ö-³yü-²hä-¹gyi-³man¹¹ you will meet a green frog with claws, you will be afraid, you are riding a horse, let your horse step on it, go on unafraid; 9) arrived in the centre of (or between) ¹P'ër-¹na-¹nddö-²gkan-³chung¹², tie up your horse and shoe it, and go on your way; 10) arrived at ¹Ts'ä-²nyi-³dto-²t'u-²dzhu your horse will refuse to go on, tie up its tail and whip it three times and you will

Page 4

Rubric 1) cross it like a tiger; arrived at ¹Ts'ä-²nyi-²zhi-¹për-¹dzu you will meet a Tibetan coming from the north carrying a yak tail and driving yak, half-breed yak, and pack-mules, one will not know the other, but make friends with him; the Tibetan comes to befriend you, but you must not go with him for he will go to ²Ö-²dso¹³ and ²Ggö-¹dü (= northland) 2) coming from the south you will meet at three cross roads a ²Lä-²bbü who will drive a water buffalo and an elephant as pack animal; he will be carrying salt, you will not know him but he will want to make friends with you, he is going south do not go with him. 3) You will arrive at a cliff where there are two roads, there you will meet with a ¹Mbbüe demon¹⁴ who will want to rob you, the ²dto-¹mba will give him in his evil mouth a piece of meat, he will give him blood, a red suit, red shoes, also a bamboo hobby horse, and he will send him to ²Ssä-¹ssä-¹gko (= an alpine meadow), and from the ¹Mun's¹⁵ broad leaves he will make a bridge for him to cross, and he will send him to ¹A-¹shwua-²k'o (= a cave in a high cliff); 4) you will cross a bridge made of the Juniper with a white foot (root) and you will arrive at ²Boa-²mun-³khyü-¹dzu ¹Ngyu (= a mountain with juniper trees of the ²Boa); 5) arrived at ²Mi-¹lv-³ä-²ngaw-¹mbu, a ²Ngaw ²zo and ²Ngaw-³mi¹⁶ will come to meet you; arrived at ³Lä-²t'khi-¹dtv-²ndzi-¹mbu 6) and ¹Gv-²mun-¹gv-³dsaw-¹mbu you will meet a bear (= ¹gv), shoot it with your arrow; arrived at ²La-²mun-²la-³dsaw-¹mbu you will meet a tiger (= ²la) shoot him and make clothe out of his skin; 7) arrived at ²Müan-³llü-²gko-²dtü-¹mbu (= on the spur where the cranes rise) make from the crane's wings, feathers for your arrow: arrived at ²Llü-¹shwua-³gko-²dtü-¹mbu (= where the eagles rise) shoot the eagle with the arrow whose fins are made of the eagle's wings and go on your way.

Page 5

Rubric 1) Arrived at ²Lo-²ndo-²bbü-¹gyi-¹ddü, when your horse will see the large stream it will refuse to cross, tie up its tail and whip it three times 2) and it will cross like an otter; 3) arrived at ²Dzi-²k'ö-¹shu-¹t'o-¹dü, you will meet with the demon ¹Ho-³p'u-²ssaw-¹la-³ngv-²szi, he will take hold of your horse's bridle and will ask whose horse this is, 4) tell him that the horse was given you by your mourning son (= ²Ndü-¹lä-²chi-²zo-²ghügh) in return for the land, fields, waste lands, house and the sky above it, 5) he will not hold your horse and will let you go; 6) arrived at ²Dzi-¹gyu-²la-²lër-¹dü¹⁷ ³Ssu, ¹Yu, ¹Ho, ¹Mä¹⁸ 7) will come riding on their fast horses, but your horse is as fast as theirs; 8) your horse carrying a flag is a fast one able to go from the north to the south and

vice versa; 9) your horse is one which is fed with white rice out of a silver plate, it is one that has obtained a first prize ¹⁹. 10) It is a horse fed with ²dze-¹hō (wheat) out of a golden ²lo (= plate) and is as fast as a dog who obtains the head of a wild animal.

Page 6

Rubric 1) Your fast horse will bring you to ¹Bpü-²bä-²ngyü-²llü-²dtü, give the horse the leaves of the ²ngyü²⁰, the tuber you eat yourself; 2) arrived at ²Ngyü-³bä-²ssaw-²llü-¹dü, from the female (= ²ssaw) plant use the hemp to make a rope, and from the male plant use the hemp to make a garment, arrived at ²Dzi-²kö-¹zhou-¹dzu-¹mbu, arrived at ²Müan- ¹shwua-¹gkü- ¹dzu-¹mbu (= on the spur of the high heavens where the stars are born) 3) your horse when it sees the scintillating stars (= ¹gkü) will refuse to go on, tie its tail, whip it three times and it will go on like a tiger over three spurs; 4) arrived at ²Müan-³llü-³dto-²k'ö-¹p'ër, there is a valley with large trees and you will be unable to drive ahead the long (sharp)-horned animals, 5) use your axe cut the trees to the left and to the right and you will be able to proceed by driving them ahead; 6) in the valley there you will find big rocks which will prevent your large-hoofed horse from going ahead, remove the rocks from the left to the right and from the right to the left and you will be able to proceed. 7) Arrived at the foot of Mt. Kailas, there you will encounter a stream called ²Müan-³llü-²ssu-¹gyi-¹ddü²¹, the tiger wanted to cross first, then the dog, then the demon ²Müan-³llü-²shi-¹ts'u (= the demon of the dead),

Page 7

Rubric 1) then the horse, then the sheep, now the deceased (= ¹Shi-³mun-²llü-²ssü); the six started a fight (who should go first) 2) ¹Mi-²ngyu-²bpä-²ma²² admonished them not to fight on that account, 3) for the tiger, because of his red stripes in his face, to cross first is not the custom, on account of the dog's unclean markings on his legs, for him to cross second is not the custom. 4) Before ²Müan-³llü-²shi-¹ts'u had died, he was unclean because of the ³ch'ou²³ of the ²Mi ¹ts'u ³Ch'ou ¹ts'u demons²⁴, for him to cross third is not the custom, 5) neither is it for the yak because before the deceased's death he made use of the yak who belongs to the ³Ssu (spirit of life), 6) neither for the horse for before he was dead, he rode it and now after his death he rides it (again); 7) because of the sheep's wool being used for garments for the deceased before and after his death, for the sheep to cross is not the custom; 8) thereupon the yak, horse, 9) sheep and the deceased conferred; the latter then had a good idea, from tsamba he made two balls and put them into the nostrils of the sheep, he let the sheep cross first, 9) then followed the yak, the deceased then crossed the river riding his horse and arrived on the other side of the river where the sun shone.

Page 8

Rubric 1) The four then returned ²non-¹ō to the landlord, because once they had crossed that river there was no return. 2) The ²dto-¹mba declares: the landlord and his son let them all remain (reach an old age), husband and wife²⁵ let

them remain (let not death separate them) daughters large and small let them remain (let not death separate them). 3) After crossing the river your garment is all wet, on the left there is a silver rope hang up your silver garment to dry, on the right there is a golden rope hang up your golden dress to dry; your hemp garment let the sun dry. 4) On the left there is a dog tied up, when he saw the deceased he barked, as he lacked nothing, he gave the dog a bone with meat attached, whereupon the dog recognized him and wagged his tail; on the right there was a sheep tied up, when it saw the deceased it was frightened, the deceased gave it some salt, whereupon it was not afraid. 5) Your friends of one age, many of them have gone before you, like horses who have eaten out of one trough have gone ahead, they come to look after your dog and open your gate, give them white and black candy, also meat;

Page 9

Rubric 1) arrived at ²Ssu-²bbü-³ngv-²k'u-¹ō (= the nine gates of quarrel of the ancestors), the winter winds control one gate through which unclean persons cannot pass, there you send back word to your relatives; 2) the summer rains control one gate through which unclean persons cannot pass, there turn back (actually turn your feet around); 3) on the left there is a silver gate push it open like a sheep with its horns would; 4) to the right there is a golden gate, push it open like a goat would with its horns; 5) to the right there is a gate which a woman carrying a sword cannot enter, use a goat and perform ³Ch'ou ³gkü²⁶ (purify yourself) and then you may enter; 6) to the left there is a gate which a man carrying a sword may not enter, use a sheep with long horns which has had no young (= ³t'a-²mä) and perform ³ch'ou ³gkü whereupon you may enter; 7) in the centre there is a gate . . . [the meaning has been lost], use a pig and perform ³ch'ou ³gkü whereupon you may enter; 8) there is a gate through which lepers may not enter, hide under the wings of a crane and fly north and purify yourself after which you may enter; 9) there is a gate which a horse with boils may not enter, let your horse hide under the wing of a pigeon, go south and perform ³Ch'ou ³gkü and then enter the gate; 10) there is a gate which a person who has taken poison and whose lips have turned blue may not enter; 11) there is a gate which a person who hanged itself and carries a rope may not enter; 12) there is a gate which a man who bought a wife and then killed her may not enter;

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Rubric 1) there is a gate which a woman carrying a spear, and a man carrying a sword may not enter; 2) there is a gate which a social outcast may not enter; 3) there is a gate which a mendacious person may not enter. 4) There is a gate which a woman who has illegitimate children may not enter; there is a gate which a man and a woman who are ³ch'ou (i. e. who have had illicit sexual intercourse) may not enter. 5) The ¹Ts'u-¹bpö-³lü-²k'u-²dtü family uses a monkey with long arms to perform ³ch'ou ³gkü at the home, they use a sheep and perform ³ch'ou ³gkü at the alpine meadow, with a goat they perform ³ch'ou ³gkü where the ²ndaw-¹ndzër (= *Quercus cleistocarpa* of which goats are fond of)

grows; they perform ³ch'ou ³gkü with a pig at a mud hole; 6) there is a gate which a person who has killed another with a knife may not enter; [The next three rubrics are no more understood.] 10) Usc a crane in the winter and perform ³ch'ou ³gkü, then you may enter the gate, etc. etc. etc.

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Rubric 1) ²Ngv-¹lv-²ndze-¹ndshi and ¹Ts'ä-²lv-²gko-²ma guard the nine gates in the land of the ²Ssu-²bbü-³ngv-²k'u-¹ō, there is the ²Nyi-²wüa ³Dso-²bbü-¹na²⁷, also ²Ngv-¹ts'ēr-²p'u-³mun ¹gyi = the ninety prisons for men deceased; also the ²Shēr-¹ts'ēr ²dtü-³mi ¹gyi²⁸ (70 prisons for women enduring pain); 2) [the next phrases are not understood properly]; 3) you must present to ²Ngv-¹lv-²ndze-¹ndshi²⁹ a rooster and to ¹Ts'ä-²lv-²gko-²ma (his wife) a hen, 4) whereupon the black pot in hell and the prisons (above mentioned) will become invisible; 6) when you have arrived at the gate of the gods, and the bells of your horse are set ringing, then as you are not a lama repeat the phrase ²Ö-¹ma-¹aw-²ho³⁰ 7) and the black pot in hell will be invisible 8) and you will have arrived in the realm of the gods; your soul and body will be at peace and your horse's mane beautiful. 9) You will have arrived at ³Bpü-²bpü-¹ma-²mbü-³k'o 10) then at ¹P'ēr-³na-¹nddü-²gka-³chung, at ²Lv-¹ndz'a-²nyi-²mbbü-³gko, and ²Ndzēr-¹här-²nyi-²k'o-³ssu.

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Rubric 1) At ²Muàn-¹ddo-²ghügh-¹la-¹mbu, 2) the ²Ngaw, your paternal and maternal relatives, thousands of men carrying flags and leading dogs will escort you 3) to ¹Yü-³bpü-²gkaw-¹ddü-¹mbu, there your escort will tell you that they will not go further; arrived at ¹Yü-²dsu-²gkü-¹yu-³dto (a spur), the ³Ssu, ¹Yu, ¹Ho, ¹Mä³¹, 4) your grandfather, grandmother and parents will come to meet you, 5) give them wine, lean and fat meat, and food (grain boiled, rice); 6) arrived at ²Ss-¹här-²nyi-²k'o-³ssu the demon there will demand an ox head, give it to him, arrived at ²Ghügh-¹ndz'a-¹dü-³lü-²gv a demon will come and demand an ox hide, give it to him, arrived at ¹Shi-¹ndz'a-³gkyi-²gv-¹mbu, there a demon will demand the ribs of the ox, give them to him; 7) arrived at ¹Na-²mo-²nyi-²mbe-³gko, a demon will demand your golden saddle, 8) cut a kidney of the ox in half and give him the two halves, 9) arrived at ²Zaw-¹ndz'a-¹a-¹na-¹ndo-²zhi-³ssu a demon will demand a ²Ha-¹shi-³dto-²bbüe ? give him the ox's pancreas; 10) arrived at ²Muàn-¹ddo-²ssī-²p'u-¹dü³² the demon ¹Ho-³p'u-²ssī-²p'u-³ngv-²szī will demand a ball of golden twine, do not give it to him,

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Rubric 1) but give him the stomach of the ox, and while the demon turns over the layers of the stomach (which glitter like gold) 2) you flee to the realm of the gods. 3) In the west there is a road where a black man rides a black horse and leads a black dog, there are affairs of quarrels and fights, there you must not go, as we will not escort you to that place. 4) There is a road which leads north to a place where the sky and the land is red and where a red man rides a red horse, this is the land of the ¹Ddv and ¹Dsä³³ 5) to that place you will

not be escorted and to that place you must not go. 6) ²Dto-¹mba ³Shi-²lo we invite you to chant and escort the ¹Ddv demons to the ¹Ddv mountains, and the ¹Dsä demons to the ¹Dsä mountains. 7) ³Lä-²t'khi-²ssi-²p'u³⁴ riding a black pig, speaks to the deceased and asks him why did you come? To this place you are not allowed to come! The ²dto-¹mba tells the deceased to explain to the ghost that 8) he is on his way to the realm of the gods 9) and give him ¹Ddv-³lv³⁵ after which 10) you will not see him (again); (that is he will not close your road); 11) there is a road leading south to a place where a green man rides a green horse, this is the land of man, thither we will not escort you and there you must not go to look; 12) going East there is a road leading to a place where there is a white heaven and white land where white men build white houses, this is the realm of the excellent (swastika) gods where the sun and moon are bright, this is the land of the 33 gods, to this you are escorted, to that

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Rubric 1) realm you must go; riding your horse and leading your dog you liberate them there in the realm of the gods; if you do not know the sky above grope with your hands, and if you do not know the land then feel the ground with your feet; 2) sitting on high protect us below, sitting afar protect us in the near; before a fast horse there is no dog, protect us like clouds in front of which there are no mountains, protect us like the wind before which there is no valley.

3) Deceased your companion has gone ahead 4) to open the heavens, and you go behind to spread out the land; 5) your wife has gone ahead to dig the water course so you go behind to let the water run (irrigate the land); 6) she has gone ahead to sow the grain, you follow to harvest it; 7) she has gone ahead to build the house so you follow to dwell in it; she has gone ahead to build the fire, so you follow and warm your hands by the fire; 8) once upon a time you dwelt with your wife in a house with shingles to prevent the rain in the summer from entering, 9) you built your house with boards to prevent the rain and wind from entering. 10) The cliff is high up, the poplar is below [the meaning here is that the deceased is on high, his wife below (still alive)], they have not seen each other for a long time [here the yak horn = ¹mbër-²k'o (¹shër) is used allegorically for the length of time, ¹shër = long], the poplar is escorted to the cliff and the latter comes to meet the tree; their hearts are like gold and they quickly know each other now. 11) The ¹Yu-¹bpü ¹ndzer is born (above) high up, the yak is below, they have not seen each other for a long time (the yak are fond of that tree), the yak is escorted to the tree and the latter descends to meet the yak; both have arrived now at the same place, their hearts are like gold and they now know each other; 12) the salt is high up,

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Rubric 1) and the sheep is down below, for a long time they have not met, etc. etc. 2) The ¹Ndaw ¹ndzër is high up and the goat is down below, etc. etc.; (in another book follow the phrases here missing:) the woman (wife) is on high, he is below, they have not seen each other for a long time, etc.; 3) (once

upon a time) one day the woman died 4) but now she has again her bracelets on her wrist³⁰ and her earrings in her ears, (she has met her husband again), the husband has now arrived at his wife's place. [The next phrases are not well understood.] 10) When the chicken sits on the rod in the coop it crows, the sheep is also in its pen; 11) they have now again become one family and eat and drink once more together; 12) the heavens and stars are always together and so is the grass and the land; the silver and gold are paired and so is the turquoise and carnelian, and the pine and the oak.

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Rubric 1) The fish is paired with the pond, the goral with the cliff, 2) the man is paired with the woman, etc. etc. 3) they are gone to be paired with their ancestors where they dwell; 4) at ¹Yü-³hü-²wuà-¹t'o-¹dü³⁷ go and roam like two red tigers together at night, like two (wild) yellow pigs go ye to roam in the daytime; and like 5) the ²Hoa-¹p'ër roosts on the pine.

6) One day when ¹Ts'o-²zä-³llü-²ghügh and ³Ts'ä-¹khü-²bu-¹bu-³mi descended he built the house and she burned incense, they made the ²Ngaw-¹k'o and placed the ²Ngaw rocks; thereupon they had three sons.

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Rubric 1) The son kneels before the father with raised thumb (= ¹la-²mä ²gkü)³⁸, 2) the daughter before the mother, etc. etc., 5) the able before the wise, 7) the village headman before the official, 8) the ²Llü-¹bu before the ²Dto-¹mba, 9) the present deceased performs ¹la-²mä-²gkü before the first generation, before the second, and then before the third generation etc. etc. 13) The clouds rise from the land to the sky, and the clouds and the sky do not separate, the rain descends from the sky to the ground, and the two do not separate, neither the fire from the mountain³⁸, nor the water from the valley; the bee is not separated from the flower, 14) and the goat not from the ¹Ndaw ¹ndzër.

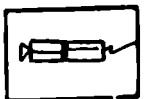
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This is continued for all the various animals, as the sheep once separated from the alpine meadow has now again arrived etc., this is called ³ts'ü = mated. ³Ts'ü is now followed by ²ch'ër = to add, to join, the Chinese t'ien [64].



Rubric 1) The deceased arrives at his ancestor's dwelling place like the yak at the snow covered mountains, 2) the horse at the trough etc. etc., 8) the duck in the lake, 9) and the deceased joins the first, second and third generation of ancestors where they dwell, he is admonished not to make enemies with them. Now follows ²k'v = to invite, 11) the deceased is invited by his ancestors, like the mountain inviting the fire, the valley the water, etc. all is again repeated.



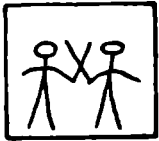
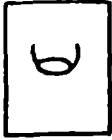
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Rubric 1) The deceased is invited by the three generations which have gone before him. (This is now followed by ²khi = to rear, to bring up.) As he is the last arrival he is taken care of by those who have gone before him, the wording is the same as previous. This is followed by ³bpa = to place, to attach to, the deceased is becoming attached to his ancestors, the wording is the same, as the fire to the mountain, the water to the valley etc.



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Rubric 2) Now follows ²k'o = separation, also to send away; the wording is the same. 8) Now follows ²gkwuà = unreality, empty, void; 9) the houses, land, fields all are vacant, 10) he becomes like a piece of wood after it has been burned (he himself turns to ashes at the cremation ground) and vanishes like a four-legged animal in the pot on the hearth. 11) Like a piece of good meat of a well reared pig which is given to friends, it quickly vanishes. 12) The deceased having gone to his ancestors of 3 generations has (likewise) vanished, become non existant. 14) Now follows fighting = ¹a, between heaven and earth the rain is the mediator, from ¹Ts'u-¹bpö-³lü-²k'u-²dtü = the place where ²Zhi ³mä is performed to ²Yü-¹ndsu-³bpö-²lü-²k'o = where his ancestors dwell the deceased is admonished not to fight or quarrel,



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Rubric 1) like the high mountain with the small one when the wind acts as mediator, 2) like the horse and the ox when they fight, the grass (hay) becomes the mediator, etc. etc.; 6) he is admonished while on his way to his 3 generations, not to fight etc. etc. etc.

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Rubric (quarrel is continued here). 4) The deceased arrived at the three generations is urged (by the ²dto-¹mba) to go and eat and drink with his ancestors; 5) your body and soul will be, or are now at ease, 6) this is the word of the chief which is definite like splitting a rock. 7) The gate is closed behind the deceased.

NOTES

¹ ²Boa-²mun = sole (of the foot), ³mun = to hatch, ²zo = a son, a male person. The Life god is also called ²Boa-²mun ³Sau = ³Sau who hatches man. Man is spoken of as ²boa-¹dzu = born with soles. The deceased is meant under ²Boa-²mun ²zo. See *NNCRC*, p. 759, note 1008. See also note 15 of ²Ts'u ¹yi.

² When it speaks of a large bone with meat attached, we are reminded on the fact that a large bone is attached to the funeral chest in which the dead were placed in the days of cremation. This bone was thrown away when the procession had arrived outside. See Introduction.

³ A pocket of musk coming from the musk-deer which is common in the mountains of ¹Na-²khi land. The ¹Na-²khi call the deer ²lä, and its musk pocket ³Lä-²gkv.

⁴ ¹Ts'u-¹bpö-³lü-²k'u-²dtü is the name of the place where either the ²Zhi ³mä or ²Khi ³Nv ceremony is performed.

⁵ ¹Zhi-²ghüh-²müen-¹dsu-¹lv is the name of the cremation ground. Apparently three large stones were used on which the body was placed, not like in the north where brick ovens are specially built for each cremation.

⁶ When the ¹Na-²khi speak of ²haw = food, a plate of vegetables mixed with pieces of meat is always meant.

⁷ The meaning of the name is: On the snow range where the fog and mist settles, this is at an elevation of 14,000-15,000 feet, and it is there where stags and serow may be found.

⁸ Whether this is identical with ²Dzi-²k'ö-¹ssi-²mä-³k'o is not certain. See *l. c.*, p. 183, note 273.

⁹ See note 22 of ²Ts'u ¹yi ²gkv-³shu ³la.

¹⁰ The ¹Na-²khi say that the odor of musk is unbearable to snakes and acts like poison; it is said that if they are confined with musk they will die.

¹¹ See note 9.

¹² ¹P'ër-¹na-¹nddü-²gkan-³chung, the word ¹nddü should actually read ¹dü = land. It is the region where the ¹p'ër = white land of the gods adjoins the ¹na or black land of the demons.

¹³ ²Ö-²dso is Tibet in ¹Na-²khi, see note 41 of ¹Ts'u ²yi ²gkv-³shu ³la. See *l. c.*, p. 158, note 204.

¹⁴ ¹Mbbüe demons cause sterility which results in families dying out. There is a special ceremony called ¹Mbbüe ¹bpö. No one will wish to occupy a home where a family has died out for fear that the same demons will cause the successor's family to die out. When the ceremony is performed, old implements used in tilling the soil and old household utensils which have belonged to the extinct family are taken to a useless piece of ground which has also belonged to it, and are left there. No one will touch these things or will till that parcel of land, the property of the extinct family.

¹⁵ The ¹Mun is a broad-leaved Rhododendron which is common on the lower slopes of the mountains between 9,000-10,000 feet. It is *Rhododendron decorum*.

¹⁶ The ²Ngaw ²zo are male and ²Ngaw ³mi = female, of the former are said to be nine and of the latter seven. See *l. c.*, p. 135, note 122.

¹⁷ See note 20 of ²Ts'u ¹yi ²gkv-³shu ³la.

¹⁸ See *NNCRC*, p. 571, note 848.

¹⁹ This is expressed in ¹Na-²khi ¹mbër ²gkv ²ddü = yak head obtain.

²⁰ See note 13 of ²Ts'u ¹yi ²mb'a-²mi ³dshi.

²¹ See note 21 of ²Ts'u ¹yi ²mb'a-²mi ³dshi.

²² See *RKMGMG*, p. 55.

²³ ³Ch'ou is a condition of impurity, usually an immoral one, due to illicit sexual intercourse, etc. See The ³Ch'ou ¹na ¹gv ceremony in *NNCRC*, pp. 625-806; also p. 242, note 436.

²⁴ These are the demons of fire and impurity or immorality. The ²Mi-¹ts'u are snake-headed and the ³Ch'ou-¹ts'u frog-headed. Their origin is related in the *ms.*, ³Ch'ou ²t'u-³hbüe or the origin of ³Ch'ou. See *l. c.*, pp. 670-674; also p. 257, note 543.

²⁵ Husband and wife are always depicted in ¹Na-²khi texts by the symbols for half-breed yak = ¹ndsou and for pig = ¹bu; they are used phonetically only.

²⁶ ³Ch'ou ³gkü is a purification ceremony by means of burning fir or pine branches. See *l. c.*, p. 277, note 589.

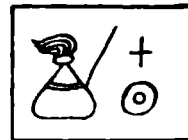
²⁷ ³Dso-²bbü-¹na is the black pot in hell; see *SNL*, Pt. II, p. 76, Pl. XXII. sect. 16.

²⁸ ²Ngv-¹ts'ër ²p'u-³mun ¹gyi = the ninety prisons for male persons and the ²Shër-¹ts'ër ²dtü-³mi ¹gyi = the seventy prisons for females where great pain must be endured.

²⁹ These two demons, man and wife, do not occur on the ¹Hä ²zhi ¹p'i *q. v.*, they apparently guard or control the black pot in hell. This is the only place where they are figured wearing a most peculiar headdress.



and his wife



³⁰ Actually om ā hum in the Tibetan, it is a mantra of the rNying-ma-pa or red lama sect.

³¹ See *NNCRC*, p. 571, note 848.

³² Translated this means Land where the sightless ghosts dwell, or land of the sightless ghosts

³³ The ¹Ddv and ¹Dsä are demons always mentioned together. The first dwell in a black realm, the second in a red realm. See *l. c.*, p. 89, note 39. The ¹dsä wear a divided helmet and not a hairdress divided in the centre. It was difficult to determine what the split headgear really represented, the ²dto-¹mbas being unable to explain the same. It became apparent after seeing the figure of a btsan, pronounced tse, demon in Hoffmann's *Quellen zur Geschichte der Bon Religion*, p. 142.

³⁴ ³Lä-²t¹khi-²asī-²p'u are hairy ghosts. See *l. c.*, p. 216, note 376; also p. 280.

³⁵ See note 20 of ²Ts'u ¹yi ³mb'a-²mi ³dshi.

³⁶ If a woman has worn jade bracelets, it is the custom to leave them on her wrists after death, but silver ones are usually removed. Earrings are never taken out.

³⁷ ¹Yü-³hü-²wuñ-¹t'o-¹dü, see *RKMGMG*, p. 103.

³⁸ When a person is anxious for a favor, she or he will close their hand and raise their thumb, this is called ¹la-²mä ²gkü = thumb raise. Beggars when beseeching a person for alms will raise their thumb and move it. This is also a Tibetan custom, in manuscripts it is written thus: it depicts here a woman on her knees with her thumb raised.



³⁹ In the spring time the people are keen to set the grass on fire on the mountain slopes to permit the young grass to sprout early after the first summer rains for grazing purposes.

END OF CEREMONY

(Third day)

The chanting of ¹Ndshër ²ndzī ³mi closes the second day of the ²Zhi ³mā funeral ceremony. On the morning of the third day the ¹Hä ²zhi ¹p'i¹, the long funeral scroll, called the Road the gods decide is extended in a north-easterly direction from the head of the coffin so that the end of the scroll which terminates with the supreme deity is closest to the head of the deceased.

There are seven books chanted by several ²dto-¹mbas. They are as follows: ¹Lä-³ch'ou ¹ndshi, ²Mbu ¹na ²ngv ¹mbu ³p'i, ³Ts'u-²ssī ²ndaw ¹ndzër ²t'u, ²Tsan-²ngv ²k'u ²p'u, ¹K'o-³lo ²t'u, ¹Hä ²zhi ¹p'i ²gkv-³chung and ¹Hä ²zhi ¹p'i ³man-³chung, ²non-¹ō-³ssaw.

All these books and the entire ¹Hä ²zhi ¹p'i funeral scroll have been described in detail in the *BEFE-O*, t. XXXVII, Part II, pp. 40-119, Plates XV to XLI inclusive.

It needs here only to make certain additions as to the objects used and how they are disposed of, and corrections of certain texts as published in the above journal.

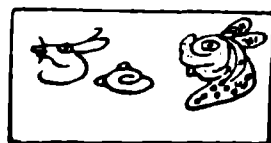
As soon as the ¹Hä ²zhi ¹p'i has been unfolded or unrolled in its entire length which is often some 40 feet, one ²dto-¹mba prepares the ²dto-²ma to be placed on the lowest section depicting the nine mountain spurs which the deceased has to cross, and seven great waters as so often mentioned in the various texts translated. On each spur and its guardians who bar the way of the deceased a ²dto-²ma is put. This ²dto-²ma is made of barley flour dough and is about 6 inches tall. At the chanting of ²Mbu ¹na ²ngv ¹mbu ³p'i one ²dto-²ma at a time is turned over, indicating that the soul of the deceased has successfully overcome a spur and its demon guards. These spurs are figured in the afore-mentioned journal on Plates XIX and XXII respectively. The guards or demons at every spur who are called ¹Lä-³ch'ou², have to be first appeased before it is possible for the deceased to proceed.

Immediately following the nine black spurs or ²mbu-¹na ²ngv-¹mbu is the ³Tsu-²ssī ²ndaw ¹ndzër or the spiny tree which grows out of the mouth of ³ts'u-²ssī³ in hell (see Plate X). A model of this spine or sword tree which the deceased has to climb and in the process of which he becomes impaled, is put on the particular section where it is depicted. When a ²dto-¹mba reads the specific book ³Ts'u-²ssī ²ndaw ¹ndzër ²t'u, and when he comes to the passage: (see *l.c.*, p. 69) “²P'ö-²bö-¹mi-³ch'i-²di-²ddo pronounced a ³Hoa-²lü etc. etc. and in the centre of ²Nyi-²wüa (= hell) ³Ts'u-²ssī ²ndaw ¹ndzër was destroyed as if burnt by fire”, the spiny tree is destroyed, thus freeing the soul which is

escorted to its next trial and obstruction. The soul becomes now caught in the ³dso-²bbü-¹na, the black pot in hell in which the souls are tortured by being boiled in it. A miniature pot is placed on the section in question (see *l. c.*, plate XXII, sect. 16, p. 81), and when the passage "The soul may have been caught in the black pot in hell" is chanted, the pot is smashed.

The last object is a square box with a lid, also made of barley flour dough. Within it is a small figure representing the deceased, and on top of the lid sits the ox-headed being ¹Shi-²ndshi, the Indian Yama, all made from the above dough. Sometimes an inverted copper kettle, with money placed inside, is used instead. When the passage (see *l. c.*, p. 113-115) "and with the iron trident he opens the ²Tsan-²ngv and the soul is led out" is chanted, the officiating ²dto-¹mba with his trident opens the lid and takes out the small image, signifying that the soul of the deceased has been redeemed.

These are all the objects placed on the ¹Hä ²zhi ¹p'i. The titles of the books chanted with the ¹Hä ²zhi ¹p'i are as follows: ¹Lä-³ch'ou ¹ndshi or the striking (down) of the ¹Lä-³ch'ou.



For description and translation see *l. c.*, pp. 45-55.

Certain corrections to ¹Lä-³ch'ou ¹ndshi translated from *ms.* no 1706 are here recorded.

On page 47 *l. c.*, it should read: You were unable to place the ¹bpö-²ss⁴ and the ²t'khi-¹ndo⁵, perform ²ngaw-¹bpa ³ngyi⁶, ²Muän-²ssu-²ssaw-¹ssu ³aso⁷, perform ¹Dtēr ¹bpö⁸ ²la ¹bpö, ²Ngvi ¹bpö ²Ö ¹bpö⁹, ³Gkyi ¹bpö ¹t'khi ¹bpö¹⁰.

The mother of the ¹Lä-³ch'ou is ²Ss-¹zaw-¹ggö-²t'o-¹ma and the father ²Dto-²dzhi-¹ngyü-³na.

On page 50 *l. c.*, it should read: "Unable to arrive in the realm where your grandparents dwell or where your ancestors reside. The actual meaning of ²khi ³hü ²k'ö ¹k'o ¹lä ²muän ²t'u is: the deceased (because of ¹Lä-³ch'ou) will be unable to arrive at the place where his ancestors dwell.

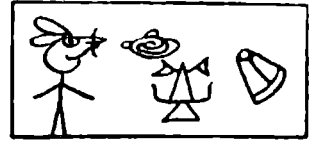
On page 51, the words should be ³p'a-¹ddo instead of ³p'a-dto. On page 52 it should read ¹Ndü-³ch'ou instead of ¹Ndü-ch'ou. The following ¹Lä-³ch'ou also occur: ²Dzī = jackal-headed ¹Lä-³ch'ou, ²Nyi-²wüa ³Ds'ī ²gkv-¹dzu = hell, goat-headed ¹Lä-³ch'ou, stag and serow-headed ¹Lä-³ch'ou, deer and musk-deer-headed ¹Lä-³ch'ou and ²Nd'a ²gkv-¹dzu = fox-headed ¹Lä-³ch'ou.

On page 53 should be added: the dragon-headed and lion-headed ¹Lä-³ch'ou, the ²Ngö-²mun = camel-headed ¹Lä-³ch'ou. After ¹Shi-²ndshi ²ngo-²mbu follows: ¹Mbbüe ²nddü ²ss-³här ³bū = ¹Shi-²ndshi ²ngo-²mbu who holds (or carries) the book and the board (marked by) notches (which record the sins of the deceased). The ¹Ts'u ²ö ¹na = the demons of one clan, originated from one bone, dwelling in hell.

The ¹Zhi-²lv¹¹ and ²dto-²ma are thrown into the realm of the ¹Lä-³ch'ou. The 13 ¹Ssu-³mun-²gkv-¹p'ēr are the ¹Ssu (old Nāgas) with white heads, the 13 ²Nyi-³mun-²gkv-¹p'ēr and 13 ²Lü-³mun-²gkv-¹p'ēr or the ²Nyi (old Nāgas) and ²Lü (old Nāgas) with white heads. These are demon Nāgas who dwell in the lake of blood in hell. As they have a head-dress like that of a ¹ddv demon¹²

they are more correctly called ¹Ssu-¹ddv-²gkv-¹p'ër, ²Nyi-¹ddv-²gkv-¹p'ër and ³Lü-¹ddv-²gkv-¹p'ër. They are also mentioned in a *ms.* no 1867 called ²Nyi-²wüa ²ssan ³khü ¹ts'ä-³ho ¹dü ¹ddv ²dzhu-¹zhwua or to repay the ¹ddv demons of the 18 realms of hell and the lake of blood. This *ms.* belongs to the ³Dz'ï-¹zaw-²gyi-²mun ³Nv ceremony.

Since the publication of the ¹Na-²khi ¹Hä ²zhi ¹p'i in 1937, I have collected many *mss.* bearing the title of ¹Lä-³ch'ou ¹ndshi, they are: nos. 4001, 4225, 8062, 8063, 8064, 8065. They are all in my private library.



Here also belongs a *ms.* called: ¹Lä-³ch'ou ²dto-²ma ³p'i or Throw out the ¹Lä-³chou ²dto-²ma.

A ²dto-²ma (Tibetan gtor-ma) is offered to the ¹Lä-³ch'ou demons and thrown out when this book is chanted. Here belong *mss.* nos. 4223 and 8066 of the ¹Shi-²lo ³Nv ceremony.

NOTES

¹ The ¹Hä ²zhi ¹p'i is a long funeral scroll described and figured in detail in: *SNL*, pp. 40-119, Plates 15-41 inclusive.

² The ¹Lä-³ch'ou demons are explained in *NNCRC*, p. 382, note 766, but especially in *SNL*, pp. 45-55.

³ ³Ts'u-²ssi is the Sanskrit Makara and the Tibetan Chhu-srin, the sea crocodile or sea monster. See *l. c.*, p. 66.

⁴ ¹Bpö-²ss are ceremonial sticks, as ³k'o-¹byu, ²mbër-¹dtv, etc. See *NNCRC*, p. 122, note 96.

⁵ ²T'khi-¹ndo are also ¹bpö-²ss or ceremonial wooden slats, there are 18 of them and they are always arranged crosswise in front of an altar-arrangement separating the gods from the demons. They are figured in *RKMGMG*, on Plates 13, 18, and described in *SNL*, p. 47, note 1. See also 71; *NNCRC*, Plate 57. Their apices are red, and their bases black they are either of bamboo or long pine wood slats pointed at both ends. Each ²t'khi-¹ndo has a name; they form quite an important adjunct at a ceremony and a special book called ²T'khi-¹ndo ¹ts'ä-³ho-²lü-²t'u or the origin of the 18 ²t'khi-¹ndo is chanted in which their origin is described and their names given, they are actually personified guards. As their names and mounts have never been described by me, I quote from the above mentioned *ms.*, of which I possess several copies nos. 8075, 8076 and 8077. In the Harvard-Yenching Institute Library are the following nos. 5076, of the ²Här ²la-¹llü ³k'ö ceremony, and 3053 of the ³Dto ¹na ³k'ö ceremony.

I quote from *ms.*, no 8077, page 10:

5) The father of the ²t'khi-¹ndo was ¹Ddv-¹a-¹na-²gko-³chung-²dsho, and 7) the mother ²Ss-²yu-²ssö-³dto-²bbü-¹bpa-²dsho. 8) These two had intercourse and there 9) came forth 18 blood eggs. Page 11, rubric 1-10) from these were born the 18 ²t'khi-¹ndo. The first is called ²Zü-¹zaw-¹na-²mun, its mount is a white stag; the 2nd is ¹P'ër-²shi-³k'wua-¹ssä-¹ffü, it rides a muntjak; the 3d is ¹Lo-²dtü-³ngv-¹niu, it rides a black, winged horse; the 4th is ¹Ndaw-²shi-²wüa-¹yu, it rides a copper-red horse; Page 12, rubrics 1-11. The 5th ²Muän-¹na-³ssö-²nyi-²muän, it rides a mule; the 6th ²Yi-²muän-³bpa-¹la-²llü, it rides a deer; the 7th is ²Ngv-²wüa-³gko-²ngyü-¹yu-³bbü, it rides a camel; the 8th is ¹Ng'-²wüa-³shi-²dsho, it rides a serow; the 9th is ³Ds'ï-¹ddv-¹na-²t'u, it rides a black eagle; the 10th is ³Zä-¹ddv-¹na-²t'u, Page 13, rubric 1-11) it rides the dragon; the 11th is ²Ssaw-¹ddv-¹yu-²t'u, it rides a tiger-striped ox; the 12th is ¹A-¹na-¹ddv-²t'u, it rides a black owl; the 13th is ¹Dtër-²ssaw-²ssu-²ndër, it rides a flaming rainbow; the 14th is ¹Zaw-²yu-¹na-²t'u, it rides a black rooster with a red breast; the 15th is ¹Dtër-²ssu-²mbbüc-²t'u, it rides a red ox; Page 14, rubric 1-10) the 16th is ¹Mbbüc-³mi-²wüa-¹gy, it rides white clouds; the 17th is ²Nä-¹p'u-²wüa-¹lä, it rides the ²Ngaw-¹bpa-¹na (see *NNCRC*, p. 138, note 129, Plate 44); the 18th is ²Mun-¹mbbüc-²wüa-¹lä, it rides a black chicken. This is the origin of the 18 ²t'khi-¹ndo. Nine ²t'khi-¹ndo are males carrying white axes, they descended from nine mountains; seven ²t'khi-¹ndo are females carrying swords, they descended from seven black valleys."

The 18 ²t'khi-¹ndo have red mouths and can suppress the enemy, and can kill all the enemies. They can suppress the ¹dtër demons, and the 360 demons of one bone (clan)."

In *ms.* no 8075 the names are not quite the same but their mounts are more or less the same. *Ms.* no 8077 is the oldest.

⁶ ²Ngaw-¹bpa ³ngyi = the burning of the ²Ngaw-¹bpa, see *NNCRC*, Plate 57, and explanation.

⁷ A type of casting horoscopes, see *l. c.*, p. 198, note 301.

⁸ A ceremony for the propitiation of the ¹dtër = headless demons. All persons dying of an unnatural death become ¹dtër demons. See *l. c.*, p. 491, note 781.

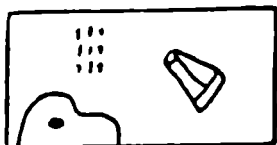
⁹ See *l. c.*, p. 382, notes 767, 768.

¹⁰ See *idem supra*. Both are ceremonies for the suppressing and banishing of these demons.

¹¹ See *l. c.*, p. 471, note 779.

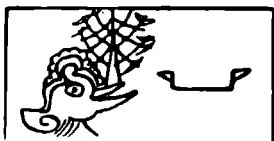
¹² See *l. c.*, p. 89, note 39.

¹Lä-³ch'ou ¹ndshi is followed by:



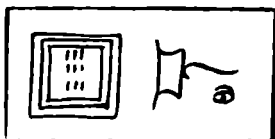
²Mbu ¹na ²ngv ¹mbu ³p'i or
to break the nine black spurs (in hell).

For description and translation see *l. c.*, pp. 55–64, Plates 19, 22. Here belong *mss.* nos. 8067, and 4088. In the last manuscript instead of the symbol ³p'i is that of ³lo = to cross over.



³Ts'u-²ssī ²ndaw ¹ndžěr ²t'u or
The origin of the ³Ts'u-²ssī ²ndaw tree.

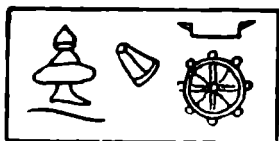
For description and translation see *l. c.*, pp. 65–72; Plate 22. Here belongs *ms.* no 4091 (in part). *Ms.* no 1743 served for the translation it is in the library of Harvard-Yenching Institute of Cambridge, Massachusetts.



²Tsan-²ngv ²k'u ²p'u or
Open the gates of the ²Tsan-²ngv.

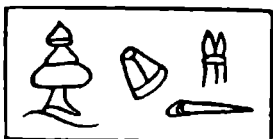
For description and translation see *l. c.*, pp. 112–115, Plates 25, fig. 1, section 37; 39, 40, fig. 1.

Here also belong *mss.* no 4102 and 4091 (in part).



¹Hä ²zhi ¹p'i ¹K'o-³lo ²t'u or
The origin of the wheel (Maṇḍala).

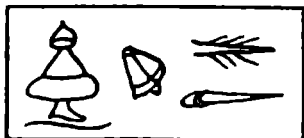
For description and translation see *l. c.*, pp. 115–118. Here belong the more recently acquired *mss.* nos. 4089, 4216, 4217, 4093. *Ms.* no 1726 in the library of Harvard-Yenching Institute served for the translation.



¹Hä ²zhi ¹p'i, ²gkv-³chung or
The road the gods decide, first part.

For description and translation see *l. c.*, pp. 74-96.

The translation was made from *ms.* no 907 in the Library of Harvard-Yenching Institute, Cambridge, Massachusetts, and the following manuscript no 1079:



¹Hä ²zhi ¹p'i, ³man-³chung or
The road the gods decide, last part

There are many different versions, and some ¹Hä ²zhi ¹p'i texts are divided into three parts, and then contain a ³lü-³chung or second (middle) part. I possess quite a number of *mss.*, pertaining to these titles and long funeral scrolls, the latter have with two exceptions been given to Harvard-Yenching Institute. One is in the Musée Finot at Hanoi, and another at the Museum of the China Border Research Society in Chengtu, Szechuan. Usually there are two parts to the ¹Hä ²zhi ¹p'i scrolls, a small scroll portraying only the ²Mbu ¹na ²ngv ¹mbu, and a long one, over 30 feet in length, containing the remainder, ending usually in ¹Ssaw-²yi-²wüa-²de's realm,

Ms. no 1079 in the Harvard-Yenching Institute Library, which bears the above title, begins differently from other *mss.*, inscribed ³man-³chung and I shall give here the first few pages which occur in no other *mss.*, bearing the above name.

Page 1

Rubric 1) Once upon a time, before the father and mother of ²Dto-¹mba ³Shi-²lo had appeared, 2) and before the parents of the ²Dzī and ¹Ts'o 3) there came into being the father ²Ssä-²ssä-²zhou-¹p'ēr¹ 4) and the mother ¹Bpa-²chwua-²p'u-²mun². 5) These two had intercourse 6) and there were born the ²Dzī and ¹Ts'o³. 7) At that time there were also born the father ¹La-²bbü-²t'u-³gko⁴, 8) and the mother ²Ssaw-¹zaw-¹lër-³dzi-²gyi-²mun.

Page 2

Rubric 1) The two had intercourse and ²Dto-¹mba ³Shi-²lo was born. 2) When he was born, he was born of the five elements (²ndzī-¹wüa-²wüa-¹ssü). 3) On ³Shi-²lo 4) and on the land illness was liberated; illness was spread by the five elements 5) as illness of the flesh by the soil, that of the bones by the rocks that of the respiration by the wind; 6) those of the hair by the grass, etc. 7) the illness of the body, hand, feet, and head were also spread by the five elements. 8) ³Shi-²lo could not divest himself of his illness.

Page 3

Rubric 1) ³Shi-²lo caused a great magic 2) and he transferred his illness on to the sheep and chicken. 3) ²Haw-²wüa- 4) ³llü-²ch'i the father of the sheep was born 5) and ²Haw-²wüa-³llü-¹zhër the mother of the sheep came also forth. 6) These two had intercourse and there was born a white sheep; 7) this was the sheep of the gods hence to that sheep he could not transfer his illness; 8) a varicolored sheep was born and that was the sheep of the ²Ngaw and his illness could not be transferred to that sheep. 9) A black sheep was born, this

was the sheep of the ¹Lä-³ch'ou with which demons were repaid; 10) a drab-colored sheep

Page 4

Rubric 1) was born and on this and the chicken he could transfer the illness, etc. etc. etc. (In ancient days at the cremation ground where the ¹Hä ²zhi ¹p'i was apparently chanted a sheep was offered. The ¹Na-²khi hold the belief that the illness of which a person died remains with the corps. A purification ceremony was then performed (³ch'ou ³ch'ër) on every part of his body and the illness was transferred to the sheep before the actual cremation took place.) 6) With the ²Dti-²ds ²bpö-¹mba⁵ ³ch'ou ³ch'ër is performed and ³ch'ou ³shu⁶, 7) and ³Shi-²lo is cleansed of ³ch'ou etc. 8) Medicine which issues from the top of ¹Ha-²yi-²boa-¹daw ¹ndzër

Page 5

Rubric 1) reached the Garuḍa, with the medicine proceeding from the Garuḍa's egg ³ch'ou ³ch'ër is performed on the deceased, and the ³ch'ou (= impurities) have vanished and the deceased is purified. 2) The body and soul of the deceased are at peace. 3) The deceased has gone to pray in the land of the ²Ö and ¹Hä (= all the gods). 4) ³Shi-²lo, to day we beseechingly invite you 5) when we separate the living from the dead 6) and the land of the ³Ssu (= Life god) from the land of the dead, etc. 8) the white lands from the black lands. 9) To-day we beseechingly invite you, you are the son of the white lands of the land of the gods, you are cleansed of impurities and 10) you are meditating on the gods.

Page 6

³Shi-²lo is admonished not to return to the lake of blood in hell, not to return to the land of the Preta, the Brute world, and Asuras, nor descend again to the realm of the 360 demons. The officiating ²dto-¹mba pronounces: I, the ²dto-¹mba able to chant lead you on high to ²bpö-¹mbö ³T'a-²bbü-¹t'a, ¹Szü-²bbü-¹t'a and to ²P'ö-²bö-¹mi-³ch'i-²di-²ddo and to your 360 disciples over the white hemp bridge, on the sound of the conch, on the sound of the ²ds-¹lër and hand-drum (= ¹Ö-¹här ²ndaw-¹k'o), on the golden lamp, on the 13 flowers, on the 13 junipers, on the 13 arrows. We escort you on the white goat and white sheep, we escort you changed into a ¹Na-²k'wai (¹Na-²k'wa)⁷ riding a white horse (see Plate VI)

Page 8

to the land of ²Müan-³llü-¹ddu-²ndzī, we escort you to your parents, to your grandparents ¹La-³dsä-²gyi-²bbü and to your grandmother ¹La-³dsä-²gyi-²mün. We escort you to ²Gyu-¹aw-¹lër-³dzī (your mother-in-law) and to ²Gyu-¹aw-²dso-²li (your father-in-law), we escort you to the land where dwell your nine paternal and seven maternal ancestors, we escort you to the four lands

Page 9

Rubric 1) where ³Shi-²lo ²Boa-²nddü dwells. 2) We escort you to ³Shi-²lo-¹mi-³wu (= gShen-rab(s)-mi-bo), 3) to the realm of the seven golden mountains the father, 4) and to the seven blue lakes the mother (Plate VII)⁸, 6) we escort

you to the summit of Mount Kailas, to ¹Yu³nyi¹gkyi²ngu 7) to ²Szü²bbü²hä¹dd'ü's realm, 8) to ²Ghügh²ddo²gyi²bbü 9) to the realm of the elephant with the 33 heads (see Plate VIII); 10) to the realm of ²Ö²mbu¹gyu³yi ²hä¹ddü⁹ 11) and to the realm of ¹Na²k'aw²gyi²bbü¹⁰.

Page 10

Rubric 1) We escort you on high to the realm of the Wish-granting tree (see Plate IX) on the top of which the Garuḍa dwells. 2) We escort you to the realm of ²Ts'ä³mi²wu³gkyi ²hä¹ddü, 3) ¹Za¹p'ër²ö²khi ²hä¹ddü's realm; 4) to the realm of ¹La²yu²ggü²chwua, 5) we escort you to the realm of ¹Ssü³mi²wu³gkyi, 6) to the realm of ¹Ts'o³mi²ggü²de 7) we escort you. 8) We escort you to the land of ¹Ts'o²ch'i ²hä¹ddü, 9) to that of ²Mi²ch'i ²hä¹ddü, 10) to that of ¹Na²k'aw³t'a²yu ²hä¹ddü

Page 11

Rubric 1) on high we escort you. 2) To the land where the tops of the green junipers are entwined, 3) and to the land of the ⁴Yu²lo ²dto²ma from the top of which blood issues¹¹. 4) You are led on high to the realm of ²Dshi²chwua ²hä¹ddü, 5) to ³Ch'ër¹yü- 6) ²gyi²bbü ²hä¹ddü, 7) to the realm of ¹Yi³shi³ch'i³mbbü ²hä¹ddü, 8) to the realm of ²Yi²dü³ch'i³mbbü ²hä¹ddü; 9) to that of ¹Khyu²chwua³ch'i³mbbü ²hä¹ddü, 10) to that of ²Mi²ngyü²t'u²ch'i ²hä¹ddü (and) 11) to ²Mi¹niu³t'a²yu

Page 12

Rubric 1) ²hä¹ddü's realm we lead you on high. 2) To that of ²K'ö²wu³gko²bbü ²hä¹ddü, 3) to ²Shi²chwua²nv²mun ²hä¹ddü's realm, to 4) ¹Gu¹bö- 5) ²dzi¹d'a ²hä¹ddü's realm, 6) to ¹Ssä¹bö¹ts'u³khyü ²hä¹ddü's, 7) to ¹Lo³ssä¹dgyü²mbö ²hä¹ddü's 8) we escort you on high. 9) To ³Müen¹ch'ung¹ddv²chwua ²hä¹ddü, 10) to ¹K'v¹yü²aso³ssä ²hä¹ddü's realm we escort you. 11) To ¹Ts'ä²chwua

Page 13

Rubric 1) ²hä¹ddü we escort you. 2) To ²Ghügh²ddo¹ma²ngaw ²hä¹ddü's land, 3) to ²Sso³na³dgyu³wu ²hä¹ddü's realm we lead you on high. 4) To ¹Bpö²nyi²ssö¹ts'o ²hä¹ddü's realm: 5) To the realm of the great god of the five elements (²Ndzī¹wüa²wuà¹ssü ²hä¹ddü) we lead you on high; 6) deceased we lead you to ²Ngü¹la- 7) ³gko²bbü ²hä¹ddü's¹² realm, 8) and to ³Gko¹nddü²zo³mbbü ²hä¹ddü, 9) to the father ²K'aw³ngyi³gko²bbü¹³

Page 14

Rubric 1) ²hä¹ddü's realm, 2) and to the mother ³Gyi¹ma²wu¹ts'u¹⁴ ¹hä³mi's realm on high we lead you. 3) You are escorted to the Swastika gods of the 33 brilliant realms on high, 4) to the lands of the brilliant sun and of the dazzling moon¹⁵, the scintillating stars and planets, to the white land on high we lead you. 5) We guide you to ³Shi²lo's flower throne, 6) to his silver and golden palaces where fires are not needed, 7) and where lamps need not be lighted, to that land we conduct you. 8) You are guided to the land where silver and gold give forth breath, and food is not needed. 9) To ³Shi²los realm

Page 15

Rubric 1) where white wind and white clouds envelope your body and no clothes are needed. 2) To where work need not be performed and you will be doing nothing but writing and chanting (holy) books. 3-4) You are conducted to the land of all the gods; 5) to ²Ö-²zo-³ho-³gko's realm, 6) to the realm of the deity where there is a ¹Gkyi-²k'u-¹k'o-³lo¹⁶ as brilliant as the moon, 7) we escort you on high. 8) We guide you to the stage of ²Aw-²gyi-¹mbër-³wüa, 9) to the stage of ¹Na-³bpü-²t'i-³llü, 10) to ²T'i-³llü.

Page 16

Rubric 1) ¹zaw-²ds'i, and ²T'i-³llü. 2) ¹zaw-²wüa. [This is now followed by long Dhāraṇīs which end in ²gv-²bpä-¹ssaw.]

3) ²Ssaw ²ssaw ²mi ²wüa ²ssaw, 4) ¹Ndo ¹bö ²dtü ¹la ¹ssü ¹lo ²gv-²bpä-¹ssaw
5) ⁴khyu ¹lër ¹bö ¹lër ²dtü ¹la 6) ¹ssü ¹lo ²gv-²bpä-¹ssaw 7) ¹la ¹bö ²t'ä ¹la ¹ssü
¹lo ²gv-²bpä ¹ssaw 8) ²ssaw ²gkv ²bpa ¹lo ¹dtv ³k'o ¹ggö ²wüa ²gv-

Page 17

Rubric 1) ²bpä-¹ssaw; 2) ²ssaw ²nyi ²bpa ¹dtër ¹ma ²dshi ²mi ²gv-²bpä-¹ssaw;
3) ²ssaw ²ssü ²bpa ¹wu ¹zä ²ä ²gv-²bpä-¹ssaw; 4) ²ssaw ¹zaw ²bpa ³ts'ü 5) ⁴khyu
¹lër ²wüa ²shi ²gv-²bpä-¹ssaw; 6) ²ssaw ¹lo ²bpa ³ts'ü ⁴khyu ¹gyu ²dtü ²gv-²bpä-¹ssaw;
7) ²ssaw ¹ddo ²bpa ¹ngo ²de ²dto 8) ²gv-²bpä-¹ssaw, 9) ²ssaw ²de ²bpa
²yi ¹dtër ²ch'ung ²gv-²bpä-¹ssaw; 10) ²ssaw ¹gyu ²bpa ¹ma ³ch'ou ²gv-²bpä ¹ssaw;
11) ²ssaw ²ngv ²bpa ¹ma

Page 18

Rubric 1) ²yi ¹zaw ²lv ¹la ¹nä ²gv-²bpä-¹ssaw; 2) ²ssaw ³chër ²bpa ²mi ²ngyü
²wüa ²gv-²bpä-¹ssaw; 3) ²ssaw ³chër ¹dshi ²bpa ²de ²bpä 4) ²ma ²gv-²bpä-¹ssaw;
5) ²ssaw ²nyü ²nyi ²bpa ²yi ¹zaw ¹ndshër ²lv ²ndsī ²ch'i ²gv-²bpä-¹ssaw; 6) ²ssaw
³chër ²gkaw ²bpa 7) ²müan ²so ²gv-²bpä-¹ssaw.

8) ³Shi-²lo or the deceased is escorted on high to the realm of the great god ¹Na-³t'a-²k'aw-²yi; 9) to the realm of ²Zo-¹lo-²la-¹nä ²hä-¹ddü

Page 19

Rubric 1) we guide you; 2) to the realm of ²Zo-¹yu-²la-¹nä ²hä ¹ddü, 3) we escort you on high to the 33 realms of the Swastika gods. 4) ³Shi-²lo you have arrived on high at 5) the realm where once born one does not die; 6) arrived at the realm where when anything once written does not perish; 7) you have arrived at the stage where dwells ²Aw-²gyi-¹mbër-²wüa 8-9) arrived at the stage where dwell your ancestors; 10) you have arrived at the stage where your people dwell, 11) arrived where dwell your grandfather and grandmother, 12) arrived where dwell your father

Page 20

Rubric 1) and your mother; 2) you have arrived at the realm of your paternal ancestors = ²Ssu-²bbü-¹lo-³khyü, 3) you have arrived in the realm of your maternal ancestors = ¹P'ä-²mbe-³lo-¹nddü; 4-5) you have arrived in the realm of ²Ö and ¹Hä, brilliant as the rays of the sun; 6) arrived in the realm

as brilliant as the rays of the moon and dazzling as the waves of ripe grain (v. s.) 7) deceased your body and soul are at peace and beautiful.

NOTES

¹ ³Ssä-²ssä-²zhou-¹p'ër is considered the father of the ¹Na-²khi, he was also the father of the Nāga, the former and the Nāga had two mothers. See *NNCRC*, pp. 392-393, and p. 526, note 806.

² In the reference given in note 1, ³Ssä-²ssä-²zhou-¹p'ër's wives have different names, they were apparently sisters. Here his wife appears to be ¹Bpa-²chwua-²p'u-²mun about whom nothing is known.

³ See *l. c.*, p. 84, note 19.

⁴ Here we have again ¹La-²bbü-²t'u-³gko as the father of ³Shi-²lo. See note 3 of ¹Dtv ³khi, this book.

⁵ See *l. c.*, pp. 792-796 and note 1038; also p. 89, note 38.

⁶ See *MBC*, pp. 22-27. The meaning is impurities smoke out. It is a purification ceremony. See also *NNCRC*, *l. c.*, p. 277, note 589.

⁷ The ¹Na-²khi ¹Na-²k'wai is also called ¹Na-²k'wa, it is the Tibetan mdos, which word has no resemblance whatever to the ¹Na-²khi term. In Lessing's paper "a Lamaist Ritual" in *Semitic and Oriental Studies*, University of California Publication in Semitic Philology Vol. XI (1951) p. 282, note 15, the mdos is called nam-mkhah. In the text which Lessing translated and published in the above paper, the mdos are called nam-mkhah, this is translated as sky or canopy. It resembles very much a cobweb. There is no question that the ¹Na-²khi word is a loanword from the Tibetan; it is well known that the ¹Na-²khi cannot pronounce final consonants hence nam became na. On page 266 of Lessing's paper the nam-mkhah is figured (1).

Both in ¹Na-²khi *ms.*, and on the ¹Hä ²zhi ¹p'i ³Shi-²lo is transfigured into a ¹Na-²k'wai or ¹Na-²k'wa. He rides a white horse in the shape of a ¹Na-²k'wa (see Plate VI) followed by a white, winged sheep of the gods, and by a ²dto-¹mba on a white horse with ²ds-¹ler and flag who guides the deceased; I now doubt that the mounted figure represents ³Shi-²lo himself, for the text says he is escorted on a white horse transfigured into a ¹Na-²k'wai. (See *SNL*, pp. 91, 92, Plate 28, fig. 1, sect. 50, also Plate 26, figures 1 and 2.) In figure one he is sitting on a chair wrapped in a mantle his head is a ¹Na-²k'wai wearing a hat; ³ch'ou ²ch'ër = purification by Amṛta is performed over him. The text also states that his soul is changed into ²Ö-¹här-²müan-²ndshër = blue sky power as the ¹Na-²khi call the dragon; the latter can be seen above the ²dto-¹mba in the section mentioned, a butter lamp is below it.

⁸ The seven golden mountains and seven turquoise blue lakes are figured on the ¹Hä ²zhi ¹p'i see *SNL*, pp. 93-94, Plate 28, fig. 2, sections 55-57, and Plate 29, fig. 1, sections 58, 59. See also Plate VII this book. The lakes and the corresponding golden mountains are called: 1) ²Ha-¹shi-³gkü-²mä ³Khü, the lake of the golden Armadillo, and the mountain in which the white Garuda dwells. 2) ²Ha-¹shi-²mb'a-¹shi ³Khü = the lake of the golden duck, and the mountain on which the white lion dwells. 3) The Nāga lake with the red ox, and the golden mountain on which the white ox of the gods dwells. 4) The lake of the Nāgarāja ²Dso-¹na-¹lo-³ch'i and the mountain where the ¹Na-³ḍta-¹dgyü-²lu dwells. 5) The lake of the ²Ha-¹shi ²nyi-¹shi or the golden fishes, and the mountain on which the tiger dwells. 6) The lake of the white conch and the mountain of the white leopard.

The lake of the white ²dsu- (¹p'ër) or diving bird, the Chinese Shui-hu-lu, and the golden mountain on which the peacock dwells. These names have been taken from *ms.*, no 907, pp. 49, 50, 51, in the Library of Harvard-Yenching Institute. On Plate VII, the animals in the lakes and on the mountains differ from those here enumerated.

⁹ Nothing is known of this deity.

¹⁰ ¹Na-²k'aw-²gyi-²bbü, the ruler over all creatures having blood. See *l. c.*, p. 101, Plate 34, fig. 1, sect. 69.

¹¹ See *l. c.*, p. 104.

¹² See *NNCRC*, p. 131, note 111.

¹³ See *SNL*, p. 115, Plate 38, sect. 102; he was the father of ²Ö-¹gko-²aw-¹gko.

¹⁴ She was the mother of ²Ö-¹gko-²aw-¹gko, see *NNCRC*, p. 102, note 62.

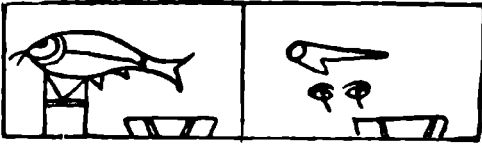
¹⁵ This is expressed ²dze-¹ddü ²szü-¹za = wheat large dazzling; when the wheat is yellow and ripe and the wind oscillates it, it has a dazzling brilliance; the ¹Na-²khi use that expression to describe the radiance of the moon.

¹⁶ The ¹Gkyi-²k'u-¹k'o-³lo is the Tibetan dkyil-hkhor-lo and the Sanskrit Maṇḍala. See *NNCRC*, p. 176, note 254.

²NYI-²WÜA ³CH'WUA ¹DÜ

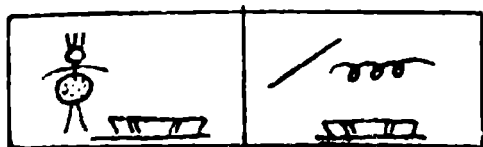
Just before the coffin is taken out and after the ¹Hä ²zhi ¹p'i books have been chanted, each of the ²dto-¹mbas present, (usually six), will chant one book of the six, collectively called ²Nyi-²wüa ³ch'wua ¹dü = hell six realms. This is a misnomer for the six realms represent the six existences into which man can be reborn after his demise. The ²Nyi-²wüa ³ch'wüa ¹dü are undoubtedly identical with the Bardo of Seeking Rebirth or assist in such a rebirth (see Evans-Wentz, *The Tibetan Book of the Dead*, pp.156–157). See also *NNCRC*, p.86, note 23.

The ¹Na-²khi begin with ²Nyi-²wüa ¹dü or realm of hell, it is also called ²Shi-³ddo ¹dü, the name ²shi-³ddo has no meaning and is apparently a loan word, but whether it is of Tibetan or Sanskrit origin cannot be determined.



²Nyi-²wüa ¹dü or
²Shi-³ddo ¹dü or
The realm of Hell.

Of this title there are the following *mss.* in the collection: nos. 1724 and 1996, of these two the first is in the Library of Harvard-Yenching Institute; 4096 belongs to a beautiful set exquisitely illuminated. This set was acquired by me by purchase with a set of illuminated ³Shi-²lo ³Nv funeral *mss.*, which belonged to an old ²dto-¹mba of the village of ¹La-³ts'ü-²wüa near An Shan or Table mountain, 15 li south of Li-chiang. Another *ms.*, no 8070 is a new one from ¹Mun-³shwua-²wüa. The ²Nyi-²wüa ³ch'wua ¹dü *ms.*, has 22 folios, of which the recto of each is illuminated. Each page is divided horizontally into five lines. It is beautifully written in simple pictographs. The text consists of Dhāraṇī or magic formulæ the chanting of which assists the deceased through the 22 realms of hell, for the book denotes 22 ¹dü or lands; the deities figured on each recto folio are not named and can therefore not be determined. They are in Buddha-like position, their hands holding various objects as the ²bpö-¹mba or Amṛta vase, flags, butter lamps, coral, lotuses, tridents, sword, or are in various mudra. For the 14th realm the miniature represents a ²non-¹bü or jewel (nor-bu). The last miniature for the 22nd realm represents a ²dto-¹mba holding in his left a ²bpö-¹mba and in his right a trident. The Dhāraṇīs end in ²sso-²wüa-²haw (svāha). The text can be easily transcribed but as it is untranslatable or unintelligible it is here omitted for lack of space.



²Yi-³ndaw ¹dü or
¹Ndü-³ch'ou ¹dü or
 The realm of the Preta.

The Preta as has already been explained are hungry ghosts who have a very slender throat and an enormous belly. they cannot swallow anything because of their narrow oesophagus or gullet, and all food which touches their mouth turns into flames. This is the second phase of existences in which man may be reborn. (See *SNL*, pp.82-85.)

There are three *mss.* bearing that title in the collection, nos. 1741, 4098 and 8069. The first is in the Library of Harvard-Yenching Institute, the second belongs to the beautiful illuminated set previously mentioned, and the third is a new one not illustrated and hails from the village of ¹Mun-³shwua-²wüa. The two last are in my library.

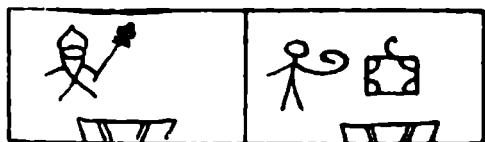
The *ms.* ²Yi-³ndaw ¹dü or ¹Ndü-³chou ¹dü consists also of 22 folios, the recto of each of which is delicately illuminated. The deities are not named. Some hold objects previously mentioned, others a rosary, an arrow, trident, etc. On folio 21, for the 21st realm of ²Yi-³ndaw, are various emblems instead of a deity. The last folio depicts a ²dto-¹mba. The text, as in the former, is composed of untranslatable Dhāraṇī. The third is:



¹Khyü-²dso (²so) ¹dü or
²Dti-³mun ¹dü or The
 realm of the Brute world.

This is the realm of the dumb animals in which man may be reborn after his decease. (See *l. c.*, pp. 85-88.) The Brute world has 21 realms and thus the *ms.*, contains 21 folios, each has again an illuminated section on the recto. There are three *mss.* in the collection nos. 1718, 4099 and 8071. The first is in the Library of Harvard-Yenching Institute, the other two in my collection. No 4099 belongs to the beautifully illuminated set, the last is a comparatively new one without figures. The deities figured are of various colors and hold different attributes as arrows, jewels, strings, a branch with a Garuḍa sitting on it, a canopy, a scepter, a ²dto-²ma; realms 13, 14 and 15 represent ²dto-¹mbas holding one an arrow and ²ds-¹lër, one a conch and ²p'ö-²bö or dagger, one in mudra; on 19 a ²dto-¹mba is also figured. On folio 21 are depicted a jewel, ¹lër-²mbbū ¹ch'i = knot of love, ¹k'o-³lo or Maṇḍala, a lotus, conch and ²bpö-¹mba or Amṛta vase. Folio 22 depicts a ²dto-¹mba but there is no text as the Brute world has only 21 realms.

The fourth volume is:

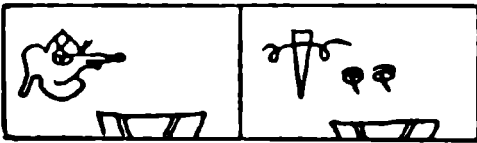


²Haw-²ma-⁴yi ¹dü or
¹Nga-²gya ¹dü or
 The realm of the Asura.

This is the realm where constant fighting takes place. It is the land of the titans, the Tibetan Lha-ma-yin, who were expelled because of their pride from the realm of the gods and are therefore also known as the "Ungodly Spirits". They live and die waging unending war with the gods in the realm above them. See *l. c.*, pp. 91–97.

The land of the titans has also 20 separate divisions and so the *mss.*, bearing the above titles have 20 folios, each with a deity or a ²dto-¹mba on the recto. Here belong *mss.* nos. 4097 and 8072 both of which are in my collection. One *ms.*, which belonged to the set in the Library of Harvard-Yenching Institute was destroyed by the Japanese during their occupation of Shanghai were the *ms.*, was to be reproduced in color.

The fifth volume is:



²Bä-¹ds'i-²szi ¹dü or

³P'a-²ddo ¹dü or

The realm of man (human world).

This is the human world where the deceased may be again reborn as a human being. (See *l. c.*, pp. 88–91.)

Here belong *mss.* nos. 1723, 4100, 8073 and 8078. The first is in the Library of Harvard-Yenching Institute, the other three are in my library. There are 22 sections in the human world, thus the *mss.*, contain 22 folios with Dhāraṇī which assist the deceased to pass on through them without being again reborn as man, and on to the coveted realm of the gods. The first 20 folios depict deities only, the 21st figures a conch, a lotus flower, incense burner, Amṛta vase and a dish with offerings. Folio 22 has on the recto the picture of ²dto-¹mba holding a ²bpö-¹mba and a staff resembling a trident. All the folios are marked ¹ngo-²ssō below the miniatures except the first one which is marked ³wuà-¹ssō. If these two designations are identical with ³P'a-²ddo the ²dto-¹mbas could not explain.

The sixth volume is:



¹Hä ¹dü or

²Bbüe-²ddo ¹dü or

The realm of the gods.

This is the realm of the devas or gods in which a man may be reborn after his demise. He can be assisted by the ²dto-¹mbas by the chanting of the Dhāraṇīs contained in this book.

The realm of the gods has 18 divisions, and in this *ms.*, one folio is devoted to each of these 18 sub-realms as they may be called. The recto of each of the 18 folios has a painting of either a deity or a ²dto-¹mba, except folios 16 and 17 which have, the first 6 sacred emblems, and the second a large butter lamp resting on a cloud. The figure of the 13th realm is a yellow-colored deity holding a rosary, and is overshadowed by a Garuḍa. (See *l. c.*, pp. 97–108, also p. 118,

Plate 41.) There are three *mss.*, in the collection nos. 1728, 4101 and 8074. The first is in the Library of Harvard-Yenching Institute, the other two belong to me personally. *Ms.* 4101 is the last of the set beautifully illuminated.

Someday it may be possible to identify these many Dhāraṇī, but they would have to be transcribed first and published, each folio with its deity, to preserve it for future students. ²Nyi-²wüa ²ch'-wua ¹dü books are very rare, and I have come across only very few complete sets.



**¹DTV ³KHI or
THE LOWERING OF THE ¹DTV**

The last act of the ²dto-¹mbas after the funeral ceremony is the lowering of the ¹dtv tree when at the same time this book is chanted by one of the ²dto-¹mbas.

It becomes clear from the text of this *ms.*, that the main function of the ¹dtv tree is to suppress the ³Ts'u-²ssi ²ndaw ¹ndzër or the sword-tree in hell on which the souls of the deceased become impaled as they must pass from one realm in hell to the other. Also to escort the deceased over the ¹Zhi-²lv¹ and the ¹dtv tree on high to the realm of the gods.

Of this text there are two *mss.*, in the collection no 4230 and the one from which the translation has been made no 1074 which is in the Library of Harvard-Yenching Institute.

Translation of text

Page 1

Rubric 1) I, the ²dto-¹mba, like the chief, pronounce to you born of the ¹Yu clan, 2) that you have been escorted to ²Ssu-²bbü-²lo-³khyü and ¹P'ä-²mbe-³lo-¹nddü; 3) like the crane which has gone to the horizon of the white clouds, 4) and like the tiger which has again gone romping over the high mountain, 5) like the stag which has departed to the horizon of the black spurs, 6) and the fish to the dark, deep waters; 7) like the yak who has again rejoined the green alpine meadows over which the clouds gather. 8) You have gone riding your horse to ¹Hä-²yi-²gkv-¹k'o-¹mbu

Page 2

Rubric 1) and gone to the top of Mount Kailas where you liberated your dog. 2) ²Dto-¹mba ³Shi-²lo's 360 disciples have escorted him 3) on high to the 33 realms of the ³Ö ¹nä ¹Hä². 4) He has been escorted on high to his father ²Gyi-²bbü-²t'o-³gko³ 5) and to his mother ²Ssaw-¹zaw-¹lër-³dzï-²gyi-²mun; 6-7) escorted on high to his grandfather ¹La-³dsä-¹gyi-²bbü⁴, 8) and to his grandmother ¹La-³dsä-²gyi-²mun⁵; 9) he has been escorted on high to the 18th storey heaven. 10) ³Shi-²lo

Page 3

Rubric 1) was escorted on high to the house of the gods, 2) to his great grandparents and 3) his parents, 4-5) escorted out of the 18 realms in hell on

high, 6) he has gone on high, escorted over the 18 faces (sides) of ³Ts'u-²ssi-²ndaw ¹ndzër, 7-8) to the 33 realms of the good gods on high. ²P'ö-²bö-¹mi-³ch'i-²di-²ddo⁰ erected the ¹Dtv tree and the white ¹Zhi-²lv' and with them

Page 4

Rubric 1) he suppressed the ³Ts'u-²ssi-²na-¹bpü and his spiny tree, and the thousand hundred ¹Lä-³ch'ou of the 18 realms of ²Nyi-²wüa (= hell). 2) ¹Yü-³mun-²llü-²ssi your soul has been escorted to the 33 realms of the swastika gods, 3) on the arrow 4) to ²mbu-¹na . . . ? 5) One day on the horizon of the celestial gods on high, 6) there died ²K'wua-¹dtv-¹mbër-¹ddv ²Gyi⁹ 7) and his ²dto-¹mba ³Na-²bbü-²ssä-³ngu⁹ over the turquoise plowshare, 8) and over the ¹dtv 9) he led the deceased on high 10) and suppressed the nine celestial ¹Ddv and ¹Dsä demons¹⁰. 11) One generation ²La-²lër-¹dü-²ndzī ²Bbüe¹¹ died, 12) and the terrestrial ²dto-¹mba ²Ssaw-²bbü-²ssaw-¹la¹²

Page 5

Rubric 1) over the golden plow share and the great ¹dtv tree 2) he led the deceased on high 3) and suppressed the 9 terrestrial ²Mun and ¹Ghügh demons. 4) One generation on the top of ¹Ngyu-³na-³shi-²lo ¹Ngyu (= Mount Sumeru, Kailas) 5) there died ¹Lv-²ndzhwua-¹gyi-²bbü 6-7) and the ²Nyi ²bpö-¹mbö ²T'u-²t'u-¹gko-³wuà¹³ escorted the deceased over the white clouds of the ¹zhi-²lv and the ¹dtv tree on high, 8) and with them he suppressed the nine ²Ssu-¹ndo demons¹⁴. 9) One generation ²Müan-²zo-³bpä-²dsä died 10) his ²dto-¹mba ³Dsä-²dsä-¹ha ²bpö-¹mbö over the turquoise plowshare and the ¹dtv tree 11) he escorted the deceased on high,

Page 6

Rubric 1) and with them he suppressed the ¹Ddv and ¹Dsä demons. 2) One generation ²Llü-²mun ²K'ö-¹ssi died in the dense black forest; 3) his ²dto-¹mba ¹K'o-³mun-²miu-¹ggü¹⁵ over a black ¹zhi-²lv and ¹dtv tree 4) he escorted the deceased on high 5) and suppressed the demons of the black cloud and black wind. 6) One generation ²Müan-³llü-¹ddu-²ndzī died; 7) his ²dto-¹mba ¹Yi-³shi-²ö-²zo¹⁶ over the silver ¹zhi-²lv and the ¹dtv tree 8) he escorted the deceased on high 9) and suppressed his enemy ³Müan-³llü-¹ssu-²ndzī. 10) One generation ²Müan-¹dgyu-¹dü-¹ngyu (died) 11) his ²dto-¹mba ²La-¹ghügh-²nyi-²p'i ²bpö-¹mbö¹⁷ over the black ¹zhi-²lv and ¹dtv tree

Page 7

Rubric 1) he escorted the deceased on high 2) and he suppressed the nine wood element ¹ddv demons. 3) One generation died on the top of Mount Sumeru, ²Dto-¹mba ³Shi-²lo died, 4) ³T'a-²bbü-¹t'a, ¹Szü-²bbü-¹t'a and ²P'o-²bö-¹mi-³ch'i-²di-²ddo¹⁸, 5) these three priests led ²Dto-¹mba ³Shi-²lo on the turquoise ¹zhi-²lv and the ¹dtv tree 6) on high, 7) and they suppressed ²Ssu-³mi-²muän-³dta-²gv-²shu (²k'aw-²ssu).¹ma, ²Ddv-²ndër-³t'khyu-²bpa-²la-¹llü¹⁹ 8) and the 1000 million ¹Ddv and ¹Dsä demons. 9) One generation ²Gkaw-¹lä-³ts'ü died in ²Dzī-¹gyu-²la-²lër-¹dü 10) and his ²dto-¹mba ²Dzī-²ghügh-³shi-²lo escorted him over the silver ¹zhi-²lv and the ¹dtv tree 11) on high,

Page 8

Rubric 1) and he suppressed the ²Yi-³ndaw²⁰, ¹Khyü-²dso²¹ the ²K'o and ²ndshi²² and ¹Ndo and ¹khyü demons²³. 2) This is now repeated for the family of the to-day who at the death of a member call 3) the ²dto-²mba, give him silver, gold, turquoise, carnelian, a conch, 4) precious objects, coral, shoes, garments 9 kinds of cloth, ³p'u-²lu, 5) leopard and tiger skins 6) and escort the deceased over the ¹zhi-²lv and the ¹Dtv tree 7) from the place where the ceremony is performed on high, 8) he suppressed the thousands of ¹Ddv and ¹Dsä demons

Page 9

Rubric 1) and the 360 demons of one bone (origin). 2) The deceased's soul is at peace and his horse's mane is beautiful. 3) All this is now repeated for the mourning son who does like the ²dto-¹mba previously. He asks for ¹nnü and ¹ō²⁴ from the Life-god²⁵. 9) ³Shi-²lo while meditating on the ¹P'ër ¹Ssan²⁶, ²Ngaw ¹Wu²⁷, ²Ö ¹Hä²⁸, 360 ²Dtër-¹gko²⁹, ²Yu-¹ma³⁰ is led by them on high. 10) He is led on high

Page 10

Rubric 1) to the 360 ²Ssu-²bbü-¹yü-²ngaw-¹la³¹. 2) ³Shi-²lo is led on high on his white horse, 3) escorted to the 18th heaven of ¹Ssaw-²yi-²wüa-²de³², 4) 18th heaven of ²Hä-¹ddü-²ō-¹p'ër³³ to 5) ²Ö-²mbbu-¹gyu-²lu ²Boa-¹nddüs 6) house in the 18th heaven brilliant as the sun and the moon; 7) led on high to the 18th storey heaven of ¹Lër-²gyu-³gkyi-²gyu³⁴, 8) Lër-³bpa-²t'o-²gko's³⁵ 9) white as the conch house in the 18th storey heaven, 10) to ³T'a-¹yü-²dtü-²mba's³⁶ golden house in the 18th storey heaven, 11) to the 13 brilliant scintillating ²Ghügh-²ddo (Swastika) ²La-²mun-³mi³⁷,

Page 11

Rubric 1) may they protect the deceased. 2) He is led on high to the 13 storey high heaven, to the house of the brilliant sun, moon, stars and ¹zaw (= planets). 3-4) Led on high to within the flaming houses of the 360 ²Yu-¹ma of ¹P'ër-³na-¹nddüs-²gkan-³chung³⁸ 5) escorted on high to the all-seeing, all-wise and able ²Dtër-¹gko to their 360 terrestrial mansions and celestial brilliant sun, moon, stars and ¹zaw (= planets). 6) ²Dto-¹mba ³Shi-²lo is led on high on the ²ds-¹lër³⁹ the size of the sun and on the 7) ²ndaw-¹k'o⁴⁰ the size of the moon; 8) led on high on the trident⁴¹, the butter lamp, and on the white hemp bridge to the top of Mount Kailas. ³Shi-²lo is escorted to his father

Page 12

Rubric 1) ²Gyi-²bbü-²t'o-³gko⁴² 2) to this mother ²Ss-¹zaw-¹lo-³dzi-²gyi-²mun⁴³; 3) to his grandfather ¹La-³dsä-²gyi-²bbü 4) he is escorted, 5) also to his grandmother ¹La-³dsä-²gyi-²mun. 6) ³Shi-²lo is escorted on high to his white felt tent in the 18th storey heaven. 7) Let us have ¹nnü and ¹ō, 8) let us hear only good tidings, and let there be plenty of offspring.

NOTES

¹ See page 9 of Introduction.

² ²Ö ¹nä ¹Hä, the ²Ö and the ¹Hä, i. e., all the gods. No ²dto-¹mba that I have questioned could give me the exact definition of who is meant by the ²Ö and who by the ¹Hä except that all the gods are meant. ¹Hä always stands for god; deity, ²Hä-¹ddü = great god, the Tibetan Lha-chhen, ¹Hä-³mi = goddess. Whether ²Ö stands for ²Ö-¹gko-²aw-¹gko they could not state. See *NNCRC*, p. 91, note 42.

³ Here in our text it actually says ¹La-²bbü-²t'o-³gko instead of ²Gyi-²bbü-²t'o-³gko, the former is stated to have been his grandfather. Yet in rubric 6-7) it states that his grandfather was ¹La-³dsä-²gyi-²bbü. Hoffmann in his *Quellen zur Bon Religion*, p. 234 sarcastically remarks that I wanted to improve on the text (see *BODMSL*, p. 19) and make ¹La-²bbü-²t'o-³gko the father of ³Shi-²lo instead of ²Gyi-²bbü-²t'o-³gko which is correct. My ²dto-¹mbas at that time insisted that the text was wrong and that ¹La-²bbü-²t'o-³gko was the father and not ²Gyi-²bbü-²t'o-³gko. On page 12 of this *ms.*, rubric 1, we read ²Gyi-²bbü-²t'o-³gko. In the *ms.* no 4151 of the ³Shi-²lo ³Nv ceremony entitled ³Shi-²lo ²t'u-³bbüe or the Origin of ³Shi-²lo (gShen-rah) page 12, rubric 2, his grandfather's name is given as ¹La-²bbü-²t'o-³gko and that of his father ²Gyi-²bbü-²t'u-³gko. Yet in gZer-myig (see *Asia Major* Vol. 1, 1924, p. 314, l. 5), we read that he was given the name of Myi-bon-lha-bon-yo-bon-rgyal-bon-thod-dkar. We have here both names *lha-bon* the ¹Na-²khi ¹la-²bbü, and *rgyal-bon* the ¹Na-²khi ²gyi-²bbü. So both may be correct and ¹La-³dsä-²gyi-²bbü may after all be the name of his grandfather, although that name occurs not often in ¹Na-²khi *mss.*

⁴⁻⁵ This is the only place where I have ever come across these names for the grandparents of ²Dto-¹mba ³Shi-²lo, it may be however that they are his maternal grandparents, but nothing is indicated, all other *mss.*, mention only those I published in *SNL*, Part I, p. 12.

⁶ He is the ²dto-¹mba who controls the demons in ²Nyi-²wüa or hell; see *NNCRC*, p. 151, note 166.

⁷ See *l. c.*, p. 120, note 84.

⁸ See note 70 of ²Ts'u ¹yi ²gkv-³shu ³la.

⁹ ³Na-²bbü-²ssä-³ngu was a celestial ²dto-¹mba. See *l. c.*, p. 148, note 155.

¹⁰ See *l. c.*, p. 368, note 745.

¹¹ See note 74 of ²Ts'u ¹yi ²gkv-³shu ³la.

¹² See *l. c.*, p. 148, note 155. He was a terrestrial ²dto-¹mba; and is always mentioned together with the one in note 9.

¹³ He was also the ²dto-¹mba of the ²Nyi Nāgas. See *l. c.*, p. 148, note 157.

¹⁴ The 9 ²Ssu-¹ndo are Nāga demons; see *l. c.*, pp. 73-78.

¹⁵ See note 93 of ²Ts'u ¹yi ²gkv-³shu ³la.

¹⁶ See *l. c.*, p. 526, note 807, also p. 216, note 377.

¹⁷ Nothing is known of the ²dto-¹mba nor the person whom he served.

¹⁸ These three ²dto-¹mbas are always mentioned together, although the last one who controls the hell-beings in ²Nyi-²wüa is often mentioned alone. They were disciples of ³Shi-²lo.

¹⁹ She was the demon wife of ²Shi-²lo (gShen-rah), see *NNCRC*, pp. 721-725, note 983. ²Ddv-²ndēr-²t'khyu-²lpa-²la-¹llü was the archenemy, see p. 215, note 374.

²⁰ This is the Preta world in hell. See *l. c.*, p. 86, note 29; *SNL*, Part II, pp. 82-85.

²¹ ¹Khyü-²dso is the Brute world in which man may be reborn. See *l. c.*, pp. 85-88; also *NNCRC*, p. 86, note 23.

²² The ²K'o and ²Ndshi demons are described in *MBC*, pp. 71-88, and p. 80, note 204; also *NNCRC*, p. 214, note 369.

²³ The ¹Ndo demons are fully described and their origin related in *l. c.*, pp. 450-451, note 775. The ¹Khyü are the companions of the ¹Ndo demons. They cause people to see demons in the day time, and make them hear all kinds of noises at night.

²⁴ See *l. c.*, p. 91, note 43.

²⁵ See *l. c.*, pp. 250-251, note 527.

²⁶ See *l. c.*, p. 91, note 40.

²⁷ See *l. c.*, p. 91, note 41.

²⁸ See *l. c.*, p. 91, note 42.

²⁹ See *l. c.*, p. 139, note 130.

³⁰ See *l. c.*, pp. 135-137, note 123.

³¹ These are the ancestral ²Ngaw-¹la and are described in *l. c.*, p. 276, note 582.

³² He is one of the supreme deities of the ¹Na-²khi, his origin is related in *l. c.*, p. 129, note 108, see also Plate 29.

³³ See *l. c.*, p. 130, note 109, Plate 30.

³⁴ See *l. c.*, p. 133, note 117, Plate 40.

³⁵⁻³⁶ See *l. c.*, p. 134, note 118.

³⁷ See *l. c.*, p. 152, note 169, Plate 49.

³⁸ Where the black lands of the demons and the white lands of the gods adjoin. See *l. c.*, p. 345, note 735.

³⁹ See *l. c.*, p. 94, note 49.

⁴⁰ The ²ndaw-¹k'o is the hand-drum, see *l. c.*, p. 227, note 408.

⁴¹ The trident is called ²shu-¹p'ër = iron white (steel) ³ts'an-²gkyi; see *l. c.*, p. 267, note 550.

⁴² Here he is called by his correct name.

⁴³ His mother's name is here spelled differently, see page 2, rubric 5, the latter spelling is correct.

APPENDIX

羌	撲	南山	木裏	永寧	通安州		
1	2	3	4	5	6		
筵國	三賤	所	五所	阿土司	泥月鳥		
7	8	9	10	11	12		
刺賣	賣山	民家	讀史方輿紀要	麼些			
13	14	15	16	17			
麼些象形文字字典		木裏	西康	無量河			
	17	18	19	20			
鐵河	鄉	石鼓	阿喜	稽稽	木裏		
21	22	23	24	25	26		
ᄃᄃᄃᄃᄃ	無量河	鐵河	前所	ᄃᄃᄃ	升		
27	28	29	30	31	32		
押赤	昆明	再	中甸	北地	打鼓		
33	34	35	36	37	38		
扇子陡	白水	木增	木生白	白沙	鄉		
39	40	41	42	43	44		
昆明	雲南	押赤城	烏蠻	爨	麼些		
45	46	47	48	49	50		
永寧	塔	滇池	ᄃᄃ	去	陽	夫	佑棕
51	52	53	54	55	56	57	58
民家	金沙江	泡菜	ᄃᄃ	西	奄菜	左所	
59	60	61	61	61	62		
水酒	漆						
63	64						

PLATE I

PLATE I: A ¹Na-²khi funeral procession leaving the village of ²Nv-²lv-²k'ö at the foot of the Li-chiang Snow Range. All the close relatives are dressed in rough, whitish-grey hemp-cloth and accompany the coffin to the grave, except the women who are only allowed to go a certain distance outside the village. There they prostrate themselves before the coffin, while sons crawl beneath the coffin to receive the last blessings of the deceased. Distant relatives are only furnished white turbans, these are worn for weeks thereafter; sons, brothers, or other close male relatives refrain from shaving and cutting of hair for 100 days.



PLATE II

PLATE II: This type of blade armor described in a ¹Na-²khi manuscript entitled ²Ndzër-¹ssu ²t'u or the origin of the weapons, a book chanted at the funeral of a brave warrior, was in use during the Nan-chao Kingdom and especially during the Liu-chao. It was the dress of Mo-so (Hli-khin) and ¹Na-²khi warriors and survived for ceremonial purposes until recent days. The armor is composed of rhinoceros hide laminae lacquered red and tied together with strips of serow or deer leather. The lower edge of the armor is decorated with bunches of hair from yak tails alternating black and red. The head is protected by an iron helmet composed of narrow blades tied together with the same material. On the top of the helmet is a short nozzle-like projection which served for the tail feathers of the ¹Khyu-³gu-³gko-¹na the black vulture of the northern grasslands, and later for those of the ¹Khü or Amherst pheasant. A sword of special design is carried by means of long thick leather straps, studded with bits of white conch (*Turbinella pyrum* L.), suspended from the shoulders. Another smaller sword was stuck in a leather girdle also studded with knobs of the white conch, while a conch-shell, reduced in size by being cut to its last whorl, was fastened to the surface of the sword sheath by means of leather straps. When a warrior fell in battle this shell was tied to his forehead.

Only five such armors survived and were used at the funeral of Mo-so and ¹Na-²khi chiefs as described. The armor and accoutrement worn by the ¹Na-²khi boy shown in the picture were presented to the author by the last Mo-so chief of Yun-ning. See *DNFCONKW*, Plates 2-5.



PLATE III

PLATE III: ²La-¹lo-³dto-¹gko a hill and ¹Na-²khi burial ground which served the village of ²Nv-²lv-²k'ö, at the foot of the Li-chiang Snow Range at an elevation of 9000 feet. It is by no means a cemetery in our sense of the word, but was the place where the ashes of cremated peasants were interred after the performance of the ²Khi ³Nv funerary ceremony, during the Ming Dynasty; the inscriptions on the stones are no more legible, the last ones dated back to the first Emperor of the Ch'ing Dynasty 1644.

In a ravine at the foot of the hill (actually an ancient crater), women who died in childbirth or 100 days before or after, were, and are still cremated there, the ashes were left in place uninterred.

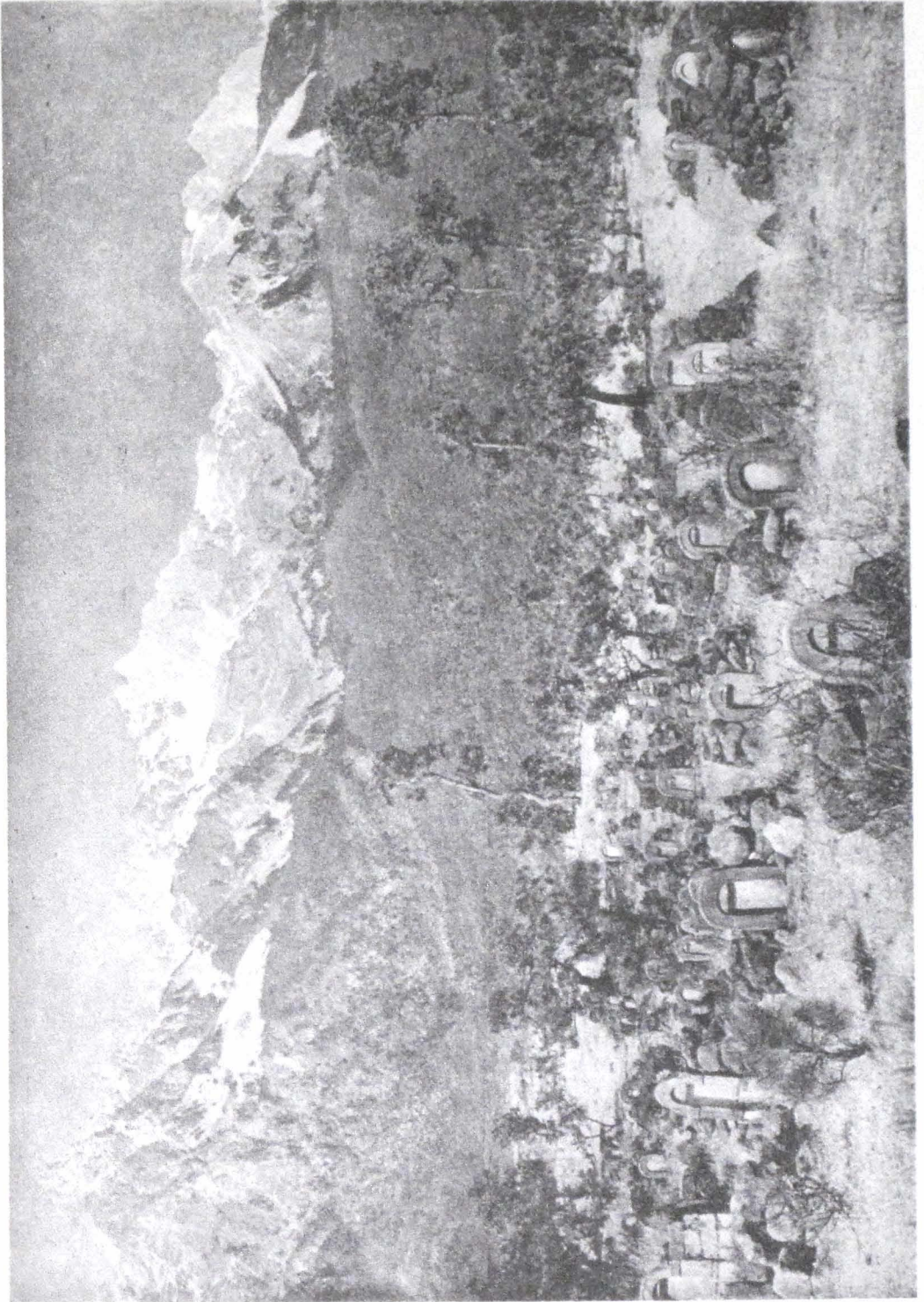


PLATE IV

PLATE IV: The funerary limestone caves of the ²Nv.²gkyi-¹'a-²k'o also called ²Nv.²gkyi-²k'o-¹ndv situated north of Li-chiang and the last ¹Na-²khi village of ²Ssaw-¹ssu-²k'a on the way to ²Nga-²ba on the eastern foot of the Yü-lung Shan (Li-chiang Snow Range). Here in these caves were deposited in former times the ²nv or effigies of departed in the shape of pine branches after the performance of the ²Khi ³Nv ceremony. Formerly a caretaker lived here, he was however never again replaced, and the caves have ceased to be the depository of the ²nv.

In the distance the highest peak Shan-tzu-tou of the Li-chiang Snow Range.

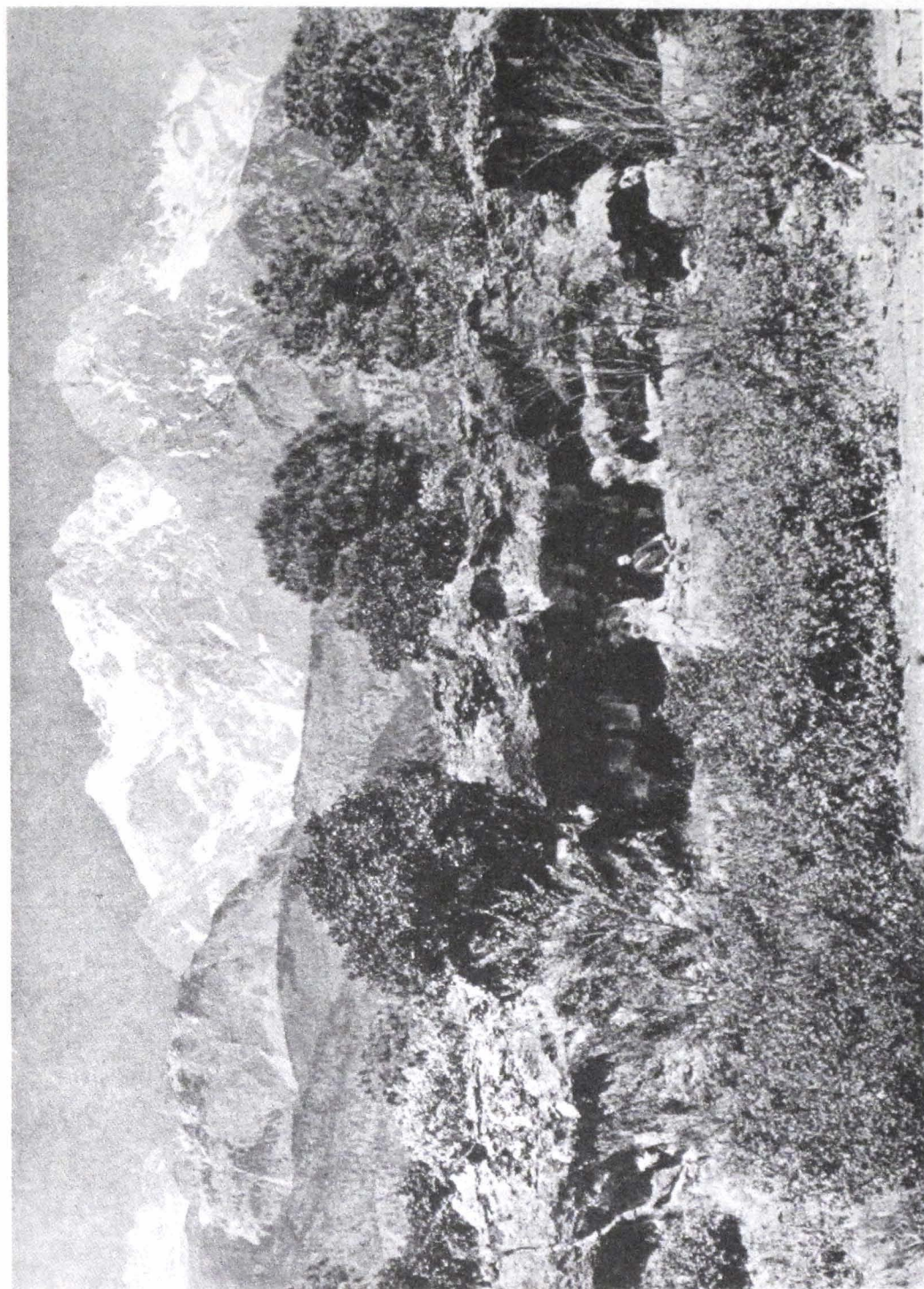
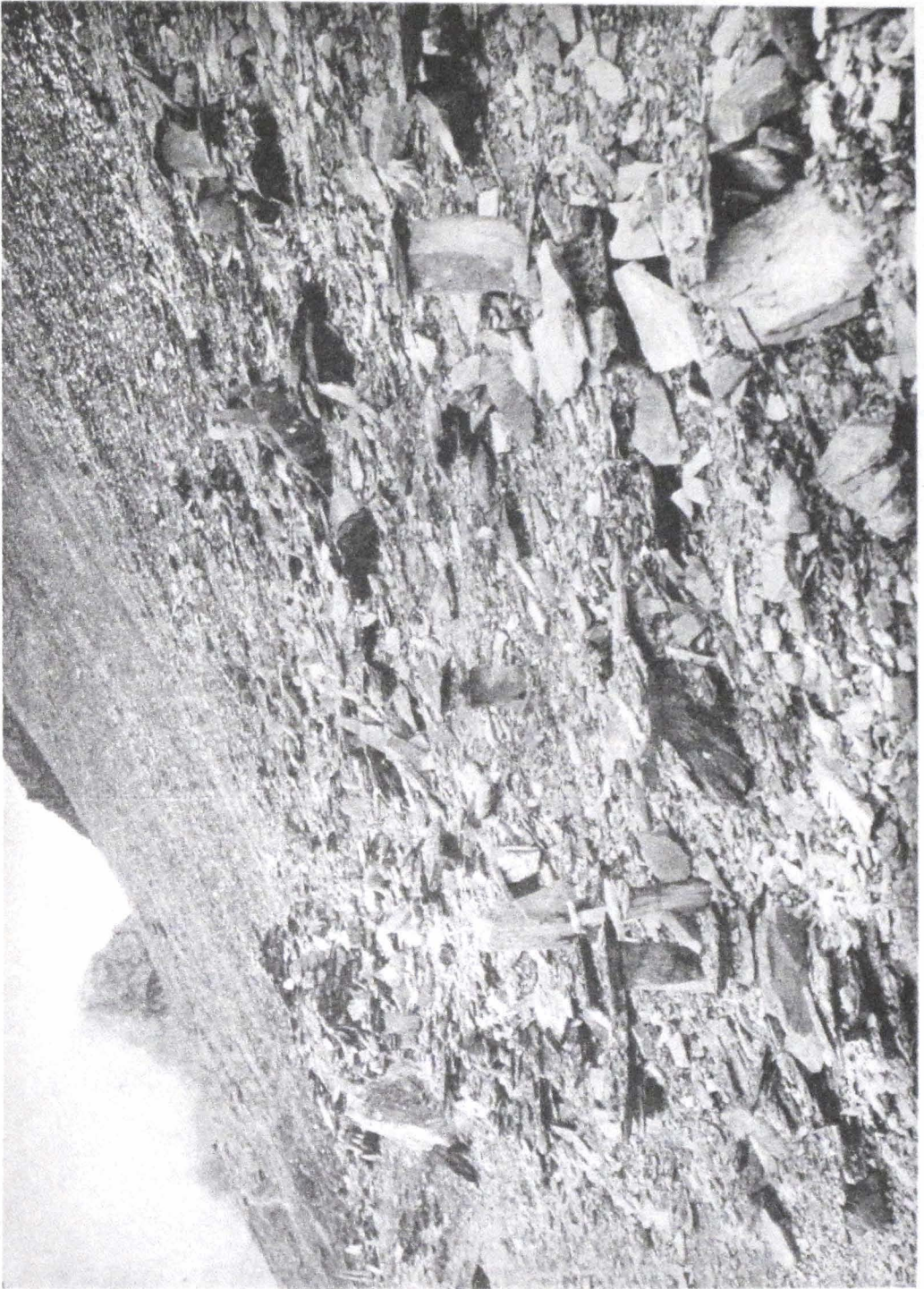


PLATE V: The Spirit homes of departed Mo-so erected by the peasants of Yung-ning on the southern slopes of Mount Chha-na-do-rje (Phyag-nag-rdo-rje) the Holder of the Thunderbolt in the valley of La-wa-thang at an elevation of 17,200 feet in Hsi-k'ang, west of Mu-li. The Mountain forms with two others the Rigs-gsum-mgon-po or Trimurti of the Mahāyana Buddhists in Gangs-dkar-gling territory.

These primitive structures consisting often of one single block of rock with a flat slab on top as roof serve as home for departed Mo-so spirits on this sacred mountain.



The 'Hä 'zhi 'p'i

The sections here reproduced on Plates VI to X are from a 'Hä 'zhi 'p'i which once belonged to an old 'Dto-'mba of the village of 'La-'ts'ü-'wüa near An Shan or Table Mountain 15 li south of Li-chiang. It was purchased from the 'Dto-'mba's son after the demise of the former in 1940. It is now in the Library of Harvard-Yenching Institute of Cambridge, Massachusetts.

PLATE VI

PLATE VI: The two sections here reproduced are equal to nos 50 and 49 of the ¹Hä ²zhi ¹p'i published in *SNL, loc. cit.* In the upper part of the Plate we see ²Ö-¹här-²müan-²ndshër = Blue-sky-power, the ¹Na-²khi name for the dragon, roaming among the clouds. Immediately below, left, is a ²Mb'a-²mi or butterlamp, to the right a ²dto-¹mba riding a white horse, holding in his left a spear with a flag attached, and in his right he is ringing a ²ds-¹lër, a flat, cymbal-like, metal bell with a beetle; it is also used by Tibetan Bön Lamas who call it gshang. In front of the horse is the white, winged sheep of the gods led by the white horse of ³Shi-²lo (Gshen-rab(s) changed into a ¹Na-²k'wai or ¹Na-²k'wa. Immediately below the section is a strip representing water conventionalized as it appears on Chinese embroidery. In the section below are represented ten of the 18 sisters of ³Shi-²lo called ³Shi-²lo ²la-²mün-³mi (¹Ts'ä-³ho-²gkv = 18). One blows a conch, two horns or trumpets, two carry flags, others the ²ndaw-¹k'o or hand-drums and ²ds-¹lër. One beats a Chinese-type flat gong, and the last one the Bön-type drum struck with a curved stick.



PLATE VII

PLATE VII: The ¹Ha-¹ngyu-²shër ¹Ngyu or the seven golden mountains, ²Ö-¹här-²shër ³Khü or the seven turquoise-blue lakes (seas) which encircle Mount Sumeru, the ¹Na-²khi ¹Ngyu-³na-³shi-²lo ¹Ngyu. To the left of each mountain is a tree with a bird perched upon it, and a tiger below. On the right are seven ²bpö-¹mbö, deified ²dto-¹mbas. For further explanation see note 8 of ¹Hä ²zhi ¹p'i, ³man-³chung of this book. The order of the animals on the mountains and in the lakes differs from that described in note 8.

On the first golden mountain we have here the peacock, and in the lake the ³dsv-¹p'ër or white diving bird (*Proctopus nigricollis*) or grebe. On the second the tiger, and in the lake the white conch. On the third the ¹Na-³dta-¹dgyu-²lu a black horse; the mountain on which this horse is figured is called rTa-sna-ri in Tibetan and Aśvakarna or Horse-ear mountain in Sanskrit. On the fourth is the white ox of the gods, and in the lake also an ox which is a mistake, on other ¹Hä ²zhi ¹p'i are two conch-shells. On the fifth is the white mystic lion ²Ddv-¹p'ër ²Ssi-²nggü, and in the lake the ²Ha-¹shi ²nyi-¹shi or two golden fishes. On the sixth is the ¹Khyu-³gu the wife of the Garuḍa ²Ddv-¹p'ër ¹Khyu-³t'khyu instead of the latter, in the lake is the golden duck. On the last mountain sits ²Ö-¹här ³tgkye-²bpü the blue cuckoo, but nothing is visible in the lake.



PLATE VIII

PLATE VIII: The city of Mahāsudassana the 33 realms of the gods. Thirty two surround the square with the thirty third, the Palace of Indra in the centre. In ¹Na-²khi manuscripts nothing is mentioned about Indra. The city is simply termed the thirty three realms (¹dü = lands) of the gods. Below the central building is the elephant with the 33 heads (Erāvāṇa). Of this elephant nothing is mentioned in particular. Above the city is a row of figures; those on the left represent ²dto-¹mbas holding arrows, in the centre is ²Dto-¹mba ³Shi-²lo, and to the right two unknown deities.



PLATE IX

PLATE IX: This is the realm of ¹Ha-²yi-²boa-²daw ¹Ndzër or the Wish-granting tree. On the top of the tree sits the Garuḍa devouring a snake. To his left is his wife the ²Ddv-¹p'ër ¹Khyu-³gu, and to his right ²Ö-¹här ³tgkye-²bpü the cuckoo which plays a big role in ¹Na-²khi Bönism. Under the tree on the right is a ²bpö-¹mba or Amṛta vase, and riding a cow (ox?) is ¹Na-²k'aw-¹gyi-³bpü or king ¹Na-²k'aw ruler over all creatures having blood. He holds a flag in one hand and in the other a flower. On the extreme left is ²Ha-¹shi-¹ts'o-³ndzī the golden elephant of Indra, Erāvaṇa. Above it is the celestial ¹Na-³dta-¹dgyu-²lu, the Indian Uchchaiḥśravas the moon-colored horse of fore-knowledge which carries the rider wherever wished throughout the worlds of the past, the present and the future. Between the two, near the trunk is the white cow of the gods, Kāmadhenu the Wishgranting cow which yields any drink wished for. Above the tree are two rows of gods whose names are not known.



PLATE X

PLATE X: The realm of ³Ts'u-²ssī ²ndaw ¹ndzër the Sword tree in hell. This tree of swords over which the hell-beings are obliged to constantly ascend and descend grows out of the mouth of ³Ts'u-²ssī (Makara) the Tibetan Chhu-srin. This is the ³Ts'u-²ssī ²na-¹bpü (nag-po) the black ³Ts'u-²ssī of the demons. At the foot of the sword tree are two dogs who bite the hell-beings as they are forced to climb and become impaled. They are assisted in this torture by a demon and his demon wife, the latter is depicted on the right, she carries a ²ndaw or serrated sickle with which she chops the bodies of the impaled, she is called ²Dti-²sso-²ggö-²mun; on her side all females are led up the swords. A female awaiting the ordeal is in the section below. The demon on the left is her husband ²Dti-²sso-²ggö-³bpü wielding an axe. All males are escorted up the tree on his side. Near the top of the tree are two crows attacking the tortured. In the extreme upper right a creature who has passed through the ordeal. On other ¹Hä ²zhi ¹p'i a bird called ³Shou-²shou-²lo-¹na, the ³Shou-²shou with the black throat sits on top of the tree. The section above shows demons torturing a hunter who is also attacked by the wild animals he has killed.

