



4° 86 534 e - 712 HBOr







**VERZEICHNIS DER ORIENTALISCHEN HANDSCHRIFTEN  
IN DEUTSCHLAND · BAND VII, 1**

VERLAG DER UNIVERSITÄT ZÜRICH

STERNENSTRASSE 11, 8002 ZÜRICH

1977

ISBN 3-03910-100-0

© 1977

ALLE RECHTE VORBEHALTEN

DRUCK: DRUCKEREI W. F. R. ZÜRICH

ALLE RECHTE VORBEHALTEN



VERZEICHNIS DER ORIENTALISCHEN HANDSCHRIFTEN  
IN DEUTSCHLAND

IM EINVERNEHMEN MIT DER  
DEUTSCHEN MORGENLÄNDISCHEN GESELLSCHAFT  
HERAUSGEGEBEN VON  
WOLFGANG VOIGT

---

BAND VII, 1  
JOSEPH FRANCIS ROCK †  
NA-KHI MANUSCRIPTS



FRANZ STEINER VERLAG GMBH · WIESBADEN

1965

# NA-KHI MANUSCRIPTS

PART 1

TABLE OF CONTENTS

EDITED BY

KLAUS L. JANERT

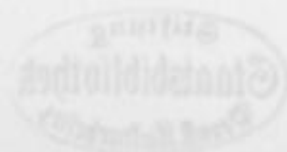
COMPILED BY

JOSEPH FRANCIS ROCK †



FRANZ STEINER VERLAG GMBH · WIESBADEN

1965



With 39 plates, 2 coloured plates and 140 collotype plates

The cover-design drawn by HEIN GOLLHARDT represents  
the 'lér.<sup>2</sup>mbbū.<sup>1</sup>ch'i or love-knot as found on title-pages  
of Na-khi manuscripts

THE AUTHOR

DEDICATED THIS WORK TO

DTOMBA SHILO

Alle Rechte vorbehalten.

Ohne ausdrückliche Genehmigung des Verlages ist es nicht gestattet, das Werk oder einzelne Teile  
daraus nachzudrucken oder auf photomechanischem Wege (Photokopie, Mikrokopie usw.) zu ver-  
vielfältigen. Gedruckt mit Unterstützung der Deutschen Forschungsgemeinschaft. © 1965 by  
Franz Steiner Verlag GmbH., Wiesbaden · Satz und Druck: Rheingold-Druckerei, Mainz · Lichtdrucke:  
Süddeutsche Lichtdruckanstalt, Stuttgart · Einband: Großbuchbinderei Karl Hanke, Düsseldorf

Printed in Germany

011910

## TABLE OF CONTENTS

Bibliography with bibliographical abbreviations and logograms .. .. .	IX
Editor's Foreword _____	XI
The Introduction. By the Author _____	XV

### Section A

Classified List of Ceremonies	
together with the Titles of Texts belonging to them _____	1
Special abbreviations and logograms _____	1
I. Nature worship _____	1
II. To assure the prosperity of the family and the increase of herds .. ..	2
III. For the propitiation of mountain and tutelary spirits _____	3
IV. For the prevention of evil arising from the sky and land _____	3
V. Marriage _____	3
VI. For the propitiation of serpent spirits (Nāgas), <sup>1</sup> Ssu or <sup>2</sup> Llu- <sup>2</sup> mun .. ..	4
VII. Purification _____	7
VIII. Funeral _____	8
IX. For the inviting of the ancestors _____	20
X. For the prolongation of life _____	20
XI. Books of divination _____	22
XII. For the propitiation and eviction of demons _____	25
XIII. For persons who committed suicide, <sup>2</sup> Hār- <sup>2</sup> la- <sup>1</sup> llü <sup>3</sup> k'ö _____	35
XIV. For the elimination of accumulated sins _____	40
XV. Ceremonies performed by sorcerers _____	41
XVI. Ceremonies performed by the Yung-ning- <sup>1</sup> Nda- <sup>1</sup> bpas . _____	41
XVII. Dū-nyi shu bā ceremony of the Zhër khin tribe _____	41
XVIII. Addenda _____	42

Table of Contents

Section B

Catalogue of Na-khi Manuscripts	43
<sup>2</sup> Muan <sup>1</sup> bpō (List 1)	45
<sup>2</sup> Dzu <sup>2</sup> Wùà <sup>1</sup> bpō (List 9)	51
<sup>3</sup> Ssu <sup>3</sup> dsu (List 26)	52
<sup>2</sup> Ssu <sup>2</sup> gv and <sup>2</sup> Ssu <sup>1</sup> ddü <sup>1</sup> gv (List 30)	61
<sup>3</sup> Ch'ou <sup>1</sup> gv and <sup>3</sup> Ch'ou <sup>1</sup> na <sup>1</sup> gv (List 36)	96
<sup>3</sup> Shi- <sup>2</sup> lo <sup>3</sup> Nv (List 42)	126
<sup>2</sup> Zhi <sup>3</sup> mä (List 43)	172
<sup>1</sup> Hä <sup>2</sup> zhi <sup>1</sup> p'i (List 43, Ab-Ah)	179
Photographs of a <sup>1</sup> Hä <sup>2</sup> zhi <sup>1</sup> p'i (Text)	192
(Plates)	193
The nine <sup>2</sup> Mi- <sup>1</sup> wua and twenty-one <sup>2</sup> Ngaw- <sup>1</sup> la (Text)	I
(Plates) .. ..	VI
<sup>2</sup> Nyi- <sup>2</sup> wua <sup>3</sup> ch'wua <sup>1</sup> dü (List 043)	197
<sup>2</sup> Szĩ <sup>1</sup> sher <sup>1</sup> Ddu <sup>3</sup> Nv (List 45)	201
<sup>2</sup> Ts'u- <sup>3</sup> chwua- <sup>2</sup> gyi- <sup>2</sup> mun <sup>3</sup> Nv (List 46)	206
<sup>1</sup> D'a <sup>3</sup> Nv (List 48) .. ..	212
<sup>2</sup> Mbbüe <sup>1</sup> d'a <sup>3</sup> Nv (List 49)	219
<sup>2</sup> Mi <sup>1</sup> lv <sup>1</sup> dzu <sup>3</sup> Nv (List 51)	231
<sup>3</sup> Lo <sup>3</sup> Nv (List 56)	238
<sup>1</sup> Mbbüe <sup>1</sup> bpō (List 72)	240
<sup>2</sup> Shi <sup>2</sup> k'u <sup>3</sup> dtër <sup>1</sup> bpō (List 75)	246
<sup>3</sup> Dto <sup>1</sup> na <sup>3</sup> k'ö (List 93)	260

Section C

Faecsimiles of 19 Na-khi Manuscripts	295
Synopsis	297
(Múan bpō:) Nder ssu	299

Table of Contents

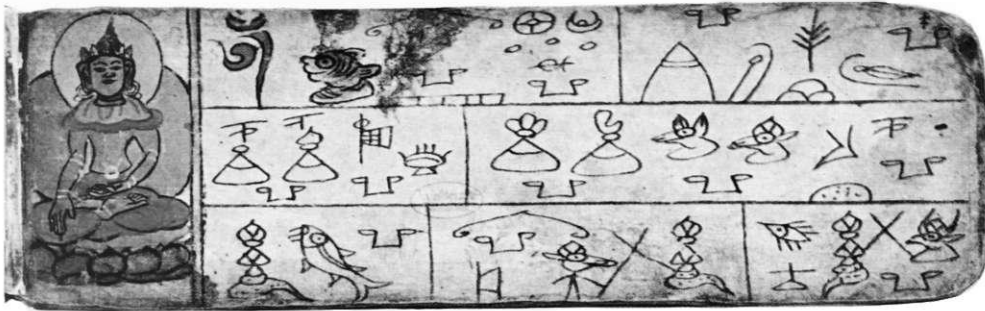
(Müan bpö:) Gku hü ghügh, etc. _____	310
(Ssu dsu:) Ssu k'u p'u _____	314
(Ssu gv:) D'a lv ds: Bpö lü k'u, etc. _____	328
(Ch'ou na gv:) Nyi-ssaw-t'a-mun ch'er _____	337
(Shi-lo Nv:) Na-dsaw-ts'u, Non ö ssaw _____	341
(Mbbüe Nv:) Mun ndzer ä lä dzhu _____	351
(Nyi-wüa ch'wua du:) Yi-ndaw dü .. .. .	357
(Szi sher Ddu Nv:) Erh-p'er Ghügh-ddo, etc. _____	368
(Ts'u-chwua-gyi-mun Nv:) Non-ö ssu p'er t'u _____	372
(Zhi mä:) Ts'u yi, (D'a Nv:) D'a yi _____	377
(Mbbüe d a Nv:) Lä-ch'ou ndshi, Ö sher .. .. .	388
(Mi lv dzu Nv:) Nv här .. .. .	393
(Lo Nv:) Lo Nv _____ .. .. .	400
(Mbbüe bpö:) Mbbüe haw-shi, etc. .. .. .	408
(Shi k'u dter bpö:) Dtv dshi ngv-mbü ts'ä .. .. .	415
(Dto na k'ö:) Haw-la-ngv-mbü Hä cher, etc. .. .. .	421
(Shi-lo Nv:) Ha-shi gyu-khyu ( <i>Hoa lü</i> ) _____	424
(Ch'ou na gv:) Ndu Ssä ch'ou ndü ( <i>Hoa lü</i> ) _____	431

Section D

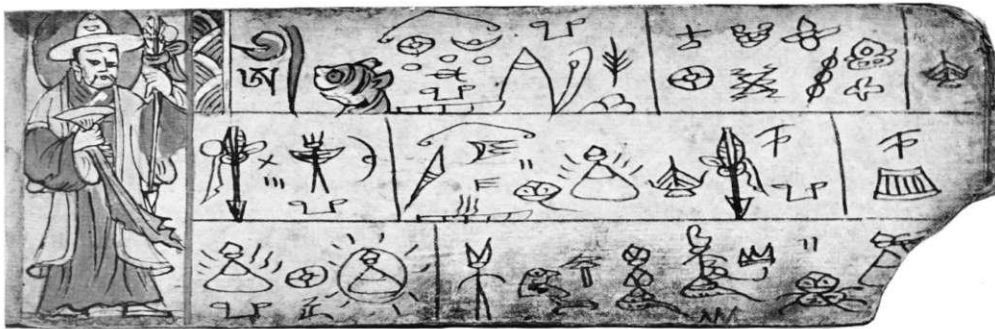
Concordances and Indices _____	439
Concordance to the Marburg Collections .. .. .	441
Concordance to Section A ( <i>Rock numbers</i> to List numbers) .. .. .	452
Indices to Section B	
1. Titles .. .. .	470
2. Persons .. .. .	474
3. Toponyms .. .. .	474
4. Shelf-marks .. .. .	476
5. <i>Rock numbers</i> .. .. .	479
Concordance to Section C (containing 140 collotype plates)	
1. Shelf-marks to <i>Rock numbers</i> _____	484
2. <i>Rock numbers</i> to Shelf-marks _____	484
Further Plates _____	485



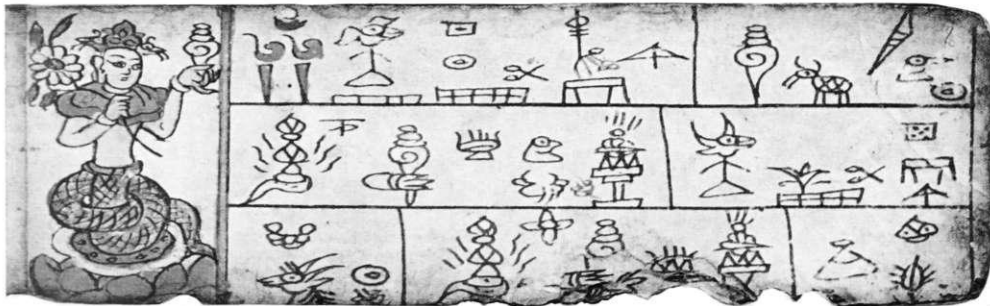




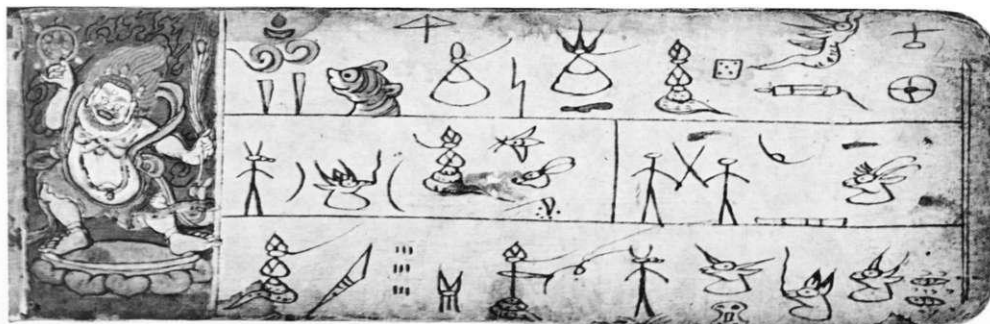
Hs.Or.563 (R.8271), cf. p.84



Hs.Or.1388 (R.3177), cf. p.112



Hs.Or.1527 (R.8621), cf. p.68



Hs.Or.1464 (R.8253), cf. p.90



## BIBLIOGRAPHY

with Bibliographical Abbreviations and Logograms

- AMRAR** — J.F. Rock: The Amnye Ma-ehhen Range and Adjacent Regions. A monographic study. With 82 plates and 5 maps in color.  
Roma: 1956. IX, 194 pp. 4<sup>o</sup>  
(Serie Orientale Roma. 12.)
- ANKEED** = J.F. Rock: A Nakhi-English Encyclopedic Dictionary. Part 1-[2].  
Roma: 1963-[65]. [Part 1:] XLII, 512 pp., 28 pl.; [Part 2: approx. 582 pp.] 8<sup>o</sup>  
(Serie Orientale Roma. 28.)
- ANKSWC** = J.F. Rock: The Ancient Na-khi Kingdom of Southwest China. Vol. 1-2.  
Cambridge, Mass.: 1947. XX, 554 pp., 256 pl., 4 maps. 4<sup>o</sup>  
(Harvard-Yenching Institute, Monograph Series. 8-9.)
- BDDANK** = J.F. Rock: Banishing the Devil of Disease among the Na-khi.  
In: National Geographic Magazine, 46.1924, pp.473-499, 26 pl.
- BEFEO** = Bulletin de l'Ecole Française d'Extrême-Orient.
- BODMSL** = J.F. Rock: The Birth and Origin of Dto-mba Shi-lo, the Founder of the Mo-so Shamanism, according to Mo-so Manuscripts.  
In: Artibus Asiae, 7.1937, pp.5-85, 16 pl.
- BOWCEA** = Lacouperie, Terrien de: Beginning of Writing in Central and Eastern Asia.  
London: 1894. 8<sup>o</sup>
- CPSF** = J.F. Rock: Choni. The place of strange festivals, etc.  
In: Illustrated London News, 175.1929 (4718), pp.494-497 and 520;  
(4719), pp.530-531 and 549-551; (4721), pp.636-639.
- CSTCB** = J.F. Rock: Contributions to the Shamanism of the Tibetan-Chinese Borderland.  
In: Anthropos, 54.1959, pp.796-818, 6 pl.
- DNFCONKW** = J.F. Rock: The D'a Nv Funeral Ceremony with special reference to the Origin of Na-khi Weapons.  
In: Anthropos, 50.1955, pp.1-31, 5 pl.
- EHS** = J.F. Rock: Excerpts from a History of Sikkim.  
In: Anthropos, 48.1953, pp.925-948, 1 pl.
- ELG** = J.F. Rock: Experiences of a Lone Geographer . . . in the Amne Machin.  
In: National Geographic Magazine, 48.1925, pp.331-347, 16 pl.
- FK** = Goullart, Peter: Forgotten Kingdom.  
London: 1957. XX, 259 pp., 16 pl. 8<sup>o</sup>
- HL** = J.F. Rock: Hä-la or the Killing of the Soul as practiced by Na-khi Sorcerers.  
In: Journal of the West China Border Research Society, 8.1936, pp.53-58.
- KR** = J.F. Rock: Konka Risumgongba. The holy mountain of the outlaws.  
In: National Geographic Magazine, 60.1931, pp.1-65, 79 pl.

## Bibliography

- LALCN** — J.F. Rock: Life among the Lamas of Cho-no.  
In: National Geographic Magazine, 54.1928, pp.569–619, 50 pl.
- LCNKY** = J.F. Rock: The Life and Culture of the Na-Khi Tribe of the China-Tibet Borderland. [Und:] M. Harders-Steinhäuser und G. Jayme: Untersuchung des Papiers 8 verschiedener alter Na-khi Handschriften auf Rohstoff und Herstellungsweise.  
Wiesbaden: 1963. 70 pp., 22 pl., 1 map. 8°  
(Verzeichnis der orientalischen Handschriften in Deutschland. Hrsg. von Wolfgang Voigt. Supplementband 2.)
- LY** = J.F. Rock: The Land of the Tebbus.  
In: Geographic Journal, 81.1933, pp.108–127.
- LVL** — J.F. Rock: The Land of the Yellow Lama . . . of Muli.  
In: National Geographic Magazine, 47.1925, pp.447–491, 39 pl.
- MDC** = J.F. Rock: The Muan bpö Ceremony or Sacrifice to Heaven as practiced by the Na-khi.  
In: Monumenta Serica, 8.1948 (or 1952), pp.1–160, 4 pl.
- NMAU** — J.F. Rock: The Nichols Mo-so Manuscript of the American Geographical Society.  
In: The Geographical Review, 27.1937, pp.229–239, 4 pl.
- NNRC** = J.F. Rock: The Na-khi Nāga Cult and Related Ceremonies. Part 1–2.  
Roma: 1952. X, 806 pp., 12 + 58 pl. 8°  
(Serie Orientale Roma. 4.1–2.)
- OTLR** = J.F. Rock: The Origin of the Tso-la Books. or Books of Divination of the Na-khi or Mo-so Tribe.  
In: Journal of the West China Border Research Society, 8.1936, pp.39–52.
- RRNGMG** — J.F. Rock: The Romance of K'a-mä-gyu-mi-gki. A Na-khi tribal love story translated from Na-khi pictographic manuscripts, transcribed and annotated.  
In: Bulletin de l'École Française d'Extrême-Orient, 39.1939, pp.1–155, 37 pl.
- SMY** = J.F. Rock: Seeking the Mountains of Mystery . . . Amne Machen.  
In: National Geographic Magazine, 57.1930, pp.131–185, 54 pl.
- SNKL** — J.F. Rock: Studies in Na-khi Literature. Part 1: The Birth and Origin of Dto-mba Shi-lo; Part 2: The Na-khi Hä zhi p'i.  
In: Bulletin de l'École Française d'Extrême-Orient, 37.1937, pp.1–119, 46 pl.
- SOF** = J.F. Rock: The Story of the Flood in the Literature of the Mo-so (Na-khi) Tribe.  
In: Journal of the West China Border Research Society, 7.1935, pp.64–80.
- SOTC** — J.F. Rock: The Sungmas. The living oracles of the Tibetan Church.  
In: National Geographic Magazine, 68.1935, pp.475–486, 13 pl.
- TOOTRE** = J.F. Rock: The Glories of the Minya Konka.  
In: National Geographic Magazine, 58.1930, pp.385–437, 59 pl.
- YHFTA** = J.F. Rock: Through the Great River Trenches of Asia.  
In: National Geographic Magazine, 50.1926, pp.133–186, 47 pl.
- ZETEL** = J.F. Rock: The Zher-Khin Tribe and their Religious Literature.  
In: Monumenta Serica, 3.1938, pp.171–188.
- ZMFCNK SWC** — J.F. Rock: The Zhi mä Funeral Ceremony of the Na-khi of Southwest China. Described and translated from Na-khi manuscripts.  
Vienna: 1953. XV, 288 pp., 10 pl. 4°  
(Studia Instituti Anthropos. 9.)

## FOREWORD

### I.

Joseph Francis Rock (13. 1. 1884–5. 12. 1962),<sup>1</sup> an Austrian by birth, may be designated a father of Nakhilogy,<sup>2</sup> it is to say that without the work done by him this field of research would have never brought into existence. During 1922–1949, he resided about twenty years as botanist, geographer, orientalist etc. in the Nakhi land, i. e. in the Li-chiang area, Yünnan (Southwest China) where he had opportunity to observe the life and culture of the Nakhi people as well as the religious ceremonies of the Nakhi priests, the Dtombas. Rock was the first and the only European so far who learned to read the pictographical script of the Dtombas as well as their syllabic characters and to interpret the Nakhi texts, and he succeeded in purchasing more than 8000 manuscripts from them. In the course of his research work he felt convinced that the religion of the Nakhi people represents an original branch of the ancient Tibetan Bon religion, only insignificantly influenced by the Buddhism.

As to the whereabouts of the Nakhi manuscripts collected by him, Rock made the following statements:<sup>3</sup>

A substantial part of the manuscripts got lost during World War II; about 4000 manuscripts were sold in private hands ("Heronmere Collection");<sup>4</sup> about 1000 manuscripts as well as the microfilms of numerous manuscripts of the "Heronmere Collection" are deposited at the Congress Library (Washington D. C.); about 1000 manuscripts were obtained by the Harvard-Yenching Institute, Harvard University (Cambridge, Mas.); on the whole, about 25 manuscripts Rock individually presented to his friends and acquaintances; 15 Dso-la manuscripts were stolen from a printing office in China;<sup>5</sup> 1115 manuscripts (cf. below page 341) including Rock's collection of photostat copies were pur-

<sup>1</sup> Cf. the Biography and Bibliography "J. F. Rock, 1884–1962" by Alvin K. Chock, and "An Anecdote Concerning Joseph F. Rock" by E. H. Bryan, Jr., in: Newsletter of the Hawaiian Botanical Society (Department of Botany, University of Hawaii, Honolulu 14, Hawaii), Vol. 2, 1, 1963, pp. 1–13 and pp. 16–17.

<sup>2</sup> As to the pronunciation of the word *Nakhi* and its derivatives, cf. below p. XV, note 1.

<sup>3</sup> Cf. also below p. XVI.

<sup>4</sup> They were purchased by Mrs. Virginia Harrison, now Mme. De Zayas, Heronmere, Greenwich, Connecticut. Dr. Rock had knowledge that a considerable part of these manuscripts had been entrusted for safekeeping at the Booksellers Kegan and Paul, Great Russels Street, London.

<sup>5</sup> These 15 manuscripts were offered to Rock after World War II at Hong Kong for such an overcharged price that their purchase was disregarded.

## Foreword

chased by the Staatsbibliothek in Marburg/Lahn ("Hs. Or. Collection" Hs.Or.301-677, 1362-1590, 1593-1594, 1596-1601, and "K. Or. Collection" K.Or.1-501).<sup>1</sup>

## II.

After having accepted an invitation arranged by Dr. W. Voigt, Rock left Hawaii for Germany end of June 1962 as a guest of the Fritz Thyssen Stiftung and the Deutsche Forschungsgemeinschaft (the "German Research Society") in order to compile in Marburg (strictly speaking on the Ortenberg above the town of Marburg) a descriptive Catalogue of Nakhi manuscripts now belonging to the "Marburg Collections" (Hs.Or. and K.Or.).<sup>2</sup>

Within nearly four months<sup>3</sup> during which the editor could assist Dr. Rock and study with him,<sup>4</sup> the author catalogued and described in Marburg 527 Nakhi Manuscripts (cf. below: Section B). These descriptions Rock declared to be ready for press, handing them over to the publishers prior to his return to Honolulu on 30th of October 1962.

Undoubtedly, the author had in mind to revise his work later on when proofreading the same for its fair impression. When after Rock's death (5th of December 1962) the task has fallen to the editor to publish his work, the latter tried to do his best to master the various problems involved, in order to bring out the Catalogue in such a way, as, one might be convinced, it was Rock's conception of how it should be done.

In Section B of the present two volumes of this Catalogue of Nakhi Manuscripts, the arrangement of chapters corresponds to the sequence of principal ceremonies as given in the Classified List (cf. below: Section A). Within the chapters the texts have been arranged in alphabetical order by titles. Section B containing the descriptions of manuscripts of the Marburg Collections has been supplied with the indices adapted to the purpose of a manuscript catalogue<sup>5</sup> (cf. below in Section D).

<sup>1</sup> In addition, Rock had been aware of some other collections of Nakhi books. According to his statement the Rhyland Library in Manchester possesses about 150 manuscripts, the Musée Guimet in Paris about 10 manuscripts, at Leiden are deposited about 10 manuscripts. Furthermore, the India Office Library (London) possesses about 50 Szi-chúng-bpö manuscripts; these 50 manuscripts had been purchased without any knowledge of Dr. Rock by the Missionary Holly Roller from a Nakhi priest after having performed the Szi-chúng-bpö ceremony for Rock. Finally, the Congress Library at Washington D. C. acquired a quantity of Nakhi manuscripts from Mr. Quentin Roosevelt and Rev. H. Roller which were obtained in the Nakhi land during a travel undertaken in 1926/27; according to Rock the affected Dtombas felt inconsolable on the irreparable loss of their manuscripts. (The Bibliothèque Nationale in Paris preserves 6 manuscripts, which are said to be written in Moso/Nakhi.)

<sup>2</sup> Being originally the author's own property, these manuscripts were purchased by Dr. Voigt for Marburg, partly from the author himself and partly from the Istituto Italiano per il Medio ed Estremo Oriente in Rome to which Rock previously had donated them (cf. ANKEED, p. XVIII, and below: Introduction, p. XV).

<sup>3</sup> In September 1962 the author was patient under surgical treatment of Prof. Dr. H. W. Pia (Giessen) and, in October 1962, he spent about ten days in Austria and Switzerland. - At Marburg, Rock read the proof-sheets of LCNKT as well as of ANKEED, Part 1-2 (cf. above p. IX), the first part of which appeared in summer 1963. (ANKEED, Part 1, had been of the editor's disposal after the present Catalogue was sent to the press. The second part of ANKEED has not yet been published.)

<sup>4</sup> Unfortunately, neither an expert on the field of Tibetology nor a Sinologist were found to assist Dr. Rock at Marburg.

<sup>5</sup> After publication of the second part of ANKEED it might be possible to prepare not only further indices pertaining to the contents of the present work, but, above all, to compile a

## Foreword

For several reasons, occasional differences in the spelling of Nakhi terms were generally maintained by the editor. This applies accordingly to the Classified List (Section A) as well as to the transcription of the plates showing "The Nine Mi-wua and the Twenty-one Ngaw-la (spirits)" which is published with approval of the author and based on his notes written down in the Nakhi land long ago (cf. below pp.I-VI of Part 2 of the present Catalogue).

### III.

During his stay in the Nakhi land, the author who was held in high esteem especially by the Dtombas or priests had continuously been offered their handwritten religious books which were partially acquired by him. Each manuscript obtained, he provided with a current number (now called "Rock number" or, shortly, *R. number*). In order to systematize the supply of the Nakhi books and to proceed with their current purchases, Rock not only listed his acquisitions of manuscripts according to their file numbers given by him (the *R. numbers*), but also began to prepare a synopsis listing all occurring titles of manuscripts, i. e. of the handwritten books copied by the priests with the intention to recite from them during the performance of their religious ceremonies. Regarding the arrangement of the titles within this synopsis, Rock consulted with learned Dtombas who knew the texts and their titles as well as the sequence of their recitation in the course of the respective ceremony. In process of time, his synopsis, originally compiled for practical reasons only, resulted in a kind of a classified list of Nakhi works.

Upon agreement between the author and Dr. Voigt, the editor had been authorized to copy Rock's written materials for a "Classified List of Ceremonies" in such a form as to get it ready for the press and to have it published as Section A of the present Catalogue. Although it has come to know that, unfortunately, this list neither includes all available titles of the Nakhi texts nor the entire *R. numbers*, its publication will, it is hoped, prove to be useful.<sup>1</sup>

The Classified List (cf. below pp. 1-42) is arranged in parts (cf. Parts I-XVII) according to the principal ceremonies, each consisting of a number of minor rites which were performed by the Dtombas, as it seems, always in a certain order of succession. In the list all these minor rites were given current numbers (cf. 1-122); minor rites which were to be supplemented by the author later on have been incorporated in the sequence of numbers and characterized by one or more zeros put in front of the respective serial number (cf. 14 - 014 - 0014 - 00014). Further, the titles of the special texts being recited during the performance of any given rite are arranged in sequence and at the same time marked with the letters of the alphabet (cf. 50. aa, and a-z and AA-Az and Ba-Bz and Ca-Cj); titles supplemented by the author later on which could be incorporated within the order of succession are provided with a cipher following the respective letter of the alphabet (cf. 50. c and c 1 and c 2, or 50. Ab and Ab 1); texts whose titles remained unknown are marked, within the order of succession, by: — (cf. 50. f and g, or 50. Be-Bn); titles supplemented later on and known only as belonging to a certain rite, further details about

complete general index for all nakhilological works of the author. As is well known to all those concerned, such a general index may be acknowledged to be the *conditio sine qua non* for the future development of Nakhilology.

<sup>1</sup> The handwritten notes on which the list is based have been taken by the author on his return to Hawaii and are no more available to-day.

## Foreword

their actual position within the performance of the respective ceremony being unknown, are marked with the letters of alphabet enclosed in brackets, cf. 50. (Da)–(Du).

The Classified List has been supplied with an Index compiled according to the *R. numbers* occurring therein: cf. below in Section D. (An alphabetical index of the titles mentioned in the Classified List will be compiled after publication of the necessary second part of ANKEED; cf. also above p. XII., note 5.)

## IV.

Below, pages 299–438 of Section C show the facsimiles of nineteen complete Nakhi manuscripts. They have been selected by the editor and represent most interesting texts or extremely rare books. Their reproductions may serve to the Nakhilogs as a first collection of text-editions and may illustrate at the same time different aspects of the religious Nakhi literature with regard to substance and form. (For a number of these manuscripts the author's interpretations are at disposal.) While eighteen of the handwritten books published below in facsimile are written in the *Ss dgyú ly dgyú* or pictographical script, Hs.Or.359 (*R.6053*) contains a text copied in *Ggo-báv* syllabic characters (cf. below pp. 431–438).

Both frontispieces, that of Part 1 as well as that of Part 2 of the present work, show in colour-printing the first folios of eight different manuscripts which accordingly start with a miniature. (Frontispiece 2 has already been published in LCNKT.)

## V.

The preparation and, finally, the publication of this Catalogue has been made possible only by the fact that the authorities of the Fritz Thyssen Stiftung and the Deutsche Forschungsgemeinschaft (the German Research Society) supported its undertaking. All scholars in the field of Nakhilogy will deeply be indebted for the generous financial aid furnished by the aforementioned Institutions and their Authorities.

We gratefully acknowledge our profound thanks and appreciation to all those Ladies and Gentlemen who had made possible the purchase of the Nakhi Manuscripts now deposited in the Marburg Collections, or who personally helped or favoured the present work of the author compiled at the Ortenberg (Marburg): Mrs. Edith Haupt †, Mrs. Irene Wagner and Konrad Adenauer, Ernst Coenen, Walter Heissig, Karl Jost, Heinrich Kanetscheider, Hans Werner Pia, Gerhard Schröder, Wolfgang Treue, Wolfgang Voigt.

In conclusion I personally wish to address my sincere thanks to W. Voigt, General Editor of Catalogues of Oriental Manuscripts, for the kind assistance which he has so frequently given me during the preparation of this edition.

Last not least, our thanks are due to the Printer and to the Publisher for their excellent work done in regard to the publication of the present book.

Seminar für Indologie,  
Eberhard-Karls-Universität,  
Tübingen  
November 27th, 1963

*Klaus Ludwig Janert*



## INTRODUCTION

The <sup>1</sup>Na-<sup>2</sup>khi manuscripts<sup>1)</sup> described in the following pages are all to be found in the Staatsbibliothek (formerly: Westdeutsche Bibliothek) in Marburg/Lahn (Germany). They were originally the author's property and came to Marburg due to the keen interests and untiring endeavours of Dr. Wolfgang Voigt.

Five hundred one manuscripts, to be exact, in the collection here in Marburg were originally donated by the author to the Istituto Italiano per il Medio ed Estremo Oriente in Rome of which the eminent Tibetan scholar Professor Giuseppe Tucci is president, but were later acquired for Marburg through the efforts of Dr. Voigt. The author had intended that they be sold by Professor Tucci to, in part, cover the printing costs of the author's <sup>1</sup>Na-<sup>2</sup>khi English Encyclopedic Dictionary (ANKEED), now printed by his Institute in the Serie Orientale Roma.

Of those manuscripts already translated and published, a brief account is given in this catalogue. Of other manuscripts like those belonging to the <sup>3</sup>Shi-<sup>2</sup>lo <sup>3</sup>Nv, <sup>3</sup>Dto <sup>1</sup>na <sup>3</sup>k'ö ceremonies, etc., a translation has been made of the salient features.

It is impossible to give a synopsis of the contents of a <sup>1</sup>Na-<sup>2</sup>khi manuscript, because the texts do not always deal with one subject, but contain much irrelevant matter only indirectly connected with the main theme. From a perusal of the first page of a <sup>1</sup>Na-<sup>2</sup>khi manuscript it is impossible to determine to what ceremony it belongs, still less to define its title. Only after study of the text of a manuscript in its entirety is it possible to make sure of its title, and then not always successfully. Fortunately, on the outside cover of a manuscript the name of a ceremony is given, however, not always, written with the same symbols, and beside it the name or title of the manuscript. Some manuscripts have several titles especially when the contents are abridged and are to be chanted at the performance of a less costly ceremony. Others again have several subtitles where the texts are abbreviated, while a single manuscript is devoted to entire texts with one title.

Many of the manuscripts are very old and quite a number are beautifully illuminated. The finest date back to the Wan-li period A. D. 1573-1620 of the Ming-Dynasty and were written by the <sup>2</sup>Dto-<sup>3</sup>la brothers who were <sup>2</sup>Dto-<sup>1</sup>mbas, and who lived five miles north of Li-chiang, in the village of <sup>2</sup>Gyi-<sup>1</sup>ts'ä-<sup>1</sup>ndso in the county of <sup>2</sup>Boa-<sup>1</sup>shi, the Chinese Pai-sha 白沙.

In 1930 a descendant of the <sup>2</sup>Dto-<sup>3</sup>la family still lived in the same house, but was not a <sup>2</sup>Dto-<sup>1</sup>mba. He did not possess manuscripts written by his <sup>2</sup>Dto-<sup>1</sup>mba ancestors. <sup>2</sup>Dto-<sup>3</sup>la manuscripts were scattered all over the Li-chiang area in the possession of many different <sup>2</sup>Dto-<sup>1</sup>mbas who had either borrowed them to be copied because of their beautiful calligraphy and never returned them or had acquired them in some other way. Other

<sup>1)</sup> [In the word Na-khi the sound transcribed as kh is to be pronounced as voiceless palatal fricative, equivalent to the German ch in: ich, endlich, Friedrich, etc. — Ed.]

## Introduction

manuscripts are much older than the <sup>2</sup>Dto-<sup>3</sup>la books as for example <sup>2</sup>Mb'a-<sup>2</sup>mi <sup>1</sup>la <sup>3</sup>dta, a very ancient text used before a funeral ceremony when the book was chanted shortly after the demise of a <sup>1</sup>Na-<sup>2</sup>khi. It was the custom to place a lighted butter or vegetable oil-lamp in the hand of a corpse and the <sup>2</sup>Dto-<sup>1</sup>mba directed him on his way to the spirit world where he came face to face with the various gods whose names, however, occur no more in other <sup>1</sup>Na-<sup>2</sup>khi manuscripts. (See ZMFCNK SWC, pp.22-48.)

The author began first collecting <sup>1</sup>Na-<sup>2</sup>khi manuscripts in 1922, when about one thousand were acquired. These are in the Library of Congress in Washington D.C. Of the first 69 <sup>1</sup>Na-<sup>2</sup>khi manuscripts purchased by the Library of Congress the late Dr. Putnam, then Librarian, wrote a brief account in his: Report of the Librarian of Congress in 1924 (p.278). To this the author added a part-translation of the text of the <sup>1</sup>Bpö <sup>1</sup>bpa <sup>3</sup>gko <sup>1</sup>shu in which the origin of <sup>1</sup>Na-<sup>2</sup>khi manuscripts is described.

After a period of three years in the Northwest of China, Kan-su and Ch'ing-hai, the author returned again to <sup>1</sup>Na-<sup>2</sup>khi land and Hsi-k'ang but not to occupy himself with the study of the <sup>1</sup>Na-<sup>2</sup>khi written language. In 1930 he returned on his own account to study the <sup>1</sup>Na-<sup>2</sup>khi religion which has much in common with the pre-Buddhistic religion of Tibet, the Bön schamanism.

Eight years were devoted with many interruptions, to the study and acquisition of <sup>1</sup>Na-<sup>2</sup>khi books. A thorough systematic search was made in all the many <sup>1</sup>Na-<sup>2</sup>khi villages and over five thousand manuscripts were bought. Duplicates, if one can speak of duplicates in manuscripts, were also very useful, for, as the script is a mnemonic one, certain <sup>2</sup>Dto-<sup>1</sup>mbas or priests wrote the names of gods more fully than others; it was thus possible to identify gods, spirits, demons, etc., which would not have been the case had only one single manuscript of a given title been available. In this way a large <sup>1</sup>Na-<sup>2</sup>khi library was acquired far in excess of any possessed by a <sup>2</sup>Dto-<sup>1</sup>mba.

A list of most <sup>1</sup>Na-<sup>2</sup>khi manuscripts known is published in this catalogue with the names of the ceremonies to which they belong and the titles of the manuscripts themselves.

By far the greatest collection of <sup>1</sup>Na-<sup>2</sup>khi manuscripts, some 4000, is now in Heronmere, Greenwich, Connecticut, U.S.A.

About one thousand of the rarer ones and unica were photostated of which the positives are now in the Staatsbibliothek in Marburg.

Owing to the war the author had to return to the U.S.A. At that time about one thousand <sup>1</sup>Na-<sup>2</sup>khi manuscripts were presented by him to the Harvard-Yenching Institute of Cambridge, Mass., U.S.A., of which about 700 were photostated (photostats now in Marburg).

In 1940 the author returned to Li-chiang and continued his studies of the <sup>1</sup>Na-<sup>2</sup>khi literature and to add to his <sup>1</sup>Na-<sup>2</sup>khi-English Dictionary which he had begun in 1932.

Owing to the entry of the Japanese into the second world war and to the fact that no price control existed in China although the Chinese Dollar was pegged to the U.S. Dollar at 20 to 1, it again became imperative to return to the U.S.A. This time via India - Africa, the South Atlantic, Brazil - British Guiana - Florida and Washington.

At that time the author shipped two trunks from Calcutta, one containing <sup>1</sup>Na-<sup>2</sup>khi manuscripts, the other his translations, notes and rare books, to the U.S.A. However, the S.S. Richard Hovey on which they were carried, was sunk by the Japanese in 1944 in the Arabian Sea.

In 1946 the author returned to Li-chiang under the auspices of Harvard-Yenching Institute to start again the translation of <sup>1</sup>Na-<sup>2</sup>khi manuscripts and to finish the <sup>1</sup>Na-



*J. F. Rock*

1962



J. F. Rock  
in the Cho-Ni-Lamasery  
Winter 1929

## Introduction

<sup>2</sup>khi Dictionary begun in 1932 and of which, fortunately, he possessed a photostat copy made in Washington. In the meantime the author's old <sup>2</sup>Dto-<sup>1</sup>mba died and it became necessary to work with a relative of the late <sup>2</sup>Dto-<sup>1</sup>mba who proved to be very intelligent and knowledgeable.

Alas, in 1949 the Communists took over the country and work became impossible.

This in a nutshell is the author's history of the Study of the <sup>1</sup>Na-<sup>2</sup>khi script and literature. A list of the author's publications on <sup>1</sup>Na-<sup>2</sup>khi subjects is here appended to facilitate the study of the manuscripts, described in this Catalogue.

My thanks are due to Dr. Klaus Ludwig Janert, who is one of the very few who has shown real interest in the study of the <sup>1</sup>Na-<sup>2</sup>khi manuscripts, for having helped me in every respect to compile this Catalogue.

Marburg, September 23, 1962

JOSEPH FRANCIS ROCK



CLASSIFIED SECTION A  
CLASSIFIED LIST OF CEREMONIES  
TOGETHER WITH THE TITLES OF TEXTS  
BELONGING TO THEM







## CLASSIFIED LIST OF CEREMONIES

[Cf. NNCRC, p.X ff.]

### Special Abbreviations and Logograms:

AC = Author's Collection (now in Marburg); H or HYI = ms. now in the Harvard-Yenching Institute; M = ms. now in Marburg; (R. + number) = serial number given by Rock to his mss.; V = ms. sold to Mme. V. de Zayaz, Heronmere, Greenwich, Conn. (USA); \* = photostat copy made from the original ms. (photostats now in Marburg).

### Part I

#### Nature worship

(Cf. MBC)

#### I. <sup>2</sup>Müan <sup>1</sup>bpö

- a. <sup>2</sup>Gyi <sup>2</sup>Bbüe <sup>2</sup>k'ö <sup>1</sup>bpö (R.1146)
  - a1. <sup>3</sup>Ch'ou <sup>3</sup>shu. <sup>1</sup>A <sup>3</sup>gku (<sup>3</sup>hö) <sup>3</sup>hü (R.807)
  - b. <sup>2</sup>Zhi <sup>3</sup>ssaw <sup>3</sup>ch'ung (R.2383)
  - c. <sup>2</sup>K'aw-<sup>2</sup>cher <sup>3</sup>ssaw [cf. below: V.26,r], <sup>2</sup>Zhi-<sup>3</sup>ssaw <sup>3</sup>ch'ung (R.2681)
  - d. <sup>3</sup>Gko-<sup>3</sup>ö. <sup>2</sup>Zhi-<sup>3</sup>ssaw <sup>3</sup>ch'ung <sup>1</sup>Dshi <sup>3</sup>la (R.888; R.966 [of <sup>3</sup>Dto-<sup>1</sup>na <sup>3</sup>k'ö, cf. below: XII. 93.a])
  - e. <sup>1</sup>Bu <sup>2</sup>mun <sup>2</sup>dzi (<sup>1</sup>Nd'a <sup>2</sup>lü =) (R.1219)
  - e1. <sup>1</sup>Bu <sup>2</sup>mun <sup>2</sup>dzi, <sup>2</sup>Haw <sup>1</sup>shi (R.2385)
  - e/f. <sup>1</sup>Bu <sup>2</sup>mun <sup>2</sup>dzi; <sup>1</sup>Ts'o-<sup>2</sup>mbër <sup>3</sup>ssaw (R.808)
  - f. <sup>2</sup>Ndër <sup>3</sup>ssu (R.833)
  - f1. <sup>1</sup>Ts'o-<sup>2</sup>mbër <sup>3</sup>ssaw (R.885, R.891)
  - g. <sup>2</sup>Müan <sup>2</sup>ndër <sup>3</sup>ssu (equivalent to <sup>2</sup>Müan <sup>1</sup>ts'u <sup>1</sup>bpö [cf. below: I.03];) (extremely rare, only copy observed: R. 2382)
  - g1. <sup>2</sup>Haw <sup>1</sup>shi (R.810, R.811, R.832, R.889)
  - h. <sup>1</sup>Gkwua-<sup>2</sup>lä-<sup>2</sup>ssu, <sup>2</sup>Müan <sup>2</sup>ndaw <sup>3</sup>khyü <sup>1</sup>bpö (R.1244)
  - h1. <sup>1</sup>Bu <sup>2</sup>mun <sup>2</sup>dzi, <sup>1</sup>Ts'o-<sup>2</sup>mbër <sup>3</sup>ssaw (R.5132). (R.5134 [in <sup>2</sup>Ggö-<sup>1</sup>baw and pictographs])
  - i. —
  - j. —
  - k. —
  - l. <sup>2</sup>Ghügh <sup>3</sup>gku <sup>3</sup>hö (R.812, R.836)
  - (m.) [An unidentified volume, but belonging to <sup>2</sup>Müan-<sup>1</sup>bpö:] (R.5133)
2. <sup>2</sup>Müan <sup>2</sup>ndër <sup>3</sup>ssu
3. <sup>2</sup>Gyi <sup>2</sup>Bbüe <sup>2</sup>k'ö <sup>1</sup>bpö [cf. above: I,1,a]
03. <sup>2</sup>Müan <sup>1</sup>ts'u <sup>1</sup>bpö (equivalent to <sup>2</sup>Müan <sup>2</sup>ndër <sup>3</sup>ssu, cf. above: I,1,g)

**Part I** (continued):

4. <sup>2</sup>Müan <sup>2</sup>mbu <sup>2</sup>k'ö <sup>1</sup>bpö (*R.5630*)
5. <sup>2</sup>Ngaw <sup>1</sup>bpö
- a. [and] c. <sup>3</sup>Ch'ou <sup>3</sup>shu, <sup>1</sup>Ts'o-<sup>2</sup>mber <sup>2</sup>t'u (*R.2340*)
  - b. <sup>2</sup>Zhi <sup>3</sup>ssaw <sup>3</sup>ch'ung (*R.2373*)
  - b1. <sup>2</sup>Ngaw <sup>2</sup>t'u-<sup>3</sup>bbüe, <sup>2</sup>Mun-<sup>2</sup>dzi, <sup>2</sup>Ngaw-<sup>2</sup>nder <sup>3</sup>ssu <sup>2</sup>haw-<sup>1</sup>shi (*R.2368*)
  - b2. <sup>2</sup>K'aw <sup>2</sup>ch'er <sup>3</sup>ssaw (*R.2367*)
  - c. [see: a.]
05. <sup>2</sup>Ngaw <sup>3</sup>ch'ou <sup>1</sup>bpö (contained in *R.1920*)
005. <sup>2</sup>Müan <sup>3</sup>zo <sup>1</sup>ndo <sup>1</sup>bpö

**Part II**

To assure the prosperity of the family and the increase of herds

6. <sup>3</sup>Non <sup>1</sup>bbü
- a. <sup>1</sup>A <sup>3</sup>gku <sup>3</sup>hö <sup>2</sup>dzhu-<sup>1</sup>zhwua (*R.2597*)
  - b. <sup>3</sup>Non-<sup>1</sup>k'v, <sup>2</sup>haw <sup>1</sup>shi (*R.2598*)
  - b1. <sup>3</sup>Non <sup>1</sup>bbü (*R.5128*)
7. <sup>3</sup>Non <sup>1</sup>ddü <sup>1</sup>bbü
- a. <sup>1</sup>Ts'o-<sup>2</sup>mber <sup>3</sup>ssaw (*R.825*)
  - b. <sup>3</sup>Non <sup>1</sup>ddü <sup>1</sup>bbü (*R.824*)
8. <sup>2</sup>Ngaw <sup>2</sup>bä
- a. <sup>1</sup>Shwua <sup>2</sup>ngaw <sup>2</sup>bä, <sup>1</sup>Gyi <sup>2</sup>gky[i] <sup>3</sup>ch'ung-<sup>2</sup>bpa <sup>3</sup>ts'u (*R.1218*)
  - b. <sup>1</sup>Ts'o-<sup>2</sup>mber <sup>2</sup>t'u [can also be chanted at the <sup>2</sup>Müan <sup>1</sup>bpö] (*R.809*)
  - c. <sup>2</sup>Ngaw <sup>2</sup>bä (*R.2652, R.8385*)
  - c1. <sup>2</sup>Ngaw <sup>2</sup>bä, <sup>2</sup>Ngaw <sup>2</sup>haw <sup>1</sup>shi (*R.2156*)  
(See <sup>2</sup>Ngaw <sup>3</sup>Nv. below VII.47)
9. <sup>2</sup>Dzu <sup>2</sup>Wüa <sup>1</sup>bpö
- a. <sup>1</sup>Bu <sup>3</sup>dtu <sup>2</sup>lu <sup>2</sup>k'o <sup>1</sup>p'er, <sup>2</sup>mun <sup>2</sup>dzi, <sup>2</sup>haw <sup>1</sup>shi, <sup>2</sup>Wüa-<sup>3</sup>bpa <sup>3</sup>ts'u (*R.2688*)
10. <sup>1</sup>Dsaw <sup>1</sup>bpö
11. <sup>1</sup>Dto <sup>1</sup>bpö <sup>1</sup>Wu <sup>1</sup>bpö
12. <sup>2</sup>Wua-<sup>3</sup>bpa <sup>3</sup>ts'u (cf. above in II.9,a)
13. <sup>1</sup>Ö-<sup>2</sup>mä-<sup>1</sup>hä <sup>1</sup>bpö
- a. <sup>1</sup>Ö-<sup>2</sup>mä-<sup>1</sup>hä <sup>1</sup>bpö (*R.864, R.8430*)
  - a1. <sup>1</sup>Ö-<sup>2</sup>mä-<sup>1</sup>hä <sup>1</sup>bpö, <sup>1</sup>A <sup>2</sup>mun <sup>2</sup>dzi (*R.8278*)
14. <sup>1</sup>Gkü <sup>2</sup>ts'u <sup>1</sup>bpö
- a. <sup>1</sup>Gkü <sup>2</sup>haw <sup>1</sup>shi (*R.1240*)\*
  - b. <sup>1</sup>Gkü <sup>1</sup>ts'u <sup>1</sup>bpö (*R.1241*)\*
  - c. <sup>1</sup>Bu <sup>2</sup>mun <sup>2</sup>dzi <sup>2</sup>haw <sup>1</sup>shi <sup>1</sup>dtv (*R.2762*)\*
  - c1. <sup>1</sup>Ts'u <sup>1</sup>bpö <sup>1</sup>Ts'u <sup>1</sup>dshi (*R.2149*)
  - c2. <sup>2</sup>Haw <sup>1</sup>shi (*R.5124*)
014. <sup>1</sup>Gkü <sup>1</sup>ts'u <sup>1</sup>dshi
0014. <sup>1</sup>Ho <sup>1</sup>bpö
- a. <sup>1</sup>Ho <sup>1</sup>bpö, <sup>1</sup>Bpö <sup>2</sup>lü <sup>2</sup>k'u (*R.474*)\*
00014. <sup>1</sup>Zä <sup>1</sup>bbü (cf. below VI.034)

Part III

For the propitiation of mountain and tutelary spirits

15. <sup>3</sup>Gkaw <sup>2</sup>ds <sup>3</sup>shu (*R.1242, R.8266*)  
 16. <sup>2</sup>Ssan-<sup>2</sup>ddo <sup>3</sup>shu  
     a. <sup>2</sup>Ssan-<sup>2</sup>ddo <sup>3</sup>shu (*R.628*)  
     al. <sup>2</sup>Ssan-<sup>2</sup>ddo <sup>1</sup>hä <sup>3</sup>shu (*R.890*)  
 17. <sup>3</sup>Ffu <sup>2</sup>dtv <sup>3</sup>shu  
 18. <sup>2</sup>Dso <sup>3</sup>shu (*R.2608*)  
 018. <sup>1</sup>Mun-<sup>3</sup>haw-<sup>2</sup>gkaw <sup>2</sup>la <sup>3</sup>shu  
 0018. <sup>1</sup>Hä <sup>3</sup>shu (*Offerings to the gods*) (*R.895*)

Part IV

For the prevention of evil arising from sky and land

19. <sup>3</sup>Dtv <sup>1</sup>bpö  
     a. <sup>3</sup>Dtv <sup>1</sup> bpö (*R.2236; R.8240* [cf. below XII,95 and XIII,97,(El)])  
     b. <sup>2</sup>Müan-<sup>2</sup>zo-<sup>2</sup>k'o-<sup>2</sup>lo <sup>2</sup>zo, <sup>3</sup>Dtv <sup>1</sup>bpö (*R.5123*)\*  
 20. <sup>1</sup>Ndsher <sup>1</sup>bpö  
     a. <sup>1</sup>P'er-<sup>1</sup>ndsher <sup>1</sup>bpö (*R.1922*)  
 21. <sup>2</sup>Muan <sup>2</sup>k'u <sup>3</sup>dzi <sup>1</sup>bpö (*R.996*)  
 22. <sup>2</sup>Llü <sup>2</sup>k'u <sup>3</sup>dtér <sup>1</sup>bpö (*R.1028*)  
 23. <sup>2</sup>T'u <sup>2</sup>lv <sup>1</sup>lv <sup>1</sup>bpö  
 24. —  
 25. —

Part V

Marriage

26. <sup>3</sup>Ssu <sup>3</sup>dsu  
     a. <sup>2</sup>Zhi <sup>3</sup>bpü; <sup>3</sup>Gkō-<sup>3</sup>ō <sup>2</sup>t'u-<sup>3</sup>bbüe; <sup>1</sup>Ndu-<sup>2</sup>lv <sup>3</sup>ts'u; <sup>3</sup>Ssu <sup>1</sup>k'o, <sup>3</sup>Ssu <sup>1</sup>ndso,  
         <sup>3</sup>Khyü-<sup>3</sup>t'a, <sup>2</sup>Llü-<sup>1</sup>ssi <sup>2</sup>t'u-<sup>3</sup>bbüe; <sup>3</sup>Ssu <sup>2</sup>dtv; <sup>2</sup>Khi <sup>2</sup>ssu <sup>2</sup>lv <sup>2</sup>t'u-  
         <sup>3</sup>bbüe; <sup>2</sup>Mb'a-<sup>2</sup>mi <sup>3</sup>dshi (*R.814*)  
     b. <sup>3</sup>Ssu <sup>1</sup>k'v, <sup>1</sup>Ts'o-<sup>2</sup>mber <sup>2</sup>t'u  
         <sup>3</sup>Ssu <sup>1</sup>k'o; <sup>3</sup>Ssu <sup>1</sup>ndso; <sup>3</sup>t'a, <sup>2</sup>Llü-<sup>1</sup>ssi <sup>2</sup>t'u-<sup>3</sup>bbüe; <sup>2</sup>K'u <sup>2</sup>p'u (*R.813*)  
     c. <sup>2</sup>Gv <sup>1</sup>Dsä <sup>1</sup>yu <sup>2</sup>khi <sup>2</sup>t'u-<sup>3</sup>bbüe (*R.2608*)  
     d. <sup>3</sup>Ch'ou <sup>2</sup>ndzi <sup>3</sup>mi (*R.822*)  
     e. <sup>2</sup>Ddu-<sup>1</sup>mun; <sup>3</sup>Ssu <sup>2</sup>haw <sup>1</sup>shi (*R.2363*)  
     f. <sup>3</sup>Ssu <sup>1</sup>k'v, <sup>1</sup>Ts'o-<sup>2</sup>mber <sup>2</sup>t'u, <sup>2</sup>Ssu <sup>1</sup>k'o, <sup>3</sup>Ssu <sup>1</sup>ndso <sup>2</sup>t'u-<sup>3</sup>bbüe; <sup>3</sup>Ssu <sup>2</sup>k'u  
         <sup>2</sup>p'u; <sup>1</sup>Bu <sup>2</sup>mun <sup>2</sup>dzi (*R.827*)  
     g. <sup>3</sup>Kwuo-<sup>3</sup>shou (*R.2607*)

## Part V,26 (continued):

- h. —
- i. <sup>3</sup>Ssu <sup>2</sup>haw-<sup>1</sup>shi; <sup>3</sup>Ch'u-<sup>2</sup>bpa <sup>2</sup>bä (R.2605)
- i1. <sup>3</sup>Ssu <sup>2</sup>haw-<sup>1</sup>shi (R.821, R.5061 in part)
- i2. <sup>3</sup>Ssu <sup>2</sup>haw-<sup>1</sup>shi <sup>3</sup>Ssu <sup>1</sup>k'v (different version) (R.5059)
- j-k. <sup>3</sup>Ssu <sup>2</sup>haw-<sup>1</sup>shi; <sup>2</sup>mi-<sup>2</sup>la <sup>1</sup>mbu; <sup>2</sup>K'u-<sup>2</sup>p'u, <sup>2</sup>K'aw-<sup>2</sup>cher <sup>3</sup>ssaw; <sup>3</sup>Bpa-<sup>1</sup>ma <sup>3</sup>bpa; (<sup>1</sup>Ndza <sup>1</sup>ndzêr? Name of tree?) (R.819)
- l. <sup>2</sup>Ch'er <sup>3</sup>k'ö, <sup>3</sup>Ssu <sup>1</sup>k'ö <sup>2</sup>t'u-<sup>3</sup>bbüe (R.818)
- m. <sup>3</sup>Ssu <sup>2</sup>mi <sup>3</sup>gku (R.1276, R.2661, R.5060), (R.5061 in part)
- (n.) <sup>2</sup>Ghügh-<sup>2</sup>ddo <sup>2</sup>La-<sup>2</sup>mun-<sup>3</sup>mi <sup>1</sup>ts'ä-<sup>3</sup>ssu <sup>2</sup>gkv; <sup>3</sup>Ssu-<sup>1</sup>bber <sup>2</sup>gko-<sup>1</sup>bber <sup>3</sup>dter (also used at the <sup>2</sup>Szi <sup>3</sup>chung <sup>1</sup>bpö) (R.1956 in part; R.2459); [cf. below: X, 63, Bal]
- (o.) <sup>3</sup>Ssu <sup>2</sup>haw <sup>3</sup>yu (R.2374)
- (p.) <sup>1</sup>Ts'o-<sup>2</sup>mber <sup>2</sup>t'u (R.816)
- (q.) <sup>3</sup>Ssu <sup>2</sup>k'u <sup>2</sup>p'u, <sup>1</sup>Ts'o-<sup>2</sup>mbër <sup>2</sup>t'u (R.2375)
- (r.) <sup>2</sup>K'aw <sup>2</sup>ch'er <sup>3</sup>ssaw, <sup>3</sup>Bpa-<sup>1</sup>ma <sup>3</sup>bpa, <sup>3</sup>Ssu <sup>1</sup>k'ö <sup>2</sup>t'u-<sup>3</sup>bbüe (R.2362)
- (s.) <sup>3</sup>Ssu <sup>1</sup>k'v, <sup>1</sup>Ts'o-<sup>2</sup>mber <sup>2</sup>t'u (R.817)
- (t.) <sup>1</sup>Ts'o-<sup>2</sup>mber <sup>2</sup>t'u; <sup>3</sup>Ssu <sup>1</sup>k'o; <sup>3</sup>Ssu <sup>1</sup>ndso <sup>3</sup>t'u-<sup>3</sup>bbüe [and:] <sup>2</sup>K'aw <sup>2</sup>ch'er <sup>3</sup>ssaw, <sup>3</sup>Bpa-<sup>1</sup>ma <sup>3</sup>bpa, <sup>1</sup>Ndza (?) <sup>1</sup>ndzêr (R.815)
- (u.) <sup>1</sup>Ts'o-<sup>2</sup>mber <sup>3</sup>ssaw (R.2369)
- (v.) <sup>3</sup>Ssu <sup>1</sup>k'v, <sup>3</sup>Ch'ung-<sup>2</sup>bpa <sup>3</sup>ngyi (R.831)
- (w.) <sup>1</sup>Ts'o-<sup>2</sup>mber <sup>2</sup>t'u; <sup>3</sup>Ssu <sup>2</sup>k'u <sup>2</sup>p'u, <sup>3</sup>Khyü-<sup>3</sup>t'a <sup>2</sup>t'u-<sup>3</sup>bbüe (R.820)
27. <sup>3</sup>Ssu <sup>2</sup>mi <sup>3</sup>gku
027. <sup>1</sup>Zü <sup>1</sup>k'v (To invite the stars, used in the evening before a marriage ceremony) (R.8277)

## Part VI

For the propitiation of serpent spirits (Nāgas) or <sup>2</sup>Llu-<sup>2</sup>mun

28. <sup>2</sup>Ssu <sup>1</sup>ndo <sup>1</sup>bpö
29. <sup>2</sup>Ssu <sup>1</sup>gv [or:]
30. <sup>2</sup>Ssu <sup>1</sup>ddü <sup>1</sup>gv (cf. NCRK, p.41)
- aa. <sup>2</sup>Ddu <sup>1</sup>mun (R.1321 [with <sup>2</sup>Ddu <sup>1</sup>mun also for <sup>3</sup>Ch'ou <sup>1</sup>gv = below VII, 36.Au])
- a. <sup>2</sup>Ssu-<sup>1</sup>ndo <sup>2</sup>ngv <sup>2</sup>gu <sup>3</sup>p'i (contains figures of the 9 <sup>2</sup>Ssu-<sup>1</sup>ndos) (R.1009)
- a1. <sup>2</sup>Ssu-<sup>1</sup>ndo <sup>2</sup>ngv <sup>2</sup>gu <sup>3</sup>p'i (different version) (R.1399)
- a2. <sup>2</sup>Ssu-<sup>1</sup>ndo <sup>1</sup>bpö (<sup>1</sup>Zhi <sup>1</sup>ts'u <sup>3</sup>bpü) (R.898)
- a3. <sup>2</sup>Ssu-<sup>1</sup>ndo <sup>2</sup>ngv <sup>2</sup>gu <sup>3</sup>bpü (~ p'i) (R.3152, R.8235)
- b. <sup>2</sup>K'u-<sup>2</sup>ng'a <sup>3</sup>bpü (R.1397, R.3155, R.8234)
- c. <sup>2</sup>P'u-<sup>2</sup>shi-<sup>2</sup>wüa-<sup>3</sup>lu <sup>3</sup>cher, <sup>2</sup>Mun <sup>1</sup>Ghügh <sup>3</sup>ssü (R.1403)
- c1. <sup>1</sup>Dzä-<sup>2</sup>szi-<sup>1</sup>miu-<sup>1</sup>nö, <sup>2</sup>Mun <sup>1</sup>Ghügh <sup>3</sup>ssü (R.5050 [?])
- d. <sup>1</sup>Bpö <sup>2</sup>lü <sup>2</sup>k'u (R.1400) (\*R.1019)
- e. <sup>3</sup>Gko <sup>3</sup>ö (R.6052)
- e1. <sup>1</sup>Ndu <sup>2</sup>dtü (R.5051)
- e2. <sup>1</sup>Ndu <sup>2</sup>dtü (different version) (R.1006)

## Part VI,30 (continued):

- f. <sup>1</sup>Ssu <sup>1</sup>k'v (R.1012)
- f1. <sup>1</sup>Ssu <sup>1</sup>k'v <sup>3</sup>ssaw, <sup>2</sup>gkv-<sup>3</sup>chung (R.1386)
- f2. <sup>1</sup>Ssu <sup>1</sup>k'v <sup>3</sup>ssaw, <sup>3</sup>man-<sup>3</sup>chung (R.1392)
- g. <sup>2</sup>P'u-<sup>1</sup>la <sup>3</sup>ssaw, <sup>2</sup>mb'a-<sup>2</sup>mi <sup>3</sup>dshi (R.1016)
- h.  
i.  
j. <sup>2</sup>P'u-<sup>1</sup>la <sup>3</sup>ssaw, <sup>1</sup>Yu-<sup>2</sup>lo <sup>2</sup>t'u-<sup>3</sup>bbüe (R.1007) (g and j contain h and i:  
<sup>2</sup>P'u-<sup>1</sup>la <sup>3</sup>ssaw)
- k. <sup>1</sup>Ndsher <sup>3</sup>tsa (R.1027)
- k1. <sup>1</sup>P'er <sup>1</sup>nä <sup>1</sup>ndsher (R.5052)
- l. <sup>2</sup>Bpö <sup>1</sup>p'a <sup>3</sup>gko <sup>1</sup>shu (R.1624 [cf. below: VII.36,j]) (this text can be used here; it belongs to the <sup>3</sup>Ch'ou <sup>1</sup>na <sup>1</sup>gv ceremony)
- m. <sup>3</sup>Ch'ung-<sup>2</sup>bpa <sup>3</sup>ngyi (missing) (see ms. R.6015 in NXCRC, pp.232-253)
- n. <sup>1</sup>Ssaw-<sup>3</sup>ndaw <sup>2</sup>lü-<sup>2</sup>dto <sup>3</sup>p'i (R.1116)
- o. <sup>2</sup>Ö-<sup>1</sup>gkaw-<sup>2</sup>yi-<sup>3</sup>gkwua-<sup>2</sup>ddu, <sup>1</sup>Ts'o-<sup>2</sup>zä-<sup>3</sup>llü-<sup>2</sup>ghügh <sup>3</sup>cher (R.1406, R.3158)
- p. <sup>1</sup>Ts'o-<sup>2</sup>zä-<sup>3</sup>llü-<sup>2</sup>ghügh <sup>3</sup>cher (in the two mss. just mentioned: R.1406 and R.3158)
- q. <sup>1</sup>Ts'o-<sup>2</sup>zä-<sup>3</sup>llü-<sup>2</sup>ghügh <sup>1</sup>Ssu <sup>1</sup>a. <sup>2</sup>Dzi <sup>2</sup>t'u, <sup>1</sup>Ts'o <sup>2</sup>t'u <sup>1</sup>dshi (R.1008)
- r. <sup>2</sup>Dtü-<sup>1</sup>zaw-<sup>3</sup>t'a-<sup>2</sup>mun, <sup>2</sup>K'o-<sup>1</sup>gyu-<sup>1</sup>ssu-<sup>2</sup>zo-<sup>2</sup>yi, <sup>2</sup>Mbe-<sup>1</sup>ssa-<sup>2</sup>dtv-<sup>1</sup>dshi, <sup>2</sup>Nv-<sup>2</sup>lv-<sup>2</sup>ch'er-<sup>2</sup>dtü-<sup>2</sup>zo (R.921)
- r1. <sup>2</sup>Mbe (<sup>1</sup>Mä)-<sup>1</sup>ssä-<sup>2</sup>dtv-<sup>1</sup>dshi <sup>3</sup>cher (R.5053)
- s. <sup>2</sup>K'ö-<sup>1</sup>dtv-<sup>2</sup>gv-<sup>2</sup>ssu (<sup>2</sup>K'ö-<sup>1</sup>dtv-<sup>2</sup>gv-<sup>3</sup>ler-<sup>2</sup>mä) (R.3163)
- t. <sup>2</sup>Mbe (<sup>1</sup>Mä)-<sup>1</sup>ssä-<sup>2</sup>dtv-<sup>1</sup>dshi <sup>3</sup>cher (different version, see no. r1) (R.1384)
- u. <sup>2</sup>Nv-<sup>2</sup>lv-<sup>2</sup>ch'er-<sup>2</sup>dtü-<sup>2</sup>zo (contained in VI.30,r = R.921)
- v. <sup>2</sup>K'ö-<sup>1</sup>dtv-<sup>2</sup>gv-<sup>3</sup>ler-<sup>2</sup>mä, <sup>1</sup>Dsä-<sup>2</sup>szi-<sup>1</sup>miu-<sup>1</sup>hö (R.1390)
- w. <sup>2</sup>Dsä-<sup>2</sup>szi-<sup>1</sup>miu-<sup>1</sup>hö (contained in the just mentioned ms. R.1390)
- w1. <sup>2</sup>K'ö-<sup>1</sup>ddu-<sup>2</sup>gv-<sup>3</sup>ler-<sup>2</sup>mä, <sup>1</sup>Ts'o-<sup>2</sup>zä-<sup>3</sup>llü-<sup>2</sup>ghügh, <sup>1</sup>Dsä-<sup>2</sup>szi-<sup>1</sup>miu-<sup>1</sup>hö <sup>3</sup>cher (R.1021)\*
- x. <sup>1</sup>Hä-<sup>3</sup>mi-<sup>2</sup>ssu-<sup>1</sup>shou, <sup>2</sup>Ss-<sup>2</sup>szi-<sup>2</sup>nyi-<sup>1</sup>ma (R.1402, R.8273)
- x1. <sup>1</sup>Hä-<sup>3</sup>mi-<sup>1</sup>ssu-<sup>1</sup>shou <sup>3</sup>cher (R.2822)
- y. <sup>2</sup>P'u-<sup>2</sup>shi-<sup>2</sup>wüa-<sup>3</sup>lu, <sup>2</sup>Mbe-<sup>1</sup>ssä-<sup>2</sup>dtv-<sup>1</sup>dshi <sup>3</sup>cher (R.991)
- y1. <sup>2</sup>P'u-<sup>2</sup>shi-<sup>2</sup>wüa-<sup>3</sup>lu <sup>3</sup>cher <sup>1</sup>dzo (R.3160)
- z. <sup>2</sup>T'o-<sup>2</sup>gko-<sup>2</sup>ngv-<sup>3</sup>gku <sup>3</sup>cher, <sup>3</sup>Dta-<sup>3</sup>ts'an-<sup>2</sup>ts'o-<sup>1</sup>zaw <sup>3</sup>cher (R.1395)
- Aa. <sup>3</sup>Dta-<sup>3</sup>ts'an-<sup>2</sup>ts'o-<sup>1</sup>zaw <sup>3</sup>cher (in the just mentioned ms. R.1395)
- Aa1. <sup>1</sup>Yu-<sup>4</sup>la-<sup>2</sup>di-<sup>2</sup>ddo, <sup>2</sup>Haw-<sup>1</sup>la <sup>2</sup>ngv-<sup>1</sup>mbu, <sup>3</sup>Dta-<sup>3</sup>ts'an-<sup>2</sup>ts'o-<sup>1</sup>zaw <sup>3</sup>cher (R.993)\*
- Ab. <sup>1</sup>Dto-<sup>2</sup>ssaw-<sup>3</sup>ngo-<sup>2</sup>dtv <sup>3</sup>cher (R.1018, R.5054; R.8236 [given as: <sup>1</sup>Ddo-<sup>3</sup>ssaw-<sup>2</sup>ngo-<sup>2</sup>t'u <sup>3</sup>cher <sup>1</sup>dzo])
- Ac. <sup>1</sup>Khyu-<sup>3</sup>t'khyu <sup>2</sup>Ssu <sup>1</sup>a (R.994, R.3153)
- Ad. <sup>2</sup>Dso-<sup>1</sup>na-<sup>1</sup>lo-<sup>3</sup>ch'i (<sup>3</sup>cher) (R.1029)\*
- Ae. <sup>2</sup>Khyu-<sup>1</sup>t'khyu <sup>3</sup>ssaw (R.1004)
- Af. <sup>2</sup>Nyi-<sup>2</sup>mbü-<sup>1</sup>la-<sup>2</sup>ddo <sup>3</sup>ssaw (R.1017, R.5055)
- Ag. <sup>1</sup>Ngu-<sup>2</sup>t'khi-<sup>2</sup>llü-<sup>2</sup>ssi <sup>3</sup>ssu (R.1014)
- Ah. <sup>1</sup>Na-<sup>3</sup>dta-<sup>2</sup>ö-<sup>1</sup>gko (R.1376)
- Ai. <sup>2</sup>Ch'er <sup>2</sup>t'u <sup>3</sup>bbüe, (<sup>1</sup>Ts'o-<sup>2</sup>dze-<sup>2</sup>p'er-<sup>1</sup>ddü <sup>2</sup>ch'er <sup>1</sup>shu) (R.1382)
- Aj. <sup>1</sup>Ssu <sup>2</sup>ch'er <sup>3</sup>k'o (R.1035)

## Part VI.30 (continued):

- Ak. <sup>1</sup>Lü-<sup>3</sup>nyi-<sup>3</sup>ssaw-<sup>1</sup>ndaw, [*and* :]  
 Al. <sup>2</sup>Non-<sup>1</sup>yu (in: *R.1377*)  
 Am. <sup>2</sup>Dzi-<sup>1</sup>boa <sup>2</sup>Ssu <sup>1</sup>k'v (*R.1005*)  
 An. <sup>1</sup>Ssaw-<sup>3</sup>ndaw-<sup>1</sup>yü-<sup>2</sup>dsu (*R.1020*)  
 An1. <sup>2</sup>Dso-<sup>2</sup>ma-<sup>1</sup>yü-<sup>2</sup>dsu, <sup>2</sup>gkv-<sup>3</sup>chung (*R.1903, R.8268*)  
 An2. <sup>2</sup>Dso-<sup>2</sup>ma-<sup>1</sup>yü-<sup>2</sup>dsu, <sup>3</sup>lü-<sup>3</sup>chung (*R.999*)  
 An3. <sup>2</sup>Dso-<sup>2</sup>ma-<sup>1</sup>yü-<sup>2</sup>dsu, <sup>3</sup>man-<sup>3</sup>chung (*R.1904*)  
 Ao. <sup>3</sup>Khyü-<sup>3</sup>t'a <sup>3</sup>ts'u (*R.1532*)  
 Aol. <sup>2</sup>Ch'er <sup>2</sup>t'u <sup>2</sup>ch'er <sup>3</sup>bbüe (*R.2100*)  
 Ap. <sup>2</sup>Na-<sup>1</sup>dsaw-<sup>3</sup>ts'u, <sup>1</sup>p'er <sup>3</sup>hoa (*R.1529*)  
 Apl. <sup>2</sup>Na-<sup>1</sup>dsaw-<sup>3</sup>ts'u (*R.8231*)  
 Aq. <sup>1</sup>Ssä-<sup>3</sup>ssä-<sup>2</sup>shou-<sup>1</sup>p'er <sup>3</sup>cher (*R.933*)  
 Ar. <sup>2</sup>Gkaw-<sup>1</sup>lä-<sup>3</sup>ts'ü <sup>1</sup>ō-<sup>3</sup>shēr (*R.1023, R.3164*)  
 As. <sup>3</sup>K'v-<sup>2</sup>mbö <sup>2</sup>szi-<sup>2</sup>mbö <sup>1</sup>nnü-<sup>3</sup>mä <sup>1</sup>ō-<sup>3</sup>mä (*R.1531*)  
 At. <sup>1</sup>A <sup>3</sup>gku <sup>3</sup>hü (*R.1404, R.5056*)  
 At1. <sup>3</sup>K'o <sup>2</sup>t'u <sup>3</sup>K'o <sup>3</sup>bbüe (<sup>1</sup>A <sup>3</sup>gku <sup>3</sup>hü) (*R.917*)  
 Au. <sup>1</sup>Ssu <sup>1</sup>a <sup>1</sup>ssu <sup>1</sup>du (*R.1011, R.5057, R.8271*)  
 Av. <sup>1</sup>Ssu <sup>1</sup>dshi <sup>1</sup>lv <sup>1</sup>dshi (<sup>1</sup>Ssu <sup>1</sup>a <sup>1</sup>ssu <sup>1</sup>dü) (*R.914, contains two parts*)  
 Aw. <sup>2</sup>K'u-<sup>2</sup>k'ö <sup>2</sup>t'khi, <sup>2</sup>gkaw <sup>2</sup>ssu <sup>2</sup>dzhu-<sup>1</sup>zhwua (*R.916*)  
 Ax. <sup>3</sup>K'o <sup>2</sup>t'u <sup>3</sup>K'o <sup>3</sup>bbüe, <sup>1</sup>Ssu <sup>2</sup>ts'u <sup>2</sup>t'khi (*R.995*)  
 Ay. <sup>2</sup>Dto-<sup>1</sup>mba <sup>3</sup>Shi-<sup>2</sup>lo <sup>2</sup>Yi-<sup>4</sup>ndaw-<sup>1</sup>t'khye <sup>2</sup>gkv-<sup>1</sup>lv <sup>2</sup>gkaw-<sup>2</sup>bä <sup>3</sup>yu (*R.1385*)  
 Az. <sup>1</sup>Ssu <sup>2</sup>k'u <sup>2</sup>p'u (*R.1010*)  
 Az1. <sup>1</sup>Ssu <sup>2</sup>k'u <sup>2</sup>szü, <sup>1</sup>Ssu <sup>2</sup>ts'u <sup>2</sup>t'khi (*R.5058*)  
 Az2. <sup>1</sup>Ssu <sup>2</sup>ts'u <sup>2</sup>t'khi (*R.8269*)  
 Ba. <sup>1</sup>Ssu <sup>1</sup>a <sup>1</sup>Ssu <sup>1</sup>dü, <sup>1</sup>Ssu <sup>2</sup>k'u-<sup>2</sup>p'u, <sup>1</sup>Ssu <sup>2</sup>ts'u <sup>2</sup>t'khi (*R.1398*)  
 Bb. <sup>2</sup>T'i-<sup>3</sup>ts'an <sup>3</sup>p'i, <sup>2</sup>gkv-<sup>3</sup>chung (*R.1033*)  
 Bc. <sup>2</sup>T'i-<sup>3</sup>ts'an <sup>3</sup>p'i, <sup>3</sup>lü-<sup>3</sup>chung (*R.1032*)  
 Bd. <sup>2</sup>T'i-<sup>3</sup>ts'an <sup>3</sup>p'i, <sup>3</sup>man-<sup>3</sup>chung (*R.997*)
- 31.** <sup>1</sup>D a <sup>1</sup>Lv <sup>2</sup>ds  
 a. <sup>1</sup>D a <sup>1</sup>Lv <sup>2</sup>ds, <sup>1</sup>A <sup>3</sup>gku <sup>3</sup>hö, <sup>1</sup>Bpö-<sup>2</sup>lü <sup>2</sup>k'u, <sup>1</sup>Ndu <sup>2</sup>dtü, <sup>2</sup>Gkaw-<sup>2</sup>lä-<sup>3</sup>ts'ü  
<sup>1</sup>ō <sup>3</sup>shēr, <sup>2</sup>ch'er <sup>3</sup>k'ö, <sup>1</sup>Ts'o-<sup>2</sup>dze-<sup>2</sup>p'er-<sup>1</sup>ddü <sup>2</sup>ch'er <sup>1</sup>shu (*R.586*)  
 b. <sup>3</sup>Ssu <sup>1</sup>k'v, <sup>1</sup>A-<sup>3</sup>gku <sup>3</sup>hü (*R.1262*)
031. <sup>2</sup>Non-<sup>2</sup>t'i <sup>3</sup>gku <sup>3</sup>hö  
 a. <sup>3</sup>T'i-<sup>2</sup>lua-<sup>1</sup>ts'u <sup>3</sup>t'u <sup>1</sup>a <sup>2</sup>dzhu <sup>1</sup>zhwua (*R.1263*)
0031. <sup>2</sup>Non-<sup>1</sup>t'khi <sup>1</sup>mi <sup>3</sup>yu  
**32.** <sup>1</sup>Khü <sup>3</sup>mä [books of the <sup>2</sup>Ssu <sup>1</sup>gv are chanted with it] (*R.1782*)  
**33.** <sup>1</sup>Zhi <sup>1</sup>ts'u <sup>3</sup>bpü (*R.838* [contains also an abridged version of <sup>2</sup>Zher <sup>1</sup>ts'u <sup>2</sup>la <sup>1</sup>ts'u  
<sup>3</sup>bpü cf. below XII,79], *R.898, R.6073*)
- 34.** <sup>1</sup>Khü <sup>3</sup>dtv, <sup>2</sup>Ndzo <sup>3</sup>dtv  
 034. <sup>2</sup>Zä <sup>2</sup>bbü (*R.826*) (cf. above II,00014)  
 A promise (bbü) to perform a Zä-mä, if a sow or a hen is not available in the home and someone is ill and the horoscope books indicate that a Zä-mä is to be performed. Incense sticks, gold and silver paper are offered but not burned, only when Zä-mä is performed.]
0034. <sup>1</sup>Zä <sup>3</sup>mä  
 a. <sup>3</sup>Ch'u (or <sup>3</sup>Ch ung)-<sup>2</sup>bpa <sup>3</sup>ngvi (*R.625, R.2080*)  
 b. <sup>1</sup>Zä <sup>1</sup>nä <sup>3</sup>ts'ü <sup>3</sup>lü <sup>2</sup>gv <sup>1</sup>ndu (*R.869, R.932*)  
 c. <sup>2</sup>Haw <sup>1</sup>shi (*R.1256*)
00034. <sup>2</sup>Gyi <sup>2</sup>k'o <sup>1</sup>bpö

**Part VII**  
Purification

35. <sup>3</sup>Ch'ou <sup>1</sup>gv [or:]
36. <sup>3</sup>Ch'ou <sup>1</sup>na <sup>1</sup>gv
- a. <sup>1</sup>Zhi-<sup>2</sup>dtü <sup>3</sup>gko-<sup>3</sup>ö, <sup>2</sup>Ndu <sup>1</sup>Ssä <sup>3</sup>ch'ou <sup>3</sup>shu (— ?)\*
- b. <sup>3</sup>Ch'ou <sup>2</sup>ndzi <sup>3</sup>mi (R.5043, R.6055, R.6056, R.6057, R.6059)\*
- c. <sup>1</sup>Bpö-<sup>2</sup>lū-<sup>2</sup>k'u (R.1322, R.1677, R.6058, R.6069)\*
- d. <sup>1</sup>Ndu <sup>2</sup>dtü (R.5044, R.6051)
- d1. <sup>1</sup>P'ēr <sup>1</sup>ndshēr <sup>3</sup>tsà (R.3178)
- e. <sup>3</sup>Ch'ou <sup>2</sup>t'u-<sup>3</sup>bbüe (R.611, R.6081)\*
- e1. <sup>3</sup>Ch'ou <sup>2</sup>t'u-<sup>3</sup>bbüe (different version) (R.3170, R.8201)\*
- f. <sup>1</sup>Ts'o-<sup>2</sup>mbēr <sup>2</sup>t'u (R.6071)
- g. <sup>1</sup>Ndshēr <sup>3</sup>tsà (R.3166)
- h. <sup>3</sup>Ch'ung-<sup>2</sup>bpa <sup>3</sup>ngyi (R.6015)
- i. <sup>2</sup>P'u-<sup>1</sup>la <sup>3</sup>ssaw (missing)
- j. <sup>2</sup>Bpö <sup>1</sup>p'a-<sup>3</sup>gko <sup>1</sup>shu (R.1624 [cf. above: VI.30.1], R.6070) (\* see also R.116 in Congress Library)
- k. <sup>2</sup>Muaṅ-<sup>3</sup>llü-<sup>1</sup>ddu-<sup>2</sup>ndzī <sup>3</sup>chēr (R.1139)\*
- l. <sup>2</sup>Ss-<sup>2</sup>bpa-<sup>2</sup>gyi-<sup>2</sup>bbü <sup>2</sup>Ndu, <sup>2</sup>Ss-<sup>2</sup>bpa-<sup>2</sup>gyi-<sup>2</sup>muṅ <sup>1</sup>Ssä, <sup>1</sup>Ts'o-<sup>2</sup>zä-<sup>3</sup>llü-<sup>2</sup>ghügh <sup>3</sup>chēr (1dzo) (R.618)\*
- ll. <sup>2</sup>Muaṅ-<sup>3</sup>llü-<sup>1</sup>ddu-<sup>2</sup>ndzī, <sup>2</sup>Ts'u-<sup>3</sup>ch'wua-<sup>2</sup>gyi-<sup>2</sup>muṅ <sup>3</sup>chēr (R.584)
- m. <sup>1</sup>Ddu-<sup>2</sup>zo <sup>2</sup>ngv-<sup>3</sup>gku <sup>3</sup>chēr 1dzo (R.1290)\*
- n. <sup>2</sup>Muaṅ-<sup>3</sup>llü-<sup>1</sup>ddu-<sup>2</sup>ndzī, <sup>2</sup>Ts'u-<sup>3</sup>ch'wua-<sup>2</sup>gko-<sup>2</sup>muṅ <sup>3</sup>mi <sup>3</sup>chēr 3dzo (R.1314)\*
- o. <sup>2</sup>Muaṅ-<sup>3</sup>llü-<sup>1</sup>ddu-<sup>2</sup>ndzī <sup>3</sup>chēr 1dzo (R.1306)\*
- p. <sup>2</sup>Muaṅ-<sup>3</sup>mi-<sup>3</sup>na <sup>2</sup>ssä-<sup>2</sup>p'u-<sup>1</sup>muṅ <sup>3</sup>mi (R.1459)
- q. <sup>2</sup>Dto-<sup>2</sup>mba <sup>3</sup>Shi-<sup>2</sup>lo — <sup>2</sup>K'aw-<sup>2</sup>ssö-<sup>1</sup>ma <sup>3</sup>ssü (R.5045)\*
- q1. <sup>2</sup>Dto-<sup>2</sup>mba <sup>3</sup>Shi-<sup>2</sup>lo — <sup>2</sup>K'aw-<sup>2</sup>ssö-<sup>1</sup>ma <sup>3</sup>ssü, <sup>2</sup>Dzu-<sup>1</sup>khü-<sup>2</sup>ö-<sup>3</sup>llu — <sup>2</sup>Dzu-<sup>3</sup>gkyi-<sup>2</sup>muṅ-<sup>2</sup>ndv <sup>3</sup>ssü (R.3172)
- r. <sup>2</sup>Dzu-<sup>1</sup>khü-<sup>2</sup>ö-<sup>3</sup>llu — <sup>2</sup>Dzu-<sup>3</sup>gkyi-<sup>2</sup>muṅ <sup>2</sup>ndv <sup>3</sup>ssü (R.1618)\*
- s. <sup>1</sup>Ddu <sup>1</sup>a <sup>1</sup>Ssu <sup>1</sup>a (R.1322, R.3165, R.6073)
- t. <sup>1</sup>Ts'o-<sup>2</sup>dzä-<sup>3</sup>llü-<sup>2</sup>ghügh — <sup>1</sup>Lv-<sup>2</sup>mä-<sup>3</sup>muṅ-<sup>1</sup>ghügh <sup>3</sup>chēr 1dzo (R.1310)\*
- u. —
- v. <sup>3</sup>Ds'i-<sup>1</sup>na <sup>1</sup>bpö, <sup>3</sup>Ch'ou <sup>3</sup>gkü, <sup>3</sup>Ch'ou <sup>3</sup>shu <sup>2</sup>t'u-<sup>3</sup>bbüe (R.1294)\*
- w. <sup>2</sup>Bpa-<sup>2</sup>wü(a)-<sup>2</sup>ts'o-<sup>1</sup>bpö <sup>3</sup>chēr, <sup>2</sup>gkv-<sup>3</sup>chung (R.1331, R.6077, R.8214)\*
- x. <sup>1</sup>Yu <sup>3</sup>nv <sup>1</sup>sso <sup>2</sup>dzi <sup>2</sup>nyi (R.1327)\*
- y. <sup>1</sup>Yu <sup>2</sup>ggü, <sup>2</sup>ggö <sup>2</sup>ngu <sup>3</sup>chēr 1dzo (R.1330)\*
- z. <sup>2</sup>Sso-<sup>1</sup>shwua <sup>2</sup>ndz'a-<sup>1</sup>na, <sup>1</sup>Yu-<sup>2</sup>ggü <sup>2</sup>ggö <sup>1</sup>ngu (R.1299)\*
- Aa. <sup>2</sup>Sso-<sup>1</sup>shwua-<sup>2</sup>ndz'a-<sup>1</sup>na, <sup>2</sup>gkv-<sup>3</sup>chung (R.1329)\*
- Ab. <sup>2</sup>Sso-<sup>1</sup>shwua-<sup>2</sup>ndz'a-<sup>1</sup>na, <sup>3</sup>ch'ou <sup>3</sup>ngyi (R.1324)\*
- Ac. <sup>2</sup>Sso-<sup>1</sup>shwua-<sup>2</sup>ndz'a-<sup>1</sup>na, <sup>3</sup>ch'ung-<sup>2</sup>bpa-<sup>3</sup>ngyi, <sup>3</sup>maṅ-<sup>3</sup>chung (R.1383)\*
- Ad. <sup>1</sup>Ts'o-<sup>3</sup>zä <sup>3</sup>llü-<sup>2</sup>ghügh <sup>3</sup>chēr 1dzo (R.1291)\*
- Ae. <sup>1</sup>Ngu-<sup>1</sup>na <sup>3</sup>bbüe-<sup>2</sup>mi <sup>3</sup>Nv, <sup>2</sup>dto-<sup>2</sup>ma <sup>1</sup>gkan <sup>3</sup>p'i (R.1289)\*
- Ae1. <sup>2</sup>Ghügh-<sup>1</sup>khü <sup>2</sup>nyi-<sup>2</sup>szi <sup>3</sup>chēr, <sup>2</sup>Gkaw-<sup>1</sup>lä-<sup>3</sup>ts'ü <sup>3</sup>chēr (R.2824, R.8203)\*
- Ae2. <sup>2</sup>Ghügh-<sup>1</sup>khü <sup>2</sup>nyi-<sup>2</sup>szi <sup>3</sup>chēr, <sup>2</sup>T'o-<sup>2</sup>gko-<sup>2</sup>ngv-<sup>3</sup>gku, <sup>2</sup>Ts'o-<sup>2</sup>zä-<sup>3</sup>llü-<sup>2</sup>ghügh <sup>3</sup>chēr (R.3167)\*

## Part VII,36 (continued):

- Af. <sup>1</sup>Bpa-<sup>2</sup>ler-<sup>2</sup>ngo-<sup>2</sup>ssu <sup>2</sup>t'u, <sup>3</sup>gkv-<sup>3</sup>chung (R.1328, R.8216)  
 Ag. <sup>1</sup>Bpa-<sup>2</sup>ler-<sup>2</sup>ngo-<sup>2</sup>ssu <sup>2</sup>t'u, <sup>3</sup>man-<sup>3</sup>chung (R.1326)  
 Agl. <sup>1</sup>Bpa-<sup>2</sup>ler-<sup>2</sup>ngo-<sup>2</sup>ssu <sup>2</sup>t'u, <sup>3</sup>lü-<sup>3</sup>chung (R.5446, R.6081)  
 Ah. <sup>3</sup>Ch'ou-<sup>1</sup>bpö <sup>3</sup>man <sup>3</sup>nyi <sup>3</sup>cher-<sup>1</sup>dzo (R.1304)\*  
 Ai. <sup>3</sup>Ch'ou-<sup>1</sup>bpö <sup>3</sup>man <sup>2</sup>ssu <sup>3</sup>cher <sup>1</sup>dzo (R.1301)\*  
 Aj. <sup>3</sup>Ch'ou-<sup>1</sup>bpö <sup>3</sup>man <sup>2</sup>lu <sup>3</sup>cher <sup>1</sup>dzo (R.1302)\*  
 Ak. <sup>3</sup>Ch'ou-<sup>1</sup>bpö <sup>3</sup>man <sup>2</sup>wuà <sup>3</sup>cher <sup>1</sup>dzo (R.1305)\*  
 Al. —  
 Am. <sup>3</sup>Ch'ou <sup>3</sup>dtv <sup>1</sup>bpo (R.1325)  
 An. <sup>3</sup>T'u <sup>2</sup>gkv, <sup>3</sup>t'u <sup>3</sup>lü, <sup>3</sup>t'u <sup>3</sup>man <sup>1</sup>nd'a <sup>2</sup>k'o (R.1303, R.6085, R.6086, R.6087)  
 Ao. <sup>3</sup>T'u-<sup>2</sup>gkv (R.5046)  
 Aol. <sup>3</sup>T'u <sup>3</sup>man <sup>1</sup>nd a <sup>2</sup>k'o (R.5047)  
 Ap. <sup>2</sup>Dso-<sup>2</sup>t'u-<sup>2</sup>ggö-<sup>1</sup>szü <sup>2</sup>Yu-<sup>1</sup>ma <sup>3</sup>ssaw (R.624, R.1311, R.8200)\*  
 Aq. <sup>2</sup>Lü-<sup>2</sup>ssi <sup>2</sup>t'u (<sup>2</sup>Lü-<sup>2</sup>ssi <sup>1</sup>ts'ä-<sup>3</sup>ssu <sup>2</sup>gkv <sup>2</sup>t'u) (R.1620, R.3177, R.6088)\*  
 Ar. <sup>2</sup>Bpö-<sup>1</sup>mba <sup>2</sup>t'u (R.1315, R.6090)\*  
 Arl. <sup>2</sup>Bpö-<sup>1</sup>mba <sup>2</sup>t'u-<sup>3</sup>bbüe (R.5048)\*  
 As. <sup>1</sup>Bpö <sup>3</sup>man <sup>3</sup>dter (R.1307, R.8205)  
 Asl. <sup>1</sup>Bpö <sup>3</sup>man <sup>3</sup>dter (different version) (R.5049)  
 At. <sup>2</sup>P'u-<sup>1</sup>la <sup>3</sup>bpu (R.1317)\*.  
 (Atl.) <sup>1</sup>Lä-<sup>3</sup>ch'ou <sup>2</sup>dto-<sup>2</sup>ma <sup>3</sup>p'i (R.3190)  
 (Au.) <sup>2</sup>Ddu <sup>1</sup>mun (R.1321 [with <sup>2</sup>Ddu mun also for <sup>2</sup>Ssu <sup>1</sup>gv = above VI, 30,aa])  
 (Av.) <sup>2</sup>Nyi-<sup>1</sup>ssaw-<sup>3</sup>t'a-<sup>2</sup>muu <sup>3</sup>cher <sup>1</sup>dzo (R.6080)\*  
 (Aw.) <sup>1</sup>Ddu-<sup>3</sup>mi <sup>2</sup>gko-<sup>2</sup>mun-<sup>3</sup>mi <sup>3</sup>cher <sup>1</sup>dzo (R.6079)

37. <sup>3</sup>Ch'ou <sup>3</sup>shu38. <sup>3</sup>Ch'ou <sup>2</sup>ch'er

## Part VIII

## Funeral

39. <sup>3</sup>Shi-<sup>2</sup>lo <sup>2</sup>gkv-<sup>2</sup>lü <sup>2</sup>dze40. <sup>3</sup>Shi-<sup>2</sup>lo <sup>1</sup>mi <sup>2</sup>gkan41. <sup>2</sup>Mb'a-mi <sup>1</sup>la <sup>1</sup>dtaa. <sup>3</sup>Shi-<sup>2</sup>lo <sup>2</sup>mb a-<sup>2</sup>mi <sup>1</sup>la <sup>2</sup>dta (R.2012 [extremely rare, only copy seen])\*b. <sup>2</sup>Mb a-<sup>2</sup>mi <sup>3</sup>dshi (R.2173)42. <sup>3</sup>Shi-<sup>2</sup>lo <sup>3</sup>nvaa. <sup>2</sup>Ddu <sup>1</sup>mun (R.1992) (R.1912)\*a1. <sup>3</sup>Ch'ou <sup>3</sup>dter <sup>1</sup>p'er; <sup>2</sup>ō <sup>1</sup>p'er, <sup>2</sup>ō <sup>1</sup>na <sup>2</sup>dto-<sup>2</sup>ma <sup>3</sup>p'i (R.2003)\*a2. <sup>2</sup>Ö <sup>1</sup>bpö <sup>2</sup>mbu-<sup>2</sup>t'u (R.1795)\*a3. <sup>3</sup>Gko-<sup>3</sup>ō, <sup>2</sup>Zhi-<sup>1</sup>dtü, <sup>2</sup>Ndu <sup>1</sup>Ssä <sup>3</sup>ch'ou <sup>3</sup>shu, <sup>2</sup>Mb'a-<sup>2</sup>mi <sup>3</sup>dshi (R.1742)\*b. <sup>2</sup>T'khi-<sup>1</sup>ndo <sup>1</sup>ts'ä-<sup>3</sup>ho <sup>2</sup>lü <sup>2</sup>t'u, <sup>2</sup>ngv <sup>2</sup>t'khi <sup>2</sup>t'u <sup>2</sup>gkv (R.1707)\*c. <sup>1</sup>Ndsher <sup>3</sup>tsa <sup>1</sup>ddü (R.1744)\*

d. —



## Part VIII, 42 (continued):

- e. —  
 f. <sup>2</sup>Mb'a-<sup>2</sup>mi <sup>3</sup>dshi (<sup>3</sup>Hoa-<sup>2</sup>lü's in <sup>2</sup>Ggö-<sup>1</sup>baw and pictographs) (R.1740)  
 fl. <sup>3</sup>Shi-<sup>2</sup>lo <sup>1</sup>mi-<sup>2</sup>gkan <sup>2</sup>non-<sup>1</sup>õ <sup>3</sup>ssaw (R.2247)\*  
 g. <sup>3</sup>Shi-<sup>2</sup>lo <sup>2</sup>t'u <sup>3</sup>bbüe (R.1713)  
 gl. <sup>1</sup>Ts'o-<sup>2</sup>mber <sup>2</sup>t'u, <sup>2</sup>gkv-<sup>3</sup>chung, <sup>3</sup>man-<sup>3</sup>chung (R.2110)  
 h. —  
 i. <sup>3</sup>Shi-<sup>2</sup>lo <sup>2</sup>t'u-<sup>3</sup>bbüe <sup>3</sup>ch'ou <sup>3</sup>ndü (R.551)\*  
 j. <sup>1</sup>Dtv <sup>3</sup>ts'u (R.1825)  
 k. <sup>3</sup>Ch'ou <sup>3</sup>shu (R.570)  
 kl. <sup>3</sup>Ch'ou <sup>1</sup>gv (R.2797)\*  
 l. <sup>2</sup>Mi-<sup>1</sup>k'o <sup>1</sup>k'ö <sup>3</sup>dter <sup>1</sup>p'er (R.774)\*  
 m. <sup>2</sup>La-<sup>3</sup>shi-<sup>2</sup>gyi-<sup>2</sup>gyi <sup>2</sup>Mb'a-<sup>2</sup>mi <sup>3</sup>dshi (<sup>3</sup>Hoa-<sup>3</sup>lü's in pictographs) (R.1719)\*  
 nl. <sup>2</sup>Ngaw-<sup>1</sup>la <sup>2</sup>Mb'a-<sup>2</sup>mi <sup>3</sup>dshi (in <sup>2</sup>Ggö-<sup>1</sup>baw letters) (R.1993)  
 o. <sup>2</sup>Ö-<sup>3</sup>mun-<sup>2</sup>dta <sup>2</sup>ggü <sup>2</sup>Mb'a-<sup>2</sup>mi <sup>3</sup>dshi (<sup>3</sup>Hoa-<sup>2</sup>lü's in pictographs) (R.1763)\*  
 p. <sup>1</sup>Bpö <sup>2</sup>dsu (R.1695)\*  
 q. <sup>3</sup>Ch'ung-<sup>2</sup>bpa <sup>3</sup>ngyi (R.1747)\*  
 r. <sup>1</sup>Bu <sup>2</sup>ndze <sup>1</sup>aw-<sup>3</sup>sher (R.1712)  
 s. <sup>3</sup>Shi-<sup>2</sup>lo <sup>3</sup>lu <sup>2</sup>p'a <sup>1</sup>aw-<sup>3</sup>sher (R.1761)  
 sl. <sup>2</sup>Ngu <sup>1</sup>gyi, <sup>1</sup>Lä-<sup>3</sup>ch'ou <sup>1</sup>ndshi <sup>1</sup>õ <sup>3</sup>sher (R.2143)  
 t. —  
 u. —  
 v. —  
 w. —  
 x. —  
 y. <sup>2</sup>Ghügh-<sup>1</sup>na <sup>2</sup>dzhu-<sup>1</sup>zhwua (R.1572)\*  
 z. <sup>1</sup>Ngu <sup>2</sup>ch'er <sup>3</sup>k'ö <sup>1</sup>ngu <sup>2</sup>t'u <sup>3</sup>bbüe (R.1580)\*  
 Aa. <sup>2</sup>Ghügh-<sup>1</sup>na <sup>2</sup>dzhu-<sup>1</sup>zhwua (R.1574)\*  
 Ab. <sup>2</sup>Mi-<sup>1</sup>k'o, <sup>2</sup>Ghügh-<sup>1</sup>na <sup>2</sup>dzhu-<sup>1</sup>zhwua, <sup>3</sup>man-<sup>3</sup>chung (R.1549)\*  
 Ac. <sup>1</sup>Mber-<sup>1</sup>gyi, <sup>1</sup>Gkü-<sup>3</sup>k'u <sup>3</sup>ssaw (R.1088)\*  
 Ad. <sup>1</sup>Mber-<sup>1</sup>gyi <sup>3</sup>nv (R.911)  
 Ae. —  
 Af. <sup>1</sup>Mber-<sup>1</sup>gyi <sup>3</sup>nv, <sup>1</sup>Lä-<sup>3</sup>ch'ou <sup>1</sup>ndshi <sup>2</sup>dzhu-<sup>1</sup>zhwua (R.1063)  
 Ag. <sup>1</sup>Mber-<sup>1</sup>gyi, <sup>2</sup>nyi <sup>1</sup>dze (R.1049)\*  
 Ah. <sup>1</sup>Mber-<sup>1</sup>gyi <sup>3</sup>nv, <sup>1</sup>Mber <sup>2</sup>nnü <sup>2</sup>Shi <sup>2</sup>k'u <sup>3</sup>dter (R.1058)\*  
 Ai. <sup>1</sup>Mber-<sup>1</sup>gyi <sup>3</sup>nv, <sup>3</sup>mber-<sup>2</sup>ggü (R.586)\*  
 Aj. —  
 Ak. <sup>1</sup>Mun <sup>2</sup>miu <sup>2</sup>ffü, <sup>1</sup>mun <sup>3</sup>bbüe (R.1758)\*  
 Al. <sup>2</sup>Mi-<sup>1</sup>k'o <sup>1</sup>Lä-<sup>3</sup>ch'ou <sup>2</sup>ghügh <sup>2</sup>dzhu-<sup>1</sup>zhwua (R.2538)\*  
 Am. <sup>1</sup>Mun-<sup>2</sup>miu <sup>2</sup>ffü (R.1552)\*  
 An. —  
 Ao. <sup>2</sup>Bpa-<sup>2</sup>wua <sup>2</sup>Yu-<sup>1</sup>ma, <sup>2</sup>Ngaw-<sup>1</sup>la <sup>2</sup>haw-<sup>1</sup>shi (R.1764)\*  
 Ap. <sup>2</sup>P'u-<sup>1</sup>la <sup>3</sup>ssaw, <sup>2</sup>Dti-<sup>2</sup>tzu <sup>2</sup>ggö-<sup>1</sup>baw <sup>1</sup>ssu-<sup>2</sup>khi-<sup>3</sup>ch'wua-<sup>1</sup>ts'er <sup>2</sup>ts'o-<sup>1</sup>bu <sup>3</sup>ssaw (R.2821)\*  
 Apl. <sup>2</sup>P'u-<sup>1</sup>la <sup>1</sup>ssu-<sup>2</sup>khi-<sup>3</sup>ch'wua-<sup>2</sup>ts'er <sup>3</sup>ssaw (R.1442)\*  
 Aq. —  
 Ar. <sup>1</sup>Ssaw-<sup>3</sup>ndaw <sup>2</sup>lü-<sup>2</sup>dto <sup>3</sup>p'i (R.1714)

## Part VIII.42 (continued):

- As. <sup>2</sup>Ngvi-<sup>2</sup>lo <sup>2</sup>dto-<sup>2</sup>ma <sup>3</sup>p'i (<sup>2</sup>ffü) (*R.1051*)\*  
 Asl. <sup>2</sup>Ngvi-<sup>2</sup>lo <sup>2</sup>dto-<sup>2</sup>ma <sup>3</sup>p'i, <sup>2</sup>Szi-<sup>3</sup>chung <sup>1</sup>bpö (*R.8301*)  
 At. <sup>1</sup>Ddv <sup>2</sup>dzhu-<sup>2</sup>zhwua, <sup>1</sup>ō-<sup>3</sup>shēr (*R.1689*)  
 Au. <sup>1</sup>Ddv <sup>2</sup>dzhu-<sup>2</sup>zhwua, <sup>1</sup>Ddv <sup>3</sup>khü-<sup>1</sup>na <sup>1</sup>p'u (*R.2002*)\*  
 Av. —  
 Aw. <sup>3</sup>Shi-<sup>2</sup>lo <sup>1</sup>gko-<sup>2</sup>gkay <sup>3</sup>k'ö; <sup>2</sup>K'aw-<sup>2</sup>ssō-<sup>1</sup>ma <sup>3</sup>nv, <sup>3</sup>lü-<sup>3</sup>chung (*R.1729*)  
 Ax. <sup>2</sup>K'aw-<sup>2</sup>ssō-<sup>1</sup>ma <sup>3</sup>nv, <sup>3</sup>maṅ-<sup>3</sup>chung (*R.1730*)  
 Ay. <sup>2</sup>K'aw-<sup>2</sup>ssō-<sup>1</sup>ma <sup>3</sup>nv, <sup>2</sup>gkv-<sup>3</sup>chung (*R.1733*)  
 Az. <sup>2</sup>K'aw-<sup>2</sup>ssō-<sup>1</sup>ma <sup>2</sup>Ngvyu-<sup>1</sup>na, <sup>1</sup>a-<sup>1</sup>na, <sup>3</sup>khü-<sup>1</sup>na <sup>1</sup>lo-<sup>3</sup>bpü (*R.1731*)\*  
 Ba. <sup>2</sup>Ghügh-<sup>2</sup>ddö <sup>2</sup>mb'a-<sup>2</sup>mi <sup>3</sup>dshi (*R.1766*)\*  
 Bb. <sup>2</sup>Ts'u-<sup>1</sup>yi <sup>2</sup>müen <sup>1</sup>dzu <sup>1</sup>lu <sup>2</sup>ddu (*R.1652*) \*  
 Bc. —  
 Bd. —  
 Be. —  
 Bf. <sup>2</sup>Nyi-<sup>2</sup>wüa <sup>1</sup>ts'ä-<sup>3</sup>ho <sup>1</sup>dü <sup>2</sup>dzhu-<sup>1</sup>zhwua (*R.1094*)  
 Bg. —  
 Bh. <sup>1</sup>Gko-<sup>2</sup>gkay <sup>3</sup>k'ö, <sup>1</sup>bu-<sup>1</sup>na, <sup>1</sup>a-<sup>1</sup>na <sup>2</sup>dzhu-<sup>1</sup>zhwua (*R.1545*)\*  
 Bi. <sup>2</sup>Wüa-<sup>1</sup>gko <sup>2</sup>ngaw-<sup>1</sup>la <sup>1</sup>ts'ä-<sup>3</sup>ho <sup>2</sup>gkv <sup>3</sup>ssaw, <sup>2</sup>müan-<sup>1</sup>tgkye <sup>1</sup>ts'ä-<sup>3</sup>ho <sup>1</sup>dü  
<sup>3</sup>bpü (*R.1037*)\*  
 Bj. <sup>2</sup>Müen-<sup>1</sup>dzu-<sup>1</sup>lu <sup>2</sup>haw <sup>3</sup>p'i, <sup>3</sup>ch'ou <sup>1</sup>gv (*R.1760*)\*  
 Bk. <sup>2</sup>Nyi-<sup>2</sup>wüa <sup>2</sup>ssan <sup>3</sup>khü <sup>1</sup>lo <sup>2</sup>ssō <sup>2</sup>k'u <sup>2</sup>p'u (*R.1767*)  
 Bl. <sup>3</sup>Shi-<sup>2</sup>lo <sup>2</sup>Müen-<sup>1</sup>dzu-<sup>1</sup>lu <sup>2</sup>ddu (*R.1609*)  
 Bll. <sup>3</sup>Shi-<sup>2</sup>lo <sup>2</sup>Müen-<sup>1</sup>dzu-<sup>1</sup>lu <sup>2</sup>ddu (in <sup>2</sup>Ggö-<sup>1</sup>baw letters) (*R.1979*), (*R.1990*  
second part, cf. below: VIII.42.Cx1)  
 Bm. <sup>3</sup>Shi-<sup>2</sup>lo <sup>3</sup>p'i, <sup>3</sup>Shi-<sup>2</sup>lo <sup>1</sup>shu, <sup>1</sup>Ddv <sup>3</sup>khü-<sup>1</sup>na <sup>1</sup>p'u, <sup>1</sup>Ddv <sup>3</sup>ssü (*R.1439*)\*  
 Bn. <sup>3</sup>Shi-<sup>2</sup>lo <sup>3</sup>p'i, <sup>3</sup>Shi-<sup>2</sup>lo <sup>1</sup>shu, <sup>1</sup>Ddv <sup>3</sup>khü-<sup>1</sup>na <sup>2</sup>lä <sup>2</sup>t'u-<sup>2</sup>t'u (*R.1765*)\*  
 Bo. <sup>1</sup>Ddv <sup>3</sup>khü-<sup>1</sup>na <sup>2</sup>k'ö <sup>2</sup>maṅ (*R.1553*)\*  
 Bp. <sup>2</sup>Ggö-<sup>1</sup>baw <sup>2</sup>t'u <sup>2</sup>t'u (*R.1827*)\*  
 Bq. —  
 Br. <sup>1</sup>Ddv <sup>3</sup>khü <sup>1</sup>lo <sup>1</sup>ggö <sup>2</sup>ssu, <sup>3</sup>maṅ-<sup>3</sup>chung (*R.905*)  
 Bs. —  
 Bt. <sup>2</sup>K'aw-<sup>2</sup>ssō-<sup>1</sup>ma <sup>3</sup>ssü, <sup>3</sup>Shi-<sup>2</sup>lo <sup>1</sup>p'ēr <sup>1</sup>ndshēr <sup>3</sup>ssaw (*R.1421*)\*  
 Bu. —  
 Bv. <sup>1</sup>Ddv <sup>3</sup>khü-<sup>1</sup>na <sup>1</sup>p'u (<sup>1</sup>Ddv <sup>2</sup>wüa <sup>1</sup>p'u), <sup>2</sup>Ngaw-<sup>1</sup>la <sup>2</sup>k'o <sup>2</sup>p'u <sup>1</sup>ggö <sup>2</sup>t'khi  
(*R.1978*)  
 Bw. <sup>1</sup>Ddv <sup>3</sup>khü-<sup>1</sup>na <sup>1</sup>ō <sup>3</sup>shēr (*R.1759*)\*  
 Bx. Nv chu yu ( ? ) <sup>1</sup>ō <sup>3</sup>shēr (*R.1606*)\*  
 By. <sup>1</sup>Ddv <sup>3</sup>khü-<sup>1</sup>na <sup>2</sup>ssu, <sup>3</sup>Khü-<sup>1</sup>na <sup>1</sup>ggö <sup>2</sup>ssu (*R.564*)\*  
 Bz. —  
 Ca. —  
 Cb. <sup>2</sup>T'i-<sup>3</sup>ts'an <sup>2</sup>dto-<sup>2</sup>ma <sup>3</sup>p'i, <sup>2</sup>gkv-<sup>3</sup>chung (*R.1715*)  
 Cc. <sup>2</sup>T'i-<sup>3</sup>ts'an <sup>2</sup>dto-<sup>2</sup>ma <sup>3</sup>p'i, <sup>3</sup>lü-<sup>3</sup>chung (*R.1716*)  
 Ccl. <sup>2</sup>T'i-<sup>3</sup>ts'an <sup>3</sup>p'i <sup>3</sup>lü-<sup>3</sup>chung (*R.1984*)\*  
 Ccd. <sup>2</sup>T'i-<sup>3</sup>ts'an <sup>2</sup>dto-<sup>2</sup>ma <sup>3</sup>p'i, <sup>3</sup>maṅ-<sup>3</sup>chung (*R.1700*)  
 Ce. <sup>1</sup>Lä-<sup>3</sup>ch'ou <sup>1</sup>ndshi, <sup>1</sup>mbu-<sup>1</sup>na <sup>2</sup>ngv-<sup>1</sup>mbu <sup>3</sup>p'i (*R.548*)\*  
 Cf. <sup>1</sup>Lä-<sup>3</sup>ch'ou <sup>1</sup>ndshi (*R.1706*)\*  
 Cg. <sup>2</sup>Ngaw-<sup>1</sup>la <sup>2</sup>k'o <sup>2</sup>p'u <sup>2</sup>t'khi (*R.1745*)

## Part VIII, 42 (continued):

- Ch. <sup>2</sup>Bä-<sup>1</sup>ds'ï-<sup>2</sup>szi <sup>2</sup>ggö <sup>1</sup>dü <sup>1</sup>ggö <sup>2</sup>t'u (R.1994)\*  
 Ci. <sup>2</sup>Mi-<sup>1</sup>k'o <sup>3</sup>p'u. <sup>1</sup>bpö <sup>3</sup>man <sup>3</sup>dtër (R.1738)\*  
 Cj. <sup>1</sup>Ddv <sup>1</sup>bpö. <sup>1</sup>Dsä <sup>1</sup>bpö. <sup>1</sup>bpö <sup>3</sup>man <sup>3</sup>dtër (R.1762)\*  
 Ck. <sup>3</sup>Shi-<sup>2</sup>lo <sup>2</sup>dsu. <sup>3</sup>Ch'ou <sup>3</sup>shu. <sup>2</sup>Ä <sup>2</sup>ndzi <sup>3</sup>mi (R.1411)\*  
 Cl. <sup>2</sup>Bö <sup>1</sup>d'a <sup>3</sup>nv (R.1038)  
 Cm. <sup>1</sup>Bu <sup>3</sup>yu (R.1693)\*  
 Cn. <sup>1</sup>La <sup>2</sup>t'u <sup>1</sup>la <sup>3</sup>bbüe (R.791)\*  
 Co. <sup>2</sup>Ggö <sup>2</sup>ss <sup>2</sup>ggö <sup>1</sup>ndër <sup>3</sup>p'i (R.1746)  
 Cp. <sup>2</sup>Ä-<sup>1</sup>mi <sup>1</sup>ndshër <sup>3</sup>tsà (R.1071)  
 Cq. <sup>1</sup>Ndshër <sup>3</sup>tsà. <sup>2</sup>non-<sup>1</sup>ō <sup>3</sup>ssaw (R.1573)\*  
 Cr. <sup>1</sup>Ndshër <sup>1</sup>bu <sup>3</sup>yu (R.547)\*  
 Cr1. <sup>1</sup>Bu <sup>3</sup>mā (R.1987)\*  
 Cr2. <sup>1</sup>Bu-<sup>3</sup>k'ö <sup>1</sup>bu <sup>1</sup>shu (R.1988)\*  
 Cs. <sup>2</sup>K'o <sup>2</sup>shi <sup>1</sup>gyu <sup>3</sup>khyu (<sup>3</sup>Hoa-<sup>2</sup>lü's in <sup>2</sup>Ggö-<sup>1</sup>baw letters) (R.1443)\*  
 Ct. <sup>2</sup>Lo-<sup>1</sup>ndo <sup>3</sup>p'i. <sup>3</sup>lü-<sup>3</sup>chung (R.1563)\*  
 Ct1. <sup>2</sup>Tsang-<sup>2</sup>ngv <sup>2</sup>k'u <sup>2</sup>p'u. <sup>2</sup>non-<sup>1</sup>ō <sup>3</sup>ssaw (R.1083)\*  
 Cu. <sup>2</sup>Lo-<sup>1</sup>ndo <sup>3</sup>p'i. <sup>3</sup>man-<sup>3</sup>chung (R.1567)\*  
 Cv. <sup>1</sup>Li-<sup>1</sup>t'a <sup>3</sup>hoa <sup>2</sup>p'u-<sup>2</sup>sso-<sup>3</sup>lo (R.1696)  
 Cv1. <sup>2</sup>Ä <sup>1</sup>ndzi <sup>3</sup>mi (R.2028)\*  
 Cv2. <sup>2</sup>Ngu <sup>2</sup>zhi <sup>2</sup>ngu <sup>2</sup>haw <sup>3</sup>yu (R.2108)\*  
 Cv3. <sup>2</sup>Haw <sup>1</sup>ngu <sup>3</sup>tsà <sup>3</sup>gkyi (*To put food on the horse*) (R.2126)\*  
 Cw. <sup>2</sup>Mi <sup>3</sup>hoa (R.1543)\*  
 Cx. <sup>2</sup>Mi <sup>3</sup>hoa (different version) (R.904)\*  
 Cx1. <sup>2</sup>Mi <sup>3</sup>hoa (in <sup>2</sup>Ggö-<sup>1</sup>baw letters) (R.1990, this ms. contains also:) <sup>3</sup>Shi-  
<sup>2</sup>lo <sup>2</sup>Müen-<sup>1</sup>dzu-<sup>1</sup>ju <sup>3</sup>ddu (cf. above VIII, 42, B11.)\*  
 Cy. <sup>2</sup>Mi <sup>3</sup>hoa <sup>1</sup>ggö <sup>3</sup>bpü. (<sup>2</sup>Mi-<sup>3</sup>k'a <sup>2</sup>mi <sup>3</sup>hoa) (R.1991)  
 Cy1. <sup>2</sup>Mi-<sup>3</sup>k'a <sup>2</sup>mi <sup>3</sup>hoa (R.1070)\*  
 Cz. <sup>2</sup>Khyu-<sup>3</sup>t'khyu <sup>2</sup>dto-<sup>2</sup>ma <sup>3</sup>non (R.1073)\*  
 Da. <sup>4</sup>Khyu-<sup>2</sup>lo <sup>2</sup>dto-<sup>2</sup>ma <sup>3</sup>non (R.1055)\*  
 Db. <sup>1</sup>Hä-<sup>2</sup>zhi-<sup>1</sup>p'i <sup>2</sup>Mbu-<sup>1</sup>na <sup>2</sup>ngv <sup>1</sup>mbu <sup>3</sup>p'i (R.1103)  
 Dc. —  
 De. —  
 Df. <sup>1</sup>Hä-<sup>2</sup>zhi-<sup>1</sup>p'i <sup>2</sup>Tsang <sup>2</sup>ngv <sup>2</sup>k'u <sup>2</sup>p'u (R.1098)  
 Df1. <sup>1</sup>Hä-<sup>2</sup>zhi-<sup>1</sup>p'i <sup>2</sup>Tsang <sup>2</sup>ngv <sup>2</sup>k'u <sup>2</sup>p'u. <sup>2</sup>non-<sup>1</sup>ō <sup>3</sup>ssaw (R.909)  
 Dg. —  
 Dh. <sup>1</sup>Hä-<sup>2</sup>zhi-<sup>1</sup>p'i. <sup>2</sup>gkv-<sup>3</sup>chung (R.907)  
 Di. <sup>1</sup>Hä-<sup>2</sup>zhi-<sup>1</sup>p'i. <sup>3</sup>lü-<sup>3</sup>chung (R.906)  
 Dj. <sup>1</sup>Hä-<sup>2</sup>zhi-<sup>1</sup>p'i. <sup>3</sup>man-<sup>3</sup>chung. <sup>2</sup>non-<sup>1</sup>ō <sup>3</sup>ssaw (R.1079)  
 Dj1. <sup>1</sup>Hä-<sup>2</sup>zhi-<sup>1</sup>p'i. <sup>3</sup>man-<sup>3</sup>chung (R.908)  
 Dj2. <sup>1</sup>Hä-<sup>2</sup>zhi-<sup>1</sup>p'i. <sup>3</sup>man-<sup>3</sup>chung. <sup>2</sup>ggö-<sup>2</sup>ss <sup>2</sup>ggö-<sup>1</sup>ndër <sup>1</sup>szër (R.1102)\*  
 Dk. <sup>2</sup>Mi-<sup>1</sup>k'o <sup>1</sup>Lä-<sup>3</sup>ch'ou <sup>2</sup>dto-<sup>2</sup>mi <sup>3</sup>p'i (R.1085)\*  
 Dl. <sup>2</sup>Mi-<sup>1</sup>k'o <sup>1</sup>Lä-<sup>3</sup>ch'ou <sup>2</sup>dzhu-<sup>1</sup>zhwua (R.1692)\*  
 Dm. <sup>2</sup>K'aw-<sup>3</sup>lv <sup>2</sup>dto-<sup>2</sup>ma <sup>3</sup>p'i (R.2116)\*  
 Dm1. <sup>2</sup>Mi-<sup>1</sup>k'o <sup>2</sup>dta-<sup>1</sup>k'o <sup>2</sup>K'aw-<sup>3</sup>lv <sup>3</sup>p'i (R.1104)  
 Dn. <sup>1</sup>Dtv <sup>3</sup>khi (R.1074. R.4230). (R.1407)\*  
 Do. —  
 Dp. <sup>2</sup>Ts'ä-<sup>1</sup>ndshër (in <sup>2</sup>Ggö-<sup>1</sup>baw letters) (R.1547)\*  
 Dq. <sup>2</sup>P'u-<sup>1</sup>la <sup>1</sup>ggö <sup>3</sup>bpü (R.1720)\*. (R.4232 = original)

## Part VIII, 42 (continued):

- Dr1. <sup>2</sup>P'u-<sup>1</sup>la <sup>2</sup>Bä-<sup>1</sup>mun <sup>1</sup>ggö <sup>2</sup>ssu (R.2000)  
 Dr2. <sup>2</sup>P'u-<sup>1</sup>la <sup>2</sup>Bä-<sup>1</sup>mun <sup>2</sup>ssu, <sup>2</sup>ngaw-<sup>1</sup>la <sup>1</sup>ggö <sup>3</sup>bpü (R.1697)\*
43. <sup>2</sup>Zhi <sup>3</sup>mä (cf. ZMFCNK SWC, p. XV)
- aa. <sup>2</sup>Zhi <sup>3</sup>mä [and] <sup>2</sup>Khi <sup>3</sup>nv <sup>2</sup>Ddu-<sup>1</sup>mun (R.2254 [VIII.50,aa of <sup>2</sup>Khi <sup>3</sup>nv])  
 aa1. <sup>2</sup>Mb'a-<sup>2</sup>mi <sup>3</sup>dshi, <sup>2</sup>Mb'a-<sup>2</sup>mi <sup>1</sup>la <sup>2</sup>dta (R.2010)\*  
 a. <sup>2</sup>Mun <sup>1</sup>Ghügh <sup>3</sup>ssü (R.1089)  
 b. <sup>3</sup>Ts'u-<sup>2</sup>yi (R.1043)\*, (R.1608)\*  
 b1. <sup>2</sup>Gkv-<sup>3</sup>shu-<sup>3</sup>la, <sup>2</sup>mun-<sup>1</sup>gku (R.1078)\*, (R.3683)  
 c. —  
 d. <sup>2</sup>Mun-<sup>1</sup>gku (R.801)\*, (R.8031)  
 e. <sup>1</sup>Mun <sup>2</sup>miu <sup>2</sup>ffü (R.1552)\*, (R.8032)  
 f. —  
 g. —  
 h. <sup>3</sup>Müen-<sup>1</sup>t'u <sup>2</sup>ö-<sup>2</sup>szü, <sup>2</sup>gkv-<sup>3</sup>chung (R.1050), (R.8013, R.8014, R.8015)  
 i. —  
 j. <sup>3</sup>Müen-<sup>1</sup>t'u <sup>2</sup>ö-<sup>2</sup>szü, <sup>3</sup>man-<sup>3</sup>chung (R.2076)  
 k. <sup>3</sup>Mun <sup>2</sup>ndzi <sup>3</sup>mi, <sup>2</sup>gkv-<sup>3</sup>chung (R.1092, R.8041, R.8042, R.8053, R.8054)  
 l. <sup>3</sup>Mun <sup>2</sup>ndzi <sup>3</sup>mi, <sup>3</sup>man-<sup>3</sup>chung (R.1096, R.8043, R.8044, R.8045, R.8046, R.8047)  
 m. —  
 n. <sup>1</sup>Ö-<sup>3</sup>yu-<sup>2</sup>ngv-<sup>2</sup>szü <sup>2</sup>yi (R.1585)  
 o. <sup>1</sup>Ndsher <sup>2</sup>ndzi <sup>3</sup>mi, <sup>2</sup>gkv-<sup>3</sup>chung (R.1243, R.1430, R.8055)  
 p. <sup>1</sup>Ndsher <sup>2</sup>ndzi <sup>3</sup>mi, <sup>3</sup>man-<sup>3</sup>chung (R.1227)  
 q. <sup>2</sup>Ö <sup>2</sup>ndzi <sup>3</sup>mi, <sup>2</sup>gkv-<sup>3</sup>chung (R.1881, R.8023, R.8024)  
 r. <sup>2</sup>Ö <sup>2</sup>ndzi <sup>3</sup>mi, <sup>3</sup>man-<sup>3</sup>chung (R.1076, R.8021, R.8022)  
 r1. <sup>1</sup>Ngu <sup>2</sup>ffü (R.2278)\*, (R.8039, R.8040)  
 r2. <sup>1</sup>Ngu <sup>2</sup>t'u-<sup>3</sup>bbu (R.8040)  
 s. <sup>3</sup>Ts'u <sup>2</sup>yi <sup>2</sup>mb'a-<sup>2</sup>mi <sup>3</sup>dshi (R.1721)\*  
 t. <sup>3</sup>Shi-<sup>2</sup>lo <sup>3</sup>ts'ä <sup>2</sup>dzu, <sup>2</sup>gkv-<sup>3</sup>chung (R.1451 [in <sup>2</sup>Ggö-<sup>1</sup>baw letters])  
 t1. <sup>3</sup>Shi-<sup>2</sup>lo <sup>3</sup>ts'a <sup>2</sup>dzu (R.1732 [in pictographs])  
 u. <sup>2</sup>Zhi-<sup>1</sup>na <sup>1</sup>ssu <sup>2</sup>ch'er <sup>2</sup>t'u <sup>3</sup>bbüe (R.1230)\*  
 u1. <sup>2</sup>K'o <sup>2</sup>shi <sup>1</sup>gyu <sup>3</sup>khyu (R.2820 [<sup>3</sup>Hoa-<sup>2</sup>lü's in <sup>2</sup>Ggö-<sup>1</sup>baw letters])  
 v. <sup>2</sup>Ö <sup>3</sup>mun <sup>1</sup>ddaw <sup>2</sup>ggü <sup>2</sup>Mb'a-<sup>2</sup>mi <sup>3</sup>dshi (R.1699)\*  
 w. <sup>3</sup>Mun <sup>2</sup>ndzer <sup>3</sup>ä-<sup>1</sup>lä <sup>2</sup>dzhu (funeral song, sung by the people) (R.1091)\*  
 x. <sup>1</sup>Hä <sup>2</sup>zhi <sup>1</sup>p'i, <sup>1</sup>mbu <sup>1</sup>na <sup>2</sup>ngv <sup>1</sup>mbu <sup>3</sup>p'i (R.1725)\*  
 y. —  
 z. <sup>1</sup>Hä <sup>2</sup>zhi <sup>1</sup>p'i, <sup>3</sup>Ts'u-<sup>2</sup>ssi-<sup>2</sup>ndaw <sup>1</sup>ndzer <sup>2</sup>t'u, <sup>2</sup>gkv-<sup>3</sup>chung (R.1743, R.4103, R.4218)
- Aa. <sup>3</sup>Ts'u <sup>2</sup>ssi-<sup>2</sup>ndaw <sup>1</sup>ndzer <sup>2</sup>t'u, <sup>1</sup>Dta-<sup>2</sup>ngv <sup>2</sup>k'u <sup>2</sup>p'u (R.1801)\*  
 Ab. <sup>1</sup>Hä <sup>2</sup>zhi <sup>1</sup>p'i, <sup>2</sup>Tsang <sup>2</sup>ngv <sup>2</sup>k'u <sup>2</sup>p'u (R.1727)  
 Ac. <sup>1</sup>Hä <sup>2</sup>zhi <sup>1</sup>p'i, <sup>1</sup>K'o-<sup>3</sup>la <sup>2</sup>t'u (R.1726, R.4089, R.4217)  
 Ad. —  
 Ae. —  
 Af. —  
 Ag. <sup>1</sup>Hä <sup>2</sup>zhi <sup>1</sup>p'i, <sup>2</sup>Yi-<sup>3</sup>ndaw <sup>1</sup>dü, <sup>2</sup>gkv-<sup>3</sup>chung (R.1739)\*  
 Ah. <sup>1</sup>Hä <sup>2</sup>zhi <sup>1</sup>p'i, <sup>3</sup>man-<sup>3</sup>chung (R.1755)\*, (R.8410, R.8411, R.8413)  
 Ai. <sup>2</sup>Ä <sup>2</sup>ndzi <sup>3</sup>mi (R.1052)\*, (R.8048, R.8049, R.8050, R.8051, R.8052)

## Part VIII,43 (continued):

- Aj. <sup>2</sup>Ngu <sup>2</sup>zhi <sup>2</sup>ngu <sup>2</sup>haw-<sup>1</sup>shi (<sup>2</sup>Ä <sup>2</sup>ndzi <sup>3</sup>mi) (R.1752)\*  
 (Ak.) <sup>1</sup>Mun-<sup>3</sup>shi <sup>3</sup>Nv, <sup>2</sup>gkv-<sup>3</sup>chung (R.3201)\*  
 (Al.) <sup>1</sup>Mun-<sup>3</sup>shi <sup>3</sup>Nv, <sup>3</sup>lü-<sup>3</sup>chung (R.3203)\*  
 (Am.) <sup>1</sup>Mun-<sup>3</sup>shi <sup>3</sup>Nv, <sup>3</sup>man-<sup>3</sup>chung (R.3202)\*  
 (An.) <sup>1</sup>Yu <sup>2</sup>ndzi <sup>3</sup>mi, <sup>2</sup>haw-<sup>1</sup>shi (R.3204)\*  
 (Ao.) <sup>2</sup>Ngu <sup>1</sup>dzo <sup>3</sup>dto <sup>1</sup>Yü <sup>2</sup>ndzi <sup>3</sup>mi (R.8028)  
 (Ap.) <sup>3</sup>Ts'u <sup>2</sup>yi <sup>2</sup>gku-<sup>3</sup>shu <sup>3</sup>la (see also <sup>2</sup>Khi <sup>3</sup>Nv below VIII,50, Da:)  
 (R.3683 V?)\*, (R.8316 M)  
 (Aq.) <sup>1</sup>Ts'o <sup>2</sup>mber <sup>2</sup>t'u, <sup>2</sup>gkv-<sup>3</sup>chung (R.8032, R.8036, R.8037, R.8038)  
 (Ar.) <sup>1</sup>Ts'o <sup>2</sup>mber <sup>2</sup>t'u, <sup>3</sup>man-<sup>3</sup>chung (R.8033, R.8034, R.8035, R.8037)  
 (As.) <sup>1</sup>Ts'o <sup>2</sup>mber <sup>2</sup>t'u, <sup>2</sup>gkv-<sup>3</sup>chung [and] <sup>3</sup>man-<sup>3</sup>chung (R.8038)

[043.] The <sup>2</sup>Nyi-<sup>2</sup>wüa <sup>3</sup>ch'wua <sup>1</sup>dü books

(chanted with the <sup>1</sup>Hä <sup>2</sup>zhi <sup>1</sup>p'i books at the <sup>2</sup>Zhi <sup>3</sup>mä Funeral Ceremony).

- a. <sup>2</sup>Bbüe <sup>2</sup>ddo <sup>1</sup>ddü <sup>1</sup>dü (R.1728)  
 b. <sup>1</sup>Hä <sup>1</sup>dü (<sup>2</sup>La-<sup>2</sup>mi <sup>1</sup>dü) (lost in Shanghai, destroyed by the Japanese)  
 c. <sup>2</sup>Bä-<sup>1</sup>dzi-<sup>2</sup>szi <sup>1</sup>dü (R.1723)  
 d. <sup>1</sup>Khyü-<sup>2</sup>sso <sup>2</sup>wüa <sup>1</sup>dü (R.1718)  
 e. <sup>2</sup>Yi-<sup>3</sup>ndaw <sup>1</sup>dü (R.1741)  
 f. <sup>2</sup>Nyi-<sup>2</sup>wüa <sup>2</sup>nyi-<sup>1</sup>ts'er-<sup>2</sup>nyi <sup>1</sup>dü (R.1724)  
 fl. <sup>2</sup>Nyi-<sup>2</sup>wüa <sup>1</sup>dü (R.1996)  
 f2. <sup>2</sup>Nyi-<sup>2</sup>wüa <sup>3</sup>ch'wua <sup>1</sup>dü <sup>2</sup>dto-<sup>2</sup>ma <sup>3</sup>p'i (written in <sup>2</sup>Ggö-<sup>1</sup>baw letters and pictographs; depicts graphically the <sup>2</sup>Nyi-<sup>2</sup>wüa <sup>3</sup>ch'wua <sup>1</sup>dü) (R.2790)

44. <sup>2</sup>Gyi-<sup>2</sup>mun <sup>3</sup>nv [or:] <sup>3</sup>Ds'i-<sup>1</sup>zaw-<sup>2</sup>gyi-<sup>2</sup>mun <sup>3</sup>nv (a very rare set of books):

- a. <sup>1</sup>Zhi-<sup>1</sup>dtü, <sup>3</sup>gko-<sup>3</sup>ö; <sup>2</sup>Ndu <sup>1</sup>Ssä <sup>3</sup>ch'ou <sup>3</sup>shu; <sup>1</sup>Gyi <sup>1</sup>shu; <sup>2</sup>Mb'a-<sup>2</sup>mi <sup>3</sup>dshi (R.1864)\*  
 b. <sup>3</sup>Ds'i-<sup>1</sup>zaw <sup>2</sup>t'u-<sup>3</sup>bbüe (R.1862)\*  
 c. <sup>2</sup>P'u-<sup>1</sup>la <sup>3</sup>ssaw; <sup>4</sup>Yu-<sup>2</sup>lo <sup>2</sup>t'u-<sup>3</sup>bbüe (R.1872)\*  
 d. <sup>2</sup>Nyi-<sup>2</sup>wüa <sup>2</sup>Ssan-<sup>3</sup>khü <sup>1</sup>ts'a-<sup>3</sup>ho <sup>1</sup>dü, <sup>1</sup>Ts'u <sup>2</sup>dzhu, <sup>1</sup>Ddv <sup>2</sup>dzhu-<sup>1</sup>zhwua (R.1867)\*  
 e. <sup>2</sup>Nyi-<sup>2</sup>wüa <sup>2</sup>Ssan-<sup>3</sup>khü <sup>1</sup>p'u (R.1637)\*  
 f. <sup>2</sup>Ssan-<sup>3</sup>khü, <sup>1</sup>lo <sup>2</sup>sso <sup>2</sup>Llü-<sup>2</sup>mun <sup>2</sup>k'u <sup>2</sup>p'u (R.1874)\*  
 g. <sup>1</sup>Bu <sup>1</sup>a <sup>1</sup>ts'u <sup>1</sup>gku (R.1870)\*  
 h. <sup>1</sup>Hä <sup>2</sup>zhi <sup>1</sup>p'i, <sup>3</sup>Ts'u-<sup>2</sup>ssī-<sup>2</sup>ndaw <sup>1</sup>ndzer <sup>2</sup>t'u-<sup>2</sup>gkv (R.1857)\*  
 i. <sup>2</sup>Ssan-<sup>3</sup>khü-<sup>1</sup>hō, <sup>1</sup>Ddv <sup>3</sup>khü-<sup>1</sup>na <sup>1</sup>ggō <sup>2</sup>ssu (R.1879)\*  
 j. <sup>2</sup>Ssan-<sup>3</sup>khü <sup>1</sup>ō-<sup>2</sup>hā <sup>1</sup>shu (R.1853)\*  
 k. <sup>3</sup>Muen-<sup>1</sup>t'u <sup>1</sup>shu <sup>2</sup>k'o-<sup>2</sup>p'u <sup>2</sup>t'khi (R.1861)\*  
 l. <sup>2</sup>Mi-<sup>2</sup>wüa <sup>1</sup>ts'a-<sup>3</sup>ho <sup>1</sup>dü <sup>3</sup>p'i (R.1877)\*  
 m. <sup>2</sup>Nyi-<sup>2</sup>wüa <sup>2</sup>Ssan-<sup>3</sup>khü <sup>1</sup>Ddv-<sup>3</sup>khü-<sup>1</sup>na <sup>2</sup>wüa <sup>1</sup>p'u, <sup>1</sup>Ddv <sup>1</sup>dü <sup>3</sup>ts'ä (R.1875)\*  
 n. <sup>1</sup>Hä <sup>2</sup>zhi <sup>1</sup>p'i <sup>2</sup>Mbu-<sup>1</sup>na <sup>2</sup>ngv-<sup>1</sup>mbu <sup>3</sup>p'i (R.1858)\*  
 o. <sup>2</sup>Ngaw-<sup>1</sup>la <sup>2</sup>k'o-<sup>2</sup>p'u <sup>2</sup>t'khi (R.1868)\*  
 p. <sup>1</sup>Bpö <sup>3</sup>man <sup>3</sup>dter (R.1876)\*  
 q. <sup>3</sup>Ä-<sup>1</sup>mi <sup>1</sup>yü <sup>2</sup>lä <sup>2</sup>ggō <sup>1</sup>ndsher <sup>3</sup>tsà (R.1873)\*  
 r. <sup>2</sup>Ggö-<sup>1</sup>baw <sup>2</sup>Mb'a-<sup>2</sup>mi <sup>3</sup>dshi (R.1871)\*

## Part VIII,44 (continued):

- s. <sup>1</sup>Hä <sup>2</sup>zhi <sup>1</sup>p' | <sup>1</sup>K'o-<sup>3</sup>lo <sup>2</sup>t'u (R.1859)\*  
 t. <sup>1</sup>Hä <sup>2</sup>zhi <sup>1</sup>p' | <sup>1</sup>La-<sup>3</sup>ch'ou <sup>1</sup>ndshi (R.1860)\*  
 u. <sup>1</sup>Hä <sup>2</sup>zhi <sup>1</sup>p' | <sup>2</sup>gkv-<sup>3</sup>chung (R.1855)\*  
 v. <sup>1</sup>Hä <sup>2</sup>zhi <sup>1</sup>p' | <sup>3</sup>man-<sup>3</sup>chung, <sup>2</sup>Non-<sup>1</sup>ö <sup>3</sup>ssaw (R.1869)\*  
 w. <sup>1</sup>Hä <sup>2</sup>zhi <sup>1</sup>p' | <sup>2</sup>Tsang-<sup>2</sup>ngv <sup>2</sup>k'u <sup>2</sup>p'u (R.1856)\*  
 x. <sup>1</sup>Hä <sup>2</sup>zhi <sup>1</sup>p'i | <sup>1</sup>Dta <sup>2</sup>ngv <sup>2</sup>k'u <sup>2</sup>p'u (R.1878)\*  
 y. <sup>1</sup>Khyu-<sup>3</sup>t'khyu <sup>2</sup>dto-<sup>2</sup>ma <sup>3</sup>non (R.1880)\*  
 z. <sup>2</sup>K'aw-<sup>3</sup>lv <sup>2</sup>dto-<sup>2</sup>ma <sup>3</sup>p'i (R.1865)\*  
 Aa. <sup>1</sup>La-<sup>3</sup>ch'ou <sup>2</sup>dto-<sup>2</sup>ma <sup>3</sup>p'i (R.1854)\*  
 Ab. <sup>1</sup>Dtv-<sup>3</sup>khi, <sup>2</sup>Nyi-<sup>2</sup>wüa <sup>1</sup>dü (R.1863)\*  
 Ac. <sup>2</sup>P'u-<sup>1</sup>la <sup>2</sup>ggö <sup>3</sup>bpü (R.1866)\*

45. <sup>2</sup>Szi-<sup>1</sup>shër <sup>1</sup>Ddu <sup>3</sup>nv [or:] <sup>1</sup>Ddu <sup>3</sup>nv

Some of the manuscripts have the title correct, i. e. as given above. Ndu would be incorrect as the text and the title deals not with Ndu but with <sup>1</sup>Ddu (ANKEED p.54).

- a. <sup>1</sup>Lä-<sup>3</sup>ch'ou <sup>1</sup>ndshi (R.5062)  
 a1. <sup>1</sup>Lä-<sup>3</sup>ch'ou <sup>1</sup>ndshi <sup>1</sup>ö <sup>3</sup>shër (R.4221, R.8000, R.8010, R.8386)  
 b. <sup>1</sup>Ddu <sup>2</sup>szi <sup>1</sup>shër, <sup>1</sup>ö <sup>3</sup>shër (R.1751, R.4303)  
 c. <sup>1</sup>Ddu <sup>1</sup>p'i, <sup>2</sup>gko <sup>3</sup>ch'wua <sup>2</sup>nnü <sup>1</sup>shu (R.2573)\*, (R.1537)  
 d1. <sup>2</sup>Szi-<sup>1</sup>shër <sup>1</sup>Ddu <sup>3</sup>Nv, <sup>2</sup>gkv-<sup>3</sup>chung (R.8009)  
 d2. <sup>2</sup>Szi-<sup>1</sup>shër <sup>1</sup>Ddu <sup>3</sup>Nv, <sup>2</sup>gkv-<sup>3</sup>chung [and] <sup>3</sup>lü-<sup>3</sup>chung (R.1046)  
 d3. <sup>2</sup>Szi-<sup>1</sup>shër <sup>1</sup>Ddu <sup>3</sup>Nv, <sup>3</sup>lü-<sup>3</sup>chung (R.8001, R.8005, R.8007)  
 d4. <sup>2</sup>Szi-<sup>1</sup>shër <sup>1</sup>Ddu <sup>3</sup>Nv, <sup>3</sup>lü-<sup>3</sup>chung [and] <sup>3</sup>man-<sup>3</sup>chung (R.8011)  
 d5. <sup>2</sup>Szi-<sup>1</sup>shër <sup>1</sup>Ddu <sup>3</sup>Nv, <sup>3</sup>man-<sup>3</sup>chung (R.795, R.1082, R.8006, R.8008, R.8012, R.8208)  
 d6. <sup>2</sup>Szi-<sup>1</sup>shër <sup>1</sup>Ddu <sup>3</sup>Nv, <sup>3</sup>man-<sup>3</sup>chung (R.8002, R.8004 [<sup>3</sup>Dto-<sup>2</sup>la mss.])  
 e. <sup>2</sup>Ghügh-<sup>2</sup>ddo <sup>1</sup>ndzer <sup>3</sup>bpa <sup>3</sup>t'u (R.567)  
 (f.) <sup>2</sup>Erh-<sup>1</sup>p'ër <sup>2</sup>t'u (R.8003)

46. <sup>2</sup>Ts'u-<sup>3</sup>chwua-<sup>2</sup>gyi-<sup>2</sup>mun <sup>3</sup>Nv

(<sup>2</sup>Khi <sup>3</sup>nv books are chanted with this ceremony.)

- a. <sup>2</sup>Zsi- (or <sup>2</sup>Szi-)shër <sup>1</sup>mun-<sup>3</sup>shi <sup>3</sup>Nv, <sup>1</sup>Lä-<sup>3</sup>ch'ou <sup>1</sup>ndshi (R.1059)  
 b. <sup>2</sup>Zsi-<sup>1</sup>shër <sup>1</sup>mun-<sup>3</sup>shi <sup>3</sup>Nv, <sup>1</sup>ö <sup>3</sup>shër (R.1040)  
 c. <sup>2</sup>Zsi-<sup>1</sup>shër <sup>1</sup>mun-<sup>3</sup>shi <sup>3</sup>Nv, <sup>2</sup>gkv-<sup>3</sup>chung (R.1048) (R.8272)  
 c1. <sup>2</sup>Zsi-<sup>1</sup>shër <sup>1</sup>mun-<sup>3</sup>shi <sup>3</sup>Nv <sup>2</sup>t'u-<sup>3</sup>bbüe. <sup>2</sup>gkv-<sup>3</sup>chung (R.1065)  
 d. <sup>2</sup>Zsi-<sup>1</sup>shër <sup>1</sup>mun-<sup>3</sup>shi <sup>3</sup>Nv, <sup>3</sup>lü-<sup>3</sup>chung (R.1064)  
 e. <sup>1</sup><sup>2</sup>Zsi-<sup>1</sup>shër <sup>1</sup>mun-<sup>3</sup>shi <sup>3</sup>Nv, <sup>3</sup>man-<sup>3</sup>chung (R.1047)  
 f. <sup>2</sup>Erh-<sup>1</sup>p'ër <sup>1</sup>p'u, <sup>1</sup>mbe <sup>2</sup>t'u-<sup>3</sup>bbüe (R.1060, R.1101)  
 g. <sup>2</sup>Dta-<sup>2</sup>ssö <sup>2</sup>t'u (R.1093)

(All these books are in HYI)

47. <sup>2</sup>Ngaw <sup>3</sup>nv

- a. <sup>1</sup>Lä-<sup>3</sup>ch'ou <sup>1</sup>ndshi (R.2862)\*  
 b. <sup>2</sup>Ngaw <sup>3</sup>Nv, <sup>2</sup>gkv-<sup>3</sup>chung (R.1542)\*, (R.2868)  
 c. <sup>2</sup>Ngaw <sup>3</sup>Nv, <sup>3</sup>lü-<sup>3</sup>chung (R.1559)\*  
 d. <sup>2</sup>P'u-<sup>1</sup>la <sup>3</sup>ssaw (R.2865)\*  
 e. <sup>2</sup>Ngaw <sup>3</sup>Nv, <sup>3</sup>man-<sup>3</sup>chung (R.1410)\*, (R.2869)  
 (f.) <sup>3</sup>Ä-<sup>1</sup>gyu, <sup>1</sup>hä <sup>2</sup>k'u <sup>2</sup>p'u (R.2867)\*

## Part VIII, 47 (continued):

- (g.) <sup>2</sup>Mb'a-<sup>2</sup>mi <sup>3</sup>dshi (R.2863)\*  
 (h.) <sup>2</sup>Yu-<sup>1</sup>ma <sup>3</sup>ssaw, <sup>2</sup>ssü <sup>2</sup>zo (R.1544)\*  
 (i.) <sup>2</sup>Ngaw <sup>3</sup>p'i, <sup>2</sup>Ngaw <sup>2</sup>lä <sup>1</sup>shu (R.1409)\*  
 (j.) <sup>2</sup>Ngaw <sup>2</sup>haw <sup>1</sup>shi, <sup>2</sup>Ngaw <sup>2</sup>bä (see <sup>2</sup>Ngaw <sup>2</sup>bä ceremony) (R.2156)

48. <sup>1</sup>D'a <sup>3</sup>nv

- a. <sup>1</sup>Lä-<sup>3</sup>ch'ou <sup>1</sup>ndshi (R.1283 [photostat in HYI])  
 b. <sup>1</sup>D'a <sup>1</sup>yi (R.1807 [very rare])\*  
 c. <sup>2</sup>Dtv <sup>1</sup>dshi <sup>2</sup>ngv <sup>2</sup>wüa <sup>3</sup>ts'ä (R.1284)\*  
 d. <sup>1</sup>D'a <sup>3</sup>Nv <sup>1</sup>ō <sup>3</sup>shēr (R.1773 [photostat in HYI])  
 e. <sup>2</sup>La <sup>2</sup>t'u-<sup>3</sup>bbüe (R.2178)  
 f. <sup>2</sup>Ndzēr <sup>1</sup>ssu <sup>2</sup>t'u (R.1704)  
 g. <sup>1</sup>D'a <sup>2</sup>t'u <sup>2</sup>gkv, <sup>1</sup>D'a <sup>2</sup>ch'ēr <sup>3</sup>k'ō, <sup>2</sup>Non-<sup>1</sup>ō <sup>3</sup>ssaw (R.2320)  
 h. <sup>1</sup>Khü <sup>1</sup>d'a <sup>3</sup>Nv (R.1601)\*  
 i. <sup>1</sup>D'a <sup>1</sup>bu, <sup>1</sup>D'a <sup>2</sup>ch'ēr <sup>3</sup>k'ō, <sup>2</sup>Non-<sup>1</sup>ō <sup>3</sup>ssaw (R.1099 [photostat in HYI])  
 ii. <sup>1</sup>D'a <sup>3</sup>Nv (R.1101)\*  
 i2. <sup>2</sup>Ērh-<sup>1</sup>p'ēr <sup>2</sup>t'u <sup>2</sup>gkv, <sup>1</sup>Ssi-<sup>2</sup>k'ō <sup>2</sup>dta-<sup>2</sup>sso <sup>2</sup>t'u (can also be used at the <sup>1</sup>Ddu <sup>3</sup>Nv and the <sup>2</sup>Mbbüe-<sup>1</sup>d'a <sup>3</sup>Nv [cf. below VIII.49,1], also <sup>2</sup>Ts'u-<sup>3</sup>chwua-<sup>2</sup>gyi-<sup>2</sup>mun <sup>3</sup>Nv) (R.1101)\*  
 j. <sup>1</sup>D'a <sup>3</sup>bpü, <sup>2</sup>Non-<sup>1</sup>ō <sup>3</sup>ssaw (R.2410)\*

49. <sup>2</sup>Mbbüe <sup>1</sup>d'a <sup>3</sup>nv

(Certain <sup>2</sup>Khi <sup>3</sup>nv books are chanted with this ceremony)

- a. —  
 b. <sup>1</sup>Lä-<sup>3</sup>ch'ou <sup>1</sup>ndshi (R.1285)\*, (R.8414)  
 c. <sup>1</sup>Ō <sup>3</sup>shēr (R.1709)\*, (R.1770)  
 cl. <sup>1</sup>Lä-<sup>3</sup>ch'ou <sup>1</sup>ndshi <sup>1</sup>ō <sup>3</sup>shēr (R.8232 [original ms. given to H. Corra, Hongkong]; R.8233)  
 d. <sup>2</sup>Ts'u <sup>1</sup>yi (R.1287)\*  
 e. <sup>2</sup>Dtv-<sup>1</sup>ch'i <sup>2</sup>ngv-<sup>1</sup>mbu <sup>3</sup>p'u (R.1288)\*  
 el. <sup>3</sup>Mi-<sup>2</sup>ssä <sup>2</sup>ngv-<sup>1</sup>mbu <sup>3</sup>ts'ä (R.1576, R.2789)  
 f. <sup>2</sup>Mbbüe <sup>1</sup>d'a <sup>3</sup>Nv, <sup>2</sup>gkv-<sup>3</sup>chung (R.1281)\*  
 g. <sup>2</sup>Mbbüe <sup>1</sup>d'a <sup>3</sup>Nv, <sup>3</sup>man-<sup>3</sup>chung <sup>2</sup>non-<sup>1</sup>ō <sup>3</sup>ssaw (R.1280)\*, (R.1599)  
 h/i. <sup>2</sup>La <sup>2</sup>ghügh <sup>2</sup>mbö: <sup>2</sup>zhwua <sup>2</sup>ffü, <sup>2</sup>gkv-<sup>3</sup>chung (R.1578)\*  
 j. <sup>1</sup>D'a <sup>1</sup>bu, <sup>1</sup>D'a <sup>2</sup>ch'ēr <sup>3</sup>k'ō; <sup>2</sup>non-<sup>1</sup>ō <sup>3</sup>ssaw (R.1282)\*  
 k. <sup>1</sup>D'a <sup>1</sup>bu, <sup>1</sup>D'a <sup>2</sup>ch'ēr <sup>3</sup>k'ō; <sup>1</sup>D'a (<sup>2</sup>Mbbüe <sup>1</sup>d'a) <sup>3</sup>bpü (R.1779)\*  
 (l.) <sup>2</sup>Ērh-<sup>1</sup>p'ēr <sup>2</sup>mbe <sup>2</sup>t'u <sup>2</sup>gkv, <sup>2</sup>Ssi-<sup>1</sup>k'ō <sup>2</sup>dta <sup>2</sup>sso <sup>2</sup>t'u <sup>2</sup>gkv (see <sup>1</sup>D'a <sup>3</sup>nv: VIII.48, i2) (R.1101)\*  
 (m.) <sup>2</sup>Mbbüe <sup>1</sup>d'a <sup>3</sup>nv, <sup>1</sup>D'a <sup>1</sup>yi (R.8237)

50. <sup>2</sup>Khi <sup>3</sup>nv

(V = ms. now in Heronmere, H = in Harvard, M = in Marburg)

- aa. <sup>2</sup>Ddu-<sup>1</sup>mun (R.2254 [contains also <sup>2</sup>Ddu-<sup>1</sup>mun for <sup>2</sup>Zhi <sup>3</sup>mä, cf. above VIII.43,aa])  
 aa1. <sup>2</sup>Ss-<sup>2</sup>bbü-<sup>1</sup>yi <sup>1</sup>bpö (R.1225)  
 a. <sup>3</sup>K'wuo-<sup>3</sup>shou, <sup>2</sup>zhi <sup>1</sup>na <sup>2</sup>sso <sup>3</sup>ch'ēr <sup>2</sup>t'u (R.1690 H, R.8348 M, R.3661 M)  
 b. —  
 c. <sup>2</sup>Ssu-<sup>1</sup>p'ēr <sup>1</sup>gyi <sup>3</sup>gku, <sup>2</sup>ts'u <sup>1</sup>dshi (R.1754 H, R.8322 M, R.8331 M, R.8348 M)

Part VIII.50 (continued):

- c1. <sup>2</sup>Zhi <sup>3</sup>ch'ou <sup>3</sup>shu (R.2384 V)\*  
c2. <sup>3</sup>Ch'ou <sup>3</sup>shu <sup>1</sup>yu <sup>1</sup>õ <sup>3</sup>sher (R.2261 V)\*  
d. <sup>3</sup>Ssaw <sup>1</sup>dshi <sup>1</sup>la <sup>2</sup>mä (R.1691 V)\*  
e1. <sup>2</sup>Nv <sup>2</sup>bä (R.1698 H. R.8308 M, R.8366 M)  
f. —  
g. —  
h. <sup>3</sup>Ssaw <sup>1</sup>dshi, <sup>3</sup>Ch'u-<sup>2</sup>bpa <sup>3</sup>ngyi (R.1453 H, R.8401 M)  
i. <sup>3</sup>Ssaw <sup>1</sup>dshi <sup>2</sup>nyi <sup>1</sup>dshi (R.2125 H. R.8305 M, R.8354 M)  
j. —  
k. —  
l. <sup>2</sup>Nv <sup>2</sup>dsu, <sup>1</sup>yü <sup>2</sup>dsu (R.1555 H, R.8304 M)  
m. <sup>2</sup>Gv <sup>2</sup>k'u <sup>2</sup>p'u, <sup>2</sup>ngaw <sup>2</sup>lü <sup>3</sup>t'khyu (R.805 V)\*  
n. —  
o. <sup>1</sup>Gv <sup>1</sup>shu <sup>1</sup>gv <sup>3</sup>dsä, <sup>3</sup>nv <sup>1</sup>gyi <sup>1</sup>t'u (R.1710 H. R.8332 M, R.8367 M, R.8372 M, R.8405 M)  
p. <sup>1</sup>Gv-<sup>1</sup>gyi <sup>1</sup>t'u (R.1429 V)\*, (R.8339)  
q. <sup>3</sup>Müen-<sup>1</sup>t'u <sup>2</sup>ssu-<sup>1</sup>ts'er-<sup>3</sup>ssu <sup>2</sup>lü <sup>2</sup>t'u, <sup>2</sup>gkv-<sup>3</sup>chung (R.1708, R.8017 H; R.8318 M)  
q1. <sup>3</sup>Müen <sup>2</sup>t'u-<sup>2</sup>gkv, <sup>3</sup>Õ <sup>1</sup>ssaw <sup>2</sup>lü <sup>1</sup>ssaw <sup>3</sup>khyu (R.2683 V)\*, (R.8016 M)  
r. <sup>1</sup>Ts'o-<sup>2</sup>dze-<sup>2</sup>p'er-<sup>1</sup>dü <sup>2</sup>ch'er <sup>1</sup>shu (R.1750 H. R.3662\*; R.8340 M, R.3662\* M, R.8372 M)  
s. <sup>2</sup>Ch'er <sup>3</sup>k'ö (R.1711 H)  
sl. <sup>2</sup>Nv <sup>1</sup>ngu <sup>3</sup>tsà (R.2146 V)\*  
t. —  
u. <sup>2</sup>Ngv <sup>2</sup>õ, <sup>2</sup>ngv <sup>2</sup>dzo <sup>3</sup>gkü (R.709 H, R.8310 M, R.8327 M, R.8402 M)  
v. <sup>2</sup>Ngv-<sup>2</sup>õ <sup>2</sup>ngv <sup>2</sup>dzo <sup>3</sup>gkü (different version) (R.1558 H)  
v1. <sup>2</sup>Ngv <sup>2</sup>õ <sup>3</sup>gkü (different version) (R.1072 V)\*  
w. <sup>1</sup>Gv <sup>3</sup>gkü (R.1417 H, R.8347 M, R.8352 M), (R.8357 M: <sup>3</sup>Ch'ou <sup>1</sup>shu), (R.8394 M)  
x. <sup>2</sup>Mb'a-<sup>2</sup>mi <sup>3</sup>dshi (R.789 V)\*, (R.8343)  
y. <sup>2</sup>K'o-<sup>3</sup>p'u <sup>2</sup>ndshi <sup>3</sup>p'u, <sup>2</sup>gkv-<sup>3</sup>chung (R.1757, R.8400 V)\*; (R.4222 M, R.8341 M)  
z. <sup>2</sup>K'o-<sup>3</sup>p'u <sup>2</sup>ndshi <sup>3</sup>p'u, <sup>3</sup>man-<sup>3</sup>chung (R.1756 V)\*, (R.8345 M, R.8340 M)  
Aa. —  
Ab. <sup>3</sup>Ch'er <sup>1</sup>bu <sup>3</sup>chung (<sup>3</sup>Ch'er <sup>3</sup>p'u <sup>3</sup>dzi) (R.2274 H, R.8358 M)  
Ab1. <sup>3</sup>Ch'er <sup>1</sup>bpö <sup>3</sup>ch'er <sup>3</sup>p'u <sup>3</sup>dzi (R.1702 H. R.8351 M)  
Ac. <sup>1</sup>Yü <sup>2</sup>õ <sup>1</sup>bpö (R.1235 V)\*  
Ad. <sup>2</sup>Mun <sup>1</sup>Ghügh <sup>3</sup>ssü (R.1793 V)\*  
Ae. <sup>3</sup>K'u <sup>1</sup>bpö (<sup>3</sup>mä) (R.1753 H, R.8302 M, R.8335 M, R.8359 M)  
Af. —  
Ag. <sup>2</sup>Nv-<sup>2</sup>chung <sup>2</sup>nv <sup>2</sup>ndo (R.1237 V)\*, (R.8353 M)  
Ag1. <sup>2</sup>Nv <sup>2</sup>dzu <sup>2</sup>nv <sup>2</sup>ndo (R.1557 H, R.8311 M)  
Ag2. <sup>2</sup>Nv <sup>2</sup>chung <sup>2</sup>ndo (R.894 V)\*, (R.8370 M)  
Ah. <sup>2</sup>Ts'u-<sup>1</sup>yi (R.899 V [!]), (R.8352 M, R.8379 M)  
Ai. <sup>2</sup>Mun <sup>1</sup>gku (R.1803 V [!]), (R.8030 M, R.8369 M)  
Aj/k. —  
Al. <sup>2</sup>Ghügh <sup>2</sup>miu <sup>2</sup>ffü <sup>2</sup>bbüe <sup>1</sup>gko <sup>3</sup>yu (R.1809 V [!])



Part VIII, 50 (continued):

- Am. —  
 An. —  
 Ao. —  
 Ap. <sup>3</sup>Mun <sup>2</sup>ndzi <sup>3</sup>mi (R.1839 V)\*, (R.8041 M, R.8043 M, R.8046 M, R.8047 M, R.8054 M, R.8058 M)  
 Aq. <sup>1</sup>Ndsher <sup>2</sup>ndzi <sup>3</sup>mi, <sup>2</sup>gkv-<sup>3</sup>chung (R.1430 H, R.8054 M, R.8056 M, R.8057 M, R.8392 M)  
 Ar. <sup>1</sup>Ndsher <sup>2</sup>ndzi <sup>3</sup>mi, <sup>3</sup>man-<sup>3</sup>chung (R.1850 V)\*, (R.8356 M, R.8399 M)  
<sup>1</sup>Ndsher <sup>2</sup>ndzi <sup>3</sup>mi, <sup>2</sup>gkv[?] <sup>3</sup>chung (R.8018 M, R.8019 M)  
 As. <sup>2</sup>Ō <sup>2</sup>ndzi <sup>3</sup>mi (R.1848 H, R.8020 M)  
 At. <sup>2</sup>Ō <sup>2</sup>ndzi <sup>3</sup>mi, <sup>3</sup>man-<sup>3</sup>chung (R.877 H)  
 Au. <sup>1</sup>Ō-<sup>3</sup>yu-<sup>2</sup>ngv <sup>2</sup>szi-<sup>2</sup>vi, <sup>2</sup>gkv-<sup>3</sup>chung (R.1806 V)\*, (R.8024 M, R.8025 M, R.8027 M)  
 Av. <sup>1</sup>Ō-<sup>3</sup>yu-<sup>2</sup>ngv-<sup>2</sup>szi-<sup>2</sup>vi, <sup>3</sup>man-<sup>3</sup>chung (R.1794 V)\*, (R.8026 M, R.8396 M, R.8397 M)  
 Aw. —  
 Ax. —  
 Ay. <sup>1</sup>Ddu <sup>3</sup>p'i <sup>1</sup>Ddu <sup>1</sup>shu (R.798 V)\*  
 Ayl. <sup>1</sup>Bpö <sup>1</sup>ndsher <sup>2</sup>t'u, <sup>2</sup>mi-<sup>1</sup>k'o <sup>3</sup>p'u (R.2269 V)\*  
 Az. —  
 Ba. <sup>2</sup>Muan-<sup>3</sup>llü-<sup>1</sup>ddu-<sup>2</sup>ndzi, <sup>2</sup>szi <sup>1</sup>shër <sup>3</sup>Nv (R.2257 V)\*  
 Bb. <sup>2</sup>Muan-<sup>3</sup>llü-<sup>1</sup>ddu-<sup>2</sup>ndzi, <sup>2</sup>szi <sup>1</sup>sher <sup>3</sup>Nv, <sup>2</sup>Non-<sup>1</sup>ö <sup>2</sup>ssu-<sup>1</sup>k'ö <sup>3</sup>yu (thesê two belong to <sup>1</sup>Ddu <sup>3</sup>nv) (R.796 V)\*  
 Bc. —  
 Bd. <sup>1</sup>Mun <sup>3</sup>shi <sup>3</sup>Nv (belongs to <sup>2</sup>Mbbüe <sup>1</sup>d'a <sup>3</sup>Nv) (R.896 V)\*  
 Be. —  
 Bf. —  
 Bg. —  
 Bh. —  
 Bi. —  
 Bj. —  
 Bk. —  
 Bl. —  
 Bm. —  
 Bn. —  
 Bo. <sup>3</sup>Dsi <sup>2</sup>mi <sup>2</sup>t'u (R.781 V)\*, (R.1254 H)  
 Bp. <sup>3</sup>Dsi <sup>2</sup>mi <sup>3</sup>k'ö (R.1253 V or H?, R.8374 M)  
 Bq. <sup>2</sup>Nv <sup>2</sup>mbö (R.2756 H, R.8333 M, R.8407 M)  
 Br. <sup>2</sup>T'ä <sup>2</sup>ngyi (R.2123 V)\*, (R.8342 M, R.8350 M, R.8406 M)  
 Bs. <sup>2</sup>Ngu <sup>1</sup>dzo <sup>3</sup>dto, <sup>2</sup>Haw <sup>2</sup>ngu <sup>2</sup>zhi <sup>2</sup>ngu (R.1255 V)\*, (R.8398 M)  
 Bt. —  
 Bu. <sup>2</sup>Nä-<sup>1</sup>nä <sup>2</sup>ssu (R.1602 H), (R.2134 V)\*, (R.8319 M, R.8365 M)  
 Bv. <sup>2</sup>Ngu <sup>1</sup>dzo <sup>3</sup>dto, <sup>3</sup>gv-<sup>1</sup>gyi <sup>3</sup>ts'a (R.1749 H, R.8028 M in part)  
 Bw. <sup>2</sup>Ghügh <sup>1</sup>yu <sup>1</sup>ngu <sup>2</sup>dto (R.1849 V)\*  
 Bx. <sup>1</sup>Yü <sup>3</sup>t'a <sup>1</sup>bpö (R.1077 H)  
 By. <sup>2</sup>Ssu <sup>2</sup>bbu <sup>1</sup>yu (R.768 V)\*

**Part VIII, 50** (continued):

- Bz. <sup>2</sup>Ä <sup>2</sup>ndzi <sup>3</sup>mi (*R.1808 V*)\*, (*R.8303 M, R.8048 M, R.8049 M, R.8050 M, R.8051 M, R.8052 M, R.8053 M*)
- Ca. <sup>2</sup>Ngu <sup>2</sup>dto <sup>2</sup>bpa <sup>1</sup>dta (*R.1589 V*)\*, (*R.8307 M*)
- Cb. <sup>2</sup>Zo <sup>2</sup>ch'er <sup>2</sup>lä <sup>1</sup>hä <sup>2</sup>här (*R.1796 V*)\*, (*R.8362 M*)
- Cc. <sup>2</sup>Zo <sup>2</sup>ch'er <sup>2</sup>ghügh <sup>3</sup>khu <sup>1</sup>ngv (*R.1233 H, R.8344 M*)
- Cd. <sup>1</sup>Yü <sup>1</sup>dter <sup>2</sup>mbö, <sup>1</sup>dter <sup>1</sup>sz(er) (*R.1224 V*)\*
- Ce. <sup>3</sup>Gko <sup>3</sup>yu, <sup>2</sup>yü <sup>2</sup>mi-<sup>1</sup>k'o <sup>3</sup>p'u (*R.783 V*)\*, (*R.8306 M* in part)
- Cf. <sup>2</sup>Gkv <sup>3</sup>shu, <sup>2</sup>boa <sup>2</sup>wüa <sup>1</sup>p'u (*R.880 H, R.3663 M*)
- Cg. —
- Ch. —
- Ci. <sup>1</sup>Ndshër <sup>2</sup>ndzi <sup>3</sup>mi, <sup>3</sup>man-<sup>3</sup>chung, <sup>1</sup>Bpö <sup>3</sup>man <sup>3</sup>dter (*R.2006 V*)\*
- Cil. <sup>1</sup>Ndshër <sup>2</sup>ndzi <sup>3</sup>mi, <sup>2</sup>gkv-<sup>3</sup>chung (*R.1430 H*)
- Cj. <sup>2</sup>Nv <sup>2</sup>haw <sup>1</sup>shi (*R.2405 V*)\*
- (Da.) <sup>2</sup>Ts'u-<sup>1</sup>yi <sup>2</sup>gku-<sup>3</sup>shu <sup>3</sup>la (see also <sup>2</sup>Zhi <sup>3</sup>mä, above VIII.43.Ap) (*R.3683 V ?*)\*, (*R.8316 M*)
- (Db.) <sup>2</sup>Khi <sup>2</sup>shi <sup>2</sup>mb'a-<sup>2</sup>mi <sup>3</sup>dshi (*R.3237 V*)\*
- (Dc.) <sup>2</sup>Zhi-<sup>1</sup>na <sup>2</sup>sso <sup>2</sup>cher <sup>2</sup>t'u <sup>3</sup>bbüe (*R.3661 V*)\*, (*R.8663 M*)
- (Dd.) <sup>1</sup>Hä-<sup>2</sup>zhi <sup>1</sup>p'i, <sup>2</sup>Nyi-<sup>3</sup>wüa, <sup>1</sup>Mbu-<sup>1</sup>na <sup>2</sup>ngv <sup>1</sup>mbu <sup>3</sup>p'i (*R.3231 V*)\*
- (De.) <sup>1</sup>Hä-<sup>2</sup>zhi <sup>1</sup>p'i, <sup>1</sup>Lä-<sup>3</sup>ch'ou <sup>1</sup>ndshi (*R.3230 V*)\*
- (Df.) <sup>1</sup>Ha-<sup>2</sup>zhi <sup>1</sup>p'i, <sup>2</sup>gkv-<sup>3</sup>chung (*R.3232 V*)\*
- (Dg.) <sup>1</sup>Hä-<sup>2</sup>zhi <sup>1</sup>p'i, <sup>3</sup>man-<sup>3</sup>chung (*R.3239 V ?*)\*
- (Dh.) <sup>1</sup>Hä-<sup>2</sup>zhi <sup>1</sup>p'i, <sup>3</sup>Ts'u-<sup>2</sup>ssi-<sup>2</sup>ndaw <sup>1</sup>ndzer <sup>2</sup>t'u, <sup>2</sup>Tsan <sup>2</sup>ngv <sup>2</sup>k'u <sup>2</sup>p'u (*R.3233 V*)\*
- (Di.) <sup>2</sup>Ch'er <sup>2</sup>t'u-<sup>3</sup>bbüe, <sup>2</sup>ch'er <sup>3</sup>k'o (*R.3227 V*)\*
- (Dj.) <sup>3</sup>Ch'ou <sup>3</sup>shu, <sup>2</sup>ngv <sup>2</sup>ō <sup>3</sup>gkü (*R.3666 V*)\*
- (Dk.) <sup>3</sup>K u <sup>1</sup>bpö, <sup>2</sup>haw <sup>1</sup>shi (*R.3660 V*)\*
- (Dl.) <sup>2</sup>Noü <sup>1</sup>ō <sup>3</sup>ssaw (*R.2265 V ?*)\*
- (Dm.) <sup>2</sup>Gkan <sup>2</sup>k'u <sup>3</sup>k'o <sup>2</sup>shi <sup>2</sup>ndzi <sup>3</sup>mi (*R.3668 H*)
- (Dn.) <sup>1</sup>Gv <sup>1</sup>gyi <sup>1</sup>shu <sup>2</sup>k'o <sup>2</sup>t'u <sup>2</sup>gkv; <sup>2</sup>Ddu-<sup>1</sup>mun (*R.3763 [V or H ?], R.8305 M*)
- (Do.) <sup>3</sup>Gkv <sup>1</sup>shu <sup>2</sup>boa-<sup>2</sup>wüa <sup>1</sup>p'u (*R.3663 H ?*)
- (Dp.) <sup>2</sup>Ngu <sup>1</sup>k'v (*R.8301*)
- (Dq.) <sup>1</sup>Yü <sup>2</sup>dsu (*R.8304*)
- (Dr.) <sup>2</sup>Ba-<sup>1</sup>la <sup>2</sup>t'u <sup>3</sup>bbüe (*R.8305*)
- (Ds.) <sup>1</sup>Lä-<sup>3</sup>ch'ou <sup>2</sup>dto-<sup>2</sup>ma <sup>3</sup>p'i (*R.8309*)
- (Dt.) <sup>2</sup>Ngu <sup>2</sup>ffü (*R.8338*)
- (Du.) <sup>3</sup>Müen-<sup>2</sup>t'u <sup>1</sup>ō <sup>2</sup>szü (*R.8013, R.8014*)

**51.** <sup>2</sup>Mi-<sup>1</sup>v <sup>1</sup>dzu <sup>3</sup>nv

- a. <sup>1</sup>Lä-<sup>3</sup>ch'ou <sup>1</sup>ndshi (*R.2751*)\*
- b. <sup>1</sup>Ts'u <sup>3</sup>yi <sup>2</sup>ssu, <sup>2</sup>Nv <sup>3</sup>här, <sup>3</sup>man-<sup>2</sup>chung (*R.2752*)\*
- c. <sup>2</sup>Nv <sup>1</sup>cho (?) <sup>3</sup>chung <sup>1</sup>dso, <sup>2</sup>Mi <sup>1</sup>k'o <sup>3</sup>p'u, <sup>1</sup>Lä-<sup>3</sup>ch'ou <sup>1</sup>ndshi, <sup>2</sup>Ddu-<sup>1</sup>mun (*R.1844*)\*
- d. <sup>2</sup>Shi <sup>2</sup>k'aw <sup>3</sup>dsho (*R.2753*)\*
- e. <sup>2</sup>K'aw-<sup>3</sup>lv <sup>2</sup>dto-<sup>2</sup>ma <sup>3</sup>p'i (*R.1843*)\*
- f. <sup>2</sup>Nv <sup>3</sup>här, <sup>2</sup>gkv-<sup>3</sup>chung [*and*] <sup>3</sup>man-<sup>3</sup>chung (*R.1804*)
- g. <sup>2</sup>Nv <sup>3</sup>här (*R.2754* [this ms. also contains the <sup>2</sup>Ddu-<sup>1</sup>mun: p. 21, last line, rubric 2])\*

## Part VIII, 51 (continued):

- h. <sup>2</sup>Nv <sup>3</sup>här, <sup>3</sup>man-<sup>3</sup>chung (in: *R.2752* – see b above)
- i. <sup>2</sup>Ngu <sup>1</sup>gyi (*R.1805*)\*
- j. <sup>2</sup>Mi-<sup>1</sup>k'ö <sup>3</sup>p'u; <sup>2</sup>Non-<sup>1</sup>ö <sup>3</sup>ssaw (*R.1851*)\*
- (k.) <sup>3</sup>Ch'ou <sup>3</sup>shu (*R.5088*)
- (l.) <sup>1</sup>Lä-<sup>3</sup>ch'ou <sup>2</sup>dto-<sup>2</sup>ma <sup>3</sup>p'i (*R.5084*)
- (m.) <sup>2</sup>Mi <sup>1</sup>lv <sup>1</sup>dzu <sup>3</sup>dto (*R.5090*)
- (n.) <sup>1</sup>Ö <sup>3</sup>shër (*R.5089*)
- (o.) <sup>1</sup>K'wua <sup>2</sup>mä <sup>1</sup>ngu <sup>3</sup>gkyi, <sup>1</sup>szü <sup>1</sup>dü <sup>3</sup>p'i (*R.5087*)
- (p.) <sup>1</sup>Yü <sup>2</sup>dzhu <sup>1</sup>zhwua (<sup>2</sup>Ddu-<sup>1</sup>mun) (*R.5093*)
- (q.) <sup>2</sup>Nv <sup>3</sup>här (*R.5086*)
52. <sup>2</sup>Ts'u <sup>3</sup>nv <sup>2</sup>mbër <sup>1</sup>gyi
- a. <sup>2</sup>Mbër-<sup>1</sup>gyi; <sup>2</sup>Zhi <sup>3</sup>ssaw <sup>3</sup>chung (*R.2312*)\*
- b. <sup>1</sup>Bä-<sup>2</sup>k'ö <sup>2</sup>t'u-<sup>3</sup>bbüe, <sup>3</sup>gv-<sup>1</sup>gyi <sup>2</sup>t'u-<sup>3</sup>bbüe (*R.2316*)\*
- c. <sup>2</sup>Mbër-<sup>1</sup>gyi; <sup>1</sup>Lä-<sup>3</sup>ch'ou <sup>1</sup>ndshi (*R.2317*)\*
- d. <sup>2</sup>Mbër-<sup>1</sup>gyi; <sup>3</sup>Ch'ou <sup>3</sup>shu (*R.2315*)\*
- e. <sup>2</sup>Mbër-<sup>1</sup>gyi; <sup>1</sup>Ngu <sup>3</sup>gkyi, <sup>2</sup>Ngu <sup>1</sup>gyi (*R.2311*)\*
- f. <sup>2</sup>Mbër-<sup>1</sup>gyi; <sup>2</sup>Ss <sup>2</sup>ssu <sup>2</sup>t'u (*R.2318*)\*
- g. <sup>2</sup>Mbër-<sup>1</sup>gyi; <sup>2</sup>Yu-<sup>1</sup>ma <sup>3</sup>ssaw; <sup>1</sup>Lä-<sup>3</sup>ch'ou <sup>1</sup>szër (*R.2313*)\*
- h. <sup>2</sup>Mbër-<sup>1</sup>gyi; <sup>2</sup>Yu-<sup>1</sup>ma <sup>3</sup>ssaw (different version) (*R.2314*)\*
- (i.) <sup>2</sup>Non-<sup>1</sup>ö <sup>3</sup>ssaw (chanted at the various <sup>3</sup>Nv ceremonies) (*R.2265*)
- (j.) <sup>2</sup>Dta-<sup>2</sup>sso <sup>3</sup>dër, <sup>3</sup>ch'ung-<sup>2</sup>bpa <sup>3</sup>ngyi (*R.8275*)
53. <sup>1</sup>Dtër <sup>3</sup>nv
- a. <sup>1</sup>Ler-<sup>2</sup>gyu-<sup>3</sup>gkyi-<sup>2</sup>gyu, <sup>1</sup>Lo-<sup>2</sup>bpa-<sup>2</sup>t'o-<sup>2</sup>gko, <sup>3</sup>T'a-<sup>1</sup>vu-<sup>2</sup>dtü-<sup>2</sup>mba <sup>3</sup>ssaw (*R.5063*)\*
- b. <sup>1</sup>Dtër <sup>3</sup>nv, <sup>2</sup>gkv-<sup>3</sup>chung, <sup>2</sup>ch'ër <sup>3</sup>k'ö (*R.2570*)\*
- c. <sup>1</sup>Dtër <sup>3</sup>nv, <sup>3</sup>man-<sup>3</sup>chung (*R.2569*)\*
- d. —
- e. <sup>2</sup>Ch'ër <sup>3</sup>k'ö, <sup>1</sup>Ndv <sup>1</sup>ndaw <sup>2</sup>t'u-<sup>2</sup>bbüe, <sup>1</sup>Ndv <sup>1</sup>szër (*R.2571*)\*
54. <sup>1</sup>Yu <sup>1</sup>dzu <sup>3</sup>nv  
(chanted with the <sup>2</sup>Här-<sup>2</sup>la-<sup>1</sup>llü <sup>3</sup>k'ö, cf. below Part XIII)
- a. <sup>1</sup>Yu-<sup>1</sup>dzu <sup>3</sup>nv, <sup>1</sup>ö <sup>3</sup>shër (*R.2666*)\*
- b. <sup>1</sup>Yu-<sup>1</sup>dzu <sup>3</sup>nv, <sup>1</sup>ts'u <sup>2</sup>t'u-<sup>3</sup>bbüe (*R.2669*)\*
- c. <sup>1</sup>Yu-<sup>1</sup>dzu <sup>3</sup>nv, <sup>3</sup>Lo <sup>3</sup>k'ö (*R.1155*)\*, (*R.2654*)
55. <sup>2</sup>K'ö <sup>3</sup>nv (*R.1769*)
56. <sup>3</sup>Lo <sup>3</sup>nv (*R.2596*, *R.8424*)
57. <sup>2</sup>Llū <sup>2</sup>k'ö <sup>1</sup>ö-<sup>3</sup>shër (*R.828*)
057. <sup>2</sup>Ssaw-<sup>1</sup>la <sup>3</sup>nv (text contained in ms. *R.1920*)
- [0057]. *Funeral songs*
- a. <sup>3</sup>Mun-<sup>2</sup>ndzër <sup>3</sup>ä-<sup>1</sup>lä <sup>2</sup>dzhu (*R.2771*)
- b. <sup>3</sup>Mun-<sup>2</sup>ndzër <sup>3</sup>ä-<sup>1</sup>lä <sup>2</sup>dzhu <sup>2</sup>Khi <sup>2</sup>shi (*R.2760*)  
(cf. also above VIII,43,w)

## Part IX

For the inviting of the ancestors

58. <sup>2</sup>Ssu-<sup>2</sup>bbü-<sup>1</sup>yü <sup>1</sup>bpö  
 a. <sup>1</sup>Bu <sup>2</sup>mun <sup>2</sup>dzi. <sup>2</sup>haw <sup>1</sup>shi (R.844, R.2376)
59. <sup>2</sup>T'a <sup>1</sup>bpö
60. <sup>2</sup>Ts'u <sup>1</sup>bpö (R.5130)
61. <sup>2</sup>Dto <sup>1</sup>bpa <sup>3</sup>shu
62. <sup>2</sup>Dto <sup>1</sup>bpa <sup>2</sup>dso

## Part X

For the prolongation of the life

63. <sup>2</sup>Szi <sup>3</sup>chung <sup>1</sup>bpö  
 (The abbreviation AC means 'Author's Collection' [now in Marburg])
- aa. <sup>2</sup>Ddu-<sup>1</sup>mun (R.4039)
- a. <sup>3</sup>Gko-<sup>3</sup>ō. <sup>2</sup>Ssä-<sup>2</sup>ddo-<sup>3</sup>ts'u; <sup>2</sup>Mb a-<sup>2</sup>mi-<sup>3</sup>dshi; <sup>2</sup>P'u-<sup>1</sup>lla <sup>3</sup>ssaw (R.1970;  
 here belongs ms. R.3143 in AC)
- b. <sup>2</sup>Ssu-<sup>1</sup>p'er-<sup>3</sup>gkv-<sup>1</sup>gyi <sup>1</sup>t'u (R.1953)
- c. <sup>1</sup>Dtu <sup>3</sup>ts'u (R.1944)
- d. <sup>1</sup>Gyi-<sup>2</sup>dso (R.1945; R.8270, here belongs ms. R.8309 in AC)
- e. <sup>2</sup>Nnü-<sup>1</sup>gyi <sup>1</sup>ō-<sup>1</sup>gyi <sup>2</sup>dso, [or:] <sup>2</sup>Zsi-<sup>1</sup>sher <sup>2</sup>mä <sup>2</sup>ggō <sup>1</sup>gyi <sup>2</sup>dzu (R.1985)
- f. <sup>2</sup>Bō-<sup>1</sup>mba <sup>2</sup>t'u-<sup>2</sup>gkv, <sup>3</sup>ch'ou-<sup>2</sup>ch'er (R.1947)
- g. <sup>2</sup>Ghügh-<sup>2</sup>do-<sup>3</sup>ts'ü-<sup>1</sup>yi <sup>2</sup>la-<sup>2</sup>mun <sup>1</sup>ts'ä-<sup>3</sup>ssu <sup>2</sup>gkv <sup>3</sup>ssaw <sup>2</sup>P'u-<sup>1</sup>lla <sup>1</sup>ts'ä-<sup>3</sup>ho  
<sup>2</sup>gkv <sup>3</sup>ch'u-<sup>2</sup>bpa <sup>2</sup>bä (R.1943)
- h. <sup>2</sup>P'u-<sup>1</sup>lla-<sup>1</sup>ddü-<sup>3</sup>ssaw, <sup>2</sup>gkv-<sup>3</sup>chung (R.1988)
- i. <sup>2</sup>P'u-<sup>1</sup>lla-<sup>1</sup>ddü-<sup>2</sup>dso (R.1969)
1. <sup>2</sup>P'u-<sup>1</sup>lla <sup>3</sup>ssaw, <sup>2</sup>gkv-<sup>3</sup>chung (R.3792)
2. <sup>2</sup>P'u-<sup>1</sup>lla <sup>3</sup>ssaw, <sup>3</sup>lü-<sup>3</sup>chung (R.3794)
3. <sup>2</sup>P'u-<sup>1</sup>lla <sup>3</sup>ssaw, <sup>3</sup>man-<sup>3</sup>chung (R.3795)
- j. <sup>2</sup>P'u-<sup>1</sup>lla <sup>1</sup>ddü <sup>3</sup>ssaw <sup>2</sup>dso (R.1942)
- k. <sup>1</sup>Ha-<sup>2</sup>yi-<sup>2</sup>boa-<sup>1</sup>daw-<sup>1</sup>ndzer <sup>2</sup>dso; <sup>3</sup>Dzä-<sup>2</sup>dzä-<sup>1</sup>ha-<sup>2</sup>lv-<sup>2</sup>mä <sup>2</sup>dso (R.1939)
- kl. <sup>1</sup>Ngyu-<sup>3</sup>na-<sup>3</sup>Shi-<sup>2</sup>lo, <sup>2</sup>Müan-<sup>3</sup>llü-<sup>2</sup>ndaw-<sup>1</sup>gyi <sup>3</sup>khü, <sup>1</sup>Ha-<sup>2</sup>yi-<sup>2</sup>boa-<sup>1</sup>daw-  
<sup>1</sup>ndzer <sup>2</sup>t'u-<sup>3</sup>bbüe (R.2052)
- l. <sup>2</sup>Ggō-<sup>2</sup>ss-<sup>2</sup>ggō <sup>2</sup>nder <sup>1</sup>zser (R.1960; here belongs ms. R.8311)
- m. <sup>2</sup>K'o-<sup>2</sup>ndshi <sup>3</sup>dtv (R.1961)
- n. <sup>1</sup>Lä-<sup>3</sup>ch'ou <sup>2</sup>ngaw-<sup>2</sup>k'u <sup>1</sup>zser; <sup>3</sup>Ch'ou-<sup>3</sup>shu, <sup>3</sup>ch'ou-<sup>2</sup>ch'er; <sup>2</sup>Gyu <sup>1</sup>ā  
 (<sup>3</sup>kwua) <sup>3</sup>hoa (R.1962)
- o. <sup>2</sup>Khyü-<sup>2</sup>zhër <sup>2</sup>P'u-<sup>1</sup>lla <sup>3</sup>ssaw; <sup>2</sup>Bpō-<sup>1</sup>mbō <sup>3</sup>ssaw (R.1958)
- p. <sup>2</sup>Ssu-<sup>2</sup>bbü <sup>1</sup>yü <sup>2</sup>dso (R.1955, pages 1-26; from page 27 on commences  
 book X,63,Bd, see below)
- q. <sup>2</sup>Mb'a-<sup>2</sup>mi <sup>3</sup>dshi; <sup>2</sup>Ggō-<sup>1</sup>baw <sup>1</sup>ssu-<sup>2</sup>khi-<sup>3</sup>ch'wua-<sup>1</sup>ts'er <sup>2</sup>mb'a-<sup>2</sup>mi <sup>3</sup>dshi  
 (R.1952)
- r. <sup>3</sup>Ch'u-<sup>2</sup>bpa <sup>3</sup>ngyi (R.891; here belongs ms. R.8305 in AC)

## Part X,63 (continued):

- s. <sup>3</sup>Ssu <sup>2</sup>ggö <sup>2</sup>lü-<sup>2</sup>ssi <sup>2</sup>t'u (R.1978)
- t. <sup>2</sup>P'u-<sup>1</sup>la <sup>1</sup>ddü <sup>3</sup>ssaw, <sup>3</sup>lü-<sup>3</sup>chung, <sup>3</sup>maṅ-<sup>3</sup>chung (R.1975, this ms. also contains book X,63,Ac [!], entitled: <sup>2</sup>P'u-<sup>1</sup>la <sup>2</sup>haw-<sup>1</sup>shi, this part commences on page 17)
- u. <sup>1</sup>Ha-<sup>2</sup>yi-<sup>2</sup>boa-<sup>1</sup>daw <sup>1</sup>ndzër <sup>2</sup>Khyu-<sup>1</sup>t'khyu <sup>2</sup>t'u-<sup>3</sup>bbüe; <sup>3</sup>Ssu-<sup>1</sup>bbër <sup>2</sup>ngaw <sup>1</sup>bbër <sup>1</sup>gko-<sup>3</sup>k'ü, <sup>2</sup>gkv-<sup>3</sup>chung (R.1941; here belongs ms. R.8294 in AC)
- v. <sup>2</sup>(h)ügh-<sup>2</sup>ddo <sup>1</sup>ndzër <sup>3</sup>bpa <sup>3</sup>t'u, <sup>2</sup>noṅ-<sup>1</sup>ō <sup>3</sup>ssaw (R.1954; here belong mss. R.8291, R.8293, R.8298, R.8310 in AC)
- w. <sup>1</sup>Lä-<sup>3</sup>ch'ou <sup>1</sup>szër: <sup>2</sup>Ghügh-<sup>2</sup>do <sup>1</sup>ndzër <sup>3</sup>bpa <sup>3</sup>t'u, <sup>3</sup>maṅ-<sup>3</sup>chung (R.1984)
- x. <sup>1</sup>Ho-<sup>2</sup>lv-<sup>2</sup>ngv-<sup>2</sup>lv, <sup>3</sup>K'v <sup>2</sup>mbö <sup>2</sup>sz-<sup>2</sup>mbö <sup>3</sup>yu (R.1973; this ms. also contains book X,63,Ak1, entitled: <sup>1</sup>Ho-<sup>2</sup>muṅ <sup>2</sup>dzi)
- xl. <sup>1</sup>Ho-<sup>1</sup>gyi <sup>2</sup>ngv-<sup>2</sup>lv <sup>2</sup>t'u-<sup>2</sup>gkv <sup>3</sup>bbüe (R.4037; here belong mss. R.8286) (R.8308 in AC: <sup>1</sup>Ho-<sup>2</sup>gko <sup>1</sup>ho-<sup>2</sup>lv <sup>1</sup>ho-<sup>2</sup>gyi <sup>1</sup>ho-<sup>1</sup>ma <sup>2</sup>t'u <sup>3</sup>bbüe)
- y. <sup>2</sup>Na-<sup>1</sup>ts'an <sup>3</sup>khyu, <sup>1</sup>Yü-<sup>1</sup>p'ër <sup>1</sup>ssu <sup>3</sup>khyu (R.1981)
- z. <sup>1</sup>Yü-<sup>1</sup>p'ër <sup>3</sup>khyu (R.1983)
- zl. <sup>1</sup>Yü-<sup>1</sup>p'ër <sup>2</sup>dsu (R.2055 in AC)
- Aa. <sup>1</sup>Gkü-<sup>3</sup>k'u <sup>3</sup>ssaw, <sup>1</sup>Yü-<sup>1</sup>p'ër <sup>3</sup>ssü (R.1976)
- Ab. <sup>1</sup>Ssaw-<sup>2</sup>yi-<sup>2</sup>wüa-<sup>2</sup>de <sup>3</sup>ssaw, <sup>2</sup>Mi-<sup>1</sup>ma-<sup>1</sup>ssä-<sup>2</sup>do <sup>3</sup>ssü (R.1940, this ms. also contains book X,63,Ac1, entitled: <sup>1</sup>Ssaw-<sup>2</sup>yi-<sup>2</sup>wüa-<sup>2</sup>de <sup>3</sup>bpu)
- Ac. <sup>1</sup>Ds'i-<sup>3</sup>llü-<sup>2</sup>ma-<sup>1</sup>nda (see above X,63,t [!]) (R.4036)
- Ac1. <sup>1</sup>Ssaw-<sup>2</sup>yi-<sup>2</sup>wüa-<sup>2</sup>de <sup>3</sup>bpu (see above X,63,Ab)
- Ad. <sup>2</sup>K'aw-<sup>2</sup>ch'ër <sup>3</sup>ssaw [cf. above: V,26,r], <sup>2</sup>ch'ër <sup>3</sup>k'ö (R.1964; here belongs ms. R.8300 in AC)
- Ae. <sup>3</sup>Shi-<sup>2</sup>lo <sup>2</sup>gkaṅ <sup>2</sup>Mb'a-<sup>2</sup>mi <sup>3</sup>dshi: <sup>2</sup>P'u-<sup>1</sup>la <sup>1</sup>ddü <sup>2</sup>gkaṅ <sup>2</sup>Mb'a-<sup>2</sup>mi <sup>3</sup>dshi (R.1950)
- Af. <sup>1</sup>Ts'u-<sup>2</sup>haw <sup>3</sup>yu (R.1963)
- Ag. <sup>2</sup>Müaṅ-<sup>3</sup>llü-<sup>1</sup>ndu-<sup>2</sup>ndzi <sup>1</sup>nnü <sup>2</sup>mbö <sup>1</sup>ō <sup>2</sup>mbö <sup>3</sup>yu: <sup>3</sup>K'v <sup>2</sup>mbö <sup>2</sup>szī <sup>2</sup>mbö <sup>3</sup>yu (R.1946)
- Agl. <sup>1</sup>Yu-<sup>1</sup>ia-<sup>2</sup>di-<sup>2</sup>ddo, <sup>3</sup>Dta-<sup>3</sup>tsaṅ-<sup>2</sup>tso-<sup>1</sup>zaw, <sup>2</sup>Müaṅ-<sup>3</sup>llü-<sup>1</sup>ndu-<sup>2</sup>ndzi, <sup>1</sup>Ssä-<sup>3</sup>ssä-<sup>2</sup>zhou-<sup>1</sup>p'ër, <sup>1</sup>Ts'o-<sup>2</sup>dze-<sup>3</sup>llü-<sup>2</sup>ghügh, <sup>2</sup>Gkaw-<sup>1</sup>lä-<sup>3</sup>ts'ü, <sup>1</sup>nnü <sup>2</sup>mbö <sup>1</sup>ō <sup>2</sup>mbö <sup>3</sup>yu (R.1625)
- Ah. <sup>3</sup>Ä-<sup>1</sup>mi <sup>1</sup>ndshër <sup>3</sup>tsä <sup>1</sup>ddü (R.1986)
- Ai. <sup>1</sup>Khü(r) <sup>1</sup>ndshër <sup>3</sup>tsä (R.1957)
- Aj. <sup>3</sup>Shi-<sup>2</sup>lo <sup>1</sup>ndshër <sup>1</sup>ddü <sup>2</sup>ggö-<sup>1</sup>baw <sup>1</sup>lo-<sup>2</sup>ch'i, <sup>1</sup>ndshër <sup>1</sup>bu <sup>3</sup>yu (R.1979)
- Ajl. <sup>1</sup>Ndshër-<sup>1</sup>ddü <sup>3</sup>tsä, <sup>2</sup>ggö-<sup>1</sup>baw <sup>1</sup>lo-<sup>2</sup>ch'i, <sup>3</sup>maṅ-<sup>3</sup>chung (R.2061)
- Ak. <sup>1</sup>Ho <sup>2</sup>muṅ <sup>2</sup>dzi (R.1948)
- Ak1. <sup>1</sup>Ho-<sup>2</sup>muṅ <sup>2</sup>dzi (see above X,63,x)
- Al. <sup>1</sup>Ndso-<sup>3</sup>dsò (R.1938), (<sup>1</sup>Na-<sup>2</sup>d(s)aw <sup>1</sup>ndso ms. R.8306 in AC)
- Am. <sup>1</sup>Ho <sup>2</sup>haw <sup>1</sup>shi (R.1974, this ms. also contains book X,63,Ap, entitled: <sup>1</sup>Ts'o-<sup>2</sup>dze-<sup>2</sup>p'ër-<sup>1</sup>dü <sup>2</sup>ch'ër <sup>1</sup>shu)
- An. <sup>1</sup>Ho-<sup>2</sup>t'u-<sup>3</sup>bbüe <sup>3</sup>maṅ-<sup>2</sup>chung, <sup>1</sup>nnü-<sup>2</sup>mbö <sup>1</sup>ō-<sup>2</sup>mbö, <sup>3</sup>K'v <sup>2</sup>mbö <sup>2</sup>szī <sup>2</sup>mbö <sup>3</sup>yu (R.1949)
- Ao. <sup>1</sup>Ts'o-<sup>2</sup>dze-<sup>3</sup>llü-<sup>2</sup>ghügh <sup>3</sup>ch'ër, <sup>1</sup>ho <sup>2</sup>muṅ <sup>2</sup>dzi (R.1977, this ms. also contains book X,63,Ar, entitled: <sup>2</sup>P'u-<sup>1</sup>la <sup>1</sup>k'v, <sup>2</sup>P'u-<sup>1</sup>la <sup>3</sup>bpu)
- Ap. <sup>1</sup>Ts'o-<sup>2</sup>dze-<sup>2</sup>p'ër-<sup>1</sup>dü <sup>2</sup>ch'ër <sup>1</sup>shu (see above X,63,Am)

## Part X,63 (continued):

- Aq. <sup>1</sup>Ho.<sup>2</sup>lv <sup>3</sup>ngv.<sup>2</sup>lv, <sup>1</sup>Ho <sup>2</sup>gkō <sup>2</sup>ngv <sup>2</sup>gkō, <sup>1</sup>Ho.<sup>1</sup>ma <sup>2</sup>ngv.<sup>2</sup>lv <sup>1</sup>Ho <sup>1</sup>gyi  
<sup>2</sup>ngv.<sup>1</sup>no <sup>3</sup>mā (*R.1632*)
- Aq1. <sup>3</sup>K'v <sup>2</sup>mbö <sup>2</sup>szi <sup>2</sup>mbö (*R.8288* in AC)
- Ar. <sup>2</sup>P'u.<sup>1</sup>la <sup>1</sup>k'v, <sup>2</sup>P'u.<sup>1</sup>la <sup>3</sup>bpü (see above X,63,Ao)
- As. <sup>2</sup>Ngaw <sup>2</sup>t'u.<sup>3</sup>bbüe, <sup>2</sup>Muan.<sup>2</sup>ngaw.<sup>1</sup>la <sup>2</sup>ssu.<sup>1</sup>ts'er.<sup>3</sup>ssu <sup>2</sup>ngaw.<sup>1</sup>la, <sup>1</sup>Dü.  
<sup>2</sup>ggō <sup>2</sup>ngaw.<sup>1</sup>la <sup>2</sup>nyi.<sup>1</sup>ts'er.<sup>1</sup>nyi <sup>2</sup>ngaw.<sup>1</sup>la (*R.1972*)
- At. <sup>2</sup>Ngaw.<sup>2</sup>t'u.<sup>3</sup>bbüe, <sup>2</sup>Ngaw <sup>2</sup>p'i <sup>2</sup>ngaw <sup>1</sup>shu, <sup>2</sup>ch'er <sup>3</sup>k'ö (*R.1968*; here  
belong mss. *R.8290*, *R.8296*, *R.8304* in AC)
- Au. <sup>2</sup>Ch'er <sup>2</sup>t'u.<sup>3</sup>bbüe, <sup>2</sup>Ngaw.<sup>1</sup>la <sup>1</sup>ssu.<sup>2</sup>khi.<sup>3</sup>ch'wua.<sup>1</sup>ts'er <sup>2</sup>ch'er <sup>3</sup>k'ö  
(*R.1987*)
- Av. <sup>1</sup>Ds'i.<sup>3</sup>llü.<sup>3</sup>mi.<sup>1</sup>ndaw (*R.1971*; here belongs ms. *R.8302* in AC)
- Aw. <sup>1</sup>Ds'i.<sup>3</sup>llü.<sup>3</sup>mi.<sup>1</sup>ndaw, <sup>3</sup>man.<sup>3</sup>chung (*R.1982*)
- Ax. <sup>2</sup>Yu.<sup>1</sup>ma.<sup>3</sup>ssaw, <sup>2</sup>Ngaw.<sup>1</sup>la <sup>2</sup>dsu, <sup>2</sup>Ngaw.<sup>1</sup>la <sup>2</sup>ch'er <sup>3</sup>k'ö (*R.1965*; here  
belongs ms. *R.8290* in AC)
- Ay. <sup>2</sup>P'u.<sup>1</sup>la <sup>2</sup>k'o.<sup>2</sup>p'u.<sup>2</sup>t'khi <sup>2</sup>ggō, <sup>2</sup>gkv.<sup>3</sup>chung (*R.1980*)
- Az. <sup>2</sup>P'u.<sup>1</sup>la <sup>2</sup>k'o.<sup>2</sup>p'u.<sup>2</sup>t'khi, <sup>3</sup>man.<sup>3</sup>chung (*R.1967*. this ms. also contains  
book X.63.Bg, entitled: <sup>2</sup>Bä.<sup>1</sup>mun <sup>2</sup>ssu)
- Ba. <sup>2</sup>Ghügh.<sup>2</sup>do <sup>2</sup>La.<sup>2</sup>mun.<sup>3</sup>mi <sup>1</sup>ts'ä.<sup>3</sup>ssu <sup>2</sup>gkv <sup>3</sup>ssaw, <sup>2</sup>bpö.<sup>1</sup>mba <sup>2</sup>t'u  
(*R.1956*)
- Ba1. <sup>2</sup>Ghügh.<sup>2</sup>ddo <sup>2</sup>La.<sup>2</sup>mun.<sup>3</sup>mi <sup>1</sup>ts'ä.<sup>3</sup>ssu <sup>2</sup>gkv, <sup>3</sup>Ssu.<sup>1</sup>bber <sup>2</sup>gko.<sup>1</sup>bber <sup>3</sup>dter  
(*R.4038*; here belongs also ms. *R.2459* [cf. above: V,26,n] in AC)
- Bb. <sup>3</sup>Shi.<sup>2</sup>lo <sup>3</sup>ssaw, <sup>2</sup>na.<sup>1</sup>dsaw <sup>3</sup>ts'u (*R.2062*; here belong also mss. *R.1036*,  
*R.8294*, *R.8295*, *R.8308* in AC)
- Bc. <sup>1</sup>Ssu <sup>3</sup>t'a <sup>3</sup>ts'u, <sup>2</sup>na.<sup>1</sup>dsaw <sup>3</sup>ts'u (*R.1966*; here belong also mss. *R.1036*,  
*R.8299* in AC)
- Bd. <sup>2</sup>Ssu.<sup>2</sup>bbu.<sup>1</sup>yü <sup>2</sup>ngaw.<sup>1</sup>la <sup>1</sup>ggō.<sup>3</sup>bpü (see above X.63.p)
- Be. <sup>1</sup>Dtv <sup>3</sup>bpü (*R.1951*)
- Bf. <sup>2</sup>P'u.<sup>1</sup>la <sup>1</sup>ddü <sup>1</sup>ggō <sup>3</sup>bpü (*R.1959*)
- Bg. <sup>1</sup>Bä.<sup>1</sup>mun <sup>2</sup>ssu (see above X.63.Az; here belongs also ms. *R.8292*  
in AC)
- Bh. <sup>2</sup>Ngaw.<sup>2</sup>bä (*R.2047*)
- (Bi.) <sup>1</sup>Ho <sup>3</sup>k'ö <sup>1</sup>Ho <sup>1</sup>k'v (*R.8295* in AC)
- (Bj.) <sup>1</sup>Ho <sup>1</sup>bu <sup>2</sup>mun <sup>2</sup>dzi (*R.8307* in AC)
- (Bk.) <sup>2</sup>P'u.<sup>1</sup>la <sup>2</sup>haw <sup>1</sup>shi (*R.2046*, *R.8246*)
- (Bl.) <sup>2</sup>Ngaw.<sup>1</sup>la <sup>2</sup>haw <sup>1</sup>shi (*R.1097*)
- (Bm.) <sup>2</sup>Ngaw <sup>2</sup>haw <sup>1</sup>shi (*R.8287*)
- (Bn.) <sup>2</sup>Mi.<sup>2</sup>k'ö.<sup>2</sup>ssä.<sup>1</sup>mbü (*R.8289* in AC)

## Part XI

## Books of divination

(All the manuscripts listed below are in HYI)

64. <sup>3</sup>Dso <sup>2</sup>la*R.859.* <sup>1</sup>Ö.<sup>1</sup>p'i <sup>2</sup>bä; <sup>3</sup>K'v <sup>1</sup>dzi, <sup>2</sup>zhi <sup>1</sup>dzi, <sup>1</sup>zaw <sup>1</sup>dzi*R.1829.* <sup>1</sup>Mun.<sup>3</sup>haw.<sup>2</sup>gkaw.<sup>1</sup>la <sup>3</sup>shu; <sup>1</sup>Ndu <sup>1</sup>hu <sup>3</sup>kwuo <sup>3</sup>shou

## Part XI,64 (continued):

- R.1830. <sup>1</sup>Gkü <sup>1</sup>dzi <sup>3</sup>mä, <sup>1</sup>Zaw <sup>1</sup>dzi <sup>3</sup>mä, <sup>1</sup>Zhi <sup>1</sup>dzi <sup>3</sup>mä, <sup>2</sup>t'u <sup>2</sup>ndzi <sup>1</sup>lü
- R.1831. <sup>1</sup>Ö-<sup>1</sup>p'i <sup>2</sup>bä, <sup>2</sup>Tsu-<sup>2</sup>nggü <sup>3</sup>shi-<sup>1</sup>zhi <sup>3</sup>ssaw
- R.1832. <sup>2</sup>Bpa-<sup>1</sup>p'er <sup>3</sup>ssaw <sup>1</sup>na; <sup>2</sup>Ssi <sup>1</sup>gyi <sup>2</sup>ndaw <sup>1</sup>gyi <sup>2</sup>bpa <sup>1</sup>ggö <sup>1</sup>dzi
- R.1833. <sup>1</sup>Ndo <sup>1</sup>ssu <sup>1</sup>lü
- R.1834. <sup>1</sup>K'ö <sup>3</sup>dter-<sup>1</sup>p'er-; <sup>2</sup>ssu <sup>1</sup>da
- R.1835. <sup>1</sup>Gkü <sup>1</sup>dzi; <sup>2</sup>Müan-<sup>2</sup>ngv <sup>1</sup>lü; <sup>2</sup>Müan <sup>2</sup>k'u <sup>2</sup>p'u <sup>1</sup>lü
- R.1836. <sup>1</sup>Gkü <sup>1</sup>dzi <sup>3</sup>mä, <sup>1</sup>Zaw <sup>1</sup>dzi <sup>3</sup>mä
- R.1837. <sup>1</sup>Gyi <sup>1</sup>ngu <sup>1</sup>lü; <sup>2</sup>Ss <sup>2</sup>p'u <sup>2</sup>ss <sup>3</sup>ma <sup>1</sup>dzi; <sup>2</sup>K'u <sup>3</sup>ts'u <sup>2</sup>khi <sup>2</sup>shi <sup>1</sup>dzi; <sup>2</sup>Wu <sup>3</sup>gku <sup>1</sup>dzi; <sup>3</sup>Nyi-<sup>2</sup>wüa <sup>2</sup>gkaw <sup>2</sup>muan <sup>2</sup>gkaw <sup>1</sup>lü
- R.1838. <sup>2</sup>Shi <sup>1</sup>ssaw <sup>1</sup>lü
- R.1839. <sup>1</sup>K'ö-<sup>3</sup>dter-<sup>1</sup>p'er
- R.1840. <sup>2</sup>Mi-<sup>1</sup>wua <sup>2</sup>ngv-<sup>2</sup>lü <sup>1</sup>k'ö-<sup>3</sup>dter <sup>1</sup>p'er
- R.1841. <sup>1</sup>Ts'ä-<sup>1</sup>ssu <sup>2</sup>dzhu <sup>1</sup>ba-<sup>2</sup>man <sup>3</sup>dto (different version from ms. R.2831 below)
- R.1842. <sup>2</sup>Wua <sup>2</sup>dzhu <sup>1</sup>b a-<sup>2</sup>man <sup>3</sup>dto
- R.1937. <sup>2</sup>Müan <sup>2</sup>t'u <sup>1</sup>dü <sup>2</sup>k'u, <sup>1</sup>Ssu <sup>2</sup>t'u <sup>2</sup>haw <sup>3</sup>t'khi <sup>2</sup>ndzi
- R.2229. <sup>2</sup>Lä-<sup>1</sup>gka <sup>1</sup>ler <sup>1</sup>lü
- R.2296. <sup>2</sup>Müan-<sup>2</sup>k'ö <sup>1</sup>zaw <sup>1</sup>dzi; <sup>2</sup>t'u <sup>1</sup>ggü, <sup>1</sup>bu <sup>1</sup>ggü, <sup>1</sup>ggö <sup>1</sup>ggü, <sup>1</sup>ssu <sup>1</sup>ggü
- R.2297. <sup>2</sup>Müan <sup>1</sup>gkü <sup>1</sup>dzi
- R.2334. <sup>2</sup>Muan-<sup>2</sup>k'ö <sup>1</sup>zaw <sup>1</sup>dzi
- R.2387. <sup>1</sup>P'er <sup>3</sup>ssaw, <sup>1</sup>na <sup>3</sup>ssaw <sup>1</sup>dzi
- R.2388. <sup>2</sup>Khi <sup>2</sup>k'v <sup>1</sup>ssu <sup>1</sup>lü
- R.2502. <sup>2</sup>Mi <sup>1</sup>lv <sup>2</sup>zo <sup>3</sup>mi <sup>1</sup>dzu <sup>3</sup>dto
- R.2515. <sup>1</sup>Ö-<sup>1</sup>p'i <sup>2</sup>bä; <sup>3</sup>K'v <sup>1</sup>lü
- R.2518. <sup>1</sup>Ö-<sup>1</sup>p'i <sup>2</sup>bä; <sup>2</sup>K'v <sup>1</sup>dzi <sup>2</sup>nyi <sup>1</sup>dzi
- R.2555. <sup>2</sup>Ch'er-<sup>2</sup>mä <sup>1</sup>ha [buying a bride], <sup>3</sup>Ch'wua-<sup>1</sup>ts'er-<sup>2</sup>ddü <sup>1</sup>mbu-<sup>1</sup>t'o <sup>1</sup>dzi
- R.2556. <sup>3</sup>Ch'wua-<sup>1</sup>ts'er-<sup>2</sup>ddü <sup>3</sup>k'v <sup>2</sup>mi-<sup>1</sup>wüa <sup>2</sup>ngv-<sup>1</sup>lü <sup>1</sup>dzi
- R.2557. <sup>1</sup>Ndzu <sup>3</sup>dto. <sup>2</sup>Ch'er-<sup>2</sup>mä <sup>3</sup>szü <sup>2</sup>mbu-<sup>1</sup>t'o <sup>1</sup>dzhi <sup>1</sup>dzi
- R.2558. <sup>1</sup>Zaw <sup>1</sup>lü, <sup>1</sup>zaw <sup>2</sup>dzi
- R.2559. <sup>2</sup>Ndsu <sup>1</sup>ssaw <sup>1</sup>lü, <sup>3</sup>k'v <sup>2</sup>gyi <sup>1</sup>lü
- R.2560. <sup>3</sup>Ch'wua-<sup>1</sup>ts'er-<sup>2</sup>ddü <sup>3</sup>k'v <sup>2</sup>mbu-<sup>1</sup>t'o <sup>2</sup>dzi (see ms. R 2847 below)
- R.2561. <sup>2</sup>Zo-<sup>3</sup>mi-<sup>1</sup>khi <sup>2</sup>gkaw <sup>1</sup>k'wua <sup>1</sup>lü
- R.2562. <sup>1</sup>Ndsu <sup>3</sup>dto
- R.2609. <sup>2</sup>Zo-<sup>1</sup>khi <sup>1</sup>bu <sup>2</sup>lv <sup>2</sup>mi-<sup>1</sup>wüa <sup>2</sup>ngv-<sup>1</sup>lü <sup>2</sup>dzi
- R.2610. <sup>2</sup>Ä <sup>2</sup>ts'ä <sup>1</sup>zaw <sup>2</sup>ndzi, <sup>3</sup>man-<sup>3</sup>chung
- R.2611. <sup>2</sup>Müan <sup>3</sup>gku <sup>1</sup>ngu <sup>3</sup>gku; <sup>2</sup>ngaw <sup>3</sup>gku; <sup>1</sup>yü <sup>3</sup>gku; <sup>3</sup>Ssu-<sup>3</sup>gku
- R.2612. <sup>2</sup>Mbu-<sup>1</sup>t'o <sup>3</sup>ch'wua-<sup>1</sup>ts'er-<sup>2</sup>ddü <sup>3</sup>k'v <sup>2</sup>khi <sup>2</sup>la <sup>2</sup>dzi
- R.2613. <sup>1</sup>Ndo <sup>1</sup>ssu <sup>1</sup>lü
- R.2614. <sup>1</sup>Ngu <sup>3</sup>nyi <sup>2</sup>wüa <sup>1</sup>lü
- R.2615. <sup>2</sup>Mbu-<sup>1</sup>t'o <sup>2</sup>hä <sup>1</sup>dzi; <sup>2</sup>Mbu-<sup>1</sup>t'o <sup>1</sup>dzhi <sup>1</sup>dzi
- R.2616. <sup>2</sup>Mbu-<sup>1</sup>t'o <sup>1</sup>bpa <sup>3</sup>dsu <sup>1</sup>dzi, <sup>2</sup>Zo <sup>2</sup>gkyi <sup>1</sup>ho <sup>1</sup>dzhi <sup>1</sup>dzi; <sup>2</sup>Bpa <sup>1</sup>ggö <sup>3</sup>ho <sup>2</sup>k'u <sup>1</sup>dzi; <sup>2</sup>Ss <sup>2</sup>p'u <sup>2</sup>ss <sup>3</sup>mä <sup>1</sup>dzi
- R.2617. <sup>1</sup>Dshi-<sup>1</sup>p'er <sup>1</sup>dzhi <sup>3</sup>la <sup>3</sup>p'i <sup>1</sup>shu
- R.2618. <sup>2</sup>Khi <sup>2</sup>k'v <sup>3</sup>p'i, <sup>3</sup>gkwua <sup>3</sup>la
- R.2619. <sup>2</sup>Ch'er-<sup>2</sup>mä <sup>3</sup>mi, <sup>3</sup>szu <sup>1</sup>dzhi <sup>1</sup>dzi <sup>1</sup>zaw <sup>1</sup>p'er
- R.2621. <sup>2</sup>Ch'er-<sup>2</sup>mä <sup>2</sup>ngv <sup>2</sup>k'u <sup>2</sup>p'u <sup>1</sup>lü
- R.2622. <sup>1</sup>Gkü <sup>1</sup>dzi

## Part XI,64 (continued):

- R.2623. <sup>3</sup>Yi-<sup>2</sup>mun <sup>1</sup>ssu <sup>1</sup>lü  
R.2624. <sup>1</sup>T'u <sup>2</sup>ndzi <sup>3</sup>nyi-<sup>2</sup>wuà <sup>1</sup>lü  
R.2625. <sup>2</sup>Nyi <sup>1</sup>lv <sup>1</sup>dzu <sup>3</sup>dto; <sup>2</sup>mi-<sup>1</sup>wuà <sup>2</sup>ngv-<sup>2</sup>lü <sup>1</sup>lü  
R.2626. <sup>2</sup>Zo <sup>1</sup>khi <sup>2</sup>p'a <sup>1</sup>dto; <sup>3</sup>k'v <sup>1</sup>lü  
R.2627. <sup>1</sup>Zaw-<sup>1</sup>p'er, <sup>1</sup>dzhi-<sup>1</sup>p'er, <sup>3</sup>nyi-<sup>1</sup>p'er, <sup>2</sup>mi-<sup>1</sup>wuà <sup>2</sup>ngv-<sup>2</sup>lü <sup>1</sup>dzi  
R.2628. <sup>3</sup>Ch'wua-<sup>1</sup>ts'er-<sup>2</sup>ddü <sup>3</sup>k'v <sup>1</sup>dzi, <sup>2</sup>Ss, <sup>2</sup>mi, <sup>1</sup>shu, <sup>2</sup>gyi, <sup>1</sup>dshi <sup>1</sup>dzi  
R.2629. <sup>2</sup>Bpa <sup>1</sup>gko <sup>2</sup>k'v <sup>2</sup>lv <sup>1</sup>lü  
R.2630. <sup>2</sup>Gkyi <sup>2</sup>lo <sup>1</sup>dzi  
R.2631. <sup>2</sup>Bpa <sup>1</sup>ggö <sup>3</sup>ho <sup>2</sup>k'u <sup>1</sup>ndsu <sup>2</sup>ssaw <sup>1</sup>dzi  
R.2632. <sup>1</sup>Shu <sup>2</sup>t'u <sup>2</sup>mi <sup>1</sup>dzi  
R.2633. <sup>2</sup>Mbu-<sup>1</sup>t'o <sup>2</sup>haw <sup>1</sup>t'khi <sup>1</sup>dzi  
R.2634. <sup>2</sup>Gkv <sup>2</sup>ch'er <sup>3</sup>nyi <sup>2</sup>wuà <sup>1</sup>lü  
R.2635. <sup>1</sup>P'i <sup>3</sup>khyu [with a mutton shoulder-blade]  
R.2636. <sup>2</sup>Muan <sup>2</sup>mi-<sup>1</sup>wuà <sup>2</sup>ngv <sup>2</sup>lü <sup>1</sup>lü <sup>1</sup>ä-<sup>2</sup>mä <sup>2</sup>zo <sup>1</sup>yu <sup>2</sup>dtü <sup>2</sup>nder  
R.2637. <sup>2</sup>Ddū-<sup>1</sup>dtu, <sup>2</sup>ddü-<sup>2</sup>khi, <sup>1</sup>ssü <sup>2</sup>gkaw <sup>2</sup>muan <sup>2</sup>gkaw <sup>1</sup>lü  
R.2638. <sup>3</sup>Dso-<sup>2</sup>la <sup>1</sup>lü, <sup>2</sup>P'u-<sup>1</sup>lla <sup>3</sup>ssaw <sup>1</sup>k'v  
R.2640. <sup>1</sup>Zaw <sup>1</sup>dzi, <sup>2</sup>gkv-<sup>3</sup>chung  
R.2641. <sup>2</sup>Lä-<sup>1</sup>gka <sup>1</sup>lër <sup>1</sup>lü  
R.2642. <sup>1</sup>B'a-<sup>2</sup>man <sup>2</sup>ssu <sup>1</sup>lü  
R.2643. <sup>2</sup>T'u <sup>1</sup>ggü, <sup>1</sup>bu <sup>1</sup>ggü, <sup>1</sup>k'o <sup>1</sup>ggü, <sup>1</sup>szu <sup>1</sup>ggü  
R.2644. <sup>1</sup>Ngu <sup>2</sup>muan-<sup>1</sup>nyi <sup>3</sup>k'v <sup>1</sup>dzi  
R.2645. <sup>1</sup>P'a <sup>3</sup>khyu <sup>1</sup>ō-<sup>1</sup>p'i <sup>2</sup>bä  
R.2646. <sup>3</sup>K'v <sup>1</sup>p'a <sup>1</sup>dzhi <sup>1</sup>p'a  
R.2647. <sup>1</sup>T'u <sup>2</sup>ndzi <sup>1</sup>lü  
R.2649. <sup>2</sup>Lv <sup>2</sup>bpu <sup>1</sup>dzi [horoscope chart]  
R.2761. <sup>3</sup>K'v <sup>1</sup>dzi <sup>2</sup>hä <sup>1</sup>dzi <sup>3</sup>nyi-<sup>2</sup>wuà <sup>1</sup>lü  
R.2763. <sup>3</sup>Khyü-<sup>1</sup>dü <sup>2</sup>mi <sup>1</sup>lü  
R.2770. <sup>1</sup>Gkü <sup>1</sup>lü, <sup>1</sup>gkü <sup>1</sup>dzi  
R.2830. <sup>1</sup>B'a-<sup>2</sup>man <sup>2</sup>ssu <sup>1</sup>lü  
R.2831. <sup>1</sup>Ts'a-<sup>1</sup>ssu <sup>2</sup>dzhu <sup>1</sup>ba-<sup>2</sup>man <sup>3</sup>dto (cf. ms. R.1841 above)  
R.2832. <sup>2</sup>Shi-<sup>1</sup>zhi <sup>3</sup>ssaw  
R.2833. <sup>2</sup>K'o <sup>3</sup>dter <sup>1</sup>ts'a-<sup>1</sup>ssu <sup>3</sup>dter <sup>1</sup>p'er  
R.2834. <sup>2</sup>Ngaw <sup>3</sup>gku, <sup>1</sup>yü <sup>3</sup>gku, <sup>2</sup>muan <sup>3</sup>gku, <sup>1</sup>dü <sup>3</sup>gku, <sup>2</sup>bpa <sup>1</sup>gko <sup>2</sup>khyü <sup>3</sup>gku  
[also called:] <sup>2</sup>Ngaw-<sup>1</sup>la <sup>3</sup>gku  
R.2835. <sup>3</sup>Nyi-<sup>1</sup>wuà <sup>1</sup>lü, <sup>1</sup>bu <sup>1</sup>ggü, <sup>1</sup>t'u <sup>1</sup>ggü, <sup>1</sup>ggö <sup>1</sup>ggü, <sup>1</sup>zsü <sup>1</sup>ggü  
R.2836. <sup>1</sup>Ngu <sup>3</sup>nyi-<sup>2</sup>wuà <sup>1</sup>lü  
R.2837. <sup>3</sup>Nyi-<sup>2</sup>wuà <sup>1</sup>lü, <sup>2</sup>Muan <sup>2</sup>k'ō <sup>1</sup>zaw <sup>1</sup>dzi  
R.2838. <sup>1</sup>Ä-<sup>2</sup>dzu <sup>3</sup>k'v <sup>2</sup>ddü <sup>2</sup>nyi <sup>3</sup>p'i <sup>2</sup>bä <sup>1</sup>lü  
R.2839. <sup>2</sup>Shi-<sup>1</sup>ssaw <sup>1</sup>lü  
R.2840. <sup>1</sup>La <sup>2</sup>dzi <sup>1</sup>dzi, <sup>1</sup>dzhi <sup>3</sup>la  
R.2841. <sup>1</sup>P'er <sup>2</sup>ssaw, <sup>1</sup>na <sup>2</sup>ssaw <sup>1</sup>dzi  
R.2842. <sup>2</sup>K'u <sup>1</sup>ts'u <sup>3</sup>chwua <sup>2</sup>gku <sup>3</sup>nyi-<sup>2</sup>wuà <sup>1</sup>lü  
R.2843. <sup>1</sup>Ä-<sup>2</sup>mä <sup>2</sup>gkyi <sup>1</sup>kho <sup>2</sup>dtü <sup>1</sup>dzi  
R.2844. <sup>2</sup>Bpa-<sup>1</sup>gko <sup>2</sup>khyü <sup>3</sup>gku  
R.2845. <sup>2</sup>Bpa <sup>1</sup>gko <sup>2</sup>ndsu <sup>1</sup>ssaw <sup>1</sup>lü  
R.2846. <sup>3</sup>Khyü-<sup>1</sup>dü <sup>2</sup>mi <sup>1</sup>lü  
R.2847. <sup>3</sup>Ch'wua-<sup>1</sup>ts'er-<sup>2</sup>ddü <sup>3</sup>k'v <sup>2</sup>mbu-<sup>1</sup>t'o <sup>1</sup>dzi (see ms. R.2560 above)



## Part XII

For the propitiation and eviction of demons

65. <sup>3</sup>Ts'u-<sup>2</sup>ssi <sup>2</sup>gyi <sup>3</sup>nyi <sup>3</sup>p'i [or:] <sup>3</sup>Ts'u-<sup>2</sup>ssi <sup>3</sup>ts'u <sup>1</sup>yu <sup>3</sup>p'i  
(this ceremony can be performed also in conjunction with <sup>3</sup>Dto 'na <sup>3</sup>k'ö)  
a. <sup>3</sup>Ts'u-<sup>2</sup>ssi <sup>3</sup>ts'u-<sup>1</sup>yu <sup>3</sup>p'i (R.954), (R.2662)\* (see below: XII.93.Bu of  
the <sup>3</sup>Dto 'na <sup>3</sup>k'ö, R.954 contains also <sup>2</sup>Ddu-<sup>1</sup>mun)  
b. <sup>2</sup>Nyi-<sup>2</sup>mä-<sup>2</sup>t'u, <sup>3</sup>Ts'u-<sup>2</sup>ssi <sup>2</sup>gyi <sup>3</sup>nyi <sup>3</sup>p'i (R.2658)\*  
c. <sup>2</sup>Nyi-<sup>2</sup>mä <sup>1</sup>gv, <sup>3</sup>Ts'u-<sup>2</sup>ssi <sup>2</sup>gyi <sup>3</sup>nyi <sup>3</sup>p'i (R.2659)\*  
d. <sup>2</sup>Ho-<sup>2</sup>gv-<sup>1</sup>lo, <sup>3</sup>Ts'u-<sup>2</sup>ssi <sup>2</sup>gyi <sup>3</sup>nyi <sup>3</sup>p'i (R.2657)\*
66. <sup>2</sup>T'o-<sup>2</sup>lo <sup>1</sup>ts'u <sup>3</sup>t'u  
a. <sup>3</sup>Ch'ung-<sup>2</sup>bpa <sup>3</sup>ngyi; <sup>2</sup>Ddu <sup>1</sup>mun  
<sup>1</sup>Dter <sup>1</sup>bpö, <sup>1</sup>Dter <sup>1</sup>szér, <sup>2</sup>Wua-<sup>1</sup>gko <sup>2</sup>Bä-<sup>1</sup>d'a <sup>1</sup>ts'ä-<sup>3</sup>ho <sup>2</sup>gkv <sup>3</sup>ssaw  
(R.2593)\*  
b. <sup>1</sup>Bpö <sup>2</sup>lü <sup>2</sup>k'u; <sup>1</sup>Ts'u <sup>2</sup>t'u-<sup>3</sup>bbüe, <sup>1</sup>A <sup>2</sup>dzhu-<sup>1</sup>zhwua; <sup>1</sup>Bpö <sup>3</sup>man <sup>3</sup>dter  
(R.2604)\*
67. <sup>3</sup>Ch'ou <sup>1</sup>ts'u <sup>3</sup>t'u  
a. <sup>1</sup>Zhi <sup>2</sup>lv <sup>1</sup>dtü, <sup>3</sup>gko-<sup>3</sup>ö (R.1365)  
b. <sup>3</sup>Gko <sup>3</sup>ö (R.893)  
c. <sup>2</sup>Ndu <sup>1</sup>Ssä <sup>3</sup>ch'ou <sup>3</sup>shu (R.1367)  
d. <sup>3</sup>Ch'ou <sup>2</sup>ndzi <sup>3</sup>mi (R.1368)  
e. <sup>2</sup>Mb'a-<sup>2</sup>mi <sup>3</sup>dshi (R.1363)  
f. —  
g. <sup>1</sup>Dter <sup>2</sup>t'u <sup>1</sup>Dter <sup>3</sup>bbüe (R.1370)  
h. <sup>1</sup>Ndu <sup>2</sup>dtü, <sup>1</sup>Ndsher <sup>3</sup>tsä (R.583)  
h1. <sup>1</sup>Bpö <sup>2</sup>lü <sup>2</sup>k'u, <sup>3</sup>Ch'ou <sup>1</sup>t'u-<sup>3</sup>bbüe (R.1266)  
i. <sup>3</sup>Ch'ou <sup>2</sup>t'u-<sup>3</sup>bbüe (R.1366)  
j. —  
k. <sup>1</sup>Ndsher <sup>3</sup>tsä (R.1364)  
l. —  
m. —  
n. —  
o. <sup>2</sup>Ts'o <sup>1</sup>dzo (R.1369)  
(p.) <sup>1</sup>Gkü-<sup>3</sup>k'u <sup>2</sup>dto-<sup>2</sup>ma <sup>3</sup>non (R.1250)
68. <sup>3</sup>Ch'ou <sup>1</sup>ts'u <sup>3</sup>bpü (R.2801, R.5126)
69. <sup>1</sup>Ts'u <sup>3</sup>t'u  
(No particular demon is mentioned at this ceremony. The books chanted deal only  
with the inviting of deities, gods and spirits to help the priests to drive out the non-  
descript demons.)  
aa. <sup>2</sup>Ddu-<sup>1</sup>mun (R.1251)  
(a.) <sup>3</sup>Shi-<sup>2</sup>lo <sup>3</sup>ssaw (R.834)  
(b.) <sup>1</sup>Ndsher <sup>3</sup>tsä (R.835)  
(c.) <sup>2</sup>Dter-<sup>1</sup>gko <sup>3</sup>ssaw (R.5066)  
d. <sup>2</sup>Dter-<sup>1</sup>gko, <sup>2</sup>Bä-<sup>1</sup>d'a <sup>3</sup>ssaw (R.2074, R.5067)  
e. <sup>2</sup>P'u <sup>1</sup>la <sup>3</sup>ssaw (R.2088)
70. <sup>3</sup>Non <sup>1</sup>ts'u <sup>3</sup>t'u

## Part XII (continued):

71. <sup>1</sup>Gyi <sup>2</sup>Mun <sup>1</sup>Ghügh <sup>1</sup>bpö (in: *R.1920*; *R.5129*)72. <sup>1</sup>Mbbüe <sup>1</sup>bpö(the books chanted can also be used at the <sup>1</sup>Mbbüe <sup>2</sup>la-<sup>1</sup>llü <sup>3</sup>k'ö, cf. below: XIII, 106)a. <sup>2</sup>Mun <sup>1</sup>dze <sup>3</sup>yu, <sup>2</sup>Ddu-<sup>1</sup>mun (*R.1201*)\*b. <sup>1</sup>Bpö <sup>2</sup>lü <sup>2</sup>k'u, <sup>1</sup>Mbbüe <sup>2</sup>t'u-<sup>3</sup>bbüe, <sup>1</sup>Bu <sup>2</sup>dzhu <sup>1</sup>zhwua (*R.941*)\*c. <sup>1</sup>Mbbüe <sup>1</sup>bpö <sup>1</sup>Ddv <sup>1</sup>bpö, <sup>2</sup>Ddu-<sup>1</sup>mun (*R.2253* [very complete])d. <sup>1</sup>Mbbüe <sup>2</sup>t'u-<sup>3</sup>bbüe (*R.1776*)\*, (*R.5041*)

e. —

f. —

g. <sup>2</sup>Muan-<sup>2</sup>zo <sup>2</sup>ngv-<sup>3</sup>gku, <sup>1</sup>Dü <sup>2</sup>zo <sup>2</sup>sher <sup>3</sup>gku <sup>3</sup>cher, <sup>1</sup>Mbbüe <sup>2</sup>t'u-<sup>3</sup>bbüe (*R.940*)\*, (*R.5042*)h. <sup>1</sup>Yu-<sup>4</sup>la-<sup>2</sup>di-<sup>2</sup>ddo, <sup>2</sup>Muan-<sup>3</sup>llü-<sup>1</sup>ddu-<sup>2</sup>ndzi, <sup>1</sup>Ts'o-<sup>2</sup>zä-<sup>3</sup>llü-<sup>2</sup>ghügh, <sup>2</sup>Gkaw-<sup>1</sup>ä-<sup>3</sup>ts'u, <sup>1</sup>Mbbüe <sup>1</sup>szër (*R.938*)\*, (*R.5043*)i. <sup>1</sup>Bpö <sup>3</sup>man <sup>3</sup>dter (*R.5121*, *R.8449*)(j.) <sup>1</sup>Mbbüe <sup>1</sup>ts'u <sup>2</sup>dzhu-<sup>1</sup>zhwua (*R.5044*, *R.8200*)(k.) <sup>1</sup>Mbbüe <sup>1</sup>ndzër <sup>3</sup>ts'er (*R.5044*, *R.8200*)(l.) <sup>1</sup>Mbbüe <sup>2</sup>haw <sup>1</sup>shi, <sup>1</sup>Mbbüe <sup>1</sup>ts'u <sup>2</sup>t'khi (*R.5046*)(m.) <sup>2</sup>K'ö <sup>1</sup>dzo (*R.5045*)73. <sup>1</sup>Dtër <sup>1</sup>bpö(the books chanted can also be used at the <sup>1</sup>Dtër <sup>2</sup>la-<sup>1</sup>llü <sup>3</sup>k'ö, cf. below: XIII, 98)(a.) <sup>2</sup>Ddu-<sup>1</sup>mun (*R.4220*)(b.) <sup>1</sup>Dtër <sup>1</sup>bpö, <sup>1</sup>Dtër <sup>3</sup>Nv, <sup>1</sup>Dtër <sup>1</sup>ö <sup>3</sup>sher, <sup>1</sup>Bpö <sup>3</sup>man <sup>3</sup>dter (*R.2412*)\*, (*R.8435*)(c.) <sup>1</sup>Dtër <sup>1</sup>ö <sup>3</sup>sher (*R.5122*)(d.) <sup>2</sup>Haw <sup>1</sup>ngu <sup>3</sup>gkyi (*R.2588*)\*(e.) <sup>2</sup>Dto-<sup>2</sup>ma <sup>3</sup>p'i, <sup>2</sup>ch'er <sup>3</sup>k'ö (*R.1216*)\*, (*R.8440*)(f.) <sup>1</sup>Dtër <sup>1</sup>ts'u <sup>2</sup>t'u, <sup>2</sup>Lo-<sup>1</sup>ngo <sup>1</sup>yü (*R.1119*)\*(g.) <sup>1</sup>Dtër <sup>1</sup>szër, <sup>1</sup>Dtër <sup>3</sup>lv (*R.1373*)\*(h.) <sup>1</sup>Ler-<sup>2</sup>gyu <sup>1</sup>t'khi <sup>2</sup>t'u (*R.1374*)(i.) <sup>3</sup>Ch'u-<sup>2</sup>bpa <sup>3</sup>ngyi (*R.2160*)\*(j.) <sup>1</sup>Gkü-<sup>3</sup>k'u <sup>3</sup>ssaw, <sup>2</sup>dto-<sup>2</sup>ma <sup>3</sup>p'i, <sup>2</sup>ch'er <sup>3</sup>k'ö (*R.1873*)\*(k.) <sup>2</sup>Yu-<sup>1</sup>ma <sup>2</sup>ssaw (*R.8434*)(l.) <sup>2</sup>Ä <sup>2</sup>ndzi <sup>3</sup>mi, <sup>2</sup>Gkaw-<sup>1</sup>ä-<sup>3</sup>ts'u <sup>1</sup>ö <sup>3</sup>sher (*R.1480*)\*(m.) <sup>1</sup>Dtër <sup>2</sup>t'u-<sup>3</sup>bbüe (*R.1486* [it belongs to the <sup>1</sup>Dtër <sup>2</sup>la-<sup>1</sup>llü <sup>3</sup>k'ö])\*(n.) <sup>2</sup>Mi-<sup>1</sup>ma-<sup>1</sup>ssä-<sup>2</sup>ddo <sup>3</sup>ssü, <sup>1</sup>Ssaw-<sup>2</sup>yi-<sup>2</sup>wüa-<sup>2</sup>de <sup>3</sup>ssaw (*R.1359*)\*(o.) <sup>1</sup>Dtër <sup>1</sup>bpö, <sup>2</sup>gkv-<sup>3</sup>chung (*R.705*)\*(p.) <sup>3</sup>Mun-<sup>2</sup>ndzi <sup>3</sup>mi (*R.1193*)\*(q.) <sup>1</sup>Ler-<sup>2</sup>gyu-<sup>3</sup>gkyi-<sup>2</sup>gyu <sup>3</sup>ssaw, <sup>3</sup>lü-<sup>3</sup>chung (*R.5070*)74. <sup>1</sup>Dtër <sup>1</sup>ts'u <sup>2</sup>t'ua. <sup>2</sup>Yu-<sup>1</sup>ma <sup>3</sup>ssaw (*R.583*, *R.1247*, *R.1370*, *R.8270*)75. <sup>2</sup>Shi <sup>2</sup>k'u <sup>3</sup>dter <sup>1</sup>bpöaa. <sup>2</sup>Ddu <sup>1</sup>mun (*R.1346*, *R.5067*)aa1. <sup>1</sup>Bpö-<sup>2</sup>lü <sup>2</sup>k'u (*R.5068*)

a. —

b. —

c. —

## Part XII,75 (continued):

- d. —  
e. —  
f. —  
g. —  
h. —  
i. —  
j. <sup>1</sup>Ts'o <sup>2</sup>mbēr <sup>2</sup>ts'o <sup>1</sup>dzo (*R.1357, R.5060*)  
k. <sup>2</sup>Ssu <sup>2</sup>bbü <sup>1</sup>yü <sup>2</sup>ngaw-<sup>1</sup>la <sup>2</sup>dsu (*R.1347*)\*  
l. —  
m. —  
n. —  
o. <sup>1</sup>Ssaw-<sup>3</sup>ndaw <sup>2</sup>lü-<sup>2</sup>(dto <sup>3</sup>p'i (*R.1333*)\*  
p. —  
q. <sup>2</sup>Muṅ-<sup>1</sup>gku <sup>2</sup>dzhu-<sup>1</sup>zhwua (*R.1355*)\*  
r. <sup>2</sup>Müaṅ-<sup>2</sup>zo-<sup>3</sup>ngv-<sup>2</sup>szī, <sup>1</sup>Dü-<sup>2</sup>zo-<sup>2</sup>shēr-<sup>2</sup>szī, <sup>2</sup>Müaṅ-<sup>3</sup>llü-<sup>1</sup>ddu-<sup>2</sup>ndzī, <sup>1</sup>Dto-<sup>2</sup>ssaw-<sup>3</sup>ngo-<sup>2</sup>t'u, <sup>3</sup>chēr <sup>1</sup>dzo (*R.1338*)\*, (*R.4052; R.5056* in part: *R.5061* in part: *R.5063*)  
s. <sup>2</sup>Shi-<sup>1</sup>ssu-<sup>1</sup>la-<sup>3</sup>chung-<sup>1</sup>p'ēr (*R.1339*)\*  
t. <sup>1</sup>Ts'o-<sup>2</sup>zä-<sup>3</sup>llü-<sup>2</sup>ghügh, <sup>2</sup>Gkaw-<sup>1</sup>lä-<sup>3</sup>ts'ü <sup>3</sup>chēr <sup>1</sup>dzo (*R.1354*)\*, (*R.5056* and *R.5061* [see also XII.75.r]; *R.5062* in part)  
u. —  
v. (<sup>3</sup>Ds'i <sup>1</sup>ddu) (*R.1358*)\*  
w. <sup>2</sup>Dto-<sup>2</sup>ma <sup>1</sup>gko-<sup>2</sup>gkaṅ <sup>3</sup>k'ö (*R.1748*)\*, (*R.5071*)  
x. <sup>1</sup>Ssu <sup>3</sup>dsho, <sup>2</sup>Ä <sup>2</sup>ndzī <sup>3</sup>mi (*R.1362*)\*, (*R.5055*)  
y. <sup>1</sup>Zaw <sup>3</sup>dsho (*R.1336, R.3872*)  
y1. <sup>1</sup>Zaw <sup>3</sup>dsho, <sup>3</sup>maṅ-<sup>3</sup>chung (*R.5067* [<sup>2</sup>Ddu <sup>1</sup>muṅ])  
y2. <sup>1</sup>Zaw <sup>3</sup>dsho (different version) (*R.3872*)  
z. <sup>1</sup>Gkü <sup>1</sup>zaw <sup>2</sup>t'u-<sup>3</sup>bbüē, <sup>3</sup>maṅ-<sup>3</sup>chung (*R.1360*)  
Aa. <sup>3</sup>T'u <sup>2</sup>gkv (*R.1331*)\*, (*R.5057, R.5069*)  
Ab. <sup>3</sup>T'u <sup>3</sup>lü (*R.1349*)\*, (*R.5058*)  
Ac. <sup>3</sup>T'u <sup>3</sup>maṅ <sup>1</sup>nd'a <sup>2</sup>k'ö (*R.1343*)\*, (*R.5058* [!]; *R.5070*)  
Ad. <sup>1</sup>Dtēr <sup>3</sup>haw (*R.1344*)\*  
Ae. <sup>1</sup>Dto-<sup>2</sup>ssaw-<sup>1</sup>la <sup>3</sup>Nv (*R.1681*)\*  
Af. <sup>2</sup>Ssaw-<sup>1</sup>la-<sup>2</sup>ä-<sup>1</sup>bpa <sup>3</sup>Nv (*R.1334*)\*, (*R.4051*)  
Ag. <sup>2</sup>Ngaw-<sup>1</sup>la <sup>1</sup>ggō <sup>3</sup>bpü (*R.1348*)\*  
Ah. <sup>2</sup>Müaṅ-<sup>2</sup>llü <sup>3</sup>ngv <sup>2</sup>k'u <sup>3</sup>dtēr (*R.1340*)\*  
Ai. <sup>1</sup>Hä <sup>2</sup>zhi <sup>1</sup>p'i, <sup>1</sup>Lä-<sup>3</sup>ch'ou <sup>1</sup>ndshi (*R.1342*)\*  
Aj. <sup>1</sup>Hä <sup>2</sup>zhi <sup>1</sup>p'i, <sup>3</sup>Ts'u-<sup>2</sup>ssi <sup>2</sup>ndaw <sup>1</sup>ndzēr <sup>2</sup>t'u-<sup>3</sup>bbüē (*R.1341*)\*  
Ak. <sup>1</sup>Hä <sup>2</sup>zhi <sup>1</sup>p'i, <sup>2</sup>Tsang <sup>2</sup>ngv <sup>2</sup>k'u <sup>2</sup>p'u (*R.1350*)\*  
Al. <sup>1</sup>Hä <sup>2</sup>zhi <sup>1</sup>p'i, <sup>2</sup>gkv-<sup>3</sup>chung, <sup>2</sup>Yi-<sup>3</sup>ndaw <sup>1</sup>dü (*R.8396*)\*  
Am. <sup>2</sup>Haw <sup>2</sup>dto-<sup>2</sup>ma <sup>2</sup>Shi-<sup>2</sup>k'u <sup>3</sup>dtēr (*R.3868*)  
An. <sup>2</sup>Gkaw-<sup>1</sup>lä-<sup>3</sup>ts'ü <sup>2</sup>ō <sup>3</sup>shēr (*R.3828*)\*  
Ao. <sup>2</sup>Mi-<sup>1</sup>k'ö <sup>3</sup>p'u (*R.834*)\*  
Ap. <sup>1</sup>Bpö <sup>3</sup>maṅ <sup>3</sup>dtēr (*R.1335*)\*, (*R.5064, R.5066*)  
Aq. <sup>2</sup>P'u-<sup>1</sup>la <sup>1</sup>ggō <sup>3</sup>bpü (*R.1361*)\*  
(Ba.) <sup>2</sup>Nv <sup>3</sup>hār <sup>2</sup>bä (*R.1383*)\*  
(Bb.) <sup>1</sup>Gkü-<sup>3</sup>k'u <sup>2</sup>dto-<sup>2</sup>ma <sup>3</sup>p'i (*R.1352*)\*

## Part XII,75 (continued):

- (Bc.) <sup>2</sup>P'ä-<sup>2</sup>k'ö <sup>3</sup>chung (R.5075, R.5076)  
 (Bd.) <sup>2</sup>Dtv-<sup>1</sup>dshi <sup>2</sup>ngv <sup>1</sup>mbu <sup>3</sup>ts'ä (R.5074)  
 (Be.) <sup>2</sup>K'aw-<sup>3</sup>dsho <sup>2</sup>haw <sup>2</sup>dto-<sup>2</sup>ma <sup>1</sup>gko-<sup>2</sup>gkan <sup>3</sup>k'o (R.5072)  
 (Bf.) <sup>2</sup>Shi <sup>2</sup>k'aw-<sup>3</sup>dsho <sup>2</sup>haw <sup>2</sup>t'u-<sup>3</sup>bbüe (R.5073, R.8393, R.8394, R.8395)  
 (Bg.) <sup>1</sup>Mber <sup>2</sup>shi <sup>2</sup>k'u <sup>3</sup>dter (R.5078)  
 (Bh.) <sup>3</sup>Mun <sup>2</sup>ndzī <sup>3</sup>mi, <sup>2</sup>gkv-<sup>3</sup>chung [and] <sup>3</sup>man-<sup>3</sup>chung (R.4053, R.5065)  
 (Bi.) <sup>3</sup>Mun <sup>2</sup>ndzī <sup>3</sup>mi, <sup>2</sup>gkv-<sup>3</sup>chung (R.8059)  
 (Bj.) <sup>3</sup>Mun <sup>2</sup>ndzī <sup>3</sup>mi, <sup>2</sup>ō <sup>1</sup>sher (R.8029)  
 (Bk.) <sup>1</sup>Yü <sup>2</sup>ndzī <sup>3</sup>mi, <sup>2</sup>ō <sup>1</sup>sher (R.5077)
76. <sup>1</sup>Ts'u <sup>1</sup>dshi  
 a. <sup>1</sup>Ts'u <sup>1</sup>dshi (R.931)  
 b. <sup>1</sup>Ts'u <sup>1</sup>dshi <sup>2</sup>khi <sup>1</sup>ngu [sick man] (R.2794)
77. <sup>3</sup>T'i-<sup>2</sup>lua <sup>1</sup>ts'u <sup>3</sup>t'u  
 a. <sup>3</sup>T'i-<sup>2</sup>lua <sup>1</sup>ts'u <sup>3</sup>t'u, <sup>2</sup>mi-<sup>1</sup>szér <sup>1</sup>bpö (R.1215)
78. <sup>1</sup>Ndzi <sup>1</sup>ts'u <sup>3</sup>Llü <sup>1</sup>ts'u <sup>3</sup>bpü  
 a. <sup>1</sup>Ts'u <sup>2</sup>t'u <sup>1</sup>ts'u <sup>3</sup>bbüe (R.2246)  
 b. <sup>1</sup>Ts'u <sup>2</sup>t'u <sup>3</sup>bbüe, <sup>1</sup>A <sup>2</sup>mun <sup>1</sup>gku (R.8422)  
 (c.) <sup>3</sup>Llü <sup>1</sup>tsu <sup>3</sup>bpü (R.2826)
79. <sup>1</sup>Zhër <sup>1</sup>ts'u <sup>2</sup>La <sup>1</sup>ts'u <sup>3</sup>bpü  
 [also pronounced as <sup>2</sup>Shër-<sup>1</sup>ts'u etc.(?)]  
 a. <sup>1</sup>Zhër <sup>1</sup>ts'u <sup>2</sup>La <sup>1</sup>ts'u <sup>3</sup>bpü (abridged version) (R.838; this ms. contains also <sup>1</sup>Zhi <sup>1</sup>ts'u <sup>3</sup>bpü. cf. above: VI.33)  
 b. <sup>1</sup>Zhër <sup>1</sup>ts'u <sup>2</sup>La <sup>1</sup>ts'u <sup>3</sup>bpü (detailed version) (R.1229, R.5131)
80. <sup>2</sup>K'o-<sup>2</sup>ngv <sup>1</sup>ts'u <sup>3</sup>t'u  
 a. <sup>2</sup>K'o-<sup>2</sup>ngv <sup>1</sup>ts'u <sup>2</sup>t'u-<sup>3</sup>bbüe (R.1252)
81. <sup>3</sup>Gkyi <sup>1</sup>bpö  
 a. —  
 b. <sup>1</sup>Bpö-<sup>2</sup>lü <sup>2</sup>k'u, <sup>3</sup>Gkyi <sup>2</sup>t'u-<sup>3</sup>bbüe (R.2677)  
 c. <sup>2</sup>Mbu <sup>2</sup>t'u-<sup>3</sup>bbüe, <sup>1</sup>Ndu <sup>2</sup>dtü (R.2672)  
 d. —  
 e. <sup>3</sup>K'v <sup>1</sup>ggō <sup>1</sup>ts'ä-<sup>2</sup>nyi <sup>1</sup>szér (R.2673)  
 f. <sup>2</sup>Haw <sup>1</sup>a <sup>2</sup>Ssu <sup>1</sup>a, <sup>2</sup>Dto-<sup>1</sup>ssaw-<sup>3</sup>ngo-<sup>2</sup>dtv <sup>3</sup>Nyi-<sup>2</sup>ssä-<sup>2</sup>khyo-<sup>1</sup>lo <sup>1</sup>a, <sup>1</sup>Ddu <sup>1</sup>a <sup>1</sup>Ssu <sup>1</sup>a, <sup>1</sup>Yu-<sup>4</sup>la-<sup>2</sup>di-<sup>2</sup>ddo, <sup>3</sup>Lä-<sup>2</sup>t'khi-<sup>2</sup>ssi-<sup>2</sup>p'u, <sup>2</sup>K'aw-<sup>3</sup>lv <sup>2</sup>dto-<sup>2</sup>ma <sup>3</sup>p'i (R.2678)  
 g. —  
 h. <sup>1</sup>Ts'o-<sup>2</sup>dze(<sup>2</sup>zä)-<sup>3</sup>llü-<sup>2</sup>ghügh <sup>3</sup>Ts'ä-<sup>1</sup>khü-<sup>2</sup>bu-<sup>2</sup>bu-<sup>3</sup>mi <sup>3</sup>cher <sup>1</sup>dzo (R.2670)  
 i. —  
 j. —  
 k. <sup>1</sup>Ddu <sup>1</sup>a <sup>1</sup>Ssu <sup>1</sup>a (R.2675)  
 l. <sup>1</sup>Gyi <sup>1</sup>dsu, <sup>1</sup>Ndv <sup>1</sup>szér, <sup>1</sup>Nd'a <sup>1</sup>szér (R.2655)  
 m. <sup>3</sup>T'u <sup>2</sup>gkv (R.2674)  
 n. —  
 o. —  
 p. —  
 q. —  
 r. —  
 s. <sup>1</sup>Bpö <sup>3</sup>man <sup>3</sup>dter (R.2676)

## Part XII (continued):

82. <sup>2</sup>Ndér <sup>1</sup>ts'u <sup>3</sup>t'u
- a. <sup>2</sup>Ddu-<sup>1</sup>mun; <sup>2</sup>Ndér <sup>2</sup>t'u-<sup>3</sup>bbüe (R.2811)\*
  - b. <sup>2</sup>Ndér <sup>2</sup>t'u-<sup>3</sup>bbüe, <sup>2</sup>Ndér <sup>1</sup>szér (R.1645)\*
  - b1. <sup>2</sup>Ndér <sup>2</sup>t'u-<sup>3</sup>bbüe, <sup>2</sup>gkv-<sup>3</sup>chung (R.2778)\*, (R.8458)
  - b2. <sup>2</sup>Ndér <sup>3</sup>t'u-<sup>3</sup>bbüe (R.2812)\*
  - c. <sup>2</sup>T'khi-<sup>1</sup>ndo <sup>1</sup>ts'ä-<sup>3</sup>ho <sup>2</sup>lü <sup>2</sup>t'u. <sup>2</sup>K'o <sup>2</sup>t'u-<sup>3</sup>bbüe, <sup>2</sup>Ddu-<sup>1</sup>mun (R.2777)\*
  - d. <sup>2</sup>Ndér <sup>2</sup>t'u, <sup>3</sup>lü-<sup>3</sup>chung (R.2238)\*
  - e. <sup>2</sup>Ndér-<sup>1</sup>ts'u <sup>3</sup>t'u, <sup>3</sup>lü-<sup>3</sup>chung (R.1646)\*, (R.8460, R.8461)
  - f. <sup>1</sup>Nnü <sup>2</sup>mä <sup>2</sup>ngv <sup>2</sup>t'khyu <sup>1</sup>gko-<sup>2</sup>gkan <sup>3</sup>k'ö, <sup>2</sup>Ndér <sup>3</sup>t'u, <sup>2</sup>gkv-<sup>3</sup>chung (R.1648)\*
  - g. <sup>2</sup>Müan-<sup>3</sup>llü-<sup>1</sup>ddu-<sup>2</sup>ndzī, <sup>1</sup>Ts'o-<sup>2</sup>zä-<sup>3</sup>llü-<sup>2</sup>ghügh <sup>3</sup>cher <sup>2</sup>dzo (R.8459)
  - h. <sup>1</sup>Mun-<sup>2</sup>miu <sup>2</sup>ffü (R.2779)\*, (R.8457, R.8461)
  - i. —
  - j. <sup>2</sup>P'u-<sup>1</sup>la <sup>3</sup>bpü, <sup>2</sup>K'o-<sup>2</sup>khi-<sup>2</sup>k'o-<sup>2</sup>lo <sup>2</sup>k'o <sup>2</sup>k'ö <sup>1</sup>ndsher <sup>3</sup>dtv (R.2780)\*
  - k. <sup>2</sup>P'u-<sup>1</sup>la <sup>3</sup>bpü (R.2781)\*
83. <sup>3</sup>K'v <sup>1</sup>na <sup>1</sup>ts'u <sup>1</sup>dshi
- a. <sup>3</sup>K'v <sup>1</sup>na <sup>1</sup>bö-<sup>2</sup>lä <sup>1</sup>ts'u <sup>1</sup>dshi (R.1258)
84. <sup>1</sup>Na <sup>3</sup>ffü <sup>1</sup>bpö
- a. <sup>2</sup>Ndu <sup>1</sup>Ssa <sup>2</sup>yi-<sup>2</sup>yi (R.2221)\*
  - b. <sup>1</sup>Bpö <sup>2</sup>lü <sup>2</sup>k'u (R.2226)\*
  - c. <sup>3</sup>Ds'i <sup>2</sup>t'u-<sup>3</sup>bbüe, <sup>1</sup>A <sup>2</sup>t'u-<sup>3</sup>bbüe, <sup>2</sup>dzhu-<sup>1</sup>zhwua (<sup>2</sup>Mun-<sup>1</sup>gku) (R.2224)\*
  - d. <sup>1</sup>Lo <sup>2</sup>haw <sup>3</sup>yu (R.2228)\*
  - e. <sup>3</sup>Khü <sup>1</sup>bu (R.2227)\*
  - f. <sup>3</sup>K'v-<sup>2</sup>gyi <sup>2</sup>dto-<sup>1</sup>ma <sup>3</sup>p'i (R.2222)\*
  - g. <sup>1</sup>Ts'u <sup>2</sup>t'khi (R.2379)\*
  - g1. <sup>1</sup>Ts'u <sup>2</sup>ts'u <sup>2</sup>t'khi (R.2223)\*
  - h. <sup>1</sup>Bpö <sup>3</sup>man <sup>3</sup>dter (R.2225)\*
85. <sup>2</sup>Mi-<sup>2</sup>wua <sup>1</sup>ts'u <sup>1</sup>na <sup>1</sup>bpö [or:] <sup>1</sup>Ts'u <sup>1</sup>na <sup>1</sup>bpö (R.2795)
86. <sup>3</sup>Ch'ou <sup>2</sup>lv <sup>1</sup>bpö (contained in ms. R.1920)
87. <sup>2</sup>Mi <sup>1</sup>szér <sup>1</sup>bpö
- a. <sup>2</sup>Mi <sup>1</sup>szér, <sup>3</sup>ch'ou <sup>1</sup>szér (R.1921)
88. <sup>2</sup>Bä-<sup>2</sup>lv <sup>1</sup>yu <sup>1</sup>ts'u <sup>3</sup>ndü (R.2689)
89. <sup>2</sup>Ö <sup>1</sup>p'er <sup>1</sup>bpö, <sup>2</sup>Ö <sup>1</sup>na <sup>1</sup>bpö [and] <sup>2</sup>Ö <sup>1</sup>ndz'a <sup>1</sup>bpö
- a. <sup>2</sup>Ö <sup>1</sup>ts'u <sup>1</sup>bpö <sup>2</sup>Ddu-<sup>1</sup>mun (R.1228)\*
  - b. <sup>2</sup>Ö-<sup>1</sup>p'er <sup>2</sup>Ö <sup>1</sup>na <sup>1</sup>bpö, <sup>1</sup>Bpö-<sup>2</sup>lü <sup>2</sup>k'u, <sup>3</sup>Gkvi <sup>1</sup>bpö <sup>1</sup>t'khi <sup>1</sup>bpö, <sup>3</sup>k'ö <sup>1</sup>dzo (R.1819)\*
  - b1. <sup>1</sup>Bpö-<sup>2</sup>lü <sup>2</sup>k'u (R.8397)
  - b2. <sup>3</sup>Gkvi <sup>1</sup>bpö <sup>1</sup>t'khi <sup>1</sup>bpö, <sup>3</sup>k'ö <sup>1</sup>dzo (R.8401 [<sup>3</sup>man-<sup>3</sup>chung], R.8408)
  - c. —
  - d. —
  - e. —
  - f. —
  - g. <sup>1</sup>Szü <sup>1</sup>k'v (To invite the enemy) (R.1811)\*, (R.8411)
  - h. —
  - i. <sup>1</sup>P'er <sup>1</sup>ndsher <sup>3</sup>tsà (R.1815)\*, (R.8413)
  - j. —

## Part XII,89 (continued):

- k. <sup>2</sup>Mbu <sup>2</sup>t'u-<sup>3</sup>bbüe, <sup>1</sup>Szü <sup>1</sup>'a <sup>1</sup>Szü <sup>1</sup>dü (R.857)\*
- l. <sup>1</sup>Ndër <sup>1</sup>'a <sup>1</sup>Yu <sup>1</sup>'a (R.1816)\*
- m. <sup>2</sup>Haw-(<sup>2</sup>zo) <sup>1</sup>'a <sup>1</sup>Ssu <sup>1</sup>'a, <sup>2</sup>Dto-<sup>2</sup>ssaw-<sup>3</sup>ngo-<sup>2</sup>dtu <sup>3</sup>cher (R.1810)\*
- n. —
- o. <sup>2</sup>Ngv <sup>2</sup>dzu <sup>2</sup>ngv <sup>2</sup>ō (R.1812)\*
- p. —
- q. <sup>2</sup>Ō <sup>3</sup>dtYu (R.1818)\*
- r. <sup>3</sup>Gkyi <sup>1</sup>bpö <sup>1</sup>t'khi <sup>1</sup>bpö, <sup>1</sup>gyi <sup>2</sup>mbö <sup>1</sup>gyi <sup>3</sup>ssaw (R.1817)\*, (R.8403)
- s. <sup>2</sup>Yu-<sup>1</sup>ma <sup>2</sup>ō <sup>1</sup>ndzër <sup>1</sup>ts'ër (R.2011)\*, (R.8410)
- t. —
- u. —
- v. —
- w. <sup>1</sup>Ndo <sup>3</sup>bpü (R.642)\*
- (Aa.) <sup>3</sup>T'u <sup>3</sup>gkv (R.8409)
- (Ab.) <sup>1</sup>Lër <sup>2</sup>gyu <sup>3</sup>gkyi-<sup>2</sup>gyu <sup>3</sup>ssaw (R.8402)
- (Ac.) <sup>2</sup>Gkaw-<sup>1</sup>lä-<sup>3</sup>ts'ü <sup>1</sup>ō <sup>3</sup>sher (R.8400)
- (Ad.) <sup>3</sup>T'u-<sup>3</sup>lü (R.8399)
- (Ae.) <sup>3</sup>T'u <sup>3</sup>man <sup>1</sup>Nd a <sup>2</sup>k'ō (R.8398)
- (Af.) <sup>1</sup>Bpö <sup>3</sup>man <sup>3</sup>dter (R.8415)
- (Ag.) <sup>2</sup>K'aw-<sup>3</sup>lv <sup>2</sup>dto-<sup>2</sup>ma <sup>3</sup>p'i (R.8414)
- (Ah.) <sup>1</sup>Gkü-<sup>3</sup>k u <sup>2</sup>dto-<sup>2</sup>ma <sup>3</sup>p'i (R.8412)
- (Ai.) <sup>1</sup>Mun <sup>2</sup>miu <sup>2</sup>ffü (R.8406)
- (Aj.) <sup>2</sup>Dsho-<sup>1</sup>wüa-<sup>3</sup>lu-<sup>2</sup>szi <sup>3</sup>cher (R.8405)
- (Ak.) <sup>3</sup>K'v <sup>1</sup>ggö <sup>1</sup>szü <sup>1</sup>ggö <sup>1</sup>szër (R.8404)
- (Al.) <sup>1</sup>Ts'ō <sup>2</sup>mber <sup>1</sup>ts'ō <sup>1</sup>dzo (R.8407)
90. <sup>2</sup>Hä <sup>2</sup>la  
a. <sup>2</sup>Hä <sup>3</sup>la <sup>3</sup>hoa-<sup>2</sup>lü <sup>2</sup>ch'ung (R.2653)
91. <sup>3</sup>Gkyi <sup>2</sup>gkv <sup>1</sup>bpö [or:] <sup>3</sup>Gkyi <sup>1</sup>bpö <sup>1</sup>T'khi <sup>1</sup>bpö (<sup>2</sup>ō <sup>1</sup>bpö) (R.1445)\*, (R.8418, R.8419, R.8420, R.8421)
92. <sup>3</sup>Dto <sup>1</sup>p'er <sup>3</sup>k'ō
93. <sup>3</sup>Dto <sup>1</sup>na <sup>3</sup>k'ō  
(includes also <sup>3</sup>Dto <sup>3</sup>k'ō)
- a. <sup>1</sup>Zhi <sup>2</sup>lv <sup>1</sup>dtü, <sup>3</sup>Gko-<sup>3</sup>ō, <sup>2</sup>Ndu <sup>1</sup>Ssä <sup>3</sup>ch'ou <sup>3</sup>shu, <sup>2</sup>Mb'a-<sup>2</sup>mi <sup>3</sup>dshi (R.966 [cf. above: I,1,d])\* (R.6052: R.8112; R.8127 [this ms. is mentioned again below: XII,93,m])
- a1. <sup>3</sup>Ch'u-<sup>2</sup>bpa <sup>3</sup>ngyi (first book chanted every day during ceremony for 7 days) (R.2510)\*, (R.6052 in part)
- aa. <sup>2</sup>Ddu-<sup>1</sup>mun (R.2249)\*, (R.8154)
- b. <sup>3</sup>Gkv-<sup>1</sup>gyi <sup>1</sup>t'u (R.744)\*
- c. <sup>1</sup>Bpö-<sup>2</sup>lü <sup>2</sup>k'u, <sup>2</sup>Dzu-<sup>3</sup>bbüe-<sup>2</sup>dzu <sup>1</sup>lä (R.977)\*, (R.8114)
- c1. <sup>1</sup>Bpö-<sup>2</sup>lü <sup>2</sup>k'u, <sup>2</sup>Dzu-<sup>3</sup>bbüe-<sup>2</sup>dzu <sup>1</sup>lä, <sup>2</sup>gkv-<sup>3</sup>chung (R.8182)
- c2. —
- c3. <sup>1</sup>Bpö-<sup>2</sup>lü <sup>2</sup>k'u, <sup>3</sup>K'ō-<sup>1</sup>dso (R.3066)
- c4. <sup>1</sup>Bpö-<sup>2</sup>lü-<sup>2</sup>k'u, <sup>3</sup>man-<sup>3</sup>chung, <sup>3</sup>K'ō-<sup>1</sup>dso (R.976)\*
- d. <sup>3</sup>K'ō-<sup>1</sup>dzo (R.1501)\*, (R.3061, R.8128, R.8178)
- d1. <sup>3</sup>K'ō-<sup>1</sup>dzo, <sup>3</sup>man-<sup>3</sup>chung (R.8189)

## Part XII.93 (continued):

- e. <sup>2</sup>Dzu-<sup>3</sup>bbüe-<sup>2</sup>dzu <sup>1</sup>lä (R.1505)\*
- f. <sup>2</sup>Bpö-<sup>1</sup>p'a-<sup>3</sup>gko-<sup>1</sup>shu (R.5126. R.8116. R.8121)
- g. <sup>1</sup>Ts'o-<sup>2</sup>mbër <sup>2</sup>t'u (R.3057. R.8118. R.8169)
- h. —
- i. <sup>1</sup>Ndshër <sup>3</sup>tsà gkyi (R.8168 [the smaller version])
- j. <sup>1</sup>Ndshër <sup>3</sup>tsà <sup>1</sup>ddü (R.973 [the large version])\*
- jl. <sup>1</sup>Ndshër <sup>3</sup>tsà <sup>1</sup>ddü (R.3024 [different version. ms. can be used at <sup>3</sup>Gkyi  
<sup>1</sup>bpö or at <sup>2</sup>Här <sup>2</sup>la-<sup>1</sup>llü <sup>3</sup>k'ö ceremony])
- k. <sup>2</sup>T'khi <sup>1</sup>ndo <sup>1</sup>ts'ä <sup>3</sup>ho-<sup>2</sup>lü <sup>2</sup>t'u (R.8140 [see below: ll])
- l. <sup>2</sup>Dsho-<sup>1</sup>wüa-<sup>3</sup>lu-<sup>2</sup>szi <sup>3</sup>chër, <sup>2</sup>T'khi-<sup>1</sup>ndo <sup>1</sup>ts'ä-<sup>3</sup>ho <sup>2</sup>lü <sup>2</sup>t'u (R.958)\*,  
(R.8155)
- ll. <sup>2</sup>T'khi-<sup>1</sup>ndo <sup>2</sup>t'u (R.3053; R.8140 [see above: k])
- m. <sup>2</sup>P'u-<sup>1</sup>la <sup>1</sup>ddü <sup>3</sup>ssaw (R.2514)\*, (R.8127 [see above: a])
- n. <sup>2</sup>Yu-<sup>1</sup>ma <sup>3</sup>Ch'u-<sup>2</sup>bpa <sup>3</sup>ngyi (R.956)\*
- o. <sup>1</sup>Ts'o-<sup>2</sup>dze-<sup>2</sup>p'ër-<sup>1</sup>ddü <sup>2</sup>ch'ër <sup>1</sup>shu. <sup>1</sup>Hä-<sup>2</sup>zo-<sup>2</sup>ngv-<sup>3</sup>gkv, <sup>1</sup>gko-<sup>2</sup>gkan <sup>3</sup>k'ö  
(R.1525)\*
- ol. <sup>1</sup>Ts'o-<sup>2</sup>dze-<sup>2</sup>p'ër-<sup>1</sup>ddü <sup>2</sup>ch'ër <sup>1</sup>shu. <sup>2</sup>Muan-<sup>2</sup>zo <sup>3</sup>ngv-<sup>2</sup>szi, <sup>1</sup>Dü-<sup>2</sup>zo <sup>2</sup>shër  
<sup>2</sup>szi <sup>3</sup>chër (R.3050)
- o2. <sup>1</sup>Ts'o-<sup>2</sup>dze-<sup>2</sup>p'ër-<sup>1</sup>ddü <sup>2</sup>ch'ër <sup>1</sup>shu. <sup>3</sup>Dta-<sup>3</sup>ts'an-<sup>2</sup>ts'o-<sup>1</sup>zaw <sup>3</sup>chër; <sup>1</sup>Ddv-  
<sup>1</sup>na-<sup>3</sup>dta-<sup>2</sup>bbü (see also ms. R.3036 = below XII.93.Ael);  
(R.750)\*, (R.8150 in part; R.8179 in part [see below: XII,  
93.Bc])
- p. <sup>1</sup>Mun-<sup>2</sup>khi-<sup>2</sup>ä-<sup>1</sup>bpa, <sup>2</sup>gkv-<sup>3</sup>chung (R.1512)\*
- q. <sup>3</sup>K'v-<sup>1</sup>ggö <sup>1</sup>szër (R.1517)\*, (R.8132. R.8141. R.8183)
- ql. <sup>3</sup>K'v-<sup>1</sup>ggö <sup>1</sup>szër (R.3048 [different version])
- r. <sup>2</sup>Ts'ä-<sup>1</sup>nyi <sup>2</sup>Mun-<sup>2</sup>t'u <sup>2</sup>gkv (R.990)\*, (R.8144 [<sup>2</sup>gkv-<sup>3</sup>chung, <sup>3</sup>man-  
<sup>3</sup>chung])
- r1. <sup>2</sup>Mun-<sup>2</sup>t'u, <sup>2</sup>gkv-<sup>3</sup>chung (R.3069)
- r2. <sup>2</sup>Mun-<sup>2</sup>t'u, <sup>3</sup>man-<sup>3</sup>chung (R.3060)
- r3. <sup>2</sup>Ghügh <sup>2</sup>mun-<sup>1</sup>gku <sup>2</sup>dzhu-<sup>1</sup>zhwua (R.2485)\*
- r4. <sup>2</sup>Ghügh <sup>2</sup>mun-<sup>2</sup>t'u, <sup>2</sup>gkv-<sup>3</sup>chung (R.3046)
- s. <sup>2</sup>Muan-<sup>1</sup>bpö-<sup>2</sup>dzi-<sup>1</sup>szü <sup>3</sup>ssaw (R.1440)\*
- t. <sup>1</sup>Ssaw-<sup>2</sup>yi-<sup>2</sup>wüa-<sup>2</sup>de <sup>3</sup>ssaw (R.953)\*, (R.8103, R.8143)
- u. —
- ul. <sup>2</sup>Wüa-<sup>1</sup>gko <sup>2</sup>ngaw-<sup>1</sup>la <sup>1</sup>ts'ä-<sup>3</sup>ho <sup>2</sup>gkv <sup>3</sup>ssaw (R.2090)\*
- v. <sup>1</sup>Gkü-<sup>3</sup>k'u <sup>3</sup>ssaw (R.1422)\*
- w. <sup>2</sup>Yu-<sup>1</sup>ma <sup>3</sup>ssaw (R.969)\*, (R.8162, R.8177)
- x. <sup>2</sup>Dtër-<sup>1</sup>gko <sup>3</sup>ssaw, <sup>3</sup>Ch'u-<sup>2</sup>bpa <sup>3</sup>ngyi (R.986)\*
- y. <sup>2</sup>Bä-<sup>1</sup>d'a <sup>2</sup>t'u-<sup>3</sup>bbüe, <sup>2</sup>Bä-<sup>1</sup>d'a <sup>3</sup>ssaw (R.955)\*
- yl. <sup>2</sup>Bä-<sup>1</sup>d'a <sup>1</sup>ts'ä-<sup>3</sup>ho-<sup>2</sup>gkv <sup>3</sup>ssaw (R.3059)
- z. <sup>2</sup>Wüa <sup>1</sup>gkō <sup>3</sup>ssaw, <sup>2</sup>Wüa-<sup>1</sup>gko <sup>2</sup>Wüa-<sup>1</sup>ma <sup>1</sup>dtër-<sup>1</sup>ts'u <sup>1</sup>a (R.1452)\*
- Aa. <sup>2</sup>T'o-<sup>2</sup>gko <sup>2</sup>ngaw-<sup>1</sup>la <sup>2</sup>ngv-<sup>3</sup>gkv, <sup>3</sup>Ch'u-<sup>2</sup>bpa <sup>3</sup>ngyi (R.982)\*, (R.8122)
- Ab. <sup>3</sup>Shi-<sup>2</sup>lo <sup>2</sup>nyi-<sup>2</sup>mä <sup>2</sup>t'u, <sup>2</sup>Dto-<sup>1</sup>maba <sup>3</sup>Shi-<sup>2</sup>lo <sup>2</sup>nnü <sup>1</sup>gko-<sup>2</sup>gkan <sup>3</sup>k'ö  
(R.1678)\*, (R.8111 [contains all four sides of the mythical  
mountain])
- Ac. <sup>3</sup>Shi-<sup>2</sup>lo <sup>2</sup>yi-<sup>2</sup>ch'i-<sup>1</sup>muèn, <sup>2</sup>Ghügh <sup>2</sup>nnü <sup>1</sup>gko-<sup>2</sup>gkan <sup>3</sup>k'ö (R.2504)\*
- Ad. <sup>3</sup>Shi-<sup>2</sup>lo <sup>2</sup>nyi-<sup>2</sup>mä-<sup>1</sup>gv (R.1650)\*

## Part XII,93 (continued):

- Ae. <sup>3</sup>Shi-<sup>2</sup>lo <sup>2</sup>ho-<sup>2</sup>gv-<sup>1</sup>lo, <sup>2</sup>Ghügh <sup>2</sup>nnü <sup>1</sup>gko-<sup>2</sup>gkan <sup>3</sup>k'ö, <sup>2</sup>Gkaw-<sup>1</sup>lä-<sup>3</sup>ts'u  
<sup>3</sup>chër (R.964)\*, (R.8109)
- Ael. <sup>2</sup>Gkaw-<sup>1</sup>lä-<sup>3</sup>ts'ü, <sup>3</sup>Dta-<sup>3</sup>ts'an-<sup>2</sup>ts'o-<sup>1</sup>zaw <sup>3</sup>chër (R.3036 [see above XII,  
93,02])
- Af. <sup>1</sup>Ts'o-<sup>2</sup>zä-<sup>3</sup>llü-<sup>2</sup>ghügh <sup>1</sup>gko-<sup>2</sup>gkan <sup>3</sup>k'ö, <sup>2</sup>Ssi-<sup>2</sup>p'u <sup>2</sup>ghügh <sup>3</sup>ts'ü <sup>2</sup>dzhu-  
<sup>1</sup>zhwua (R.1523)\*, (R.8136)
- Ag. <sup>2</sup>P'u-<sup>1</sup>la <sup>2</sup>gkaw-<sup>2</sup>t'khi (R.949)\*, (R.8193)
- Ah. <sup>2</sup>Ghügh (<sup>1</sup>mun) <sup>2</sup>miu <sup>2</sup>ffü (R.1424)\*
- Ai. <sup>3</sup>T'u <sup>2</sup>gkv (R.947)\*, (R.3083 [<sup>2</sup>Dto-<sup>3</sup>la book], R.8106, R.8145)
- Ail. <sup>3</sup>T'u-<sup>2</sup>gkv (R.3044, R.8133 [<sup>2</sup>gkv-<sup>3</sup>chung], R.8147)
- Aj. <sup>3</sup>T'u-<sup>3</sup>lü (R.978)\*, (R.3043), (R.3084 [<sup>2</sup>Dto-<sup>3</sup>la book], R.8115, R.8138)
- Ak. <sup>3</sup>T'u-<sup>3</sup>man <sup>1</sup>nd'a <sup>2</sup>k'ö (R.3042 [see below: XII,93,Bf]; R.8139 [con-  
tains also <sup>3</sup>T'u-<sup>3</sup>lü, see above: Aj], R.8153, R.8161; R.8163  
[with <sup>3</sup>T'u-<sup>3</sup>lü]; R.8164 [with <sup>3</sup>T'u-<sup>3</sup>lü; also Lo haw yu])
- Al. <sup>1</sup>P'er-<sup>2</sup>ssö-<sup>3</sup>müen-<sup>1</sup>shi <sup>2</sup>Yu-<sup>1</sup>ma <sup>3</sup>ssaw (R.1524)\*
- All. <sup>1</sup>P'er-<sup>2</sup>ssö-<sup>3</sup>müen-<sup>1</sup>shi <sup>1</sup>Yu-<sup>1</sup>ma <sup>3</sup>ssaw (R.3041 [different version])
- Am. <sup>2</sup>Ngaw-<sup>1</sup>bpa <sup>2</sup>k'ö-<sup>1</sup>p'er <sup>2</sup>t'u; <sup>1</sup>Ddu <sup>1</sup>a <sup>1</sup>Ssu <sup>1</sup>a (R.1504)\*, (R.8166  
[contains second title only ?])
- An.
- An1. <sup>2</sup>Ngaw-<sup>1</sup>bpa <sup>3</sup>ngyi (R.980)\*, (R.3040, R.8146, R.8151, R.8160, R.8165)
- An2. <sup>2</sup>Ngaw-<sup>1</sup>bpa <sup>3</sup>ngyi (R.3086 [different version])
- An3. <sup>2</sup>Ngaw-<sup>1</sup>bpa <sup>3</sup>ngyi (continued: R.1502)\*
- Ao. <sup>2</sup>Haw-<sup>2</sup>nggü <sup>2</sup>Ss <sup>2</sup>nggü (R.988 [this ms. contains also <sup>3</sup>Dto <sup>2</sup>ssu, see  
below: XII,93,Bo])\* , (R.3063, R.8173)
- Ao1. <sup>1</sup>Ndo-<sup>3</sup>lo, <sup>2</sup>gkv-<sup>3</sup>chung, <sup>3</sup>man-<sup>3</sup>chung (R.2528)\*
- Ao2. <sup>2</sup>Ss <sup>2</sup>nggü <sup>2</sup>Haw <sup>2</sup>nggü (R.1520 [contains also <sup>1</sup>Ndo <sup>2</sup>t'u <sup>3</sup>bbüe from  
p. 21, last rubric])\* , (R.8119; R.8159 in part [see below: XII,  
93,Av4])
- Ap. <sup>2</sup>Müan-<sup>2</sup>ggö <sup>2</sup>K'aw-<sup>2</sup>bbü-<sup>1</sup>yu-<sup>2</sup>dte <sup>3</sup>chër (R.2492)\*
- Aq. <sup>2</sup>Müan-<sup>2</sup>zo-<sup>3</sup>ngv-<sup>2</sup>szi, <sup>1</sup>Dü-<sup>2</sup>zo-<sup>2</sup>sher-<sup>2</sup>szi <sup>3</sup>chër, <sup>2</sup>Haw-<sup>2</sup>zo <sup>1</sup>Ts'o-<sup>2</sup>zä-<sup>3</sup>llü-  
<sup>2</sup>ghügh <sup>3</sup>chër <sup>1</sup>dzo (R.985)\*, (R.8107; R.8117 [in part, see  
below: XII,93,Ay]; R.8129)
- Ar. <sup>2</sup>Müan-<sup>2</sup>zo-<sup>3</sup>ngv-<sup>2</sup>szi, <sup>1</sup>Dü-<sup>2</sup>zo-<sup>2</sup>sher-<sup>2</sup>szi <sup>3</sup>chër, <sup>1</sup>Ngu <sup>2</sup>t'khi <sup>2</sup>llü-<sup>2</sup>ssi <sup>2</sup>t'u  
(R.3049 [see below: XII,93,Bh])\*
- As. <sup>1</sup>Hä-<sup>3</sup>mi <sup>1</sup>Ts'u-<sup>3</sup>mi <sup>3</sup>chër (R.2507)\*, (R.8113)
- At. <sup>2</sup>Ts'u <sup>2</sup>haw <sup>3</sup>yu (R.2067)\*
- Au. <sup>2</sup>Yi-<sup>2</sup>ddo-<sup>3</sup>ssaw (R.1187)\*
- Av. <sup>2</sup>P'u <sup>2</sup>ssö <sup>3</sup>lo [and] <sup>1</sup>Mun <sup>2</sup>ssö <sup>3</sup>lo (R.8156)
- Av1. <sup>1</sup>Mun <sup>2</sup>ssö <sup>3</sup>lo (R.1526)\*, (R.8181, R.8190)
- Av2. <sup>1</sup>Mun <sup>2</sup>ssö <sup>3</sup>lo (R.3034 [different version])
- Av3. <sup>2</sup>P'u <sup>2</sup>ssö <sup>2</sup>ngv <sup>3</sup>lo (R.960)\*, (R.8134, R.8137)
- Av4. <sup>2</sup>P'u <sup>2</sup>ssö <sup>3</sup>lo ([different version:] R.3085; R.8159 in part [see above:  
XII,93,Ao2])
- Aw. <sup>1</sup>Ddu <sup>1</sup>a <sup>1</sup>Ssu <sup>1</sup>a (R.957)\*, (R.8185)
- Aw1. <sup>1</sup>Ddu <sup>1</sup>a <sup>1</sup>Ssu <sup>1</sup>a, [with:] Mber <sup>2</sup>t'u-<sup>3</sup>bbüe, <sup>2</sup>gkv-<sup>3</sup>chung (R.8130)
- Aw2. <sup>1</sup>Ddu <sup>1</sup>a <sup>1</sup>Ssu <sup>1</sup>a, <sup>2</sup>Ngaw-<sup>1</sup>bpa <sup>2</sup>t'u (R.8191)
- Ax. —



## Part XII,93 (continued):

- Ay. <sup>1</sup>Yu-<sup>4</sup>la-<sup>2</sup>di-<sup>2</sup>ddo <sup>1</sup>gko-<sup>2</sup>gkan <sup>3</sup>k'ö (R.1515)\*, (R.8117 [see above: XII,93,Aq])
- Ay1. <sup>1</sup>Yu-<sup>4</sup>la-<sup>2</sup>di-<sup>2</sup>ddo <sup>3</sup>cher (R.3037, R.8158)
- Az. <sup>2</sup>Gkaw-<sup>1</sup>lä-<sup>3</sup>ts'ü <sup>1</sup>gko-<sup>2</sup>gkan <sup>3</sup>k'ö, <sup>2</sup>Haw-<sup>2</sup>zo <sup>2</sup>ngv <sup>3</sup>gkv <sup>1</sup>gko-<sup>2</sup>gkan <sup>3</sup>k'ö (R.948)\*
- Ba. <sup>2</sup>Dsho-<sup>1</sup>wüa-<sup>3</sup>lu-<sup>2</sup>szi <sup>3</sup>cher, <sup>1</sup>gko-<sup>2</sup>gkan <sup>3</sup>k'ö (R.1514)\*, (R.8131, R.8180)
- Bb. <sup>1</sup>Ma-<sup>2</sup>dü-<sup>2</sup>gyi-<sup>2</sup>mun, <sup>1</sup>Na-<sup>2</sup>dü-<sup>2</sup>gyi-<sup>2</sup>mun, <sup>1</sup>Ts'o-<sup>2</sup>zä-<sup>3</sup>llü-<sup>2</sup>ghügh <sup>1</sup>gko-<sup>2</sup>gkan <sup>3</sup>k'ö (R.1456)\*
- Bc. <sup>2</sup>Nder <sup>1</sup>a <sup>1</sup>Yu <sup>1</sup>a, <sup>2</sup>Ö-<sup>1</sup>gkaw-<sup>2</sup>vi-<sup>3</sup>k'wua-<sup>2</sup>ddu <sup>3</sup>cher <sup>1</sup>dzo (R.963)\*, (R.8179 in part [see above: XII,93,o2])
- Bd. <sup>2</sup>Ss-<sup>3</sup>ts'ä-<sup>2</sup>hua-<sup>2</sup>mun, <sup>2</sup>Haw-<sup>1</sup>la-<sup>2</sup>ngv-<sup>1</sup>mbu <sup>3</sup>cher, <sup>1</sup>Ddu <sup>1</sup>nä <sup>1</sup>Ssu <sup>1</sup>a (R.764)\*
- Be1. <sup>2</sup>Haw-<sup>1</sup>la <sup>2</sup>ngv-<sup>1</sup>mbü <sup>3</sup>cher (R.8104)
- Be2. <sup>1</sup>Gyi <sup>2</sup>dzu, <sup>1</sup>Ddu <sup>1</sup>a <sup>1</sup>Ssu <sup>1</sup>a, <sup>2</sup>K'ö-<sup>3</sup>k'ö-<sup>2</sup>ndshi <sup>3</sup>k'ö (R.748)\*
- Bf. <sup>3</sup>T'u-<sup>3</sup>man <sup>1</sup>nd'a <sup>2</sup>k'ö (R.975 [see ms. R.3042 = above XII,93,Ak])\* , (R.8126)
- Bg. <sup>2</sup>Bpa-<sup>1</sup>gkü <sup>2</sup>k'u <sup>2</sup>lu <sup>2</sup>mbö (R.2480)\*, (R.3033, R.8108)
- Bg1. <sup>2</sup>Bpa <sup>1</sup>gkü <sup>2</sup>k'u <sup>2</sup>lu <sup>2</sup>mbö ([different version:] R.3088, R.8171)
- Bg2. <sup>2</sup>Bpa <sup>1</sup>gkü <sup>2</sup>k'u <sup>2</sup>lu <sup>2</sup>mbö (R.959)\*
- Bh. <sup>1</sup>Ngu-<sup>2</sup>t'khi <sup>2</sup>llü-<sup>2</sup>ssi <sup>3</sup>ssu (R.2664)\*, (R.3049 in part [see above: XII, 93,Ar])
- Bi. <sup>2</sup>Shi-<sup>2</sup>ndshi-<sup>2</sup>k'u <sup>1</sup>ö <sup>3</sup>sher (R.1509)\*, (R.1226 [see also "Minor Ceremonies"; cf. below: XII, 0096], R.8125, R.8184)
- Bj. <sup>2</sup>Sso-<sup>3</sup>na-<sup>2</sup>ngv-<sup>2</sup>gku <sup>3</sup>Nv (<sup>3</sup>bpü) (R.981)\*
- Bk. <sup>2</sup>Bä <sup>1</sup>lv <sup>1</sup>yü <sup>3</sup>hoa-<sup>2</sup>lü (R.983 [in pictographs])\*
- Bl. <sup>2</sup>Wüa-<sup>1</sup>gko <sup>1</sup>ts'ä-<sup>3</sup>ho-<sup>2</sup>gku <sup>3</sup>bpü (R.1438)\*
- Bm. <sup>2</sup>Ngvi <sup>2</sup>t'u <sup>2</sup>ö <sup>3</sup>bbüe (R.676)\*
- Bn. <sup>1</sup>Dto-<sup>2</sup>ssaw-<sup>3</sup>ngo-<sup>2</sup>dtv, <sup>2</sup>ngv <sup>1</sup>Ndo, <sup>2</sup>ngv <sup>3</sup>Dto <sup>3</sup>p'i (R.987)\*
- Bn1. <sup>1</sup>Dto-<sup>2</sup>ssaw-<sup>3</sup>ngo-<sup>2</sup>dtv <sup>3</sup>cher (R.3038; R.8148 in part)
- Bo. <sup>3</sup>Dto <sup>2</sup>ssu (R.988 [in part])\* , (see above: XII,93,Ao)
- Bol. <sup>2</sup>Ss(u) <sup>2</sup>t'u-<sup>3</sup>bbüe, <sup>2</sup>Haw-<sup>2</sup>khi <sup>2</sup>dto-<sup>2</sup>ma <sup>2</sup>t'u-<sup>3</sup>bbüe, <sup>2</sup>Ss <sup>2</sup>nggü <sup>2</sup>Haw <sup>2</sup>nggü, <sup>3</sup>dto <sup>2</sup>ssu (R.3039)
- Bp. <sup>1</sup>Dto <sup>1</sup>ts'u, <sup>1</sup>Ndo <sup>1</sup>ts'u <sup>2</sup>dzhu-<sup>1</sup>zhwua (R.1521)\*, (R.8149 in part)
- Bq. <sup>1</sup>Ö <sup>3</sup>sher (R.1528)\*
- Br. <sup>2</sup>Nd'a <sup>1</sup>k'v (R.2668)\*
- Bs. <sup>2</sup>Ghügh <sup>2</sup>nnü <sup>1</sup>gko-<sup>2</sup>gkan <sup>3</sup>k'ö, <sup>2</sup>k'ö <sup>1</sup>yü <sup>1</sup>k'v <sup>2</sup>haw <sup>1</sup>shi (R.968)\*
- Bt. <sup>1</sup>Yü <sup>2</sup>ts'u <sup>2</sup>nd'a <sup>3</sup>nv, <sup>3</sup>Gkyi-<sup>2</sup>dzhi-<sup>3</sup>dsä-<sup>2</sup>mbu, <sup>1</sup>Dto-<sup>2</sup>ssaw-<sup>3</sup>ngo-<sup>2</sup>dtv, <sup>3</sup>Dta-<sup>3</sup>ts'an-<sup>2</sup>ts'o-<sup>1</sup>zaw, <sup>1</sup>Ts'o-<sup>2</sup>zä-<sup>3</sup>llü-<sup>2</sup>ghügh, <sup>2</sup>Gkaw-<sup>1</sup>lä-<sup>3</sup>ts'ü, <sup>2</sup>Müan-<sup>3</sup>llü-<sup>1</sup>ddu-<sup>2</sup>ndzi <sup>3</sup>cher, <sup>2</sup>Shi-<sup>2</sup>lo <sup>2</sup>Nyi-<sup>2</sup>mä-<sup>2</sup>t'u <sup>2</sup>ghügh <sup>2</sup>nnü <sup>1</sup>gko-<sup>2</sup>gkan <sup>3</sup>k'ö (R.962)\*, (R.8123 in part)
- Bu. <sup>3</sup>Ts'u-<sup>2</sup>ssī <sup>3</sup>ts'u <sup>1</sup>yu <sup>3</sup>p'i <sup>2</sup>Ddu-<sup>1</sup>mun (R.954)\*, (R.6094) (see <sup>3</sup>Ts'u-<sup>2</sup>ssī <sup>3</sup>ts'u-<sup>1</sup>yu <sup>3</sup>p'i, above: XII,65a ms. R.2662)
- Bv. <sup>3</sup>Dto <sup>2</sup>ggö <sup>2</sup>Ssaw-<sup>1</sup>la-<sup>2</sup>ä-<sup>1</sup>bpa <sup>3</sup>Nv (R.1044)\*, (R.8192)
- Bv1. <sup>3</sup>Dto <sup>2</sup>ggö <sup>2</sup>Ssaw-<sup>1</sup>la-<sup>2</sup>ä-<sup>1</sup>bpa <sup>3</sup>Nv ([different version:] R.3032)
- Bv2. <sup>2</sup>Ssaw-<sup>1</sup>la <sup>3</sup>Nv (R.3087)
- Bw. <sup>2</sup>Lv-<sup>1</sup>p'er <sup>2</sup>lv-<sup>1</sup>na <sup>1</sup>p'i (R.2089)\*
- Bx. <sup>1</sup>Ler-<sup>2</sup>gyu <sup>2</sup>k'aw-<sup>3</sup>lv <sup>3</sup>p'i (R.989)\*

## Part XII,93 (continued):

- By. <sup>2</sup>K'aw-<sup>3</sup>lv <sup>2</sup>dto-<sup>2</sup>ma <sup>3</sup>p'i (R.3089; R.5125 [duplicate]; R.8124 [also called: <sup>2</sup>K'ö <sup>2</sup>ggö <sup>2</sup>K'aw-<sup>3</sup>lv <sup>3</sup>p'i], R.8187)
- Bz. <sup>2</sup>Yu-<sup>1</sup>ma <sup>3</sup>ssaw, <sup>1</sup>Szü <sup>2</sup>wüa <sup>1</sup>p'u (R.1527)\*
- Ca. <sup>1</sup>Szü <sup>2</sup>wüa <sup>1</sup>p'u, <sup>1</sup>Szü <sup>3</sup>ssü (R.2689)\*
- Cb. <sup>1</sup>Bpö <sup>3</sup>man <sup>3</sup>dter (R.1510)\*, (R.8174, R.8175, R.8186)
- Cbl. <sup>1</sup>Bpö <sup>3</sup>man <sup>3</sup>dter ([different version:] R.3064)
- Cc. <sup>1</sup>Gkü-<sup>3</sup>k'u <sup>2</sup>dto-<sup>2</sup>ma <sup>3</sup>p'i (R.1519)\*, (R.8135)
- Ccl. <sup>1</sup>Gkü-<sup>3</sup>k'u <sup>2</sup>dto-<sup>2</sup>ma <sup>3</sup>non (R.5036, R.8170, R.8188)
- Cd. —
- Ce. <sup>2</sup>P'u-<sup>1</sup>la <sup>1</sup>ggö <sup>3</sup>bpü (R.971)\*
- (Da.) <sup>2</sup>Ddv-<sup>1</sup>p'er, <sup>2</sup>ds-<sup>1</sup>ler, <sup>2</sup>t'u (<sup>3</sup>Dto-<sup>1</sup>p'er <sup>3</sup>k'o) (R.2495)\*
- (Db.) <sup>1</sup>Yü <sup>2</sup>mun <sup>1</sup>gku (R.8105)
- (Dc.) <sup>1</sup>Ss-<sup>2</sup>bpa <sup>1</sup>shu-<sup>2</sup>ndi (R.8120) [title seems doubtful]
- (De.) <sup>1</sup>Ndo <sup>2</sup>t'u-<sup>3</sup>bbüe, <sup>2</sup>gkv-<sup>3</sup>chung (R.8142)
- (Df.) <sup>1</sup>Ts'ä-<sup>3</sup>ho <sup>1</sup>Ndo, <sup>1</sup>ts'ä-<sup>3</sup>ho <sup>1</sup>Dto <sup>3</sup>p'i (R.8148 [this contains also the story of Nyi-ssä-khyo-lo, and, see above: XII,93,Bn1, <sup>1</sup>Ddo-<sup>2</sup>ssaw-<sup>3</sup>ngo-<sup>2</sup>t'u])
- (Dg.) <sup>2</sup>Mun-<sup>3</sup>k'ö (R.8152)
- (Dh.) <sup>1</sup>Ndo <sup>2</sup>t'u-<sup>3</sup>bbüe, <sup>3</sup>lü-<sup>3</sup>chung (R.8157)
- (Di.) <sup>1</sup>Ndu <sup>2</sup>dtü (R.8167)
- (Dj.) Yi-dta p'i (R.8172) [title seems doubtful]
- (Dk.) <sup>1</sup>Khyu-<sup>3</sup>t'khyu <sup>2</sup>dto-<sup>2</sup>ma <sup>3</sup>non (R.8176)
- (Dl.) <sup>1</sup>Dto <sup>2</sup>dzhu-<sup>1</sup>zhwua, <sup>1</sup>Dto <sup>2</sup>t'u <sup>3</sup>bbüe, zhwua-gkyi (R.8149)
- (Dm.) <sup>1</sup>Dto <sup>1</sup>nä <sup>1</sup>Ndo <sup>2</sup>dzhu-<sup>1</sup>zhwua (R.8194 [this is partly a new book, not previously in the collection])
- (Dn.) <sup>1</sup>Zaw <sup>2</sup>t'u-<sup>3</sup>bbüe, <sup>2</sup>Mi-<sup>2</sup>wua <sup>2</sup>t'u-<sup>3</sup>bbüe, <sup>1</sup>Ndo <sup>2</sup>t'u-<sup>3</sup>bbüe (R.8197)
- (Do.) Zä <sup>2</sup>t'u-<sup>3</sup>bbüe, <sup>1</sup>a <sup>2</sup>t'u <sup>1</sup>a <sup>3</sup>bbüe (R.8110)
94. <sup>3</sup>Dto <sup>1</sup>ndz'a <sup>3</sup>k'o
95. <sup>2</sup>Här <sup>2</sup>zo <sup>1</sup>bä
- a. <sup>1</sup>Ndshër <sup>3</sup>tsà <sup>3</sup>gkyi (R.2202)
- b. <sup>2</sup>T'u <sup>3</sup>gkyi (R.882)
- (c.) <sup>3</sup>Dtv <sup>1</sup>bpö (R.8240 [cf. also below: XIII,97,(El)])
96. <sup>2</sup>Zo <sup>2</sup>mi <sup>1</sup>bpö
- a. <sup>1</sup>Bpö-<sup>2</sup>lü <sup>2</sup>k'u, <sup>1</sup>Ndu <sup>2</sup>dtü, <sup>1</sup>Ndshër <sup>3</sup>tsà (R.1221)
096. <sup>2</sup>Zo <sup>1</sup>khi <sup>2</sup>k'o <sup>2</sup>bpö-<sup>1</sup>lü <sup>1</sup>bpö (R.2599)
0096. <sup>1</sup>Shi-<sup>2</sup>ndshi-<sup>2</sup>k'u <sup>1</sup>ö <sup>3</sup>shër (R.1226 [can also be used with <sup>3</sup>Dto <sup>1</sup>na <sup>3</sup>k'ö, cf. above XII,93.Bi])

## Part XIII

<sup>2</sup>Har-<sup>2</sup>la-<sup>1</sup>llü <sup>3</sup>k'ö

Ceremonies performed for persons who committed suicide or otherwise died  
an unnatural death

97. <sup>3</sup>K'wuo <sup>2</sup>khü <sup>2</sup>la-<sup>1</sup>llü <sup>3</sup>k'ö

- aa1. <sup>2</sup>Ddu <sup>1</sup>muŋ (*R.5068, R.8193*)  
aa2. <sup>2</sup>Ddu <sup>1</sup>muŋ for <sup>1</sup>Dtër <sup>1</sup>bpö and <sup>1</sup>Dsä <sup>1</sup>bpö (*R.2252*)  
aa3. <sup>2</sup>Ddu <sup>1</sup>muŋ (*R.1125 V*)\*. (*R.8198* [<sup>3</sup>K'ö <sup>1</sup>byu <sup>2</sup>ddu-<sup>1</sup>muŋ])
- a. <sup>3</sup>Gko-<sup>3</sup>ö, <sup>2</sup>Ssu-<sup>1</sup>p'ër <sup>3</sup>gy-<sup>1</sup>gyi <sup>1</sup>t'u (*R.3020 V*)\*  
a1. <sup>3</sup>Gko-<sup>3</sup>ö, <sup>2</sup>P'u-<sup>1</sup>la <sup>3</sup>ssaw, <sup>2</sup>mb'a-<sup>2</sup>mi <sup>3</sup>dshi (*R.8251*)  
a2. <sup>1</sup>Zhi-<sup>1</sup>dtü <sup>3</sup>gko-<sup>3</sup>ö, <sup>2</sup>Ndu <sup>1</sup>Ssä <sup>3</sup>ch'ou <sup>3</sup>shu (*R.1186; R.8206, R.8250*)  
a3. <sup>3</sup>Ch'ung-<sup>2</sup>bpa <sup>3</sup>ngyi (*R.8239* [see below: XIII.97.d])  
b. <sup>2</sup>Ssan-<sup>2</sup>ddo <sup>3</sup>shu (*R.1245 V*)\*  
c. <sup>2</sup>K'aw-<sup>2</sup>zhër <sup>2</sup>dso (<sup>3</sup>ssaw) (*R.3000*)\*  
c1. <sup>2</sup>K'aw-<sup>2</sup>zhër <sup>3</sup>ssaw (*R.5001, R.5069, R.8200*)  
c2. <sup>2</sup>K'aw-<sup>2</sup>zhër <sup>2</sup>Khü <sup>2</sup>zhër <sup>2</sup>Bpö-<sup>1</sup>mbö <sup>3</sup>ssaw (*R.5002*)  
d. <sup>3</sup>Ch'ung-<sup>2</sup>bpa <sup>3</sup>ngyi (*R.5071, R.8239* [see above: XIII.97.a3])  
d1. <sup>2</sup>Yu-<sup>1</sup>ma <sup>3</sup>Ch'ung-<sup>2</sup>bpa <sup>3</sup>ngyi (*R.5070*)  
e. <sup>2</sup>Khü-<sup>2</sup>zhër <sup>2</sup>Bpö-<sup>1</sup>mbö <sup>3</sup>ssaw (*R.1171 V*)\*, (*R.8204, R.8207* [cf. below: XIII.97.Bz]. *R.8211*)
- e1. <sup>1</sup>Gyi <sup>2</sup>dso (*R.8241*)  
f. <sup>2</sup>Ssu-<sup>2</sup>bbü-<sup>2</sup>yu <sup>2</sup>ngaw-<sup>1</sup>la <sup>1</sup>k'v-<sup>2</sup>dso (*R.1144 V*)\*  
g. <sup>1</sup>Lä-<sup>3</sup>ch'ou <sup>1</sup>ndshi: <sup>2</sup>Dtv-<sup>1</sup>dshi <sup>2</sup>ngv-<sup>1</sup>mbu <sup>3</sup>ts'ä; <sup>2</sup>Lv-<sup>1</sup>p'ër, <sup>2</sup>lv-<sup>1</sup>na <sup>1</sup>p'i (*R.5075 H*)  
h. <sup>2</sup>Lv-<sup>1</sup>p'ër, <sup>2</sup>lv-<sup>1</sup>na <sup>1</sup>p'i (*R.1919*)  
i. <sup>2</sup>Ts'u <sup>1</sup>ö <sup>3</sup>shër (*R.1166 H*)\*  
i1. <sup>2</sup>Ts'u <sup>1</sup>ö <sup>3</sup>shër (different version) (*R.5008, R.5074*)  
i2. <sup>2</sup>Ts'u <sup>1</sup>k'v <sup>1</sup>ö <sup>3</sup>shër (*R.5108 H*)  
j. <sup>1</sup>Bpö <sup>2</sup>lü <sup>2</sup>k'u, <sup>2</sup>gkv-<sup>3</sup>chung (*R.714 V*)\*. (*R.8212*)  
k. <sup>1</sup>Bpö <sup>2</sup>lü <sup>2</sup>k'u, <sup>3</sup>man-<sup>3</sup>chung (*R.1493 V*)\*. (*R.5072, R.8228*)  
l. <sup>1</sup>Ssaw-<sup>2</sup>vi-<sup>2</sup>wüa-<sup>2</sup>de <sup>2</sup>ssaw (*R.5110 H, R.8234*)  
m. <sup>1</sup>Ndshër <sup>3</sup>tsä <sup>3</sup>gkyi (*R.5112 H, R.5113*)  
n. <sup>2</sup>Muŋ <sup>1</sup>Ghügh <sup>1</sup>bpö (*R.5117 H*)  
o. <sup>1</sup>Ndu <sup>2</sup>dtü (*R.1163, R.8206*)  
o1. <sup>1</sup>Ndu <sup>2</sup>dtü (different version) (*R.5118 H, R.5119, R.5120*)  
p. <sup>2</sup>Bpö-<sup>1</sup>p'a-<sup>3</sup>gko-<sup>1</sup>shu (*R.1181 [V?]*)\*  
q. <sup>1</sup>Ts'o-<sup>2</sup>mbër <sup>2</sup>t'u (*R.697 [V?]*)\*. (*R.5073, R.8255*)  
r. <sup>2</sup>P'u-<sup>1</sup>la <sup>3</sup>ssaw <sup>1</sup>Yu-<sup>2</sup>lo <sup>2</sup>t'u-<sup>3</sup>bbüe (<sup>2</sup>Ssä-<sup>2</sup>ddo <sup>3</sup>ssaw) (*R.2237*)  
r1. <sup>2</sup>P'u-<sup>1</sup>la <sup>3</sup>ssaw (<sup>2</sup>llü-<sup>1</sup>ssi <sup>2</sup>t'u) (*R.8238* in part)  
r2. <sup>2</sup>P'u-<sup>1</sup>la <sup>3</sup>ssaw (different version) (*R.5075 H*)  
s. <sup>2</sup>Dsho-<sup>1</sup>wüa-<sup>3</sup>lu-<sup>2</sup>szi <sup>3</sup>chër <sup>1</sup>dzo, <sup>2</sup>T'khi-<sup>1</sup>ndo <sup>1</sup>ts'ä-<sup>3</sup>ho <sup>2</sup>lü <sup>2</sup>t'u (*R.1150*)  
s1. <sup>2</sup>T'khi-<sup>1</sup>ndo <sup>1</sup>ts'ä-<sup>3</sup>ho <sup>2</sup>lü <sup>2</sup>t'u (*R.5024, R.5076 H, R.8216*)  
t. <sup>2</sup>Ts'u <sup>1</sup>ts'u; <sup>1</sup>Ts'u <sup>2</sup>k'u <sup>2</sup>p'u (*R.3006 [V?]*)\*  
t1. <sup>1</sup>Ts'u <sup>2</sup>k'u <sup>2</sup>p'u (*R.1790 H* [in <sup>2</sup>Ggö-<sup>2</sup>baw characters])  
u. <sup>2</sup>La-<sup>1</sup>llü <sup>1</sup>ndzër <sup>3</sup>ts'u; <sup>2</sup>Ts'u <sup>2</sup>k'u <sup>2</sup>p'u (*R.1915 H*)

## Part XIII,97 (continued):

- v. —
- w1. <sup>1</sup>Dto <sup>1</sup>Wu <sup>1</sup>bpö, <sup>1</sup>a <sup>3</sup>gku <sup>3</sup>hö (hü) (R.1190 V)\*
- w2. <sup>1</sup>Wu <sup>1</sup>bpö (R.1918 V)\*, (R.8218, R.8225)
- w3. <sup>1</sup>Dto <sup>1</sup>bpö <sup>1</sup>Wu <sup>1</sup>bpö (R.1935 V)\*
- x. <sup>2</sup>Gkyi-<sup>2</sup>mbu-<sup>2</sup>k'o <sup>1</sup>bpö (R.1935 [! ] V)\*
- x1. <sup>2</sup>Haw-<sup>2</sup>khi <sup>2</sup>dto-<sup>2</sup>ma <sup>1</sup>gko-<sup>2</sup>gkan <sup>3</sup>k'o, <sup>1</sup>Dto-<sup>1</sup>bpö <sup>1</sup>Wu <sup>1</sup>bpö (R.2144 V)\*
- y. <sup>2</sup>Muan-<sup>1</sup>bpö-<sup>2</sup>dzi-<sup>1</sup>szü <sup>3</sup>ssaw, <sup>2</sup>gkv-<sup>3</sup>chung (R.1162 [V ?])\* , (R.8220 [cf. below: XIII,97,Bs1] and R.8221 both in part, R.8223)
- y1. <sup>2</sup>Muan-<sup>1</sup>bpö-<sup>2</sup>dzi-<sup>1</sup>szü <sup>3</sup>ssaw, <sup>2</sup>gkv-<sup>3</sup>chung (different version) (R.5077 H, R.5078 H)
- z. <sup>2</sup>Muan-<sup>1</sup>bpö-<sup>2</sup>dzi-<sup>1</sup>szü <sup>3</sup>ssaw, <sup>3</sup>lü-<sup>3</sup>chung (R.1169 [V ?])\*
- z1. <sup>2</sup>Muan-<sup>1</sup>bpö-<sup>2</sup>dzi-<sup>1</sup>szü <sup>3</sup>ssaw, <sup>2</sup>lü-<sup>3</sup>chung (different version) (R.5079 H)
- Aa. <sup>2</sup>Muan-<sup>1</sup>bpö-<sup>2</sup>dzi-<sup>1</sup>szü <sup>3</sup>ssaw, <sup>3</sup>man-<sup>3</sup>chung (R.1153 V)\*, (R.8243)
- Aa1. <sup>2</sup>Muan-<sup>1</sup>bpö-<sup>2</sup>dzi-<sup>1</sup>szü <sup>3</sup>ssaw, <sup>3</sup>man-<sup>3</sup>chung (different version) (R.5080 H [ <sup>3</sup>K'o <sup>3</sup>k'o <sup>1</sup>dto <sup>2</sup>ngyu, cf. below: XIII,104], R.5081 H)
- Aa2. <sup>2</sup>Muan-<sup>1</sup>bpö-<sup>2</sup>dzi-<sup>1</sup>szü <sup>3</sup>ssaw, <sup>2</sup>gkv-<sup>3</sup>chung [and] <sup>3</sup>man-<sup>3</sup>chung (R.8259)
- Ab. <sup>3</sup>Shi-<sup>2</sup>lo <sup>3</sup>ssaw (R.5082 H; R.8194-0 [cf. below: XIII.97.Bt])
- Ac. <sup>2</sup>Bpö-<sup>1</sup>mbö <sup>3</sup>ssaw (R.598 V)\*
- Ad. <sup>1</sup>Hä <sup>2</sup>ggö <sup>1</sup>yü-<sup>1</sup>p'er <sup>2</sup>Na-<sup>1</sup>ts'an <sup>3</sup>khyu (R.1179 [V ?])\*
- Ae1. <sup>2</sup>Yu-<sup>1</sup>ma <sup>3</sup>ssaw, <sup>1</sup>yü <sup>3</sup>ssü, <sup>2</sup>Ngaw-<sup>1</sup>la <sup>2</sup>haw <sup>1</sup>shi (R.1160 [V ?])\* , (R.8248)
- Ae2. <sup>2</sup>Yu-<sup>1</sup>ma <sup>3</sup>ssaw, <sup>1</sup>yü <sup>3</sup>ssü, <sup>3</sup>Ch'ou <sup>3</sup>shu, <sup>2</sup>haw-<sup>1</sup>shi (R.2680 [V ?])\* , (R.8242)
- Af. <sup>1</sup>Yü-<sup>2</sup>mun <sup>3</sup>k'ö, <sup>1</sup>Ddo <sup>3</sup>k'ö, <sup>3</sup>Hoa-<sup>2</sup>lü-<sup>2</sup>ch'ung (R.2660 [V ?])\*
- Af1. <sup>1</sup>Yü <sup>2</sup>ddo <sup>3</sup>k'ö, <sup>3</sup>Hoa-<sup>2</sup>lü-<sup>2</sup>ch'ung (R.5083)
- Ag. <sup>1</sup>Hä <sup>2</sup>ggö <sup>1</sup>yü-<sup>1</sup>p'er, <sup>2</sup>la-<sup>2</sup>ler <sup>2</sup>na-<sup>1</sup>ts'an <sup>3</sup>khyu (R.1152 [V])\*
- Ah. <sup>1</sup>Hä <sup>2</sup>ggö <sup>1</sup>yü-<sup>1</sup>p'er, <sup>2</sup>la-<sup>2</sup>ler <sup>2</sup>na-<sup>1</sup>ts'an <sup>3</sup>khyu, <sup>3</sup>man-<sup>3</sup>chung (R.1148 [V ?])\*
- Ai1. <sup>1</sup>Yü <sup>3</sup>ssü <sup>2</sup>gyi-<sup>1</sup>p'er <sup>2</sup>gyi-<sup>1</sup>na <sup>3</sup>hoa (-<sup>2</sup>lü) (R.1488 [V ?])\*
- Ai2. <sup>1</sup>Shu-<sup>2</sup>mi <sup>3</sup>hoa, <sup>1</sup>Bä-<sup>2</sup>lv <sup>3</sup>hoa (-<sup>2</sup>lü) (R.1428 [V ?])\*
- Ai3. <sup>2</sup>Lv <sup>3</sup>hoa, <sup>1</sup>shu <sup>3</sup>hoa, <sup>2</sup>gyi-<sup>1</sup>p'er, <sup>2</sup>gyi-<sup>1</sup>na <sup>3</sup>hoa (-<sup>2</sup>lü) (R.1427 V)\*
- Aj. <sup>2</sup>Ngaw-<sup>1</sup>la <sup>1</sup>yü <sup>2</sup>mun <sup>1</sup>gku (R.5003)
- Ak. <sup>2</sup>Ngaw-<sup>1</sup>la <sup>2</sup>haw <sup>1</sup>shi (R.2072 [V ?])\*
- Al. <sup>2</sup>Dti-<sup>2</sup>dz <sup>2</sup>nggü (R.1917 [V ?])\* , (R.5084 H)
- Am. <sup>2</sup>Ch'er <sup>2</sup>t'u-<sup>3</sup>bbüe, <sup>2</sup>Ch'er <sup>3</sup>k'ö (R.1173 [V ?])\*
- An. —
- Ao. <sup>1</sup>Ts'ä-<sup>2</sup>nyi <sup>2</sup>mun <sup>2</sup>t'u <sup>2</sup>gkv (R.1167 H)
- Ap. <sup>2</sup>Mun <sup>3</sup>k'o, <sup>3</sup>dsi, <sup>1</sup>bu, <sup>1</sup>a, <sup>2</sup>mun <sup>1</sup>gku (R.1123 H)
- Ap1. <sup>2</sup>Mi-<sup>1</sup>k'o <sup>3</sup>p'u (R.8209)
- Ap2. <sup>3</sup>Dsi <sup>2</sup>mun, <sup>1</sup>Yü <sup>2</sup>mun <sup>1</sup>gku (R.3009, R.8235)
- Aq. <sup>1</sup>Lo <sup>2</sup>haw <sup>3</sup>yu (very rare ms., usually chanted from memory only) (R.2068 [V ?])\*
- Ar. <sup>1</sup>Zä <sup>2</sup>t'u <sup>1</sup>Zä <sup>3</sup>bbüe, <sup>2</sup>gkv-<sup>3</sup>chung (R.1657 V)\*
- Ar1. <sup>1</sup>Zä <sup>2</sup>t'u-<sup>3</sup>bbüe, <sup>1</sup>Ts'u <sup>2</sup>haw <sup>1</sup>shi (R.5025, R.5085 H, R.8195 [cf. below: XIII, 97,Au])
- As. <sup>1</sup>Zä-<sup>3</sup>mä-<sup>2</sup>p'u-<sup>2</sup>ch'i, <sup>2</sup>gkv-<sup>3</sup>chung (R.1131 H, R.5009, R.8201)
- As1. <sup>1</sup>Zä-<sup>3</sup>mä-<sup>2</sup>p'u-<sup>2</sup>ch'i, <sup>2</sup>gkv-<sup>3</sup>chung, <sup>1</sup>Zä <sup>1</sup>dyu (R.5086 H)
- At. <sup>1</sup>Zä-<sup>3</sup>mä-<sup>2</sup>p'u-<sup>2</sup>ch'i, <sup>3</sup>lü-<sup>3</sup>chung (R.3024 H)

## Part XIII,97 (continued):

- At1. <sup>2</sup>Ts'u-<sup>1</sup>yu <sup>3</sup>Nv, <sup>2</sup>haw <sup>1</sup>shi, <sup>1</sup>Zä-<sup>3</sup>mä, <sup>3</sup>ü-<sup>3</sup>chung (R.2120 [V?])\*  
(R.1111 H)
- At2. <sup>1</sup>Zä-<sup>3</sup>mä-<sup>2</sup>p'u-<sup>2</sup>ch'i, <sup>3</sup>maṅ-<sup>3</sup>chung (R.5010: R.5087 H)
- Au. <sup>1</sup>Zä <sup>2</sup>t'u <sup>2</sup>ts'u <sup>3</sup>bbüe (R.1494 V)\*, (R.5017 in part: R.8195 [cf. above:  
XIII.97.Ar1; below: Cd1])
- Au1. <sup>1</sup>Zä <sup>1</sup>bbēr <sup>3</sup>ts'ēr, <sup>3</sup>maṅ-<sup>3</sup>chung (R.2066 V)\*
- Av. <sup>2</sup>Ts'u <sup>2</sup>t'u <sup>1</sup>ts'u <sup>3</sup>bbüe (<sup>2</sup>Yü <sup>1</sup>ts'u <sup>3</sup>bbüe <sup>2</sup>Ts'u <sup>1</sup>ts'u <sup>2</sup>t'u-<sup>3</sup>bbüe)  
(R.2393 V)\*, (R.5017 in part; R.5033; R.5111 H [= <sup>2</sup>Ts'u <sup>1</sup>Yu  
<sup>2</sup>t'u-<sup>3</sup>bbüe]; R.8265/6)
- Av1. <sup>2</sup>Ts'u <sup>2</sup>t'u <sup>1</sup>ts'u <sup>3</sup>bbü, <sup>2</sup>gkv-<sup>3</sup>chung (R.8261)
- Aw. —
- Ax. <sup>2</sup>Ts'u <sup>1</sup>k'v, <sup>2</sup>noṅ <sup>1</sup>ō <sup>3</sup>ssaw (R.5006 [rare ms., not in HY1])
- Ax1. <sup>1</sup>Dtēr <sup>1</sup>k'v (R.8249 [ditto])
- Ay. <sup>1</sup>Dtēr <sup>2</sup>t'u-<sup>3</sup>bbüe (R.1170 [V?])\*
- Az. <sup>2</sup>Ssī <sup>2</sup>ndzi <sup>1</sup>Khü <sup>2</sup>ndzi (R.3023 V)\*
- Az1. <sup>2</sup>Ssī <sup>2</sup>ndzi <sup>1</sup>Khü <sup>2</sup>ndzi (different version: R.1134 H)
- Ba. <sup>3</sup>Nv <sup>1</sup>dzo <sup>3</sup>chung <sup>1</sup>dzo (R.2065 V)\*
- Ba1. <sup>3</sup>Nv <sup>1</sup>dzo <sup>3</sup>chung <sup>1</sup>dzo <sup>2</sup>haw <sup>1</sup>shi (R.5088 H)
- Bb. <sup>1</sup>Dtēr <sup>1</sup>bu <sup>3</sup>k'a (R.1118 V)\*, (R.8215)
- Bb1. <sup>1</sup>Dtēr <sup>1</sup>bu <sup>3</sup>k'a (<sup>1</sup>Dtēr <sup>1</sup>bpö) (R.5089 H; R.8215 [!])
- Be. <sup>1</sup>Ssaw-<sup>3</sup>ndaw <sup>2</sup>ü-<sup>2</sup>dto <sup>3</sup>p'i (R.3001 H)
- Bd. —
- Be. <sup>2</sup>P'u-<sup>1</sup>la <sup>2</sup>gkaw <sup>2</sup>t'khi, <sup>1</sup>Dtēr <sup>1</sup>szēr (R.1178 [V?])\* (R.8237)
- Bf. <sup>2</sup>Lv-<sup>2</sup>mbēr <sup>2</sup>lv-<sup>1</sup>zaw <sup>3</sup>ssaw, <sup>2</sup>gkv-<sup>3</sup>chung (R.1114 V)\* (R.1177 [and]  
R.1136 [cf. BEFEO 1939], R.8205-0)
- Bg. <sup>2</sup>Lv-<sup>2</sup>mbēr <sup>2</sup>lv-<sup>1</sup>zaw <sup>3</sup>ssaw, <sup>3</sup>maṅ-<sup>3</sup>chung (R.1495 H)
- Bh. <sup>2</sup>P'u-<sup>1</sup>la <sup>3</sup>ssaw, <sup>2</sup>Ssä-<sup>2</sup>ddo <sup>3</sup>ssaw (R.1117 [V?])\*
- Bh1. <sup>2</sup>Ssä-<sup>2</sup>ddo <sup>3</sup>ssaw (different version) (R.5090 H)
- Bi. <sup>2</sup>P'u-<sup>1</sup>la <sup>2</sup>gkaw <sup>2</sup>t'khi (R.1143 V)\*
- Bj. <sup>1</sup>Ts'u <sup>2</sup>haw <sup>3</sup>yu, <sup>1</sup>A <sup>2</sup>muṅ <sup>1</sup>gku (R.1121 [V?])\*
- Bj1. <sup>1</sup>Ts'u <sup>2</sup>haw <sup>3</sup>yu, <sup>1</sup>A <sup>2</sup>muṅ <sup>3</sup>k'ö (R.5091 H)
- Bk. <sup>2</sup>Yi-<sup>2</sup>ddo <sup>3</sup>ssaw (R.1175 V)\*
- Bl. <sup>1</sup>Ts'u <sup>2</sup>haw <sup>1</sup>yu <sup>2</sup>haw <sup>1</sup>A <sup>2</sup>muṅ <sup>1</sup>gku (R.1911 V)\*
- Bm. <sup>1</sup>Ddu <sup>2</sup>ggö <sup>1</sup>ts'u <sup>3</sup>Nv, <sup>2</sup>gkv-<sup>3</sup>chung (R.1126 [V?])\* (R.5027, R.8217,  
R.8258)
- Bm1. <sup>1</sup>Ddu <sup>2</sup>ggö <sup>2</sup>Ts'u <sup>1</sup>Yu <sup>3</sup>Nv, <sup>2</sup>gkv-<sup>3</sup>chung [and] <sup>3</sup>maṅ-<sup>3</sup>chung (R.5092 H)
- Bn. <sup>1</sup>Ddu <sup>2</sup>ggö <sup>2</sup>Ts'u <sup>1</sup>Yu <sup>3</sup>Nv, <sup>3</sup>maṅ-<sup>3</sup>chung (R.1128 [V?])\* (R.4246,  
R.5026)
- Bo. <sup>2</sup>Yu-<sup>1</sup>ma <sup>1</sup>Zä <sup>1</sup>ndzēr <sup>3</sup>ts'ēr (R.2008 [V?])\* (R.5093)
- Bp. <sup>1</sup>Zä-<sup>3</sup>mä, <sup>2</sup>K'ü <sup>1</sup>mbēr (R.1149 [V?])\*
- Bq. <sup>2</sup>Ts'u <sup>1</sup>bbēr <sup>3</sup>ts'u (R.1120 [V?])\*
- Bq1. <sup>2</sup>Ts'u <sup>1</sup>bbēr <sup>3</sup>ts'ēr (R.5094)
- Br. <sup>2</sup>Dtēr <sup>3</sup>gkyi <sup>1</sup>ngu <sup>2</sup>kwua <sup>2</sup>nyi <sup>3</sup>lv <sup>2</sup>k'ö <sup>1</sup>p'ēr (R.1275 V)\*
- Br1. <sup>2</sup>Haw-<sup>2</sup>khi <sup>2</sup>dto-<sup>2</sup>ma <sup>1</sup>gko-<sup>2</sup>gkaṅ <sup>3</sup>k'ö (R.2117 V)\*
- Bs. <sup>2</sup>Dtēr <sup>1</sup>gko <sup>3</sup>ssaw, <sup>2</sup>Bä-<sup>1</sup>gyi <sup>2</sup>t'u-<sup>3</sup>bbüe (R.1147 V)\* (R.5096)
- Bs1. <sup>2</sup>Dtēr <sup>1</sup>gko <sup>3</sup>ssaw (R.8220 in part [cf. above: XIII,97,y], R.8232)

## Part XIII,97 (continued):

- Bt. <sup>3</sup>Shi-<sup>2</sup>lo <sup>3</sup>ssaw (R.8194 [cf. above: XIII.97.Ab])  
 Bu. <sup>2</sup>Yu-<sup>1</sup>ma <sup>3</sup>ssaw (R.1191 V)\*  
 Bu1. <sup>2</sup>Yu-<sup>1</sup>ma <sup>3</sup>ssaw (<sup>2</sup>Ts'u <sup>3</sup>nv. <sup>2</sup>Yu-<sup>1</sup>ma <sup>3</sup>ssaw) (R.8236)  
 Bu2. <sup>2</sup>Yu-<sup>1</sup>ma <sup>3</sup>ssaw, <sup>1</sup>Dtër <sup>1</sup>bpö (R.5095 II)  
 Bu3. <sup>1</sup>Yü <sup>3</sup>ssü <sup>1</sup>Ddv <sup>2</sup>haw <sup>1</sup>shi (R.8242)  
 Bv. <sup>1</sup>Ma-<sup>2</sup>de <sup>3</sup>noṅ (R.1107 V)\*, (R.5013)  
 Bv1. <sup>1</sup>Ma-<sup>2</sup>de <sup>2</sup>dto-<sup>2</sup>ma <sup>3</sup>noṅ (R.8213)  
 Bv2. <sup>1</sup>Ma-<sup>2</sup>de <sup>3</sup>noṅ (different version: R.5097)  
 Bw. <sup>3</sup>Ä-<sup>2</sup>k'u <sup>3</sup>gkyi <sup>1</sup>shu (R.1908 [V ?])\* (R.8203 [= R.5028] - 0)  
 Bx. <sup>3</sup>Dtv <sup>1</sup>bpö (R.1176 H)  
 By. <sup>1</sup>Dsä <sup>1</sup>ddü <sup>1</sup>bpö. <sup>2</sup>gkv-<sup>3</sup>chung (R.2805 V)\*, (R.8208-0)  
 By1. <sup>1</sup>Dsä <sup>1</sup>ddü <sup>1</sup>bpö. <sup>2</sup>gkv-<sup>3</sup>chung (R.1106 V)\*  
 By2. <sup>1</sup>Dsä <sup>1</sup>ddü <sup>1</sup>bpö <sup>1</sup>A <sup>3</sup>gku <sup>3</sup>hō (R.5012, R.5098)  
 Bz. <sup>1</sup>Dsä <sup>1</sup>ddü <sup>1</sup>bpö. <sup>3</sup>lü-<sup>3</sup>chung (R.2807 V)\*, (R.5014: R.8207-0 [cf. above: XIII.97.e]; R.8214)  
 Ca. <sup>1</sup>Dsä <sup>1</sup>ddü <sup>1</sup>bpö. <sup>3</sup>maṅ-<sup>3</sup>chung (R.2808 V)\*, (R.5099)  
 Cb. <sup>1</sup>Ddv <sup>3</sup>dsho. <sup>1</sup>Ddv <sup>3</sup>dsho (R.717 [V ?])\* (R.8196)  
 Cc. <sup>1</sup>Zaw <sup>3</sup>dsho. <sup>1</sup>Zaw <sup>1</sup>ä-<sup>2</sup>mä <sup>2</sup>t'u. <sup>2</sup>gkv-<sup>3</sup>chung (R.1496 H)  
 Ce1. <sup>1</sup>Zaw <sup>3</sup>dsho (R.5100 [cf. below: XIII.97.(Ei)] H)  
 Ce2. <sup>1</sup>Zaw <sup>3</sup>dsho. <sup>1</sup>Zaw <sup>2</sup>t'u-<sup>3</sup>bbüe (R.8196)  
 Cd. <sup>1</sup>Zaw <sup>2</sup>dsho. <sup>3</sup>maṅ-<sup>3</sup>chung (R.1448 V)\*  
 Cd1. (<sup>1</sup>Zaw <sup>2</sup>t'u <sup>1</sup>Zaw <sup>3</sup>bbüe (R.8195-0 [cf. above: XIII.97.Ar1 and Au]) -)  
 Ce. —  
 Cf. —  
 Cg. <sup>1</sup>Yu-<sup>4</sup>la-<sup>2</sup>di-<sup>2</sup>ddo, <sup>1</sup>Dsä-<sup>1</sup>ddü <sup>1</sup>bpö. <sup>3</sup>maṅ-<sup>3</sup>chung (R.1931 [V ?])\*  
 Ch. <sup>2</sup>Muṅ <sup>2</sup>ndzi <sup>3</sup>mi (R.1140 H: R.8058, R.8059, R.8060, R.8061)  
 Ci. <sup>2</sup>Muṅ <sup>2</sup>ndzi <sup>3</sup>mi, <sup>2</sup>Ts'u <sup>2</sup>ddu (R.729 V)\*  
 Cj. <sup>2</sup>P'ä <sup>2</sup>k'ö <sup>3</sup>chung (<sup>1</sup>Ö-<sup>3</sup>yu-<sup>2</sup>ngv-<sup>2</sup>szí-<sup>2</sup>vi) (R.1129 H: R.5030a; R.8199; R.8210-0)  
 Ck. <sup>3</sup>T'u-<sup>2</sup>gkv (R.1161 H)  
 Ck1. (<sup>3</sup>T'u <sup>3</sup>gkyi = <sup>1</sup>Här <sup>2</sup>zo <sup>2</sup>bä (R.882) -)  
 Cl. <sup>3</sup>T'u-<sup>3</sup>lü (R.1108 H, R.8139, R.8231)  
 Cm. <sup>3</sup>T'u-<sup>3</sup>maṅ <sup>1</sup>nd'a <sup>2</sup>k'ö (R.1934 V)\*, (R.5101, R.8139 [!])  
 Cn. <sup>2</sup>Ä <sup>2</sup>ndzi <sup>3</sup>mi. <sup>2</sup>Gkaw-<sup>1</sup>lä-<sup>3</sup>ts'ü <sup>1</sup>ō <sup>3</sup>shër (R.1188 [V ?])\* (R.5032)  
 Cn1. <sup>2</sup>Ä <sup>2</sup>ndzi <sup>3</sup>mi (R.8222)  
 Co. <sup>1</sup>Zaw <sup>2</sup>dto-<sup>2</sup>ma <sup>3</sup>p'i (R.1159 V)\*  
 Cp. <sup>1</sup>Dsä <sup>3</sup>gku <sup>3</sup>hō (R.1464 [V ?])\*  
 Cq. <sup>2</sup>Ss <sup>2</sup>bmö <sup>2</sup>haw <sup>2</sup>mbö (R.1133 [V ?])\* (R.8247 in part)  
 Cq1. <sup>2</sup>Ssu <sup>2</sup>mbö, <sup>2</sup>ts'u <sup>2</sup>mbö <sup>3</sup>dto (<sup>3</sup>Ssu <sup>1</sup>ngu <sup>2</sup>Ts'u-<sup>1</sup>ngu <sup>3</sup>dto) (R.5109 H [cf. below: XIII.108.b])  
 Cr. <sup>1</sup>Zaw <sup>2</sup>mbö, <sup>2</sup>ssö <sup>2</sup>mbö, <sup>2</sup>wüa <sup>2</sup>mbö, <sup>2</sup>ssö <sup>2</sup>mbö (R.1909 [V ?])\*  
 Cr1. <sup>1</sup>Dsä <sup>1</sup>bpö, <sup>2</sup>müaṅ <sup>2</sup>mbö, <sup>1</sup>dü <sup>2</sup>mbö, <sup>1</sup>ngyu <sup>2</sup>mbö, <sup>2</sup>ssö <sup>2</sup>mbö (R.691 V)\*, (R.8247)  
 Cr2. <sup>1</sup>Dsä <sup>1</sup>bpö, <sup>2</sup>müaṅ <sup>2</sup>mbö, <sup>1</sup>dü <sup>2</sup>mbö (R.5102 [! ] H; R.8196-0)  
 Cr3. <sup>1</sup>Dsä <sup>1</sup>bpö, <sup>2</sup>müaṅ <sup>2</sup>mbö, <sup>1</sup>dü <sup>2</sup>mbö, <sup>3</sup>maṅ-<sup>3</sup>chung (R.8219)  
 Cs. <sup>2</sup>Ts'u-<sup>1</sup>yu <sup>1</sup>ngu <sup>3</sup>tsà (R.1124 [V ?])\* (R.5102 [!], R.5103, R.8227, R.8245)

## Part XIII,97 (continued):

- Ct. <sup>1</sup>Ddv <sup>1</sup>Dsä <sup>1</sup>bpö, <sup>2</sup>dto-<sup>2</sup>ma <sup>3</sup>noŋ (R.724 V)\*  
Cu. <sup>1</sup>Gkü-<sup>3</sup>k'u <sup>3</sup>ssaw (R.1127 [V?])\* (R.5034, R.8197, R.8254)  
Cv1. <sup>1</sup>Gkü-<sup>3</sup>k'u <sup>2</sup>dto-<sup>2</sup>ma <sup>3</sup>noŋ (R.5036, R.5037; R.5103 H)  
Cv2. <sup>1</sup>Hä-<sup>2</sup>yi <sup>1</sup>gkü-<sup>3</sup>k'u <sup>2</sup>dto-<sup>2</sup>ma <sup>3</sup>noŋ (R.5104)  
Cw. <sup>1</sup>Bpö <sup>3</sup>maŋ <sup>3</sup>dtër (R.1901 H, R.5105, R.8229, R.8252)  
Cw1. <sup>1</sup>Bpö <sup>3</sup>maŋ <sup>3</sup>dtër, <sup>3</sup>maŋ-<sup>3</sup>chung, Haw t'u bbue gko gkaŋ k'ö  
(R.8202 in part)  
Cx. <sup>1</sup>Lä-<sup>3</sup>ch'ou <sup>2</sup>dto-<sup>2</sup>ma <sup>3</sup>noŋ (<sup>3</sup>p'i) (R.1130 V)\*  
Cx1. <sup>1</sup>Lä-<sup>3</sup>ch'ou <sup>2</sup>dto-<sup>2</sup>ma <sup>3</sup>p'i (R.5106)  
Cy. <sup>2</sup>K'aw-<sup>3</sup>lv <sup>2</sup>dto-<sup>2</sup>ma <sup>3</sup>p'i (R.1165 H, R.5038, R.8246)  
Cz. <sup>2</sup>Ngaw-<sup>1</sup>la <sup>2</sup>haw <sup>1</sup>shi, <sup>2</sup>Ssu-<sup>2</sup>bbu-<sup>1</sup>yu <sup>1</sup>ggö <sup>3</sup>bpü (R.1132 H)  
Da. <sup>2</sup>P'u-<sup>1</sup>la <sup>3</sup>bpü (R.1164 H)  
Da1. <sup>2</sup>P'u-<sup>1</sup>la <sup>3</sup>bpü (different version in <sup>2</sup>Ggö-<sup>1</sup>baw characters:) (R.3197 H)  
Da2. <sup>2</sup>P'u-<sup>1</sup>la <sup>1</sup>ddü <sup>3</sup>bpü (can also be used at <sup>3</sup>Dto <sup>1</sup>na <sup>3</sup>k'ö ceremony)  
(R.5107)  
Db. <sup>2</sup>P'u-<sup>1</sup>la <sup>2</sup>Bä <sup>1</sup>muŋ <sup>1</sup>ggö <sup>2</sup>lä <sup>2</sup>ssu (R.2665 H, R.5018, R.5256, R.8230)  
Dc. <sup>2</sup>Här <sup>3</sup>maŋ <sup>1</sup>ts'ër (R.5019)  
(Ea.) <sup>1</sup>Yü-<sup>2</sup>nv <sup>2</sup>dsu (R.5114 H)  
(Eb.) <sup>3</sup>Ch'wua <sup>2</sup>t'u-<sup>3</sup>bbüe, <sup>3</sup>maŋ-<sup>3</sup>chung (also used at <sup>1</sup>Dtër <sup>1</sup>bpö) (R.5115 H)  
(Ec.) <sup>2</sup>Lü-<sup>2</sup>ssi <sup>2</sup>t'u (R.5116 H)  
(Ed.) <sup>2</sup>Bä-<sup>1</sup>d'a <sup>1</sup>ts'ä-<sup>3</sup>ho <sup>2</sup>gkv ssaw, <sup>1</sup>Dtër-<sup>1</sup>szër (R.8224)  
(Ee.) —  
(Ef.) <sup>1</sup>Ts'o-<sup>2</sup>zä-<sup>3</sup>llü-<sup>2</sup>ghügh, <sup>2</sup>Gkaw-<sup>1</sup>lä-<sup>3</sup>ts'ü <sup>3</sup>chër, <sup>2</sup>Ddu-<sup>1</sup>muŋ (R.5039)  
(Eg.) Dta k'ö gyi-bpü (R.8226, R.8253)  
(Eh.) <sup>1</sup>P'ër-<sup>2</sup>ssi-<sup>3</sup>müen-<sup>1</sup>shi <sup>2</sup>Yu-<sup>1</sup>ma <sup>3</sup>ssaw (R.5000)  
(Ei.) <sup>2</sup>La-<sup>1</sup>llü <sup>1</sup>ndzër <sup>2</sup>ts'u <sup>3</sup>lo <sup>3</sup>k'ö (R.5100 [cf. above: XIII.97.Ce1])  
(Ej.) <sup>2</sup>Ä <sup>2</sup>ndzi <sup>3</sup>mi <sup>2</sup>Gkaw-<sup>1</sup>lä-<sup>3</sup>ts'ü <sup>1</sup>ö <sup>3</sup>shër (R.5031 sent to Amer. Philos.  
Soc., Philadelphia)  
(Ek.) <sup>1</sup>Dsä <sup>1</sup>bpö <sup>1</sup>Dtër <sup>1</sup>bpö (R.8233)  
(El.) <sup>3</sup>Dtv <sup>1</sup>bpö (also for <sup>2</sup>Här <sup>2</sup>zo <sup>2</sup>bä [cf. above: IV.19 and XII.95]),  
separate ceremony (R.8240)  
(Em.) <sup>3</sup>Ds'i <sup>2</sup>t'u-<sup>3</sup>bbüe, <sup>1</sup>Yü <sup>2</sup>t'u-<sup>3</sup>bbüe, <sup>2</sup>Mi-<sup>1</sup>k'o <sup>3</sup>p'u (R.5041)  
(En.) <sup>1</sup>Yu dzu Nv, <sup>2</sup>Nv <sup>3</sup>här <sup>2</sup>bä (R.5257, R.8244)  
(Eo.) <sup>3</sup>Lo <sup>3</sup>Nv <sup>3</sup>lo <sup>2</sup>dso (R.8260)  
(Ep.) <sup>1</sup>Ts'o <sup>3</sup>lo <sup>3</sup>Nv, <sup>2</sup>gkv-<sup>3</sup>chung (R.8262)  
(Eq.) <sup>1</sup>Ts'o <sup>3</sup>lo <sup>3</sup>Nv, <sup>3</sup>maŋ-<sup>3</sup>chung (R.8263)  
(Er.) <sup>2</sup>Ts'u <sup>2</sup>t'u <sup>1</sup>Yu <sup>3</sup>bbüe, <sup>3</sup>maŋ-<sup>3</sup>chung (R.8264)  
(Es.) <sup>2</sup>Ts'u <sup>3</sup>Nv <sup>2</sup>Yu <sup>3</sup>nv (R.8265)  
(Et.) <sup>1</sup>Zä <sup>2</sup>t'u <sup>3</sup>bbüe (R.828 [!])

98. <sup>1</sup>Dtër <sup>2</sup>la-<sup>1</sup>llü <sup>3</sup>k'ö [cf. above: XII, 73]

99. <sup>2</sup>Ts'u <sup>2</sup>la-<sup>1</sup>llü <sup>3</sup>k'ö

a. <sup>2</sup>Ts'u <sup>1</sup>ö <sup>3</sup>shër (R.2138)\*

100. <sup>1</sup>Yu-<sup>2</sup>la-<sup>1</sup>llü <sup>3</sup>k'ö

101. <sup>2</sup>Shi <sup>2</sup>k'u <sup>3</sup>dtër <sup>2</sup>la-<sup>1</sup>llü <sup>3</sup>k'ö

102. <sup>3</sup>Dto-<sup>2</sup>la-<sup>1</sup>llü <sup>3</sup>k'ö

## Part XIII (continued):

103. <sup>3</sup>Ch'ou <sup>2</sup>la-<sup>1</sup>llü <sup>3</sup>k'ö
- <sup>1</sup>Mbbüe-<sup>1</sup>ghügh-<sup>3</sup>gkyi-<sup>2</sup>mbe, <sup>3</sup>Ch'ou <sup>1</sup>bpö, <sup>2</sup>gkv-<sup>3</sup>chung [very rare] (*R.2686*)\*
  - <sup>1</sup>Mbbüe-<sup>1</sup>ghügh-<sup>3</sup>gkyi-<sup>2</sup>mbe, <sup>3</sup>lü-<sup>3</sup>chung (*R.2685*)\*
  - <sup>1</sup>Mbbüe-<sup>1</sup>ghügh-<sup>3</sup>gkyi-<sup>2</sup>mbe, <sup>1</sup>yü <sup>2</sup>mun <sup>1</sup>gku (*R.2684*)\*
  - <sup>1</sup>Mbbüe-<sup>1</sup>ghügh-<sup>3</sup>gkyi-<sup>2</sup>mbe, <sup>3</sup>Ch'ou <sup>1</sup>bpö, <sup>3</sup>man-<sup>3</sup>chung (*R.2687*)\*
104. <sup>3</sup>K'ö <sup>3</sup>k'ö <sup>1</sup>dto <sup>2</sup>ngyu <sup>2</sup>la-<sup>1</sup>llü <sup>3</sup>k'ö (*R.1154*)\*, (*R.5080* [cf. also above: XIII,97.Aa1])
105. <sup>2</sup>Mun <sup>2</sup>la-<sup>1</sup>llü <sup>3</sup>k'ö
106. <sup>1</sup>Mbbüe <sup>2</sup>la-<sup>1</sup>llü <sup>3</sup>k'ö [cf. above: XII,72]
107. <sup>2</sup>Nder <sup>2</sup>la-<sup>1</sup>llü <sup>3</sup>k'ö
108. <sup>2</sup>Nv <sup>2</sup>la-<sup>1</sup>llü <sup>3</sup>k'ö
- - <sup>2</sup>Ts'u <sup>1</sup>ngu <sup>3</sup>Ssu <sup>1</sup>ngu <sup>3</sup>dto [cf. above: XIII,97,Cq1 = ms. *R.5109* H] (*R.1914*)\*
  - <sup>2</sup>Ts'u <sup>1</sup>Yu <sup>3</sup>Nv (*R.1158*)\*, (*R.8265*)
  - <sup>2</sup>Ts'u <sup>1</sup>Yu <sup>3</sup>Nv, (<sup>2</sup>Gv <sup>1</sup>shu <sup>2</sup>gv <sup>3</sup>dsä) (*R.1113*)\*
  - <sup>1</sup>Yu <sup>2</sup>shi <sup>3</sup>Nv, <sup>2</sup>gkv-<sup>3</sup>chung (*R.1109*)\*
  - <sup>1</sup>Yu <sup>2</sup>shi <sup>3</sup>Nv, <sup>3</sup>man-<sup>3</sup>chung (*R.1157*)\*
109. <sup>1</sup>Dter <sup>2</sup>ö <sup>2</sup>mbö <sup>2</sup>la-<sup>1</sup>llü <sup>3</sup>k'ö
110. <sup>2</sup>K'ö <sup>2</sup>ch'i <sup>2</sup>la-<sup>1</sup>llü <sup>3</sup>k'ö
- <sup>2</sup>K'ö <sup>2</sup>ch'i <sup>1</sup>dter <sup>1</sup>szér, <sup>2</sup>K'ö <sup>2</sup>t'u-<sup>3</sup>bbüe, <sup>1</sup>ö <sup>3</sup>sher (*R.1115*)
  - <sup>2</sup>K'ö <sup>2</sup>ch'i <sup>1</sup>dter <sup>1</sup>szér, <sup>2</sup>Müan-<sup>3</sup>llü-<sup>1</sup>ddu-<sup>2</sup>ndzi, <sup>1</sup>Ts'o-<sup>2</sup>zä-<sup>3</sup>llü-<sup>2</sup>ghügh, <sup>2</sup>Gkaw-<sup>1</sup>lä-<sup>3</sup>ts'ü <sup>3</sup>cher (*R.8286*)
  - <sup>2</sup>K'ö <sup>2</sup>ch'i <sup>1</sup>dter <sup>1</sup>szér (*R.8287*, *R.8288*)
111. <sup>1</sup>Wu <sup>2</sup>la-<sup>1</sup>llü <sup>3</sup>k'ö
- <sup>1</sup>Wu-<sup>1</sup>bpö <sup>2</sup>la-<sup>1</sup>llü <sup>3</sup>k'ö (*R.2663*)\*, (*R.8218*)
112. <sup>1</sup>Dta <sup>3</sup>gkü <sup>2</sup>gyi <sup>3</sup>bpü  
(the second syllable is also read as: <sup>2</sup>k'ö, or as: <sup>2</sup>ggü, [or as: <sup>2</sup>gkü (?)])
- <sup>1</sup>Lä-<sup>3</sup>ch'ou <sup>1</sup>ndshi (*R.1192*)\*
  - <sup>2</sup>Müan-<sup>3</sup>llü-<sup>1</sup>ddu-<sup>2</sup>ndzi <sup>3</sup>chér <sup>1</sup>dzo (*R.1371*)\*
  - <sup>1</sup>Dta-<sup>2</sup>gkü(k'ö) <sup>2</sup>gyi-<sup>3</sup>bpü <sup>2</sup>Müan-<sup>3</sup>llü-<sup>1</sup>ddu-<sup>2</sup>ndzi <sup>3</sup>cher <sup>1</sup>dzo (*R.1135*)
  - <sup>1</sup>Dta-<sup>2</sup>gkü(k'ö) <sup>2</sup>gyi-<sup>3</sup>bpü, <sup>3</sup>man-<sup>3</sup>chung (*R.1372*)\*
  - <sup>1</sup>Dta-<sup>2</sup>gkü(k'ö) <sup>2</sup>gyi-<sup>3</sup>bpü, <sup>3</sup>man-<sup>3</sup>chung (different version?) (*R.1378*)
  - <sup>1</sup>Dta-<sup>2</sup>gkü(k'ö) <sup>2</sup>gyi-<sup>3</sup>bpü, <sup>2</sup>gkv-<sup>3</sup>chung, <sup>3</sup>man-<sup>3</sup>chung (*R.5064*)
  - <sup>1</sup>Yü-<sup>1</sup>p'er, <sup>1</sup>Yü[<sup>1</sup>Yu ?]-<sup>1</sup>p'er, <sup>1</sup>bu <sup>1</sup>p'er <sup>2</sup>dzhu-<sup>1</sup>zhwua (*R.5065*)

## Part XIV

For the elimination of accumulated sins

113. <sup>2</sup>Mi-<sup>1</sup>k'ö <sup>1</sup>bpö
- <sup>2</sup>Ddu-<sup>1</sup>mun (*R.2295*)\*
  - <sup>2</sup>Ddu-<sup>1</sup>mun, continued (*R.2294*)\*
114. <sup>2</sup>Mi-<sup>1</sup>k'ö <sup>2</sup>wüa <sup>1</sup>bpö
115. <sup>2</sup>T'i <sup>3</sup>ts'an <sup>3</sup>p'i



**Part XV**

<sup>2</sup>Ssan-<sup>1</sup>nyi <sup>1</sup>p'a

Titles of ceremonies performed by the illiterate sorcerers (<sup>2</sup>Llü-<sup>1</sup>bu or <sup>2</sup>Ssan-<sup>1</sup>nyi)  
(No manuscripts existing)

- 116. <sup>2</sup>Dsu-<sup>2</sup>bbu
- 117. <sup>1</sup>Bä-<sup>2</sup>bbü <sup>1</sup>dtü (Pots of the <sup>2</sup>Bä-<sup>1</sup>d'a)
- 118. <sup>2</sup>Bä-<sup>2</sup>lv <sup>1</sup>dtü (Stones of the <sup>2</sup>Bä-<sup>1</sup>d'a)
- 119. <sup>1</sup>Ts'u <sup>3</sup>ndü (To drive out the demons [without the help of a priest])
- 120. <sup>2</sup>Ya-<sup>1</sup>an <sup>2</sup>mi <sup>1</sup>ho <sup>3</sup>la [<sup>2</sup>ya-<sup>1</sup>an = oil, colloquial]
- 121. <sup>1</sup>Ndv <sup>1</sup>yü <sup>1</sup>ndv <sup>3</sup>bpü
- 122. <sup>2</sup>Ts'o <sup>3</sup>bpü

**(Part XVI)**

Ceremonies performed by the Yung-ning <sup>1</sup>Nda-<sup>1</sup>bpas; cf. CSTCB

**(Part XVII)**

The Dü-nyi shu bä ceremony of the Zher khin tribe; cf. ZKTRL  
(Mss. now at Heronmere, Greenwich, Connecticut = V)

- a. Shü dti gkwua nv, Ndu tsu nv mä (*R.2429*)
- b. Yi dta ngü ch'i ngü nv mä (*R.2430*)
- c. Yü yi mä nv, sz yi yü mbr, zhwa k'u mä nv (*R.2431*)
- d. Kv zhr kv ga k'u mä nv gku-chung (*R.2432*)
- e. Ku zher ku nga man-chung (*R.2433*)
- f. Dta chia ā yu gko gar k'u mä nv (*R.2434*)
- g. Sz p'u rä mä na k'o mä nv (*R.2435*)
- h. Ndji gu mä nv (*R.2436*)
- i. Dter t'u p'shi mä nv, ndo t'u p'shi mä nv (*R.2437*)
- j. Mbu t'u p'shi mä nv (*R.2438*)
- k. Dshi t'u p'shi mä nv, Mi k'a t'u p'shi mä nv (*R.2439*)
- l. Mbu tsu nv mä dz aw nv mä (*R.2440*)
- m. Ndzher dsha che nv mä (*R.2441*)
- n. Ba zhu ba kai nv mä, Nda gu zher kv mä nv (*R.2442*)
- o. Sso sso ku mä nv (*R.2443*)
- p. K'aw ndz tz mä nv, lä rä k'u mä nv (*R.2444*)
- q. To shi shi mä nv, To ch'e ch'i mä nv (*R.2445*)
- r. Yu la du du gko gar k'u mä nv (*R.2446*)
- s. Dzher sz mä nv (*R.2447*)
- t. Ba gka mbö mä nv (*R.2448*)
- u. Dshi ts'o ch'i mä nv (*R.2449*)

**Part XVII (continued):**

- v. Sz ngä ha ngä mä nv, dzh rua kä mä nv, ndje man man mä nv, t'o k'ö p'u mä nv
- w. Dto-ma non mä nv (*R.2451*) (*R.2450*)
- x. Dtwuan gka ssa mä nv, Bä ssa mä nv (*R.2452*)
- y. Cher gnwua nv mä (*R.2453*)

---

**Part XVIII**

**Addenda**

- <sup>2</sup>Nyi-<sup>1</sup>ts'er-<sup>3</sup>ho <sup>1</sup>gkü <sup>1</sup>bpö
- a. <sup>1</sup>Ts'o-<sup>2</sup>mber <sup>2</sup>t'u (*R.2009*)\*
- <sup>2</sup>Shi-<sup>2</sup>lo <sup>1</sup>na <sup>2</sup>dsaw <sup>3</sup>ts'u (*R.8303*)

## SECTION B

### CATALOGUE OF NA-KHI MANUSCRIPTS



... ..  
... ..  
... ..

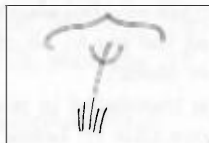
... ..

... ..

... ..



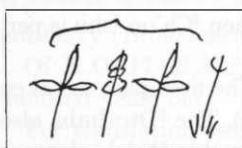




**<sup>2</sup>Mùan <sup>1</sup>bpö**  
The propitiation of heaven

[List: I,1

For explanation and translation of the manuscripts of this ceremony see MBC, pp.1-160 (with Plates 1-4).



**K.Or.340.** SB, Marburg (*R.8421*) <With fol. 1-16>

**K.Or.341.** SB, Marburg (*R.8422*) <With fol. 1-39>

**K.Or.342.** SB, Marburg (*R.8423*) in part <With fol. 1-10>

**<sup>2</sup>Mùan <sup>1</sup>bpö:** To worship Heaven.

[List: I,1

The title given these 3 manuscripts simply implies that they are chanted at the <sup>2</sup>Mùan <sup>1</sup>bpö ceremony. With the exception of a short text in K.Or.340 (*R.8421*) which deals with the genealogy of <sup>1</sup>Ts'o-<sup>2</sup>zä-<sup>3</sup>llü-<sup>2</sup>ghüh (from page 3, rubric 5, to page 5, rubric 8) they contain the prayers to heaven, earth, and the juniper which represents god.

The text of K.Or.341 (*R.8422*) is written entirely in <sup>2</sup>Ggö-<sup>1</sup>baw characters. These prayers are mainly chanted from memory by the oldest member of a family in the <sup>2</sup>Mùan <sup>1</sup>bpö <sup>1</sup>d'a, the younger members joining in if they are familiar with the prayers. All knew them by heart in the years 1923/1924.

K.Or.342 (*R.8423*) has on the first page an ink-drawing of a <sup>2</sup>Dto-<sup>1</sup>mba holding a juniper branch in his hands. Below him is a galloping horse. On the title-page (on the outside cover) is the legend: <sup>1</sup>ts'u <sup>1</sup>bbü <sup>3</sup>k'ö = *To present a constricted container* (or pot). Such pots or baskets were used at the <sup>2</sup>Mùan <sup>1</sup>bpö ceremony; they held the grain which was offered to heaven, earth and the juniper.

*Müan bpö*

---



**K.Or.25.** SB, Marburg (*R.1219*) <With fol. 1-11>

<sup>2</sup>Muan <sup>1</sup>bpö; <sup>1</sup>Bu <sup>2</sup>mun <sup>2</sup>dzi: — To offer the fate of a pig. [List: I,1,e]

The symbol for <sup>2</sup>dzi is not written; the symbol above the foot is <sup>1</sup>p'er = *white* and below the numeral *four*; both indicate that the pig to be offered must have the front parts of the four legs white (Chinese pigs are black).

An identical manuscript has been translated in MBC, pp.67-71.

For other manuscripts of the above title cf. below p.49.



**K.Or.3.** SB, Marburg (*R.807*) in part <With fol. 1-9>

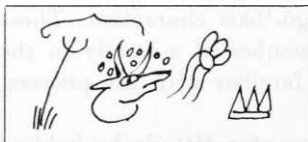
<sup>2</sup>Muan <sup>1</sup>bpö; <sup>3</sup>Ch'ou <sup>3</sup>shu: — To smoke out impurities. [List: I,1,a1]

The manuscript is a very old one; as most manuscripts belonging to this ceremony it is very rare. It is in fact the only one I have been able to collect. When <sup>3</sup>Ch'ou <sup>3</sup>shu is performed the <sup>2</sup>Dto-<sup>1</sup>mbas chant these passages from memory.

The text of <sup>3</sup>Ch'ou <sup>3</sup>shu begins on page 8 (cf. also below p.48). The first part is taken up with <sup>1</sup>A <sup>3</sup>gku <sup>3</sup>hü when a chicken is liberated (given its freedom). The <sup>2</sup>Dto-<sup>1</sup>mba also performs <sup>3</sup>Dtv <sup>1</sup>bpö to prevent <sup>2</sup>Muan-<sup>2</sup>zo-<sup>2</sup>k'o-<sup>2</sup>lo-<sup>2</sup>zo from sending his <sup>2</sup>Ndshi demons down to earth.

There is no colophon.

For translation of <sup>3</sup>Ch'ou <sup>3</sup>shu see MBC, pp.22-27.



**K.Or.8.** SB, Marburg (*R.812*) <With fol. 1-7>

**Hs.Or.1363.** SB, Marburg (*R.836*) <With fol. 1-8>

<sup>2</sup>Muan <sup>1</sup>bpö; <sup>2</sup>Ghüh <sup>3</sup>gku <sup>3</sup>hü: — To present an ox alive. [List: I,1,l]

These two manuscripts are very old. They were obtained in a village to the north of Li-chiang. My <sup>2</sup>Dto-<sup>1</sup>mbas had never heard of the existence of this text, as the priests never within memory liberated a steer. This practice seems to originate from the period when they were nomads in the grasslands.

For translation see MBC, pp.100-140.



- K.Or.6.** SB, Marburg (*R.810*) <With fol. 1-8>  
**K.Or.7.** SB, Marburg (*R.811*) <With fol. 1-8>  
**K.Or.17.** SB, Marburg (*R.832*) <With fol. 1-10>  
**K.Or.21.** SB, Marburg (*R.889*) <With fol. 1-10>  
**K.Or.115.** SB, Marburg (*R.5133*) <With fol. 1-10>  
**K.Or.336.** SB, Marburg (*R.8416*) <With fol. 1-14>

<sup>2</sup>Mùan <sup>1</sup>bpö; <sup>2</sup>Haw <sup>1</sup>shi: — To distribute food. [List: I,1,g1]

Food is not only offered to heaven, but also to the tree representing the earth, and to the juniper in the center which represents god.

The texts of all the manuscripts above listed, except **K.Or.17** (*R.832*), are the same. Our mss. are very old and some, as **K.Or.7**, **K.Or.115**, **K.Or.21**, have new title-pages and the first two folios replaced by new ones as the old ones had been lost.

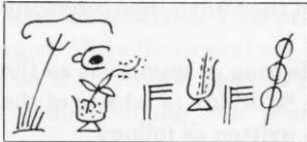
At the <sup>2</sup>Mùan <sup>1</sup>bpö ceremony <sup>2</sup>Dto-<sup>1</sup>mbas are not needed for the old people knew most of the prayers by heart. The manuscripts were used by the <sup>2</sup>Dto-<sup>1</sup>mbas when they celebrated <sup>2</sup>Mùan <sup>1</sup>bpö themselves. Each of the clans celebrated their own <sup>2</sup>Mùan <sup>1</sup>bpö.

In **K.Or.21** (*R.889*) page 9, rubric 6 commences <sup>1</sup>Ndaw <sup>1</sup>bpö = *The propitiation of the earth*.

The oldest of the above manuscripts is **K.Or.7** (*R.811*), but the first two folios have been replaced and so have the covers which are of paper made of the bark of the paper mulberry (*Broussonetia papyrifera*).

Of **K.Or.17** (*R.832*) the front cover has been lost. The manuscript is probably several hundred years old.

For translation see MBC, pp.90-98.



- K.Or.470.** SB Marburg (*R.8584*) <With fol. 1-8>  
**Hs.Or.1381.** SB, Marburg (*R.2681*) <With fol. 1-10>

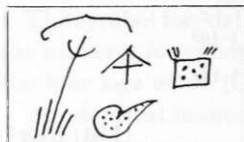
<sup>2</sup>Mùan <sup>1</sup>bpö; <sup>2</sup>K'aw <sup>2</sup>ch'er <sup>3</sup>ssaw. <sup>3</sup>Zhi-<sup>3</sup>ssaw <sup>3</sup>ch'ung: — To invite the bitter medicine, To pour the wine offering. [List: I,1,c]

There are only two manuscripts of this title. **Hs.Or.1381** (*R.2681*) hails from the village of <sup>2</sup>Gkv-<sup>1</sup>na-<sup>2</sup>wua, the Chinese Ku-nan-wa 故南瓦, situated in the Yangtze Valley west of the Li-chiang Snow-range. (See ANKSWC, p.254 with Map 3 and Plates 114, 118; NNCRC, p.615, note 887.)

There is no colophon.

**Müan bpö**

K.Or.470 (*R.8584*) was acquired much later and is fairly new; it contains only <sup>2</sup>K'aw <sup>2</sup>ch'er <sup>3</sup>ssaw. It can also be used at the <sup>2</sup>Ssu <sup>1</sup>gv ceremony.  
For translation see MBC, pp.31-49.



**Hs.Or.1378.** SB, Marburg (*R.2382*) <With fol. 1-11>

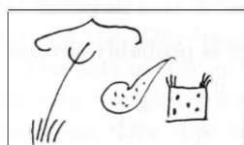
<sup>2</sup>Müan <sup>1</sup>bpö; <sup>2</sup>Müan <sup>2</sup>nder <sup>3</sup>ssu: — The confession of sins to heaven. [List: I,1,g]

Hs.Or.1378 (*R.2382*) is one of the rarest manuscripts; it is very old and originates from the village of La-pao 刺寶 situated in the Yangtze loop, north-east of Li-chiang.

The first page deals with <sup>3</sup>Ch'ou <sup>3</sup>shu (cf. above p.46), followed by the <sup>2</sup>Müan <sup>2</sup>nder <sup>3</sup>ssu.

This text is chanted on the 12<sup>th</sup> day of the first moon, the last day of <sup>2</sup>Müan <sup>1</sup>bpö when the three trees are taken to the place where the crows are fed.

There is no colophon.



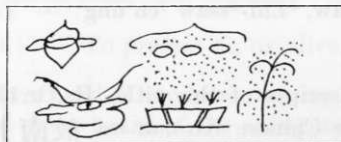
**K.Or.271.** SB, Marburg (*R.833*) <With fol. 1-22>  
*Facsimile of this ms. below p. 297.*

<sup>2</sup>Müan <sup>1</sup>bpö; <sup>2</sup>Nder <sup>3</sup>ssu: — To confess sins. [List: I,1,f]

K.Or.271 (*R.833*) is very rare and very old but poorly written; the lower edges of the pages are badly damaged. The back cover is missing.

This text is chanted on the first day of the performance of the <sup>2</sup>Müan <sup>1</sup>bpö ceremony before sunrise when the incense-sticks are lighted.

The main prayer is for the granting of <sup>1</sup>nnü and <sup>1</sup>ō and offspring as numerous as the stars in heaven, the grass on the land, and as the seeds of the <sup>2</sup>k'ō-<sup>1</sup>ddv (a labiate of the mint family = *Elsholtzia patrini*, see ANKEED, p.204). This is written as follows:



The last part of the manuscript is taken up with <sup>1</sup>Ts'o <sup>2</sup>mber <sup>3</sup>ssaw.  
See MBC, pp.98-100.





**K.Or.4.** SB, Marburg (*R.808*) in part

**K.Or.19.** SB, Marburg (*R.885*)

**K.Or.23.** SB, Marburg (*R.891*)

**K.Or.116.** SB, Marburg (*R.5134*) in part <With fol. 1-20>

<sup>2</sup>Müan <sup>1</sup>bpö; <sup>1</sup>Ts'o-<sup>2</sup>mbër <sup>3</sup>ssaw: — To invite the descent of <sup>1</sup>Ts'o-<sup>2</sup>zä-<sup>3</sup>llü-<sup>2</sup>ghüh.

[List: I,1,f1]

With the exception of **K.Or.116** (*R.5134*) the manuscripts are probably several hundred years old, some have the edges eaten by rats or have otherwise been injured. **K.Or.23** (*R.891*) had the cover replaced.

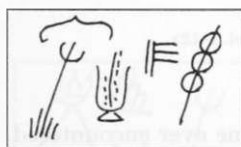
**K.Or.4** and **K.Or.116** have two parts, <sup>1</sup>Ts'o <sup>2</sup>mbër <sup>3</sup>ssaw and <sup>1</sup>Bu <sup>2</sup>mun <sup>2</sup>dzī (cf. above p.46). Each page is divided into 4 and 5 lines instead of the usual three.

In **K.Or.116** the pages are fastened on their upper edges like the <sup>3</sup>Dso-<sup>2</sup>la manuscripts. On the first page on the left are many ox-heads, some of them characterized with the symbol for *father* drawn with India ink.

The text is written in double lines, the upper in phonetic characters and below in pictographs, but they are not complementary one to the other.

On the inside of the back cover are the Chinese characters: chi t'ien chi ti 祭天祭地 (*worship heaven, worship earth*).

For translation see MBC, pp.71-88.



**K.Or.20.** SB, Marburg (*R.888*) in part <With fol. 1-9>

**K.Or.46.** SB, Marburg (*R.2383*) <With fol. 1-16>

<sup>2</sup>Müan <sup>1</sup>bpö; <sup>2</sup>Zhi-<sup>3</sup>ssaw <sup>3</sup>ch'ung: — To pour the wine offering. [List: I,1,b and d]

**K.Or.46** (*R.2383*) is probably several centuries old. It contains only the above part. This text can usually be found together with <sup>2</sup>K'aw <sup>2</sup>ch'er <sup>3</sup>ssaw (see above p.47).

The verso of the back cover represents the arrangement on the altar within the <sup>2</sup>Müan <sup>1</sup>bpö <sup>1</sup>d'a where the ceremony is performed. It shows two *yellow oaks* or <sup>2</sup>mbbüe-<sup>1</sup>shi, one for heaven and the other for the earth; between them is the juniper which represents god. <sup>1</sup>Ndu <sup>2</sup>lv (rocks) are between them. To the right is the symbol for <sup>2</sup>zhi = *wine* and on the extreme right a <sup>3</sup>Dto-<sup>1</sup>mba with a juniper branch. Above the three trees is the symbol <sup>3</sup>ch'ung = *to pour* (wine):

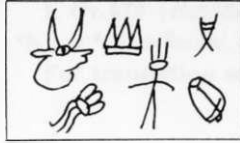


**K.Or.20** (*R.888*) is a comparatively new manuscript. Besides the above subject it also contains an abbreviated text of <sup>3</sup>Gko <sup>3</sup>õ which commences on page 9, rubric 9.

For translation see MBC, pp.31-49.

**Müan bpö**

---



**K.Or.29.** SB. Marburg (*R.1244*) <With fol. 1-9>  
*Facsimile of this ms. below p. 310.*

<sup>3</sup>Gku <sup>2</sup>hü <sup>2</sup>ghügh. <sup>1</sup>Ts'u <sup>2</sup>nnü <sup>1</sup>ts'u <sup>3</sup>p'i <sup>2</sup>mä: To present an ox alive. The illness given by a demon is actually gone. [List: 1,1, h?

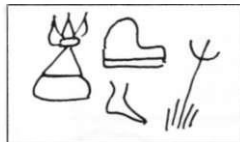
This manuscript is an unique copy. It does not belong to <sup>2</sup>Müan <sup>1</sup>bpö. but is chanted when a bull, which has been liberated at a <sup>2</sup>Müan <sup>1</sup>bpö ceremony, has fallen ill. It is believed that demons are responsible for the illness. To free the ox from illness this book is chanted. (<sup>1</sup>Ts'u <sup>2</sup>nnü <sup>1</sup>ts'u <sup>3</sup>p'i <sup>2</sup>mä = *demon, he, give, illness, lost, indeed.*)

On the first page is an ink-drawing of a <sup>2</sup>Dto-<sup>1</sup>mba with hat and <sup>3</sup>gko-<sup>1</sup>na = *black vulture feathers.*

There is no colophon.

See MBC. p.140.

---



**Hs.Or.1445.** SB. Marburg (*R.5630*) <With fol. 1-12>

<sup>2</sup>Müan <sup>2</sup>mbu <sup>2</sup>k'ö <sup>1</sup>bpö.

(The title is not translatable.) Hs.Or.1445 (*R.5630*) is the only one ever encountered. It is only chanted by the <sup>2</sup>Gv-<sup>1</sup>hō clan in the <sup>2</sup>Müan <sup>1</sup>bpö <sup>1</sup>d'a, the place set aside for the Worship of Heaven when <sup>1</sup>Gkwua-<sup>2</sup>lä-<sup>2</sup>ssu is chanted, on the 12<sup>th</sup> day of the first moon when all the cups, <sup>1</sup>Ndu-<sup>2</sup>lv (rocks) (etc.) are put aside for the following year.

It is also chanted by the <sup>3</sup>P'u-<sup>1</sup>dtv families on a propitious day during the first moon. The <sup>3</sup>P'u-<sup>1</sup>dtv who belong to the <sup>2</sup>Ssu clan perform their <sup>2</sup>Müan <sup>1</sup>bpö on the 3<sup>rd</sup> of the first moon. The first sentence spoken by the <sup>3</sup>P'u-<sup>1</sup>dtv when they perform <sup>2</sup>Müan <sup>1</sup>bpö is: <sup>1</sup>Ggö <sup>2</sup>ggö <sup>2</sup>ghügh <sup>1</sup>yü <sup>3</sup>P'u-<sup>1</sup>dtv <sup>2</sup>t'ü <sup>1</sup>ddü <sup>2</sup>dsaw: *From the North, the well born <sup>3</sup>P'u-<sup>1</sup>dtv, they are of origin one.* (The meaning of <sup>3</sup>P'u-<sup>1</sup>dtv is said to be derived from <sup>3</sup>p'u = *to come out of*, — <sup>1</sup>dtv = *belly, i. e. of <sup>2</sup>ghügh-<sup>1</sup>yü born of <sup>1</sup>T'so-<sup>2</sup>zä-<sup>3</sup>llü-<sup>2</sup>ghügh.*)

There is no colophon.

For translation see MBC. pp.158-159.



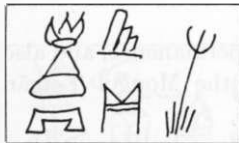
**<sup>2</sup>Dzu <sup>2</sup>Wùa <sup>1</sup>bpö**

[List: II,9

To worship the <sup>2</sup>Dzu (and) <sup>2</sup>Wùa (spirits)

The latter are Mountain spirits and are propitiated or worshipped at the same time when <sup>2</sup>Mùan <sup>1</sup>bpö is performed. The <sup>2</sup>Dzu are male beings and represent the mountains, and the <sup>2</sup>Wùa are female beings and represent the valleys.

For description of ceremony see MBC, p.146.



**K.Or.337.** SB, Marburg (*R.8418*) <With fol. 1-25>

**K.Or.338.** SB, Marburg (*R.8419*) <With fol. 1-18>

**K.Or.339.** SB, Marburg (*R.8420*) <With fol. 1-21>

**K.Or.444.** SB, Marburg (*R.8558*) <With fol. 1-17>

**<sup>2</sup>Dzu <sup>2</sup>Wùa <sup>1</sup>bpö** — To worship the <sup>2</sup>Dzu (and) <sup>2</sup>Wùa (spirits).

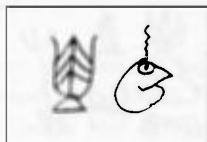
[List: II,9

The first three manuscripts are very old; K.Or.444 (*R.8558*) is of more recent origin; the first sixteen pages have the symbols colored blue, red and purple.

The main text of K.Or.337 (*R.8418*) is written entirely in phonetic characters, each page being divided in six lines. On the last page is a <sup>3</sup>Hoa-<sup>2</sup>lu written in pictographs, each phrase ends in <sup>4</sup>t'u-<sup>2</sup>lu-<sup>1</sup>ssan; in fact the last eight pages consist entirely of <sup>3</sup>Hoa-lus.

There are no colophons.

For translation see MBC, pp.146-153.



<sup>3</sup>Ssu <sup>3</sup>dsu

[List: V

To meet the <sup>3</sup>Ssu or Life-god

(Name of the <sup>1</sup>Na-<sup>2</sup>khi marriage-ceremony performed in former days.)

The <sup>1</sup>Na-<sup>2</sup>khi have a special basket for the <sup>3</sup>Ssu to reside in; this basket is called <sup>3</sup>Ssu <sup>1</sup>dtv (cf. NNCRC, p.250, [527]).

If a new basket is to be made for a new couple a horoscope is cast to ascertain a propitious day to look for the bamboo (cane-brake *Arundinaria*) which grows on the snow-range at 11,000 to 12,000 feet elevation. The basket can only be made at a new marriage when the new <sup>3</sup>Ssu <sup>1</sup>dtv is given a prominent place on the table before which the new couple is married.

The following objects are placed into the basket:

A black rock the size of a fist. It represents indestructibility and permanence, and also stands for <sup>2</sup>Müan-<sup>3</sup>llü-<sup>1</sup>ddu-<sup>2</sup>ndzi (the Tibetan Mi-tshe-ring and the Mongol Tsagān öwö-gön, the white old man). He is the father of the <sup>1</sup>Na-<sup>2</sup>khi race.

The next is a piece of juniper wood cut into thirteen segments or divisions with a space between the lower five and upper eight; the segments are three-sided on which the names of three of the element gods (but not that for the earth), the three sons of <sup>2</sup>Dto-<sup>1</sup>mba <sup>3</sup>Shi-<sup>2</sup>lo, a regional Nāga and a golden frog are painted; on the central one the <sup>1</sup>Ler-<sup>2</sup>mbū-<sup>1</sup>ch'i (the love-knot) is figured. Often the <sup>3</sup>t'a = *pagodas* are also plain. The <sup>3</sup>t'a represents a female body in which a statue of a divinity reposes as if in a womb.

A piece of white pine wood, into which five notches are cut resembling a notched log such as the Tibetan use to ascend from the inner court of the house to the flat roof, is also placed. This is called the <sup>3</sup>Ssu <sup>1</sup>ndso or *bridge of <sup>3</sup>Ssu*.

A square peg (1.5 ft. long) of oak wook called <sup>3</sup>Ssu <sup>1</sup>k'o — *the peg of <sup>3</sup>Ssu* is added. This peg represents the penis to which the <sup>3</sup>Ssu is tied in the shape of an arrow. As long as the <sup>3</sup>Ssu is tied to the <sup>1</sup>k'o or *peg* (penis) there will be no separation of the married couple. The arrow head has three iron barbs, the first represents the father of the family, the second the son, the third the grandson. To the arrow shaft five silk threads or pieces of silk are tied: a red, a white, a black, a yellow and a green (representing the five elements of which man is composed). — How the arrow became the ancestral <sup>3</sup>Ssu is related in a text called <sup>2</sup>Ssaw-<sup>1</sup>la-<sup>2</sup>ä-<sup>1</sup>bpa <sup>3</sup>Nv. <sup>2</sup>Ssaw-<sup>1</sup>la-<sup>2</sup>ä-<sup>1</sup>bpa, an ancient <sup>1</sup>Na-<sup>2</sup>khi, was a hunter who got lost; his son went in search of him but could not find his body, only his arrow;

this arrow his son used as a substitute for the body of his father; he tied five different colored strings to the shaft representing the five elements of which man is composed.

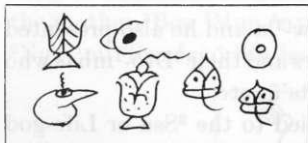
The <sup>3</sup>Ssu <sup>1</sup>dtv is placed over the hearth on a shelf out of reach. Before any food is taken a little of it is offered to the Life-god (liquid, however, is poured on the three hearth-stones).

The couple who is being married is desirous of having <sup>3</sup>Ssu of renown enter their home (see <sup>3</sup>Ssu <sup>2</sup>mi <sup>3</sup>gku, below p.56) as the <sup>3</sup>Ssu of the <sup>1</sup>P'er and <sup>1</sup>Ssan who made the heaven and the earth respectively, or the <sup>3</sup>Ssu of <sup>1</sup>Ö.<sup>2</sup>mä-<sup>1</sup>hä, the god of wealth, etc.

Formerly the <sup>3</sup>Ssu <sup>1</sup>dtv or *basket of the <sup>3</sup>Ssu* was fastened to the <sup>2</sup>muan <sup>3</sup>dtv or *heaven's prop* (see MBC, p.91, note 227), the main post in the house.

There is also the <sup>3</sup>Ssu <sup>1</sup>bbër or *cord of the <sup>3</sup>Ssu* which is tied to a man and woman at the marriage-ceremony. They are figuratively tied to the gods. Nowadays it is tied to <sup>3</sup>T'a-<sup>2</sup>la-<sup>2</sup>zo-<sup>2</sup>mun, to the hearth-god, who seems to be of Chinese origin. The <sup>1</sup>Na-<sup>2</sup>khi <sup>2</sup>Dto-<sup>1</sup>mbas call it: <sup>3</sup>Ssu <sup>1</sup>bbër <sup>1</sup>gko <sup>1</sup>bbër <sup>1</sup>hä <sup>2</sup>ggö <sup>1</sup>la <sup>1</sup>niu <sup>3</sup>dtër (*Life-god, cord, love, cord, god, of, hand, there, tie*). A long red silk cord is tied to the <sup>3</sup>Ssu peg and the <sup>3</sup>Ssu bridge; the husband holds the peg in one hand and the wife the bridge; now the two kneel before the <sup>3</sup>Ssu <sup>1</sup>dtv and the cord is wound around the back of the two, beginning with the wife. The <sup>2</sup>Dto-<sup>1</sup>mba then takes the <sup>3</sup>Ssu bridge from the woman and rolls the string around the bridge till it reaches the <sup>3</sup>Ssu peg; finally he puts both into the <sup>3</sup>Ssu <sup>1</sup>dtv.

Thus man and wife are united, and at the same time they are joined with the Life-god. This is done at the end of the ceremony.



Hs.Or.1376. SB, Marburg (R.2362) <With fol. 1-12>

<sup>3</sup>Ssu <sup>3</sup>dsu: <sup>2</sup>K'aw <sup>2</sup>ch'er <sup>3</sup>ssaw: <sup>3</sup>Bpa <sup>1</sup>ma <sup>3</sup>bpa: <sup>3</sup>Ssu <sup>1</sup>k'ö <sup>2</sup>t'u-<sup>3</sup>bbüe: — To invite the bitter medicine; To place butter (on the forehead); The origin of the thread (cord) of the Life-god. [List: V,26,r

This manuscript contains three parts as given in the title. It is a very old one, and judging by the script originated in La-pao (a group of villages, north of Li-chiang in the Yangtze Valley).

The first part is also contained in ms. R.1964 and ms. R.8300 [List; X,63,Ad] of the <sup>2</sup>Szi first part has been translated in MBC, pp.31-49.

<sup>3</sup>Bpa <sup>1</sup>ma <sup>3</sup>bpa commences on page 13, rubric 9 (cf. also below p.57), and <sup>3</sup>Ssu <sup>1</sup>k'ö <sup>2</sup>t'u-<sup>3</sup>bbüe on page 17, rubric 6.

As the first two parts have already been dealt with (see NNCRC, p.592, note 868 [sic]) it needs now only to describe the third part, <sup>3</sup>Ssu <sup>1</sup>k'ö <sup>2</sup>t'u-<sup>3</sup>bbüe, beginning with page 21, rubric 6:

When heaven appeared and the earth there were born the nine *celestial sons* (<sup>2</sup>Muan <sup>2</sup>zo) and the nine *terrestrial daughters* (<sup>1</sup>Dü <sup>3</sup>mi). The *god of the cord* = <sup>2</sup>ssu <sup>2</sup>ggö <sup>1</sup>hä (**I**).

and a celestial female had intercourse (page 21, rubric 12) and from their union came forth a white egg, this gave birth to the white sheep of the gods. It roamed the high alpine meadows. Sharp sheers were offered (presented) and the sheep was shorn and the gods *ginned the wool* = <sup>3</sup>ssu <sup>3</sup>k'a (2.) (from <sup>3</sup>k'a = *to strike*; the Chinese gin cotton with a bow, hence a bow is introduced but an arrow is also present for *to shoot with a bow* is also called <sup>3</sup>k'a).

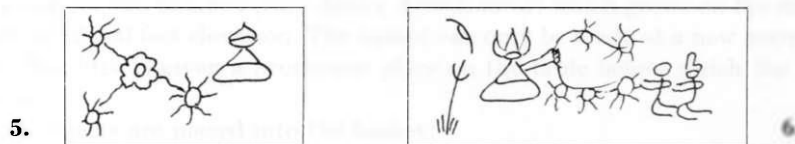


Three women spun the thread: <sup>2</sup>Müan-<sup>1</sup>na-<sup>2</sup>ä-<sup>3</sup>khü (3.), <sup>2</sup>Müan-<sup>3</sup>mi-<sup>1</sup>ü-<sup>2</sup>mun (4.) and <sup>2</sup>Müan-<sup>3</sup>mi-<sup>3</sup>t'a-<sup>1</sup>yu. (See ANKEED, p.280.)



And thus the cord of the gods (5.) came into being; cf. ANKEED, p.171.

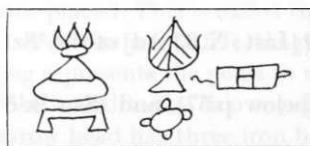
Nine celestial sons gave the thread to <sup>3</sup>Na-<sup>2</sup>bbü-<sup>2</sup>ssä-<sup>3</sup>ngu, here written <sup>3</sup>Na-<sup>2</sup>bbü-<sup>2</sup>ss-<sup>3</sup>ggu, who presented it to the people to assure long life.



The <sup>1</sup>Dü-<sup>2</sup>zo-<sup>2</sup>sher-<sup>3</sup>gkv gave the thread to <sup>2</sup>Ssaw-<sup>2</sup>bbü-<sup>2</sup>ssaw-<sup>1</sup>la and he also presented it to the people. This is repeated for the great <sup>1</sup>Na-<sup>2</sup>khi ancestors and their <sup>2</sup>Dto-<sup>1</sup>mbas who handed down the cord, as done by: <sup>1</sup>Ddu, <sup>1</sup>Ts'o, <sup>2</sup>Gkaw-<sup>1</sup>lä-<sup>3</sup>ts'ü, etc.

This is the cord used at the marriage-ceremony which is tied to the <sup>3</sup>Ssu or Life-god and with which the groom and bride are entwined to assure a happy marriage and long life.

The gods handed down the cord, - like <sup>1</sup>Ssaw-<sup>2</sup>yi-<sup>2</sup>wüa-<sup>2</sup>de, <sup>1</sup>Ö-<sup>2</sup>gko-<sup>1</sup>aw-<sup>2</sup>gko, <sup>2</sup>Hä-<sup>1</sup>ddü <sup>2</sup>ö-<sup>1</sup>p'er, and <sup>2</sup>Müan-<sup>1</sup>bpö-<sup>2</sup>dzi-<sup>1</sup>szü (6.) to the newly married couple.



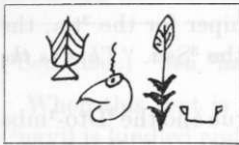
K.Or.446. SB, Marburg (R.8560) <With fol. 1-8>

<sup>3</sup>Ssu <sup>1</sup>ddü <sup>1</sup>k'v: To invite the great Life-god.

[List: V,26, -

This manuscript belongs to the <sup>3</sup>Ssu <sup>3</sup>dsu or marriage-ceremony when the Life-god is invited into the new home of a married couple. It is chanted on the day before the wedding, that is before the bride enters the house of the groom.

The first day the <sup>3</sup>Ssu is invited in the early morning by the crowing of the cock; the second night by the pig with white front legs; the third night by a goat with white front legs; the fourth night by the white sheep; the fifth night by a red cow; the sixth night by a tall yak with white front legs; the seventh night by bacon and lean meat; the eighth night by the sound of the conch-shell; the ninth night by the crowing of the rooster and the tenth by wine and food. He is invited with the juniper with the white foot (roots) into the house with ten beams and nine rafters.



Hs.Or.1390. SB, Marburg (R.4015) <With fol. 1-27>

<sup>3</sup>Ssu <sup>3</sup>dsu; <sup>3</sup>Ssu <sup>2</sup>ggō <sup>2</sup>llü-<sup>1</sup>ssī <sup>2</sup>t'u: — The origin of the arrow of the Life-god.

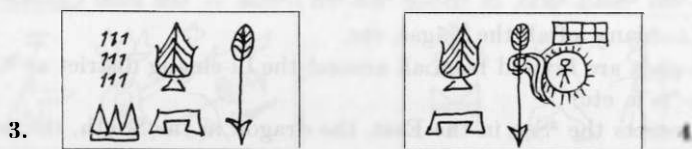
[List: V,26, — and X,63,s

This is a very old manuscript; the only one extant. On the first page is a primitive miniature of a <sup>2</sup>Dto-<sup>1</sup>mba holding a <sup>1</sup>ds-<sup>2</sup>lër and an arrow in his hands.

The text on the first page reveals that from the five elements = <sup>2</sup>ndzi-<sup>1</sup>wüa-<sup>2</sup>wuà-<sup>1</sup>ssü were born <sup>2</sup>Müan-<sup>3</sup>llü-<sup>1</sup>ddu-<sup>2</sup>ndzi, <sup>1</sup>Ts'o-<sup>2</sup>zä-<sup>3</sup>llü-<sup>2</sup>ghügh and the demons, these three. The first was thus the father of the people. Then there was born the <sup>2</sup>llü-<sup>1</sup>ssī or arrow of the <sup>3</sup>Ssu <sup>2</sup>Ngaw-<sup>1</sup>la = *victorious spirit of the <sup>3</sup>Ssu*. The white <sup>3</sup>t'a or pagoda of the <sup>3</sup>Ssu was made from the wood of the green juniper. From the white pine = <sup>2</sup>t'o-<sup>1</sup>p'ër was made the bridge of the <sup>3</sup>Ssu (page 3, rubrics 3 and 4). The arrow-head of the <sup>3</sup>Ssu was of iron and the shaft of <sup>2</sup>ngu-<sup>1</sup>mi = *hard bamboo*. Whence the parents of the arrow came forth nobody saw (page 4, rubric 3). The father was the <sup>2</sup>Boa (q.v.) <sup>2</sup>T'i-<sup>2</sup>dgyü-<sup>1</sup>wu-<sup>3</sup>gko (I.) and the mother <sup>2</sup>Boa <sup>2</sup>Mun-<sup>1</sup>nyu-<sup>2</sup>miu (2.). The two had intercourse, thereupon was born the <sup>2</sup>Xgv-<sup>1</sup>mi <sup>3</sup>Ssu-<sup>2</sup>ggō <sup>2</sup>llü-<sup>1</sup>ssī (3.).



<sup>2</sup>Bpa-<sup>2</sup>wu-<sup>2</sup>ts'o-<sup>1</sup>bpō saw the bamboo and he cut it with a steel axe and carried a load of it to his house (page 5, rubric 4). He made the <sup>3</sup>Ssu arrow of three lengths representing three generations. The wings of the arrow furnished three types of birds, first the white female mythical bird of <sup>1</sup>Ddu, the black female mythical bird from <sup>2</sup>Mun-<sup>3</sup>llü-<sup>1</sup>ssu-<sup>2</sup>ndzi, and of the wings of the yellow female mythical bird. Thus were born the wings on the left and those on the right of the arrow. The arrow-head was of three segments, the blacksmith forged them; the bellows produced a sound like that of the roar of the tiger (page 10, rubric 3), etc.





This is followed by the origin of the five different colored pieces of cloth and of the mirror which is attached to the arrow, <sup>3</sup>Ssu <sup>2</sup>ggö <sup>2</sup>llü-<sup>1</sup>ssi (4).

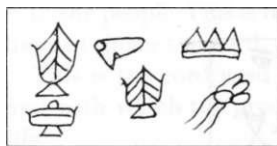
This is followed by the story of the origin of the k'o or *peg* (page 12, rubric 7, to page 13, rubric 2). <sup>2</sup>Müan-<sup>3</sup>llü-<sup>1</sup>ddu-<sup>2</sup>ndzi and his <sup>2</sup>Dto-<sup>1</sup>mba <sup>1</sup>Yi-<sup>3</sup>shi-<sup>1</sup>ö-<sup>2</sup>zo made the <sup>1</sup>k'o from the <sup>2</sup>mbbüe-<sup>1</sup>shi or *yellow oak*. He was able to suppress the demons. They had <sup>1</sup>nnü and <sup>1</sup>ö, nine sons and nine daughters.

This is followed by other <sup>1</sup>Na-<sup>2</sup>khi ancestors as <sup>3</sup>Dta-<sup>3</sup>tsan-<sup>2</sup>ts'o-<sup>1</sup>zaw, <sup>1</sup>Yu-<sup>4</sup>la-<sup>2</sup>di-<sup>2</sup>ddo, <sup>1</sup>Ts'o-<sup>2</sup>zä-<sup>3</sup>llü-<sup>2</sup>ghüh, <sup>2</sup>T'o-<sup>1</sup>gko-<sup>2</sup>ngv-<sup>3</sup>gkv who dwelt to the left of <sup>1</sup>Ngü-<sup>3</sup>na-<sup>3</sup>shi-<sup>2</sup>lo <sup>1</sup>Ngü and his enemy <sup>2</sup>T'o-<sup>2</sup>ma-<sup>2</sup>ngv-<sup>3</sup>gkv who dwelt to the right. He used his bow and arrow and shot his enemy whereupon he had <sup>1</sup>nnü and <sup>1</sup>ö, nine victorious sons and seven victorious daughters. The golden oak is for the <sup>1</sup>k'o, the green juniper for the <sup>3</sup>t'a, the white pine for the bridge and ladder and the arrow of the <sup>3</sup>Ssu is the <sup>3</sup>Ssu. "This is the custom" = <sup>1</sup>bbüe-<sup>2</sup>llü <sup>2</sup>shu-<sup>1</sup>mun <sup>2</sup>t'ä <sup>2</sup>nyi <sup>2</sup>bä.

<sup>3</sup>Ch'ou <sup>3</sup>gkü and <sup>3</sup>Ch'ou <sup>3</sup>shu are performed with the 360 <sup>2</sup>sso-<sup>1</sup>shwua and the <sup>2</sup>Dto-<sup>1</sup>mba suppresses the <sup>3</sup>Ch'ou <sup>1</sup>ts'u. All had <sup>1</sup>nnü and <sup>1</sup>ö as the <sup>1</sup>Yu, <sup>3</sup>Ssu, <sup>1</sup>Mä and <sup>1</sup>Ho clans of the <sup>1</sup>Na-<sup>2</sup>khi race.

On page 40 begins <sup>3</sup>Ch'ou <sup>3</sup>shu <sup>3</sup>Ch'ou <sup>3</sup>gkü, the purifying of the land by encircling or circumambulating with a black goat. This example is followed by all the ancient <sup>1</sup>Na-<sup>2</sup>khi ancestors of the past. On page 50 we learn that <sup>3</sup>Llū-<sup>3</sup>gkv-<sup>2</sup>bpö-<sup>1</sup>mbö (<sup>1</sup>mbbüe) is the <sup>2</sup>Dto-<sup>1</sup>mba of the <sup>1</sup>P'er and <sup>1</sup>Ssan spirits (this statement has not been encountered elsewhere).

On the page before last is a colophon which states that the manuscript was written in the hare year, in <sup>2</sup>ndaw-<sup>2</sup>wua = 12<sup>th</sup> month, 28<sup>th</sup> day of the snake, the first day controlled by <sup>1</sup>Zü-<sup>2</sup>hä, the 15<sup>th</sup> star of the constellation of 28.



**K.Or.100.** SB, Marburg (R.5061) <With fol. 1-14>

(<sup>3</sup>Ssu <sup>3</sup>dso:) <sup>3</sup>Ssu <sup>2</sup>haw <sup>1</sup>shi. <sup>3</sup>Ssu <sup>2</sup>mi <sup>3</sup>gku: — To present food to the <sup>3</sup>Ssu; To record the <sup>3</sup>Ssu's renown. [List: V.26,i1 and m

This is a very old manuscript, the first two folios of which were lost and later on replaced by a new text.

The first few pages deal with the performing of <sup>3</sup>Ch'ung-<sup>2</sup>bpa <sup>3</sup>ngyi to the <sup>3</sup>Ssu, to <sup>1</sup>Ö-<sup>2</sup>mä-<sup>1</sup>hä, to <sup>2</sup>Na-<sup>2</sup>t'o-<sup>2</sup>ssä, to the 33 <sup>2</sup>Müan <sup>2</sup>Ngaw-<sup>1</sup>las = *celestial spirits of victory*, and the 33 terrestrial <sup>2</sup>Ngaw-<sup>1</sup>las, to the <sup>2</sup>Ngaw-<sup>1</sup>las of the <sup>1</sup>P'er <sup>1</sup>Ssan of the <sup>2</sup>Ngaw and <sup>1</sup>Wu. We are further told of the four regional element gods plus the central one (page 5, rubrics 7-8), of <sup>2</sup>Boa-<sup>1</sup>shi <sup>2</sup>Ssan-<sup>2</sup>ddo, of <sup>2</sup>Bbüe-<sup>2</sup>ffü-<sup>1</sup>ch'i-<sup>2</sup>hoa = the local Chinese city god 木府城隍 of Li-chiang, of all the Nāgas, etc.

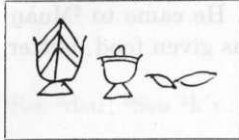
All the Life-gods are invited from all around the Li-chiang district as <sup>2</sup>Gv-<sup>2</sup>lua-<sup>2</sup>wua, <sup>2</sup>Bpa-<sup>2</sup>wua-<sup>1</sup>la-<sup>3</sup>ts'ü, etc.

The tiger protects the <sup>3</sup>Ssu in the East, the dragon in the South, the peacock in the



West, and the golden frog in the North. The <sup>1</sup>Khyu-<sup>3</sup>t'khyu and the <sup>1</sup>Ha-<sup>2</sup>yi-<sup>2</sup>boa-<sup>1</sup>daw <sup>1</sup>ndzër protect the <sup>3</sup>Ssu. The <sup>3</sup>Ssu are beseeched for <sup>1</sup>nnü and <sup>1</sup>ö.

There is no colophon.



**K.Or.44.** SB. Marburg (*R.2374*) <With fol. 1-19>

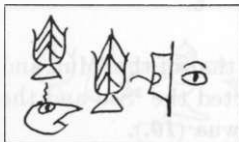
(<sup>3</sup>Ssu <sup>3</sup>dsu;) <sup>3</sup>Ssu <sup>2</sup>haw <sup>3</sup>yu: — To give food to the <sup>3</sup>Ssu. [List: V,26,0

When this text is chanted a sheep is killed and offered to the <sup>3</sup>Ssu. A <sup>3</sup>Ch'ung-<sup>2</sup>bpa (<sup>3</sup>ngyi) is kindled and food such like meat, wine and tea is presented: over these offerings the <sup>2</sup>Dto-<sup>1</sup>mba performs <sup>3</sup>Ch'ou <sup>3</sup>shu (a purification rite).

The <sup>3</sup>Ssu is beseeched to grant <sup>1</sup>nnü and <sup>1</sup>ö; the same is petitioned of the <sup>2</sup>Dtër-<sup>1</sup>gko and <sup>2</sup>Yu-<sup>1</sup>ma, the 360 of them. <sup>2</sup>Haw (<sup>1</sup>shi) food is given to the gods and to the various <sup>2</sup>Dto-<sup>1</sup>mbas.

On page 16, rubric 5, commences <sup>1</sup>Ts'o <sup>2</sup>mber <sup>2</sup>t'u (cf. below p.59), and also <sup>3</sup>Bpa <sup>1</sup>ma <sup>3</sup>bpa = *To anoint with butter* on page 30, rubric 5 (cf. above p.53). On page before last the <sup>2</sup>Dto-<sup>1</sup>mba hands down the <sup>3</sup>Ssu <sup>1</sup>bber = *cord of the Life-god* as already described.

This very old manuscript from the North-east of Li-chiang ends without colophon.



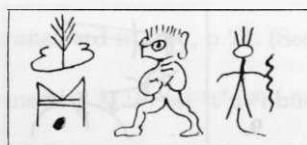
**K.Or.45.** SB. Marburg (*R.2375*) <With fol. 1-28>

*Facsimile of this ms. below p.314.*

<sup>3</sup>Ssu <sup>3</sup>dsu: <sup>3</sup>Ssu <sup>2</sup>k'u <sup>2</sup>p'u: — To open the door for the Life-god. List: V,26,q

A very old manuscript derived from the village of La-pao 刺寶, the <sup>2</sup>La-<sup>1</sup>bpü of the <sup>1</sup>Na-<sup>2</sup>khis, situated on the right slopes of the Yangtze Valley, north-east of Li-chiang; it was the ancient Pao-shan 寶山 where the <sup>1</sup>Na-<sup>2</sup>khi ancestors first settled.

Besides <sup>3</sup>Ssu <sup>2</sup>k'u <sup>2</sup>p'u this manuscript also contains <sup>1</sup>Ts'o-<sup>2</sup>mber <sup>2</sup>t'u (cf. below p.59) and <sup>3</sup>Ssu <sup>1</sup>k'v (cf. below p.59). The descent of <sup>1</sup>Ts'o commences on page 3, rubric 2. On page 20 to 21 are enumerated all those who gained victory over their enemies as: <sup>2</sup>Ö-<sup>1</sup>gko-<sup>2</sup>aw-<sup>1</sup>gko over <sup>2</sup>Yi-<sup>1</sup>gko-<sup>2</sup>diti-<sup>3</sup>na, <sup>2</sup>Hä-<sup>1</sup>ddü <sup>2</sup>ö-<sup>1</sup>p'er over <sup>1</sup>Ts'u-<sup>1</sup>ddü <sup>2</sup>ö-<sup>1</sup>na, <sup>1</sup>Ssaw-<sup>2</sup>yi-<sup>2</sup>wua-<sup>2</sup>de over <sup>2</sup>Mi-<sup>1</sup>ma-<sup>1</sup>ssä-<sup>2</sup>ddo and <sup>1</sup>Ssan-<sup>2</sup>nyi <sup>2</sup>Bpö-<sup>1</sup>mbö (**I.**) who killed the <sup>3</sup>Ch'ou-<sup>1</sup>ts'u <sup>2</sup>bpa-<sup>2</sup>gkv-<sup>1</sup>dzu and the <sup>1</sup>Ddv demons also the <sup>3</sup>Ti-<sup>2</sup>lua demons. (The reason why the



symbol for a <sup>3</sup>T'i-<sup>2</sup>lua demon is on the top of a frog-headed <sup>3</sup>Ch'ou demon is because the latter was the mother of the <sup>3</sup>T'i-<sup>2</sup>lua demons. He [sic] does not occur elsewhere.)

<sup>3</sup>Ssu <sup>2</sup>k'u <sup>2</sup>p'u begins on page 24, rubric 17. <sup>3</sup>Ssu descended from <sup>1</sup>Ngyu-<sup>3</sup>na-<sup>3</sup>shi-<sup>2</sup>lo <sup>1</sup>Ngyu and <sup>1</sup>Ss-<sup>2</sup>bbü-<sup>2</sup>wüa-<sup>1</sup>na (2.) and a <sup>1</sup>Mbbüe demon tried to stop him.

The people protected the <sup>3</sup>Ssu and killed the demons; other demons tried to block his road and close his bridges, but the <sup>2</sup>P'u-<sup>1</sup>la <sup>2</sup>ngaw-<sup>1</sup>la guarded the places.

The text gives the names of the places where the <sup>3</sup>Ssu arrived. He came to <sup>2</sup>Muan-<sup>2</sup>ggo-<sup>2</sup>dgyu-<sup>1</sup>wu and there a <sup>3</sup>Ssu-<sup>2</sup>zo (3.) guarded the house. He was given food, butter, wine and tea.



This is followed by many names of places some north of Li-chiang as: <sup>2</sup>T'o-<sup>2</sup>k'o-she, <sup>1</sup>Hä-<sup>2</sup>gkv-<sup>1</sup>mbu (4.). <sup>3</sup>Shwua-<sup>1</sup>a-<sup>1</sup>mbu (5.), <sup>2</sup>Ndaw-<sup>1</sup>lä, <sup>1</sup>Ng'a-<sup>2</sup>dsaw (6.) (also written <sup>1</sup>Ng'a-<sup>2</sup>ds, q. v.), <sup>2</sup>Wüa-<sup>1</sup>a-<sup>1</sup>mbu (7.). <sup>2</sup>Gyi-<sup>1</sup>p'er <sup>2</sup>Gyi-<sup>1</sup>na (two streams which descend from the Li-chiang snow range and united flow east into the Yangtze, see ANKSWC, pp.219, 223), <sup>2</sup>Ndaw-<sup>1</sup>zaw-<sup>1</sup>du (8.) (see ANKSWC, p.232), and <sup>2</sup>Ndaw-<sup>1</sup>zaw <sup>1</sup>gko (9.) (see ANKSWC, Plates 84, 85).



He was not held in the land of the <sup>1</sup>Ddv and <sup>1</sup>Dsä demons nor in that of the <sup>2</sup>Mun and <sup>1</sup>Ghügh demons. The <sup>2</sup>P'u-<sup>1</sup>la <sup>2</sup>ngaw-<sup>1</sup>la spirits guarded and protected the <sup>3</sup>Ssu and the silver gate was opened to him in the East at <sup>1</sup>Ddv-<sup>1</sup>p'er <sup>2</sup>ngyu <sup>2</sup>shwua (10.).

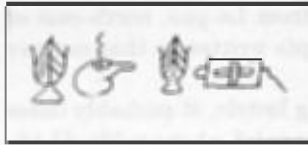


In the South the turquoise gate was opened to the <sup>3</sup>Ssu at <sup>1</sup>Ö-<sup>1</sup>här <sup>2</sup>ngyu <sup>2</sup>shwua; in the West at <sup>3</sup>Ch'ung-<sup>1</sup>na <sup>2</sup>ngyu <sup>2</sup>shwua the carnelian gate was opened to him. In the North at <sup>2</sup>Ha-<sup>1</sup>shi <sup>2</sup>ngyu <sup>2</sup>shwua the golden gate was opened to the <sup>3</sup>Ssu by <sup>2</sup>Ha-<sup>1</sup>shi <sup>1</sup>ts'o-<sup>2</sup>ndzi = the golden elephant (page 44, rubric 3).

There is no colophon.

(All place-names not given here in the <sup>1</sup>Na-<sup>2</sup>khi script can be found in ANKEED.)





**K.Or.11.** SB, Marburg (*R.817*) in part <With fol. 1-18>

**K.Or.12.** SB, Marburg (*R.820*) in part <With fol. 1-15>

**K.Or.16.** SB, Marburg (*R.831*) in part <With fol. 1-13>

**K.Or.450.** SB, Marburg (*R.8564*) <With fol. 1-25>

**Hs.Or.1463.** SB, Marburg (*R.8231*) in part <With fol. 1-6>

<sup>3</sup>Ssu <sup>3</sup>dsu; <sup>3</sup>Ssu <sup>1</sup>k'v: — To invite the <sup>3</sup>Ssu.

[List: V,26,s and v-w

K.Or.450 (*R.8564*) deals entirely with the inviting of the <sup>3</sup>Ssu (cf. also above p.57).

Hs.Or.1463 consists of two parts, both are very abridged, one is <sup>3</sup>Ssu <sup>1</sup>k'v.

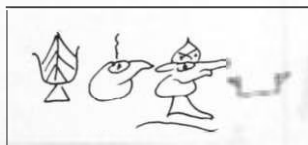
K.Or.16 (*R.831*) contains <sup>3</sup>Ch'u-<sup>2</sup>bpa <sup>3</sup>ngyi and <sup>3</sup>Ssu <sup>1</sup>k'v.

K.Or.12 (*R.820*) tells us that the <sup>3</sup>Ssu is invited in the East by the sound of the conch, in the South with the <sup>2</sup>ds-<sup>1</sup>lër, in the West by the hand-drum, in the North with the flag of the <sup>2</sup>Ngaw-<sup>1</sup>la = *spirits of victory*.

Between heaven and earth the <sup>1</sup>P'er <sup>1</sup>Ssan <sup>2</sup>Ngaw-<sup>1</sup>la (spirits) invite the <sup>3</sup>Ssu, also <sup>1</sup>Ö and <sup>1</sup>Hä = *all the gods*. The morning and evening stars, the mountains, valleys and all the homes invite the <sup>3</sup>Ssu as do the progenitors of the <sup>1</sup>Na-<sup>2</sup>khi people, the <sup>1</sup>Mä, <sup>1</sup>Ssu, <sup>1</sup>Yu and <sup>1</sup>Ho clans.

K.Or.11 (*R.817*) contains besides <sup>3</sup>Ssu <sup>1</sup>k'v also <sup>1</sup>Ts'o <sup>2</sup>mber <sup>2</sup>t'u.

All these manuscripts are very old, in fact some of the oldest in the collection.



**K.Or.9.** SB, Marburg (*R.815*) in part <With fol. 1-20>

**K.Or.10.** SB, Marburg (*R.816*) in part <With fol. 1-15>

**K.Or.11.** SB, Marburg (*R.817*) in part <With fol. 1-18>

**K.Or.12.** SB, Marburg (*R.820*) in part <With fol. 1-15>

**K.Or.42.** SB, Marburg (*R.2369*) in part <With fol. 1-26>

<sup>3</sup>Ssu <sup>3</sup>dsu; <sup>1</sup>Ts'o <sup>2</sup>mber <sup>2</sup>t'u: — The descent of <sup>1</sup>Ts'o-<sup>2</sup>zä-<sup>3</sup>llü-<sup>2</sup>ghüh.

[List: V,26,p and s, t, w

All the manuscripts belonging hereto are old. The story of the descent of <sup>1</sup>Ts'o-<sup>2</sup>zä-<sup>3</sup>llü-<sup>2</sup>ghüh is very much abridged, as the text contains also other parts as <sup>3</sup>Ssu <sup>1</sup>k'v = *To invite the <sup>3</sup>Ssu*: the building of <sup>1</sup>Ngü-<sup>3</sup>na-<sup>3</sup>shi-<sup>2</sup>lo <sup>1</sup>Ngü, etc.

In K.Or.42 (*R.2369*) <sup>1</sup>Ts'o <sup>2</sup>mber <sup>2</sup>t'u begins on page 44, rubric 8; in K.Or.9 (*R.815*) on page 23, rubric 9, [in K.Or.44 (*R.2374*), cf. above p.57, on page 16, rubric 5,] and in K.Or.12 (*R.820*) on page 19, rubric 8. This latter manuscript contains also the construction of <sup>1</sup>Ngü-<sup>3</sup>na-<sup>3</sup>shi-<sup>2</sup>lo <sup>1</sup>Ngü.

The text of <sup>1</sup>Ts'o <sup>2</sup>mber <sup>2</sup>t'u (<sup>3</sup>ssaw) has been translated in MBC, p.71. (See also NNCRC, p.675.)

K.Or.12, a poorly written manuscript, contains also <sup>2</sup>Llü-<sup>1</sup>ssī <sup>2</sup>t'u-<sup>3</sup>bbüe, <sup>3</sup>Khyü-<sup>3</sup>t'a <sup>2</sup>t'u-<sup>3</sup>bbüe and <sup>3</sup>Ssu <sup>2</sup>k'u <sup>2</sup>p'u.

K.Or.9 is nicely written with a fine stylus: it originated from La-pao, north-east of Li-chiang in the Yangtze Valley where most of the manuscripts written in that manner came from.

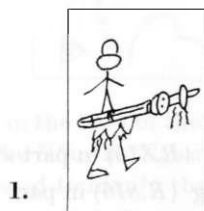
K.Or.10 is very old and well written. The paper, now being brittle, it probably dates back to the 16<sup>th</sup> century. It contains also <sup>2</sup>K'a w <sup>2</sup>ch'er <sup>3</sup>ssaw (cf. above p.53), <sup>2</sup>Llū-<sup>1</sup>ssi <sup>2</sup>t'u-<sup>3</sup>bbüe, the origin of the juniper bridge and of the <sup>3</sup>t'a.

K.Or.11 contains <sup>1</sup>Ts'o <sup>2</sup>mber <sup>2</sup>t'u as well as <sup>3</sup>Ssu <sup>1</sup>k'v: it also comes from La-pao according to its distinguished style of writing.

K.Or.42 is well written and very old. It has been much in use. It also hails from La-pao where the marriage-ceremony was performed more often and much later than in the Li-chiang district.

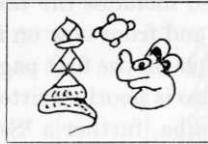
(The people of La-pao are much more primitive than the <sup>1</sup>Na-<sup>2</sup>khi families further south. They are living in a very isolated area, cut off from communication, as the main village is near the bank of the Yangtze: see ANKSWC, Plate 10. They are the descendants of the <sup>1</sup>Na-<sup>2</sup>khi ancestors who settled there in A.D. 24. Their dialect is understood only with great difficulty by the <sup>1</sup>Na-<sup>2</sup>khi countrymen resident nearer Li-chiang.)

In the text of K.Or.42 many symbols are covered with a red pigment. The drawings of the animals are well executed. The original outside cover is missing and has been replaced by my <sup>2</sup>Dto-<sup>1</sup>mba with a new one of foreign origin. – On page 25 is figured a man carrying the ancient typical <sup>1</sup>Na-<sup>2</sup>khi sword in a girdle (1.), Tibetan style. Such swords are nowadays no more used, but have survived among the Mo-so to the north-east of the <sup>1</sup>Na-<sup>2</sup>khi land (see DNFCOKW, p.9, note 16: Plate 5a). Women are depicted wearing long carnelian ornaments from their hair, page 26, rubric 14 (2.).



On page 31, rubric 3, there is a symbol showing the <sup>3</sup>Ssu or *Life-god* being carried by a yak (3.).





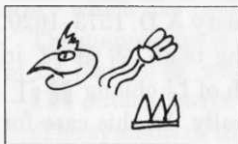
<sup>2</sup>Ssu <sup>1</sup>gv and <sup>2</sup>Ssu <sup>1</sup>ddü <sup>1</sup>gv  
Nāga Cult and Great Nāga Cult

[List: VI,30

These ceremonies are performed for the propitiation of the <sup>1</sup>Ssu or *Serpent spirits* of which there exist several types. As the ceremony has been described in great detail, I refer the reader to NNCRC and to ANKEED.

In ANKEED all the various <sup>2</sup>Gyi-<sup>2</sup>bbūs, the Nāga chiefs, the plebeian Nāgas und Nāgīs are enumerated; also the different <sup>1</sup>Na-<sup>2</sup>khi manuscripts pertaining to the ceremony.

The Staatsbibliothek at Marburg/Lahn possesses approx. 90 manuscripts which belong to this ceremony.



**K.Or.479.** SB, Marburg (*R.8593*) <With fol. 1-8>

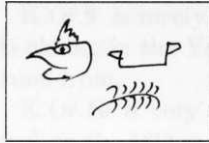
<sup>1</sup>A <sup>3</sup>gku <sup>3</sup>hū: To present a chicken alive.

[List: VI,30,At

The text relates also of the origin of the chicken which sometimes occurs under the title <sup>1</sup>A <sup>2</sup>t'u-<sup>3</sup>bbūe = *The origin of the chicken* (cf. below). The latter manuscripts are often more elaborated but also contain the story in regard to the liberating of a chicken (to the Nāga).

Only black chickens can be offered alive to the <sup>1</sup>Ddv and <sup>1</sup>Dsä demons, and white chickens to the gods and therefore these cannot be presented to the Nāgas.

For translation of the text see NNCRC, pp.543-547.



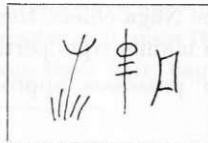
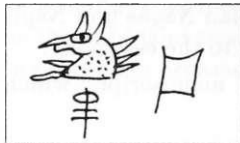
**K.Or.464.** SB, Marburg (R.8578) <With fol. 1-7>

<sup>1</sup>A <sup>2</sup>t'u-<sup>3</sup>bbüe: The origin of the chicken.

This manuscript also includes the text <sup>1</sup>A <sup>2</sup>gku <sup>3</sup>hü = *To present a chicken alive*, i.e. a chicken is liberated and from now on it belongs to the <sup>1</sup>Ssu or Nāga.

K.Or.464 (R.8578) has on the first page a poorly colored drawing of a chicken standing on one leg. The text also is poorly written. On the title-page in a circle in the upper part, on the left is a <sup>2</sup>Dto-<sup>1</sup>mba, further a <sup>2</sup>Ssu <sup>2</sup>wua = *house of the Nāga*, and on the right a <sup>1</sup>Ssu. Below is the legend <sup>1</sup>A <sup>2</sup>t'u-<sup>3</sup>bbüe = *The origin of the chicken*.

The text has been translated under the title <sup>1</sup>A <sup>3</sup>gku <sup>3</sup>hü = *To present a chicken alive* in NNCRC, pp.543-547.



**Hs.Or.1532.** SB, Marburg (R.8647) <With fol. 1-12>

<sup>1</sup>Bpö <sup>2</sup>lü <sup>2</sup>k' u.

[List: VI,30,d

(The title is untranslatable.) Every larger ceremony possesses a manuscript bearing this title. The contents, however, are not the same. It is more or less a key-book to a given ceremony and contains information pertaining to it, in this case to the Nāga Cult.

Hs.Or.1532 (R.8647) is a <sup>1</sup>Dto-<sup>3</sup>la manuscript and belonged to one of the three <sup>2</sup>Dto-<sup>1</sup>mba brothers who lived during the Wan-li period of the Ming dynasty A.D. 1573-1620. They lived in the village of <sup>2</sup>Gyi-<sup>1</sup>ts'ä-<sup>1</sup>ndso, the Chinese Chi-hsiang ts'un 吉祥村 in the county of <sup>2</sup>Boa-<sup>1</sup>shi (the Chinese Pai-sha 白沙), five miles north of Li-chiang 麗江.

The title is often written in two different ways, always phonetically. In this case for the symbol <sup>1</sup>bpö = *ceremony* that of <sup>1</sup>bpö = *porcupine* has been written while usually the symbol <sup>1</sup>bpö = *ceremony* is used.

The first page depicts a <sup>2</sup>Dto-<sup>1</sup>mba holding a bowl of water and a juniper twig; he is in the act of performing <sup>2</sup>ch'er <sup>3</sup>k'ö = *sprinkling medicine*.

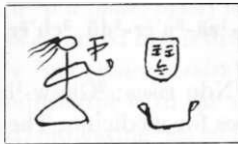
On page 1, rubric 5, a <sup>2</sup>Ssan-<sup>1</sup>nyi-<sup>1</sup>p'a or <sup>2</sup>Llü-<sup>1</sup>bu = *sorcerer* casts a horoscope (I). (The figure usually shows a woman, for the <sup>2</sup>Llü-<sup>1</sup>bus in ancient times were always women. The word <sup>2</sup>Ssan-<sup>1</sup>nyi is a derogatory term never used in the presence of sorcerers.)

On page 2 are depicted the various horoscopes of the various tribes as the <sup>2</sup>Niu-<sup>1</sup>niu who preferred the <sup>1</sup>p'i-<sup>3</sup>khyu type by using a mutton shoulder-blade also called <sup>1</sup>p'i <sup>3</sup>gku (2). (This type of horoscope consists of pasting a little tinder, *edelweiss*, on the

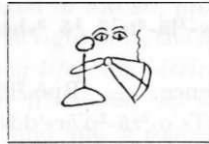
surface of a mutton shoulder-blade which is then lighted. Thereupon, the resulting cracks in the periosteum are examined and interpreted by means of a book called <sup>1</sup>P'i <sup>3</sup>kh yu. (See OTLB, p.39, Plate 1.) – All the other horoscopes are depicted on page 2 of Hs.Or.1532 (R.8647), and explained in NNCRC, pp.198–200, notes 301–307.)

For translation of the text see NNCRC, pp.190–193.

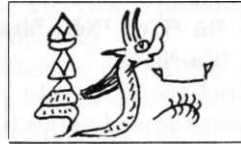
On page 14, rubric 2, commences <sup>1</sup>Ssu <sup>1</sup>lv <sup>2</sup>t'u-<sup>3</sup>bbüe: *The origin of <sup>1</sup>Ssu and <sup>1</sup>Lv (3).* This part is translated in NNCRC, pp.193–197.



1.



2.



3.

On page 16, rubric 5, the book tells of the Nāgarāja <sup>3</sup>T'a-<sup>2</sup>yu (identical with the Tibetan mTha-yas འགྲུ་ཡེ་སེ།, Tha-ye) originating from the East; then of the Nāgarāja <sup>2</sup>Dsaw-<sup>2</sup>bpü [page 17, rubric 2] who rules over the southern quarters (the Tibetan hJog-po འཇོག་པོ།), etc.



Hs.Or.301. SB, Marburg (R.589) &lt;With fol. 1–18&gt;

<sup>1</sup>Bpö <sup>1</sup>p'a <sup>3</sup>gko <sup>1</sup>shu: To search for (the books of) the <sup>1</sup>Bpö and <sup>1</sup>P'a (the books of divination).  
[List: VI,30,1]

This text can be used at both ceremonies: <sup>2</sup>Ssu <sup>1</sup>ddü <sup>1</sup>gv and <sup>3</sup>Ch'ou <sup>1</sup>na <sup>1</sup>gv, but it is more often used at the latter ceremony than at the former. It contains an interesting story which has been translated and published in NNCRC, pp.655–665.

The manuscript is a very old one and came from the north of Li-chiang, from the village of La-pao 刺寶 within the Yangtze loop. It was first translated in OTLB, pp.39–52.

The outside cover is missing.

(The symbols of the title may be explained as follows: The first symbol: <sup>1</sup>bpö has many meanings. It represents a tree with <sup>3</sup>K'o-<sup>1</sup>byu such as used at ceremonies; it might stand for: *to chant, to pray*, but can also be used [as the first symbol in the word <sup>2</sup>bpö-<sup>1</sup>mbö] for <sup>2</sup>Dto-<sup>1</sup>mba. The second symbol is read <sup>1</sup>p'a = *sorcerer* [more commonly <sup>3</sup>Llü-<sup>1</sup>bu]. Thus the first two symbols stand for *priest (and) sorcerer*. The third symbol depicts a *bowl with grain in it* = <sup>3</sup>gko; here it has been introduced since at every ceremony either performed by a <sup>2</sup>Dto-<sup>1</sup>mba or <sup>2</sup>Llü-<sup>1</sup>bu grain is offered. The last symbol is the picture of an *axe* = <sup>1</sup>shu, also *iron* = <sup>1</sup>shu; it is used phonetically for <sup>1</sup>shu = *to search*.)

The books of divination are called <sup>3</sup>Dso-<sup>2</sup>la. They are of paramount importance for without casting a horoscope no ceremony can be performed.

Cf. also Hs.Or.365 (R.6070) below p.104.





**K.Or.2.** SB, Marburg (*R.586*) <With fol. 1-19>  
*Facsimile of this ms. below p.328.*

**<sup>1</sup>D'a <sup>1</sup>lv <sup>2</sup>ds:** —

**<sup>1</sup>Bpö <sup>2</sup>lü <sup>2</sup>k'u; <sup>1</sup>Ndu <sup>2</sup>dtü; <sup>2</sup>Gkaw-<sup>1</sup>lä-<sup>3</sup>ts'ü <sup>1</sup>ō <sup>3</sup>sher, <sup>1</sup>Ts'o-<sup>1</sup>zä-<sup>2</sup>p'er-<sup>1</sup>ddü <sup>3</sup>ch'er <sup>1</sup>shu;  
<sup>3</sup>K'o <sup>2</sup>t u-<sup>3</sup>bbüe:**

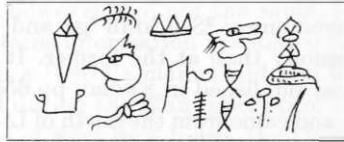
To restrict the Dragon to his residence. — <sup>1</sup>Bpö <sup>2</sup>lü <sup>2</sup>k'u; <sup>1</sup>Ndu rises; <sup>2</sup>Gkaw-<sup>1</sup>lä-<sup>3</sup>ts'ü redeems the soul (of his father); <sup>1</sup>Ts'o-<sup>2</sup>zä-<sup>2</sup>p'er-<sup>1</sup>ddü searches for medicine; The origin of the <sup>3</sup>K'o-<sup>1</sup>byu. [List: VI,31,a

<sup>1</sup>D'a <sup>1</sup>lv <sup>2</sup>ds is a small ceremony for the propitiation of a Nāga who, because of being disturbed, is feared that he may vacate his premises. The ceremony is to restrain him from leaving.

The titles which follow after that of the ceremony (<sup>1</sup>D'a <sup>1</sup>lv <sup>2</sup>ds) belong to different texts chanted at the <sup>2</sup>Ssu <sup>1</sup>gv ceremony but are very much abridged. Their translations can all be found in NNCR.

This is the first manuscript which belongs to this ceremony, the second one is ms. *R.31*. These two manuscripts have never been described not even the ceremony itself, except that the latter has been mentioned in NNCR on page 26 under Part IV,31.

*K.Or.2* (*R.586*) is an old manuscript and has been written by two different <sup>2</sup>Dto-<sup>1</sup>mbas. The parts above enumerated commence as follows: the first on page 1; the second on page 13, rubric 7; the third on page 17, rubric 1; the fourth on page 25, rubric 1, and the last on page 30, rubric 8.



**K.Or.31.** SB Marburg (*R.1262*) <With fol. 1-17>

**<sup>1</sup>D'a <sup>1</sup>lv <sup>2</sup>ds:** —

**<sup>3</sup>K'o <sup>2</sup>t u-<sup>3</sup>bbüe, <sup>1</sup>A <sup>3</sup>gku <sup>3</sup>hü, <sup>2</sup>K'u <sup>2</sup>p'u, <sup>3</sup>K'v <sup>3</sup>mä <sup>2</sup>szi <sup>3</sup>mä, <sup>1</sup>Ssu <sup>2</sup>ts'u <sup>2</sup>t'khi:**

To restrict the Dragon to his residence. — The origin of the <sup>3</sup>K'o-<sup>1</sup>byus, To present a chicken alive, To open the gate, To be desirous of years and long life, To escort the Nāgas. [List: VI,31,b

(There are only two texts chanted at this ceremony. This is the second one.)

<sup>1</sup>D'a <sup>1</sup>lv <sup>2</sup>ds is the name of a ceremony; it is performed when ground is broken for the erecting of a house and it is feared that the Nāga of that place being disturbed is apt to leave the region. The Nāga (in this case he is termed <sup>1</sup>lv = *dragon*) is propitiated and beseeched to remain in the place. (<sup>1</sup>D'a written with the symbol denoting a courageous



warrior stands here for <sup>1</sup>d'a = *residence*; <sup>1</sup>v = *dragon*, <sup>2</sup>ds = *to restrict, to stop*; this last symbol denotes as <sup>1</sup>ds [sic] = *the shutting off of a water-course.*)

The second title means: The origin of the <sup>3</sup>K'o-<sup>1</sup>byus = *wooden slats* on which the various Nāgas are painted: these slats are stuck in the ground near a spring (see: NNCRC, Plates VI, VII, IX, XII; and for the translation: NNCRC, pp.590-592).

<sup>1</sup>A <sup>3</sup>gku <sup>3</sup>hū = *To present a chicken alive* actually refers to the liberation of a chicken. For translation of the text see NNCRC, pp.543-547. (The symbol <sup>1</sup>gku = *ginger* is here used phonetically for <sup>3</sup>gku = *to present, to hand over.*)

<sup>2</sup>K'u <sup>2</sup>p'u (*gate, open*) is translated in NNCRC, pp.595-597. The title represents a gate and, as a curved line is drawn to the right of it, the action of opening.

<sup>3</sup>K'v <sup>3</sup>mā (*years, desire*) <sup>2</sup>szī (*long life*) <sup>3</sup>mā (*desire*) is written on the outside cover of the manuscript with the symbols: <sup>3</sup>ffū = *rat*, <sup>2</sup>szī = *wooden rod* (in which the years are carved) indicating <sup>2</sup>szī = *long life*, and <sup>2</sup>mā = *vagina* here used phonetically for <sup>3</sup>mā = *to desire*. This part can be found in NNCRC, pp.565-572. (The symbol <sup>3</sup>ffū = *rat* is here read: <sup>3</sup>k'v = *year* for the cycle of twelve begins with the rat year.)

<sup>1</sup>Ssu <sup>2</sup>ts'u <sup>2</sup>t'khi has been translated in NNCRC, pp.598-600. —

As <sup>1</sup>D'a <sup>1</sup>v <sup>2</sup>ds is a minor ceremony of short duration all the various texts have been abridged and incorporated in one manuscript. The contents of our K.Or.31 (R.1262) are as follows:

Page 1 (rubric 1): The heavens are full of stars, the grass of the land is green; the Tibetan is proficient in casting horoscopes for the year, the <sup>2</sup>Lā-<sup>2</sup>bbū (Min-chia) for the year and the <sup>1</sup>Na-<sup>2</sup>khi in the center for the day (night). (2) The family beseeches the <sup>2</sup>Dto-<sup>1</sup>mbas to erect the <sup>1</sup>zhi-<sup>2</sup>lv; they give him silver, gold, turquoise and carnelian, (3) yaks, sheep, wine and food to perform <sup>3</sup>Ch'ung-<sup>2</sup>bpa <sup>3</sup>ngyi to all the <sup>1</sup>P'ēr <sup>1</sup>Ssau, <sup>2</sup>Ngaw <sup>1</sup>Wu, <sup>1</sup>Hā and (4) <sup>1</sup>Ssu (Nāgas).

(5) They present to them <sup>2</sup>Hō-<sup>2</sup>lü-<sup>1</sup>mbbū (the collective name for popped black and white millet which is thrown on offerings: the symbol for *yak* = <sup>2</sup>mbēr and *horse* = <sup>2</sup>zhwua, <sup>1</sup>dtv-<sup>1</sup>gkū = *thousand million* are used: in ancient times white and black yaks were offered and white popped rice or millet and black popped buckwheat took their place; <sup>2</sup>mbēr also means *to roast*; the horse indicates that "the mares and geldings thousand million", actually <sup>2</sup>Hō-<sup>2</sup>lü-<sup>1</sup>mbbūs, were offered —). (They present) flowers, 99 <sup>3</sup>K'o-<sup>1</sup>byus, 9 cane-brake, 9 poplars (branches to construct the nine houses for the <sup>1</sup>Ssu Nāgas), the <sup>1</sup>Ssu <sup>2</sup>wūa <sup>2</sup>ngv <sup>2</sup>wūa, a white hemp bridge (for them to descend on), silver and golden <sup>3</sup>K'o-<sup>1</sup>byus, turquoise and carnelian <sup>3</sup>K'o-<sup>1</sup>byus. They are *repaid* (<sup>3</sup>ts'ü-<sup>1</sup>zhwua) with leopards and tigers (painted on the <sup>2</sup>Ö-<sup>3</sup>ts'ü <sup>3</sup>k'o-<sup>1</sup>byu, see NNCRC, Plate XI),

Page 2: (1) with bears and pigs, with deer and muskdeer. (2) The snakes on the trees and the frogs on the rocks are repaid. (3) The <sup>2</sup>Dto-<sup>1</sup>mba throws <sup>2</sup>Hō-<sup>2</sup>lü-<sup>1</sup>mbbū on the offerings till the eyes of the <sup>1</sup>Ssu (Nāgas) are full (i. e. till they are satiated). — Now follow all the various regional and subregional Nāgas that are being repaid, etc. —

On page 4, rubric 3: The regional Nāgas are *invited* = <sup>1</sup>k'v and again *repaid* = <sup>3</sup>ts'ü-<sup>1</sup>zhwua.

On page 8, rubric 6, commences <sup>3</sup>K'o <sup>2</sup>t'u-<sup>3</sup>bbūe (The origin of the <sup>3</sup>K'o-<sup>1</sup>byu) and we are told that the Nāgas were repaid with <sup>3</sup>K'o-<sup>1</sup>byus.

On page 11, rubric 2, commences <sup>1</sup>A <sup>3</sup>gku <sup>3</sup>hū.

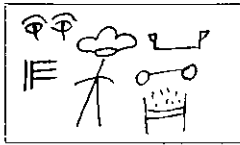
On page 16, rubric 7, commences <sup>1</sup>Ssu <sup>2</sup>k'u <sup>2</sup>p'u: the <sup>2</sup>Dto-<sup>1</sup>mba rings the <sup>2</sup>ds-<sup>1</sup>ēr and opens the gate (to the Nāgas) and performs <sup>2</sup>Mb'a-<sup>1</sup>mi <sup>3</sup>dshi (lights the lamps) and also makes the <sup>3</sup>Ch'ung-<sup>2</sup>bpa <sup>3</sup>ngyi (juniper fire offerings).

On page 19, rubric 12, commences <sup>3</sup>K'v <sup>3</sup>mā <sup>2</sup>szī <sup>3</sup>mā: the family is desirous of long

life, food (enough for the whole span of life), and wants to behold three generations under one roof.

On page 26, rubric 5, commences <sup>1</sup>Ssu <sup>2</sup>ts'u <sup>2</sup>t'khi. We see the <sup>2</sup>Dto-<sup>1</sup>mba with <sup>2</sup>ds-<sup>1</sup>lēr escorting the Nāgas back to the various regions whence they came. He then *closes the gates* (<sup>2</sup>k'u <sup>3</sup>dtēr) behind them. On the last line we learn that the <sup>2</sup>Dto-<sup>1</sup>mba performs <sup>3</sup>bpa-<sup>1</sup>ma-<sup>3</sup>bpa. i.e. he puts butter on the foreheads of the kneeling members of the family (see NNCRC, p.592, note 868). This is followed by the 13 <sup>2</sup>Ghügh-<sup>2</sup>ddo <sup>2</sup>La-<sup>2</sup>mun <sup>3</sup>mi goddesses (gYung-drung lha-mo རྒྱལ་ཡོང་རྩེ་ལྷ་མོ་) who are presenting a book to the <sup>2</sup>Dto-<sup>1</sup>mba who is looking at it (reading it).

The last symbol on the last page, last rubric means: <sup>3</sup>man-<sup>3</sup>dtēr = to tie a knot in the tail, i.e. it is the end.



**K.Or.226.** SB, Marburg (*R.8236*) <With fol. 1-20>

**Hs.Or.664.** SB, Marburg (*R.8655*) <With fol. 1-12>

**Hs.Or.1529.** SB, Marburg (*R.8623*) <With fol. 1-15>

*For page 1 of this ms. cf. FRONTISPICE 2*

<sup>1</sup>Ddo-<sup>3</sup>ssaw-<sup>1</sup>ngo-<sup>2</sup>t'u <sup>3</sup>chēr <sup>1</sup>dzō: To relate the story of <sup>1</sup>Ddo-<sup>3</sup>ssaw-<sup>1</sup>ngo-<sup>2</sup>t'u.

[List: VI,30,Ab

Of the three manuscripts bearing the above title, Hs.Or.1529 (*R.8623*) is the best. It is a <sup>2</sup>Dto-<sup>3</sup>la ms. dating back to the Wan-li period of the Ming dynasty.

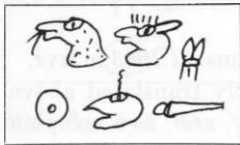
This book contains the story of a Tibetan by name <sup>1</sup>Ddo-<sup>3</sup>ssaw-<sup>1</sup>ngo-<sup>2</sup>t'u and his wife <sup>1</sup>Ddo-<sup>3</sup>dsho-<sup>1</sup>khyü-<sup>2</sup>ma. The latter dwelt at <sup>3</sup>Gkaw-<sup>2</sup>dsä-<sup>2</sup>lv-<sup>1</sup>p'ēr-<sup>2</sup>wüa where she reared dogs, pigs and chickens. One day the celestial Nāga <sup>3</sup>Nyi-<sup>2</sup>ssä-<sup>3</sup>khyo-<sup>1</sup>lo with his dog chased a stag over nine mountains and nine valleys (page 2, rubric 8) and arrived where <sup>1</sup>Ddo-<sup>3</sup>ssaw-<sup>1</sup>ngo-<sup>2</sup>t'u's wife cultivated the fields. She admired him and said: "Your body is as white as clouds and of the shape of a white crane" (page 3, rubric 2). The Nāga replied: "A woman's heart is as soft as water and is like a duck!" The two had intercourse all night and did not know that the cock had crowed (page 3, rubric 6); her slave ran away and he told her husband who was angry. He returned and saw through the opened tent a handsome man as brilliant as the conch. He entered and confronted his wife; at that time the Nāga changed himself into a snake and crawled into a bamboo box (page 6, rubric 3). Her husband was uneasy and he opened the box and killed the snake, etc.

The text has been translated and published in NNCRC, pp.307-317.

On the first page of the manuscript is a miniature depicting <sup>1</sup>Ddo-<sup>3</sup>ssaw-<sup>1</sup>ngo-<sup>2</sup>t'u dressed in armor.

Hs.Or.664 (*R.8655*) is of much later date. It contains a poor sketch of <sup>1</sup>Ddo-<sup>3</sup>ssaw-<sup>1</sup>ngo-<sup>2</sup>t'u. - On the last page is a colophon which states that the manuscript was written by a <sup>2</sup>Dto-<sup>1</sup>mba of the village of <sup>1</sup>Mun-<sup>3</sup>shwua-<sup>2</sup>wüa, in the Hsiang of Shu-ho 束河鄉, at the foot of the southern spur of the Li-chiang Snow-range, west of Li-chiang.

K.Or.226 (*R.8236*) belongs here. It is coarsely written on paper made from the paper mulberry tree (*Broussonetia papyrifera*). – On the first page is a blotchy painting of <sup>4</sup>Dta-<sup>2</sup>la-<sup>1</sup>mi-<sup>2</sup>mbū. On the last page is a colophon stating that it was written in the 9<sup>th</sup> moon, 13<sup>th</sup> day (no year is given), by <sup>2</sup>Dto-<sup>3</sup>t'a, the <sup>2</sup>Dto-<sup>1</sup>mba of <sup>2</sup>Ndaw-<sup>1</sup>ä. <sup>2</sup>Ndaw-<sup>1</sup>ä is the Chinese Ta-lai 大來 (in the manuscript written erroneously Ta-li 大利). The village is situated in Tung-yüan li 東元里, east of Li-chiang. The name of the village is also written Ta-le 打勒 in Chinese. See ANKSWC, p.175.



**K.Or.449.** SB, Marburg (*R.8563*) <With fol. 1-18>

**Hs.Or.559.** SB, Marburg (*R.8268*) <With fol. 1-19>

<sup>2</sup>Dso-<sup>2</sup>ma <sup>1</sup>yü <sup>2</sup>dsu, <sup>2</sup>gkv-<sup>3</sup>chung: To invite the ancestors of the <sup>2</sup>Dso-<sup>2</sup>ma, first part.  
[List: VI,30,An1]

Hs.Or.559 (*R.8268*) is much older than the other ms. The title is here written somewhat differently from other manuscripts, e. g. the word <sup>1</sup>yü = *monkey* is used phonetically instead of <sup>1</sup>yü = *sheep*. The former is more correct for the symbol <sup>1</sup>yü = *monkey* is always employed for 'ancestor' and not <sup>1</sup>yü = *sheep*.

The meaning of <sup>2</sup>dso-<sup>2</sup>ma no <sup>2</sup>Dto-<sup>1</sup>mba in Li-chiang could explain; they surmised that it was a certain serpent spirit; the name never occurred in any other manuscript. <sup>2</sup>Dso-<sup>2</sup>ma <sup>1</sup>yü <sup>2</sup>dsu is apparently equivalent to the seventh section of the Bön-po Sūtra translated by SCHIEFNER, fol. 75–82 inclusive, or pp.39–45 of the Memoirs.

On the first page there is a colored drawing of a <sup>1</sup>Ssu sitting or diverting on waves; his body is yellow and the snake part of his body is red; in his right he holds a lotus flower and in his left a <sup>2</sup>Bpö-<sup>2</sup>mba.

While many names of the <sup>1</sup>Ssu Kings are the same, the regions where they dwell and the thrones on which they repose are different from those given in ms. *R.1903*, ms. *R.999* and ms. *R.1904* which are in HYI, nor the sequence is the same in which they occur.

There are three parts belonging to <sup>2</sup>Dso-<sup>2</sup>ma <sup>1</sup>yü <sup>2</sup>dsu, a first, a second, and a third part.

Hs.Or.559 (*R.8268*) is a <sup>2</sup>Dto-<sup>3</sup>la book written by one of the three <sup>2</sup>Dto-<sup>1</sup>mba brothers who lived near Pai-sha 白沙, five miles north of Li-chiang 麗江 during the Ming dynasty, Wan-li period (A.D.1573–1640).

<sup>2</sup>Dso-<sup>2</sup>ma-<sup>1</sup>yü <sup>2</sup>dsu has been translated and published in NNCRC, pp.497–510, from a manuscript (now in HYI, see above) of much later date (about 1870). The present Hs.Or. 559 was acquired by me after the translation had been made. As it is the oldest one known, the first two pages are here translated:

Page 1 (rubric 1): In the beginning the <sup>1</sup>Ssu dwelt within a large house. (2) In the space between heaven and earth (Dsä) <sup>3</sup>Ho-<sup>1</sup>dsä-<sup>2</sup>gko (3) the <sup>1</sup>Ssu Nāgarāja *stared* = <sup>1</sup>gko (here written with <sup>2</sup>gko = *crane*) from a <sup>1</sup>k'o-<sup>3</sup>lo = *wheel* (Tib.: hkhor-lo རྩོམ་ལོ); (4) his body is white and glittering; (5) he reposes on a throne supported by a dragon and

holds a <sup>2</sup>Bpö-<sup>2</sup>mba in his hand. (6) We kneel and prostrate ourselves and perform <sup>3</sup>Ch'ung-<sup>2</sup>bpa (<sup>2</sup>bä) before him.

(7) In the East on a lotus carpet on a small <sup>1</sup>k'o-<sup>3</sup>lo the <sup>1</sup>Ssu king <sup>1</sup>Ts'o-<sup>2</sup>ch'i [Page 2,] (1) reposes; his body is white and glittering; he holds a <sup>1</sup>k'o-<sup>3</sup>lo in his hand; to him we kneel and perform <sup>3</sup>Ch'ung-<sup>2</sup>bpa (<sup>2</sup>bä).

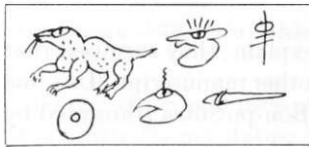
(2) In the South on a small lotus carpet is the <sup>1</sup>Ssu <sup>2</sup>gyi-<sup>2</sup>bpü <sup>1</sup>Ö-<sup>3</sup>mbü; his body is green and glittering; (3) he holds a turquoise <sup>1</sup>gyi-<sup>1</sup>bbēr (meaning unknown) in his hand [see NNCRC, p.501, (13)]; kneeling we perform <sup>3</sup>Ch'ung-<sup>2</sup>bpa (<sup>2</sup>bä) to him.

(4) In the West glowers the <sup>1</sup>Ssu king <sup>1</sup>Ggö-<sup>3</sup>wu; (5) his body is red, he holds a green branch in his hand; to him we perform <sup>3</sup>Ch'ung-<sup>2</sup>bpa (<sup>2</sup>bä).

(6) In the North on a small lotus carpet reposes (the word <sup>3</sup>gkyi = *small* can also mean <sup>2</sup>gkyi = *to be placed, to put, to place*) the <sup>1</sup>Ssu king (<sup>2</sup>gyi-<sup>2</sup>bpü) (7) <sup>2</sup>Dto-<sup>3</sup>mi; his body is white, he holds a <sup>2</sup>Bpö-<sup>2</sup>mba in his hand; to him we kneel and prostrate ourselves and perform <sup>3</sup>Ch'ung-<sup>2</sup>bpa (<sup>2</sup>bä), etc.

This part is contained in the last part of page 12, and page 13 of ms. *R.1903* in HYI.

K.Or.449 (*R.8563*) is a copy of the old Hs.Or.559 (*R.8268*), partly translated above. The pagination is however different. It was written in this century, and, as a colophon states, originated in the village of <sup>1</sup>Mun-<sup>3</sup>shwua-<sup>2</sup>wua, north-west of Li-chiang. The colophon is written in <sup>2</sup>Ggö-<sup>1</sup>baw phonetics.



K.Or.499. SB, Marburg (*R.8644*) <With fol. 1-16>

Hs.Or.1527. SB, Marburg (*R.8621*) <With fol. 1-8>

For page 1 of this ms. cf. FRONTISPIECE 1

<sup>2</sup>Dso-<sup>2</sup>ma <sup>1</sup>yü <sup>2</sup>dsu, <sup>3</sup>lü-<sup>3</sup>chung: To invite the ancestors of the <sup>2</sup>Dso-<sup>2</sup>ma, second part.

[List: VII,30,An2

Hs.Or.1527 (*R.8621*) is the companion volume to Hs.Or.559 (*R.8268*) and written by the same <sup>1</sup>Dto-<sup>3</sup>la <sup>2</sup>Dto-<sup>1</sup>mba who lived during the Wan-li period of the Ming dynasty.

The title-page has been torn in half, but below the frame are still discernable the words: <sup>2</sup>Dso-<sup>2</sup>ma.

The miniature on the first page represents a 'Nāga', half human, half snake; his upper body is yellow and the coils of the lower are blue. He reposes on a red lotus and holds a yellow flower in his right and a white conch in his left. The name of this 'Nāgarāja' is <sup>1</sup>Ddv-<sup>3</sup>gkü-<sup>1</sup>ndo-<sup>2</sup>gko-<sup>1</sup>ma.

The lower parts of the pages of the manuscript have been damaged by fire.

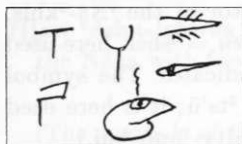
As the text of this manuscript differs from the one of the same title translated in NNCRC, pp.503-506, I give here a translation of the first page:

(rubric 1) <sup>2</sup>K'ö <sup>1</sup>ndsu <sup>2</sup>dtü, (*where the dog sits, i.e.:*) In the North-west, on a lotus rug in the center reposes <sup>1</sup>Lv-<sup>2</sup>chwua-<sup>2</sup>mun (2) <sup>1</sup>Ddv-<sup>3</sup>gkü-<sup>1</sup>ndo-<sup>2</sup>gko-<sup>1</sup>ma, (3) his body is white and glittering, he holds a white conch in his hand: we perform <sup>3</sup>Ch'ung-<sup>2</sup>bpa (<sup>2</sup>bä) before him. (4) In the North-east reposes an a flower rug <sup>1</sup>Ssu-<sup>2</sup>chwua-<sup>2</sup>mun (5) <sup>1</sup>Nv-<sup>2</sup>yi-<sup>2</sup>ma (in ms. *R.999* in HYI he is called <sup>1</sup>Nv-<sup>2</sup>ssä-<sup>2</sup>muàn), (6) his body is green and scintillating, he

holds a green (?) conch in his hand; we perform <sup>3</sup>Ch'ung-<sup>2</sup>bpa (<sup>2</sup>bä) before him. (7) <sup>1</sup>Ö <sup>2</sup>bpa <sup>2</sup>dze = part of a <sup>3</sup>Hoa-<sup>2</sup>lü.

For translation of <sup>2</sup>Dso-<sup>2</sup>ma <sup>1</sup>yü <sup>2</sup>dsu, <sup>3</sup>lü-<sup>3</sup>chung, see NNCRC, pp.503–506.

K.Or.499 (*R.8644*) belongs here, but the pagination is different. On the title-page is written: <sup>3</sup>Khyü-<sup>3</sup>t'a (<sup>3</sup>ts'u) which is misleading, but at the base outside the frame is written in <sup>2</sup>Ggö-<sup>1</sup>baw characters: <sup>2</sup>Dso-<sup>2</sup>ma <sup>3</sup>lü - . . . (?).



**K.Or.477.** SB, Marburg (*R.8591*) <With fol. 1–8>

**K.Or.478.** SB, Marburg (*R.8592*) <With fol. 1–14>

<sup>2</sup>Dso-<sup>2</sup>ma <sup>1</sup>yü <sup>2</sup>dsu, <sup>3</sup>maṅ-<sup>3</sup>chung: To invite the ancestors of the <sup>2</sup>Dso-<sup>2</sup>ma, third part.

[List: VI,30,An3

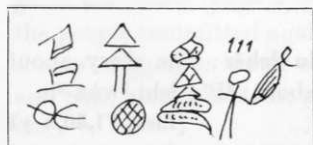
The title is written in <sup>2</sup>Ggö-<sup>1</sup>baw characters.

The text of this part has been translated and published in NNCRC, pp.506–510.

K.Or.477 (*R.8591*) is a comparatively new manuscript.

K.Or.478 (*R.8592*) is doubtfully referred to this title. That it belongs to <sup>2</sup>Dso-<sup>2</sup>ma <sup>1</sup>yü <sup>2</sup>dsu there is no question, but the pagination is not the same, and so are the names of the 'Nāgas' occurring therein.

On the outside title-page of K.Or.478 in large pictographs is written: <sup>3</sup>Khyü <sup>3</sup>t'a <sup>3</sup>ts'u which is misleading; within the frame, however, in the right upper corner written in <sup>2</sup>Ggö-<sup>1</sup>baw letters is the legend: <sup>2</sup>Dso-<sup>2</sup>ma . . . li (?), also at the bottom outside the frame the syllable <sup>2</sup>ma is legible.



**K.Or.457.** SB, Marburg (*R.8571*) <With fol. 1–11>

<sup>2</sup>Dtü-<sup>1</sup>zaw-<sup>3</sup>t'a-<sup>2</sup>mun <sup>2</sup>K'ö-<sup>1</sup>dgyu <sup>1</sup>ssu-<sup>2</sup>zo <sup>2</sup>yi <sup>3</sup>chér <sup>1</sup>dzo: The story about (the Nāga) <sup>2</sup>Dtü-<sup>1</sup>zaw-<sup>3</sup>t'a-<sup>2</sup>mun and the three hunters.

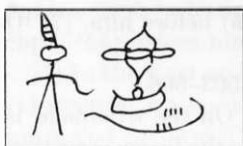
[List: VI,30,r

(The first four symbols spell the name of the Nāga; all are employed phonetically. After the <sup>1</sup>Ssu = Nāga symbol is the numeral *three* = <sup>1</sup>ssu, and below a *man* or *boy* = <sup>2</sup>zo with a trap in his hand. The syllable <sup>2</sup>yi = *have, exist*, means in this case: there were.)

The story is about the three hunters who encountered the Nāga <sup>2</sup>Dtü-<sup>1</sup>zaw-<sup>3</sup>t'a-<sup>2</sup>mun who belonged to the <sup>2</sup>Dtü Nāga clan dwelling on the cliffs.

The story has been translated in NNCRC, pp. 329–331.

In the K.Or.457 (*R.8571*) the story ends on page 7, rubric 2 inclusive; on page 7, rubric 3, commences the story <sup>2</sup>Nv-<sup>2</sup>lv-<sup>2</sup>ch'er-<sup>2</sup>dtü <sup>2</sup>zo which is continued in Hs.Or.665 (*R.8656*) (cf. below p.82).



**K.Or.424.** SB, Marburg (*R.8538*) <With fol. 1-11>

**K.Or.466.** SB, Marburg (*R.8580*) in part <With fol. 1-13>

**K.Or.468.** SB, Marburg (*R.8582*) in part <With fol. 1-14>

**Hs.Or.659.** SB, Marburg (*R.8650*) <With fol. 1-11>

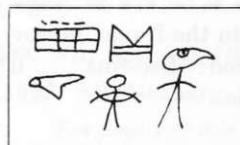
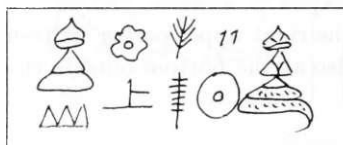
**<sup>2</sup>Gkaw-<sup>1</sup>lä-<sup>3</sup>ts'ü <sup>1</sup>ō <sup>3</sup>shēr:** <sup>2</sup>Gkaw-<sup>1</sup>lä-<sup>3</sup>ts'ü ransoms the soul (of his father <sup>2</sup>Ö-<sup>2</sup>gkaw-<sup>1</sup>lä).  
[List: VI,30,Ar

(The first symbol represents <sup>2</sup>Gkaw-<sup>1</sup>lä-<sup>3</sup>ts'ü, a post-flood ancestor of the <sup>1</sup>Na-<sup>2</sup>khis. The compound symbol reads <sup>1</sup>ō (<sup>1</sup>ō-<sup>2</sup>hā = *soul*) and the numeral *seven* = <sup>2</sup>shēr, here used for <sup>3</sup>shēr = *to redeem, call back* which the curved line beneath indicates. The symbol <sup>3</sup>ts'ü on the top of the head of the first figure represents *millet* = <sup>3</sup>ts'ü; it is here used phonetically in the name of <sup>2</sup>Gkaw-<sup>1</sup>lä-<sup>3</sup>ts'ü whose wife was <sup>1</sup>Ö-<sup>2</sup>yu-<sup>2</sup>dtv-<sup>1</sup>nun-<sup>3</sup>mi.)

This text is the basis for the great funeral ceremony called <sup>2</sup>Khi <sup>3</sup>Nv which is performed within three years of the death of a person.

For **K.Or.466** (*R.8580*) cf. below p.75, for **K.Or.468** (*R.8582*) cf. below p.78.

For translation of the text see NNCRC, pp.581-586.



**K.Or.491.** SB, Marburg (*R.8606*) <With fol. 1-10>

**K.Or.493.** SB, Marburg (*R.8608*) <With fol. 1-14>

**Hs.Or.564.** SB, Marburg (*R.8273*) <With fol. 1-17>

**<sup>1</sup>Hä-<sup>3</sup>mi-<sup>2</sup>ssu-<sup>3</sup>shou — <sup>2</sup>Ss-<sup>2</sup>szi-<sup>2</sup>nyi-<sup>1</sup>ma. <sup>2</sup>P'u-<sup>2</sup>shi-<sup>2</sup>wua-<sup>3</sup>lu <sup>3</sup>cher:** The story about <sup>1</sup>Hä-<sup>3</sup>mi-<sup>2</sup>ssu-<sup>3</sup>shou (and) <sup>2</sup>Ss-<sup>2</sup>szi-<sup>2</sup>nyi-<sup>1</sup>ma, (and the story about) <sup>2</sup>P'u-<sup>2</sup>shi-<sup>2</sup>wua-<sup>3</sup>lu.

[List: VI,30,x-y1

<sup>1</sup>Hä-<sup>3</sup>mi-<sup>2</sup>ssu-<sup>3</sup>shou was the daughter of a deity called <sup>2</sup>Muan-<sup>3</sup>llü-<sup>1</sup>hä-<sup>2</sup>ndzi who was the enemy of the Nāga <sup>2</sup>Ss-<sup>2</sup>szi-(<sup>2</sup>zo-)<sup>2</sup>nyi-<sup>1</sup>ma. The third was a farmer and the opponent of the Nāga <sup>1</sup>Ddv-<sup>3</sup>mun-<sup>2</sup>gkv-<sup>1</sup>p'er.

The first mentioned manuscript is divided into two sections, that of <sup>2</sup>P'u-<sup>2</sup>shi-<sup>2</sup>wua-<sup>3</sup>lu commences on page 18, rubric 5. On the first page is a miniature depicting the goddess <sup>1</sup>Hä-<sup>3</sup>mi-<sup>2</sup>ssu-<sup>3</sup>shou. The manuscript is from <sup>2</sup>Boa-<sup>1</sup>shi, north of Li-chiang, and was written by one of the <sup>2</sup>Dto-<sup>1</sup>mba brothers who lived during the Wan-li period of the Ming dynasty.

For translation of the first section see NNCRC, pp.302-306; for the second section see NNCRC, pp.318-321.

**K.Or.493** (*R.8608*) is a duplicate of **Hs.Or.564** (*R.8273*), but is of later origin than the latter.

K.Or.491 (R.8606) contains <sup>2</sup>P'u-<sup>2</sup>shi-(<sup>2</sup>ch'i)-<sup>2</sup>wüa-<sup>3</sup>lu <sup>3</sup>ch'er only, it is, however, a slightly different version.



K.Or.462. SB, Marburg (R.8576) <With fol. 1-13>

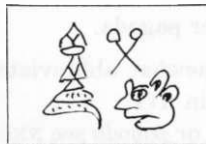
<sup>2</sup>Haw <sup>2</sup>dzhu-<sup>1</sup>zhwua; <sup>1</sup>Bpö <sup>2</sup>lü <sup>2</sup>k'u; <sup>3</sup>K'o-<sup>1</sup>byu <sup>2</sup>t'u-<sup>3</sup>bbüe; <sup>1</sup>Ssu <sup>2</sup>ts'u <sup>2</sup>t'khi: To repay the Nāga with food; <sup>1</sup>Bpö <sup>2</sup>lü <sup>2</sup>k'u; The origin of the <sup>3</sup>K'o-<sup>1</sup>byu; To escort the Nāga.

[List: VI,30, -; d; -; Az1

(The symbols of the first title represent: a covered dish containing food, <sup>2</sup>dzhu = a *catapult* for throwing stones as were used by the Mongols in the attack on Ya-ch'ih 押赤城, the capital of the Wu-man 烏蠻, in A.D.1255; <sup>1</sup>zhwua = to measure out grain.)

These four different abbreviated texts taken from separate manuscripts bearing these titles, except the first one, are here collected in one book which is chanted during the performance of a small Nāga ceremony (lasting perhaps one hour) at a spring. Such a ceremony is called: <sup>1</sup>Ssu <sup>3</sup>gkyi <sup>1</sup>gv (I.); <sup>1</sup>Ssu = Nāga, <sup>3</sup>gkyi = a pair of shears, here used phonetically for <sup>3</sup>gkyi = small, and <sup>1</sup>gv = bear, used phonetically for <sup>1</sup>gv = ceremony.

I.



The title-page of this manuscript is missing, the text, however, is complete. Food is offered to the five regional Nāgas, East, South, West, North and center, after which the gates are closed (page 3, rubric 4). On page 7, rubric 1, the sins are enumerated which the people committed against the Nāgas, as burning the mountains and thereby killing snakes; digging in water courses and killing frogs; horses and oxen killing snakes; dogs and pigs, black chickens, people stepping on snakes; beating them but not killing them, etc.

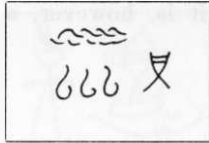
The family is admonished by the <sup>1</sup>Ssu = Nāga not to kill boars on the mountain spurs, bears in the forest, tigers on the cliffs, stags on the snow mountain, not to rob beehives of honey with torches on the high cliffs, not to fish in the waters, not to wash gold in the streams (page 10), etc.

The origin of the <sup>3</sup>K'o-<sup>1</sup>byu commences on page 16, rubric 2, and <sup>1</sup>Ssu <sup>2</sup>ts'u <sup>2</sup>t'khi on page 13, rubric 5.

On page 15, last line, is a brief <sup>2</sup>Ddu-<sup>1</sup>mun or Index giving the titles of texts which are to be chanted together with the one in question.

On the last two pages are depicted the animals, precious objects (etc.) which must be painted on the <sup>2</sup>Ö-<sup>3</sup>ts'ü <sup>3</sup>k'o-<sup>1</sup>byu (see NNCR, Plates 10 and 11).

For the last text (i.e. <sup>1</sup>Ssu <sup>2</sup>ts'u <sup>2</sup>t'khi) cf. below p.85.



**K.Or.472.** SB, Marburg (*R.8586*) <With fol. 1-20>

**<sup>1</sup>Khü <sup>3</sup>mä:** Rain wanted.

[List: VI,32

(The first symbol representing *clouds* = <sup>1</sup>gkyi is not read; below it is the symbol for *rain* = <sup>1</sup>khü, followed by <sup>2</sup>mä = *vagina* here employed for <sup>3</sup>mä = *to wish, to desire, to want*.)

This is not only the name of a text, but also the title of a small ceremony performed if the monsoon had been delayed and there was danger of draught.

On the last two pages all the mountain gods (local Nāgas) are propitiated and beseeched for rain.

For translation see NNCRC, pp.607-619.

It is rather a rare manuscript: the only other I have ever come across (ms. *R.1782* now in HYI) was incomplete.



**K.Or.482.** SB, Marburg (*R.8597*) in part <With fol. 1-12>

**Hs.Or.656.** SB, Marburg (*R.8645*) <With fol. 1-12>

**<sup>3</sup>Khyü-<sup>3</sup>t'a <sup>3</sup>ts'u:** To erect a juniper pagoda.

[List: VI,30,Ao

Hs.Or.656 (*R.8645*) shows a somewhat abbreviated text and differs from the more comprehensive text of ms. *R.1532* in HYI.

As to the construction of the <sup>3</sup>t'a or *pagoda* see NNCRC, p.519.

For translation see NNCRC, pp.520-525.

(Explanation of the title: The first symbol is a *Nāga* (<sup>1</sup>Ssu), the second a *juniper* = <sup>3</sup>khyü stuck into a pile of rocks. The third symbol represents a *demon* = <sup>1</sup>ts'u, used here phonetically for <sup>3</sup>ts'u = *to erect*.)

For K.Or.482 (*R.8597*) cf. below p.74.



**K.Or.439.** SB, Marburg (*R.8553*) <With fol. 1-10>

**K.Or.469.** SB, Marburg (*R.8583*) <With fol. 1-10>

**K.Or.490.** SB, Marburg (*R.8605*) <With fol. 1-8>

**Hs.Or.671.** SB, Marburg (*R.8662*) <With fol. 1-10>

**<sup>1</sup>Khyu-<sup>3</sup>t'khyu <sup>1</sup>Ssu <sup>1</sup>a:** The fight (between) the mythical bird (and) the serpent.

[List: VI,30Ac

Of the four manuscripts bearing this title K.Or.469 (*R.8583*) appears to be the oldest.



This text forms the key-book to the ceremony. It is the most interesting of all the texts belonging to the Nāga Cult of the <sup>1</sup>Na-<sup>2</sup>khi. It deals entirely with the fight of the mythical bird with the Nāgarāja <sup>2</sup>Dso-<sup>1</sup>na-<sup>1</sup>lo-<sup>3</sup>ch'i, the Tibetan gTsug-na-rin-chhen འུ་བླ་ལྷ་རིན་ཅེན་ (king of the kLu: 𑎧𑎢𑎣).

In the <sup>1</sup>Na-<sup>2</sup>khi books the Nāgarāja is variously called <sup>1</sup>Ssu <sup>2</sup>ggö <sup>2</sup>swue-<sup>2</sup>p'ä <sup>2</sup>Dso-<sup>1</sup>na-<sup>1</sup>ilü-<sup>3</sup>ch'i and <sup>2</sup>Dso-<sup>1</sup>na-<sup>1</sup>ler-<sup>3</sup>ch'i. He is a therianthropic Nāga, half human and half snake, and is figured holding a pearl in his hand which he presents to the mythical bird. The story is a very interesting one and has been transcribed and translated in full with copious notes in *XXCRC*, pp.385–486 (with Plate G).

K.Or.469 (*R.8583*) has on the inside of the cover a drawing of a <sup>2</sup>Dto-<sup>1</sup>mba holding a <sup>2</sup>Dto-<sup>2</sup>ma on his left hand. On the last page first line it is stated that: "This <sup>2</sup>Ssu <sup>1</sup>gv book was written in the dog year, the 9<sup>th</sup> moon, 27<sup>th</sup> day, in the village of <sup>2</sup>Müan-<sup>1</sup>dsä-<sup>1</sup>dü without error."

K.Or.439 (*R.8553*) is roughly written and bears on the inside of the back cover in Chinese: 神龍王土地 = (Mountain) spirit, dragon, king, territory.

Hs.Or.671 (*R.8662*) is of recent origin and coarsely written.

K.Or.490 (*R.8605*) is very poorly written and covered with red ink blotches; on the first page is a picture of a <sup>2</sup>Bpö-<sup>1</sup>mba very poorly executed. On the inside of the back cover is a love-knot and a <sup>2</sup>Bpö-<sup>1</sup>mba, below it a string of carnelian.



K.Or.458. SB, Marburg (*R.8572*) <With fol. 1-6>

K.Or.465. SB, Marburg (*R.8579*) <With fol. 1-12>

K.Or.484. SB, Marburg (*R.8599*) <With fol. 1-12>

K.Or.492. SB, Marburg (*R.8607*) <With fol. 1-12>

Hs.Or.535. SB, Marburg (*R.8234*) <With fol. 1-11>

Hs.Or.1451. SB, Marburg (*R.6100*) <With fol. 1-13>

Hs.Or.1526. SB, Marburg (*R.8620*) <With fol. 1-6>

<sup>2</sup>K'u <sup>2</sup>ng'a <sup>3</sup>bpü: To escort the usurpers of the gates.

[List: VI,30,b

The texts of these manuscripts are the same.

Hs.Or.1451 (*R.6100*) is the best one of the seven. The first page, transcription and translation have been published in *XXCRC*, p.105. (The miniature on the first page represents an anonymous <sup>2</sup>Dto-<sup>1</sup>mba.)

Hs.Or.535 (*R.8234*) is in a little better condition than the foregoing one; both are <sup>1</sup>Dto-<sup>3</sup>la manuscripts, – that is, they were written by two brothers both of whom lived at <sup>2</sup>Gyi-<sup>1</sup>ts'ä-<sup>1</sup>ndso, a small village adjoining the larger village of <sup>2</sup>Boa-<sup>1</sup>shi (the Chinese Pai-sha 白沙). There were altogether three brothers and all were <sup>2</sup>Dto-<sup>1</sup>mbas and all three illuminated their manuscripts. One of them, who wrote Hs.Or.1451 (*R.6100*) was the better artist.

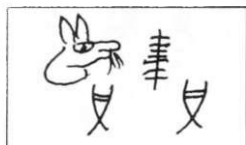
The <sup>2</sup>K'u <sup>2</sup>ng'as have each their proper name; they are described in NNCRC, pp.59–62. They are Nāga demons and were the enemies of the world-protectors.

K.Or.484 (R.8599) and K.Or.465 (R.8579) are of more recent origin; none of them is illuminated.

K.Or.492 (R.8607) is older and neither illuminated.

Hs.Or.1526 (R.8620) is a very old ms., illuminated on the first page, depicting a <sup>2</sup>Dto-<sup>1</sup>mba in a green dress. The text is somewhat abridged. This is also a <sup>1</sup>Dto-<sup>3</sup>la manuscript and dates back to the Wan-li period of the Ming dynasty. On the inside of the cover are depicted the four <sup>2</sup>K'u-<sup>2</sup>ng'as with their names written in pictographs on the side.

The text of <sup>2</sup>K'u <sup>2</sup>ng'a <sup>3</sup>bpū has been translated; see NNCRC, pp.107–115. The <sup>2</sup>K'u <sup>2</sup>ng'as are depicted in NNCRC, p.112.



K.Or.482. SB, Marburg (R.8597) in part <With fol. 1–12>

Hs.Or.561. SB, Marburg (R.8270) <With fol. 1–12>

<sup>3</sup>K'v <sup>3</sup>mä <sup>2</sup>szi <sup>3</sup>mä : Desirous of years, desirous of long life.

[List: VI,30,As (?)]

(The first symbol in the title is the picture of a rat = <sup>3</sup>ffü; it is here read <sup>3</sup>k'v = year for the rat is the first animal in the cycle of twelve. The symbol <sup>2</sup>mä = vagina stands for <sup>3</sup>mä = to desire. The symbol <sup>2</sup>szi can stand for grass, it also represents a stick of wood in which priests cut their age adding a cut for each additional year.)

In this text all the various Nāgas are beseeched to grant long life to suppliants; the various element-regional gods are petitioned to grant long life lasting as long as that of the mountain gods, the <sup>1</sup>Ngyu-<sup>3</sup>na-<sup>3</sup>shi-<sup>2</sup>lo <sup>1</sup>Ngyu, the <sup>1</sup>Ha-<sup>2</sup>yi-<sup>2</sup>boa-<sup>1</sup>daw <sup>1</sup>ndzer, the snow mountains; the Nāgas of the 9 white celestial regions and the 7 Nāgas of the black lands; the Nāgas of the five mountains, three valleys, of the clouds, of the cliffs, of the villages, of the trees, of the waters, of the land, of the wind. They beseech <sup>3</sup>Ssaw-<sup>1</sup>dter-<sup>2</sup>yi-<sup>2</sup>ssō <sup>1</sup>Hä-<sup>3</sup>mi (a goddess), <sup>2</sup>Müan-<sup>3</sup>llü-<sup>1</sup>ddu-<sup>2</sup>ndzi, and the <sup>2</sup>Khyü-<sup>2</sup>zher <sup>2</sup>Bpö-<sup>1</sup>mbö maternal uncles of <sup>2</sup>Dto-<sup>1</sup>mba <sup>3</sup>Shi-<sup>2</sup>lo), the <sup>1</sup>P'er <sup>1</sup>Ssan, the <sup>2</sup>Ngaw <sup>1</sup>Wu, the <sup>2</sup>Ö <sup>1</sup>nä <sup>1</sup>Hä, <sup>1</sup>Ndu and <sup>1</sup>Ssä, <sup>2</sup>Müan-<sup>3</sup>mi-<sup>2</sup>bpa-<sup>2</sup>lo (cf. rMa-chhen spom ra རྩེ་མཚོ་མཚོ་མཚོ་), as well as the local <sup>3</sup>Shi-<sup>2</sup>zhi (cf. Sa-bdag སེ་བཟོ་བྱེད་ཀྱི་མཚོ་མཚོ་).

On page 17 commences another part entitled <sup>3</sup>Khyu-<sup>3</sup>t'a <sup>3</sup>ts'u (cf. above p.72) to the end of the manuscript. It relates where the juniper pagodas are to be erected to prevent illness, rain, hail, storms, etc.

The text of our manuscript is included also in Hs.Or.561 (R.8270) (cf. below p.81) and in ms. R.6095 which has been translated in NNCRC, pp.565–572.



**K.Or.466.** SB, Marburg (*R.8580*) <With fol. 1-13>

**Hs.Or.1417.** SB, Marburg (*R.5050* [ ? ]) <With fol. 1-9>

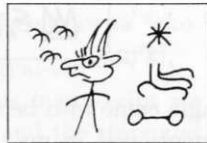
**<sup>2</sup>La-<sup>2</sup>nder-<sup>2</sup>la-<sup>3</sup>dsä <sup>2</sup>Wüa-<sup>1</sup>na <sup>2</sup>nyi-<sup>2</sup>bä-<sup>2</sup>gu <sup>3</sup>cher <sup>1</sup>dzo:** The story about <sup>2</sup>La-<sup>2</sup>nder-<sup>2</sup>la-<sup>3</sup>dsä and <sup>2</sup>Wüa-<sup>1</sup>na, two (<sup>1</sup>Na-<sup>2</sup>khi) brothers.

The first symbol represents a demon of the <sup>1</sup>Dzä clan (they are the equivalent of the Tibetan tsan བླ་མ་ always associated with the <sup>1</sup>Ddv, the Tibetan bdud བླ་མ་); here it is read <sup>3</sup>dsä and is the last syllable in the name, the other syllables being not written. The next two symbols represent two <sup>1</sup>Na-<sup>2</sup>khi men indicated by the black head (<sup>1</sup>na = *black*); the symbols of the second name <sup>2</sup>Wüa-<sup>1</sup>na = *house black* are phonetically used in the name of one of the brothers. Below <sup>1</sup>na is the symbol <sup>2</sup>nyi — *two* followed by <sup>2</sup>bä = *to do*, here <sup>2</sup>bä is the first syllable in <sup>2</sup>bä-<sup>2</sup>gu = *brothers*, <sup>2</sup>gu is not written, but the two figures denote that brothers are meant; <sup>3</sup>cher <sup>1</sup>dzo = *story about*: the first is the symbol for *bone*, the second is the picture of a *trough* full of hay, both are used phonetically. <sup>1</sup>Dzo can mean *about* or *to record, to relate*.

For translation see NNCRC, pp.359-361.

Hs.Or.1417 (*R.5050*) is a <sup>2</sup>Dto-<sup>3</sup>la manuscript, but is not illuminated.

**K.Or.466** (*R.8580*) consists of two parts; the first part is the story related under the above title from page 1 to page 8 inclusive. From page 9 to the end of the manuscript is the story of <sup>2</sup>Gkaw-<sup>1</sup>lä-<sup>3</sup>ts'ü <sup>1</sup>ö <sup>3</sup>sher = *<sup>2</sup>Gkaw-<sup>1</sup>lä-<sup>3</sup>ts'ü ransoms the soul (of his father)*, cf. above p.64.



**K.Or.489.** SB, Marburg (*R.8604*) <With fol. 1-10>

**Hs.Or.660.** SB, Marburg (*R.8651*) <With fol. 1-8>

**<sup>1</sup>Mä-<sup>2</sup>ssä-<sup>2</sup>dtv-<sup>2</sup>ch'i <sup>3</sup>cher <sup>1</sup>dzo:** The story about <sup>1</sup>Mä-<sup>2</sup>ssä-<sup>2</sup>dtv-<sup>2</sup>ch'i. [List: VI,30,r1; t

The name is often written <sup>1</sup>Mbe-<sup>2</sup>ssä-<sup>2</sup>dtv-<sup>2</sup>ch'i (or <sup>1</sup>dshi). —

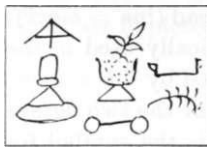
(In the first title both pictographs and phonetic characters are used; the upper one represents a *vagina* = <sup>2</sup>mä, here <sup>1</sup>mä is the first syllable in the name. Below it is the phonetic <sup>2</sup>Ggö-<sup>1</sup>baw letter <sup>2</sup>ssä, followed by that for <sup>1</sup>dtv = *one thousand*, then comes the figure with the head of a *goral* = <sup>1</sup>ssä, the symbol acts phonetically only and is to augment the phonetic character.) The two symbols <sup>2</sup>ngv <sup>3</sup>dgyu after the <sup>1</sup>Ssu Nāga have reference to the snake or Nāga who dwelt in a lake whose name was <sup>2</sup>Ngv-<sup>1</sup>lv-<sup>2</sup>ngv-<sup>3</sup>dgyu; the last two symbols = *nine* [sic] *lepers* are used phonetically in the name.

(Of the second title the first symbol is *snow* — <sup>2</sup>mbe, here phonetically used for <sup>1</sup>mbe the first syllable in the name. After the <sup>1</sup>dtv symbol is that for <sup>1</sup>dshi = *claws*, used instead of the syllable <sup>2</sup>ch'i in the name by which he is usually known.)

For full translation see NNCRC, pp.322-325.

Hs.Or.660 (*R.8651*) is well written and much older than K.Or.489 (*R.8604*) the colophon of which states (on the inside of the cover) that it is derived from the village <sup>1</sup>Mun-<sup>3</sup>shwua-<sup>2</sup>wua.

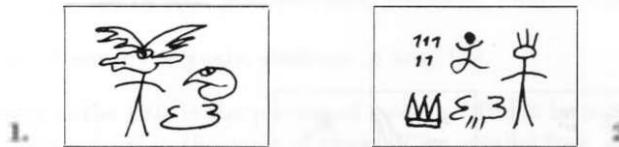
The second ms. ends with a <sup>3</sup>Hoa-<sup>2</sup>lü which reads <sup>1</sup>Ö <sup>1</sup>ma <sup>3</sup>li <sup>2</sup>bpä <sup>2</sup>mä <sup>2</sup>ho; <sup>2</sup>Ö <sup>1</sup>ma <sup>2</sup>aw <sup>2</sup>ho, <sup>2</sup>bpä <sup>2</sup>dze <sup>1</sup>ngu <sup>3</sup>lu <sup>2</sup>bpä <sup>2</sup>ma <sup>3</sup>ssi <sup>1</sup>nddū <sup>1</sup>no, <sup>4</sup>dta <sup>2</sup>shi <sup>2</sup>bpä <sup>2</sup>ma <sup>2</sup>t'ä <sup>3</sup>li <sup>3</sup>ts'u <sup>2</sup>wua <sup>4</sup>gyu <sup>2</sup>nder <sup>1</sup>shu. (The first two phrases can be identified; they are identical with Om mani padme hum, and Om a hum.)



K.Or.471. SB, Marburg (*R.8585*) <With fol. 1-22>

<sup>2</sup>Müan-<sup>3</sup>llü-<sup>1</sup>ddu-<sup>2</sup>ndzi <sup>3</sup>cher; <sup>2</sup>Ch'er <sup>2</sup>t'u <sup>2</sup>ch'er <sup>3</sup>bbue: The story of <sup>2</sup>Müan-<sup>3</sup>llü-<sup>1</sup>ddu-<sup>2</sup>ndzi; The origin of the medicine. [List: VI,30,—; A01

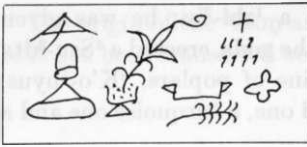
In this text the origin of the first ancestor of the <sup>1</sup>Na-<sup>2</sup>khi race, <sup>2</sup>Müan-<sup>3</sup>llü-<sup>1</sup>ddu-<sup>2</sup>ndzi, is told. He came into being through the magic of a deity from a turquoise-green egg; from the skin of the inside of the egg came forth <sup>2</sup>Dto-<sup>3</sup>na-<sup>3</sup>gko-<sup>2</sup>bpü (*I.*): the black stag of his enemy <sup>2</sup>Müan-<sup>3</sup>llü-<sup>1</sup>ssu-<sup>2</sup>ndzi. From a black egg was born the demon <sup>2</sup>Wua-<sup>2</sup>mi-<sup>1</sup>na-<sup>2</sup>bpü (*2.*).



From <sup>2</sup>Dto-<sup>1</sup>mba <sup>3</sup>Shi-<sup>2</sup>lo, through magic came into being the <sup>2</sup>Dto-<sup>1</sup>mba of the <sup>2</sup>Nyi Nāgas <sup>2</sup>T'u-<sup>2</sup>t'u-<sup>1</sup>gko-<sup>3</sup>wuā (he is also mentioned in ms. *R.5057* <sup>1</sup>Ssu <sup>1</sup>a <sup>1</sup>Ssu <sup>1</sup>dü, cf. below p.84). At the same time were born the 360 <sup>2</sup>Nyi Nāgarājas dwelling in the 13<sup>th</sup> heaven, and the 360 <sup>2</sup>Nyi Nāgas dwelling on trees. To all these the <sup>2</sup>Dto-<sup>1</sup>mba performed <sup>3</sup>Ch'ung <sup>2</sup>bpa <sup>3</sup>ngyi (q.v.).

On page 3, rubric 9, it is stated that <sup>2</sup>Nyi-<sup>1</sup>shi-<sup>2</sup>t'u-<sup>2</sup>k'ö-<sup>1</sup>gkü-<sup>2</sup>sso took as his wife <sup>2</sup>Yi-<sup>2</sup>sso-<sup>3</sup>t'a-<sup>2</sup>mun (a goddess), their offspring were the 360 <sup>2</sup>Nyi Nāgarājas riding silver (white) horses (page 4, rubric 1). From a golden egg in the north were born the 360 <sup>2</sup>Nyi Nāgarājas riding golden (yellow) horses. They caused rain and hail to descend, also clouds and storms on the land of <sup>2</sup>Müan-<sup>3</sup>llü-<sup>1</sup>ddu-<sup>2</sup>ndzi. Thereupon his wife <sup>1</sup>Ts'u-<sup>3</sup>chwua-<sup>2</sup>gyi-<sup>2</sup>mun gave birth to a <sup>3</sup>ch'ou son, a foul being. His father had evil thoughts and threw him between his white mountain and white cliff. He was ill at ease, so he killed him (page 5, rubric 7-9). <sup>1</sup>Ts'u-<sup>3</sup>chwua-<sup>2</sup>gyi-<sup>2</sup>mun was <sup>3</sup>ch'ou and so were the heavens above <sup>2</sup>Müan-<sup>3</sup>llü-<sup>1</sup>ddu-<sup>2</sup>ndzi's land; his white lake was <sup>3</sup>ch'ou and all the celestial Nāgas. He could not sleep and his sheep could not eat grass. His <sup>2</sup>Dto-<sup>1</sup>mba <sup>1</sup>Yi-<sup>3</sup>shi-<sup>1</sup>ö-<sup>2</sup>zo rid him and the Nāgarājas of <sup>3</sup>ch'ou. He repaid the <sup>2</sup>Nyi Nāgas with a <sup>2</sup>hoa-<sup>1</sup>p'er (Tibetan eared-pheasant) and performed <sup>3</sup>Ch'ung-<sup>2</sup>bpa <sup>3</sup>ngyi to the <sup>2</sup>Nyi Nāgas on high.

On page 22, rubric 2, commences <sup>2</sup>Ch'er <sup>2</sup>t'u <sup>2</sup>ch'er <sup>3</sup>bbue = *The origin of the medicine.*



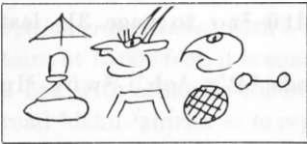
K.Or.460. SB, Marburg (R.8574) &lt;With fol. 1-11&gt;

<sup>2</sup>Müan-<sup>3</sup>llü-<sup>1</sup>ddu-<sup>2</sup>ndzi. <sup>2</sup>Ch'er <sup>2</sup>t'u <sup>2</sup>ch'er <sup>1</sup>ts'ä-<sup>3</sup>ho <sup>3</sup>ssü <sup>3</sup>bbüe: – The origin of the eighteen medicines. [List: VI,30,Ao1(?)]

The name of <sup>2</sup>Müan-<sup>3</sup>llü-<sup>1</sup>ddu-<sup>2</sup>ndzi has little to do with the contents, except that one medicine came from him or rather from his white lake.

This text relates of the origin of the 18 medicines.

It has been translated in NNCRC, pp.270–278.



K.Or.459. SB, Marburg (R.8573) &lt;With fol. 1-6&gt;

K.Or.473. SB, Marburg (R.8587) &lt;With fol. 1-22&gt;

<sup>2</sup>Müan-<sup>3</sup>llü-<sup>1</sup>ddu-<sup>2</sup>ndzi — <sup>3</sup>Ssä-<sup>2</sup>chwua-<sup>3</sup>gko-<sup>2</sup>mun <sup>3</sup>ch'er: The story about <sup>2</sup>Müan-<sup>3</sup>llü-<sup>1</sup>ddu-<sup>2</sup>ndzi (and his daughter) <sup>3</sup>Ssä-<sup>2</sup>chwua-<sup>3</sup>gko-<sup>2</sup>mun.

This book is new to the <sup>2</sup>Ssu <sup>1</sup>ddü <sup>1</sup>gv Ceremony and is not included in the NNCRC. It was acquired late in 1948 in Li-chiang. On the first page is an ink-drawing of a <sup>2</sup>Dto-<sup>1</sup>mba probably representing <sup>1</sup>Yi-<sup>3</sup>shi-<sup>1</sup>ō-<sup>2</sup>zo who was the <sup>2</sup>Dto-<sup>1</sup>mba of <sup>2</sup>Müan-<sup>3</sup>llü-<sup>1</sup>ddu-<sup>2</sup>ndzi. The latter is considered by the <sup>1</sup>Na-<sup>2</sup>khis their original ancestor. His wife was <sup>2</sup>Ts'u-<sup>3</sup>chwua-<sup>2</sup>gyi-<sup>2</sup>mun (actually <sup>2</sup>Ts'u-<sup>3</sup>chwua <sup>3</sup>gko-<sup>2</sup>mun <sup>2</sup>gyi-<sup>2</sup>mun) the last two syllables stand for *queen* (the Tibetan rgyal-mo རྒྱལ་མོ་).

Page 1: On page one of this manuscript we are told that in the beginning heaven and earth, the sun, the moon and the stars and planets were born, then the mountains and trees, the rocks and the valley. Then appeared the <sup>1</sup>P'er <sup>1</sup>Ssan, the <sup>2</sup>Ngaw <sup>1</sup>Wu and the gods. They were followed by <sup>1</sup>Ndu and <sup>1</sup>Ssä, the Chinese Yang 陽 and Yin 陰, the male and female principles. Then arrived the able and the wise, those that could measure, the village headmen and minor officials. Then there came forth the <sup>2</sup>Dto-<sup>1</sup>mbas and the <sup>2</sup>Llü-<sup>1</sup>bus, the <sup>2</sup>Dzi <sup>1</sup>nä <sup>1</sup>Ts'o, the people, the <sup>1</sup>Ssu and <sup>2</sup>Nyi Nāgas. Then there was born <sup>2</sup>Müan-<sup>3</sup>llü-<sup>1</sup>ddu-<sup>2</sup>ndzi and his wife <sup>2</sup>Ts'u-<sup>3</sup>chwua-<sup>2</sup>gyi-<sup>2</sup>mun.

Page 2: His daughter <sup>3</sup>Ssä-<sup>2</sup>chwua-<sup>3</sup>gko-<sup>2</sup>mun arrived before a Nāgī. While weaving she struck a Nāga who became ill. The wind took the thread and the garment she was weaving. The <sup>2</sup>Llü-<sup>2</sup>mun (Nāga) took it into the water also the turquoise spindle which landed in a black forest. She went in search and arrived in a dense black forest and there the Nāga stole her soul. — She recovered the turquoise weaver's shuttle and returned home late at night. The <sup>3</sup>Ssu or Life-god had fled.

Page 3: In the day-time her bones ached and at night her flesh. She developed leprosy and fever. She sent a fleet-footed boy to the <sup>2</sup>Llü-<sup>1</sup>bus who cast her horoscope and it became apparent that her illness was due to her striking the Nāga who became ill and had stolen her soul.

<sup>2</sup>Müan-<sup>3</sup>llü-<sup>1</sup>ddu-<sup>2</sup>ndzi's <sup>2</sup>Dto-<sup>1</sup>mba <sup>1</sup>Yi-<sup>3</sup>shi-<sup>1</sup>ō-<sup>2</sup>zo erected a <sup>1</sup>zhi-<sup>2</sup>lv; he was given silver, gold, turquoise and carnelian. In the North he invited the gods, erected a <sup>1</sup>Ssu-<sup>2</sup>ḍta <sup>2</sup>ngv <sup>3</sup>chēr (see NNCRC, p.52), nine groves of bamboo, and nine of poplars, <sup>3</sup>K'o-<sup>1</sup>byus, tea, food; various <sup>3</sup>K'o-<sup>1</sup>byus he erected as a silver one, a gold one, a turquoise one and a carnelian one.

Page 4: Yellow and blue flowers he presented to the Nāga, also a butter-lamp, juniper incense, medicine, and food; he repaid the Nāgas with <sup>2</sup>Hō-<sup>2</sup>lü-<sup>1</sup>mbbü (see NNCRC, p.85, note 21) whereupon the Nāga was no more ill; he returned the soul of <sup>3</sup>Ssä-<sup>2</sup>chwua-<sup>3</sup>gko-<sup>2</sup>mun who was then no more ill. The people being the descendants of <sup>3</sup>Ssä-<sup>2</sup>chwua-<sup>3</sup>gko-<sup>2</sup>mun follow her example and do likewise.

The remainder is a repetition of the foregoing.

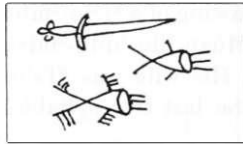
K.Or.473 (R.8587) contains also other stories:

<sup>2</sup>Müan-<sup>3</sup>llü-<sup>1</sup>ddu-<sup>2</sup>ndzi etc., which is the main title, extends from page 1 to page 10, rubric. 4;

from page 10, rubric 5 commences <sup>2</sup>Mbe-<sup>2</sup>ssä-<sup>2</sup>dtv-<sup>1</sup>ch'i <sup>3</sup>chēr to page 22, last rubric;

from page 23, rubric 1 commences <sup>2</sup>Nv-<sup>2</sup>lv-<sup>2</sup>ch'er-<sup>2</sup>dtü-<sup>2</sup>zo to page 31, last rubric;

from page 32, rubric 1 to the end of the manuscript extends <sup>2</sup>P'u-<sup>1</sup>ch'i-<sup>2</sup>wua-<sup>3</sup>lu <sup>3</sup>chēr (q.v.).



K.Or.463. SB, Marburg (R.8577) <With fol. 1-10>

K.Or.468. SB, Marburg (R.8582) in part <With fol. 1-14>

Hs.Or.357. SB, Marburg (R.6017) <With fol. 1-7>

Hs.Or.661. SB, Marburg (R.8652) <With fol. 1-10>

<sup>2</sup>Mun <sup>1</sup>Ghügh <sup>3</sup>ssü: To kill the <sup>2</sup>Mun <sup>1</sup>Ghügh (demons).

[List: VI,30,e-cl

There are four manuscripts in the collection which belong to the <sup>2</sup>Ssu <sup>1</sup>ddü <sup>1</sup>gv ceremony, the texts of Hs.Or.357 (R.6017) and of K.Or.468 (R.8582) are nearly alike.

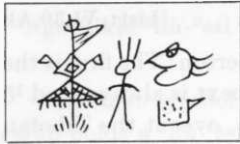
In K.Or.468 the first ten pages are devoted to <sup>2</sup>Mun <sup>1</sup>Ghügh <sup>3</sup>ssü; from page 11 on the remainder of the manuscript deals with the story of <sup>2</sup>Gkaw-<sup>1</sup>lä-<sup>3</sup>ts'ä (<sup>2</sup>Gkaw-<sup>1</sup>lä-<sup>3</sup>ts'ü <sup>1</sup>ō-<sup>3</sup>shēr, cf. above p.64). A colophon in this manuscript states that it was written in the village of <sup>1</sup>Mun-<sup>3</sup>shwua to the west of Li-chiang, at the foot of the southern spur of the Li-chiang Snow-range or Yü-lung Shan 玉龍山.

In Hs.Or.357 from the third page on the pages are divided into four lines instead of three. A colophon on the last page reads: "The book is from the village of <sup>2</sup>Ts'u-<sup>2</sup>k'o-<sup>1</sup>ndv; may the <sup>2</sup>Dto-<sup>1</sup>mba be granted long life and food sufficient to the end."

Hs.Or.661 (R.8652) bears the same title, but the text is somewhat different.

K.Or.463 (R.8577) apparently does not come from the area of Li-chiang for the symbols are written very differently from any of the other manuscripts and the text is in places not understandable to me.

The origin of the <sup>2</sup>Muñ and <sup>1</sup>Ghügh demons is explained in NNCRC, p.93, note 47. The text has been translated and published in NNCRC, pp.116–123.



Hs.Or.532. SB, Marburg (R.8231) <With fol. 1–13>

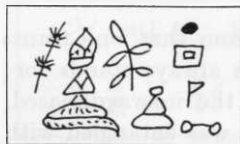
<sup>2</sup>Na-<sup>1</sup>dsaw <sup>3</sup>ts'u, <sup>2</sup>Hoa-<sup>1</sup>p'er <sup>2</sup>dzhu-<sup>1</sup>zhwua: To erect a <sup>2</sup>Na-<sup>1</sup>dsaw, To repay (the Nāgas) with a Tibetan eared-pheasant. [List: VI,30,Ap–Ap1]

(The first symbol of the title represents a cairn [the Tibetan lab-rtse ལམ་རྟེན་], erected on mountain passes. The next symbol is read <sup>1</sup>ts'u = demon, but here it is used phonetically for <sup>3</sup>ts'u = to erect. The bird symbol stands for the large Tibetan eared-pheasant [*Crossoptilon crossoptilon*] with a long broad tail = <sup>2</sup>hoa-<sup>1</sup>p'er [this bird lives on the high mountains at 15000 feet, it is considered the property of the Nāgas]. The last symbol represents a box with a handle for measuring grain, it has here the meaning of *dealing out grain*, read <sup>2</sup>dzhu-<sup>1</sup>zhwua = to repay a debt.)

This is a <sup>2</sup>Dto-<sup>3</sup>la manuscript and was written during the Wan-li period of the Ming dynasty. On the first page is a miniature depicting a <sup>2</sup>Dto-<sup>1</sup>mba sitting cross-legged with his hands in his sleeves.

For translation of the text see NNCRC, pp.535–542.

On the last page of the manuscript there are five figures beautifully drawn. They represent from left to right: <sup>2</sup>Mi-<sup>1</sup>gko <sup>2</sup>gyi-<sup>2</sup>bbü, the southern regional fire-element Nāga king, he rides a fish; <sup>1</sup>Gko <sup>2</sup>gyi-<sup>2</sup>bbü, the western metal-element Nāga king, he rides a frog; <sup>2</sup>Sso <sup>1</sup>shi-<sup>1</sup>gko <sup>2</sup>gyi-<sup>2</sup>bbü, the eastern wood-element Nāga king, he rides a snake; <sup>3</sup>Ch'er-<sup>1</sup>gko <sup>2</sup>gyi-<sup>2</sup>bbü, the northern water-element Nāga king, he rides an elephant; <sup>3</sup>Saw-<sup>1</sup>gko <sup>2</sup>gyi-<sup>2</sup>bbü, the central earth-element Nāga king, he sits cross-legged. See ANKEED, under <sup>1</sup>Ssu <sup>2</sup>gyi-<sup>2</sup>bbü or *Nāga kings*.



K.Or.494. SB, Marburg (R.8609) <With fol. 1–18>

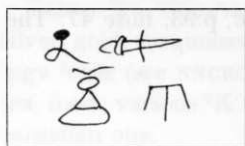
<sup>1</sup>Na-<sup>3</sup>dta-<sup>2</sup>ō-<sup>1</sup>gko <sup>3</sup>ch'er: The story of <sup>1</sup>Na-<sup>3</sup>dta-<sup>2</sup>ō-<sup>1</sup>gko. [List: VI,30,Ah]

The title shows bamboo (cane-brake) on the left (representing a <sup>1</sup>Ssu-<sup>2</sup>wüa or house of the Nāgas) and a poplar on the right. The other symbols are all used phonetically. The last symbol <sup>3</sup>ch'er = story would indicate that it is the story about a person called <sup>1</sup>Na-<sup>3</sup>dta-<sup>2</sup>ō-<sup>1</sup>gko, but the name does not occur in the text.

For translation of the text see NNCRC, pp.573–580.

This is a rare manuscript, only two were encountered by me. The first ms. R.1376 is in HYI; this second one I purchased in 1947 in Li-chiang.





Hs.Or.667. SB, Marburg (R.8658) <With fol. 1-14>

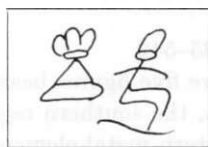
<sup>1</sup>Na-<sup>3</sup>ndaw-<sup>2</sup>ō-<sup>1</sup>gkaw.

[List: VI,30,Ah

The title is not translatable. All four symbols spell the name of a person: The first is the Tibetan letter *na* the upper part of which has been blackened; the next is always read <sup>1</sup>ō and in conjunction with <sup>1</sup>hä = *god* is always read the <sup>1</sup>Ō and <sup>1</sup>Hä, over it the Tibetan vowel mark *o* has been added. The upper symbol is read <sup>1</sup>ndaw a conventional symbol for *the Earth* in contradistinction to <sup>1</sup>ndü = *land*. The last symbol is read <sup>1</sup>gkaw and is the equivalent of the Tibetan letter <sup>1</sup>ka. The name seems to be identical with <sup>1</sup>Na-<sup>3</sup>dtā-<sup>2</sup>ō-<sup>1</sup>gko.

It seems that this book, judging from the text, is identical with Hs.Or.494 (cf. above p.79) entitled <sup>1</sup>Na-<sup>3</sup>dtā-<sup>2</sup>ō-<sup>1</sup>gko.

Instead of having the pages divided into three lines, our manuscript has four lines to a page. The text is more elaborate but corresponds in general to that of Hs.Or.494 (R.8609). The names of the <sup>2</sup>Dto-<sup>1</sup>mbas are the same as are those of the <sup>1</sup>Ssu (Nāgas).



K.Or.486. SB, Marburg (R.8601) <With fol. 1-14>

<sup>1</sup>Ndu <sup>1</sup>dtü: <sup>1</sup>Ndu rises.

[List: VI,30,e1-e2

The title is usually written as in the second box, but on the outside cover of this manuscript it is written as in the first box.

Every larger ceremony has a book with this title but the contents are different. This one belongs to the <sup>2</sup>Ssu <sup>1</sup>gv ceremony.

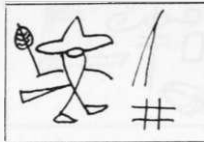
The text has been translated in NNCRC, pp.208-217.

The first four rubrics in K.Or.486 (R.8601) read differently from that one translated in NNCRC. Here we read: *Om* followed by a *tiger* = <sup>1</sup>la which always stands for: *in the beginning*. The houses of the people were bombarded with rocks, the rice was diseased, the springs and water-courses were closed, the wool of the sheep was entangled with burs, and so were the claws (legs) of the chickens so that they could not find food (grains), people could not sleep and the sheep could not eat grass. The family called a <sup>2</sup>Llu-<sup>1</sup>bu who cast the 360 horoscopes and on the bone of the shoulder-blade (of a mutton) it became clear what the reason was.

The rest of the text is the same as in NNCRC (cf. also below p.119).

What the actual meaning is of the title no one seemed to know. <sup>1</sup>Ndu is, however, equivalent to the Yang 陽 of the Chinese, the male, active principle. The various <sup>1</sup>Ndu-<sup>2</sup>lv or *rocks of <sup>1</sup>Ndu* with which demons are suppressed are enumerated. All the various gods, <sup>2</sup>Dto-<sup>1</sup>mbas (etc.) have their own <sup>1</sup>Ndu-<sup>2</sup>lv with which they suppress their enemies.



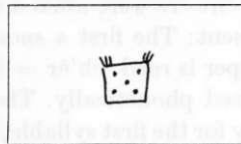


Hs.Or.1498. SB, Marburg (R.8424) &lt;With fol. 1-18&gt;

<sup>1</sup>Ngu <sup>2</sup>t'khi <sup>2</sup>llü-<sup>2</sup>ssi <sup>3</sup>ssu: (To pull out) the arrow (of the) illness (and of the) pain.

[List: VI,30,Ag

(The first symbol represents a <sup>2</sup>Dto-<sup>2</sup>ma (Tib. gtor-ma) in the shape of a human being who holds a <sup>2</sup>llü-<sup>2</sup>ssi or arrow in his hand with a spine sticking in his leg. The next is a spine = <sup>2</sup>t'khi, here used for <sup>2</sup>t'khi = pain. The last symbol is a grain bo = <sup>1</sup>ngu, here it stands for <sup>1</sup>ngu = illness. <sup>3</sup>Ssu = to pull out is not written; it usually is, however, written with the symbol for die = <sup>1</sup>ssu but with grass on top of it (I.), it denotes a species of grass and is then read <sup>3</sup>ssu and thus used phonetically for <sup>3</sup>ssu = to pull out.)

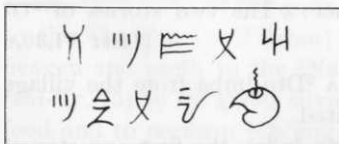


I.

This is a very rare manuscript. It was the second one acquired during the many years of my residence in Li-chiang. (The first ms. R.1014 is now in HYI.) — At the same time it is a very old manuscript and seems to have been written by one of the <sup>2</sup>Dto-<sup>3</sup>la brothers from <sup>2</sup>Boa-<sup>1</sup>shi (Pai-sha) north of Li-chiang.

On the first page is a miniature of a <sup>2</sup>Dto-<sup>1</sup>mba, crudely drawn. When this text is chanted a <sup>2</sup>Dto-<sup>2</sup>ma is made in the shape of a human being and arrows are stuck into the particular part of the anatomy in which the person who is having the ceremony performed experiences pain. When this book is chanted the arrows are pulled out one by one, by which it is believed the pain is removed and the person is thus cured.

For translation see NNCRC, pp.487-496.



K.Or.482. SB, Marburg (R.8597) in part &lt;With fol. 1-12&gt;

Hs.Or.561. SB, Marburg (R.8270) &lt;With fol. 1-12&gt;

<sup>1</sup>Nnü <sup>3</sup>mä <sup>1</sup>ō <sup>3</sup>mä, <sup>3</sup>K'v <sup>3</sup>mä <sup>2</sup>szi <sup>3</sup>mä; <sup>1</sup>Gyi <sup>2</sup>dsu: To be desirous of <sup>1</sup>nnü and <sup>1</sup>ō, To be desirous of years and long life; To invite the water.

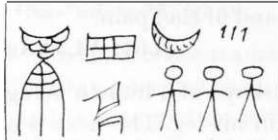
[List: VI,30,As

(All syllables except <sup>3</sup>mä = to be desirous, and the last, <sup>2</sup>dsu = to invite are written in <sup>2</sup>Ggō-<sup>1</sup>baw characters. The symbol <sup>2</sup>mä = vagina is here used phonetically for <sup>3</sup>mä = to desire, and the last, <sup>2</sup>dsu = a grebe, a diving bird, is used phonetically for <sup>2</sup>dsu = to invite.)

The manuscript is a more recent one dating back to the beginning of this century. For explanation of <sup>1</sup>nnü and <sup>1</sup>ō see NNCRC, p.91, note 43.

For the translation of the text see NNCRC, pp.565–572.

For K.Or.482 (R.8597) cf. above p.74.



**K.Or.457.** SB, Marburg (R.8571) in part <With fol. 1–11>

**Hs.Or.665.** SB, Marburg (R.8656) <With fol. 1–6>

**<sup>2</sup>Nv-<sup>2</sup>lv-<sup>2</sup>ch'er-<sup>2</sup>dtü-<sup>2</sup>zo.** (**<sup>2</sup>Ch'er-<sup>3</sup>dgyu.** **<sup>2</sup>Ch'er-<sup>2</sup>bbüe**) **<sup>3</sup>cher**: The story of the three (brothers:) <sup>2</sup>Ch'er-<sup>2</sup>dtü, <sup>2</sup>Ch'er-<sup>3</sup>dgyu (and) <sup>2</sup>Ch'er-<sup>2</sup>bbüe. [List: VI,30,u

These three brothers were hunters and with their dog went to the <sup>2</sup>nv-<sup>2</sup>lv or *snow-range* to hunt; for this reason the words <sup>2</sup>nv-<sup>2</sup>lv were affixed to their names.

(The symbols in the title represent: The first a *snow-mountain* called <sup>2</sup>nv-<sup>2</sup>lv, actual meaning: *silver rocks*; the next upper is read <sup>1</sup>ch'er = *bacon* and the lower <sup>2</sup>dtü = *anvil* or *to beat, to hammer*, both are used phonetically. The fourth upper is read <sup>1</sup>dgyü = *bracelet*; it is employed phonetically for the first syllable in the name of the second brother. Then follow three male persons [<sup>1</sup>zo = *boy*] with the numeral <sup>1</sup>ssu = *three* above them. This last symbol is however not read but elucidates the title.)

The manuscript is very old and hails from a village at the foot of the Li-chiang Snow-range where it was secured.

This manuscript was translated in NNCRC, pp.332–335.

For K.Or.457 (R.8571) cf. above p.69.



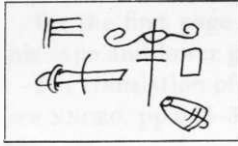
**K.Or.461.** SB, Marburg (R.8575) <With fol. 1–15>

**<sup>2</sup>Ö-<sup>1</sup>gkaw-<sup>2</sup>yi-<sup>3</sup>k'wua-<sup>2</sup>ddu** **<sup>1</sup>Ts'o-<sup>2</sup>zä-<sup>3</sup>llü-<sup>2</sup>ghüh** **<sup>2</sup>nyi** **<sup>3</sup>cher**: The two stories of <sup>2</sup>Ö-<sup>1</sup>gkaw-<sup>2</sup>yi-<sup>3</sup>k'wua-<sup>2</sup>ddu (and) of <sup>1</sup>Ts'o-<sup>2</sup>zä-<sup>3</sup>llü-<sup>2</sup>ghüh. [List: VI,30,o

K.Or.461 (R.8575) is a newer one and was written by a <sup>2</sup>Dto-<sup>1</sup>mba from the village of <sup>1</sup>Mun-<sup>3</sup>shwua-<sup>2</sup>wua as a colophon on the last page indicated.

<sup>2</sup>Ö-<sup>1</sup>gkaw-<sup>2</sup>yi-<sup>3</sup>k'wua-<sup>2</sup>ddu was the son of <sup>2</sup>Müan-<sup>3</sup>llü-<sup>1</sup>ddu-<sup>2</sup>ndzi, the first ancestor of the <sup>1</sup>Na-<sup>2</sup>khi families. The first symbol in the title, the figure of a man, shows this son with a high forehead, indicating that he was the son of <sup>2</sup>Müan-<sup>3</sup>llü-<sup>1</sup>ddu-<sup>2</sup>ndzi; the symbol on the top of his head is read <sup>3</sup>k'wua = *a cup* and is used phonetically; it is the fourth syllable of his name. The last syllable <sup>2</sup>ddu refers to his father whose name is often shortened to <sup>1</sup>Ddu. The second figure with the head of an *elephant* = <sup>1</sup>ts'o stands for <sup>1</sup>Ts'o-<sup>2</sup>zä-<sup>3</sup>llü-<sup>2</sup>ghüh, the elephant's head acting as phonetic only. Above him on the title-page are the symbols <sup>2</sup>llü = *a tick*, and <sup>2</sup>ghüh = *swastika*, both are used phonetically. <sup>1</sup>Ts'o-<sup>2</sup>zä-<sup>3</sup>llü-<sup>2</sup>ghüh was the pre-flood ancestor of the <sup>1</sup>Na-<sup>2</sup>khi race. He survived the float.

The two stories have been translated in NNCRC, pp.351–358.



K.Or.480. SB, Marburg (R.8594) &lt;With fol. 1-12&gt;

<sup>1</sup>Ssaw-<sup>3</sup>ndaw <sup>2</sup>Lü (1) <sup>2</sup>dto-<sup>2</sup>ma <sup>3</sup>p'i: To throw out the <sup>2</sup>Lü <sup>2</sup>dto-<sup>2</sup>ma of the <sup>1</sup>Ssaw-<sup>3</sup>ndaw (Nāgas). [List: VI,30,n]

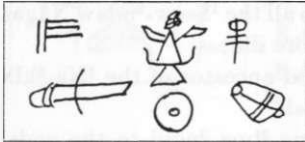
(The first two symbols of the title are used phonetically in the name of the Nāga clan; of the word <sup>2</sup>Dto-<sup>2</sup>ma only the first syllable is written: <sup>2</sup>dto = *a bord*, here used phonetically. <sup>1</sup>P'i is the picture of a shoulder-blade (of a mutton) used for <sup>3</sup>p'i = *to throw out*.)

In this manuscript instead of the word <sup>2</sup>Lü the symbol <sup>1</sup>li = *prayer-wheel* is used phonetically.

The <sup>1</sup>Ssaw-<sup>3</sup>ndaws are terrestrial Nāgas.

The text has been translated and published in NNCR, pp.560-564.

A brief colophon states that the manuscript comes from the village of <sup>1</sup>Muṅ-<sup>3</sup>shwua-<sup>2</sup>wua.



K.Or.487. SB, Marburg (R.8602) &lt;With fol. 1-6&gt;

<sup>1</sup>Ssaw-<sup>3</sup>ndaw <sup>2</sup>Lü <sup>2</sup>dto-<sup>2</sup>ma <sup>3</sup>p'i: To throw out the <sup>2</sup>Lü <sup>2</sup>dto-<sup>2</sup>ma of the <sup>1</sup>Ssaw-<sup>3</sup>ndaw (Nāgas). [List: VI,30,n]

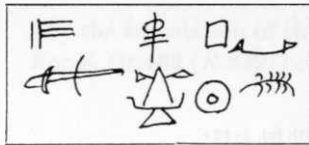
This manuscript differs from K.Or.480 (R.8594) (cf. above) although the title is the same. The main difference is in the text of the first page.

The cover of the manuscript is torn, only a fourth of it remains attached. On the first page is a rough drawing of a therianthropic Nāga above waves. Swastikas are to both sides of him and on the sides of his head which sprouts three snakes. His face is human, his body that of a snake. In the title the <sup>2</sup>Dto-<sup>2</sup>ma is crowned by a juniper twig.

Page 1 (rubric 1): In the beginning the family sent a fleet-footed boy (2) to the East to the <sup>2</sup>Dto-<sup>1</sup>mba of the gods, in the South to the <sup>2</sup>Lä-<sup>2</sup>bbü <sup>2</sup>Bpö-<sup>1</sup>mbö, in the West (3) to the <sup>2</sup>Gv-<sup>1</sup>dzu (= *Tibetan*) <sup>2</sup>Bpö-<sup>1</sup>mbö, in the North (4) and in the center between heaven and earth to the <sup>1</sup>Na-<sup>2</sup>khi <sup>2</sup>Bpö-<sup>1</sup>mbö at <sup>2</sup>Yi-<sup>2</sup>gv <sup>1</sup>dü (= *Li-chiang*) to erect a <sup>1</sup>zhi-<sup>2</sup>lv, (5) to be given silver, gold, turquoise and carnelian, (6) a yak, sheep, wine, food and to perform <sup>3</sup>Ch'ung-<sup>2</sup>bpa <sup>3</sup>ngyi to the <sup>1</sup>P'er <sup>1</sup>Ssan, (7) to the <sup>2</sup>Ngaw <sup>1</sup>Wu and the <sup>1</sup>Ö <sup>1</sup>nä <sup>1</sup>Hä (= *all the gods*).

Page 2 (rubric 1): To <sup>1</sup>Yi-<sup>3</sup>shi-<sup>1</sup>ddv-<sup>2</sup>ds to perform <sup>3</sup>Ch'ung-<sup>2</sup>bpa <sup>3</sup>ngyi, to the <sup>2</sup>Ngaw-<sup>1</sup>la of the 360 <sup>2</sup>Dter-<sup>1</sup>gkos, 360 <sup>2</sup>Yu-<sup>1</sup>mas, (2) to the <sup>2</sup>Ngaw-<sup>1</sup>la <sup>1</sup>Mber-<sup>2</sup>t'khyu-<sup>2</sup>ssi-<sup>2</sup>sso (= the triplicity) composed of the dragon, the lion and the mythical bird (the <sup>2</sup>Ngaw-<sup>1</sup>las are the spirits of victory), (3) to perform <sup>3</sup>Ch'ung-<sup>2</sup>bpa <sup>3</sup>ngyi to <sup>1</sup>Yi-<sup>3</sup>bbü-<sup>3</sup>gko-<sup>2</sup>shi <sup>2</sup>k'aw-<sup>2</sup>daw. To all the <sup>1</sup>Ssaw-<sup>3</sup>ndaw Nāgas from <sup>2</sup>Bpa-<sup>2</sup>ler <sup>2</sup>ö-<sup>2</sup>dso (<sup>1</sup>dü) on high (in the North) to the South <sup>3</sup>Ch'ung-<sup>2</sup>bpa <sup>3</sup>ngyi must be performed; see NNCR, p.562 (10-11). From the South from <sup>1</sup>Gyu-<sup>3</sup>na-<sup>2</sup>lu-<sup>3</sup>wu-<sup>1</sup>dü to all the <sup>1</sup>Zhër-<sup>3</sup>daw Nāgas.

The remainder is the same as published in NNCR, pp.562-564.



Hs.Or.655. SB, Marburg (R.8643) <With fol. 1-14>

<sup>1</sup>Ssaw-<sup>3</sup>ndaw <sup>2</sup>Lü <sup>2</sup>dto-<sup>2</sup>ma <sup>2</sup>t'u-<sup>3</sup>bbüe; <sup>3</sup>Ch'ung-<sup>2</sup>bpa <sup>2</sup>bä: The origin of the <sup>1</sup>Ssaw-<sup>3</sup>ndaw <sup>2</sup>Lü <sup>2</sup>dto-<sup>2</sup>ma; To perform (a fire offering of) juniper boughs.

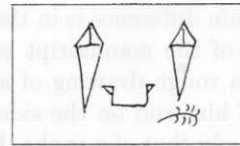
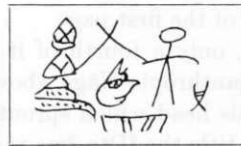
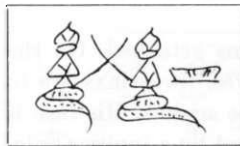
The <sup>1</sup>Ssaw-<sup>3</sup>ndaws are terrestrial Nāgas and a <sup>2</sup>Lü <sup>2</sup>dto-<sup>2</sup>ma is offered them. In this text the origin of the <sup>2</sup>Dto-<sup>2</sup>ma is related.

Page 1: In the beginning the <sup>2</sup>Dto-<sup>1</sup>mba says: If one does not tell of the origin of the <sup>2</sup>Dto-<sup>2</sup>ma one cannot make one. In the generation of <sup>1</sup>Muan-<sup>3</sup>llü-<sup>1</sup>ddu-<sup>2</sup>ndzi he personally took the grain and sowed it. His wife <sup>2</sup>Ts u-<sup>3</sup>chwua-<sup>1</sup>gko-<sup>2</sup>mun (<sup>2</sup>gyi-<sup>2</sup>mun) harvested the grain and hulled it. There was no one (= <sup>2</sup>khi <sup>2</sup>muan <sup>1</sup>dgyu) to knead (= <sup>1</sup>bo-<sup>1</sup>nyi) the dough, so <sup>1</sup>Yi-<sup>3</sup>shi-<sup>1</sup>ō-<sup>2</sup>zo, his <sup>2</sup>Dto-<sup>1</sup>mba, kneaded the dough. He made a silver and a gold <sup>2</sup>Dto-<sup>2</sup>ma, also one of juniper (dust), and with butter a <sup>2</sup>Lü <sup>2</sup>dto-<sup>2</sup>ma. From the North from <sup>2</sup>Bpa-<sup>2</sup>ler <sup>2</sup>ō-<sup>2</sup>dso <sup>1</sup>dü (in western Tibet, it is the Tibetan Bar-lha-od-gsal བར་ལྷོ་འོ་འགས་ལ་), from

[Page 2:] North to the South to <sup>2</sup>Gyu-<sup>1</sup>na-<sup>2</sup>lu-<sup>1</sup>wu <sup>1</sup>dü, to all the <sup>1</sup>Ssaw-<sup>3</sup>ndaw Nāgas <sup>3</sup>Ch'ung-<sup>2</sup>bpa <sup>3</sup>ngyi is performed. – After this there was no more illness. –

This is now repeated for <sup>1</sup>Tso-<sup>2</sup>zä-<sup>3</sup>llü-<sup>2</sup>ghüh, the post-flood ancestor of the <sup>1</sup>Na-<sup>2</sup>khi race, for <sup>2</sup>Gkaw-<sup>1</sup>lä-<sup>3</sup>ts'ü, etc. (See NNCRC, pp.561-562.)

The remainder is taken up with the performing of <sup>3</sup>Ch'ung-<sup>2</sup>bpa <sup>3</sup>ngyi to the gods, mountains, hills, cliffs, valleys, lakes, snow-mountains, etc.



Hs.Or.563. SB, Marburg (R.8271) <With fol. 1-16>

For page 1 of this ms. cf. FRONTISPIECE 1

Hs.Or.668. SB, Marburg (R.8659) <With fol. 1-10>

<sup>1</sup>Ssu <sup>1</sup>a <sup>1</sup>Ssu <sup>1</sup>dü; <sup>1</sup>A <sup>3</sup>gku <sup>3</sup>hü; <sup>3</sup>K'o <sup>2</sup>t'u <sup>3</sup>k'o <sup>3</sup>bbüe: The Nāgas fight, the Nāgas stop (fighting); To present a chicken alive; The origin of the <sup>3</sup>K'o-<sup>1</sup>byu.

[List: VI,30,At,At1,Au

(The first title represents two Nāga fighting indicated by the crossed lines, read <sup>1</sup>a = to fight, the second symbol read <sup>1</sup>dü = land is here used phonetically for <sup>1</sup>dü = to stop, as in this case, the fighting. In the second title we see a man fighting with a Nāga, below them is the symbol <sup>1</sup>a = chicken employed for <sup>1</sup>a = to fight.)

Hs.Or.563 (R.8271) is a <sup>2</sup>Dto-<sup>3</sup>la manuscript written by one of the <sup>2</sup>Dto-<sup>3</sup>la brothers who lived during the Ming dynasty. The first part extends from page 1 to page 19, rubric 2 (inclusive). The second part begins on page 10, rubric 3. The third part begins on page 25, rubric 2 to the end of the manuscript.

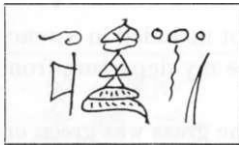
On the first page is a miniature representing <sup>2</sup>Dto-<sup>1</sup>mba <sup>3</sup>Shi-<sup>2</sup>lo. His body is green, his cape and lower garment red; the halo is yellow; he sits on a lotus throne.

For translation of the text of the first part see NNCRC, pp.577–580; of the second part see NNCRC, pp.543–547, of the third part see NNCRC, pp.590–592.

Hs.Or.668 (*R.8659*) is of more recent date; on the last page, last line (at the very end) it states that it is derived from <sup>1</sup>Mun-<sup>3</sup>shwua-<sup>2</sup>wua.

The title of this manuscript is <sup>1</sup>Ssu <sup>1</sup>a <sup>1</sup>Ssu <sup>1</sup>dü which part extends from page 1 to page 7, rubric 3 (inclusive). The second part: <sup>1</sup>Ssu <sup>2</sup>k'u <sup>2</sup>p'u extends from page 7, rubric 4 to page 12, rubric 10 (inclusive). The last part: <sup>1</sup>Ssu <sup>2</sup>ts'u <sup>2</sup>t'khi extends from page 12, last rubric, to the end of the manuscript (cf. List: VI, 30, Ba).

For translation see NNCRC, pp.577–580; pp.595–597, and pp.598–600 respectively.



**K.Or.462.** SB, Marburg (*R.8576*) in part <With fol. 1–13>

**K.Or.481.** SB, Marburg (*R.8596*) <With fol. 1–8>

**Hs.Or.1468.** SB, Marburg (*R.8269*) <With fol. 1–8>

<sup>1</sup>Ssu <sup>2</sup>k'u <sup>2</sup>p'u, <sup>1</sup>Ssu <sup>2</sup>ts'u <sup>2</sup>t'khi: To open the gate for the Nāgas, To take up the Nāgas (and) escort (them). [List: VI,30,Az; Az1; Az2; Ba]

The text of the last two mss. is identical, the first one is a <sup>2</sup>Dto-<sup>2</sup>la manuscript dating back to the Wan-li period of the Ming dynasty and the second one is a newer copy.

On the outside cover of Hs.Or.1468 (*R.8269*) within the frame enclosing the title we see a <sup>2</sup>Dto-<sup>1</sup>mba with a key and the symbol <sup>2</sup>k'u = *gate* below. This is followed by a <sup>1</sup>Ssu-<sup>2</sup>wua or *house* of the <sup>1</sup>Ssu = *Nāgas* with cane-brake to the left and a poplar to the right (see NNCRC, pp.43–51). A Nāga sits between the two on a piece of turf. The next shows a Nāga with the symbol <sup>2</sup>t'khi = *spine* below, the symbol is borrowed phonetically for <sup>2</sup>t'khi = *to escort*. The last three symbols read <sup>2</sup>nyi <sup>3</sup>chēr <sup>2</sup>mā (= *two stories, indeed*) indicate that the manuscript contains both <sup>1</sup>Ssu <sup>2</sup>k'u <sup>2</sup>p'u und <sup>1</sup>Ssu <sup>2</sup>ts'u <sup>2</sup>t'khi. Above

the frame is a <sup>1</sup>ler-<sup>2</sup>mbbū-<sup>1</sup>ch'i = *love-knot*. It is the Tibetan dBal-gyi-beu དབང་གྱི་བུ་

On the first page of Hs.Or.1468 (*R.8269*) is the figure of the Eastern world-protector <sup>1</sup>Yi-<sup>2</sup>k'o-<sup>2</sup>sso-<sup>3</sup>dzi (the Tibetan Yul-hkhor-hdzin ཡུལ་འཁོར་འཛིན་); he is dressed in in armour and plays a *guitar* called <sup>1</sup>p'i-<sup>2</sup>p'a in <sup>1</sup>Na-<sup>2</sup>khi which is a transcription of the Chinese p'i-p'a 琵琶 (balloon-guitar).

The first part <sup>1</sup>Ssu <sup>2</sup>k'u <sup>2</sup>p'u has been published in NNCRC, pp.593–597.

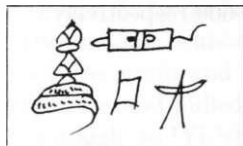
K.Or.481 (*R.8596*) is a recent copy of the old one. It depicts on the first page a <sup>2</sup>Dto-<sup>1</sup>mba with a key. The text is the same.

The second part <sup>1</sup>Ssu <sup>2</sup>ts'u <sup>2</sup>t'khi of Hs.Or.1468 commences on page 8, rubric 2: All the <sup>1</sup>Ssu Nāgas are told to return to the lake <sup>2</sup>Muan-<sup>3</sup>llü-<sup>2</sup>ndaw-gyi (<sup>3</sup>Khü), the <sup>2</sup>Nyi

Nāgas to the top of <sup>1</sup>Ngyu-<sup>3</sup>na-<sup>3</sup>shi-<sup>2</sup>lo <sup>1</sup>Ngyu, the <sup>1</sup>Ssaw-<sup>3</sup>ndaw Nāgas to the land of the nine rocks and nine trees of the cliff, the <sup>2</sup>Dtū Nāgas to the high cliffs, and <sup>1</sup>Ö <sup>1</sup>nä<sup>1</sup>Hä = *all the gods* to heaven. (In K.Or.481 <sup>1</sup>Ssu <sup>2</sup>ts'u <sup>2</sup>t'khi commences on page 4, last rubric.)

<sup>1</sup>Ssu <sup>2</sup>ts'u <sup>2</sup>t'khi has been published in NNCRC, pp.598–600.

In K.Or.462 (R.8576) there is an abridged <sup>1</sup>Ssu <sup>2</sup>ts'u <sup>2</sup>t'khi, it commences on page 19, rubric 5, followed by a <sup>2</sup>Ddu-<sup>1</sup>mup or *Index* for the smaller <sup>2</sup>Ssu <sup>1</sup>gv ceremony.



**Hs.Or.657.** SB, Marburg (R.8646) <With fol. 1–8>

<sup>1</sup>Ssu <sup>1</sup>k'v, <sup>2</sup>K'u <sup>3</sup>dter: To invite the <sup>1</sup>Ssu, To close the gate.

[List: VI,30,f

This text has not been encountered previously and is therefore not included in NNCRC.

The manuscript is a very old one and was acquired shortly before my departure from Li-chiang in 1948.

On page 1 we are told that the heavens were full of stars and the grass was green on the land; the sun's rays were hot on the left, and those of the moon on the right. The Tibetan from Lhasa was proficient in casting horoscopes for the year, the <sup>2</sup>Lä-<sup>2</sup>bbü or Min-chia: 民家 in the South proficient in casting horoscopes of the 12 moons (months), and the <sup>1</sup>Na-<sup>2</sup>khi proficient in casting horoscopes for the 30 days (nights), etc.

The family dispatched a fleet-footed boy to <sup>1</sup>Yu-<sup>3</sup>nyi-<sup>1</sup>gkyi-<sup>2</sup>ngu (the <sup>2</sup>Ddo-<sup>1</sup>mba of the <sup>1</sup>Ssu Nāgas) [Page 2:] to perform <sup>3</sup>gko <sup>3</sup>ō; they gave him silver, gold, turquoise and carnelian. He erected <sup>3</sup>K'o-<sup>1</sup>byus, and the nine houses (<sup>1</sup>Ssu <sup>2</sup>wüa <sup>2</sup>ngv-<sup>2</sup>wüa) for the <sup>1</sup>Ssu Nāgas: 700 white <sup>3</sup>K'o-<sup>1</sup>byus, 900 tall <sup>3</sup>K'o-<sup>1</sup>byus, nine groves of bamboo and 9 of poplars. He presented the <sup>1</sup>Ssu Nāgas with gold and turquoise, yellow flowers, blue flowers, tea, food, juniper incense, honey, butter lamps and wheat grains. [Page 3:] He invited them over a white hemp bridge and gave them <sup>2</sup>dze-<sup>2</sup>ndshēr <sup>1</sup>zhi <sup>2</sup>bpa, i.e. snakes and frogs made of wheat flower (see NNCRC, p.527, note 809). The family invites all the <sup>1</sup>Ssu (Nāgas) and <sup>1</sup>Lv (Dragons) today.

The next few pages are the same as in <sup>1</sup>Ssu <sup>1</sup>k'v when all the regional, central and subregional <sup>1</sup>Ssu (Nāgas) and <sup>1</sup>Lv (Dragons) are invited to descend. They invite the 90 <sup>1</sup>Ssaw-<sup>3</sup>ndaw Nāgarājas, the 50 mountain Nāgas, 30 valley Nāgas, 12 village Nāgas, the cliff Nāgas, the <sup>2</sup>Dtū Nāgas dwelling on trees, the <sup>1</sup>Ssu Nāgas dwelling in the water, the dragon in the sky, the mythical bird on the <sup>1</sup>Ha-<sup>2</sup>yi-<sup>2</sup>boa-<sup>1</sup>daw <sup>1</sup>ndzer, the white lion on the high mountain, the tiger in the deep forest, the monkey on the high cliffs, the golden frog on the land, etc.

Page 9: The <sup>2</sup>Dto-<sup>1</sup>mba repays the Nāgas and the dragon with stag and goral and closes the gate, with deer and musk-deer and closes the gate, with pig and bear, with pheasant and amherst pheasant and then he closes the gate, also on the snakes and frogs (so that they cannot return).

Page 10: The family is desirous of long life, *male ejaculations and female emissions* (<sup>1</sup>nnü <sup>1</sup>nä <sup>1</sup>ō), riches, etc.



**K.Or.474.** SB, Marburg (*R.8588*) <With fol. 1-12>

**K.Or.488.** SB, Marburg (*R.8603*) <With fol. 1-16>

<sup>1</sup>Ssu <sup>1</sup>k'v, <sup>2</sup>gkv-<sup>3</sup>chung: To invite the <sup>1</sup>Ssu, first part.

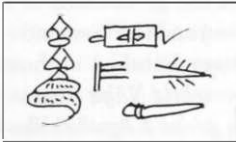
[List: VI,30,f

Of the two manuscripts in the collection **K.Or.488** (*R.8603*) is much the older. Its pages are divided into four lines instead of three.

All the Nāgas who dwell in the four cardinal regions and in the center between heaven and earth and all those dwelling in the four subcardinal regions are invited to the ceremony. All their names are mentioned.

The text has been translated and published in *NNCRC*, pp.172-178.

**K.Or.474** (*R.8588*) is of later date and each page, as usual, is divided into three lines. In substance it is identical with **K.Or.488**.



**K.Or.485.** SB, Marburg (*R.8600*) <With fol. 1-9>

**Hs.Or.672.** SB, Marburg (*R.8663*) <With fol. 1-10>

<sup>1</sup>Ssu <sup>1</sup>k'v <sup>3</sup>ssaw, <sup>3</sup>man-<sup>3</sup>chung: To invite the <sup>1</sup>Ssu, last part.

[List: VI,30,f2

In this second title the word <sup>3</sup>ssaw = *to invite* is added although it is superfluous. The contents are a continuation of the first part.

**K.Or.485** (*R.8600*) has the pages also divided into four lines. On the first and second page occur <sup>2</sup>Ggö-<sup>1</sup>baw characters with superimposed vowel marks; they also have subjoined vowel marks which are a late invention and are of ornamental value only. The last few pages consist also of phonetic characters with the Tibetan *o* vowel mark superimposed and the Tibetan *u* vowel mark subjoined. – On the inside back cover are drawings of birds and of a leopard. –

**Hs.Or.672** (*R.8663*) is more like the one translated in *NNCRC*, pp.179-186. Nearly all the different Nāga kings or <sup>2</sup>Gyi-<sup>2</sup>bbūs have their names prefixed with the title <sup>2</sup>Lu-<sup>2</sup>chwua-<sup>2</sup>mun the meaning of which has been lost. In the text occur animal-headed <sup>1</sup>Ssu (Nāgas) as tiger-headed, elephant-headed and water ox-headed Nāgas. They do not have names however, but are referred to as <sup>1</sup>La-<sup>1</sup>p'er <sup>2</sup>gkv-<sup>1</sup>dzu, <sup>2</sup>Ts'o-<sup>1</sup>ndzī <sup>2</sup>gkv-<sup>1</sup>dzu and <sup>1</sup>Gyi-<sup>2</sup>ghüh <sup>2</sup>gkv-<sup>2</sup>dzu <sup>2</sup>Gyi-<sup>2</sup>bbūs (or kings). See page 3, rubrics 4-6 of this manuscript. (From page 15, rubric 4 begin the <sup>3</sup>Hoa-<sup>2</sup>lūs to the end of the manuscript.)

A colophon states that the manuscript hails from the county of Mu-pao li 木保里, the village of Shu-ho ts'un 束河村, and was written in the 8<sup>th</sup> moon, on the 6<sup>th</sup> day, but no year is given.

In <sup>1</sup>Na-<sup>2</sup>khi the colophon states in the first line that the manuscript originated from the village of <sup>1</sup>Mun-<sup>3</sup>shwua-<sup>2</sup>wua, <sup>2</sup>La-<sup>2</sup>ts'ü-<sup>2</sup>wua. The first is in the li 里 of Shu-ho 束河 to the North-west of Li-chiang, and the second is south of Li-chiang in Tung-yüan hiang 東元(里)鄉.





**K.Or.456.** SB, Marburg (*R.8570*) <With fol. 1-16>

**Hs.Or.663.** SB, Marburg (*R.8654*) <With fol. 1-16>

<sup>2</sup>Ssu-<sup>1</sup>ndo <sup>3</sup>bpü: To escort the <sup>2</sup>Ssu-<sup>1</sup>ndo.

[List: VI,30,a(?)

The text of these two manuscripts is the same; they differ however considerably from the work entitled: <sup>2</sup>Ssu-<sup>1</sup>ndo <sup>3</sup>p'i = *To throw out the <sup>2</sup>Ssu-<sup>1</sup>ndo* (cf. below p.90). – (The modern <sup>2</sup>Dto-<sup>1</sup>mbas did not differentiate between <sup>3</sup>bpü = *to escort* and <sup>3</sup>p'i = *to throw out*, hence in my NNCRC, p.73, the symbol <sup>3</sup>p'i is translated as <sup>3</sup>bpü.) It is interesting that also of our two manuscripts K.Or.456 (*R.8570*) bears the title with <sup>3</sup>p'i whereas the very old Hs.Or.663 (*R.8654*) is entitled <sup>3</sup>bpü. (Ms. *R.3152* in НҮҮ is also entitled <sup>3</sup>bpü but with the numeral <sup>2</sup>ngv = *nine* preceding it.)

There are actually nine <sup>2</sup>Ssu-<sup>1</sup>ndos and the title should read: <sup>2</sup>Ssu-<sup>1</sup>ndo <sup>2</sup>ngv-<sup>2</sup>gu <sup>3</sup>bpü (or: <sup>3</sup>p'i). The numeral <sup>3</sup>ngv however is omitted on the title-page of our two manuscripts.

Hs.Or.663 (*R.8654*) is here briefly translated: Page 1: One day in the generation of a family the <sup>1</sup>Ssu and <sup>1</sup>Lv (Nāgas and Dragons) liberated hot illness (fever) and the <sup>2</sup>Ssu-<sup>1</sup>ndo. The latter brought forth a white egg and a black egg; from the former hatched a ghost and from the latter a female with leprosy. In the East the <sup>2</sup>Ssu <sup>1</sup>p'er = *white Nāga* liberated illness and the <sup>2</sup>Ssu-<sup>1</sup>ndo on the land. In the South the <sup>2</sup>Ssu <sup>1</sup>hār or *green Nāga* did likewise, in the West the <sup>2</sup>Ssu <sup>1</sup>na or *black Nāga* did likewise, in the North the <sup>2</sup>Ssu <sup>1</sup>shi or *yellow Nāga* did likewise and so did the variegated (spotted) Nāga liberate illness and the <sup>2</sup>Ssu-<sup>1</sup>ndo.

Page 2: The family called <sup>1</sup>Yu-<sup>3</sup>nyi-<sup>1</sup>gkyi-<sup>2</sup>ngu, the <sup>2</sup>Dto-<sup>1</sup>mba, to erect the <sup>1</sup>zhi-<sup>2</sup>lo <sup>2</sup>ssu-<sup>1</sup>p'er-<sup>1</sup>mbēr-<sup>1</sup>p'er (see ANKEED); they gave him silver, gold, turquoise and carnelian; a yak, salt, etc. The <sup>2</sup>Dto-<sup>1</sup>mba then cut the illness as with a sharp sickle, and the illness was banished to the cliffs. The family then beseeched the <sup>2</sup>Dto-<sup>1</sup>mba to invite the <sup>1</sup>P'er <sup>1</sup>Ssan spirits, the <sup>1</sup>Ō <sup>1</sup>nā <sup>1</sup>Hā, the <sup>2</sup>Ngaw and <sup>1</sup>Wu. The <sup>2</sup>Dto-<sup>1</sup>mba cut the illness; the mythical bird with its claws tore it (cut it), and the poison tail of the peacock banished the illness and fever. From the white egg was born the snow, and from the black egg the rain.

Page 3: The illness and leprosy was heaped on the <sup>2</sup>Dto-<sup>2</sup>ma which carried it away. The illness of the land was caused by the terrestrial black snake and then chased to the low lands of the enemy. – Heaven and earth were repaid with a chicken. The heart and lung were given to the sun, the liver to the moon, the bones to the rocks, the flesh to the earth, the blood to the waters, the intestines to the road and the feathers (hair) to the grass. The nine <sup>2</sup>Ssu-<sup>1</sup>ndos were thus repaid. To the East of <sup>1</sup>Ngyu-<sup>3</sup>na-<sup>3</sup>shi-<sup>2</sup>lo <sup>1</sup>Ngyu the goat-headed <sup>2</sup>Ssu-<sup>1</sup>ndo liberated illness, snow and rain. The family beseeched [Page 4:] the <sup>2</sup>Dto-<sup>1</sup>mba to repay the goat-headed <sup>2</sup>Ssu-<sup>1</sup>ndo with <sup>2</sup>Hö-<sup>2</sup>lü-<sup>1</sup>mbbū (see ANKEED), and chase the illness to the realm of the enemy. The <sup>2</sup>Dto-<sup>1</sup>mba cuts the illness, etc. etc., and the goat-headed <sup>2</sup>Ssu-<sup>1</sup>ndo is escorted East to the black mountain, black cliffs and into the black lake.

Page 5: This is now repeated for the dog-headed <sup>2</sup>Ssu-<sup>1</sup>ndo south of <sup>1</sup>Ngyu-<sup>3</sup>na-<sup>3</sup>shi-<sup>2</sup>lo <sup>1</sup>Ngyu, etc.



Page 6 (rubric 2): To the West of <sup>1</sup>Ngyu-<sup>3</sup>na-<sup>3</sup>shi-<sup>2</sup>lo <sup>1</sup>Ngyu the ghost-headed <sup>2</sup>Ssu-<sup>1</sup>ndo liberates illness etc., is repaid etc.

Page 7 (rubric 5): The stag-headed <sup>2</sup>Ssu-<sup>1</sup>ndo liberates illness etc.

Page 8: The dragon-headed <sup>2</sup>Ssu-<sup>1</sup>ndo, the ox-headed <sup>2</sup>Ssu-<sup>1</sup>ndo etc.

Page 9 (rubric 5): The sheep- and snake-headed <sup>2</sup>Ssu-<sup>1</sup>ndo liberates snow, rain, and gives leprosy to the family. They call the <sup>2</sup>Dto-<sup>1</sup>mba who cuts the illness, repays the <sup>2</sup>Ssu-<sup>1</sup>ndo, etc.

Page 13: In the centre between heaven and earth the horse-headed <sup>2</sup>Ssu-<sup>1</sup>ndo liberates illness, etc.

Page 15: The <sup>2</sup>Dto-<sup>1</sup>mba cuts the illness and with the poisonous tail-feather of the peacock he wipes away the illness. The mythical bird with its claws cuts the thread of the <sup>1</sup>Ssu and <sup>1</sup>Lv, impales the illness on the <sup>2</sup>Dto-<sup>2</sup>ma, on the black snake and frog.

Page 18: On this page commences <sup>2</sup>Müaṅ-<sup>3</sup>llü-<sup>1</sup>ddu-<sup>2</sup>ndzi's generation in which the demon Nāga <sup>1</sup>Ddv-<sup>2</sup>mbu-<sup>1</sup>na-<sup>3</sup>bpü (who dwells to the West of a black spur) drove a spine through <sup>2</sup>Müaṅ-<sup>3</sup>llü-<sup>1</sup>ddu-<sup>2</sup>ndzi's foot (rubric 5). In the day-time his bones ached and in the night his flesh. He was given illness, etc. – He sent a fleet-footed boy to the <sup>2</sup>Dto-<sup>1</sup>mba <sup>1</sup>Yu-<sup>3</sup>nyi-<sup>1</sup>gkyi-<sup>2</sup>ngu who erected a <sup>1</sup>zhi-<sup>2</sup>lv; he gave him silver, gold, turquoise and carnelian.

Page 19: He made nine <sup>2</sup>Dto-<sup>2</sup>mas and with <sup>2</sup>Hö-<sup>2</sup>lü-<sup>1</sup>mbbū he repaid <sup>1</sup>Ddv-<sup>2</sup>mbu-<sup>1</sup>na-<sup>3</sup>bpü. His illness was impaled on the cliffs, on the black snake and frog and chased to the land of his enemy <sup>2</sup>Müaṅ-<sup>3</sup>llü-<sup>1</sup>ssu-<sup>2</sup>ndzi. He had no more illness, his pond was full, he had <sup>1</sup>nnü and <sup>1</sup>ō, he was rich, he had nine sons who dwelt in nine houses, and nine daughters who were reared in the land of his enemy.

Page 20: The same story is repeated for <sup>1</sup>Ts'o-<sup>2</sup>zä-<sup>3</sup>llü-<sup>2</sup>ghügh who, in the West at a black mountain, black lake encountered <sup>2</sup>Nyi-<sup>1</sup>ddv-<sup>1</sup>na-<sup>3</sup>bpü (a demon Nāga of the <sup>2</sup>Nyi Nāga clan). He searched for a flower which grew by the side of the lake and picked it. This flower belonged to the demon Nāga who caused him to step on a sharp spine. Arrived in his home he became ill with leprosy. The <sup>2</sup>Dto-<sup>1</sup>mba (or <sup>2</sup>Llü-<sup>1</sup>bu) <sup>3</sup>T'a-<sup>1</sup>yü-<sup>2</sup>k'o-<sup>1</sup>mba cast 360 horoscopes; he saw on the (mutton) shoulder-blade (<sup>1</sup>p'i-<sup>3</sup>khyu) that his illness was due to <sup>2</sup>Nyi-<sup>1</sup>ddv-<sup>1</sup>na-<sup>3</sup>bpü. He sent a fleet-footed boy with a loud voice to [Page 21:] the <sup>2</sup>Dto-<sup>1</sup>mba <sup>2</sup>Dsä-<sup>2</sup>gko-<sup>2</sup>dsä-<sup>1</sup>lo who erected a <sup>1</sup>zhi-<sup>2</sup>lv (etc.) and repaid <sup>2</sup>Nyi-<sup>1</sup>ddv-<sup>1</sup>na-<sup>3</sup>bpü. The family being the descendant of <sup>1</sup>Ts'o-<sup>2</sup>zä-<sup>3</sup>llü-<sup>2</sup>ghügh follows the latter's example, etc.

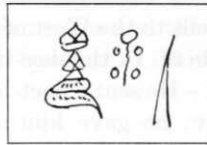
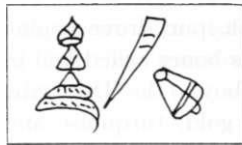
Hs.Or.663 (*R.8654*) is identical with K.Or.456 (*R.8570*). On the first page to the left sits a <sup>2</sup>Dto-<sup>1</sup>mba holding a <sup>2</sup>ds-<sup>1</sup>lēr in his right and an arrow in his left. On page 3 to the left is the goat-headed <sup>2</sup>Ssu-<sup>1</sup>ndo; on page 5 the dog-headed <sup>2</sup>Ssu-<sup>1</sup>ndo; on page 7 the ghost-headed <sup>2</sup>Ssu-<sup>1</sup>ndo; on page 9 the stag-headed <sup>2</sup>Ssu-<sup>1</sup>ndo; on page 11 the ox-headed <sup>2</sup>Ssu-<sup>1</sup>ndo; on page 13 the crow-headed <sup>2</sup>Ssu-<sup>1</sup>ndo; on page 15 the <sup>2</sup>Ssu-<sup>1</sup>ndo <sup>1</sup>zhi-<sup>2</sup>ghügh-<sup>3</sup>ch'wua-<sup>2</sup>gkv-<sup>1</sup>dzu (a snake- and stag-headed <sup>2</sup>Ssu-<sup>1</sup>ndo); he is here called <sup>2</sup>Mi-<sup>1</sup>baw-<sup>3</sup>shwua-<sup>2</sup>mbū. This name does not occur in other <sup>1</sup>Na-<sup>2</sup>khi manuscripts to my knowledge, unless he is identical with <sup>2</sup>Mi-<sup>1</sup>baw-<sup>1</sup>ssaw-<sup>3</sup>ndaw (see ANKEED under Demons). On page 17 is the chicken-headed <sup>2</sup>Ssu-<sup>1</sup>ndo; on page 19 the horse-headed <sup>2</sup>Ssu-<sup>1</sup>ndo. (See NNCR, p.78.)

On pages 4, 6, 8, 10, 12, 14, 16, 18 on the last line occurs the same <sup>3</sup>Hoa-<sup>2</sup>lü: ö-muṅ-na-ggö-lēr-dsaw-gko-lēr-dtēr ssaw-haw-na-ggö. Also one above the latter as in the last rubric of line 2: ö-muṅ-na-ggö-lēr-dsaw-ö-mbö-ssaṅ-bä ho.

The last two pages of the manuscript are damaged by fire.

On the last page, last line there is a colophon which reads as follows: <sup>1</sup>Mun-<sup>3</sup>shwua <sup>2</sup>wüa <sup>2</sup>ggö <sup>2</sup>t'ä-<sup>2</sup>ghüh <sup>2</sup>ö-<sup>2</sup>mä; <sup>2</sup>La-<sup>2</sup>ts'ü <sup>2</sup>wüa <sup>2</sup>ggö <sup>2</sup>ssö-<sup>1</sup>ts'u <sup>2</sup>mä = *The book is from the village of <sup>2</sup>Mun-<sup>3</sup>shwua indeed; it is from the village of <sup>2</sup>La-<sup>2</sup>ts'ü, <sup>2</sup>ssö-<sup>1</sup>ts'u <sup>2</sup>mä.* – The first village is in Chinese 束河鄉 or county situated at the foot of the south-eastern spur of the Li-chiang Snow-range, the Yü-lung Shan 玉龍山 or Jade dragon mountain. <sup>2</sup>La-<sup>2</sup>ts'ü <sup>2</sup>wüa is situated in the south-eastern part of the Li-chiang district. What <sup>2</sup>ssö-<sup>1</sup>ts'u stands for I do not know. See NNCRC, p.786, note 1035. Two different villages not very far apart are here involved.

On the inner side of the cover is a rough drawing of a <sup>2</sup>Dto-<sup>1</sup>mba with <sup>2</sup>Ds-<sup>1</sup>lër and <sup>2</sup>Bpo-<sup>1</sup>mba with a lotus flower in the mouth of the vessel.



**K.Or.483.** SB, Marburg (*R.8598*) <With fol. 1–10>

*For page 1 of this ms. cf. FRONTISPIECE 2*

**K.Or.498.** SB, Marburg (*R.8614*) <With fol. 1–14>

**Hs.Or.669.** SB, Marburg (*R.8660*) <With fol. 1–9>

**Hs.Or.1464.** SB, Marburg (*R.8253*) <With fol. 1–15>

*For page 1 of this ms. cf. FRONTISPIECE 1*

<sup>2</sup>Ssu-<sup>1</sup>ndo (<sup>2</sup>ngv-<sup>2</sup>gu) <sup>3</sup>p'i: To throw out the (nine) <sup>2</sup>Ssu-<sup>1</sup>ndos. [List: VI,30,a-a3]

Of these four manuscripts Hs.Or.1464 (*R.8253*) is the best one. It has on the first page a fine colored picture of <sup>1</sup>Dta-<sup>2</sup>la-<sup>1</sup>mi-<sup>2</sup>mbü. (He is equivalent to the Tibetan Bön deity sTag-lha-me-hbar སྟག་ལཱ་མེ་མཐར་, the tiger god of burning fire.) He holds a <sup>1</sup>k'o-<sup>3</sup>lo or hkhör-lo རྒྱལ་ལོ་ in his right and a peacock feather in his left.

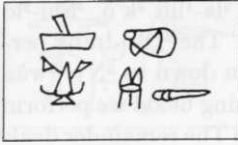
This manuscript Hs.Or.1464 (*R.8253*) has been translated in NNCRC, pp.73–96. –

K.Or.498 (*R.8614*) has on the first page a floral design consisting of four lotus flowers. The first fourteen pages deal with the nine <sup>2</sup>Ssu-<sup>1</sup>ndos. On the 15th page commences <sup>1</sup>Ssu <sup>2</sup>ts'u <sup>2</sup>t'khi (see second rubric above): *To take up the Nāgas (and) to escort (them).* This part has been translated and may be found in NNCRC, pp.598–600.

The first few rubrics of page 15 are different. They record that <sup>3</sup>Shi-<sup>1</sup>lo-<sup>2</sup>wu-<sup>1</sup>gko, <sup>2</sup>Ssaw-<sup>2</sup>dter-<sup>2</sup>yi-<sup>2</sup>ssö, <sup>2</sup>Sso-<sup>2</sup>mbbüe-<sup>2</sup>mbü-<sup>2</sup>k'ö <sup>1</sup>Ddu (a name for <sup>2</sup>Muan-<sup>3</sup>llü-<sup>1</sup>ddü-<sup>2</sup>ndzi), and <sup>1</sup>Ts'u-<sup>3</sup>chwua-<sup>2</sup>gko <sup>2</sup>gyi-<sup>2</sup>mun the latter's wife, <sup>2</sup>Dto-<sup>1</sup>mba <sup>3</sup>Shi-<sup>2</sup>lo, the mythical bird and <sup>2</sup>Nyi-<sup>2</sup>mbü-<sup>1</sup>la-<sup>2</sup>ddo protect the family. On page 16 the manuscript tells where the various Nāgas are escorted to. This latter part is usually contained in separate manuscripts. See nos. *R.1468*, *R.481*, *R.462*.

Hs.Or.669 (*R.8660*) is identical with Hs.Or.1464 (*R.8253*), but the title-page is missing.

Hs.Or.483 (*R.8598*) belongs here. It is complete with title-page. On the first page is a beautiful miniature depicting the mythical bird devouring a snake. On the inside of the cover are depicted the nine <sup>2</sup>Ssu-<sup>1</sup>ndos.



**Hs.Or.627.** SB, Marburg (*R.8425*) <With fol. 1-22>

**Hs.Or.1501.** SB, Marburg (*R.8426*) <With fol. 1-15>

**Hs.Or.1528.** SB, Marburg (*R.8622*) <With fol. 1-16>

**<sup>2</sup>T'i-<sup>3</sup>ts'an <sup>2</sup>dto-<sup>2</sup>ma <sup>3</sup>p'i, <sup>2</sup>gkv-<sup>3</sup>chung:** To throw out the <sup>2</sup>T'i-<sup>3</sup>ts'an <sup>2</sup>dto-<sup>2</sup>mas, first part. [List: VI,30,Bb]

Hs.Or.1528 (*R.8622*) and Hs.Or.1501 (*R.8426*) belonged to the <sup>2</sup>Dto-<sup>3</sup>la <sup>2</sup>Dto-<sup>1</sup>mbas of the village of <sup>2</sup>Boa-<sup>1</sup>shi, five miles north of Li-chiang.

Both manuscripts are illuminated, the first (Hs.Or.1528) depicts the <sup>2</sup>Dto-<sup>1</sup>mba: <sup>1</sup>Yu-<sup>3</sup>nyi-<sup>1</sup>gkyi-<sup>2</sup>ngu of the <sup>1</sup>Ssu Nāga. The second (Hs.Or.1501), somewhat coarsely painted, has the same <sup>2</sup>Dto-<sup>1</sup>mba on the first page. The <sup>2</sup>Dto-<sup>1</sup>mbas who wrote these books, lived during the Wan-li period of the Ming dynasty.

The <sup>2</sup>T'i-<sup>3</sup>ts'an <sup>2</sup>dto-<sup>2</sup>mas had their origin with <sup>2</sup>Dto-<sup>1</sup>mba <sup>3</sup>Shi-<sup>2</sup>lo. He made these <sup>2</sup>Dto-<sup>2</sup>mas (of which there are 21 figured in the <sup>2</sup>Ddu-<sup>1</sup>m un or *Index book* of the <sup>3</sup>Shi-<sup>2</sup>lo <sup>3</sup>Nv funeral ceremony performed for a deceased <sup>2</sup>Dto-<sup>1</sup>mba), to rid himself of demons who he believed were constantly behind him. There are three parts, of the first part there are three manuscripts in the collection; of the second part one manuscript; the third part is missing.

Hs.Or.1528 (*R.8622*) was translated and published in NNCRC, pp.362-371. On the last pages of the two manuscripts, the <sup>2</sup>T'i-<sup>3</sup>ts'an <sup>2</sup>dto-<sup>2</sup>mas are figured.

Hs.Or.627 (*R.8425*) belongs here; it is not illuminated. On the last page is the drawing of a <sup>3</sup>t'a = *pagoda*. On the page before last is a colophon which states that the manuscript was written by the <sup>2</sup>Dto-<sup>1</sup>mba of the village of <sup>2</sup>Gkv-<sup>1</sup>na-<sup>2</sup>wua when he was 22 years old. (The village of <sup>2</sup>Gkv-<sup>1</sup>na-<sup>2</sup>wua is west of the Li-chiang Snow-range by the eastern riverside of the Yangtze; see ANKSWC, p.254, Map III and Plates 114, 118.)

On page 27 and 28 some of the <sup>2</sup>Dto-<sup>2</sup>mas are figured.

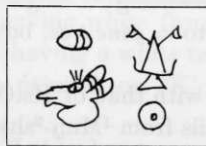


**K.Or.476.** SB, Marburg (*R.8590*) <With fol. 1-9>

**<sup>2</sup>T'i-<sup>3</sup>ts'an <sup>2</sup>dto-<sup>2</sup>ma <sup>3</sup>p'i, <sup>3</sup>lü-<sup>3</sup>chung:** To throw out the <sup>2</sup>T'i-<sup>3</sup>ts'an <sup>2</sup>dto-<sup>2</sup>mas, second part. [List: VI,30,Be]

The first two pages deal with the <sup>2</sup>Ngyi-<sup>2</sup>lo <sup>2</sup>dto-<sup>2</sup>ma (I).

1.



This <sup>2</sup>Dto-<sup>2</sup>ma is used at three different ceremonies, viz.: <sup>2</sup>Här <sup>2</sup>la-<sup>1</sup>ü <sup>3</sup>k'ö, <sup>3</sup>Shi-<sup>2</sup>lo <sup>3</sup>Nv and <sup>2</sup>Szi-<sup>3</sup>chung <sup>1</sup>bpö. It suppresses the demons of the family. "The <sup>2</sup>Dto-<sup>1</sup>mba performs <sup>3</sup>Ch'ung-<sup>2</sup>bpa (<sup>2</sup>bä). From the top of <sup>1</sup>Ngyu-<sup>3</sup>na-<sup>3</sup>shi-<sup>2</sup>lo <sup>1</sup>Ngyu down to <sup>2</sup>Nyi-<sup>2</sup>wua <sup>3</sup>ch'wua <sup>1</sup>dü (= hell) and back up again and to all the animals possessing blood we perform a large ceremony." (This is to be found on page 2 of the manuscript.) The remainder deals with the <sup>2</sup>T'i-<sup>3</sup>ts'an <sup>2</sup>dto-<sup>2</sup>mas. The latter is presented to the great god of the male side, the great god of the home who protects the inside of the home, etc.

The manuscript has been translated and published in NNCRC, pp.372-377.

On the last page first line is a colophon which reads as follows:

Written in the compatible <sup>2</sup>Mbu-<sup>1</sup>t'o <sup>2</sup>gyi = wood and water, in the horse year, the tenth moon and the 28th day of the snake. At <sup>2</sup>Ndaw-<sup>2</sup>lv by the <sup>2</sup>Llü-<sup>1</sup>bu (= sorcerer) <sup>3</sup>Dto-<sup>2</sup>ssu.

The third part of the manuscript <sup>2</sup>T'i-<sup>3</sup>ts'an <sup>2</sup>dto-<sup>2</sup>ma <sup>3</sup>p'i, <sup>3</sup>man-<sup>3</sup>chung is not in the collection. A translation can be found in NNCRC, pp.378-383.



Hs.Or.313. SB, Marburg (R.3148) <With fol. 1-10>

K.Or.475. SB, Marburg (R.8589) <With fol. 1-10>

<sup>2</sup>T'o-<sup>2</sup>gko-<sup>2</sup>ngv-<sup>3</sup>gkv <sup>2</sup>T'o-<sup>2</sup>ma-<sup>2</sup>ngv-<sup>3</sup>gkv <sup>3</sup>Dta-<sup>3</sup>tsan-<sup>2</sup>ts'o-<sup>1</sup>zaw <sup>3</sup>cher: The story about <sup>2</sup>T'o-<sup>2</sup>gko-<sup>2</sup>ngv-<sup>3</sup>gkv, <sup>2</sup>T'o-<sup>2</sup>ma-<sup>2</sup>ngv-<sup>3</sup>gkv and <sup>3</sup>Dta-<sup>3</sup>ts'an-<sup>2</sup>ts'o-<sup>1</sup>zaw.

[List: VI,30z

The first page of Hs.Or.313 (R.3148) shows a man dressed in armour, wearing a helmet and carrying a flag; he is one of the nine <sup>2</sup>T'o-<sup>2</sup>gkos who were the sons of a deity called <sup>1</sup>Yu-<sup>4</sup>la-<sup>2</sup>di-<sup>2</sup>ddo.

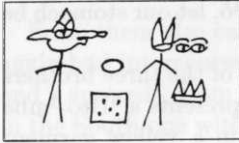
The manuscript was written by one of the <sup>2</sup>Dto-<sup>3</sup>la <sup>2</sup>Dto-<sup>2</sup>mba brothers of <sup>2</sup>Boa-<sup>1</sup>shi who lived during the Ming dynasty.

<sup>1</sup>Yu-<sup>4</sup>la-<sup>2</sup>di-<sup>2</sup>do lived for nine years in the land of the gods with a woman called <sup>3</sup>T'a-<sup>1</sup>la-<sup>2</sup>ngo-<sup>2</sup>mun. From this union were born nine sons called <sup>2</sup>T'o-<sup>2</sup>gko. Nine years he lived in the land of the demons with a demon wife called <sup>1</sup>Mber-<sup>2</sup>t'khyu-<sup>2</sup>gyi-<sup>2</sup>mun; to them were born nine sons called <sup>2</sup>T'o-<sup>2</sup>ma (<sup>2</sup>ngv-<sup>3</sup>gkv). The former were also known as <sup>2</sup>Haw-<sup>2</sup>zo because they were born in the land where there was food (<sup>2</sup>haw-<sup>2</sup>zo = food sons), the latter were also called <sup>2</sup>Ss-<sup>2</sup>zo because they were the sons of a demoness who was a ghost = <sup>2</sup>ssi or <sup>2</sup>ssi (see page 1, rubric 6).

<sup>3</sup>Dta-<sup>3</sup>tsan-<sup>2</sup>ts'o-<sup>1</sup>zaw was an ancient <sup>1</sup>Na-<sup>2</sup>khi ancestor; he is figured in the title with the head of a horse which, however, is used phonetically, in this case it is a loan-word from the Tibetan. The first figure representing <sup>2</sup>T'o-<sup>2</sup>gko has the head of a hawk = <sup>3</sup>gko on the top of which is the symbol <sup>2</sup>to = pine tree, both of which act as phonetics in the name.

The text of K.Or.475 is identical with that of Hs.Or.313; K.Or.475 is of later origin. A colophon states that the book hails from <sup>1</sup>Mun-<sup>3</sup>shwua-<sup>2</sup>wüa.

For translation see NNCRC, pp.339-345.



Hs.Or.312. SB, Marburg (R.3144) <With fol. 1-10>

Hs.Or.1525. SB, Marburg (R.8619) <With fol. 1-12>

<sup>1</sup>Ts'o-<sup>2</sup>zä-<sup>3</sup>llü-<sup>2</sup>ghüh <sup>3</sup>Dsä-<sup>2</sup>szi-<sup>1</sup>miu-<sup>1</sup>hö <sup>2</sup>K'ö-<sup>1</sup>ddv-<sup>2</sup>gv-<sup>2</sup>ssu <sup>3</sup>chër: The stories of <sup>1</sup>Ts'o-<sup>2</sup>zä-<sup>3</sup>llü-<sup>2</sup>ghüh and <sup>3</sup>Dsä-<sup>2</sup>szi-<sup>1</sup>miu-<sup>1</sup>hö, and <sup>2</sup>K'ö-<sup>1</sup>ddv-<sup>2</sup>gv-<sup>2</sup>ssu.

[List: VI,30,p; v; w; w1

(The first figure depicts <sup>1</sup>Ts'o-<sup>2</sup>zä-<sup>3</sup>llü-<sup>2</sup>ghüh, the pre-flood ancestor of the <sup>1</sup>Na-<sup>2</sup>khi race. His head is that of an *elephant* = <sup>1</sup>ts'o; this symbol is used phonetically only and the figure is always read as above. The next two are <sup>2</sup>gv-<sup>2</sup>ssu = *egg* (and) *die*, both are phonetically employed and are the last two syllables in the name <sup>1</sup>K'ö-<sup>2</sup>ddv-<sup>2</sup>gv-<sup>2</sup>ssu, the mother of a Nāga. The last figure with the head of a <sup>1</sup>Dsä demon (<sup>1</sup>dsä is here used only phonetically) has two *eyes* = <sup>1</sup>miu attached to his head, below is the symbol <sup>2</sup>mi = *fire*, here read <sup>1</sup>hö = *red* for fire is red, meaning he had red eyes.)

Hs.Or.1525 (R.8619) is a very beautifully written manuscript with a miniature on the first page. The figure represents a <sup>2</sup>Dto-<sup>1</sup>mba sitting on a rug, holding a bowl of medicine in his left; he is in the attitude of sprinkling medicine (on the Nāga).

The manuscript belonged to the <sup>2</sup>Dto-<sup>3</sup>la brothers of the village of <sup>2</sup>Gyi-<sup>1</sup>ts'ä-<sup>1</sup>ndso in the hsiang of Pai sha 白沙鄉 (the <sup>1</sup>Na-<sup>2</sup>khi <sup>2</sup>Boa-<sup>1</sup>shi), five miles north of Li-chiang. The <sup>2</sup>Dto-<sup>3</sup>la brothers were all three <sup>2</sup>Dto-<sup>1</sup>mbas who lived during the Wan-li period of the Ming dynasty, A.D. 1573-1620.

This manuscript contains three stories for which usually three separate books exist.

Page 1 (rubric 1): In the beginning when the heavens appeared, the earth was spread out, the sun, moon, stars and planets appeared, when the mountains and valleys came forth (2) . . . [not legible] (3) the <sup>2</sup>Ngaw <sup>1</sup>Wu and <sup>1</sup>Ö <sup>1</sup>nä <sup>1</sup>Hä were born; (4) the <sup>2</sup>Dzi and <sup>1</sup>Ts'o (people) appeared; (5) the <sup>1</sup>Ssu and <sup>2</sup>Nyi Nāgas were born, (6) <sup>2</sup>K'ö-<sup>1</sup>ddv-<sup>2</sup>gv-<sup>1</sup>ssu was the mother of the Nāga <sup>2</sup>Ssu-<sup>1</sup>ssü-<sup>2</sup>szi (see NNCRC, pp.296-297 [1]); (7) <sup>2</sup>K'ö-<sup>1</sup>ddv-<sup>2</sup>gv-<sup>2</sup>lër was the mother of the <sup>2</sup>Dzi and <sup>1</sup>Ts'o.

Page 2 (rubric 1): <sup>1</sup>Ts'o-<sup>2</sup>zä-<sup>3</sup>llü-<sup>2</sup>ghüh and the Nāga, these two had one father <sup>3</sup>Lä-<sup>2</sup>dzhou-<sup>2</sup>ghüh <sup>2</sup>ä-<sup>1</sup>ssi, (2) and two mothers <sup>2</sup>Bbu-<sup>1</sup>lä-<sup>2</sup>ghüh <sup>1</sup>ä-<sup>1</sup>mä. (3) The domestic and wild animals, it did not matter where they ate grass together. (4) The <sup>2</sup>Boa and <sup>1</sup>Ö together crossed over the same bridge . . . (see NNCRC, p.297!).

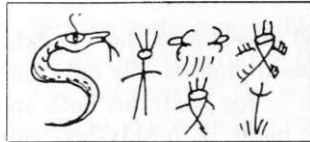
The story about <sup>3</sup>Dsä-<sup>2</sup>szi-<sup>1</sup>miu-<sup>1</sup>hö begins on page 11, rubric 1. (The translation of this part of the manuscript can be found in NNCRC, pp.346-348.)

On page 14, rubric 4, commences the story about the members of a <sup>1</sup>Na-<sup>2</sup>khi family who were the descendants of <sup>3</sup>Dsä-<sup>2</sup>szi-<sup>1</sup>miu-<sup>1</sup>hö; how they sent a fleet-footed boy to a <sup>2</sup>Dto-<sup>1</sup>mba to erect nine houses for the Nāgas, placed nine cane-brakes and nine poplars, erected the <sup>1</sup>Ssi-<sup>2</sup>mä-<sup>3</sup>k'o-<sup>1</sup>p'er, a <sup>1</sup>Ssu <sup>2</sup>ḍta <sup>2</sup>ngv-<sup>3</sup>chër, 700 white <sup>3</sup>K'o-<sup>1</sup>byus, 500 tall <sup>3</sup>K'o-<sup>1</sup>byus and repaid the Nāgas with a stag and a serow, a deer and a muskdeer, a pig and a bear, a <sup>2</sup>hoa-<sup>1</sup>p'er (*Tibetan eared-pheasant*) and a <sup>2</sup>här-<sup>1</sup>na, repaid them with a tiger and a leopard, a fox and a horse having white front legs, with the unicorn, the <sup>3</sup>gkyi-<sup>1</sup>yu = *Ovis poli* and <sup>1</sup>lo = *muntjak* having a white tail and with all the thousand-million ungulates (all these animals are painted on <sup>3</sup>K'o-<sup>1</sup>byus, see NNCRC, Plates X and XI).

The text ends with the prayer: "Let us have no more illness, let us have long life, let

our pond be full, let there be born many sons, let us have <sup>1</sup>nnü and <sup>1</sup>ö, let our stomach be full, let us be rich, let that be so.”

Hs.Or.312 (R.3144) is also a <sup>2</sup>Dto-<sup>3</sup>la manuscript, written by one of the three brothers who wrote in a broader style. The miniature on the first page represents a <sup>2</sup>Dto-<sup>1</sup>mba sitting cross-legged, his hands hidden in his sleeves. He is dressed in a yellow garment and wears a large (felt) hat. – The text is the same.



**K.Or.119.** SB, Marburg (R.6073) <With fol. 1-8>

**Hs.Or.628.** SB, Marburg (R.8432) <With fol. 1-6>

**Hs.Or.670.** SB, Marburg (R.8661) <With fol. 1-12>

**Hs.Or.1432.** SB, Marburg (R.5083) <With fol. 1-31>

<sup>1</sup>Zhi <sup>1</sup>ts'u <sup>3</sup>bpü: To escort the snake demons;

<sup>1</sup>Mun <sup>2</sup>Ghügh <sup>1</sup>bpö: (To perform) the <sup>1</sup>Mun <sup>2</sup>Ghügh ceremony.

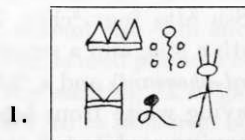
[List: VI.33; —

The title <sup>1</sup>Zhi <sup>1</sup>ts'u <sup>3</sup>bpü is also that of a small ceremony which is performed when it is believed that the snake demon has given illness to a person. If a man meets with a large dead snake and he becomes ill, or fears that he may become ill, or if a man has killed a snake and fears that the snake demon is apt to give him illness, a <sup>2</sup>Dto-<sup>1</sup>mba will be asked to perform this ceremony during which he will drive out the snake demon.

In Hs.Or.1432 (R. 5083) the first part is contained from page 1 to 12 (inclusive); the second part commences on page 13 and ends on page 33 (inclusive). This is followed by the <sup>2</sup>Ddu-<sup>1</sup>mun or *Index book*.

On page 1 we are told of the origin of the snake demon, and that of the <sup>1</sup>Mun <sup>2</sup>Ghügh. Their parents were a Nāga and a Nāgī, the father was <sup>1</sup>Ssu-<sup>2</sup>mā-<sup>1</sup>na-<sup>1</sup>bpü and the mother <sup>1</sup>Ssu-<sup>2</sup>mā-<sup>1</sup>na-<sup>2</sup>mun. They lived in a lake of the realm of the <sup>2</sup>Yi-<sup>3</sup>ndaws in <sup>1</sup>Ndü-<sup>3</sup>ch'ou <sup>3</sup>khü. They were also the parents of the <sup>2</sup>Ssu-<sup>1</sup>ndo Nāga demons.

Besides the above demons the nine earth demons are also able to give illness: they are considered vampires as are the nine <sup>1</sup>Mun and <sup>2</sup>Ghügh demons. The <sup>2</sup>Dto-<sup>1</sup>mba repays them with a <sup>2</sup>Dto-<sup>2</sup>ma, red meat and nine <sup>1</sup>La-<sup>2</sup>zhi <sup>2</sup>dto-<sup>2</sup>mas; he performs <sup>3</sup>Ch'ung-<sup>2</sup>bpā <sup>3</sup>ngyi and escorts them; he also performs <sup>3</sup>Dto <sup>1</sup>bpö which prevents them from returning (page 50, rubrics 2-4). He also closes the five regional element gates (page 51, rubrics 4-13).



On page 54, rubrics 5-6, we are told of the existence of another demon, hitherto not encountered, his name being: <sup>2</sup>Mi-<sup>2</sup>wüa-<sup>3</sup>ts'u-<sup>1</sup>na (I.), whose parents were the arch-demons <sup>2</sup>Mi-<sup>1</sup>ma-<sup>1</sup>ssä-<sup>2</sup>ddo and <sup>1</sup>Gkü-<sup>1</sup>zaw-<sup>1</sup>na-<sup>2</sup>mun.

From them also came forth <sup>1</sup>Ssaw-<sup>3</sup>nda <sup>2</sup>gyi-<sup>2</sup>bbü and <sup>1</sup>Ssaw-<sup>2</sup>ndaw <sup>2</sup>gyi-<sup>2</sup>mun. These again had intercourse and there appeared five eggs (a white, a green, a black, a yellow, and a spotted); from them hatched in the East the <sup>2</sup>Mi-<sup>2</sup>wüa-<sup>3</sup>ts'u-<sup>4</sup>na with a white face, in the South one with a green face, in the West one with a black face, in the North one with a yellow face, and in the center one with a spotted face. These five performed a magic and there appeared nine <sup>2</sup>Mi-<sup>2</sup>wüa <sup>3</sup>ts'u-<sup>4</sup>na <sup>1</sup>ts'u (demons). These nine demons bombarded the houses of the people with rocks, closed water-courses, caused sheep and chickens to be entangled with burs, caused bad dreams, aching of the bones in the day-time and of the flesh during the night, etc. —

K.Or.119, Hs.Or.628 and Hs.Or.670 contain only the text of <sup>1</sup>Zhi <sup>1</sup>ts'u <sup>3</sup>bpu.



<sup>3</sup>Ch'ou <sup>1</sup>gv and <sup>3</sup>Ch'ou <sup>1</sup>na <sup>1</sup>gv

[List: VII,35-36

Purification Ceremony

The word <sup>3</sup>ch'ou implies everything that is unclean in a physical as well as in a spiritual sense. – anything that is foul, loathsome, immoral. (The symbol for <sup>3</sup>ch'ou is said by some <sup>2</sup>Dto-<sup>1</sup>mbas to represent a foetus, by others excrements.)

Before any larger ceremony is performed, either <sup>3</sup>Ch'ou <sup>1</sup>gv or <sup>3</sup>Ch'ou <sup>1</sup>na <sup>1</sup>gv is enacted, to clean a place and prepare it for the gods, Nāgas etc., depending on the ceremony.

<sup>3</sup>Ch'ou <sup>1</sup>gv is a smaller ceremony during which fewer books are chanted; <sup>3</sup>Ch'ou <sup>1</sup>na <sup>1</sup>gv is a larger one, <sup>1</sup>na indicating this. (The symbol for *bear* = <sup>1</sup>gv is used phonetically for <sup>1</sup>gv = *ceremony*.)

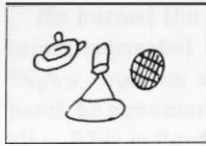
To purify a place a white goat or cow (ox) are led around the particular area on which the ceremony is to take place. This was done mostly in olden days; the ceremony is testified also by special symbols in <sup>1</sup>Na-<sup>2</sup>khi manuscripts showing a cow or an ox being led around a place to purify it. Nowadays (i. e. before 1949) only a goat was used.

(In India – as we are told in the Garudapurāna. chapt. 97 [cf. the translation of MAN-MATHA NATH DUTT, Calcutta 1908, p. 281] – a goat or a cow was used to purify a place or object by leading it around the place to be purified; the shadow of the animal falling on the place or object accomplished the purification.)

The <sup>1</sup>Na-<sup>2</sup>khi <sup>2</sup>Dto-<sup>1</sup>mbas also walk the goat around the place on which the larger ceremony (to be enacted later) was to take place. The goat was later killed and offered to the <sup>3</sup>Ch'ou demons.

For description of the ceremony see NNCR, pp.627-633 (with Plate 55).





**Hs.Or.508.** SB, Marburg (*R.8211*) <With fol. 1-8>

**Hs.Or.1375.** SB, Marburg (*R.2251*) <With fol. 1-27>

<sup>3</sup>Ch'ou <sup>1</sup>na <sup>1</sup>gv <sup>2</sup>Ddu-<sup>1</sup>mun: Index book to the <sup>3</sup>Ch'ou <sup>1</sup>na <sup>1</sup>gv ceremony.

[List: VII,36,Au

On the outside cover of Hs.Or.508 (*R.8211*) is written: <sup>3</sup>Ch'ou <sup>1</sup>gv; below is a <sup>3</sup>K'o-<sup>1</sup>byu with the symbol <sup>3</sup>bbüe = *Artemisia branch*, here used for <sup>3</sup>bbue = *origin*; it has reference to the <sup>3</sup>K'o-<sup>1</sup>byu to be used (etc.) at the <sup>3</sup>Ch'ou <sup>1</sup>gv or <sup>3</sup>Ch'ou <sup>1</sup>na <sup>1</sup>gv ceremonies. – On the right side in <sup>2</sup>Ggo-<sup>1</sup>baw characters is written: <sup>2</sup>Ssu <sup>1</sup>gv <sup>3</sup>Ch'ou <sup>1</sup>gv <sup>2</sup>Ddu-<sup>1</sup>mun.

This manuscript also contains the <sup>2</sup>Ddu-<sup>1</sup>mun for the <sup>2</sup>Ssu <sup>1</sup>gv ceremony = Propitiation of the serpent spirits.

On page 1 from top down are:  $\bar{O}$ (m), the flaming <sup>1</sup>non-<sup>2</sup>bü (the Tibetan nor-bu འཕྲུག་ལྷ་ or *jewel*, the <sup>2</sup>ddv-<sup>1</sup>p'er or *white conch*; the <sup>1</sup>ler-<sup>2</sup>mbbū-<sup>1</sup>ch'i or *love-knot*, and the <sup>2</sup>bpö-<sup>1</sup>mba (with a lotus flower in it). The above are written on one <sup>3</sup>K'o-<sup>1</sup>byu.

On page 2 is the mythical bird devouring a snake, and below is the <sup>2</sup>Dso-<sup>2</sup>t'u-<sup>2</sup>ggö-<sup>1</sup>szü <sup>2</sup>Yu-<sup>1</sup>ma with sword and flaming sickle riding the <sup>2</sup>Nga-<sup>1</sup>bpa-<sup>1</sup>na; he is used (painted on a <sup>3</sup>K'o-<sup>1</sup>byu or *scroll*) at the <sup>3</sup>Ch'ou <sup>1</sup>gv ceremony.

From page 3 to 10 are animals and Nāgas painted on <sup>3</sup>K'o-<sup>1</sup>byus used at the <sup>2</sup>Ssu-<sup>1</sup>gv or <sup>2</sup>Ssu <sup>1</sup>ddü <sup>1</sup>gv ceremonies.

On page 11 (second section) are pictures of animals, also <sup>1</sup>Ddu and <sup>1</sup>Ssä used at the <sup>3</sup>Ch'ou <sup>1</sup>na <sup>1</sup>gv ceremony.

Hs.Or.1375 (*R.2251*) contains several Indices (<sup>2</sup>Ddu-<sup>1</sup>mun):

1. for <sup>3</sup>Ch'ou <sup>1</sup>gv (page 1 to page 8, first line);
2. for <sup>2</sup>Ssu <sup>1</sup>gv (p.8 to p.11, last line); it is followed by all the Nāgas and the 9 <sup>2</sup>Ssu-<sup>1</sup>ndo Nāga demons;
3. for <sup>2</sup>Szi <sup>3</sup>chung <sup>1</sup>bpö (p.17 to p.30, first rubric);
4. for <sup>2</sup>Muan <sup>1</sup>bpö (p.30, rubr.2 to p.32, r.2);
5. for <sup>1</sup>Zä <sup>1</sup>bpö (p.32, r.3 to p.35, r.4);
6. for <sup>2</sup>Dzu <sup>2</sup>Wüa <sup>1</sup>bpö (p.35, r.5 to p.37, last line);
7. for <sup>1</sup>Wu <sup>1</sup>bpö (p. 38 to p.39, r.1);
8. for <sup>2</sup>Ö <sup>1</sup>p'er <sup>2</sup>Ö <sup>1</sup>na <sup>1</sup>bpö, a ceremony to suppress the demons of slander and quarrel (p.39, r.2 to p.41) with a diagram for the set-up of the paraphernalia used at the rite; this is followed by the names of the books chanted;
9. for <sup>1</sup>Dtv <sup>1</sup>bpö, a ceremony to stop or to ward off calamities or evil descending from the sky (p.43, r.2 to p.45, end);
10. for the <sup>3</sup>Ch'ou <sup>1</sup>ts'u <sup>3</sup>t'u ceremony (p.46 to p.49, end);
11. for the <sup>2</sup>T'u <sup>3</sup>lv-<sup>2</sup>lv <sup>1</sup>bpö = To propitiate the <sup>2</sup>t'u (earth) and <sup>2</sup>lv (rock) demons (p.49 to the end of the manuscript).



Hs.Or.531. SB, Marburg (R.8230) <With fol. 1-8>

<sup>1</sup>A-<sup>2</sup>ch'wua-<sup>1</sup>la-(<sup>3</sup>bpū ?) <sup>3</sup>cher: The story (about) <sup>1</sup>A-<sup>2</sup>ch'wua-<sup>1</sup>la-(<sup>3</sup>bpū ?).

(The fourth syllable of the name is not written.)

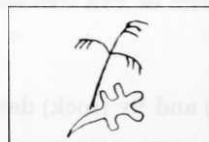
This is a very old and apparently very rare manuscript, the only one I have ever come across. It tells about a celestial being called <sup>1</sup>A-<sup>2</sup>ch'wua-<sup>1</sup>la-<sup>3</sup>bpū figured on the title page and in the text as follows:



He was industrious, had plenty to eat and plenty of milk. One day he went with six dogs from heaven over nine spurs and into nine valleys (which he crossed) to hunt stags. He arrived on the banks of the celestial realm of a <sup>1</sup>Ssu Nāga who was displeased. He gathered silver, gold, turquoise and carnelian in the Nāga's realm, also silver and gold on a high cliff, and salt from a spring. He searched for silver and gold on the alpine meadows. On account of this the junipers and firs grew no more, nor could the sheep find grass. In the three winter months people had jaundice and <sup>3</sup>ch'ou arose, everything became unclean.

<sup>1</sup>A-<sup>2</sup>ch'wua-<sup>1</sup>la-(<sup>3</sup>bpū ?) rode a white horse as fast as the white clouds and white wind (page 3, rubric 6). He performed <sup>3</sup>Ch'ung-<sup>2</sup>bpa-<sup>2</sup>bā, but all was still <sup>3</sup>ch'ou. The cuckoo was <sup>3</sup>ch'ou and <sup>1</sup>A-<sup>2</sup>ch'wua-<sup>1</sup>la-(<sup>3</sup>bpū ?) was <sup>3</sup>ch'ou, the heavens, the land, the houses, fields, animals, the sheep and goats, pens, the stables where the horses were tied and the oxen, the <sup>1</sup>P'er <sup>1</sup>Ssan, <sup>2</sup>Ngaw <sup>1</sup>Wu spirits, the gods – all were <sup>3</sup>ch'ou. <sup>1</sup>A-<sup>2</sup>ch'wua-<sup>1</sup>la-(<sup>3</sup>bpū ?)'s eyes, tongue, heart, ears – all were <sup>3</sup>ch'ou. He could do nothing. His bones ached in the day-time and his flesh at night.

He consulted nine <sup>2</sup>Llü-<sup>1</sup>bus who with their keen eyes saw on the mutton shoulder-blade (he performed <sup>1</sup>P'i-<sup>3</sup>khyu) the reason of his illness, etc. He sent a boy to his <sup>2</sup>Dto-<sup>1</sup>mba [the name is not fully written out, only the syllables <sup>1</sup>Gko-<sup>2</sup>wua] who performed <sup>3</sup>Ch'ou <sup>3</sup>shu and <sup>3</sup>Ch'ou <sup>3</sup>gkü (cf. below p.99 f.) and with a black ox, black goat, black pig, black duck and black chicken he performed <sup>3</sup>Ch'ou <sup>1</sup>bpö. He used (1.) the fir (*Abies*) tree for the skin, (2.) the <sup>1</sup>Mun-<sup>1</sup>na for the flesh and (3.) the <sup>2</sup>Gyi-<sup>2</sup>zher-<sup>1</sup>na for the bones. This is depicted on page 7, rubric 2:



1.



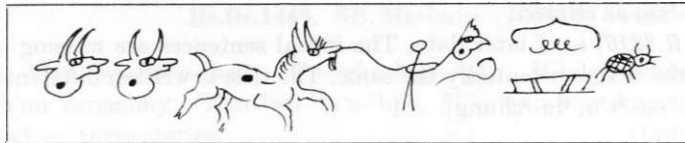
2.



3.

He used the grass for the hair, the water for the blood, the wind for the breath and the fire for the insides (life).

He burned the <sup>2</sup>Sso-<sup>1</sup>shwua made of nine trunks of (trees) which he cut on the mountains; separated the black from the white, the clean from the impure and with the <sup>2</sup>Ngaw-<sup>1</sup>bpa-<sup>1</sup>na and black ox, leading a black goat and holding a black chicken in his hand, he circumambulated the land, the heaven above and the houses. So he purified them all. – This is figured on page 7, rubric 6:



<sup>1</sup>Ngō <sup>1</sup>na <sup>2</sup>ghūgh <sup>1</sup>na <sup>3</sup>ds'i <sup>1</sup>na <sup>1</sup>a <sup>1</sup>na <sup>2</sup>la-<sup>1</sup>gv <sup>3</sup>khū-<sup>2</sup>khū <sup>2</sup>mūan <sup>1</sup>nā <sup>1</sup>dū <sup>3</sup>ch'ou <sup>3</sup>gkü.  
The goat carries also the <sup>2</sup>Sso-<sup>1</sup>shwua.



**Hs.Or.513.** SB. Marburg (*R.8216*) <With fol. 1-14>

**Hs.Or.1534.** SB. Marburg (*R.8667*) <With fol. 1-12>

<sup>1</sup>Bpa-<sup>2</sup>ler-<sup>2</sup>ngo-<sup>2</sup>ssō <sup>2</sup>t'u, <sup>2</sup>gkv-<sup>3</sup>chung: The origin of the <sup>1</sup>Bpa-<sup>2</sup>ler-<sup>2</sup>ngo-<sup>2</sup>ssō, first part.  
[List: VIII,35, Af]

The name or title of this book is derived from the three animals: the first is an *ox* called <sup>2</sup>ghūgh (here the Tibetan name is borrowed ba 𑄎 = ox), the second is a *goat* called <sup>2</sup>ler (ra 𑄎 in Tibetan); the last is the <sup>2</sup>Ngaw-<sup>1</sup>bpa-<sup>1</sup>na, here <sup>2</sup>ngo, the riding animal of <sup>2</sup>Dso-<sup>2</sup>t'u-<sup>2</sup>ggō-<sup>1</sup>szū <sup>2</sup>Yu-<sup>1</sup>ma (q. v.). The word <sup>2</sup>ssō stands for <sup>1</sup>ssu = *three* having reference to the three animals (it is the Tibetan gsum = three).

Hs.Or.1534 (*R.8667*) is the older of the two; it is a <sup>2</sup>Dto-<sup>3</sup>la manuscript from the village of <sup>2</sup>Gyi-<sup>1</sup>ts'ä-<sup>1</sup>ndso of the county of <sup>2</sup>Boa-<sup>1</sup>shi and dates from the Wan-li period of the Ming dynasty.

This text contains stories about the daughters and sons of early <sup>1</sup>Na-<sup>2</sup>khi ancestors who had sexual intercourse with <sup>3</sup>Ch'ou demons causing the former to become <sup>3</sup>ch'ou.

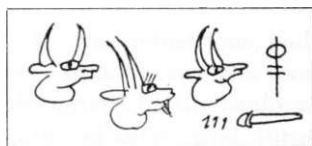
They used the three animals (the ox, goat and the <sup>2</sup>Ngaw-<sup>1</sup>bpa-<sup>1</sup>na) to purify themselves as well as the place where they lived which also became odious and stained. It seems that like in other manuscripts where we are told that a goat or an ox or cow was used for the purification of a place by circumambulating the latter, here the milk of these animals was used by pouring the same on the objects to be purified. We are told that women whose husbands had intercourse with <sup>3</sup>Ch'ou demonesses poured the milk of the above animals on the penis of their husbands to purify them. This the <sup>1</sup>Na-<sup>2</sup>khis called <sup>3</sup>ch'ou <sup>2</sup>ch'er = *to wash (away) impurities*.

(There are two other means of purifying a place, one is called <sup>3</sup>Ch'ou <sup>3</sup>gkü when green

branches of firs or pines are burned on the place and the other <sup>3</sup>Ch'ou <sup>3</sup>shu when the <sup>2</sup>Dto-<sup>1</sup>mba holds lighted pine branches and twigs of the fragrant *Rhododendron racemosum* and goes from place to place or room, stable etc., to smoke out the impurities.)

The result of these illicit sexual intercourses with demons was the birth of <sup>3</sup>ch'ou <sup>2</sup>zo = *unclean offspring*, often without hands or feet, or mere placentas. They were then thrown away either into black lakes or on cliffs which became <sup>3</sup>ch'ou and were purified with <sup>1</sup>Bpa-<sup>2</sup>ler-<sup>2</sup>ngo-<sup>2</sup>ssso as related.

Hs.Or.513 (*R.8216*) is of later date. The initial sentences are missing in Hs.Or.1534 (*R.8667*), but the text is essentially the same. The title is written differently (see below: <sup>1</sup>Bpa-<sup>2</sup>ler-<sup>2</sup>ngo-<sup>2</sup>ssso <sup>2</sup>t'u, <sup>3</sup>lü-<sup>3</sup>chung).



**K.Or.216.** SB, Marburg (*R.8219*) <With fol. 1-20>

**Hs.Or.374.** SB, Marburg (*R.6081*) <With fol. 1-11>

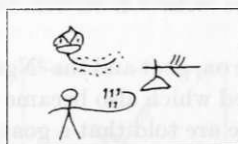
<sup>1</sup>Bpa-<sup>2</sup>ler-<sup>2</sup>ngo-<sup>2</sup>ssso <sup>2</sup>t'u, <sup>3</sup>lü-<sup>3</sup>chung: The origin of the <sup>1</sup>Bpa-<sup>2</sup>ler-<sup>2</sup>ngo-<sup>2</sup>ssso, second part. [List: VII,36,Ag1

The title has already been explained in the description of the manuscripts of the first part (see above).

The contents are a continuation of stories of sexual intercourse of ancient <sup>1</sup>Na-<sup>2</sup>khi ancestors with demons or demonesses resulting in the births of <sup>3</sup>ch'ou sons or <sup>3</sup>ch'ou after-births (placentas) who caused everything to be <sup>3</sup>ch'ou. The various ancestors called their <sup>2</sup>Dto-<sup>1</sup>mbas to perform <sup>3</sup>Ch'ou <sup>3</sup>shu and <sup>3</sup>Ch'ou <sup>3</sup>gku or <sup>3</sup>Ch'ou <sup>1</sup>bpö to purify them.

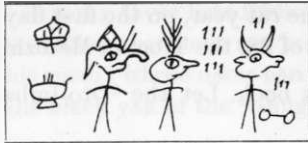
K.Or.216 (*R.8219*) has on the last page and inside of the back cover Tibetan texts. On its title-page the title is written differently (**I.**), but the phonetic rendering is the same (the symbols represent a *frog* = <sup>1</sup>bpa, *to call* = <sup>2</sup>ler, *I* = <sup>2</sup>ngo, and the dry roots of a tree = <sup>2</sup>ssso); the correct way of writing the title is however that of the first part (see above).

**I.**



On the first page of Hs.Or.374 (*R.6081*) is an ink-drawing of a standing <sup>2</sup>Dto-<sup>1</sup>mba. This manuscript is identical with K.Or.216 (*R.8219*) which seems to be of earlier date.

The third part (<sup>3</sup>man-<sup>3</sup>chung) of the text is not in the collection.



**Hs.Or.369.** SB, Marburg (*R.6077*) <With fol. 1-13>

**Hs.Or.370.** SB, Marburg (*R.6078*) <With fol. 1-9>

**Hs.Or.529.** SB, Marburg (*R.8228*) <With fol. 1-9>

**Hs.Or.1449.** SB, Marburg (*R.6076*) <With fol. 1-13>

<sup>3</sup>Ch'ou <sup>1</sup>bpö: <sup>2</sup>Bpa-<sup>2</sup>wu-<sup>2</sup>ts'o-<sup>1</sup>bpö, <sup>2</sup>T'o-<sup>2</sup>gko-<sup>2</sup>ngv-<sup>3</sup>gkv. <sup>2</sup>Ghügh-<sup>1</sup>khü-<sup>2</sup>nyi-<sup>2</sup>szi <sup>1</sup>ssu  
<sup>3</sup>cher: <sup>3</sup>Ch'ou ceremony: <sup>2</sup>Bpa-<sup>2</sup>wu-<sup>2</sup>ts'o-<sup>1</sup>bpö, <sup>2</sup>T'o-<sup>2</sup>gko-<sup>2</sup>ngv-<sup>3</sup>gkv (and) <sup>2</sup>Ghügh-  
<sup>1</sup>khü-<sup>2</sup>nyi-<sup>2</sup>szi, — three stories. [List: VII,36,w; Ae2

Of the four manuscripts bearing this title Hs.Or.529 (*R.8228*) is the oldest and dates back to the Wan-li period of the Ming dynasty. Hs.Or.1449 (*R.6076*) is probably of later date, but is not far behind the <sup>2</sup>Dto-<sup>3</sup>la manuscript from the village of <sup>2</sup>Gyi-<sup>1</sup>ts'ä-<sup>1</sup>ndso, <sup>2</sup>Boa-<sup>1</sup>shi (the Chinese Pai-sha), five miles north of Li-chiang. The text of the two manuscripts is the same. On the first page of Hs.Or.1449 there is a miniature (a <sup>2</sup>Dto-<sup>1</sup>mba holding an arrow).

Instead of <sup>3</sup>Ch'ou <sup>1</sup>na <sup>1</sup>gv or <sup>3</sup>Ch'ou <sup>1</sup>gv the ceremony is here called <sup>3</sup>Ch'ou <sup>1</sup>bpö: the meaning is the same.

<sup>2</sup>Bpa-<sup>2</sup>wu-<sup>2</sup>ts'o-<sup>1</sup>bpö is always figured as a giant leading a tiger on an iron chain (see NNCRC, Plate 39); he is associated on paintings, also in texts, with <sup>2</sup>Muan-<sup>3</sup>mi-<sup>2</sup>bpa-<sup>1</sup>lo <sup>1</sup>Ngyu (see NNCRC, p.132,116). The first two symbols in the title serve as phonetics only. They are followed by a figure with an elephant's head (<sup>1</sup>ts'o = *elephant*), it is here also used phonetically in his name, third syllable.

On page 1, rubric 3, of Hs. Or.1449 (*R.6076*) we are told that <sup>2</sup>Bpa-<sup>2</sup>wu-<sup>2</sup>ts'o-<sup>1</sup>bpö was born in the monkey year (in the same year and generation was also born <sup>3</sup>Shi-<sup>1</sup>la-<sup>3</sup>wu-<sup>1</sup>gko, the Tibetan gShen-lha-od-dkar, གཤེན་ལའ་འོད་དཀར་). He killed a female ghost <sup>2</sup>Mi-<sup>1</sup>yü-<sup>2</sup>ssi-<sup>2</sup>p'u-<sup>3</sup>mi whom he had first befriended. After this everything became <sup>3</sup>ch'ou and he, as a result, was afflicted with disease which the <sup>3</sup>Ch'ou <sup>1</sup>ts'u spread to the lands of the people.

(It is interesting to note that when travelling with the demon <sup>2</sup>K'o-<sup>1</sup>yu-<sup>1</sup>na-<sup>2</sup>mun he became invisible and at the foot of <sup>2</sup>Muan-<sup>3</sup>mi-<sup>2</sup>bpa-<sup>1</sup>lo <sup>1</sup>Ngyu (Amnye Ma-chhen) he encountered quicksand. Dangerous quicksands actually exist on the western side of that high mountain range which are avoided by pilgrims who circumambulate it.)

For translation of the manuscript see NNCRC, pp.705-707.

In Hs.Or.1449 the first part extends to page 8, rubric 3. From there on commences a story about <sup>1</sup>Yu-<sup>4</sup>la-<sup>2</sup>di-<sup>2</sup>ddo, — actually the story about his nine sons, the <sup>2</sup>T'o-<sup>2</sup>gko-<sup>2</sup>ngv-<sup>3</sup>gkv. (He had nine more sons, born in the realm of the demons and called: <sup>2</sup>T'o-<sup>2</sup>ma-<sup>2</sup>ngv-<sup>3</sup>gkv.)

For translation of the text see NNCRC, pp.703-704.

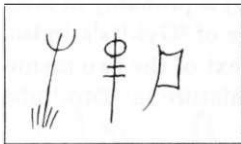
From page 13, rubric 6, commences the story of <sup>1</sup>Ts'o-<sup>2</sup>zä-<sup>3</sup>llü-<sup>2</sup>ghügh and <sup>2</sup>Ghügh-<sup>1</sup>khü-<sup>2</sup>nyi-<sup>2</sup>szi to the end of the manuscript (Hs.Or.1449). The latter two generations = <sup>2</sup>nyi-<sup>1</sup>szi were actually his sons; the first syllable of the name is the last in the father's name, and the second syllable is the second syllable in the mother's name <sup>3</sup>Ts'ä-<sup>1</sup>khü-<sup>2</sup>bu-<sup>1</sup>bu-<sup>3</sup>mi. They actually had three sons, one became a <sup>2</sup>Lä-<sup>2</sup>bbü, one a Tibetan and the third a <sup>1</sup>Na-<sup>2</sup>khi.

*Ch'ou na gv*

The colophon of Hs.Or.1449 states that it was written in the rat year, on the first day when the star <sup>1</sup>Zü-<sup>3</sup>lü-<sup>2</sup>gkv (the 13th star of the constellation of 28, the Tibetan Me-bzhi མེ་བཟི) was in control. “I, <sup>2</sup>Dto-<sup>1</sup>zhi, the <sup>2</sup>Llü-<sup>1</sup>bu, wrote this book. Let the <sup>2</sup>Dto-<sup>1</sup>mba have long life, food!”

For translation of this part see NNCRC pp.711–713.

The texts of Hs.Or.369 (R.6077) and ms. Hs.Or.370 (R.6078) are identical; both manuscripts were written in the village of <sup>1</sup>Mun-<sup>3</sup>shwua-<sup>2</sup>wua, the latter by the <sup>2</sup>Dto-<sup>1</sup>mba <sup>2</sup>Dto-<sup>1</sup>li.



**K.Or.118.** SB, Marburg (R.6069) <With fol. 1-13>

**Hs.Or.364.** SB, Marburg (R.6058) <With fol. 1-13>

<sup>1</sup>Bpö <sup>2</sup>lü <sup>2</sup>k'u.

[List: VII,36,e

(The title is untranslatable.)

K.Or.118 (R.6069) is a very old ms. dating back to the Ming dynasty. It is very well written. On the first page is a miniature of <sup>2</sup>Dto-<sup>1</sup>mba <sup>3</sup>Shi-<sup>2</sup>lo (as usual his body is green). He wears a red cape and red lower garment. His right hand is lifted up.

On page 2, rubrics 7 and 8, are enumerated the various types of horoscopes as: <sup>2</sup>Muan-<sup>2</sup>ssu-<sup>2</sup>ssaw-<sup>1</sup>ssu-<sup>3</sup>so: <sup>2</sup>Gyi-<sup>1</sup>aw <sup>3</sup>dso-<sup>2</sup>la <sup>3</sup>lü (the words <sup>2</sup>gyi-<sup>2</sup>aw indicate that the horoscope originated from <sup>2</sup>Gyi-<sup>2</sup>aw, the Tibetan rGya-sde རྒྱ་སེ།, a part of eastern Tibet); <sup>2</sup>Niu-<sup>1</sup>niu <sup>2</sup>ds'-<sup>1</sup>gko <sup>3</sup>gkü (the roasting of a mutton shoulder-blade by the <sup>2</sup>Niu-<sup>1</sup>niu tribe, also called <sup>1</sup>p'i <sup>3</sup>gkü and <sup>1</sup>p'i <sup>3</sup>khyu); <sup>2</sup>Gv-<sup>1</sup>dzu <sup>1</sup>k'ö <sup>3</sup>dter-<sup>1</sup>p'er (practiced by the <sup>2</sup>Gv-<sup>1</sup>dzus = *Tibetans*, who use a number of strings); <sup>3</sup>Lu-<sup>2</sup>lu <sup>1</sup>a <sup>1</sup>mbbū <sup>3</sup>ts'u (the <sup>3</sup>Lu-<sup>2</sup>lu tribe who use chicken bones when casting horoscopes); <sup>2</sup>Lä-<sup>2</sup>bbū <sup>1</sup>b'a-<sup>2</sup>man <sup>3</sup>dto (the Min-chia tribe [living to the South of the <sup>1</sup>Na-<sup>2</sup>khi] who cast horoscopes by means of cowry-shells blackened on one side); these are followed by the <sup>1</sup>Na-<sup>2</sup>khi <sup>1</sup>p'a-<sup>2</sup>dso-<sup>1</sup>p'a who consult the 360 <sup>3</sup>Dso-<sup>2</sup>la manuscripts (see NNCRC, pp.198–200).

Although this book bears the title <sup>3</sup>Ch'ou <sup>1</sup>gv it could also be used at the <sup>2</sup>Ssu <sup>1</sup>gv ceremony as many Nāgas appear in it.

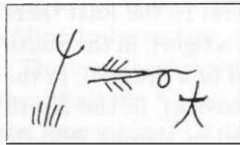
On page 13, rubric 9, commences <sup>3</sup>Ch'ou <sup>1</sup>ts'u <sup>2</sup>Ndshi <sup>1</sup>ts'u <sup>2</sup>t'u-<sup>3</sup>bbūe = *The origin of the <sup>3</sup>Ch'ou and <sup>2</sup>Ndshi demons*. – These demons are always associated. Their parents <sup>2</sup>Mi-<sup>1</sup>ma-<sup>1</sup>ssä-<sup>1</sup>ddo and <sup>2</sup>Gkü-<sup>1</sup>zaw-<sup>1</sup>na-<sup>1</sup>mun dwelt to the left of <sup>1</sup>Ngyu-<sup>3</sup>na-<sup>3</sup>shi-<sup>2</sup>lo <sup>1</sup>Ngyu; they were also the parents of the <sup>2</sup>Mi <sup>1</sup>ts'u = *fire demons* with the head of a snake and of the <sup>3</sup>Ch'ou <sup>1</sup>ts'u, the demons of immorality, loathsomeness with the head of a frog. They in turn became the parents of nine <sup>2</sup>Mi <sup>1</sup>ts'u, nine <sup>3</sup>Ch'ou <sup>1</sup>ts'u and the nine <sup>1</sup>Mbbūe <sup>1</sup>ts'u = *demons of sterility*.

On page 17, rubrics 7–8, the text describes how <sup>2</sup>Dto-<sup>1</sup>mba <sup>3</sup>Shi-<sup>2</sup>lo killed his demon wife <sup>1</sup>Ss-<sup>3</sup>mi-<sup>2</sup>muan-<sup>3</sup>dta-<sup>2</sup>k'aw-<sup>2</sup>ssu-<sup>1</sup>ma and how <sup>3</sup>ch'ou arose therefrom. It appears that all <sup>3</sup>ch'ou actions result in the personification of <sup>3</sup>Ch'ou demons. The text further enumerates the various ancient ancestors who by their immoral or sinful actions caused <sup>3</sup>ch'ou to result therefrom.

Among those listed who by their actions having caused <sup>3</sup>Ch'ou demons to appear are a number that have not been encountered before as: <sup>1</sup>Khyu-<sup>2</sup>lo-<sup>2</sup>dsaw-<sup>3</sup>bpü (**1.**) he killed his enemy whose name can no more be deciphered, and: <sup>1</sup>Ssaw-<sup>1</sup>p'u-<sup>2</sup>dti-<sup>1</sup>ma (**2.**) he killed the black yak of the <sup>1</sup>Ghügh demons.



Hs.Or.364 (*R.6058*) is a newer one; the text varies somewhat and the pagination is also different. A colophon states that the manuscript originated from the <sup>2</sup>Dto-<sup>1</sup>mba of the village of <sup>1</sup>Mun-<sup>3</sup>shwua-<sup>2</sup>wua.



**Hs.Or.498.** SB, Marburg (*R.8205*) <With fol. 1-18>

**Hs.Or.499.** SB, Marburg (*R.8206*) <With fol. 1-12>

**Hs.Or.505.** SB, Marburg (*R.8210*) <With fol. 1-14>

**Hs.Or.523.** SB, Marburg (*R.8224*) <With fol. 1-13>

<sup>1</sup>Bpö <sup>3</sup>man <sup>3</sup>dter: To close after the ceremony (the place to the demons).

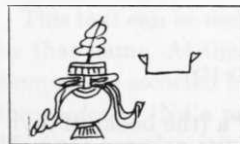
[List: VII,36,As; As1

It is the last book chanted at the performance of the <sup>3</sup>Ch'ou <sup>1</sup>na <sup>1</sup>gv ceremony. (The second symbol of the title represents a knot tied into the *tail* = <sup>3</sup>man of an animal, followed by the symbol <sup>1</sup>dter = *demon*, here used phonetically for <sup>3</sup>dter = *to close*.)

Hs.Or.505 (*R.8210*) and Hs.Or.523 (*R.8224*) are the oldest. The latter has lost the title-page. The other two manuscripts are from the beginning of this century.

Hs.Or.499 (*R.8206*) has a colophon which states that the book was written in the village <sup>1</sup>Mun-<sup>3</sup>shwua-<sup>2</sup>wua. On the last folio are would-be Tibetan characters.

For translation of the text see NNCRC, pp. 797-804.



**Hs.Or.380.** SB, Marburg (*R.6090*) <With fol. 1-8>

**Hs.Or.381.** SB, Marburg (*R.6091*) <With fol. 1-10>

**Hs.Or.504.** SB, Marburg (*R.8209*) <With fol. 1-7>

**Hs.Or.520.** SB, Marburg (*R.8223*) <With fol. 1-8>

<sup>2</sup>Bpö-<sup>1</sup>mba <sup>2</sup>t'u: The origin of the <sup>2</sup>Bpö-<sup>1</sup>mba.

[List: VII,36,Ar

Of the four manuscripts Hs.Or.520 (*R.8223*) is the oldest (on the first page, in the left upper rubric, it shows the picture of a <sup>2</sup>Bpö-<sup>1</sup>mba). – This manuscript and Hs.Or.381



(*R.6091*), also illuminated on page 1 with a <sup>2</sup>Bpö-<sup>1</sup>mba, have the same text, whereas the contents of the other two manuscripts differ (especially in the first few pages).

The colophon in Hs.Or.380 (*R.6090*) records that the book originated in the village of <sup>1</sup>Mun-<sup>3</sup>shwua-<sup>2</sup>wua (<sup>2</sup>Bpä-<sup>1</sup>ma <sup>1</sup>ndso <sup>2</sup>li). Hs.Or.504 (*R.8209*) was written during the Ch'ing dynasty, but no exact date is given.

In ms. Hs.Or.520 (*R.8223*) the story is told of <sup>2</sup>Dto-<sup>1</sup>mba <sup>3</sup>Shi-<sup>2</sup>lo who descended from the 18th heaven to the land of the people. There, he performed a miracle and caused an arrow to come forth from his left sleeve, and from his right sleeve a bow. He shot three times towards heaven and three times to the earth. He suppressed or killed in the East the wood-element <sup>1</sup>Ddv and <sup>1</sup>Dsā demons (the Tibetan bDud and bTsan respectively), in the South the fire-element –, in the West the metal-element –, in the North the water-element –, and in the center the earth-element <sup>1</sup>Ddv and <sup>1</sup>Dsā demons.

Page 2: He suppressed the <sup>2</sup>Mun and <sup>1</sup>Ghügh demons. In the East he shot off an arrow towards the mountain <sup>1</sup>Ddv-<sup>1</sup>ngyu-<sup>1</sup>na, but the wind carried the arrow to <sup>1</sup>Muàn-<sup>3</sup>mi-<sup>2</sup>bpa-<sup>2</sup>lo <sup>1</sup>Nggyu (Tibetan rMa-chhen spom-ra, see AMRAR, p.69), where it struck the mountain. He pulled out the arrow and there gushed forth medicinal waters: In the East there came forth water from <sup>3</sup>Ch'er-<sup>3</sup>t'a-<sup>1</sup>gyu-<sup>1</sup>wu (a Nāga with the head of a tiger), in the South water from the mouth of <sup>2</sup>Yi-<sup>2</sup>mber-<sup>1</sup>ho-<sup>3</sup>mun (a Nāga with the head of a dragon), in the West water from <sup>1</sup>Mi-<sup>2</sup>yu-<sup>1</sup>ma-<sup>3</sup>mbu (a Nāga with the head of a peacock), in the North water from the mouth of <sup>1</sup>Ler-<sup>2</sup>mbö-<sup>1</sup>gyu-<sup>3</sup>wu (a Nāga with the head of a frog). <sup>3</sup>Shi-<sup>2</sup>lo collected these four waters and put them into the <sup>2</sup>Bpö-<sup>1</sup>mba. – This is the origin of the four great waters.

(The <sup>2</sup>Bpö-<sup>1</sup>mba seems to be personified as it pronounces a <sup>3</sup>Hoa-<sup>2</sup>lü, cf. NNCRC, p.796, 1038.)

For translation see NNCRC, pp.792–796.

In Hs.Or.380 (*R.6090*) <sup>2</sup>Dto-<sup>1</sup>mba <sup>3</sup>Shi-<sup>2</sup>lo descends from the 18th heaven on a white horse and arrives in the land of the <sup>1</sup>Ddv and <sup>1</sup>Dsā demons, of the <sup>2</sup>Mun and <sup>1</sup>Ghügh demons, and of the <sup>2</sup>Ts'u <sup>1</sup>ts'u (demons of suicide). The rest of the text is the same as above.

In Hs.Or.504 (*R.8209*) the text varies only slightly.



**Hs.Or.365.** SB, Marburg (*R.6070*) <With fol. 1–12>

<sup>1</sup>Bpö <sup>1</sup>p'a <sup>3</sup>gko <sup>1</sup>shu: To search for (the books of) the <sup>1</sup>Bpö (and) <sup>1</sup>P'a (the books of divination). [List: VII,36,j]

The contents of this manuscript are the same as in Hs.Or.301 (*R.589*), cf. above p.63. The book can also be used at the <sup>2</sup>Ssu <sup>1</sup>ddü <sup>1</sup>gv as well as at the <sup>3</sup>Ch'ou <sup>1</sup>na <sup>1</sup>gv ceremonies.

For translation see NNCRC, pp.655–665.

On the last page of this manuscript it is stated that it “originates from the <sup>2</sup>Dto-<sup>1</sup>mba of the village of <sup>1</sup>Mun-<sup>3</sup>shwua-<sup>2</sup>wua.”





**Hs.Or.360.** SB, Marburg (*R.6054*) <With fol. 1-11>

**Hs.Or.361.** SB, Marburg (*R.6055*) <With fol. 1-12>

**Hs.Or.362.** SB, Marburg (*R.6056*) <With fol. 1-12>

**Hs.Or.363.** SB, Marburg (*R.6057*) <With fol. 1-14>

**Hs.Or.493.** SB, Marburg (*R.8202*) <With fol. 1-10>

**Hs.Or.527.** SB, Marburg (*R.8227*) <With fol. 1-14>

**<sup>3</sup>Ch'ou <sup>2</sup>ndzi <sup>3</sup>mi:** To forget the impurity (after) having experienced it. [List: VII,36,b

(The second symbol in the title: <sup>2</sup>ndzi = *to eat* represents a mouth with a piece of *meat* = <sup>2</sup>shi in it; here it has the meaning: to have experienced, having eaten or tasted, in this case: impurity. The last symbol <sup>3</sup>mi = *fire* is used phonetically for <sup>3</sup>mi = *to forget*.)

Hs.Or.360 (*R.6054*) is the oldest in the collection. It is a <sup>2</sup>Dto-<sup>3</sup>la manuscript and dates back to the Wan-li period of the Ming dynasty. On the first page is a miniature representing a <sup>2</sup>Bpö-<sup>1</sup>mba resting on a lotus flower.

The book begins with the story of the appearance of <sup>2</sup>Lo-<sup>2</sup>ndo-<sup>3</sup>ch'ou-<sup>1</sup>ts'u-<sup>3</sup>mi (the mother of all the <sup>3</sup>Ch'ou and <sup>2</sup>Ndshi demons who was responsible for spreading <sup>3</sup>ch'ou on all and everything). It tells of those who became <sup>3</sup>ch'ou and how they rid themselves of <sup>3</sup>ch'ou, – the people, the birds, etc. – The last three pages consist of <sup>3</sup>Hoa-<sup>2</sup>lus.

See NNCRC, pp.643–647; also MBC, p.92.

Hs.Or.362 (*R.6056*) has on the inside of the cover ink-drawings of <sup>2</sup>Dso-<sup>2</sup>t'u-<sup>2</sup>ggö-<sup>1</sup>szü <sup>2</sup>Yu-<sup>1</sup>ma. This manuscript is from the village of <sup>1</sup>Mun-<sup>3</sup>shwua-<sup>2</sup>wüa, west of Li-chiang, below the Lamasery of Wen-feng Ssu 文峰寺.

The texts of all six manuscripts are alike, only the pagination is different.



**K.Or.114.** SB, Marburg (*R.5126*) <With fol. 1-10>

**Hs.Or.489.** SB, Marburg (*R.8199*) <With fol. 1-12>

**<sup>3</sup>Ch'ou <sup>1</sup>ts'u <sup>3</sup>bpü:** To escort the <sup>3</sup>Ch'ou demons.

This text can be used at the <sup>3</sup>Ch'ou <sup>1</sup>na <sup>1</sup>gv ceremony, but there is also a small ceremony by that name. At the end of either the foregoing or at the special ceremony the <sup>3</sup>Ch'ou demons are escorted back to the realms where they came from; this is accomplished by the *guides* = <sup>1</sup>Nd'a present at the ceremony. (See <sup>3</sup>T'u <sup>3</sup>man <sup>1</sup>Nd'a <sup>2</sup>k'o ms., List: VII, 36, Ao1; see also ANKEED, p.306.)

The text relates how the <sup>2</sup>Dto-<sup>1</sup>mba had <sup>3</sup>Ch'ou (demons) upon him and how he invited the *spirits of victory* = <sup>2</sup>Ngaw to suppress them. At the harvest time the demons scattered the grain; the <sup>2</sup>Dto-<sup>1</sup>mba divined that it was due to the nine *demons of impurity* = <sup>3</sup>Ch'ou <sup>1</sup>ts'u.

The family had a <sup>1</sup>zhi-<sup>2</sup>lv prepared, the white pine, white hemp cloth (for a bridge), <sup>3</sup>gko <sup>3</sup>ö and medicine to offer to the gods. Also tall white pines (*Pinus armandi*), green

juniper, and the <sup>2</sup>hoa-<sup>1</sup>p'er = (white barked birch, *Betula*), and (page 2, rubric 1) the <sup>2</sup>vi-<sup>2</sup>ss (the wood of the *Pistacia weinmannifolia*) with which they performed <sup>3</sup>Ch'ung-<sup>2</sup>bpa <sup>2</sup>bä.

The <sup>2</sup>Dto-<sup>1</sup>mba with the smoke (of the foregoing) purified (<sup>3</sup>ch'ou-<sup>3</sup>gkü) the <sup>1</sup>P'er <sup>1</sup>Ssan and the 18 <sup>2</sup>Pu-<sup>1</sup>la <sup>2</sup>Ngaw-<sup>1</sup>las. He made offerings of yaks, sheep, fat and lean meat and performed <sup>3</sup>Ch'u-<sup>2</sup>bpa <sup>3</sup>ngyi and also <sup>2</sup>ch'er <sup>3</sup>k'ö, i. e. he sprinkled with 9 kinds of medicine all the <sup>2</sup>P'u-<sup>1</sup>las (personal gods). With a black <sup>1</sup>zhi-<sup>2</sup>lv, black trees, black hemp bridge (etc.) he performed <sup>3</sup>Ch'u-<sup>2</sup>bpa <sup>3</sup>ngyi to the demons. He divided the impure from the pure, the white from the black, the medicine from the poison, and he repaid the nine <sup>3</sup>Ch'ou demons; he repaid with a <sup>2</sup>Dto-<sup>2</sup>ma, nine pieces of red meat, and <sup>2</sup>Hö-<sup>2</sup>lü-<sup>1</sup>mbu the *fire demons* = <sup>3</sup>Ch'ou <sup>3</sup>ts'u <sup>2</sup>Mi-<sup>1</sup>ts'u.

All the various <sup>3</sup>Ch'ou demons as the yak-headed, horse-headed, sheep-headed, goat-headed, ox-headed, pig-headed, dog-headed, chicken-headed are thrown out. The snake-headed <sup>3</sup>Ch'ou demons and the snakes to the lakes, the frog-headed, <sup>3</sup>ä-<sup>4</sup>bpa-<sup>2</sup>gkv-<sup>2</sup>dtv-<sup>1</sup>lv (**I.**) = tadpole-headed <sup>3</sup>Ch'ou demons are thrown out into the water (streams), and so are the leprous <sup>3</sup>Ch'ou demons riding mules (page 5, rubrics 2–4 inclusive).

I.

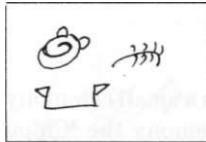


The manuscript relates then of the origin of the water: The mother was <sup>1</sup>Ndaw-<sup>2</sup>ö-<sup>1</sup>na-<sup>3</sup>k'v-<sup>2</sup>k'v and the father <sup>1</sup>Gkyi-<sup>1</sup>p'er-<sup>3</sup>vu-<sup>2</sup>szī. From them were born the 13 great waters. With the <sup>2</sup>Bpö-<sup>1</sup>mba, on the people <sup>3</sup>Ch'ou <sup>2</sup>ch'er is performed (page 15, rubric 7).

This is followed by a <sup>3</sup>Hoa-<sup>2</sup>lü: <sup>2</sup>Aw-<sup>1</sup>mun-<sup>1</sup>ä-<sup>2</sup>gkü-<sup>3</sup>dsaw-<sup>2</sup>yu-<sup>1</sup>yu-<sup>1</sup>ssö-<sup>2</sup>ssö-<sup>3</sup>ssaw . . . . (page 16, rubric 1) <sup>2</sup>ssö-<sup>2</sup>wüa-<sup>1</sup>haw.

The <sup>2</sup>Dto-<sup>1</sup>mba purifies the heart (mind), the voice, the feet, eye-sight, hearing, after which there is no more <sup>3</sup>ch'ou. The <sup>3</sup>Ch'ou <sup>1</sup>ts'u (demons) are now escorted to their realm by the *guides* = <sup>1</sup>Nd'a.

K.Or.114 (*R.5126*) is a very old ms. The title-page was supplied during my stay in Li-chiang. It is coarsely written and has no colophon.



**Hs.Or.517.** SB, Marburg (*R.8220*) <With fol. 1-16>

<sup>3</sup>Ch'ou <sup>2</sup>t'u-<sup>3</sup>bbüe: The origin of <sup>3</sup>Ch'ou.

[List: VII,36,e

This is a very old book, actually composed of two different manuscripts of different length and written by two different <sup>2</sup>Dto-<sup>1</sup>mbas. The text relates of the origin of <sup>3</sup>ch'ou, due to the killing of enemies by ancient <sup>1</sup>Na-<sup>2</sup>khi ancestors. Many names occur which have not been encountered before. As a result of the killing they became <sup>3</sup>ch'ou and the road of their <sup>1</sup>nnü and <sup>1</sup>ö was closed (see NNCRC, p.91, note 43).

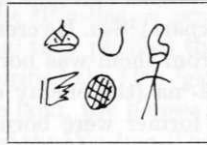
On page 11, rubric 5, <sup>2</sup>Lo-<sup>1</sup>ndo-<sup>2</sup>ndaw-<sup>3</sup>ch'ou is the grandfather and <sup>2</sup>Lo-<sup>1</sup>ndo-<sup>3</sup>ch'ou-<sup>1</sup>ts'u <sup>3</sup>mi is the grandmother of <sup>3</sup>ch'ou. <sup>1</sup>Mi-<sup>2</sup>ma-<sup>2</sup>ssä-<sup>2</sup>ddo who dwelt to the left of <sup>1</sup>Ngyu-

<sup>3</sup>na-<sup>3</sup>shi-<sup>2</sup>lo <sup>1</sup>Ngyu and <sup>2</sup>Gkü-<sup>1</sup>zaw-<sup>1</sup>na-<sup>2</sup>mun were the parents; they brought into being the <sup>3</sup>Ch'ou-<sup>1</sup>ts'u <sup>2</sup>bpa-<sup>2</sup>gkv-<sup>1</sup>dsu (born with frog heads), and <sup>2</sup>Mi-<sup>1</sup>ts'u <sup>1</sup>zhi <sup>2</sup>gkv-<sup>1</sup>dsu (born with snake heads).

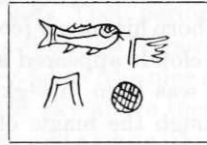
<sup>2</sup>Bpa-<sup>2</sup>chwua-<sup>3</sup>p'u-<sup>2</sup>mun (1.) fought with a <sup>1</sup>Ghügh demoness whereupon she gave birth to a <sup>3</sup>Ch'ou son; <sup>2</sup>Bpa-<sup>2</sup>k'a-<sup>3</sup>p'u-<sup>2</sup>mun (2.) gave birth to a <sup>3</sup>Ch'ou son whom she threw into the fire, from all this <sup>3</sup>ch'ou originated: <sup>2</sup>Nyi-<sup>2</sup>chwua-<sup>2</sup>k'a-<sup>2</sup>mun (3.) boiled a . . . [?] whence <sup>3</sup>ch'ou originated: <sup>2</sup>Ss-<sup>3</sup>mi-<sup>1</sup>mber-<sup>1</sup>ma (4.) was <sup>1</sup>mbbüe = *sterile* and <sup>3</sup>ch'ou originated. See also NNCR, pp.670-674.



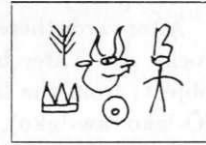
1.



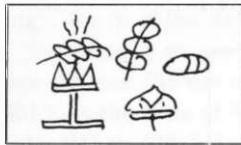
2.



3.



4.



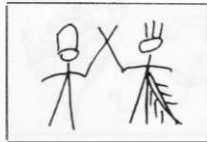
Hs.Or.356. SB, Marburg (R.6015) <With fol. 1-16>

<sup>3</sup>Ch'ung-<sup>2</sup>bpa <sup>3</sup>ngyi: 'To burn juniper boughs.

[List: VII,36,h

Each of the larger ceremonies has its own book bearing this title. It is chanted in the morning at the beginning of the ceremony. Juniper boughs are burnt either in a niche provided in the wall of the court of the house facing east or they are burnt on a stand. Yak butter is usually put on the green boughs of the juniper to which pine branches are sometimes added. These burnt-offerings are made to all the gods, spirits, mountain-gods etc., their names being mentioned.

For translation see NNCR, pp.230-253.



Hs.Or.367. SB, Marburg (R.6073) <With fol. 1-16>

Hs.Or.526. SB, Marburg (R.8226) <With fol. 1-16>

<sup>1</sup>Ddu <sup>1</sup>a <sup>1</sup>Ssu <sup>1</sup>a: The fight between <sup>1</sup>Ddu (<sup>2</sup>Müan-<sup>3</sup>llü-<sup>1</sup>ddu-<sup>2</sup>ndzi) and <sup>1</sup>Ssu (<sup>2</sup>Müan-<sup>3</sup>llü-<sup>1</sup>ssu-<sup>2</sup>ndzi).

[List: VII,36,s

(In the title the first symbol denotes <sup>1</sup>Ddu which is an abbreviation of his name as above, and <sup>1</sup>Ssu which is an abbreviation of the name of his enemy. The crossed lines indicate <sup>1</sup>a = *to fight*.)

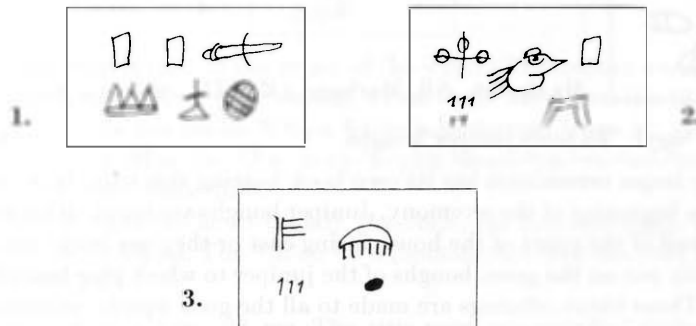
The text has been translated in NNCR, pp.729-734.

Hs.Or.367 (R.6073) was written by the <sup>2</sup>Dto-<sup>1</sup>mba <sup>2</sup>Dto-<sup>3</sup>li from the village of <sup>1</sup>Mun-<sup>3</sup>shwua-<sup>2</sup>wua.

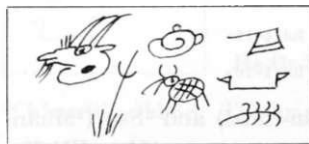
Hs.Or.526 (R.8226) has the same title as the manuscript just mentioned, but the text differs considerably. On page 6, rubric 1, we are told that <sup>1</sup>Ddu was born from a white lake. Then came forth <sup>1</sup>Ssaw-<sup>2</sup>yi-<sup>2</sup>wua-<sup>2</sup>de. <sup>1</sup>Ddu created his own white heaven, earth, sun, moon, stars, planets and white land, including white valleys, mountains, and a white lake. He visited his lake and became lonely; he looked into the lake and then threw a bit of his white flesh and spittel, some silver, gold, turquoise, and three kinds of precious objects into the water. After three nights (page 6, rubric 5) there appeared a brilliant water-fairy whom he called <sup>1</sup>Ts'u-<sup>3</sup>chwua <sup>2</sup>gyi-<sup>1</sup>mun. They conversed at night and in the morning they became one family. They had nine sons and nine daughters.

Afterwards there was born his enemy (counterpart) <sup>1</sup>Ssu. He created his black sky, land, rocks, etc. Three black clouds appeared and from them was born a black scintillating object; from the latter was born <sup>2</sup>Yi-<sup>1</sup>gko-<sup>2</sup>dti-<sup>3</sup>na (the enemy of the first great cause <sup>2</sup>Ö-<sup>1</sup>gko-<sup>2</sup>aw-<sup>1</sup>gko). Through the magic of the former were born the arch-demons <sup>2</sup>Mi-<sup>1</sup>ma-<sup>1</sup>ssä-<sup>2</sup>ddo and his wife <sup>1</sup>Gkü-<sup>1</sup>zaw-<sup>1</sup>na-<sup>2</sup>mun (page 7, rubrics 2-6). <sup>1</sup>Ssu's wife came forth from a black lake and he called her <sup>2</sup>Gkü-<sup>1</sup>zaw-<sup>1</sup>na-<sup>2</sup>mun (see NNCRC, p.204, note 333); elsewhere she is called <sup>2</sup>Gkü-<sup>1</sup>här-<sup>1</sup>zaw-<sup>2</sup>mun-<sup>3</sup>mi. They had also nine sons and nine daughters.

The text is similar to that of <sup>2</sup>Müan-<sup>3</sup>llü-<sup>1</sup>ddu-<sup>2</sup>ndzi <sup>3</sup>cher <sup>1</sup>dzo (q.v.).



The following demons are mentioned in this manuscript, which have not been encountered elsewhere: (1.) <sup>1</sup>Dto-<sup>3</sup>mi-<sup>2</sup>dto-<sup>1</sup>ndaw-<sup>2</sup>ch'i-<sup>1</sup>mun (page 23, rubric 2); (2.) <sup>2</sup>Mä-<sup>2</sup>wuà-<sup>3</sup>hoa-<sup>1</sup>dto-<sup>3</sup>ch'wua (page 23, rubric 1); (3.) <sup>2</sup>Ssaw-<sup>1</sup>ssu-<sup>2</sup>mbber-<sup>1</sup>na (page 23, rubric 4).



**K.Or.218.** SB, Marburg (R.8221) <With fol. 1-10>

**Hs.Or.373.** SB, Marburg (R.6081) <With fol. 1-9>

<sup>3</sup>Ds'i-<sup>1</sup>na <sup>1</sup>bpö, <sup>3</sup>Ch'ou <sup>3</sup>gkü, <sup>3</sup>Ch'ou <sup>3</sup>shu <sup>2</sup>t'u-<sup>3</sup>bbüe: The origin (of the use) of the black goat in the <sup>3</sup>Ch'ou <sup>3</sup>shu and <sup>3</sup>Ch'ou <sup>3</sup>gkü (ceremonies). [List: VII,36,v

Both manuscripts are alike. There is no colophon as to origin or date.

The fourth symbol in the title read <sup>3</sup>gkü represents an *armadillo*; here the symbol is used phonetically for <sup>3</sup>gkü = *to purify*, etc.

For translation see NNCRC, pp.742-746.



**K.Or.211.** SB, Marburg (*R.8214*) <With fol. 1-14>

**<sup>3</sup>Ds'i-<sup>1</sup>na <sup>2</sup>nnü <sup>3</sup>ch'ou <sup>3</sup>shu:** To purify with a black goat.

[List: VII,36,v (?)]

(Goat black it purify)

On page 1 we read: The family was first; they used a goat to purify the <sup>2</sup>Ngaw-<sup>1</sup>las = *spirits of victory*, and the <sup>2</sup>P'u-<sup>1</sup>las = *personal gods*. They purified the terrestrial <sup>1</sup>Ssaw-<sup>3</sup>ndaw <sup>2</sup>Llū-<sup>2</sup>mun Nāgas; they purified the <sup>2</sup>Ssu-<sup>2</sup>bbū-<sup>1</sup>yü <sup>2</sup>Ngaw-<sup>1</sup>las = *spirits of victory of the ancestors*. They purified the <sup>2</sup>T'o-<sup>2</sup>gko <sup>2</sup>ngv-<sup>3</sup>gkvs (the nine sons of <sup>1</sup>Yu-<sup>4</sup>la-<sup>2</sup>di-<sup>2</sup>ddo, q.v.). They purified the land, the houses and the sky above them.

Page 2: They purified the <sup>2</sup>Yu-<sup>1</sup>ma. They prepared a white <sup>1</sup>zhi-<sup>2</sup>lv of the gods, and with the black goat they purified it. They purified <sup>1</sup>Ndu and <sup>1</sup>Ssä. They performed <sup>1</sup>Ts'u <sup>1</sup>bpö and purified all the <sup>2</sup>Ngyi <sup>1</sup>ts'us, <sup>1</sup>Mbbüe <sup>1</sup>ts'us and <sup>2</sup>Mi <sup>1</sup>ts'us (demons of slander, demons of sterility, fire demons) with a black goat and a black pig. (It is possible that by the use of the symbol <sup>2</sup>nnü = *heart* here is meant: "with the heart of the black goat and the black pig", for in olden days the heart of a goat was torn out while the goat was alive.)

On page 3 we are told of the origin of <sup>3</sup>ch'ou: It is stated that in the beginning nobody saw whence the use of the <sup>2</sup>nnü = *heart* of the black goat was used for purification. [Sic. Ed.] At the time of <sup>2</sup>Müan-<sup>3</sup>llü-<sup>1</sup>ddu-<sup>2</sup>ndzi, his wife <sup>1</sup>Ts'u-<sup>3</sup>chwua-<sup>2</sup>gko-<sup>2</sup>mun went to the lake <sup>2</sup>Müan-<sup>3</sup>llü-<sup>2</sup>ndaw-<sup>1</sup>gyi (<sup>3</sup>Khü) to fetch water: there she met <sup>2</sup>Müan-<sup>3</sup>llü-<sup>1</sup>ssu-<sup>2</sup>ndzi, the enemy of her husband, and there she had intercourse with him. She was thereafter <sup>1</sup>mbbüe = *sterile*; they both were <sup>3</sup>ch'ou and so was the white lake of <sup>1</sup>Ddu. The latter carried the burden of <sup>3</sup>ch'ou and husband and wife had no <sup>1</sup>nnü and <sup>1</sup>ö. They sent a fleet-footed boy to <sup>1</sup>Yi-<sup>3</sup>shi-<sup>1</sup>ö-<sup>2</sup>zo, their <sup>2</sup>Dto-<sup>1</sup>mba, who saw the origin of the <sup>3</sup>ch'ou and performed <sup>3</sup>Ch'ou <sup>3</sup>shu to the <sup>2</sup>Ngaw-<sup>2</sup>la of the gods and to the Nāgas whereupon the roads of their <sup>1</sup>nnü and <sup>1</sup>ö were no longer closed. The <sup>3</sup>Ch'ou <sup>1</sup>ts'u, <sup>2</sup>Ndshi <sup>1</sup>ts'u, <sup>1</sup>Mbbüe <sup>1</sup>ts'u (demons) were suppressed by the black goat.

Today the family does likewise. This is followed by the various <sup>1</sup>Na-<sup>2</sup>khi ancestors.



**Hs.Or.302.** SB, Marburg (*R.624*) <With fol. 1-30>

**Hs.Or.375.** SB, Marburg (*R.6083*) <With fol. 1-16>

**Hs.Or.1450.** SB, Marburg (*R.6082*) <With fol. 1-18>

**<sup>2</sup>Dso-<sup>2</sup>t'u-<sup>2</sup>ggö-<sup>1</sup>szü <sup>2</sup>Yu-<sup>1</sup>ma <sup>3</sup>ssaw:** To invite <sup>2</sup>Dso-<sup>2</sup>tu'-<sup>2</sup>ggö-<sup>1</sup>szü <sup>2</sup>Yu-<sup>1</sup>ma.

[List: VII,30,Ap]

In the above title-rubric the first figure depicts the <sup>2</sup>Yu-<sup>1</sup>ma, then follows a <sup>2</sup>Ggö-<sup>1</sup>baw character. All other symbols are employed phonetically.

Of the 360 <sup>2</sup>Yu-<sup>1</sup>mas only about 63 bear names. This <sup>2</sup>Yu-<sup>1</sup>ma is different from the others in so far as he is depicted with flames issuing from his mouth. A special book is devoted to him. He controls the <sup>3</sup>Ch'ou <sup>1</sup>na <sup>1</sup>gv ceremony and the <sup>3</sup>Ch'ou demons; his mount is the

<sup>2</sup>Ngaw-<sup>1</sup>bpa-<sup>1</sup>na, a mythical animal who was born like he himself in the lake <sup>2</sup>Muan-<sup>3</sup>llü-<sup>2</sup>ndaw-<sup>1</sup>gyi (<sup>3</sup>Khü), he from a white egg and his mount from a black egg. See NNCRC, p.138, note 129.

Hs.Or.1450 (R.6082) is the oldest. It is a <sup>2</sup>Dto-<sup>3</sup>la manuscript dating from the Wan-li period of the Ming dynasty. On the first page is a miniature depicting a <sup>2</sup>Dto-<sup>1</sup>mba holding a <sup>2</sup>ds-<sup>1</sup>ler upright in both his hands. He sits on a carpet. He wears a large hat and is dressed in red with a blue outer garment.

The <sup>2</sup>Yu-<sup>1</sup>ma's indirect parents were <sup>1</sup>Ssaw-<sup>2</sup>yi-<sup>2</sup>wua-<sup>2</sup>de and his wife <sup>1</sup>Mi-<sup>3</sup>dsho-<sup>2</sup>hoa-<sup>2</sup>mun who brought forth a white egg which nobody could hatch. <sup>3</sup>Ts'u-<sup>2</sup>ssi grabbed the egg with his sharp claws and there were then born the 360 <sup>2</sup>Yu-<sup>1</sup>mas.

But <sup>2</sup>Dso-<sup>2</sup>t'u-<sup>2</sup>ggö-<sup>1</sup>szü <sup>2</sup>Yu-<sup>1</sup>ma was born from the inside skin and outside egg shell in the lake <sup>2</sup>Muan-<sup>3</sup>llü-<sup>2</sup>ndaw-<sup>1</sup>gyi (<sup>3</sup>Khü). From page 2, rubric 7, to page 5, rubric 7, his origin is related.

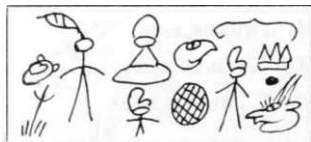
On page 6, rubric 1, he is figured with sickle and sword suppressing the thousand million <sup>3</sup>Ch'ou demons, gaining victory over them. He is enveloped in flames and dwells in a house of flames between the white lands of the gods and the black lands of the demons (= <sup>1</sup>P'er <sup>3</sup>na <sup>1</sup>nddü-<sup>2</sup>gkan-<sup>3</sup>chung). His face is like the sun and moon and his eyes like flashes of lightning (page 7, rubric 7). His halo (hat) are the stars of heaven and his body is of the brightness of the sun and moon. The <sup>2</sup>Ngaw-<sup>1</sup>bpa-<sup>1</sup>na, his mount, is able to destroy with its horns (which are as sharp as the trident and sword of white steel) the <sup>3</sup>Ch'ou and <sup>2</sup>Mi demons (of impurity, of immorality and of fire).

On page 18, rubric 9, he pronounces <sup>3</sup>Hoa-<sup>2</sup>lüs and suppresses the <sup>3</sup>Ch'ou demons and the enemies, sets fire to their mountains and smashes their cliffs. All the various early ancestors through their <sup>2</sup>Dto-<sup>1</sup>mbas beseech him to destroy their enemies and rid them of <sup>3</sup>ch'ou.

For translation see NNCRC, pp.767-773.

Hs.Or.375 (R.6083) is a newer one and was written in the village <sup>1</sup>Mun-<sup>3</sup>shwua <sup>2</sup>wua.

Hs.Or.302 (R.624) is a very old one and comes from the village of <sup>2</sup>La-<sup>1</sup>bpü, the Chinese La-pao 刺髻, within the Yangtze loop, three days north of Li-chiang. (The <sup>2</sup>Dto-<sup>1</sup>mbas in that region write with a very fine hard bamboo stylus.) – On page 26, rubric 2, the manuscript depicts the <sup>3</sup>Ts'u-<sup>2</sup>ssi grabbing the egg in the lake <sup>2</sup>Muan-<sup>3</sup>llü-<sup>2</sup>ndaw-<sup>1</sup>gyi (<sup>3</sup>Khü) and the birth of the 360 <sup>2</sup>Yu-<sup>1</sup>mas (rubric 3). On page 28, rubric 7, the <sup>2</sup>Ngaw-<sup>1</sup>bpa-<sup>1</sup>na can be seen spitting fire and suppressing the demons.



K.Or.467. SB, Marburg (R.8581) <With fol. 1-7>

Hs.Or.371. SB, Marburg (R.6079) <With fol. 1-12>

Hs.Or.495. SB, Marburg (R.8203) <With fol. 1-8>

<sup>2</sup>Gkaw-<sup>1</sup>lä-<sup>3</sup>ts'ü, (<sup>1</sup>Ts'u-<sup>3</sup>chwua) <sup>1</sup>Ddu-<sup>3</sup>mi <sup>3</sup>gko-<sup>2</sup>mun, <sup>2</sup>Muan-<sup>3</sup>mi <sup>3</sup>Na-<sup>2</sup>ssä-<sup>2</sup>p'u-<sup>1</sup>mun <sup>3</sup>mi <sup>3</sup>cher <sup>1</sup>dzo: The stories about <sup>2</sup>Gkaw-<sup>1</sup>lä-<sup>3</sup>ts'ü, <sup>1</sup>Ts'u-<sup>3</sup>chwua-<sup>3</sup>gko-<sup>2</sup>mun, and the celestial female <sup>3</sup>Na-<sup>2</sup>ssä-<sup>2</sup>p'u-<sup>1</sup>mun <sup>3</sup>mi. [List: VII,30, Aw

Of the three manuscripts in the collection Hs.Or.371 (R.6079) is the oldest. It is a <sup>2</sup>Dto-<sup>3</sup>la manuscript from the village of <sup>2</sup>Gyi-<sup>1</sup>ts'ä-<sup>1</sup>ndso, the Chinese Chi-hsiang ts'un

吉祥村, in the nsiang of Pai-sha 白沙, the <sup>1</sup>Na-<sup>2</sup>khi <sup>2</sup>Boa-<sup>1</sup>shi, five miles north of Li-chiang. It dates from the Wan-li period of the Ming dynasty.

The first part of this manuscript extends to page 8, rubric 2 inclusive. – On the first page is the sitting figure of a <sup>2</sup>Dto-<sup>1</sup>mba. On this page we see also <sup>2</sup>Gkaw-<sup>1</sup>lä-<sup>3</sup>ts'ü, a post-flood ancestor of the <sup>1</sup>Na-<sup>2</sup>khis, leading his dog to the hunt (rubric 4) to the top of a high cliff. His dog chased a <sup>2</sup>yi = serow into the valley where his wife <sup>2</sup>Gyi-<sup>3</sup>mi-<sup>2</sup>gyi-<sup>2</sup>dso lived, but he could not find it. He entered his home and found that the serow had intercourse with his wife. He and she were enveloped in <sup>3</sup>ch'ou for three days and nights. The heavens were darkened with dense clouds and his ploughshare became rusty, all was <sup>3</sup>ch'ou. His seminal road and his wife's vagina were closed.

For translation of the first part see NNCRC, pp.714–715.

The second part in Hs.Or.371: page 8, rubric 3, to page 14, rubric 1, deals with <sup>2</sup>Muan-<sup>3</sup>llü-<sup>1</sup>ddu-<sup>2</sup>ndzi's daughter <sup>1</sup>Ts'u-<sup>3</sup>chwua-<sup>3</sup>gko-<sup>2</sup>mun (the first two syllables of her name belong to the name of her mother). She is also known as <sup>1</sup>Ddu-<sup>3</sup>mi-<sup>2</sup>gko-<sup>2</sup>mun-<sup>3</sup>mi = daughter of <sup>1</sup>Ddu, i.e. <sup>2</sup>Muan-<sup>3</sup>llü-<sup>1</sup>ddu-<sup>2</sup>ndzi. – For three nights she had intercourse with <sup>1</sup>Ssu-<sup>2</sup>zo-<sup>2</sup>mi-<sup>3</sup>ssä-<sup>2</sup>ngo-<sup>1</sup>wu, the son of her father's enemy, whereupon everything became <sup>3</sup>ch'ou. The daughter gave birth to a child resembling white froth, etc.

For translation of the second part and that of the third part see NNCRC, pp.735–738 and pp.716–719, respectively.

K.Or.467 (R.858I) contains only the first part. On the inside of the cover is a long <sup>3</sup>Hoa-<sup>2</sup>lü in <sup>2</sup>Ggo-<sup>1</sup>baw characters.

Hs.Or.495 (R.8203) belongs here. It also only contains the first story (i.e. that of <sup>2</sup>Gkaw-<sup>1</sup>lä-<sup>3</sup>ts'ü). On the first page is a poor picture of a <sup>2</sup>Dto-<sup>1</sup>mba.



K.Or.221. SB, Marburg (R.8229) <With fol. 1–13>

<sup>1</sup>Ha-<sup>2</sup>yi-<sup>2</sup>dzi-<sup>1</sup>boa <sup>1</sup>Ssu <sup>1</sup>k'v: The bat invites the Nāga.

[List: VI,30,Am

This book, a very rare one, actually belongs to the <sup>2</sup>Ssu <sup>1</sup>gv or <sup>2</sup>Ssu <sup>1</sup>ddü <sup>1</sup>gv ceremony, but on the title-page it gives <sup>3</sup>Ch'ou <sup>1</sup>na <sup>1</sup>gv; apparently it can be chanted at both rites. (Below the frame containing the title the latter is also written in <sup>2</sup>Ggō-<sup>1</sup>baw characters.)

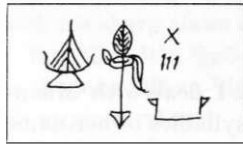
On the last three pages is a <sup>2</sup>Ddu-<sup>1</sup>mun or *Index* showing how the paraphernalia used at the <sup>3</sup>Ch'ou <sup>1</sup>na <sup>1</sup>gv ceremony are erected. According to the diagram on the page before last, the skin of a goat with head attached is spread out in the ground and the <sup>2</sup>Wan-<sup>2</sup>t'khye <sup>1</sup>Yi-<sup>1</sup>läs (see NNCRC, p.641, note 937) are arranged around it. They are guards who keep the <sup>3</sup>Ch'ou demons in check. (See also NNCRC, p. 630.)

K.Or.221 (R.8229) shows on page 20 the juniper gate of the gods and below it the <sup>2</sup>t'khi-<sup>1</sup>ndo, then a smaller gate with a bat on each side followed by *nine gates* = <sup>2</sup>ngv <sup>2</sup>k'u and then the goat-skin. On the left of the <sup>2</sup>t'khi-<sup>1</sup>ndo is a bowl with nine kinds of medicine. Below the goat-skin are the black ox, black goat and black <sup>2</sup>Ngaw-<sup>1</sup>bpa-<sup>1</sup>na used in purification. They are however painted on <sup>3</sup>K'o-<sup>1</sup>byus. On the last page is apparently what represents a net surrounded by truncate (demon) <sup>3</sup>K'o-<sup>1</sup>byu with <sup>1</sup>Ndo demons at the



mouth of it. This is followed by another gate, by a picture of an elephant who carries the <sup>2</sup>Sso-<sup>1</sup>shwua, by the guides of the demons on the left, and by three more <sup>2</sup>Wan-<sup>2t</sup>'khye <sup>1</sup>Yi-<sup>1</sup>läs on the right.

For translation see NNCRC, pp.187–189.



**K.Or.120.** SB, Marburg (*R.6088*) <With fol. 1–14>

**Hs.Or.519.** SB, Marburg (*R.8222*) <With fol. 1–9>

**Hs.Or.1388.** SB, Marburg (*R.3177*) <With fol. 1–13>

*For page 1 of this ms. cf. FRONTISPIECE 1*

<sup>2</sup>Llü-<sup>2</sup>ssi <sup>1</sup>ts'ä-<sup>3</sup>ssu <sup>2</sup>gkv <sup>2t</sup>'u: The origin of the thirteen arrows (of the Life-god).

[List: VII,30,Aq

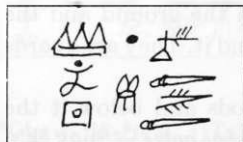
Hs.Or.1388 (*R.3177*) is a <sup>2</sup>Dto-<sup>3</sup>la manuscript from the village of <sup>2</sup>Gyi-<sup>1</sup>ts'ä-<sup>1</sup>ndso in <sup>2</sup>Boa-<sup>1</sup>shi (Pai-sha 白沙), five miles north of Li-chiang. It dates back to the Wan-li period of the Ming dynasty.

The first page is beautifully illuminated; it represents a <sup>2</sup>Dto-<sup>1</sup>mba, standing, holding an arrow in his left and a <sup>2</sup>ds-<sup>1</sup>ler in his right.

The text of that manuscript is alike to ms. K.Or.120 (*R.6088*) written perhaps in the early part of this century, but there is no colophon. – Hs.Or.519 (*R.8222*) is older, but is also not dated.

The contents of Hs.Or.519 (*R.8222*) are slightly different from the other two. The book tells on the first page, rubric 5, how a flash of lightning from the sky had intercourse with the breath of the land whereupon there was born the white arrow of the brilliant Life-god (<sup>3</sup>Ssu). <sup>1</sup>Dsä-<sup>2</sup>gko-<sup>1</sup>na-<sup>1</sup>dshi-<sup>3t</sup>'a (a Nāga) and <sup>1</sup>Ssu-<sup>3</sup>mi-<sup>2</sup>nnü-<sup>1</sup>hō (a Nāgī) had intercourse and there came forth the thirteen arrows of the <sup>3</sup>Ssu = *Life-god* (see NNCRC, p.250, note 527). The <sup>3</sup>Ssu is identical with the Tibetan So-lha (Srog-lha སྲོག་ལྷ།).

For translation see NNCRC, pp.788–791.



**Hs.Or.509.** SB, Marburg (*R.8212*) <With fol. 1–22>

<sup>3</sup>Mi-<sup>1</sup>na-<sup>2</sup>dta-<sup>1</sup>na-<sup>1</sup>sso, <sup>2</sup>gkv-<sup>3</sup>chung.

(The meaning of the title is obscure. This is the *first part* of the text.)

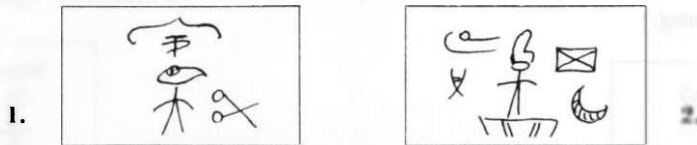
It is a very rare manuscript, the only one ever observed. It was acquired in 1949 and



could not be translated with the help of a <sup>2</sup>Dto-<sup>1</sup>mba for they had all withdrawn out of fear of the communists who had forbidden all religious activities.

It is a fairly thick manuscript as <sup>1</sup>Na-<sup>2</sup>khi manuscripts are concerned; it furthermore has the pages divided into four lines instead of three. On page 1 the usual story is narrated that in the beginning heaven appeared and the earth was spread out, the mountains and valleys were born, also the <sup>1</sup>P'er <sup>1</sup>Ssaṅ (q.v.), the <sup>2</sup>Ngaw <sup>1</sup>Wu and the <sup>1</sup>Ö <sup>1</sup>na <sup>1</sup>Hä = *all the gods*. At that time <sup>1</sup>Ndu and <sup>1</sup>Ssä = *the active and passive principles* came forth, and in the 18th heaven <sup>2</sup>Dto-<sup>1</sup>mba <sup>3</sup>Shi-<sup>2</sup>lo appeared and <sup>3</sup>Gkyi-<sup>1</sup>ma-<sup>2</sup>wu-<sup>2</sup>ts'u (his wife) at the same time. The two became one family and there were born three sons; the first was <sup>2</sup>Sso-<sup>2</sup>mbbüe-<sup>2</sup>mbbū-<sup>2</sup>k'ö, the second <sup>2</sup>Dtū-<sup>2</sup>sso-<sup>3</sup>ch'i-<sup>3</sup>mbū (he is equivalent to the Tibetan Dus-gsum-mkhyen-po དུས་གསུམ་མཁའ་ལྷོ་པོ་) and the third <sup>1</sup>Lu-<sup>2</sup>shi-<sup>1</sup>ma-(<sup>1</sup>muan)-<sup>2</sup>ndaw.

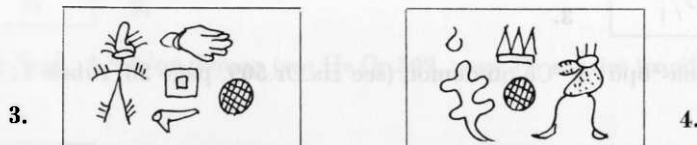
At that time there was a celestial being called <sup>2</sup>Gko-<sup>1</sup>p'er-<sup>2</sup>zo-<sup>3</sup>gkyi (1.) and a terrestrial female by name <sup>2</sup>K'a-<sup>2</sup>mä-<sup>3</sup>ts'ä-<sup>1</sup>dgyu (2.).



They were enveloped in <sup>3</sup>ch'ou; so they sent a fleet-footed boy to <sup>3</sup>Na-<sup>2</sup>bbū-<sup>2</sup>ssä-<sup>3</sup>ngu (a celestial <sup>2</sup>Dto-<sup>1</sup>mba) who performed <sup>3</sup>Ch'ou <sup>1</sup>bpö. He burned nine *torches* (<sup>2</sup>sso-<sup>1</sup>shwua) used at the <sup>3</sup>Ch'ou-<sup>3</sup>shu ceremony made of nine kinds of trees. He loaded all on a black horse, also the illness caused by the <sup>3</sup>Ch'ou demons, gave them nine black <sup>2</sup>Dto-<sup>2</sup>mas and repaid them with a meat offering. He purified <sup>2</sup>Gko-<sup>1</sup>p'er-<sup>2</sup>zo-<sup>3</sup>gkyi with medicinal water from the <sup>2</sup>Bpö-<sup>1</sup>mba, etc., whose eyes, ears, tongue, hands and feet now became clean. His pond was full, he had <sup>1</sup>nnü and <sup>1</sup>ö and had long life.

This is repeated for <sup>1</sup>Ts'o-<sup>2</sup>zä-<sup>3</sup>llü-<sup>2</sup>ghügh and his wife <sup>3</sup>Ts'ä-<sup>1</sup>khü-<sup>2</sup>bu-<sup>1</sup>bu-<sup>3</sup>mi, who called the terrestrial <sup>2</sup>Dto-<sup>1</sup>mba <sup>2</sup>Ssaw-<sup>2</sup>bbū-<sup>2</sup>ssaw-<sup>1</sup>la (page 5, rubric 12), etc. This is followed as an example for the descendants, the <sup>1</sup>Na-<sup>2</sup>khi families of today (page 12, rubrics 1 and 5).

On page 24, rubrics 3-4, two demons are mentioned who have not been encountered elsewhere: their names are: <sup>2</sup>La-<sup>3</sup>ḍta-<sup>1</sup>shi-<sup>2</sup>mun (3.) who was the wife of <sup>3</sup>Ssaṅ-<sup>2</sup>ghügh-<sup>3</sup>mi-<sup>2</sup>mun (4.). They are able to spread disease, cause bad dreams, and send forth the <sup>1</sup>Ndo and <sup>1</sup>Dter demons.



On page 25, rubric 7, begins <sup>1</sup>Lä-<sup>3</sup>ch'ou <sup>2</sup>t'u-<sup>3</sup>bbüe = *The origin of the <sup>1</sup>Lä-<sup>3</sup>ch'ou demons*. It gives the names of their parents and their offspring. The last ten pages are taken up with <sup>3</sup>Hoa-<sup>2</sup>lūs.

Other demons encountered in this manuscript are given after the description of the following manuscript, Hs.Or.515 (R.8218), see below.

**Hs.Or.515.** SB, Marburg (*R.8218*) <With fol. 1-12>

**<sup>3</sup>Mi-<sup>1</sup>na-<sup>2</sup>dta-<sup>1</sup>na-<sup>1</sup>ssö.** <sup>3</sup>man-<sup>3</sup>chung.

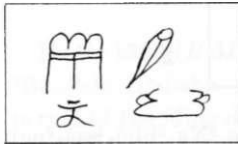
This is the *last part* (<sup>3</sup>man-<sup>3</sup>chung) of the same title as the previous Hs.Or.**509** (*R.8212*), representing a continuation of the former.

The only new names of <sup>3</sup>Ch'ou demons which occur in this manuscript are: <sup>2</sup>Gkwua-<sup>1</sup>na-<sup>2</sup>gyi-<sup>2</sup>bbü and <sup>2</sup>Khi-<sup>1</sup>na-<sup>1</sup>yu-<sup>3</sup>gkaw (see below no. 1 and 2). The second is the chief of all the <sup>3</sup>Ch'ou demons; elsewhere he is mentioned as dwelling at the cremation grounds.

---

**Demons and demonesses**

occurring in Hs.Or.**509** and Hs.Or.**515**, respectively: <sup>3</sup>Mi-<sup>1</sup>na-<sup>2</sup>dta-<sup>1</sup>na-<sup>1</sup>ssö, <sup>2</sup>gkv-<sup>3</sup>chung and <sup>3</sup>man-<sup>3</sup>chung.



1.

<sup>2</sup>Gkwua-<sup>1</sup>na-<sup>2</sup>gyi-<sup>2</sup>bbü: A <sup>3</sup>Ch'ou chief who rides a red horse and leads the <sup>2</sup>Mi-<sup>1</sup>ts'u <sup>3</sup>Ch'ou <sup>1</sup>ts'u (see Hs.Or.**515**, page 8, rubrics 4 and 5).



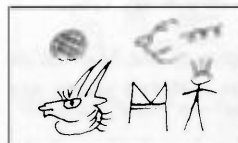
2.

<sup>3</sup>Ch'ou <sup>2</sup>ggö <sup>2</sup>swüä-<sup>2</sup>p'ä <sup>2</sup>Khi-<sup>1</sup>na-<sup>1</sup>yu-<sup>3</sup>gkaw: The chief of all the <sup>3</sup>Ch'ou demons (see Hs.Or.**515**, page 12, rubrics 7 and 8).



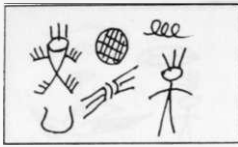
3.

<sup>2</sup>Ghüh-<sup>2</sup>dzi-<sup>1</sup>na-<sup>3</sup>bpü: A <sup>3</sup>Ch'ou demon (see Hs.Or.**509**, page 26, rubric 1; also page 27, rubric 5).



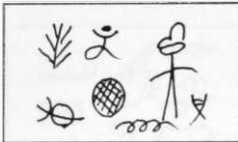
4.

<sup>3</sup>Mun-<sup>2</sup>yi-<sup>2</sup>ggü-<sup>2</sup>wüa: A <sup>3</sup>Ch'ou demon (see Hs.Or.**509**, page 26, rubric 2).



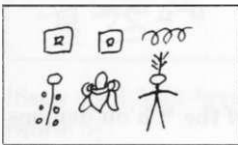
5.

<sup>2</sup>Ghühg-<sup>2</sup>p'u-<sup>3</sup>mun-<sup>2</sup>dzi: A <sup>3</sup>Ch'ou demon (see Hs.Or.509, page 26, rubric 3).



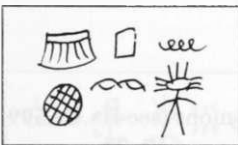
6.

<sup>1</sup>Ss-<sup>1</sup>zaw-<sup>1</sup>na-<sup>3</sup>mun: She is the mother of all the <sup>3</sup>Ch'ou and <sup>1</sup>Lä-<sup>3</sup>ch'ou demons. Her husband, the father of the <sup>1</sup>Lä-<sup>3</sup>ch'ou demons, was <sup>3</sup>Dta-<sup>3</sup>ts'u-<sup>3</sup>dta-<sup>3</sup>ch'er. Their first born son was <sup>2</sup>Gkv-<sup>2</sup>ssu-<sup>2</sup>lä-<sup>1</sup>gkaw, a <sup>3</sup>Ch'ou <sup>2</sup>zo. <sup>2</sup>Mi-<sup>1</sup>la-<sup>3</sup>gko-<sup>2</sup>bbü was their first daughter. (See Hs.Or.509, page 25, rubric 9.)



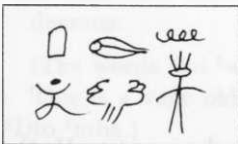
7.

<sup>3</sup>Dta-<sup>3</sup>ts'u-<sup>3</sup>dta-<sup>3</sup>ch'er: He was the father of the <sup>3</sup>Ch'ou demons and also of the <sup>1</sup>Lä-<sup>3</sup>ch'ou demons. He is also called <sup>2</sup>La-<sup>2</sup>de-<sup>3</sup>dta-<sup>1</sup>ts'u-<sup>3</sup>dta-<sup>3</sup>ch'er. (See Hs.Or.509, page 25, rubric 8.)



8.

<sup>1</sup>Ssu-<sup>2</sup>mun-<sup>3</sup>dto-<sup>1</sup>yu: He was the grandfather of the <sup>3</sup>Ch'ou demons (see Hs.Or.509, page 27, rubrics 9 and 10).



9.

<sup>3</sup>Dto-<sup>1</sup>na-<sup>2</sup>gyi-<sup>3</sup>bpü: A <sup>3</sup>Ch'ou demon (see Hs.Or.509, page 27, rubrics 9 and 10; also page 26, rubric 6).



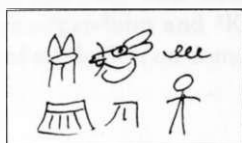
10.

<sup>3</sup>Ssan-<sup>2</sup>ghühg-<sup>3</sup>mi-<sup>2</sup>mun: A <sup>2</sup>Mun demon (see Hs.Or.509, page 24, rubrics 4 and 5).



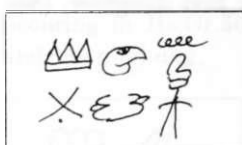
11.

<sup>2</sup>La-<sup>3</sup>dta-<sup>1</sup>shi-<sup>2</sup>mun: She was a <sup>1</sup>Ghügh demoness (see Hs.Or.509, page 24, rubric 3).



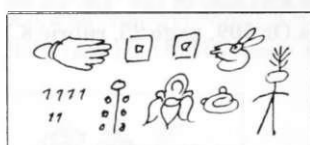
12.

<sup>2</sup>Gkv-<sup>2</sup>ssu-<sup>2</sup>lä-<sup>1</sup>gkaw: He was the first <sup>3</sup>Ch'ou son of the parents of the <sup>3</sup>Ch'ou demons. See above nos. 6 and 7. (See Hs.Or.509, page 25, rubric 10.)



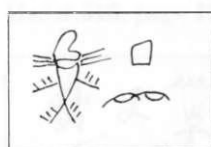
13.

<sup>2</sup>Mi-<sup>1</sup>la-<sup>3</sup>gko-<sup>2</sup>bbü: She was the first <sup>3</sup>Ch'ou daughter of the parents of the <sup>3</sup>Ch'ou demons. See above nos. 6 and 7. (See Hs.Or.509, page 25, rubric 11.)



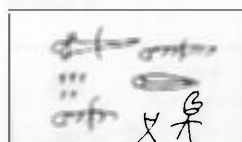
14.

<sup>2</sup>La-<sup>2</sup>de-<sup>3</sup>dta-<sup>1</sup>ts'u-<sup>3</sup>dta-<sup>3</sup>ch'er: He was the father of the <sup>1</sup>Lä-<sup>3</sup>ch'ou demons (see Hs.Or.509, page 25, rubric 8). He is also called <sup>3</sup>Dta-<sup>3</sup>ts'u-<sup>3</sup>dta-<sup>3</sup>ch'er (see above no. 7. The second syllable is pronounced <sup>2</sup>sher = *seven* in <sup>1</sup>Na-<sup>2</sup>khi, it is here borrowed from the Tibetan).



15.

<sup>1</sup>Ghügh <sup>1</sup>ä-<sup>2</sup>dzi <sup>3</sup>Dto-<sup>1</sup>yu: The grandmother <sup>3</sup>Dto-<sup>1</sup>yu of the <sup>1</sup>Ghügh demons (see Hs.Or.509, page 26, rubrics 4 and 5).



16.

<sup>1</sup>Ndaw-<sup>2</sup>wua-<sup>3</sup>k'v-<sup>2</sup>k'v: She was the mother of the water (see Hs.Or.509, page 30, rubrics 7 and 8).



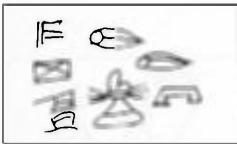
17.

<sup>2</sup>Mùan-<sup>1</sup>gkyi-<sup>1</sup>p'ér-<sup>1</sup>ndzi: He was the father of the water (<sup>2</sup>mùan-<sup>1</sup>gkyi-<sup>1</sup>p'ér = *white clouds of heaven*, <sup>1</sup>ndzi = *to fly*). (See Hs.Or.509, page 30, rubric 6.)



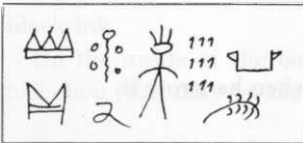
18.

<sup>2</sup>Ö-<sup>1</sup>ts'ä-<sup>2</sup>yi-<sup>1</sup>zhër, the *grandfather* (<sup>1</sup>ä-<sup>3</sup>p'u) of the water (see Hs.Or.509, page 30, rubric 4).



19.

<sup>1</sup>Ssaw-<sup>3</sup>ts'ä-<sup>2</sup>dtü-<sup>2</sup>gyi, the *grandmother* (<sup>1</sup>ä-<sup>2</sup>dzi) of the water (see Hs.Or.509, page 30, rubric 5).



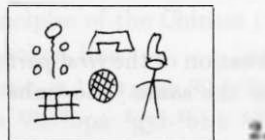
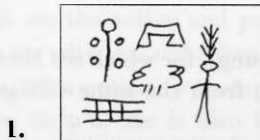
Hs.Or.492. SB, Marburg (R.8201) <With fol. 1-8>

<sup>2</sup>Mi-<sup>2</sup>wua-<sup>1</sup>ts'u-<sup>1</sup>na <sup>1</sup>ts'u <sup>2</sup>ngv-<sup>2</sup>gkv <sup>2</sup>t'u-<sup>3</sup>bbüe: The origin of the nine <sup>2</sup>Mi-<sup>2</sup>wua-<sup>1</sup>ts'u-<sup>1</sup>na demons. [List: VII,36, (e1!)]

(The words <sup>2</sup>mi-<sup>2</sup>wua can also stand for *hell*, usually read <sup>2</sup>Nyi-<sup>2</sup>wua.)

This is a very old manuscript. (It was first listed as <sup>3</sup>Ch'ou <sup>2</sup>t'u <sup>3</sup>Ch'ou <sup>3</sup>bbüe by a <sup>2</sup>Dto-<sup>1</sup>miba.)

The parents of the nine <sup>2</sup>Mi-<sup>2</sup>wua-<sup>1</sup>ts'u-<sup>1</sup>na are written in the manuscript as follows: <sup>2</sup>Ts'u-<sup>1</sup>nder-<sup>2</sup>ggö-<sup>3</sup>bpü, the father (1.), and <sup>2</sup>Ts'u-<sup>1</sup>nder-<sup>2</sup>ggo-<sup>1</sup>mun, the mother (2.).

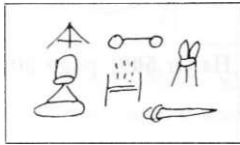


The first few pages deal with the origin of <sup>3</sup>ch'ou among the first <sup>1</sup>Na-<sup>2</sup>khi families (ancestors) as <sup>1</sup>Ts'o-<sup>2</sup>zä-<sup>3</sup>llü-<sup>2</sup>ghügh, etc.

*Ch'ou na gv*

On page 7, rubric 2, we learn of the origin of the nine <sup>2</sup>Mi-<sup>2</sup>wua-<sup>1</sup>ts'u-<sup>1</sup>na: How to the left of <sup>1</sup>Ngju-<sup>3</sup>na-<sup>3</sup>shi-<sup>2</sup>lo <sup>1</sup>Ngju the demon Nāga <sup>2</sup>Ssu-<sup>1</sup>ddv-<sup>1</sup>na-<sup>3</sup>bpū (equivalent to the Tibetan Se-bdud-nag-po སེ་བདུན་ནག་པོ།) and <sup>2</sup>Ssu-<sup>1</sup>ddv-<sup>1</sup>na-<sup>2</sup>mun had intercourse whereupon there came forth the <sup>2</sup>Ndzi-<sup>1</sup>wà <sup>2</sup>wuà-<sup>1</sup>ssü = *the five elements*. From them were born the nine <sup>2</sup>Mi-<sup>2</sup>wua-<sup>1</sup>ts'u-<sup>1</sup>na (one had a leopard's head, the others that of a tiger, a crane, an eagle, a cat, a *wolf* = <sup>3</sup>khyü-<sup>2</sup>k'ö, a bear, a ghost, a *lotus flower* — <sup>2</sup>bpä-<sup>2</sup>ma [*< padma ?*]). They frightened the people in the night, liberated illness, leprosy and dysentery; they bombarded people's houses, caused diseases of the grain, etc. — <sup>2</sup>Ts'u-<sup>1</sup>nder-<sup>2</sup>ggö-<sup>3</sup>bpū was the father and <sup>2</sup>Ts'u-<sup>1</sup>nder-<sup>2</sup>ggö-<sup>1</sup>mun was the mother. They and the nine foregoing are repaid with a chicken.

At the end of the manuscript is a small <sup>2</sup>Ddu-<sup>1</sup>mun or *Index* indicating what manuscripts must be chanted, how many gates are to be erected for the demons, how many <sup>2</sup>Dto-<sup>2</sup>mas are to be used, etc.



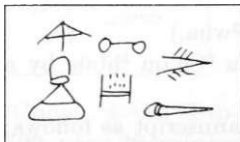
**Hs.Or.368.** SB. Marburg (*R.6074*) <With fol. 1–10>

<sup>2</sup>Müan-<sup>3</sup>llü-<sup>1</sup>ddu-<sup>2</sup>ndzi <sup>3</sup>chër <sup>1</sup>dzo, <sup>2</sup>gkv-<sup>3</sup>chung: The story about <sup>2</sup>Müan-<sup>3</sup>llü-<sup>1</sup>ddu-<sup>2</sup>ndzi, first part. [List: VII,36,k; o

This manuscript, a newer one, was written in the village of <sup>1</sup>Mun-<sup>3</sup>shwua-<sup>2</sup>wua and was purchased by me in 1947. The <sup>2</sup>Dto-<sup>1</sup>mba who wrote it was called <sup>2</sup>Dto-<sup>3</sup>li. It is a rare book; no copies are extant elsewhere.

For translation see NNCRC, pp.694–698.

The colophon states that the <sup>2</sup>Dto-<sup>1</sup>mba was 24 years old when he wrote it.



**Hs.Or.501.** SB. Marburg (*R.8207*) <With fol. 1–9>

<sup>2</sup>Müan-<sup>3</sup>llü-<sup>1</sup>ddu-<sup>2</sup>ndzi <sup>3</sup>chër <sup>1</sup>dzo, <sup>3</sup>man-<sup>3</sup>chung: The story about <sup>2</sup>Müan-<sup>3</sup>llü-<sup>1</sup>ddu-<sup>2</sup>ndzi, last part. [List: VII,30,k; o

This is a continuation of the *first part* (<sup>2</sup>gkv-<sup>3</sup>chung), for which see Hs.Or.368 (*R.6074*). It was written by the same <sup>2</sup>Dto-<sup>1</sup>mba (<sup>2</sup>Dto-<sup>3</sup>li) from the same village (<sup>1</sup>Mun-<sup>3</sup>shwua-<sup>2</sup>wua).

For translation of the text see NNCRC, pp.699–702.

With the last two lines on the page before last begins a <sup>3</sup>Hoa-<sup>2</sup>lü which continues on the last page (six lines). This <sup>3</sup>Hoa-<sup>2</sup>lü has been transcribed in NNCRC, p.702 (12 and 13).



Hs.Or.358. SB, Marburg (R.6051) &lt;With fol. 1-14&gt;

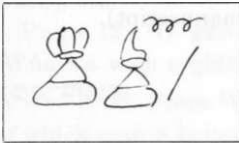
<sup>1</sup>Ndu <sup>1</sup>dtü: <sup>1</sup>Ndu rises.

[List: VII,36,d]

A book bearing this title is usually not chanted at the <sup>3</sup>Ch'ou <sup>1</sup>na <sup>1</sup>gv ceremony. However, the text is the same as that of K.Or.486 (R.8601) of the <sup>2</sup>Ssu <sup>1</sup>gv ceremony (cf. above p.80). On page 21-22 the various <sup>1</sup>Ndu <sup>2</sup>lv = rocks of <sup>1</sup>Ndu are pictured which suppress their particular demons.

For translation see NNCR, pp.208-217.

A colophon states that the manuscript was written in <sup>1</sup>Mun-<sup>3</sup>shwua-<sup>2</sup>wua.



Hs.Or.359. SB, Marburg (R.6053) &lt;With fol. 1-16&gt;

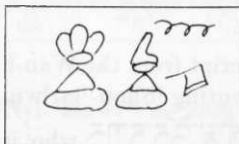
*Facsimile of this ms. below p.431.*

<sup>1</sup>Ndu <sup>1</sup>Ssä <sup>3</sup>ch'ou <sup>3</sup>ndü: To chase impurities (from) <sup>1</sup>Ndu (and) <sup>1</sup>Ssä.

(The symbol <sup>3</sup>ch'ou represents here decayed intestines. It is often used instead of the regular symbol for <sup>3</sup>ch'ou, cf. above p.96.)

The text is composed of untranslatable <sup>3</sup>Hoa-<sup>2</sup>lüs written in <sup>2</sup>Ggo-<sup>1</sup>baw letters in red ink. A number of corrections have been made, presumably by another <sup>2</sup>Dto-<sup>1</sup>mba, in black ink.

On the inside of the back cover are the Chinese characters 卡叶旭州 ch'ia hsieh hsü chou (this may be the name of a <sup>1</sup>Na-<sup>2</sup>khi district transcribed in Chinese).



Hs.Or.524. SB, Marburg (R.8225) &lt;With fol. 1-10&gt;

<sup>1</sup>Ndu <sup>1</sup>Ssä <sup>3</sup>ch'ou <sup>3</sup>shu: To purify <sup>1</sup>Ndu (and) <sup>1</sup>Ssä of <sup>3</sup>ch'ou.

[List: VII,36,a]

<sup>1</sup>Ndu and <sup>1</sup>Ssä are the active and passive principles of the Chinese (陽 Yang and 陰 Yin), written also with an unbroken and a broken line — — —, as in the Yi-ching 易經. The <sup>1</sup>Na-<sup>2</sup>khis personify them. (See NNCR, p.121, note 89.) <sup>1</sup>Ndu is also called <sup>2</sup>Muan-<sup>3</sup>llü <sup>1</sup>Ndu <sup>1</sup>ä-<sup>3</sup>p'u. He is also known as <sup>2</sup>Ss-<sup>2</sup>bpa <sup>2</sup>gyi-<sup>2</sup>bbu <sup>1</sup>Ndu, and she as <sup>3</sup>Gko-<sup>2</sup>ma <sup>2</sup>gyi-<sup>2</sup>mun <sup>1</sup>Ssä.

One page 4, rubric 9, we are told of the origin of <sup>1</sup>Ndu. His grandfather was <sup>2</sup>Muan-<sup>3</sup>llü-<sup>3</sup>dta-<sup>3</sup>gkv who is elsewhere given as his father. <sup>1</sup>Ndu is said to have had four fathers

and four mothers, <sup>1</sup>Ssä had the same parents. The grandmother was <sup>2</sup>Lä-<sup>2</sup>t'khi-<sup>1</sup>za-<sup>3</sup>gkv. See *NXRC*, pp.158–159, note 211.

In this Hs.Or.524 (*R.8225*) <sup>1</sup>Ndu's father is given as <sup>2</sup>Ngv-<sup>1</sup>la-<sup>1</sup>gko-<sup>2</sup>bbü and his mother as <sup>2</sup>Ngv-<sup>1</sup>chwua-<sup>2</sup>la-<sup>2</sup>mun (1.). Another father is given as <sup>2</sup>La-<sup>3</sup>dsu-<sup>1</sup>yü-<sup>2</sup>ssö (2.) and the mother as <sup>1</sup>La-<sup>3</sup>dsu-<sup>1</sup>yü-<sup>2</sup>mun (3.); another father as <sup>2</sup>Ss-<sup>2</sup>bpa-<sup>2</sup>gyi-<sup>2</sup>bbü and the mother as <sup>2</sup>Ss-<sup>2</sup>bpa-<sup>2</sup>gyi-<sup>2</sup>mun (page 5, rubrics 2–6).

These three names have not been found by me in other manuscripts.

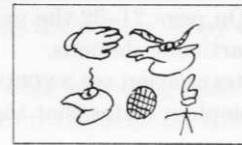
For translation of the text see *NXRC*, p.636 (19).



1.

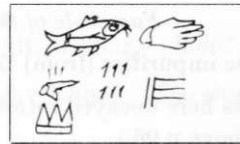
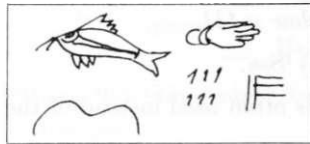


2.



3.

This is a very old manuscript. It contains besides the above also <sup>1</sup>Gyi <sup>2</sup>t'u-<sup>3</sup>bbue — *The origin of the water* (from page 14, rubric 9, to the end of the manuscript).



Hs.Or.306. SB. Marburg (*R.1391*) <With fol. 1–10>

Hs.Or.560. SB. Marburg (*R.8269*) <With fol. 1–13>

Hs.Or.662. SB. Marburg (*R.8653*) <With fol. 1–10>

Hs.Or.666. SB. Marburg (*R.8657*) <With fol. 1–11>

Hs.Or.1387. SB. Marburg (*R.3154*) <With fol. 1–10>

<sup>2</sup>Nyi-<sup>2</sup>mbü-<sup>1</sup>la-<sup>2</sup>ddo <sup>3</sup>ssaw: To invite <sup>2</sup>Nyi-<sup>2</sup>mbü-<sup>1</sup>la-<sup>2</sup>ddo.

The god <sup>2</sup>Nyi-<sup>2</sup>mbü-<sup>1</sup>la-<sup>2</sup>ddo was the spiritual father of the <sup>2</sup>Dto-<sup>1</sup>mbas and <sup>2</sup>Llü-<sup>1</sup>bus = *priests* and *sorcerers*.

Hs.Or.1387 (*R.3154*) is the best of the five. It is a <sup>2</sup>Dto-<sup>3</sup>la manuscript from the Wan-li period of the Ming dynasty. On the first page is a miniature representing <sup>3</sup>Shou-<sup>1</sup>la-<sup>2</sup>wu-<sup>1</sup>gko who is identical with the Bön god: gShen-lha-od-dkar གཤེན་ལཱ་འོད་དཀར་ who is considered the father of all the Bön gods; they are the emanations of his mystic divinity as all the <sup>1</sup>Na-<sup>2</sup>khi gods are of <sup>3</sup>Shou-<sup>1</sup>la-<sup>2</sup>wu-<sup>1</sup>gko. He is also called <sup>3</sup>Shi-<sup>1</sup>la-<sup>2</sup>wu-<sup>1</sup>gko. He holds a kind of a drum in his right and a <sup>2</sup>Bpö-<sup>1</sup>mba in his left.

Hs.Or.662 (*R.8653*) is of a much later date. On the first page is a drawing of a <sup>2</sup>Dto-<sup>1</sup>mba sitting among mountains. On the last page are <sup>3</sup>Hoa-<sup>2</sup>lus written in phonetic characters mixed with Chinese and Tibetan.

All manuscripts have the same text, except Hs.Or.560 (*R.8269*).

Hs.Or.560: The first page is identical with that of Hs.Or.657 (<sup>1</sup>Ssu <sup>1</sup>k'v <sup>2</sup>k'u <sup>3</sup>dter, q.v.). On page 2 all the gods are invited, the <sup>1</sup>Ssu and <sup>1</sup>Lv. The family beseeches the <sup>2</sup>Dto-<sup>1</sup>mba



to invite the <sup>2</sup>P'u-<sup>1</sup>la <sup>2</sup>Ngaw-<sup>1</sup>las to descend from the heavens above to the land below, from the summit of <sup>1</sup>Ngyu-<sup>3</sup>na-<sup>3</sup>shi-<sup>2</sup>lo <sup>1</sup>Ngyu and from the lake <sup>2</sup>Müan-<sup>3</sup>llü-<sup>2</sup>ndaw-<sup>1</sup>gyi (<sup>3</sup>Khu). The family prays for long life and <sup>1</sup>nnü <sup>1</sup>nä <sup>1</sup>ō = *male ejaculations and female emissions* (see NNCRC, p.91, note 43), riches, long life, etc.

The <sup>2</sup>Dto-<sup>1</sup>mba is invited to perform <sup>3</sup>Ch'ung-<sup>2</sup>bpa (<sup>2</sup>bä) to all the Nāgarājas and to the mythical bird to protect the family (page 8, rubric 4). He invites the <sup>1</sup>Ssu and <sup>1</sup>Lv, <sup>1</sup>La-<sup>2</sup>bbü-<sup>2</sup>t'u-<sup>3</sup>gko <sup>2</sup>Hä-<sup>1</sup>ddü (the grandfather of <sup>2</sup>Dto-<sup>1</sup>mba <sup>3</sup>Shi-<sup>2</sup>lo [Tib.: gShen-rab-mi-bo], equivalent to the Bön: Lha-bon-thod-dkar ལྷ་བོན་ཐོད་དཀར་, and considered the <sup>2</sup>Dto-<sup>1</sup>mba [Tib.: ston-pa] of the gods). After having invited them he performs <sup>3</sup>Ch'ung-<sup>2</sup>bpa (<sup>2</sup>bä) to the gods. He protects the family, grants long life and food for the span of life.

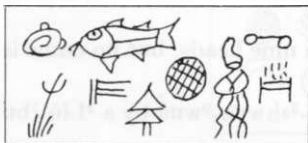
The <sup>2</sup>Dto-<sup>1</sup>mba meditates and causes to appear <sup>2</sup>T'u-<sup>2</sup>t'u-<sup>1</sup>gko-<sup>3</sup>wuà, the <sup>2</sup>Dto-<sup>1</sup>mba of the <sup>2</sup>Nyi Nāgas, etc.

Page 11: <sup>2</sup>Bpa-<sup>2</sup>dtü-<sup>1</sup>lo-<sup>3</sup>nyi, the <sup>2</sup>Dto-<sup>1</sup>mba, with arrow [he chases the <sup>3</sup>Ch'ou demons with the arrow] escorts the <sup>1</sup>Dtü (*Nāgarājas*) dwelling on cliffs; he performs <sup>1</sup>Zhi <sup>1</sup>dtü, <sup>3</sup>Gko <sup>3</sup>ō and <sup>2</sup>Mb'a-<sup>2</sup>mi <sup>3</sup>dshi (*To light the lamps, To erect the <sup>1</sup>zhi-<sup>1</sup>lv and To throw out the grain*), etc.

Page 12: <sup>2</sup>Ö-<sup>1</sup>gko-<sup>2</sup>aw-<sup>1</sup>gko (the supreme <sup>1</sup>Na-<sup>2</sup>khi god) caused to appear by magic <sup>2</sup>Wüa-<sup>2</sup>zä with a glittering body (*I.*). (<sup>2</sup>Wüa-<sup>1</sup>zä is the equivalent of the Bön dBal-gsas རལ་གསལ་གསལ་སྤྱོད་). From <sup>2</sup>Wüa-<sup>2</sup>zä came forth the <sup>2</sup>ndzī-<sup>1</sup>wüa-<sup>2</sup>wüa-<sup>1</sup>ssü = the five elements of which man is believed to be composed.)



Page 21: The <sup>2</sup>Dto-<sup>1</sup>mba redeems the soul, <sup>1</sup>Ndu and <sup>1</sup>Ssä redeem the soul. In the end the family redeems the soul. "May we be granted <sup>1</sup>nnü <sup>1</sup>nä <sup>1</sup>ō".



**Hs.Or.372.** SB, Marburg (*R.6080*) <with fol. 1-9>  
Facsimile of this ms. below p.337.

<sup>2</sup>Nyi-<sup>1</sup>ssaw-<sup>3</sup>t'a-<sup>2</sup>mun <sup>3</sup>ch'er <sup>1</sup>dzo: The story about <sup>2</sup>Nyi-<sup>1</sup>ssaw-<sup>3</sup>t'a-<sup>2</sup>mun.

[List: VII,36,Av

(The symbols in the title except that of the female figure are all used phonetically.)

This is the only manuscript extant; no other manuscript of this title has ever come to my knowledge.

Like in all texts belonging to this ceremony, here too we encounter unchastity. The woman lived with a <sup>2</sup>Nyi Nāgarāja for over three years during which time three (Nāga) sons were born.

For complete translation of the manuscript see NNCRC, pp.739-741.

A colophon states that the manuscript originates from the village of <sup>1</sup>Mun-<sup>3</sup>shwua-<sup>2</sup>wüa whose <sup>2</sup>Dto-<sup>1</sup>mba was 24 years old when he wrote it.



**K.Or.213.** SB, Marburg (*R.8215*) <With fol. 1–26>

<sup>2</sup>Ss-<sup>2</sup>bpa-<sup>2</sup>gyi-<sup>3</sup>bpü <sup>3</sup>cher: The story about <sup>2</sup>Ss-<sup>2</sup>bpa-<sup>2</sup>gyi-<sup>3</sup>bpü. [List: VII,36,I]

On the cover the title is written in <sup>2</sup>Ggo-<sup>1</sup>baw characters. On the inside of the cover a galloping horse and a yak are drawn in Chinese ink.

On page 1 we read: <sup>2</sup>Ss-<sup>2</sup>bpa-<sup>2</sup>gyi-<sup>3</sup>bpü had made heavens, and <sup>3</sup>Gko-<sup>1</sup>ma-<sup>2</sup>gyi-<sup>1</sup>mun had spread out the earth (they were the parents of <sup>1</sup>Ndu and <sup>1</sup>Ssä). In the generation of <sup>2</sup>Müan-<sup>3</sup>llü-<sup>1</sup>ddu-<sup>2</sup>ndzi a white lake, a white water and a white cliff appeared at the foot of which grew a *green juniper* = <sup>1</sup>ö-<sup>1</sup>här <sup>3</sup>khyü; on a white mountain grew the *white pine* = <sup>2</sup>t'o-<sup>1</sup>p'er. <sup>2</sup>Müan-<sup>3</sup>llü-<sup>1</sup>ddu <sup>2</sup>ndzi's wife had intercourse with his enemy <sup>2</sup>Müan-<sup>3</sup>llü-<sup>1</sup>ssu-<sup>2</sup>ndzi (page 3, rubric 2) after which she gave birth to black foam whereupon everything became <sup>3</sup>ch'ou. <sup>1</sup>Yi-<sup>3</sup>shi-<sup>1</sup>ö-<sup>2</sup>zo, their <sup>2</sup>Dto-<sup>1</sup>mba, made 90 <sup>2</sup>Sso-<sup>1</sup>shwuas and purified the <sup>1</sup>P'er <sup>1</sup>Ssan, <sup>2</sup>Ngaw <sup>1</sup>Wu, the <sup>1</sup>Ö <sup>1</sup>nä <sup>1</sup>Ha, etc.

For further translation see NNCRC, pp.691–693.

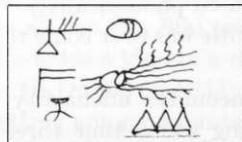
K.Or.213 (*R.8215*) is thicker than other manuscripts bearing this title (cf. NNCRC). It mentions many families, the female members of which had intercourse with a sheep-headed <sup>3</sup>Ch'ou demon (page 6, rubric 7; page 11, rubric 6); a female having intercourse with a black ghost (page 22, rubric 5); <sup>3</sup>Ts'ä-<sup>1</sup>khü-<sup>2</sup>bu-<sup>1</sup>bu-<sup>3</sup>mi having intercourse with the demon <sup>1</sup>Yü-<sup>2</sup>bbü-<sup>1</sup>la-<sup>1</sup>sher (page 27, rubric 5), etc.



1.

On page 37, rubric 5, there is figured a <sup>1</sup>Ssu Nāgarāja with nine heads, but no name is given (**1.**); he does not appear in other manuscripts.

A colophon states that the manuscript was written in <sup>1</sup>Mun-<sup>3</sup>shwua-<sup>2</sup>wua by a <sup>2</sup>Llü-<sup>1</sup>bu called <sup>2</sup>Dto-<sup>3</sup>la.



**Hs.Or.510.** SB, Marburg (*R.8213*) <With fol. 1–16>

<sup>2</sup>Sso-<sup>1</sup>shwua <sup>1</sup>na <sup>3</sup>ngyi: To burn the black <sup>2</sup>sso-<sup>1</sup>shwua. [List: VII,36,Ab ?]

The <sup>2</sup>sso-<sup>1</sup>shwua is a torch (figured in the title) composed of nine <sup>1</sup>na = *black* sticks or twigs of nine different trees. The <sup>2</sup>sso-<sup>1</sup>shwua is actually considered a being; it is formed

by three willow sticks (*Salix myrtillacea*) and three Rhododendron twigs (*Rhododendron decorum*) which are called <sup>2</sup>Gyi-<sup>2</sup>zhër-<sup>1</sup>na and <sup>1</sup>Mun-<sup>1</sup>na respectively. The former are considered the bones (= father), and the latter the flesh (= mother). Three fir twigs (*Abies delavayi*) represent the skin. (See NNCRC, p.542, note 815; also p.277, note 590). – With this bundle of different green twigs which when lighted produces white smoke a place, even the sky above, is cleaned of impurities. –

In this book, which is a very rare one, all the various families and the females who had intercourse with demons were afterwards purified by the burning of the <sup>2</sup>ssō-<sup>1</sup>shwua.

The manuscript has never been translated but only mentioned in NNCRC, p.805.

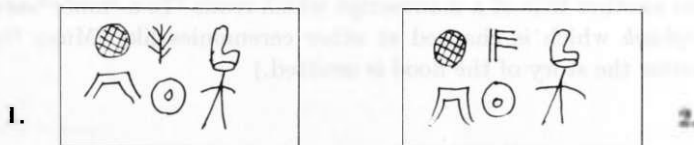
There exists a ms. R.1324 which is entitled <sup>2</sup>Sso-<sup>1</sup>shwua <sup>2</sup>ndz'a <sup>1</sup>na <sup>3</sup>Ch'ou <sup>3</sup>ngyi (= <sup>2</sup>Sso-<sup>1</sup>shwua spotted, black, <sup>3</sup>Ch'ou burn). If that manuscript is identical with Hs.Or.510 (R.8213) I cannot say as it is now not available and no translation was made.

Family names or names of persons occur in this Hs.Or.510 (R.8213) which have never been recorded and I shall give their names here:

The first to use a <sup>2</sup>ssō-<sup>1</sup>shwua was <sup>2</sup>Müan-<sup>3</sup>llü-<sup>1</sup>ddu-<sup>2</sup>ndzi because of his daughter <sup>1</sup>Ts'u-<sup>3</sup>chwua-<sup>3</sup>gko-<sup>1</sup>mun who encountered the horse of her father's enemy <sup>2</sup>Müan-<sup>3</sup>llü-<sup>1</sup>ssu-<sup>2</sup>ndzi which threw her (page 2, rubric 1) whereupon she became <sup>3</sup>ch'ou and gave birth to a <sup>3</sup>ch'ou-<sup>2</sup>zo = *monstrosity* (rubric 2). Her father sent a fleet-footed boy to <sup>1</sup>Yi-<sup>3</sup>shi-<sup>1</sup>ō-<sup>2</sup>zo, his <sup>2</sup>Dto-<sup>1</sup>mba, who with his keen eyes saw that all was due to the demon's horse (it seems that the animal had intercourse with her). Thereupon <sup>2</sup>Müan-<sup>3</sup>llü-<sup>1</sup>ddu-<sup>2</sup>ndzi sent a boy up the mountain (page 3, rubric 2) to cut nine branches for the <sup>2</sup>ssō-<sup>1</sup>shwua to perform <sup>3</sup>Ch'ou <sup>3</sup>gkü and <sup>3</sup>Ch'ou <sup>3</sup>shu to purify her.

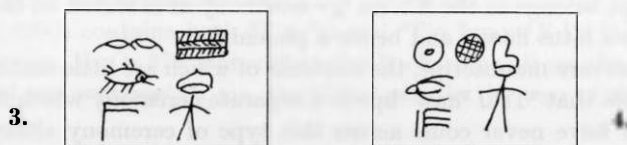
They are followed by <sup>1</sup>Yu-<sup>4</sup>la-<sup>2</sup>di-<sup>2</sup>ddo and <sup>3</sup>T'a-<sup>2</sup>la-<sup>2</sup>ngo-<sup>2</sup>mun (page 4, rubric 9); the latter had intercourse with a <sup>3</sup>Ch'ou demon (page 5, rubric 3) whereupon she gave birth to a <sup>2</sup>Mi <sup>1</sup>ts'u and a <sup>3</sup>Ch'ou <sup>1</sup>ts'u.

The next family is <sup>2</sup>Mun-<sup>2</sup>dzhi-<sup>3</sup>dsä-<sup>3</sup>mbbüe (<sup>3</sup>mbbü) and his wife (1.) <sup>2</sup>Mun-<sup>3</sup>chwua-<sup>2</sup>t'o-<sup>1</sup>ma (page 8, rubric 5). They had no Life-god and were <sup>3</sup>Ch'ou. Their daughter <sup>2</sup>Mun-<sup>3</sup>chwua-<sup>2</sup>ssaw-<sup>1</sup>ma (2.) gave birth to <sup>3</sup>ch'ou placentas which spread <sup>3</sup>ch'ou and which she threw into nine lakes.



Thereupon the lakes, the <sup>1</sup>P'er <sup>1</sup>Ssan, <sup>2</sup>Ngaw <sup>1</sup>Wu, and the <sup>1</sup>Ö <sup>1</sup>nä <sup>1</sup>Hä (= *all the gods*) were <sup>3</sup>ch'ou. They were purified by 99 <sup>1</sup>ssō-<sup>2</sup>shwuas, etc. They performed <sup>3</sup>Ch'ou <sup>1</sup>bpö, repaid the <sup>3</sup>Ch'ou demons with black pigs and black chickens. They fulfilled their *promise* = <sup>2</sup>khyü-<sup>2</sup>bä (by having had the <sup>3</sup>Ch'ou <sup>1</sup>bpö = *The Purification Ceremony* performed) after which they had no more illness.

This is followed by <sup>1</sup>Yu-<sup>3</sup>llü-<sup>2</sup>shwua-<sup>3</sup>mbbüe (3.), the son of a terrestrial deity who took unto him a wife by the name of <sup>1</sup>Ma-<sup>2</sup>ggü-<sup>2</sup>ssaw-<sup>1</sup>mun (4.)

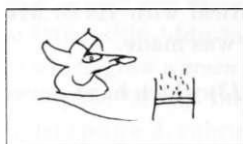


## Ch'ou na gv

One day he went hunting stags and serows. When he returned home he found his wife having intercourse with a <sup>3</sup>Ch'ou demon (page 9, rubric 5).

He was unable to return to the hunt as storms, clouds, hail and snow blinded him. His eyes, ears, tongue, heart, hands and feet – all were <sup>3</sup>ch'ou. He called <sup>1</sup>Yu-<sup>3</sup>nyi-<sup>1</sup>gkyi-<sup>2</sup>ngu (the <sup>2</sup>Dto-<sup>1</sup>mba of the Nāgas) who then performed <sup>3</sup>Ch'ou <sup>1</sup>bpö, etc.

On page 15, rubric 7, the manuscript tells of the origin of the <sup>2</sup>Sso-<sup>1</sup>shwua-<sup>1</sup>na, of <sup>3</sup>Ch'ou <sup>3</sup>gkü and of <sup>3</sup>Ch'ou <sup>3</sup>shu.



**Hs.Or.366.** SB, Marburg (*R.6072*) <With fol. 1-16>

**Hs.Or.1448.** SB, Marburg (*R.6071*) <With fol. 1-15>

**<sup>1</sup>Ts'o-<sup>2</sup>mber <sup>1</sup>ts'o <sup>1</sup>dzo:** (The story) about <sup>1</sup>Ts'o(-<sup>2</sup>zä-<sup>3</sup>llü-<sup>2</sup>ghügh)'s descent (from heaven).

[List: VII,36,f (?)]

(The title shows in the left upper corner the head of an *elephant* = <sup>1</sup>ts'o; it acts as a phonetic in the name of <sup>1</sup>Ts'o-<sup>2</sup>zä-<sup>3</sup>llü-<sup>2</sup>ghügh, the pre-flood ancestor of the <sup>1</sup>Na-<sup>2</sup>khi race. The symbol <sup>1</sup>dzo = *a trough with hay* stands for <sup>1</sup>dzo = *about*.)

Both manuscripts are <sup>2</sup>Dto-<sup>3</sup>la books and date back to the Wan-li period of the Ming dynasty. The <sup>2</sup>Dto-<sup>3</sup>la <sup>2</sup>Dto-<sup>1</sup>mbas were brothers.

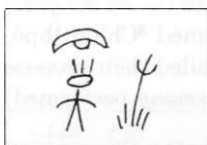
Among other books, at most ceremonies a manuscript with this title and text is recited.

In this text the story of the flood, the cause of it, the survival of <sup>1</sup>Ts'o-<sup>2</sup>zä-<sup>3</sup>llü-<sup>2</sup>ghügh is fully told, further his ascent to heaven with the help of his bride who changed herself into a crane and took him under her wing etc.

The first page of both manuscripts is illuminated. In both instances the figures represent a <sup>2</sup>Dto-<sup>1</sup>mba.

For translation of the text see NNCRC, pp.675-688.

(There is also another title of a manuscript which reads <sup>1</sup>Ts'o-<sup>2</sup>mber <sup>3</sup>ssaw = *Inviting <sup>1</sup>Ts'o-<sup>2</sup>zä-<sup>3</sup>llü-<sup>2</sup>ghügh* which is chanted at other ceremonies like <sup>2</sup>Muan <sup>1</sup>bpö (see **MBC**, p.71); in the latter the story of the flood is omitted.)



**Hs.Or.497.** SB, Marburg (*R.8204*) <With fol. 1-20>

**<sup>1</sup>Ts'u <sup>3</sup>haw (<sup>1</sup>bpö):** To put the demons to sleep.

This manuscript belongs to the <sup>3</sup>Ch'ou <sup>1</sup>gv ceremony as is stated on the outside cover. Above the title is a lotus flower and below a phoenix.

It is a newer but rare manuscript, the contents of which are little understood.

It seems possible that <sup>1</sup>Ts'u <sup>3</sup>haw <sup>1</sup>bpö is a separate ceremony which the symbol <sup>1</sup>bpö would indicate. I have never come across this type of ceremony although during the

<sup>2</sup>Ssu <sup>1</sup>gv ceremony the <sup>1</sup>Ssu (Nāgas) and <sup>1</sup>Lv (dragons) are put asleep; there is, however, no manuscript bearing this title, certain passages being chanted from memory only (see NNCRC, p. 198).



Hs.Or.377. SB, Marburg (R.6085) <With fol. 1-16>

<sup>3</sup>T'u <sup>3</sup>gkv. <sup>3</sup>t'u <sup>3</sup>lü: To chase out the first (set of demons), (to) chase out the second.

[List: VII,36,An

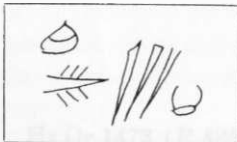
(The two sets of demons are enumerated in the manuscript.)

At this ceremony (<sup>3</sup>Ch'ou <sup>1</sup>gv or <sup>3</sup>Ch'ou <sup>1</sup>na <sup>1</sup>gv) there are three guides, collectively called <sup>1</sup>nd'a; they are the *guides* of the demons. They are represented by three wooden sticks which are placed to the left of the south central gate of the <sup>3</sup>Ch'ou demons (see diagram in NNCRC, p.630, no.10) at the <sup>3</sup>Ch'ou <sup>1</sup>na <sup>1</sup>gv ceremony. These guides take the <sup>3</sup>Ch'ou demons as far away as possible from the place where the ceremony is performed.

(The symbols of the title represent: The first and third <sup>3</sup>t'u = *cheese*, here phonetically used for <sup>3</sup>t'u = *to chase*. The second symbol <sup>2</sup>gkv = *head* stands for: *first*, and the fourth symbol <sup>2</sup>lü = *spear* stands here for <sup>3</sup>lü = *center or the middle part of three, or the second*.)

For translation of the text see NNCRC, pp.774-780. The text on page 11, rubric 2 of the manuscript is equal to page 777 (10) of l. c.; that on page 12, rubric 2 of the manuscript is equal to page 777 (11) of l. c.; that on page 13, rubric 2 of the manuscript is equal to page 778 (12) of l. c.; that on page 15, rubric 8 of the manuscript is equal to page 779 (15) of l. c.; that on page 19, rubric 1 of the manuscript is equal to page 779 (19) of l. c.; etc.

<sup>3</sup>T'u <sup>3</sup>lü commences on page 20, rubric 3; for translation see NNCRC, p.782 (1), etc. On the inner side of the back cover is a colophon stating that the manuscript is from the village of <sup>1</sup>Mun-<sup>3</sup>shwua-<sup>2</sup>wua.



Hs.Or.378. SB, Marburg (R.6086) <With fol. 1-8>

Hs.Or.379. SB, Marburg (R.6087) <With fol. 1-15>

<sup>3</sup>T'u <sup>3</sup>man, <sup>1</sup>Nd'a <sup>2</sup>k'o: Chase third, <sup>1</sup>Nd'a far away.

[List: VII,36,An-Ao1

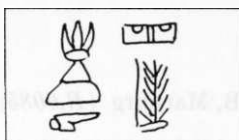
This is a continuation of Hs.Or.377 (R.6085).

On the inside of the cover is an ink-drawing of <sup>2</sup>T'u-<sup>2</sup>ch'i <sup>2</sup>Yu-<sup>1</sup>ma.

For translation see NNCRC, pp.781-787.

Hs.Or.379 (R.6087) contains both <sup>3</sup>T'u <sup>3</sup>lü and <sup>3</sup>T'u <sup>3</sup>man <sup>1</sup>Nd'a <sup>2</sup>k'o.

A colophon in ms. Hs.Or.378 states that the book comes from the village of <sup>1</sup>Mun-<sup>3</sup>shwua-<sup>2</sup>wua and was written "by me, the <sup>2</sup>Dto-<sup>1</sup>mba, in the year of the ox when I was 24 years old."



[List: VIII,42

<sup>3</sup>Shi-<sup>2</sup>lo <sup>3</sup>Nv

<sup>3</sup>Shi-<sup>2</sup>lo's funeral ceremony

(Name of the funeral ceremony performed for a <sup>2</sup>Dto-<sup>1</sup>mba or priest)

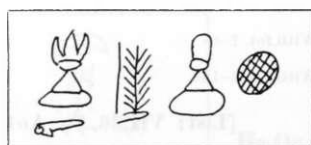
It is believed that this funeral ceremony for the first time was performed for the founder of the <sup>1</sup>Na-<sup>2</sup>khi religion and since then it has been performed at the funeral of every <sup>2</sup>Dto-<sup>1</sup>mba.

In former days (prior to 1723) the <sup>1</sup>Na-<sup>2</sup>khis cremated their dead, but since their nationalization (i.e. since 1723) they adopted the Chinese custom of burial.

Over one hundred texts are chanted in addition to those of the <sup>1</sup>Zhi <sup>3</sup>mä funeral ceremony plus the <sup>1</sup>Hä <sup>2</sup>zhi <sup>1</sup>p'i and <sup>2</sup>Nyi-<sup>2</sup>wua <sup>3</sup>ch'wua <sup>1</sup>dü texts (q.v.).

The ceremony lasts several days depending on the age and renown of the deceased <sup>2</sup>Dto-<sup>1</sup>mba.

The symbol <sup>2</sup>nv (*deceased*) represents the *effigy* of a deceased person; it is carved (see <sup>2</sup>Nv <sup>3</sup>har) out of a pine branch. Read in the third tone it stands for *funeral ceremony*.



**K.Or.55.** SB, Marburg (*R.4086*) <With fol. 1-12>

**Hs.Or.1473.** SB, Marburg (*R.8285*) <With fol. 1-11>

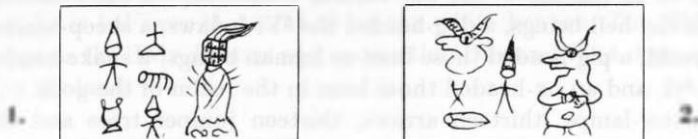
**Hs.Or.1521.** SB, Marburg (*R.8499*) <With fol. 1-11>

<sup>3</sup>Shi-<sup>2</sup>lo <sup>3</sup>Nv <sup>2</sup>Ddu-<sup>1</sup>mun: Index book to the <sup>3</sup>Shi-<sup>2</sup>lo <sup>3</sup>Nv (funeral ceremony).

[List: VIII,42,aa

**K.Or.55** (*R.4086*) is the most complete of the three and contains the <sup>2</sup>Ddu-<sup>1</sup>mun only. **Hs.Or.1473** (*R.8285*) and **Hs.Or.1521** (*R.8499*) contain besides the <sup>2</sup>Ddu-<sup>1</sup>mun also <sup>3</sup>Shi-<sup>2</sup>lo <sup>3</sup>bpü = *To escort* <sup>3</sup>Shi-<sup>2</sup>lo (cf. below p.158).

The first page of ms. K.Or.55 shows <sup>3</sup>Shi-<sup>2</sup>lo sitting on a chair holding a <sup>2</sup>ds-<sup>1</sup>ler and a <sup>2</sup>ndaw-<sup>1</sup>k'o (kind of drum). Before him is a <sup>1</sup>na-<sup>2</sup>k'wai or <sup>1</sup>na-<sup>2</sup>k'aw (the Tibetan mdos) into which he has changed. A <sup>2</sup>Bpö-<sup>1</sup>mba is pouring medicinal water ("Amṛta") on the <sup>1</sup>na-<sup>2</sup>k'wai purifying him of <sup>3</sup>ch'ou. This is followed (1.) by <sup>1</sup>Ddv-<sup>2</sup>zo-<sup>3</sup>ch'i-<sup>3</sup>mbbū <sup>1</sup>Ddv, a nine-headed <sup>1</sup>Ddv demon, and (2.) by a yak-headed <sup>1</sup>Ddv demon called <sup>2</sup>Nnü-<sup>2</sup>mā-<sup>2</sup>gvi-mun.

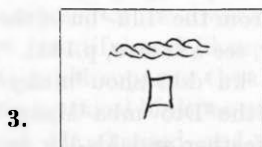


These two are followed on page 2 by three others: <sup>3</sup>Shi-<sup>2</sup>lo-<sup>2</sup>yi-<sup>1</sup>ndēr <sup>1</sup>Ddv, <sup>3</sup>T'i-<sup>2</sup>bbū-<sup>2</sup>gkv-<sup>2</sup>ssu <sup>1</sup>Ddv and <sup>1</sup>Ssi-<sup>2</sup>bbū-<sup>3</sup>t'o-<sup>1</sup>la <sup>1</sup>Ddv. On page 3 are three other <sup>1</sup>Ddv demons: <sup>2</sup>Yi-<sup>1</sup>ma-<sup>2</sup>t'u-<sup>1</sup>bpa <sup>1</sup>Ddv, <sup>2</sup>Ma-<sup>1</sup>dso-<sup>3</sup>ho-<sup>3</sup>gkyi <sup>1</sup>Ddv and <sup>2</sup>Mi-<sup>1</sup>lo-<sup>2</sup>t'u-<sup>1</sup>bpa. On page 4 and 5 are depicted the following: a sheep-headed <sup>1</sup>Dsā Demon <sup>1</sup>Tsa-<sup>2</sup>dtü-<sup>3</sup>nv-<sup>3</sup>nv-<sup>1</sup>dzhi (tossing a rope) and his wife <sup>1</sup>Ä-<sup>2</sup>mā <sup>1</sup>T'i-<sup>2</sup>dtü-<sup>3</sup>khyü-<sup>1</sup>ma; then a yak-headed demon (holding a <sup>2</sup>Dto-<sup>2</sup>ma in one hand and a sickle in the other) called <sup>3</sup>Shi-<sup>2</sup>lo-<sup>2</sup>yu-<sup>1</sup>ndēr. On page 5 is a <sup>1</sup>Dsā demon <sup>2</sup>T'o-<sup>1</sup>zaw-<sup>3</sup>khyü-<sup>1</sup>ma and two <sup>1</sup>Ddv demons called <sup>2</sup>T'o-<sup>1</sup>k'o-<sup>1</sup>k'v-<sup>3</sup>gko and <sup>2</sup>Mi-<sup>1</sup>zhi-<sup>3</sup>dta-<sup>1</sup>zā <sup>1</sup>Ddv. On page 6 are three more <sup>1</sup>Ddv demons: <sup>2</sup>La-<sup>3</sup>mi-<sup>1</sup>gko-<sup>2</sup>gko, <sup>1</sup>Ddv-<sup>2</sup>zo-<sup>1</sup>na-<sup>3</sup>bpū and <sup>2</sup>Mi-<sup>1</sup>ssā-<sup>1</sup>na-<sup>3</sup>bpū.

On pages 7 to 11 (half page) are eighteen demons without name who control each one of the 18 realms in <sup>2</sup>Mi-<sup>2</sup>wua or *hell*.

On the second half of page 11 to first half of page 12 are the four regional demon kings (see NXCRC, p.92, note 44), but here is a central one controlling the earth element, while each of the others controls one element as East – wood, South – fire, West – metal and North – water. Actually they control each one of the five element <sup>1</sup>k'o-<sup>3</sup>lo (Tibetan འཇམ་ལོ་མོ་) here called <sup>1</sup>Gkyi-<sup>2</sup>k'u (3.); cf. below p.188.

The remainder of the manuscript is taken up with a diagram showing the arrangement on the altar and the objects used. The last four pages enumerate the books to be chanted.



Hs.Or.1473 (R.8285) belongs here. It is a <sup>1</sup>Dto-<sup>3</sup>la book dating back to the Wan-li period of the Ming dynasty. On the first page is a miniature of a <sup>2</sup>Dto-<sup>1</sup>mba a with bundle of manuscripts and <sup>2</sup>ds-<sup>1</sup>ler. The first four pages deal with the escorting of <sup>2</sup>Dto-<sup>1</sup>mba <sup>3</sup>Shi-<sup>2</sup>lo (his soul). He is like the green dragon and is escorted to the 18th storey heaven; – to his father <sup>2</sup>Gyi-<sup>2</sup>bbū-<sup>2</sup>t'o-<sup>3</sup>gko (he is also called <sup>2</sup>Gyi-<sup>2</sup>bbū-<sup>2</sup>t'u-<sup>3</sup>gko, cf. ANKEED, p.153) and to his mother <sup>2</sup>Ss-<sup>1</sup>zaw-<sup>1</sup>ler-<sup>3</sup>dzi <sup>2</sup>gyi-<sup>2</sup>mun (also called <sup>2</sup>Ssaw-<sup>1</sup>zaw-<sup>1</sup>ler-<sup>3</sup>dzi <sup>2</sup>gyi-<sup>2</sup>mun, cf. ANKEED, p.400); to his grandfather nine generations back and to his grandmother seven generations back. He is escorted to this three disciples: <sup>3</sup>T'a-<sup>2</sup>bbū-<sup>3</sup>t'a, <sup>1</sup>Szü-<sup>2</sup>bbū-<sup>3</sup>t'a and <sup>2</sup>P'o-<sup>2</sup>bö-<sup>2</sup>mi-<sup>3</sup>chi-<sup>2</sup>di-<sup>3</sup>t'a (elsewhere <sup>2</sup>P'ö-<sup>2</sup>bö-<sup>2</sup>mi-<sup>3</sup>ch'i-<sup>2</sup>di-<sup>3</sup>ddo, but <sup>3</sup>t'a is probably the more correct ending.) In the 18<sup>th</sup> heaven he sits on nine



golden <sup>1</sup>k'o-<sup>3</sup>los, on a throne, and there he dwells with the <sup>1</sup>P'er <sup>1</sup>Ssan, <sup>2</sup>Ngaw <sup>1</sup>Wu and the <sup>1</sup>Ö and <sup>1</sup>Hä = *all the gods*. He is then escorted to the thirty-three realms of the gods.

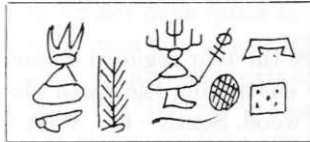
On page 6 to page 7 is the <sup>1</sup>Ddu-<sup>1</sup>mun, very finely executed. This is followed by the ten <sup>1</sup>Ddv demons whose names vary slightly from those mentioned in K.Or.55 (R.4086).

The paraphernalia used are depicted partly on page 10 and 11.

On page 12 to 13 (inclusive) are the various creatures, – a chicken-headed creature which controls the hell beings, a dog-headed the <sup>2</sup>Yi-<sup>3</sup>ndaws, a sheep-headed those born in the brute world, a pig-headed those born as human beings, a snake-headed those born as <sup>2</sup>Haw-<sup>2</sup>ma-<sup>4</sup>yi, and an ox-headed those born in the realm of the gods.

Thirteen butter-lamps, thirteen arrows, thirteen juniper trees and thirteen <sup>2</sup>Dto-<sup>2</sup>mas are used with a long strip of white hemp cloth, the bridge over which the soul is escorted.

Then follow some of the titles of texts chanted at the ceremony. These realms, demons (etc.) will be described more fully in the various manuscripts devoted to them.



Hs.Or.1411. SB, Marburg (R.4233) <With fol. 1-8>

<sup>3</sup>Shi-<sup>2</sup>lo <sup>3</sup>Nv, <sup>2</sup>Bä-<sup>1</sup>mun <sup>1</sup>ggö <sup>2</sup>ssu: — The warriors of the <sup>2</sup>Bä-<sup>1</sup>d'a leading (<sup>3</sup>Shi-<sup>2</sup>lo) on high. [List: VIII,42,Dr1-2 (?)]

The title is here written by me as it occurs on the outside cover of the manuscript. On the inside of the cover, written in pictographs, is the legend: The <sup>2</sup>Dto-<sup>1</sup>mba (who wrote this) states that the book is from the <sup>2</sup>Llü-<sup>1</sup>bu of the village of <sup>2</sup>La-<sup>3</sup>ts'ü-<sup>2</sup>wüa (the village is 5 miles south of Li-chiang, see ANKSWC, p.183). “*It is not the custom to say (that I am) bragging*” = <sup>3</sup>Gkv <sup>2</sup>muàn <sup>2</sup>llü <sup>2</sup>ku <sup>1</sup>ddü <sup>3</sup>shou <sup>3</sup>muàn <sup>1</sup>ndu.

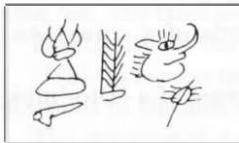
On the first page is a miniature of the <sup>2</sup>Dto-<sup>1</sup>mba <sup>2</sup>Muàn-<sup>1</sup>bpö-<sup>2</sup>dzī-<sup>1</sup>szü (now considered a celestial being) with a <sup>3</sup>gko-<sup>1</sup>na feather and <sup>2</sup>ds-<sup>1</sup>ler in the attitude of dancing; he is wearing the <sup>1</sup>bä-<sup>2</sup>k'o on a hat made of tiger skin.

On page 1 <sup>2</sup>Dto-<sup>1</sup>mba <sup>3</sup>Shi-<sup>2</sup>lo in the evening propitiates the <sup>1</sup>P'er <sup>1</sup>Ssan, <sup>1</sup>Ö and <sup>1</sup>Hä, the <sup>2</sup>Ngaw <sup>1</sup>Wu and the thousand-million of warriors of the <sup>2</sup>Bä-<sup>1</sup>d'a who lead them to the land of the <sup>1</sup>Ddv demons; there he liberates them and there they rise to smash the nine houses of the <sup>1</sup>Ddv demons and to smash their nine lands. They kill the 360 <sup>1</sup>Ddv demons, the <sup>1</sup>Lä-<sup>3</sup>ch'ou demons and the 360 demons they killed [sic. Ed.]. Today the <sup>2</sup>P'u-<sup>1</sup>la = *personal gods*, the <sup>1</sup>P'er <sup>1</sup>Ssan, the <sup>2</sup>Ngaw <sup>1</sup>Wu [Page 2]: the <sup>1</sup>Ö and <sup>1</sup>Hä, their innumerable <sup>2</sup>Bä-<sup>1</sup>mun = *warriors* go to see that <sup>3</sup>Shi-<sup>2</sup>lo *has not been caught* = <sup>2</sup>muàn <sup>1</sup>a in the land of the <sup>1</sup>Ddv and <sup>1</sup>Dsä demons, not caught in the realm of the <sup>1</sup>Lä-<sup>3</sup>ch'ou demons and the land of the enemy, and *to lead, to escort (him) on high* = <sup>1</sup>ggö <sup>2</sup>lä <sup>2</sup>ssu. The victorious <sup>2</sup>Nga and <sup>1</sup>Wu, the gods lead him on high. The <sup>2</sup>Bä-<sup>1</sup>d'a with the sound of the <sup>2</sup>ds-<sup>1</sup>ler (kind of



cymbal) as bright as the sun and with the sound of the <sup>2</sup>ndaw-<sup>1</sup>k'o as bright as the moon – they lead him. The thirteen <sup>1</sup>Yü-<sup>3</sup>p'ü <sup>1</sup>chër-<sup>2</sup>ssò, the thirteen <sup>1</sup>Yü-<sup>3</sup>lü <sup>1</sup>chër-<sup>2</sup>ssò and the thirteen <sup>1</sup>Yü-<sup>3</sup>gkyi <sup>1</sup>chër-<sup>2</sup>ssò (see NNCRC, p.134, note 119), the 360 <sup>2</sup>Bä-<sup>1</sup>d'a lead <sup>3</sup>Shi-<sup>2</sup>lo on the voice of the <sup>2</sup>ds-<sup>1</sup>lër and <sup>2</sup>ndaw-<sup>1</sup>k'o; his 360 disciples, the <sup>2</sup>Dto-<sup>1</sup>mba of great powers lead him, etc.

All the <sup>2</sup>P'u-<sup>1</sup>la <sup>2</sup>Ngaw-<sup>1</sup>las, the <sup>2</sup>Yu-<sup>1</sup>mas and the warriors of the <sup>1</sup>Ssu Nāgas of <sup>2</sup>Muaṅ-<sup>3</sup>llü-<sup>2</sup>nda-<sup>1</sup>gyi <sup>3</sup>Khü lead him, [page 4:] all the <sup>1</sup>Ssaw-<sup>3</sup>ndaw Nāgas lead him to their golden house; he is led over the rainbow of the white heaven. The <sup>2</sup>Bä-<sup>1</sup>d'a warriors dance and suppress the <sup>1</sup>Ddv demons and scatter the <sup>1</sup>Ddv and <sup>1</sup>Dsä demons so that they cannot occupy the land.



**K.Or.61.** SB, Marburg (*R.4156*) <With fol. 1-8>

**K.Or.62.** SB, Marburg (*R.4157*) <With fol. 1-5>

<sup>3</sup>Shi-<sup>2</sup>lo <sup>1</sup>Nv, <sup>1</sup>Bu <sup>1</sup>ndse: — Power . . (?).

[List: VIII,42,r (?)]

(The symbol <sup>2</sup>dze = *wheat* is here pronounced <sup>1</sup>ndse for which there is no symbol. The meaning of the word <sup>1</sup>ndse has been lost.)

K.Or.61 (*R.4156*) is complete; K.Or.62 (*R.4157*) is incomplete, the last few pages are missing (how many is not do be determined) and so is the back cover.

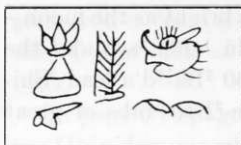
In K.Or.62, the actual <sup>1</sup>Bu <sup>1</sup>dze commences on page 5, rubric 6; the first part is taken up with <sup>1</sup>ō <sup>3</sup>sher = *To redeem the soul* (here of <sup>3</sup>Shi-<sup>2</sup>lo).

Page 1, rubric 1, declares that Heaven gave the <sup>2</sup>Dto-<sup>1</sup>mba <sup>2</sup>Llü-<sup>1</sup>bu three powers. He obtained power (over demons), the power of knowledge and he obtained agility, swift-ness. <sup>3</sup>Shi-<sup>2</sup>lo was the first to obtain that power. He was *like* (= <sup>2</sup>t'ä-<sup>2</sup>nyi) the <sup>1</sup>Mber-<sup>2</sup>t'kyu-<sup>2</sup>ssī <sup>2</sup>ssò (the trinity composed of the dragon, mythical bird and lion). His body and the clothes he wore were beautiful and likened the rainbow. The shoes he wore were like those with which he could suppress the demons. His shoulders were like the wings of the <sup>1</sup>Khyu-<sup>3</sup>gu (female mythical bird), he carried a feather in his left with which he could cut as with a sword. He chanted and rang the <sup>2</sup>ha-<sup>1</sup>shi <sup>2</sup>ds-<sup>1</sup>lër = *golden cymbal*.

Page 2: His breath was like that of the *personal gods* = <sup>2</sup>P'u-<sup>1</sup>la. His voice was as severe and grave as the roar of the thunder and earthquake. His strength was equal to lifting <sup>1</sup>Ngyu-<sup>3</sup>na-<sup>3</sup>shi-<sup>2</sup>lo <sup>1</sup>Ngyu, etc. He was given power equal to that of the sun and moon, equal to that of the dragon and of the <sup>1</sup>Khyu-<sup>3</sup>t'khyu.

There is a great deal of repetition. The entire manuscript (not a large one) is taken up with the powers <sup>3</sup>Shi-<sup>2</sup>lo obtained. The last few pages enumerate the various demons he is able to suppress: the <sup>1</sup>Ddv and <sup>1</sup>Dsä demons, the <sup>2</sup>Ts'u <sup>1</sup>ts'u <sup>1</sup>Yu <sup>1</sup>ts'u = *demons of suicide*, as well as the <sup>1</sup>Ddv-<sup>1</sup>nder <sup>3</sup>t'khyu-<sup>2</sup>bpa-<sup>2</sup>la-<sup>1</sup>llü, his enemy.

He is then escorted to his ancestors and to the 33 realms of the gods, after the 360 demons of one bone have been suppressed.



**K.Or.68.** SB, Marburg (*R.4207*) <With fol. 1-5>

<sup>3</sup>Shi-<sup>2</sup>lo <sup>3</sup>Nv, <sup>1</sup>Bu <sup>3</sup>yu: — To give power (also <sup>1</sup>Ndshēr <sup>1</sup>bu <sup>3</sup>yu: To give serenity and power).  
[List: VIII,42,Cm]

K.Or.68 (*R.4207*) has only six pages and deals with the power given to <sup>3</sup>Shi-<sup>1</sup>lo, like that of the sun and moon, like that of the dragon, like that of the mythical bird, like that of <sup>1</sup>Wüa-<sup>2</sup>ggö-<sup>2</sup>lv-<sup>3</sup>dgyu = *winged snake* (a snake-like, winged creature which dwells on the top of <sup>1</sup>Ngyu-<sup>3</sup>na-<sup>3</sup>shi-<sup>2</sup>lo <sup>1</sup>Ngyu, see NXCRC, p.278, note 603). — the power like that possessed by the <sup>2</sup>Ha-<sup>1</sup>shi <sup>2</sup>nyi-<sup>1</sup>shi = *golden fishes*, like that of the white yak of the gods, like that of the great power of <sup>2</sup>Dto-<sup>1</sup>mba <sup>3</sup>Shi-<sup>2</sup>lo. All the 360 <sup>2</sup>Dto-<sup>1</sup>mbas covet such power.

This manuscript is chanted by the leading <sup>2</sup>Dto-<sup>1</sup>mba in the form of a question: What is the coveted power like? It is like that of . . .

On the first page of the manuscript there is a very primitive picture of a <sup>2</sup>Dto-<sup>1</sup>mba.

**K.Or.69.** SB, Marburg (*R.4208*) <With fol. 1-6>

<sup>3</sup>Shi-<sup>2</sup>lo-<sup>3</sup>Nv, <sup>1</sup>Bu <sup>3</sup>mä: — Power wanted. [List: VIII,42,Cr1]

This manuscript (K.Or.69) is chanted in the form of an answer to the above by a minor <sup>2</sup>Dto-<sup>1</sup>mba who is responding to those questions with the following words: It is the power like that possessed by <sup>1</sup>Ha-<sup>2</sup>yi-<sup>2</sup>boa-<sup>1</sup>daw <sup>1</sup>ndzēr, like that of the white lion, like that of <sup>2</sup>Ha-<sup>1</sup>shi <sup>3</sup>bpa-<sup>2</sup>mä, like that of <sup>3</sup>Shi-<sup>2</sup>lo, like that of the <sup>2</sup>Llu-<sup>1</sup>bu, etc.

On the first page there is also a very rough colored drawing of a <sup>2</sup>Dto-<sup>1</sup>mba. —

Neither of the two manuscripts have a colophon.



**K.Or.394.** SB, Marburg (*R.8503*) <With fol. 1-18>

**Hs.Or.634.** SB, Marburg (*R.8498*) <With fol. 1-12>

**Hs.Or.1403.** SB, Marburg (*R.4159*) <With fol. 1-17>

<sup>3</sup>Shi-<sup>2</sup>lo <sup>3</sup>Nv, <sup>3</sup>Ch'ung-<sup>2</sup>bpa <sup>3</sup>ngyi: — To burn juniper boughs (as offering).  
[List: VIII,42,q]

Hs.Or.1403 (*R.4159*) is the best of the three mss.; it is beautifully written and has a miniature on the first page of a <sup>2</sup>Dto-<sup>1</sup>mba ringing the <sup>2</sup>ds-<sup>1</sup>ler. There is no colophon, but it is from the <sup>2</sup>Dto-<sup>1</sup>mba Ho Ho-shou from the village of Chung-ts'un south-east of Li-chiang and dates from 1832.

The text of ms. K.Or.394 (R.8503) is identical with that of the former. No date nor colophon is given, neither is it illuminated.

Ms. Hs.Or.634 (R.8498) is an abridged version. It is a <sup>2</sup>Dto-<sup>3</sup>la manuscript from the village of <sup>2</sup>Gyi-<sup>1</sup>ts'ä-<sup>1</sup>ndso near Pai-sha (<sup>2</sup>Boa-<sup>1</sup>shi) five miles north of Li-chiang and dates back to the Wan-li period of the Ming dynasty, A.D. 1573–1620. It is in a very fragile state and bears on the first page a fine miniature of a sitting <sup>2</sup>Dto-<sup>1</sup>mba holding a <sup>2</sup>ds-<sup>1</sup>ler upright in his right hand.

On page 1 of ms. Hs.Or.1403 we are told (rubric 5) that the deceased is guided on high like the crane to the horizon of the white clouds, and the tiger to the high mountain. And so is the soul of <sup>2</sup>Dto-<sup>1</sup>mba <sup>3</sup>Shi-<sup>2</sup>lo escorted to the realms of the gods; to his <sup>1</sup>Gyi-<sup>2</sup>yi-<sup>1</sup>dder-<sup>3</sup>p'u-<sup>2</sup>p'u = *great-grandfather*, [Page 2;] great-grandmother, father, mother, and to his ancestors like a muskdeer returns to its cliff.

On page 16, rubrics 7 and 8, <sup>2</sup>Boa-<sup>1</sup>shi <sup>2</sup>Ssan-<sup>2</sup>ddo and <sup>1</sup>Ngu-<sup>2</sup>bä <sup>1</sup>Hä are mentioned. The first is the <sup>1</sup>Na-<sup>2</sup>khi <sup>2</sup>Ssan-<sup>2</sup>ddo (the Tibetan Sa-tham སཱ་སྐྱེས་ལྷོ་མཚན་ the king of Ch'iang 羌) with whom Gesar fought battles (now the patron-deity of the <sup>1</sup>Na-khi) and <sup>1</sup>Ngu-<sup>2</sup>bä <sup>1</sup>Hä <sup>1</sup>dü, the land-god of <sup>1</sup>Ngu-<sup>2</sup>bä, the <sup>1</sup>Na-<sup>2</sup>khi name of Li-chiang.

Practically all the important gods (etc.) of the <sup>1</sup>Na-<sup>2</sup>khi pantheon are mentioned.

<sup>3</sup>Shi-<sup>2</sup>lo is escorted to the land of the gods after all the <sup>1</sup>Lä-<sup>3</sup>ch'ou demons (personifications of the sins committed by <sup>3</sup>Shi-<sup>2</sup>lo) are suppressed.

The manuscript ends: "May the <sup>2</sup>Dto-<sup>1</sup>mba and <sup>2</sup>Llū-<sup>1</sup>bu have long life!"

For translation (with enumeration of all the gods, spirits, etc.) see NNCRC, pp.230–253.

<sup>3</sup>Ch'ung-<sup>2</sup>bpa <sup>3</sup>ngyi is performed to all the various gods, <sup>2</sup>Dtēr-<sup>1</sup>gko, <sup>2</sup>Yu-<sup>1</sup>ma, <sup>2</sup>Ngaw <sup>1</sup>Wu, etc.

Every ceremony has a text called <sup>3</sup>Ch'u- or <sup>3</sup>Ch'ung-<sup>2</sup>bpa <sup>3</sup>ngyi.



Hs.Or.400. SB, Marburg (R.8079) <With fol. 1–7>

<sup>3</sup>Shi-<sup>2</sup>lo <sup>3</sup>Nv, <sup>1</sup>D'a <sup>1</sup>yi: — To tell about the prowess (of the deceased).

This type of text is usually chanted at the <sup>1</sup>D'a <sup>3</sup>Nv funeral ceremony for a courageous person.

The manuscript is fairly old; its origin is unknown.

On page 1 there is again the story about the three great powers <sup>3</sup>Shi-<sup>2</sup>lo received. In rubrics 3 and 4 is narrated the origin of the 360 <sup>2</sup>Dto-<sup>1</sup>mbas. First how <sup>2</sup>Ö-<sup>1</sup>gko-<sup>2</sup>aw-<sup>1</sup>gko appeared, then <sup>1</sup>Ssaw-<sup>2</sup>yi-<sup>2</sup>wua-<sup>2</sup>de and from him nine white eggs materialized and through magic there came into being the 360 <sup>2</sup>Dto-<sup>1</sup>mbas. In like manner through <sup>2</sup>Müan-<sup>3</sup>llü-<sup>1</sup>ddu-<sup>2</sup>ndzi appeared the 360 <sup>2</sup>Ngaw-<sup>1</sup>la <sup>1</sup>D'a = *victorious courageous (warriors)*.

Page 3: <sup>1</sup>Ssaw-<sup>2</sup>yi-<sup>2</sup>wua-<sup>2</sup>de killed his enemy and <sup>1</sup>D'a (spirit) was born; <sup>2</sup>Ö-<sup>1</sup>gko-<sup>2</sup>aw-<sup>1</sup>gko killed <sup>2</sup>Yi-<sup>1</sup>gko-<sup>2</sup>dü-<sup>3</sup>na (the arch-demon), his counterpart; <sup>2</sup>Hä-<sup>1</sup>ddü <sup>2</sup>ö-<sup>1</sup>p'er killed <sup>1</sup>Ts'u-<sup>1</sup>ddü-<sup>2</sup>ö-<sup>1</sup>na and a courageous warrior was born thereby, – i.e. he made a name for himself. The <sup>2</sup>Dto-<sup>1</sup>mbas are now enumerated who killed their enemies, as the celestial <sup>3</sup>Na-<sup>2</sup>bbü-<sup>2</sup>ssä-<sup>3</sup>ngü killed the nine <sup>1</sup>Ddv demons, and the terrestrial <sup>2</sup>Dto-<sup>1</sup>mba

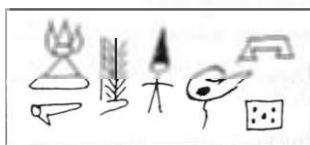
<sup>2</sup>Ssaw-<sup>2</sup>bbü-<sup>2</sup>ssaw-<sup>1</sup>la killed the seven <sup>2</sup>Mun demons, etc. <sup>2</sup>Dto-<sup>1</sup>mba <sup>3</sup>Shi-<sup>2</sup>lo killed <sup>2</sup>K'aw-<sup>1</sup>sso-<sup>1</sup>ma and his enemy <sup>1</sup>Ddv-<sup>1</sup>ndër <sup>3</sup>t'khyu-<sup>2</sup>bpa-<sup>2</sup>la-<sup>1</sup>llü and he became renowned. The <sup>2</sup>Yu-<sup>1</sup>ma (destroyed) the 90 houses and 70 cliffs of the enemy. The <sup>2</sup>Dto-<sup>1</sup>mba <sup>2</sup>Ma-<sup>2</sup>wu-<sup>1</sup>gko-<sup>3</sup>mä (**I.**) gained victory over the <sup>1</sup>Lä-<sup>3</sup>ch'ou demons and made a name (for himself). (This <sup>2</sup>Dto-<sup>1</sup>mba has not been encountered elsewhere.)

1.



The <sup>2</sup>Dto-<sup>1</sup>mba protects the <sup>2</sup>nv (*deceased*) and protects the Life-god. The deceased is escorted to where his ancestors dwell, grandfather, grandmother, father, mother, on high to the land of the gods. "Let us be rich, protect the <sup>3</sup>Ssu = *Life-god* below, and let us have 'nnü and 'ō."

See DNFCNKW, p.8.



**K.Or.65.** SB, Marburg (*R.4203*) <With fol. 1-13>

**K.Or.372.** SB, Marburg (*R.8479*) <With fol. 1-8>

**K.Or.433.** SB, Marburg (*R.8548*) <With fol. 1-8>

<sup>3</sup>Shi-<sup>2</sup>lo <sup>3</sup>Nv, <sup>1</sup>Ddv <sup>3</sup>khü <sup>1</sup>na <sup>1</sup>lo <sup>1</sup>ggö <sup>2</sup>lä <sup>3</sup>ssu: — To lead (<sup>3</sup>Shi-<sup>2</sup>lo) from the black lake of the <sup>1</sup>Ddv demons. [List: VIII,42,Br

The lake of the <sup>1</sup>Ddv demons is located in hell, it is said to be *black* = <sup>1</sup>na; the symbol for *lake* (<sup>3</sup>khü) in the title has a black spot, hence: <sup>3</sup>khü <sup>1</sup>na = *black lake*. The wavy line below indicates that the lake has been drained (by the <sup>1</sup>Dto-<sup>1</sup>mba). The word <sup>1</sup>lo = *inside* is not written but is read; <sup>3</sup>Shi-<sup>2</sup>lo is led from "inside" the lake, <sup>1</sup>ggö <sup>2</sup>lä = *out of again*; <sup>3</sup>ssu = *lead, led*.

The texts of the three manuscripts differ somewhat, but the story is the same.

Ms. **K.Or.65** (*R.4203*), page 1: <sup>3</sup>Shi-<sup>2</sup>lo is *led* (= <sup>3</sup>ssu) by the 360 disciples, by the warriors of the <sup>1</sup>P'er <sup>1</sup>Ssan and of the gods from <sup>2</sup>Nyi-<sup>2</sup>wüa = *hell*; from the realm of the black rat, black sparrow and black <sup>2</sup>ngyü = *turnip*. One day he went to the black lake to bathe, etc. (- the story has been told in SNKL, pt.II, pp.70-72).

On page 2 follows the story of the origin of <sup>1</sup>Ddv demons from the anatomy of <sup>3</sup>Shi-<sup>2</sup>lo after he was caught by the <sup>1</sup>Ddv demons in the black <sup>1</sup>Ddv lake in hell.

Page 3, rubric 1: From his body came forth one <sup>1</sup>Ddv demon, from his head the second, from his voice the third, from his breath the fourth, from his sight the fifth, from his soul the sixth, from his bones the seventh, from his flesh the eighth, and from his blood the ninth. <sup>3</sup>Shi-<sup>2</sup>lo was unable to perform anything; he could not erect <sup>2</sup>t'khi-<sup>1</sup>ndo, propitiate the <sup>1</sup>Ddv and <sup>1</sup>Dsä demons, burn the <sup>2</sup>Ngaw-<sup>1</sup>bpa nor <sup>3</sup>Ch'ung-<sup>2</sup>bpa (<sup>3</sup>ngyi).

The black pigs with which the <sup>1</sup>Ddv demons are repaid were born from the celestial <sup>2</sup>K'u-<sup>1</sup>bpa <sup>2</sup>gyi-<sup>2</sup>bbü, the father (**I.**) and from the terrestrial <sup>2</sup>K'u-<sup>1</sup>bpa <sup>2</sup>gyi-<sup>2</sup>mun, the

mother (2.) [page 6, rubrics 2 and 3 respectively]. (They had not been encountered previously.)



The <sup>1</sup>Ddv demons took <sup>3</sup>Shi-<sup>2</sup>lo and threw him over rocks; onto the <sup>2</sup>t'khi-<sup>1</sup>ndo (q.v.); they threw him into the lake of blood. <sup>3</sup>Shi-<sup>2</sup>lo's soul was caught in the black lake of the <sup>1</sup>Ddv demons. His three disciples with the trident tried to pull him out, the mythical bird tried with his claws; then a <sup>2</sup>Dto-<sup>1</sup>mba with the <sup>3</sup>Mùeñ-<sup>1</sup>t'u tried to pierce the black lake and drain it and <sup>3</sup>Shi-<sup>2</sup>lo's soul arrived on high.

The <sup>3</sup>Llü-<sup>2</sup>ts'ä bird (the Asiatic magpie or *Kitta erythrorhyncha alticola*) flew over the lake and <sup>3</sup>Shi-<sup>2</sup>lo grasped its long tail and the bird pulled out his body. The <sup>2</sup>Lo-<sup>1</sup>ch'ung-<sup>2</sup>ndaw-<sup>1</sup>khü (= the chief officiating <sup>2</sup>Dto-<sup>1</sup>mba at a funeral) drained the black lake.

<sup>3</sup>Shi-<sup>2</sup>lo was then escorted on high by his 360 disciples [page 11, rubric 1].

On pages 5–9 of ms. K.Or.372 (R.8479) are written the names of many of the <sup>1</sup>Ddv demons. These are given in NXCRC, pp.89–90, note 39.



Hs.Or.1392. SB. Marburg (R.4083) <With fol. 1-14>

<sup>3</sup>Shi-<sup>2</sup>lo <sup>3</sup>Nv, <sup>1</sup>Ddv <sup>2</sup>mun <sup>3</sup>k'ö: — To present life (offering) to the <sup>1</sup>Ddv demons.

This manuscript was written by the <sup>2</sup>Dto-<sup>1</sup>mba Ho Ho-shou of the village of Chung-ts'un of the Li of La-p'iao in or about the year 1832.

On the first page are two miniatures. The upper represents <sup>2</sup>Ddv-<sup>1</sup>p'er-<sup>2</sup>ssi-<sup>2</sup>nggü (the mythical lion, which is white as the conch); and the lower: <sup>1</sup>Ö-<sup>1</sup>här <sup>2</sup>muan-<sup>2</sup>ndsher, the green dragon (blue sky power).

In the first pages there is a good deal which has already been told in other texts, as to the powers <sup>3</sup>Shi-<sup>2</sup>lo had received from the gods, his parents, etc. Mention is made of the ceremonial objects he had received as a <sup>2</sup>ds-<sup>1</sup>ler (kind of cymbal) the size of the sun, and a <sup>2</sup>ndaw-<sup>1</sup>k'o = hand-drum the size of the moon. He received a white conch, bow and arrow to shoot demons, a white steel helmet, armor and beautiful clothes [page 4, rubrics 3–5].

He had promised to perform ceremonies in the evening; he was protecting the people, the <sup>2</sup>Boa, the <sup>1</sup>Ö, the <sup>3</sup>P'u and the <sup>1</sup>Na-<sup>2</sup>khi; he had promised to give food to the spirits or vowed to perform rites for ill people, to chant for the dead. But while he was alive it seemed that he did not keep this (promise) = <sup>2</sup>khü-<sup>1</sup>khü <sup>2</sup>muàn <sup>3</sup>nyi-<sup>1</sup>nyi. After his death his road was closed by the 360 <sup>1</sup>Ddv demons.

Today at <sup>2</sup>Ts'u-<sup>1</sup>bpö-<sup>2</sup>lü-<sup>2</sup>k'u-<sup>2</sup>dtü (= where the funeral ceremony is performed) the <sup>2</sup>Lo-<sup>1</sup>ch'ung-<sup>2</sup>ndaw-<sup>1</sup>khü (= the chief officiating <sup>2</sup>Dto-<sup>1</sup>mba at a funeral ceremony) invites the <sup>1</sup>P'er <sup>1</sup>Ssan, <sup>2</sup>Ngaw <sup>1</sup>Wu, the <sup>1</sup>Ö <sup>1</sup>nä <sup>1</sup>Hä (= all the gods), and the 360 <sup>2</sup>Dto-<sup>1</sup>mbas

[page 5, rubric 8]. and all the <sup>2</sup>Bä-<sup>1</sup>d'a, and all the warriors led by the 360 disciples to accompany (the deceased).

Now follows a new paragraph [page 6, rubric 3] in which all the sins of commission and omission are again enumerated which resulted in the apparition of the <sup>2</sup>Mi-<sup>1</sup>k'o <sup>1</sup>ts'u (= demons who encourage people to be lax in their duties, see NNCRC. p.494, note 785).

<sup>2</sup>Dto-<sup>1</sup>mba <sup>3</sup>Shi-<sup>2</sup>lo descended from <sup>1</sup>Ngyu-<sup>3</sup>na-<sup>3</sup>shi-<sup>2</sup>lo <sup>1</sup>Ngyu to the foot of it [page 8, rubric 6] and there the 360 <sup>1</sup>Ddv demons closed his road with a black mountain: the 360 disciples kicked the mountain of the 1000 million <sup>1</sup>Ddv demons (clearing the way). He arrived in the 18 realms of hell. There the 360 <sup>1</sup>Ddv demons, by magic coerced him into the black lake of the <sup>1</sup>Ddv demons.

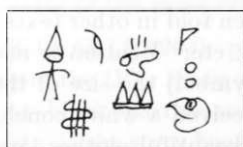
On page 9, rubric 10, begins the story of the origin of the <sup>1</sup>Ddv demons and whose parents gave birth to them, beginning with <sup>2</sup>Shi-<sup>1</sup>ddv-<sup>1</sup>na-<sup>3</sup>bpü [page 10, rubric 2]. He is followed by 36 <sup>1</sup>Ddv demons each of which is named. All of these bar <sup>3</sup>Shi-lo's road and bridges in the nether world. They are propitiated and repaid with oxen, pigs and chicken, wine, bacon and lean meat. Substitutes for <sup>3</sup>Shi-<sup>2</sup>lo in the shape of oxen and chicken are liberated.

This is followed by the origin of the pig. A white pig can be offered only to the gods, therefore a black pig must be used to repay the <sup>1</sup>Ddv demons.

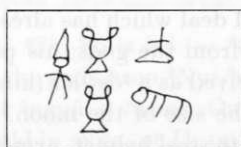
All the <sup>1</sup>Ddv demons are again enumerated who have to be repaid. Among them are <sup>1</sup>Ddv demons who ride the <sup>1</sup>Khyu-<sup>3</sup>t'khyu, the <sup>1</sup>Khyu-<sup>3</sup>gu and the large black vulture <sup>1</sup>Khyu-<sup>3</sup>gu-<sup>3</sup>gko-<sup>1</sup>na. Others again who were born with 9 heads and 18 arms, with 5 heads and 10 arms, riding bears with a white breast; others with 4 heads and 8 arms, riding black pigs and black half-breed yak; with 3 heads and 6 arms, riding black stags, etc. – The <sup>1</sup>Ddv of <sup>1</sup>Ndu-<sup>3</sup>ch'ou (world of the <sup>2</sup>Yi-<sup>3</sup>ndaws), of <sup>2</sup>Shi-<sup>3</sup>ddo (hell), of <sup>1</sup>Nga-<sup>2</sup>gya ("Asura" world), of <sup>2</sup>Dti-<sup>3</sup>mun (Brute world), of <sup>3</sup>P'a-<sup>2</sup>ddo (Human world); the <sup>1</sup>Ddv with 9 eyes, and innumerable others. – all must be repaid after which <sup>3</sup>Shi-<sup>2</sup>lo is led on high.

Of the <sup>1</sup>Ddv demons enumerated in this manuscript (Hs.Or.1392) the following nine have not been encountered before and are not in ANKEED:

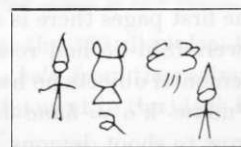
- |   |   |
|---|---|
| 1.) <sup>1</sup> Ddv- <sup>2</sup> k'o- <sup>2</sup> muän- <sup>1</sup> mbü- <sup>1</sup> gko- <sup>3</sup> dsho; | 4.) <sup>3</sup> Gko- <sup>2</sup> p'u- <sup>1</sup> ndo- <sup>2</sup> ssu <sup>1</sup> Ddv;  |
| 2.) <sup>1</sup> Ddv- <sup>2</sup> zo- <sup>1</sup> zo- <sup>3</sup> ch'i- <sup>3</sup> mbbü;                     | 5.) <sup>1</sup> Ddv- <sup>3</sup> zhi- <sup>2</sup> ssä- <sup>1</sup> nun;                   |
| 3.) <sup>1</sup> Ddv- <sup>2</sup> zo- <sup>1</sup> na- <sup>3</sup> bpü;   | 6.) <sup>2</sup> Ch'er- <sup>2</sup> dsä- <sup>1</sup> dsä- <sup>2</sup> zo <sup>1</sup> Ddv; |



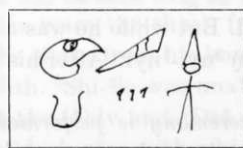
1.



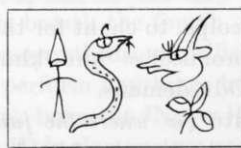
2.



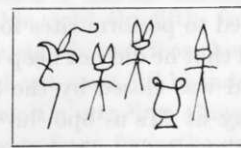
3.



4.



5.



6.

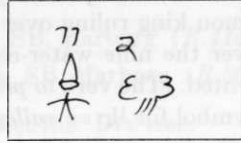
7.) <sup>3</sup>Khü-<sup>1</sup>na-<sup>1</sup>yü-<sup>3</sup>bpü <sup>1</sup>Ddv;

8.) <sup>2</sup>Nyi-<sup>1</sup>ddv-<sup>1</sup>na-<sup>3</sup>bpü;

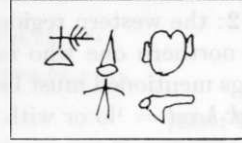
9.) <sup>2</sup>Sso-<sup>1</sup>ddv-<sup>3</sup>p'a-<sup>1</sup>shi.



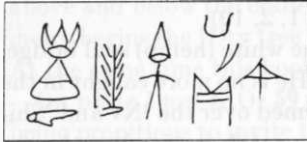
7.



8.



9.



Hs.Or.1394. SB, Marburg (R.4085) <With fol. 1-11>

<sup>3</sup>Shi-<sup>2</sup>lo <sup>3</sup>Nv, <sup>1</sup>Ddv <sup>2</sup>wüa <sup>1</sup>p'u: — To destroy the houses of the <sup>1</sup>Ddv demons.

[List: VIII,42,Bv

Hs.Or.1394 (R.4085) was written by the hand of <sup>2</sup>Dto-<sup>1</sup>mba Ho Ho-shou of the village of Chung-ts'un of the Li of La-p'iao in 1832.

The title on the outside cover is as above showing a <sup>1</sup>Ddv demon, followed by the symbol for *home* = <sup>2</sup>wua over which is a sharp instrument (not read) and above it the symbol <sup>2</sup>p'u = *a bubble* here used phonetically, meaning: <sup>1</sup>p'u = *to destroy*.

On the first page is a miniature of <sup>2</sup>Dto-<sup>1</sup>mba <sup>3</sup>Shi-<sup>2</sup>lo; his body is green, his hands are lifted up.

This is apparently a very rare manuscript as it is the only one I have come across.

On page 1 we are told that a black ox, pig and chicken are <sup>1</sup>lo = *presented* to all the 360 <sup>1</sup>Ddv demons; the blood of the ox, the white down feathers are presented, the head of the ox is burnt, and the meat is <sup>3</sup>dgyu = *boiled*. After having been given food they are <sup>3</sup>lü = *chased out*.

Page 2: The <sup>2</sup>Dto-<sup>1</sup>mba with a fine voice presents a sheep from the alpine meadow, milk from a cow and meat to the father and mother of the <sup>1</sup>Ddv demons <sup>1</sup>Tsa-<sup>2</sup>dtü-<sup>2</sup>nv-<sup>3</sup>nv-<sup>2</sup>dzhi and <sup>1</sup>B'a-<sup>1</sup>dtü (<sup>1</sup>dti)-<sup>3</sup>khyü-<sup>2</sup>khyü-<sup>1</sup>ma (page 2, rubrics 7-8), and to the 360 <sup>1</sup>Ddv demons, to <sup>2</sup>Mi-<sup>1</sup>ma-<sup>1</sup>ssä-<sup>2</sup>ddo and <sup>2</sup>Gkü-<sup>1</sup>zaw-<sup>1</sup>na-<sup>2</sup>mun and the 360 demons with black bones (rubrics 9-10). To the father of the <sup>1</sup>Lä-<sup>3</sup>ch'ou <sup>2</sup>Dto-<sup>2</sup>dzhi-<sup>1</sup>ngyü-<sup>3</sup>na [page 3, rubric 1:] to the mother <sup>2</sup>Ss-<sup>1</sup>zaw-<sup>2</sup>ggö-<sup>3</sup>t'o-<sup>1</sup>ma (elsewhere she is called <sup>1</sup>Lä-<sup>3</sup>ch'ou <sup>1</sup>Ndaw-<sup>2</sup>mun, see NNCR, p.753, note 1004). To the 1800 <sup>1</sup>Lä-<sup>3</sup>ch'ou are (also) presented (these offerings). Now follows the chief of the <sup>1</sup>Ddv demons <sup>1</sup>Ddv <sup>2</sup>ggö <sup>2</sup>swue-<sup>2</sup>p'ä <sup>2</sup>Yi-<sup>1</sup>nder <sup>2</sup>gyi-<sup>3</sup>bpü (I.) to whom the offerings mentioned previously are given; also to the <sup>1</sup>Ddv

1.



demons riding black mules, to the ox-headed <sup>1</sup>Ddv demons, to <sup>1</sup>Lo-<sup>2</sup>dtü-<sup>2</sup>ngv-<sup>3</sup>niu (he prevents long life), to <sup>1</sup>Lo-<sup>3</sup>bpa-<sup>3</sup>gkyi-<sup>2</sup>de (see NNCR, p.90, note 39).

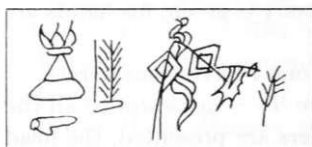


On page 3, rubrics 9 and 10, are the eastern and southern regional demon kings ruling over the nine wood and fire element demons respectively; these are continued on page 4, rubric 2: the western regional demon king ruling over the nine metal-element demons, to the northern one who rules over the nine water-element demons – to all these the offerings mentioned must be presented. (The verb *to present* is alternately written with a *muntjak head* = <sup>1</sup>lo or with the symbol for <sup>1</sup>lo = *valley*.)

All these sins of *commission* = <sup>2</sup>mi-<sup>1</sup>k'o, and of *omission* = <sup>2</sup>ndaw-<sup>1</sup>k'o are heaped on the 360 <sup>1</sup>Ddv demons who are then evicted.

On the following pages are enumerated the sins committed by <sup>2</sup>Dto-<sup>1</sup>mba <sup>3</sup>Shi-<sup>2</sup>lo: how he became enveloped in <sup>3</sup>ch'ou because he went bathing in the lake of blood in hell and put his shoes and clothing on his rosary and hat, and how the <sup>1</sup>Ddv demons surrounded him (see SNKL, p.71; and ms. Hs.Or.1394, page 11, rubrics 1, 2, 10).

His four leading disciples are escorting him on high over the white (hemp) soul bridge, the lamps, arrows, <sup>1</sup>na-<sup>3</sup>k'wai, together with the 360 disciples. He is no more caught in the 18 realms of hell (page 17, rubrics 4–6). <sup>3</sup>Ch'ou <sup>2</sup>ch'er is performed over the <sup>2</sup>Nv and <sup>3</sup>Shi-<sup>2</sup>lo arrived above the clouds, scintillating like a mirror and the conch; arrived on the top of <sup>1</sup>Ngyu-<sup>3</sup>na-<sup>3</sup>shi-<sup>2</sup>lo <sup>1</sup>Ngyu in the 18th storey heaven. His soul is at peace and beautiful.



**K.Or.81.** SB, Marburg (*R.4230*) <With fol. 1–16>

**K.Or.374.** SB, Marburg (*R.8481*) <With fol. 1–11>

<sup>3</sup>Shi-<sup>2</sup>lo <sup>3</sup>Nv, <sup>1</sup>Dtv <sup>3</sup>khi: — To lower the <sup>1</sup>Dtv tree.

[List: VIII.42, Dn

The <sup>1</sup>Dtv tree is erected outside the gate of the court of a house in which a funeral ceremony takes place. When the ceremony is over one of the <sup>2</sup>Dto-<sup>1</sup>mbas lowers the tree when this book is chanted.

The function of the <sup>1</sup>Dtv tree is to suppress the <sup>3</sup>Ts'u-<sup>2</sup>ssi <sup>2</sup>ndaw <sup>1</sup>ndzer = *the sword-tree of Ts'u-<sup>2</sup>ssi* in hell.

The text can also be used at the <sup>2</sup>Zhi <sup>3</sup>mā funeral ceremony. – This book is somewhat different from that translated in ZMFCNK SWC, pp.224–228, but the significance or sense is the same.

**K.Or.81** (*R.4230*) is the older of the two mss. There is no colophon, except that on the central line of the last page the <sup>2</sup>Dto-<sup>1</sup>mba wrote: “(Let us) invite the clouds of heaven, and carry them to the land, invite the <sup>3</sup>Ch'ung <sup>2</sup>nv-<sup>2</sup>lv (a snow-mountain), invite the <sup>2</sup>Yi-<sup>1</sup>bi (= *the Yangtze*), invite the clouds (resting) on the junipers, the snow on the fir-trees and the dew on the bamboo. So give your (the deceased's) <sup>2</sup>non-<sup>1</sup>ō to the <sup>3</sup>Ssu (= *Life-god*)” (<sup>2</sup>Non-<sup>1</sup>ō are the belongings, physical and spiritual, of the deceased – his personality, power, awe.)

Ms. **K.Or.374** (*R.8481*), last page, tells in four symbols that it comes from <sup>1</sup>Mun-<sup>3</sup>shwua-<sup>2</sup>wua. (The last symbol <sup>2</sup>mā is the affirmative.)





**K.Or.59.** SB, Marburg (*R.4150*) <With fol. 1-14>

**K.Or.166.** SB, Marburg (*R.8068*) <With fol. 1-11>

<sup>3</sup>Shi-<sup>2</sup>lo <sup>3</sup>Nv, <sup>1</sup>Dtv <sup>3</sup>ts'u: — To erect the <sup>1</sup>Dtv tree.

[List: VIII,42,j

As has been explained under <sup>1</sup>Dtv <sup>3</sup>khi = *To lower the <sup>1</sup>Dtv tree* it is the counterpart of the <sup>3</sup>Ts'u-<sup>2</sup>ssī <sup>2</sup>ndaw <sup>1</sup>ndzer = *the spiny or sword-tree* in hell, with which the latter is suppressed.

The crane on top of the tree signifies longevity, and the symbol for *thousand* = <sup>1</sup>dtv, above and below the crane is used phonetically for the name of the tree. Before the ceremony begins the <sup>1</sup>Dtv tree is <sup>3</sup>ts'u = *erected* outside the gate to the court of the house. At the same time this book is chanted.

On page 1 ms. K.Or.59 (*R.4150*) speaks about the time, the heavens, stars, moon, etc., being propitious to invite the <sup>1</sup>P'er <sup>1</sup>Ssan, <sup>1</sup>Ngaw <sup>1</sup>Wu, the gods, to escort <sup>3</sup>Shi-<sup>2</sup>lo on high to the realm of the gods. The white pine (*Pinus armandi*) is erected as is the custom. <sup>3</sup>Shi-<sup>2</sup>lo is escorted to his father, his mother, [page 2:] to his grandparents and to the 33 realms of the gods. No one saw whence the <sup>1</sup>Dtv tree originated [rubric 3]. One day Ts'o-<sup>2</sup>zā-<sup>3</sup>llü-<sup>2</sup>ghüh and <sup>3</sup>Ts'ä-<sup>1</sup>khü-<sup>2</sup>bu-<sup>1</sup>bu-<sup>3</sup>mi descended (= <sup>1</sup>zaw); they wanted <sup>1</sup>nnü and <sup>1</sup>ō, and they wanted riches. They went to <sup>2</sup>Dzū-<sup>1</sup>la-<sup>1</sup>ä-<sup>3</sup>p'u (also called <sup>2</sup>Dzī-<sup>1</sup>la-<sup>1</sup>ä-<sup>3</sup>p'u) in heaven and told him that they craved for a male (son), that they wanted <sup>1</sup>nnü and <sup>1</sup>ō and longevity, — they were desirous and wanted it at that time. They went to <sup>1</sup>Na-<sup>2</sup>la-<sup>3</sup>gko-<sup>2</sup>bbü (a celestial being who knows the span of life of the human beings) [page 3, rubric 1] and told him they were desirous of years and long life. He told them to erect a white pine <sup>1</sup>Dtv tree. He thereupon gave them years and long life. <sup>2</sup>Dzū-<sup>1</sup>la-<sup>1</sup>ä-<sup>3</sup>p'u gave them <sup>1</sup>nnü and <sup>1</sup>ō and riches. <sup>3</sup>Shi-<sup>2</sup>lo was escorted from the land of the <sup>2</sup>Dzī <sup>1</sup>nä <sup>1</sup>Ts'o = *the people*, over the <sup>1</sup>Dtv tree with which the 360 demons were suppressed. He dwells in a felt tent (a yurt) which is white as the clouds and erected a <sup>1</sup>Dtv tree.

This is repeated for several ancient <sup>1</sup>Na-<sup>2</sup>khi families.

<sup>3</sup>Shi-<sup>2</sup>lo ascends on high, on a white horse as a <sup>1</sup>Na-<sup>2</sup>k'wai, with the white, winged sheep of the gods to the 33 realms of the gods.

K.Or.166 (*R.8068*) is a newer ms. with the text somewhat different, i.e. more elaborate. A short colophon states that the manuscript originated in <sup>1</sup>Mun-<sup>3</sup>shwua-<sup>2</sup>wua.

Cf. ZMFCNK SWC, pp.104-106.



**K.Or.63.** SB, Marburg (*R.4200*) <With fol. 1-10>

<sup>3</sup>Shi-<sup>2</sup>lo <sup>3</sup>Nv, <sup>2</sup>Ghüh-<sup>2</sup>ddo <sup>2</sup>mb'a-<sup>2</sup>mi <sup>3</sup>dshi: — To light a lamp on an ox-skin.

[List: VIII,42,Ba

The title of this manuscript on the outside cover is written in <sup>2</sup>Ggō-<sup>1</sup>baw characters, except the last which represents a <sup>2</sup>mb'a-<sup>2</sup>mi or *lamp*.

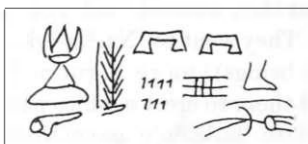
At the funeral of a <sup>2</sup>Dto-<sup>1</sup>mba an ox is killed and offered to the deceased. Instead of having the butter-lamp as described in ZMFCNK SWC, p.9, the ox-skin is spread out on the ground, the hairy side down; and butter-lamps are placed on the four corners where the legs are, representing the four cardinal points of the compass, and a larger lamp is placed in the center of the skin. These lamps are lighted when this text is chanted.

“In the East you have not invited <sup>2</sup>Dter-<sup>1</sup>zaw-<sup>1</sup>gyu-<sup>2</sup>bbü; you have not repaid him, and therefore he has detained you. <sup>3</sup>Shi-<sup>2</sup>lo, offer him your lamp and incense!” (This is repeated for the three regional demon kings.) “In the center between heaven and earth you have not invited father and mother of (all) the demons, you have not repaid them, they have therefore detained you. <sup>3</sup>Shi-<sup>2</sup>lo, offer them your lamp and incense!” –

The 360 disciples pronounced a <sup>3</sup>Hoa-<sup>2</sup>lü and all the demons of one bone (East, West, North, South and in the center) are killed below. <sup>2</sup>Ö-<sup>1</sup>gko-<sup>2</sup>aw-<sup>1</sup>gko pronounced a <sup>3</sup>Hoa-<sup>2</sup>lü and all connections with <sup>1</sup>Lä-<sup>3</sup>ch'ou demons in the six realms (of existences) have been severed.

This is repeated for the world of the <sup>2</sup>Yi-<sup>3</sup>ndaws, the brute world, human world, and “Asura” realm. <sup>3</sup>Shi-<sup>2</sup>lo is escorted to the 33 realms of the gods. His soul is at peace, etc. This is followed by <sup>3</sup>Hoa-lus.

There is no colophon at the end of this manuscript.



**Hs.Or.1405.** SB, Marburg (*R.4208*) <with fol. 1-7>

<sup>3</sup>Shi-<sup>2</sup>lo <sup>3</sup>Nv, <sup>2</sup>Ggö <sup>2</sup>sher <sup>2</sup>ggo <sup>2</sup>nder <sup>1</sup>szer: — To ransom from above, to suppress the wrongs (demons causing sins) from above.

The manuscript belongs to the set of <sup>3</sup>Shi-<sup>2</sup>lo <sup>3</sup>Nv manuscripts written by the <sup>2</sup>Dto-<sup>1</sup>mba Ho Ho-shou in the beginning of the last century in the village of Chung ts'un (<sup>3</sup>Lu-<sup>2</sup>wà in <sup>1</sup>Na-<sup>2</sup>khi), in the Li of La-p'iao south-east of Li-chiang.

On the first page is a miniature of a dancing <sup>2</sup>Dto-<sup>1</sup>mba with <sup>2</sup>ds-<sup>1</sup>lër and hand-drum.

Page 1: The deceased is told that he wishes to cross over to his paternal and maternal ancestors, like the crane and eagle on the horizon of the white clouds. All the winged creatures come the same road. Like the leopard and tiger descend from the high mountain, all clawed creatures (born with claws) follow the same road; like the yak from the green alpine meadows to the horizon of the clouds, all those born with hoofs follow the road of the clouds.

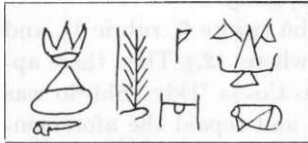
Page 2: You deceased will follow the same road as your ancestors, etc. Before you had died you had hoped for long life. You could not perform <sup>1</sup>Gkyi <sup>1</sup>bpö <sup>2</sup>Här <sup>1</sup>bpö = *propitiation of the cloud and wind demons*; <sup>1</sup>Ddv <sup>1</sup>bpö <sup>1</sup>Dsä <sup>1</sup>bpö = *propitiation of the <sup>1</sup>Ddv and <sup>1</sup>Dsä demons*, etc. When you had died the <sup>1</sup>Ddv and <sup>1</sup>Dsä demons closed your road, also the star, planet, cloud and wind demons, and the <sup>2</sup>Ts'u <sup>1</sup>ts'u <sup>1</sup>Yu <sup>1</sup>ts'u = *demons of suicide*. The 360 disciples with cymbal and hand-drum, <sup>2</sup>K'aw-<sup>2</sup>zhër-<sup>1</sup>mi-<sup>3</sup>gyu (see ANKEED, under Demigods) (here written <sup>1</sup>nyi-<sup>3</sup>gyu) escort you. <sup>2</sup>K'aw-<sup>2</sup>zhër with bow and arrow shoots and suppresses the <sup>2</sup>Ts'u <sup>1</sup>ts'u <sup>1</sup>Yu <sup>1</sup>ts'u, the <sup>1</sup>Gkü <sup>1</sup>ts'u <sup>1</sup>Zaw <sup>1</sup>ts'u, and the <sup>1</sup>Ddv and <sup>1</sup>Dsä demons.

Again the deceased is reproached for his sins of omission and commission in the performance of <sup>3</sup>Ch'ou <sup>1</sup>bpö which resulted in the <sup>2</sup>Mi <sup>1</sup>ts'u <sup>3</sup>Ch'ou <sup>1</sup>ts'u demons barring his road. His 360 disciples and <sup>2</sup>Dso-<sup>2</sup>t'u-<sup>2</sup>ggö-<sup>1</sup>szü <sup>2</sup>Yu-<sup>1</sup>ma [page 3, rubric 6] suppress the demons of fire and impurity.

This is repeated for many ceremonies like <sup>3</sup>Gkyi <sup>1</sup>bpö <sup>1</sup>t'khi <sup>1</sup>bpö, <sup>2</sup>Ssu <sup>1</sup>ddü <sup>1</sup>gv (here called <sup>1</sup>Ssu <sup>1</sup>nä <sup>1</sup>Lv <sup>1</sup>bpö = *Nāga and Dragon ceremony*). <sup>3</sup>Dto <sup>3</sup>k'ö <sup>1</sup>Ndo <sup>1</sup>bpö, etc. The <sup>3</sup>Ts'ü-<sup>2</sup>vi-<sup>2</sup>la-<sup>2</sup>mun <sup>1</sup>Hä-<sup>3</sup>mi goddesses escorted and suppressed the <sup>1</sup>Lä-<sup>3</sup>ch'ou demons [page 6, rubrics 6 and 7].

In the end the deceased (<sup>3</sup>Shi-<sup>2</sup>lo) is escorted by his 360 disciples to the gods.

Short <sup>3</sup>Hoa-<sup>2</sup>lūs occur in the last four pages beginning with page 6, last rubric. The last one reads: bpa shi llü gko dtü bpa nä sso-wuà-haw. <sup>3</sup>Shi-<sup>2</sup>lo (his soul) has arrived in the land of the gods, at his grandparents, parents; his soul is at ease and beautiful.



**K.Or.434.** SB, Marburg (*R.8549*) <With fol. 1-21>

**K.Or.436.** SB, Marburg (*R.8550*) <With fol. 1-13>

**Hs.Or.1536.** SB, Marburg (*R.8672*) <With fol. 1-17>

<sup>3</sup>Shi-<sup>2</sup>lo <sup>3</sup>Nv, <sup>1</sup>Gko <sup>2</sup>gkan <sup>3</sup>k'ö, <sup>2</sup>Dto-<sup>2</sup>ma <sup>3</sup>p'i: — To substitute, to exchange, to liberate a <sup>2</sup>dto-<sup>2</sup>ma (for <sup>3</sup>Shi-<sup>2</sup>lo), and to throw (it) out.

The words <sup>1</sup>gko and <sup>3</sup>k'ö mean *to substitute, to liberate*; <sup>2</sup>gkan = *to exchange* (the Chinese *t'i-sheng* 替生).

Hs.Or.1536 (*R.8672*) like many of the other manuscripts of the <sup>3</sup>Shi-<sup>2</sup>lo <sup>3</sup>Nv funeral ceremony originated from <sup>2</sup>Dto-<sup>1</sup>mba Ho Ho-shou of the Chung-ts'un or *Central village* of La-p'iao Li, southeast of Li-chiang. They were apparently, as a Chinese inscription indicates on one of the back covers, written in 1832.

On the first page is a miniature showing <sup>2</sup>Dto-<sup>1</sup>mba <sup>3</sup>Shi-<sup>2</sup>lo; his body is yellow, his lower garment is red and his cape is green.

Page 1: After the usual statement (the heavens came forth and earth was spread out) <sup>3</sup>Shi-<sup>2</sup>lo appeared. He *made a vow* = <sup>2</sup>khyü-<sup>2</sup>bä to perform ceremonies, but whence <sup>2</sup>Gko-<sup>2</sup>gkan <sup>3</sup>k'ö originated *no one saw* = <sup>1</sup>zä <sup>2</sup>muàn <sup>2</sup>ddo. <sup>2</sup>Dto-<sup>1</sup>mba <sup>3</sup>Shi-<sup>2</sup>lo said: For man I have escorted the <sup>1</sup>Ddv demons, for *myself* = <sup>2</sup>nyu I have not; for man I have performed <sup>1</sup>a-<sup>2</sup>gkv <sup>3</sup>dtv-<sup>1</sup>ndü = warded off the <sup>1</sup>Dsä demons, for myself I have not; the <sup>1</sup>Ddv and <sup>1</sup>Dsä demons have [page 2:] (wrapped) enveloped my heart with <sup>3</sup>ch'ou.

In the beginning <sup>3</sup>Shi-<sup>2</sup>lo said: "To vow, to perform a ceremony, it was not known whence that originated. My own <sup>1</sup>Ddv demons I cannot escort, my own demons I cannot destroy." So, he was unable to perform <sup>3</sup>Ch'ung-<sup>2</sup>bpa (<sup>2</sup>bä), to his own gods he could not perform <sup>3</sup>Ch'ung-<sup>2</sup>bpa <sup>3</sup>ngyi. He could not prepare a substitute for the <sup>1</sup>Ddv demons, he could not repay the <sup>1</sup>Ddv demons below. Other people's demons, <sup>3</sup>Shi-<sup>2</sup>lo said, I can suppress, my own I cannot; other people's sins I can wash out (do away with), my own sins I cannot. Thereupon the <sup>1</sup>Ddv demons took possession of <sup>3</sup>Shi-<sup>2</sup>lo. In the day-time <sup>3</sup>Shi-<sup>2</sup>lo's mind was confused, and at night he had bad dreams [page 4, rubric 6]. . . .

Afterwards <sup>3</sup>Shi-<sup>2</sup>lo could perform ceremonies and make vows to do so, also to prepare

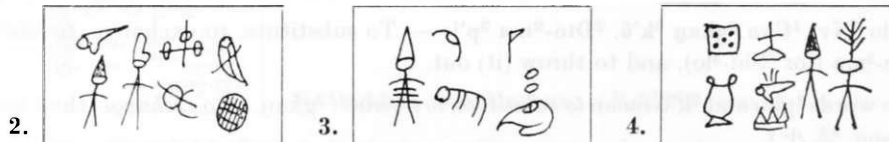
and to exchange substitutes (for a person) = <sup>2</sup>gko <sup>1</sup>gkan <sup>3</sup>k'ö. He could escort his own <sup>1</sup>Ddv demons and could suppress them. He prepared <sup>2</sup>t'khi-<sup>1</sup>shi <sup>2</sup>mber-<sup>1</sup>dtv of the wood of the <sup>2</sup>t'khi-<sup>1</sup>shi (= *Berberis yunnanensis*, a yellow wood) for a Tibetan (it is used as a substitute for an ill person) [page 5, rubric 2]; the <sup>2</sup>mber-<sup>1</sup>dtv could also speak. He gave <sup>3</sup>Shi-<sup>1</sup>ddv-<sup>1</sup>na-<sup>3</sup>bpü (see NNCRC, pp.89-90, note 39) and <sup>2</sup>Dsä-<sup>1</sup>dsä-<sup>2</sup>gku-<sup>1</sup>la (1.) [rubric 3] so many precious objects that their eyes were filled; he repaid them and chased them = <sup>2</sup>ffu (get out, go!).

<sup>3</sup>Shi-<sup>2</sup>lo had no more <sup>1</sup>Ddv and <sup>2</sup>Dsä demons (the Tibetan equivalents of bDud and bTsan བློ་གྲོ་བུ་ལྷ་མོ་ and བློ་གྲོ་བུ་ལྷ་མོ་ respectively); he had long life and great power.



This is followed on page 5, rubric 9, with the origin of <sup>1</sup>gko <sup>2</sup>gkan.

<sup>2</sup>Shi-<sup>1</sup>ddv-<sup>1</sup>na-<sup>3</sup>bpü's father was <sup>2</sup>Dto-<sup>2</sup>dtü-(<sup>2</sup>dti-)<sup>3</sup>ch'i-<sup>3</sup>mbbü [page 6, rubric 1], and his mother was <sup>2</sup>Mä-<sup>1</sup>zaw-<sup>1</sup>ds-<sup>2</sup>mun (she does not occur elsewhere) (2.). Then there appeared <sup>1</sup>Ddv-<sup>2</sup>k'o-<sup>2</sup>muän-<sup>3</sup>mbbü-<sup>3</sup>gko-<sup>1</sup>dsho (3.) and <sup>2</sup>Ssu-<sup>2</sup>bbü- t'o- la <sup>1</sup>Ddv. <sup>3</sup>Shi-<sup>2</sup>lo was again able to perform <sup>1</sup>gko <sup>2</sup>gkan <sup>3</sup>k'ö; he made <sup>2</sup>mber-<sup>1</sup>dtv and repaid the aforementioned demons and chased them out.



The <sup>1</sup>Ddv demon <sup>2</sup>Shi-<sup>1</sup>ddv-<sup>1</sup>na-<sup>3</sup>bpü had another father <sup>1</sup>Ssu-<sup>2</sup>zo-<sup>3</sup>ch'i-<sup>3</sup>mbü and another mother called <sup>2</sup>Ss-<sup>1</sup>zaw-<sup>3</sup>khyü-<sup>1</sup>ma. (From them) were born two other <sup>1</sup>Ddv demons: <sup>3</sup>Shi-<sup>2</sup>lo-<sup>3</sup>ssä-<sup>3</sup>ngv <sup>1</sup>Ddv and <sup>2</sup>T'i-<sup>2</sup>bpü-<sup>3</sup>gkv-<sup>2</sup>shu <sup>1</sup>Ddv (see ANKEED under <sup>1</sup>Ddv demons; the only one not figured is <sup>1</sup>Ssu-<sup>2</sup>zo-<sup>3</sup>ch'i-<sup>3</sup>mbü (4.), but he is mentioned).

<sup>3</sup>Shi-<sup>2</sup>lo suppressed his own demons and substituted a <sup>2</sup>mber-<sup>1</sup>dtv for his body. This is repeated for <sup>1</sup>La-<sup>2</sup>bbü-<sup>2</sup>t'u-<sup>3</sup>gko, the grandfather of <sup>3</sup>Shi-<sup>2</sup>lo [page 9, rubric 5]. Here the parents of <sup>2</sup>Shi-<sup>1</sup>ddv-<sup>1</sup>na-<sup>3</sup>bpü are again different: they are: the father <sup>2</sup>K'ö-<sup>2</sup>wüa-<sup>2</sup>dto-<sup>2</sup>dzhi <sup>1</sup>Ddv and the mother <sup>2</sup>Sso-<sup>2</sup>ggü-<sup>3</sup>yü-<sup>1</sup>mun. Then follows another female demon <sup>2</sup>K'ö-<sup>2</sup>mä-<sup>2</sup>gyi-<sup>2</sup>mun <sup>1</sup>Ddv.

On page 12, rubric 6, follows another generation of <sup>1</sup>Ddv demons: <sup>2</sup>Muan-<sup>1</sup>ts'er-<sup>3</sup>ko-<sup>2</sup>gkyi (see ANKEED under <sup>1</sup>Ddv demons) and on page 11 [sic, Ed.], rubric 8, the generation of <sup>2</sup>Yi-<sup>2</sup>ma-<sup>2</sup>t'o-<sup>3</sup>bpa <sup>1</sup>Ddv (elsewhere written <sup>2</sup>Yi-<sup>2</sup>ma-<sup>2</sup>t'u-<sup>3</sup>bpa <sup>1</sup>Ddv).

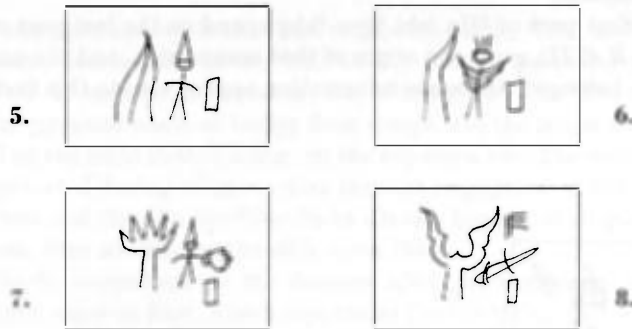
On page 14, rubric 10, is the generation of <sup>1</sup>Ddv-<sup>2</sup>mba-<sup>2</sup>shi-<sup>1</sup>mi <sup>1</sup>Ddv. On page 17, rubric 8, follows the generation of <sup>1</sup>Lo-<sup>3</sup>bpa-<sup>3</sup>gkyi-<sup>1</sup>de <sup>1</sup>Ddv; on page 18, rubric 9 to page 19, rubric 1: <sup>1</sup>Ddv-<sup>2</sup>zhi-<sup>1</sup>ssä-<sup>3</sup>nun <sup>1</sup>Ddv (see below fig. 5).

On page 22, rubric 3, are the following <sup>1</sup>Ddv demons recorded: <sup>2</sup>Yi-<sup>2</sup>ma-<sup>2</sup>t'u-<sup>3</sup>bpa <sup>1</sup>Ddv, <sup>2</sup>Ma-<sup>2</sup>dso-<sup>2</sup>ho-<sup>3</sup>gkyi <sup>1</sup>Ddv, <sup>2</sup>Mi-<sup>1</sup>lo-<sup>2</sup>t'u-<sup>3</sup>bpa <sup>1</sup>Ddv, <sup>1</sup>T'u-<sup>2</sup>shi-<sup>1</sup>ma-<sup>3</sup>bpa <sup>1</sup>Ddv, <sup>2</sup>Yi-<sup>2</sup>sso-<sup>3</sup>khyü-<sup>3</sup>bpa <sup>1</sup>Ddv, <sup>4</sup>Dtan-<sup>2</sup>sso-<sup>1</sup>ma-<sup>3</sup>bpa <sup>1</sup>Ddv – all of which are in: ANKEED under <sup>1</sup>Ddv demons.

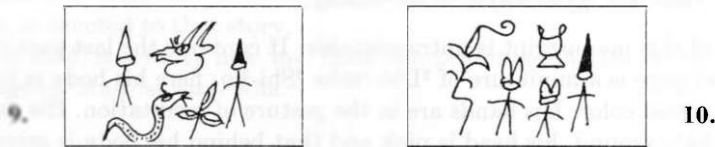
On page 23, first rubric, commence other generations of <sup>1</sup>Ddv demons: <sup>3</sup>Ch'er-<sup>1</sup>dsä-<sup>2</sup>dsä-<sup>2</sup>zo <sup>1</sup>Ddv, <sup>1</sup>Yu-<sup>3</sup>dtv-<sup>2</sup>ssu-<sup>3</sup>bpü <sup>1</sup>Ddv, <sup>2</sup>P'u-<sup>2</sup>lü-<sup>1</sup>yu-<sup>3</sup>t'u <sup>1</sup>Ddv, <sup>2</sup>Wu-<sup>1</sup>mbö-<sup>2</sup>tsa-<sup>3</sup>dzi

<sup>1</sup>Ddv, <sup>2</sup>Ssan-<sup>1</sup>er-<sup>3</sup>ssä-<sup>3</sup>ngu <sup>1</sup>Ddv, <sup>1</sup>Na-<sup>3</sup>non-<sup>3</sup>dtyu-<sup>1</sup>mun <sup>1</sup>Ddv and <sup>2</sup>Mi-<sup>1</sup>zä-<sup>2</sup>dta-<sup>2</sup>zher <sup>1</sup>Ddv; all of these are in ANKEED, some under slightly different spelling depending on the symbols used. All can only be found in manuscripts of the <sup>3</sup>Shi-<sup>2</sup>lo <sup>3</sup>Nv ceremony.

On the page before last various <sup>2</sup>Dto-<sup>2</sup>mas are depicted of which the following are of special interest: the <sup>2</sup>Dto-<sup>2</sup>ma of the <sup>1</sup>Ddv (5.), <sup>1</sup>Zä-<sup>1</sup>ts'u (6.), and <sup>1</sup>Ddv-<sup>1</sup>nder-<sup>3</sup>t'khyu-<sup>2</sup>bpa-<sup>2</sup>la-<sup>1</sup>llü (7.). The <sup>2</sup>Dto-<sup>2</sup>ma for the <sup>1</sup>Ssaw-<sup>3</sup>ndaw Nāga is somewhat different in shape (8.) from the one figured in ANKEED.

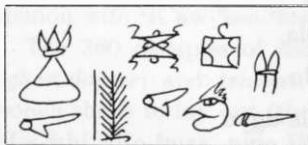


Of the <sup>1</sup>Ddv demons mentioned above the following have never been encountered: <sup>1</sup>Ddv-<sup>2</sup>zhi-<sup>3</sup>ssä-<sup>2</sup>nun <sup>1</sup>Ddv (9.) and <sup>3</sup>Ch'er-<sup>1</sup>dsä-<sup>2</sup>dsä-<sup>2</sup>zo <sup>1</sup>Ddv (10.):



K.Or.434 (R.8549) is a very old ms. without cover. The first page has a rough miniature of <sup>3</sup>Shi-<sup>2</sup>lo. The text is the same. There is no colophon.

K.Or.436 (R.8550) is also an old manuscript without cover. The text is the same. On the last page are also pictures of the various <sup>2</sup>Dto-<sup>2</sup>mas.



Hs.Or.1594. SB, Marburg (R.4210) <With fol. 1-12>

For page 1 of this ms. cf. FRONTISPIECE 2

<sup>3</sup>Shi-<sup>2</sup>lo <sup>3</sup>Nv, <sup>2</sup>Ha <sup>1</sup>shi <sup>1</sup>gyu-<sup>3</sup>khyu, <sup>2</sup>gkv-<sup>3</sup>chung.

(The title of this manuscript is not translatable. It contains the first part of the text.)

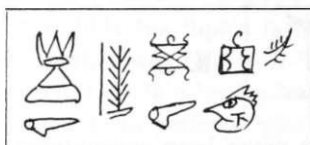
On the first page is a miniature of <sup>1</sup>T'u-<sup>2</sup>ch'i <sup>2</sup>Yu-<sup>1</sup>ma with a lion face and human body. He is the chief of all the <sup>2</sup>Yu-<sup>1</sup>mas (see NNCR, p.136, note 123, Plate 41).

The pages of the manuscript are divided into five lines. The text is untranslatable as it is composed of <sup>3</sup>Hoa-<sup>2</sup>lūs transcribed in <sup>1</sup>Na-<sup>2</sup>khi from the Tibetan. Only the sentences <sup>3</sup>khyu-<sup>2</sup>ts'ä-<sup>1</sup>lo = *Phyags-htshal-lo* and <sup>2</sup>sso-<sup>1</sup>wuà-<sup>2</sup>haw [*< Sanskrit svāhā >*] are understandable to me.

The first page reads as follows: Yü-ch'wua-la-yi-gkaw-dtū-nä; gkaw-bbū-wu-khi-chung-sso-lo; la-shi-bpö-sso-dto-sso-la <sup>3</sup>khyu-<sup>2</sup>ts'ä-<sup>1</sup>lo. Gko-zaw-yi-tgkye-dtū-nä; la-shi-gyu-la <sup>3</sup>khyu-<sup>2</sup>ts'ä-<sup>1</sup>lo; wu-la-shi-gyu-la-khyu-wua-la; dto-ngo-yi-dtv-ngo-dsaw-bpä; yi-nyi-mbbü-yi-dtv-ngo-dtv.

There is no colophon.

As this is the first part of <sup>2</sup>Ha <sup>1</sup>shi <sup>1</sup>gyu-<sup>3</sup>khyu, and as the last part or <sup>3</sup>man-<sup>3</sup>chung, ms. Hs.Or.1406 (*R.4211*), gives the origin of that manuscript, and the name of the <sup>2</sup>Dto-<sup>1</sup>mba to whom it belonged, the same information applies also to this first part.



Hs.Or.1406. SB, Marburg (*R.4211*) <With fol. 1-16>

*Facsimile of this ms. below p.424.*

<sup>3</sup>Shi-<sup>2</sup>lo <sup>3</sup>Nv, <sup>2</sup>Ha-<sup>1</sup>shi <sup>1</sup>gyu-<sup>3</sup>khyu, <sup>3</sup>man-<sup>3</sup>chung.

(The title of this manuscript is untranslatable. It contains the last part of the text.)

On the first page is a miniature of <sup>2</sup>Dto-<sup>1</sup>mba <sup>3</sup>Shi-<sup>2</sup>lo; here his body is yellow instead of green, the usual color. His hands are in the gesture of meditation. His dress is orange colored, the halo around his head is pink and that behind his body is green.

The manuscript belonged to the <sup>2</sup>Dto-<sup>1</sup>mba Ho Ho-shou 和合壽 of the Chung-ts'un 中村 = *Central village* of the Li of La-p'iao 刺縹里 southeast of Li-chiang. No date is given.

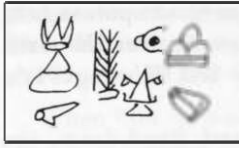
The pages are divided into five lines each. The text is composed of <sup>3</sup>Hoa-<sup>2</sup>lus and is written in pictographs. The first page reads as follows:

- 1: Lo-la-ch'ou-ndi gyi-bbū <sup>3</sup>khyu-<sup>2</sup>ts'ä-<sup>1</sup>lo [the words <sup>3</sup>khyu-<sup>2</sup>ts'ä-<sup>1</sup>lo are equal to the Tibetan phyags-htshal-lo = *I salute*; see NNCR, p. 713; ZMFCK SWC, p. 183; S. Ch. Das in his Dictionary writes: ཕྱེད་པུ་ལོ་ལོ།. Lo-la-gkyi
- 2 | wua-gko ch'i-la <sup>3</sup>khyu-<sup>2</sup>ts'ä-<sup>1</sup>lo. Mi-la-dsaw-ch'i-mun-bpa-la
- 3 | <sup>3</sup>khyu-<sup>2</sup>ts'ä-<sup>1</sup>lo. Mi-ndsher-wu-sso-ssi-wua-la <sup>3</sup>khyu-<sup>2</sup>ts'ä-<sup>1</sup>lo.
- 4 | Ch'er-la-dgyu-ndv-ddv-ds-dsho-la <sup>3</sup>khyu-<sup>2</sup>ts'ä-<sup>1</sup>lo. Shang-la-dgyu
- 5 | tgkye-mun-gkyi-dter-muàn dsho la <sup>3</sup>khyu-<sup>2</sup>ts'ä-<sup>1</sup>lo. Ssaw-la-dgu . . .

This text has not been recorded previously and does not occur in ANKEED.

On the cover the title is written in pictographs within the frame and in <sup>2</sup>Ggo-<sup>1</sup>baw letters written phonetically. Over the frame is the <sup>1</sup>er-<sup>2</sup>mbbū-<sup>1</sup>ch'i = *love-knot*.

As the text has never been read with a <sup>2</sup>Dto-<sup>1</sup>mba the tones of the syllables are not indicated.



**K.Or.80.** SB, Marburg (*R.4228*) <With fol. 1-17>

**K.Or.447.** SB, Marburg (*R.8561*) <With fol. 1-14>

**K.Or.452.** SB, Marburg (*R.8566*) <With fol. 1-13>

<sup>3</sup>Shi-<sup>2</sup>lo <sup>3</sup>Nv, <sup>2</sup>K'aw-<sup>3</sup>lv <sup>2</sup>dto-<sup>2</sup>ma <sup>3</sup>p'i: — To throw out the <sup>2</sup>K'aw-<sup>3</sup>lv <sup>2</sup>dto-<sup>2</sup>ma.

[List: VIII,42,Dm

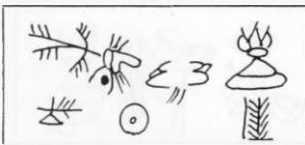
The three manuscripts are much alike and can be used as the <sup>2</sup>Här <sup>2</sup>la-<sup>1</sup>llü <sup>3</sup>k'ö and <sup>3</sup>Dto <sup>1</sup>na <sup>3</sup>k'ö ceremonies, besides also at the <sup>3</sup>Shi-<sup>2</sup>lo <sup>3</sup>Nv funeral ceremony.

The words <sup>2</sup>k'aw-<sup>3</sup>lv may be rendered as: *loaf of bitterness*. The <sup>2</sup>Dto-<sup>2</sup>ma consists of a central triangular pyramid made of barley flour dough. On the left is attached the figure of a monkey and on the right that of a dog; on the top sits a bat. The sins of omission and commission perpetrated during religious rites through negligence or indolence are heaped upon this <sup>2</sup>Dto-<sup>2</sup>ma and thereby the <sup>2</sup>Dto-<sup>1</sup>mba divests himself of all guilt and the <sup>2</sup>Dto-<sup>2</sup>ma is thrown out. (See NNCRC, pp.494-495, note 785.)

<sup>2</sup>Dto-<sup>1</sup>mba <sup>3</sup>Shi-<sup>2</sup>lo suppresses all the demons after pronouncing various <sup>3</sup>Hoa-<sup>2</sup>lūs, as: k'o-k'o-dtv sso-wuà-haw, which suppresses the <sup>1</sup>Zä <sup>1</sup>ts'u, <sup>1</sup>Ddv and <sup>1</sup>Dsä demons. After he has divested himself of the <sup>2</sup>mi-<sup>1</sup>k'o <sup>2</sup>dta-<sup>1</sup>k'o (sins) he is escorted by his 360 disciples on high.

In these books is also recorded <sup>3</sup>Shi-<sup>2</sup>lo's killing of his demon wife <sup>2</sup>K'a-<sup>2</sup>sso-<sup>1</sup>ma (undoubtedly identical with the Tibetan mKhā-dro(hgro)-ma མཁ་རྩ་རྩོ་སྐྱོ་སྐྱོ). However, a special book is devoted to that story.

K.Or.452 (*R.8566*) is a fairly new ms. from the beginning of this century. It comes from the village of <sup>1</sup>Mun-<sup>3</sup>shwua-<sup>2</sup>wua.



**K.Or.52.** SB, Marburg (*R.4080*) <With fol. 1-16>

<sup>3</sup>Shi-<sup>2</sup>lo <sup>3</sup>Nv, <sup>2</sup>K'aw-<sup>2</sup>sso-<sup>1</sup>ma <sup>3</sup>bpū: — To escort <sup>2</sup>K'aw-<sup>2</sup>sso-<sup>1</sup>ma.

K.Or.52 (*R.4080*) is of more recent origin and deals with the escorting of <sup>3</sup>Shi-<sup>2</sup>lo's demon wife <sup>2</sup>K'aw-<sup>2</sup>sso-<sup>1</sup>ma (her full name is <sup>1</sup>Ss-<sup>3</sup>mi-<sup>2</sup>muān-<sup>3</sup>dta <sup>2</sup>K'aw-<sup>2</sup>sso-<sup>1</sup>ma).

The 360 disciples of <sup>3</sup>Shi-<sup>2</sup>lo leading the <sup>2</sup>Bä-<sup>1</sup>d'a with juniper branches, <sup>2</sup>p'ö-<sup>1</sup>bö (*ghost-dagger*) and trident, Tibetans with ropes and hand-drum, blowing the white conch-shells to lay out (the paraphernalia) for a <sup>1</sup>bpö or *ceremony*, i.e. nine <sup>2</sup>Dto-<sup>2</sup>mas, <sup>1</sup>La-<sup>2</sup>zhi <sup>2</sup>dto-<sup>2</sup>mas, nine <sup>2</sup>Mber-<sup>1</sup>dtvs, food, meat, a cloak, black hat, ear-rings, black skirt and black shoes, the nine <sup>2</sup>Mber-<sup>1</sup>dtvs riding black yaks, nine trees, nine ropes, sickles, black pigs, and black chickens – all to be received by the <sup>2</sup>Dto-<sup>1</sup>mba to be presented to the nine demons, to <sup>2</sup>K'aw-<sup>2</sup>sso-<sup>1</sup>ma, to the 360 <sup>2</sup>K'o-<sup>2</sup>ngv <sup>1</sup>ts'u (demonesses). The disciples repaid the <sup>2</sup>Nder <sup>1</sup>ts'u (demons) till their eyes were full. The repaid also <sup>2</sup>K'aw-<sup>2</sup>sso-<sup>1</sup>ma with her nine black trees which she carries in her left; she carries nine sickles in her right and nine bags; she wears a pot with eight handles (see SNKL, p.18).



She leads 360 demons carrying her loads. She is sent across the nine black spurs in hell. Over the fourth spur she is led by the 360 <sup>2</sup>Yi-<sup>3</sup>ndaws [page 3, rubric 6], over the sixth she is led by the 360 stag-headed <sup>2</sup>Yi-<sup>3</sup>ndaws, over the seventh by 360 <sup>2</sup>K'o-<sup>2</sup>ngv-<sup>1</sup>ts'u (demons), and over the ninth by the <sup>1</sup>Dter and <sup>1</sup>Ddv demons.

The 360 <sup>2</sup>Dti-<sup>2</sup>ds <sup>2</sup>ggō-<sup>1</sup>baw (*disciples*) dancing with cymbal and hand-drum, the <sup>2</sup>Dto-<sup>2</sup>mas, <sup>1</sup>La-<sup>2</sup>zhi <sup>2</sup>dto-<sup>2</sup>mas, black pig and black chicken, the <sup>2</sup>Mber-<sup>1</sup>dtvs (riding a black sheep led by the demons), – all escort her to the first realm in hell. The snake-headed demon leads her to the 360 demons of one bone (clan) [page 5, rubric 3], to the 9 iron gates of hell. A different demon leads her to each of the 18 realms in hell [pages 5–10].

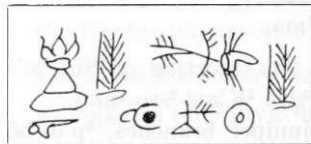
To the west, left of <sup>1</sup>Ngvy-<sup>3</sup>na-<sup>3</sup>shi-<sup>2</sup>lo <sup>1</sup>Ngvy, is the wicked abode where there is neither sun nor moon: there is the gate to the black poison lake, the three black mountains and the nine black cliffs. There <sup>2</sup>K'aw-<sup>2</sup>sso-<sup>1</sup>ma was thrown into a cave of the black cliff. The <sup>3</sup>Ssu or *Life-god* could not suppress the demons, but the <sup>2</sup>Dto-<sup>1</sup>mba cut her nine ropes with which she was bound and killed her. Her shoes and her belongings the <sup>2</sup>Dto-<sup>1</sup>mba received.

The <sup>2</sup>Dto-<sup>1</sup>mba led the <sup>2</sup>nv = *deceased* and closed the road of <sup>2</sup>K'aw-<sup>2</sup>sso-<sup>1</sup>ma. She was buried in a cave in a cliff nine storeys deep. <sup>2</sup>Dto-<sup>1</sup>mba <sup>3</sup>Shi-<sup>2</sup>lo's soul was no more caught in the realm of hell; his soul was at peace and beautiful.

Similar to <sup>2</sup>K'aw-<sup>2</sup>sso-<sup>1</sup>ma, the 360 <sup>1</sup>Lä-<sup>3</sup>ch'ou demons, and <sup>1</sup>Ddv-<sup>1</sup>nder-<sup>3</sup>t'khyu-<sup>2</sup>bpa-<sup>2</sup>la-<sup>1</sup>ilü were suppressed by the celestial <sup>3</sup>Na-<sup>2</sup>bbü-<sup>2</sup>ssä-<sup>3</sup>ngu by pronouncing <sup>3</sup>Hoa-<sup>2</sup>lüs, as were also suppressed the <sup>1</sup>Ddv and <sup>1</sup>Dsä, the <sup>1</sup>Muṅ and <sup>2</sup>Ghügh demons by <sup>2</sup>Ssaw-<sup>2</sup>bbu-<sup>2</sup>ssaw-<sup>1</sup>la, i.e. the terrestrial <sup>2</sup>Dto-<sup>1</sup>mba.

When this text is chanted the <sup>2</sup>Dto-<sup>1</sup>mbas take an image of <sup>2</sup>K'aw-<sup>2</sup>sso-<sup>1</sup>ma, almost life-size (made of straw, paper and clothed in female dress), and put it on a chair. Inside the straw belly a sheep stomach filled with a red liquid is inserted. When they come to the passage: “*They cut her nine ropes and killed her*”, a <sup>2</sup>Dto-<sup>1</sup>mba takes a bow and shoots an arrow into the abdominal region of the image, thereby puncturing the sheep stomach and spilling her “blood”.

(The priests also used to kill her as described above when they were chanting a text called <sup>2</sup>K'aw-<sup>2</sup>sso-<sup>1</sup>ma <sup>3</sup>ssü = *To kill <sup>2</sup>K'aw-<sup>2</sup>sso-<sup>1</sup>ma.*)



**K.Or.54.** SB, Marburg (*R.4082*) <With fol. 1–21>

<sup>3</sup>Shi-<sup>2</sup>lo <sup>3</sup>Nv, <sup>2</sup>K'aw-<sup>2</sup>sso-<sup>1</sup>ma <sup>3</sup>Nv: — The funeral of <sup>2</sup>K'aw-<sup>2</sup>sso-<sup>1</sup>ma.

[List: VIII,42, Aw-y

The first two pages of this manuscript are coarsely written with a thick stylus, the rest is in the normal and well written style. It seems that it was started by one <sup>2</sup>Dto-<sup>1</sup>mba and finished by another.

On the first page is a rough drawing of a <sup>2</sup>Dto-<sup>1</sup>mba with rope and sword. The text commences with the usual phrases about the appearance of heaven (etc.), of the birth of <sup>2</sup>O-<sup>1</sup>gko-<sup>2</sup>aw-<sup>1</sup>gko, <sup>1</sup>Ssaw-<sup>2</sup>yi-<sup>2</sup>wua-<sup>2</sup>de and his wife <sup>1</sup>Mi-<sup>3</sup>dsho-<sup>2</sup>hoa-<sup>2</sup>mun, the <sup>1</sup>P'er



<sup>2</sup>Ngaw-<sup>1</sup>la, the <sup>1</sup>Ssan <sup>2</sup>Ngaw-<sup>1</sup>la, the <sup>2</sup>Ngaw-<sup>1</sup>la of the gods; of the dragon, the lion and the <sup>1</sup>Khyu-<sup>3</sup>t'khyu, collectively called <sup>1</sup>Mber-<sup>2</sup>t'khyu-<sup>2</sup>ssi-<sup>2</sup>ssu (*trinity*), see NNCRC, p.162, note 214. –

When <sup>3</sup>Shi-<sup>1</sup>lo was born in the land of the people, when the latter became ill – he promised to perform ceremonies, etc. At that time also the demons appeared.

Then follows the appearance of the arch-demon <sup>2</sup>Yi-<sup>1</sup>gko-<sup>2</sup>diti-<sup>3</sup>na, <sup>2</sup>Mi-<sup>1</sup>ma-<sup>1</sup>ssä-<sup>2</sup>ddo, the chief of all demons, the ghosts, the <sup>1</sup>Ddv <sup>1</sup>Dsä, <sup>2</sup>Mun <sup>2</sup>Ghühg, <sup>1</sup>Dter <sup>1</sup>La demons; the <sup>2</sup>Yi-<sup>3</sup>ndaws of hell and <sup>1</sup>Ss-<sup>3</sup>mi-<sup>2</sup>muan-<sup>3</sup>dta <sup>2</sup>K'aw-<sup>2</sup>sso-<sup>1</sup>ma. On page 2 is a description of her as related in ms. K.Or.52 (*R.4080*): <sup>2</sup>K'aw-<sup>2</sup>sso-<sup>1</sup>ma <sup>3</sup>bpu (see above). <sup>3</sup>Shi-<sup>2</sup>lo descended leading the warriors of the <sup>1</sup>P'er <sup>1</sup>Ssan <sup>2</sup>Ngaw <sup>1</sup>Wu (spirits), and there he met <sup>2</sup>K'aw-<sup>2</sup>sso-<sup>1</sup>ma.

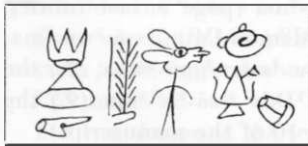
The rest of the story has been published in SNKL, pp.27(3)–29 (end 4).

On page 9, rubric 9, the story is told how her soul by a miracle changed into nine spiny trees, her blood into the lake of blood in hell (page 10, rubric 1), her breath into offensive breath (wind), her skin into <sup>1</sup>p'er-<sup>1</sup>na <sup>1</sup>nddö-<sup>2</sup>gkan-<sup>3</sup>chung, q.v. (rubrics 2, 3, 4).

This is followed by the story of <sup>3</sup>Shi-<sup>2</sup>lo's going into the black lake of the <sup>1</sup>Ddv demons in hell (see SNKL, pp.70–72).

On page 18, <sup>2</sup>K'aw-<sup>2</sup>sso-<sup>1</sup>ma is burned by the <sup>2</sup>Yi-<sup>3</sup>ndaws in hell (rubrics 5–7). She is to be repaid with a pig; with a white pig she could not be repaid as it belonged to the gods, the spotted pig belonged to the <sup>2</sup>Ngaw (spirits), so they gave her a black pig. (This pig was also the substitute for <sup>3</sup>Shi-<sup>2</sup>lo's sin for killing her.) She rode the black pig and was also given a pig for a pack horse and she dwelled in the realm of hell (page 21, rubrics 5–7 inclusive); she became chief of the demons. –

A colophon reads: “Written in the iron <sup>2</sup>mbu-<sup>1</sup>t'o, the year of the horse, when [the scribe was] 29 years old: there is no mistake.”



**K.Or.79.** SB, Marburg (*R.4227*) <With fol. 1–12>

**K.Or.164.** SB, Marburg (*R.8066*) <With fol. 1–18>

**Hs.Or.1409.** SB, Marburg (*R.4223*) <With fol. 1–16>

**Hs.Or.1410.** SB, Marburg (*R.4226*) <With fol. 1–10>

<sup>3</sup>Shi-<sup>2</sup>lo <sup>3</sup>Nv, <sup>1</sup>Lä-<sup>3</sup>ch'ou <sup>2</sup>dto-<sup>2</sup>ma <sup>3</sup>p'i: — To throw out the <sup>1</sup>Lä-<sup>3</sup>ch'ou <sup>2</sup>dto-<sup>2</sup>ma.

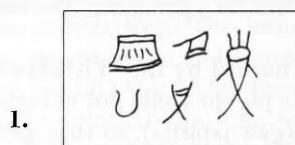
The <sup>1</sup>Lä-<sup>3</sup>ch'ou are demons personifying sins that confront a deceased on his way in the nether world. They are the Tibetan bar-chhod བྱ་མོ་མོ་ (that which interferes, a hindrance by sin). They bar bridges, roads, etc. They are figured with the head of a musk-deer = <sup>1</sup>lä which acts phonetically only. The other symbol <sup>3</sup>ch'ou = *impurity* has reference to still-births which these demons are also supposed to be causing. (See SNKL, p.44, note 1; also ANKEED, p.224.)

Ms. Hs.Or.1409 (*R.4223*) is very beautifully written and belonged to the <sup>2</sup>Dto-<sup>1</sup>mba Ho Ho-shou of the village of <sup>2</sup>La-<sup>2</sup>ts'u-<sup>2</sup>wua; it was written in A.D. 1832. On the first page is a miniature of a <sup>2</sup>Dto-<sup>1</sup>mba dressed in green, sitting on a <sup>1</sup>k'o-<sup>3</sup>lo.

In this manuscript we are told that the <sup>2</sup>Dto-<sup>2</sup>ma is like <sup>1</sup>Ngyu-<sup>3</sup>na-<sup>3</sup>shi-<sup>2</sup>lo <sup>1</sup>Ngyu and the lake <sup>2</sup>Müan-<sup>3</sup>llü-<sup>4</sup>ndaw-<sup>1</sup>gyi (<sup>3</sup>Khü). In the East the chicken-headed <sup>1</sup>Lä-<sup>3</sup>ch'ou demon, in the South the leopard-headed, in the West the dog-headed, in the North the horse-headed <sup>1</sup>Lä-<sup>3</sup>ch'ou demon, – all are repaid with this <sup>2</sup>Dto-<sup>2</sup>ma. In the subregional regions the dragon-headed, the <sup>3</sup>Ts'u-<sup>2</sup>ssi-headed, the snake-headed and the pig-headed <sup>1</sup>Lä-<sup>3</sup>ch'ou demons are repaid with this <sup>2</sup>Dto-<sup>2</sup>ma. Also the <sup>2</sup>ds-<sup>1</sup>ler- and hand-drum-headed <sup>1</sup>Lä-<sup>3</sup>ch'ou who dwell between heaven and earth, the celestial lion-headed and terrestrial frog-headed <sup>3</sup>Ch'ou demons are repaid with this <sup>2</sup>Dto-<sup>2</sup>ma. <sup>3</sup>Llü-<sup>2</sup>gkv <sup>2</sup>Bpö-<sup>1</sup>mbö gives the <sup>2</sup>Dto-<sup>2</sup>ma to the <sup>1</sup>Lä-<sup>3</sup>ch'ou demons and chases them.

They are told to go to <sup>2</sup>Mi-<sup>1</sup>la-<sup>2</sup>gyi-<sup>2</sup>bbü (a <sup>3</sup>Ch'ou demon chief), to <sup>2</sup>Ssu-<sup>3</sup>p'u-<sup>1</sup>shu-<sup>2</sup>mä (a <sup>2</sup>Mun demon chief who dwells in the Southwest), to <sup>1</sup>Lo-<sup>2</sup>la-<sup>2</sup>gyi-<sup>2</sup>bbü (a <sup>3</sup>Ch'ou demon chief who dwells in the Northwest), to <sup>2</sup>Ö-<sup>2</sup>nä-<sup>2</sup>gyi-<sup>2</sup>bbü (who dwells in the Northeast). Also to the four regional demon kings (see NNCR, p.92, note 44).

[All the above can be found in ANKEED, Vol.II under Demons, except the <sup>2</sup>Ssu-<sup>3</sup>p'u-<sup>1</sup>shu-<sup>2</sup>mä (I.) which has not appeared elsewhere.]



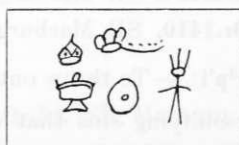
The <sup>1</sup>Lä-<sup>3</sup>ch'ou demons are repaid till their eyes are full. The deceased is then led on high to all the gods. This is followed by the <sup>3</sup>Hoa-<sup>2</sup>lü: <sup>2</sup>Gkaw-<sup>2</sup>mä-<sup>2</sup>wuà-<sup>1</sup>zhu-<sup>2</sup>ndzi-<sup>2</sup>ggö-<sup>1</sup>mun.

Hs.Or.1410 (R.4226) is one of the oldest books, dating back to the early part of the 16th century. It is illuminated on the first page, showing a <sup>2</sup>Dto-<sup>1</sup>mba standing, dressed in red.

There are several demons mentioned in this manuscript which have not been encountered elsewhere and which are missing in ANKEED: (1.) a panda-headed <sup>1</sup>Lä-<sup>3</sup>ch'ou demon carrying a <sup>2</sup>Dto-<sup>2</sup>ma, (2.) the demon <sup>2</sup>Bpa-<sup>1</sup>haw-<sup>2</sup>ler-<sup>2</sup>ma (page 9, last rubric), (3.) a <sup>1</sup>Lä-<sup>3</sup>ch'ou demon riding an elephant, (4.) the <sup>3</sup>T'i-<sup>2</sup>lua demon <sup>2</sup>Mun-<sup>1</sup>ssä-<sup>3</sup>wu-<sup>1</sup>ma, (5.) <sup>2</sup>Mi-<sup>1</sup>la-<sup>2</sup>dsä-<sup>1</sup>gko, (6.) the <sup>2</sup>Ssi-<sup>2</sup>p'u = ghost-demon <sup>2</sup>Ndaw-<sup>1</sup>ssa-<sup>3</sup>ggü-<sup>2</sup>wua, (7.) the female <sup>2</sup>Ssi-<sup>2</sup>p'u <sup>2</sup>Ggö-<sup>1</sup>mun-<sup>3</sup>nun-<sup>3</sup>llü, (8.) the <sup>1</sup>Ddv demon <sup>1</sup>Ddv-<sup>2</sup>ssä-<sup>3</sup>lv-<sup>1</sup>niu, (9.) the <sup>1</sup>Ghugh demoness <sup>2</sup>Muän-<sup>1</sup>gv-<sup>3</sup>ssu-<sup>1</sup>ma (nos. 3-9 are on page 10 of the manuscript).



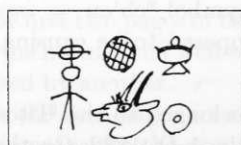
1.



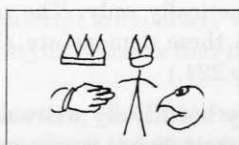
2.



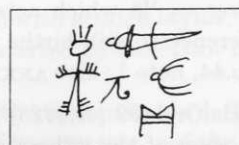
3.



4.



5.



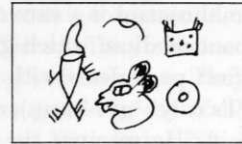
6.



7.



8.

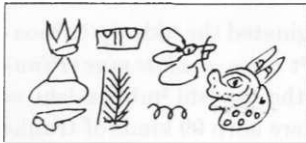


9.

On the last page is recorded that the manuscript was “written <sup>2</sup>mbu-<sup>1</sup>t’o . . . [missing] in the dog year, the 5th month and 6th day of the monkey. Let the <sup>2</sup>Dto-<sup>1</sup>mba have a good voice. At the lake <sup>3</sup>Lü-<sup>3</sup>khü of the *Snow-mountain* (<sup>2</sup>Nv-<sup>2</sup>lv), the village of <sup>3</sup>Shwua-<sup>3</sup>khü (now the village of <sup>3</sup>Shwua-<sup>2</sup>wua near that small lake west of Li-chiang).

K.Or.79 (*R.4227*) has no cover but the text is the same only differently written. There is no colophon.

K.Or.164 (*R.8066*) bears the same title. It is very coarsely written and has a very poor picture of <sup>3</sup>Shi-<sup>2</sup>lo on the first page the text of which is different, the remainder of the text is, however, the same.



K.Or.78. SB, Marburg (*R.4225*) <With fol. 1-15>

K.Or.161. SB, Marburg (*R.8062*) <With fol. 1-8>

K.Or.163. SB, Marburg (*R.8064*) <With fol. 1-12>

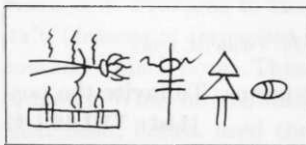
K.Or.432. SB, Marburg (*R.8547*) <With fol. 1-14>

<sup>3</sup>Shi-<sup>2</sup>lo <sup>3</sup>Nv, <sup>1</sup>Lä-<sup>3</sup>ch’ou <sup>2</sup>ndshi: — To strike the <sup>1</sup>Lä-<sup>3</sup>ch’ou. [List: VIII,42,Ce-f

The text of these four manuscripts is the same. They date from various decenniums. The oldest ms. seems to be the slovenly written K.Or.432 (*R.8547*).

Only ms. K.Or.163 (*R.8064*) has a colophon which states that: the manuscript was written in the water <sup>2</sup>mbu-<sup>1</sup>t’o in the year of the horse and in the fifth moon (see NNCRC, p.252, note 531). —

For translation of the text see SNKL, pp.45-55; ZMFCNK SWC, p.211.



K.Or.70. SB, Marburg (*R.4209*) <With fol. 1-14>

<sup>3</sup>Shi-<sup>2</sup>lo <sup>3</sup>Nv, <sup>1</sup>Li-<sup>1</sup>t’a <sup>3</sup>ngyi (<sup>3</sup>hoa): — The burning of the <sup>1</sup>Li-<sup>1</sup>t’a. [List: VIII,42,Cv

The <sup>1</sup>li-<sup>1</sup>t’a is probably derived from the Chinese ling (chiu) 靈 (柩) and t’a 塔 = pagoda. The Chinese term denotes a coffin with a corpse in it. It seems that <sup>3</sup>Shi-<sup>2</sup>lo is considered to be in the <sup>3</sup>t’a, his ling or coffin, in which he is being cremated. There can be no other meaning deduced from the term <sup>1</sup>li-<sup>1</sup>t’a.

The manuscript is a rare one, not very old and written with a home-made ink of soot and a poor medium which gives the pages a smirched appearance.

The first page deals with the origin of <sup>3</sup>Shi-<sup>2</sup>lo, his father and mother, his wife (here called <sup>3</sup>Ts'ü-<sup>2</sup>yi-<sup>2</sup>gyi-<sup>2</sup>mun), and his three sons.

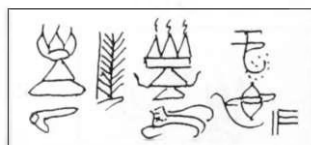
Page 2: He receives the three powers from heaven as explained in <sup>1</sup>Bu <sup>1</sup>ndse (ms. K.Or.61/R.4156 [cf. above p.129]) here given as ability, knowledge (wisdom), victory and beauty. At night he performed ceremonies to drive out the demons, and in the morning to entertain guests. He dwelled in a white felt tent on the top of <sup>1</sup>Ngyu-<sup>3</sup>na-<sup>3</sup>shi-<sup>2</sup>lo <sup>1</sup>Ngyu and wrote books. He received the power to chant, and to kill <sup>2</sup>K'aw-<sup>2</sup>ssu-<sup>1</sup>ma, the <sup>1</sup>Ddv and <sup>1</sup>Dsā demons, and the 360 demons of one bone [page 2, rubrics 6–8].

He dwelt in the land in houses, possessed fields, grain, cattle and horses, goats and sheep on the alpine meadows, and in a house he had 99 books. He possessed a sword, lances, arrows and tridents, <sup>2</sup>dti-<sup>2</sup>khyang = a pair of *small cymbals* (loanwords from the Chinese ti-hsiang 抵響), bows, food, riches, boxes of gold and silver. He erected a fine house, had <sup>2</sup>nnü and <sup>2</sup>o and riches. His hair was white and his teeth long (a sign of old age). One day he died, the white crane was no more. His three sons <sup>2</sup>Ddū(<sup>2</sup>Dtū)-<sup>2</sup>ssu-<sup>3</sup>ch'i-<sup>2</sup>mbbū, <sup>3</sup>Ssä-<sup>2</sup>gkyi-<sup>1</sup>yu-<sup>2</sup>lv and <sup>1</sup>Lü-<sup>2</sup>shi-<sup>1</sup>ma-<sup>2</sup>ndaw [page 4, rubric 4] (see NXCRC, p.369, note 747), and his three disciples cremated <sup>3</sup>Shi-<sup>2</sup>lo. “Let us have long life.”

This is followed by the origin of the five elements of which man is composed; these gave rise to the five <sup>1</sup>k'o-<sup>3</sup>lo (hkhor-lo འཁོ་ལོ་). From these originated the <sup>2</sup>ddv-<sup>1</sup>p'er <sup>2</sup>hoa-<sup>2</sup>ss = *white birch*, <sup>1</sup>o-<sup>1</sup>har <sup>3</sup>khyü-<sup>1</sup>här = *green juniper*, <sup>2</sup>nv-<sup>1</sup>p'er <sup>2</sup>t'o-<sup>2</sup>ss = *white pine* (*Pinus armandi*), <sup>1</sup>ch'ung-na-<sup>2</sup>yi-<sup>2</sup>ss = *Pistacia weinmannifolia*, and the <sup>2</sup>ha-<sup>1</sup>shi <sup>2</sup>mbbue-<sup>1</sup>shi = *yellow oak* (*Quercus semicarpifolia*) [page 6, rubric 9]. There were born 99 kinds of trunks (main stems of trees) which were used in the cremation of <sup>3</sup>Shi-<sup>2</sup>lo.

His disciples led his soul on high over a white hemp bridge with yak, sheep, wine and food. The smoke of <sup>3</sup>Shi-<sup>2</sup>lo's funeral pyre changed into the white clouds and wind, and his soul arrived in the 18th heaven.

<sup>3</sup>Shi-<sup>2</sup>lo is now compared to the <sup>1</sup>Khyu-<sup>3</sup>t'khyu, the <sup>1</sup>Ha-<sup>2</sup>yi-<sup>2</sup>boa-<sup>1</sup>daw <sup>1</sup>ndzer, etc. The <sup>2</sup>Dto-<sup>1</sup>mba then performs <sup>3</sup>Ch'ung-<sup>2</sup>bpa <sup>2</sup>bä, <sup>2</sup>ch'er-<sup>3</sup>k'ö to the gods and to the 360 <sup>2</sup>Dter-<sup>1</sup>gkos and <sup>2</sup>Yu-<sup>1</sup>mas [page 13, rubrics 4–5], etc.



K.Or.437. SB. Marburg (R.8551) <With fol. 1–10>

<sup>3</sup>Shi-<sup>2</sup>lo <sup>3</sup>Nv, <sup>2</sup>Mb'a-<sup>2</sup>mi <sup>3</sup>dshi: <sup>2</sup>Non-<sup>1</sup>o <sup>3</sup>ssaw: — To light the lamps; To invite the possessions and personal qualities (of the deceased). [List: VIII,42,f–f1]

This manuscript is chanted when the lamps (vegetable oil or butter-lamps) are *lighted* = <sup>3</sup>dshi.

The text on the first page shows <sup>2</sup>Dto-<sup>1</sup>mba <sup>3</sup>Shi-<sup>2</sup>lo after his death, how he dwelt on the top of <sup>1</sup>Ngyu-<sup>3</sup>na-<sup>3</sup>shi-<sup>2</sup>lo <sup>1</sup>Ngyu in the 18th heaven in a white felt yurt with 99 books.

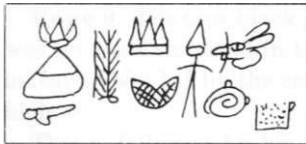
His disciples, the 360 <sup>2</sup>Dti-<sup>2</sup>ds <sup>2</sup>ggo-<sup>1</sup>baws, obtained butter from the <sup>2</sup>yi = *serow*, the white yak, the half-breed yak, and from the <sup>3</sup>Gkyi-<sup>2</sup>yu-<sup>2</sup>k'o-<sup>1</sup>b'a (*Ovis poli* ?); from these

came forth the ninety-nine loaves of butter. From them were made innumerable butter-lamps. The people in the time of <sup>2</sup>Müan-<sup>3</sup>llü-<sup>1</sup>ddu-<sup>1</sup>ndzi conferred. They obtained white butter from the yak and half-breed yak and they lighted many butter-lamps. They raised nine sons who dwelt in nine houses, and nine daughters who spread to nine lands. The descendants of <sup>1</sup>Ts'o-<sup>2</sup>zä-<sup>3</sup>llü-<sup>2</sup>ghügh followed the example of <sup>2</sup>Dto-<sup>1</sup>mba <sup>3</sup>Shi-<sup>2</sup>lo and made butter from the yak, half-breed yak and cow and lighted many butter-lamps, whereupon he had three sons = <sup>2</sup>Ghügh-<sup>1</sup>khü-<sup>1</sup>ssu-<sup>2</sup>zo-<sup>2</sup>yi (q.v.).

This is followed for the other <sup>1</sup>Na-<sup>2</sup>khi ancestors, as <sup>1</sup>Gkaw-<sup>2</sup>lä-<sup>3</sup>ts'ü, etc. The following 8 pages are divided each into six lines and contain <sup>3</sup>Hoa-<sup>2</sup>lüs written in <sup>2</sup>Ggö-<sup>1</sup>baw characters; they are chanted when the butter-lamps are lighted. They are lighted and offered to the ancestors of <sup>3</sup>Shi-<sup>2</sup>lo nine generations of the paternal side and seven generations of the maternal side.

<sup>2</sup>Non-<sup>1</sup>ō <sup>3</sup>ssaw commences on page 11. The 360 <sup>2</sup>Ggö-<sup>1</sup>baw (*disciples*) beseech the deceased to leave behind him his <sup>2</sup>non-<sup>1</sup>ō like the crane of the white clouds its golden and silver down feathers, the stag its antlers, the armor its blades, the <sup>1</sup>Ö-<sup>1</sup>här-<sup>3</sup>gkye-<sup>2</sup>bbü its fine voice, the dragon its roar, etc. <sup>3</sup>Shi-<sup>2</sup>lo is beseeched to leave behind him his 990 [sic] books, his ritual utensils, etc. – Cf. below in ms. K.Or.84 (R.4234), p.150 f.

A colophon states that the <sup>2</sup>Dto-<sup>1</sup>mba wrote this in the monkey year, in the 5th moon.



K.Or.77. SB. Marburg (R.4224) <With fol. 1–11>

<sup>3</sup>Shi-<sup>2</sup>lo <sup>3</sup>Nv, <sup>2</sup>Mi-<sup>1</sup>k'o <sup>1</sup>Lä-<sup>3</sup>ch'ou <sup>2</sup>dzhu-<sup>1</sup>zhwua: — To repay the <sup>1</sup>Lä-<sup>3</sup>ch'ou (demons) for the sins committed. [List: VIII,42,D1

This text is similar to <sup>1</sup>Lä-<sup>3</sup>ch'ou <sup>1</sup>ndshi (see above p.147) and <sup>1</sup>Lä-<sup>3</sup>ch'ou <sup>2</sup>dto-<sup>2</sup>ma <sup>3</sup>p'i (see above p.145) when the <sup>1</sup>Lä-<sup>3</sup>ch'ou demons are repaid with a <sup>2</sup>Dto-<sup>2</sup>ma.

In this book the <sup>1</sup>Lä-<sup>3</sup>ch'ou demons are repaid with a black goat, black sheep, black chicken and a black pig. Then follows the origin of these animals. It indicates how the milk of the cow is sprinkled on the <sup>1</sup>zhi-<sup>2</sup>lv and the origin of repaying the demons with a black cow. Previous to that custom the <sup>2</sup>Dto-<sup>2</sup>mba was enveloped in <sup>3</sup>ch'ou and <sup>3</sup>Ch'ou <sup>1</sup>ts'u (*demons of impurity*) whereupon he repaid the <sup>3</sup>Ch'ou-<sup>1</sup>ts'u (demons) with a black cow and a black horse. These <sup>3</sup>Ch'ou demons arose from his inability to perform ceremonies properly. While he was still alive <sup>3</sup>Shi-<sup>2</sup>lo killed cows [page 4, rubric 2] and horses and ate their flesh, bones, used the hides of these animals and thereby committed <sup>2</sup>mi-<sup>1</sup>k'o = sins and that was the origin of the demons.

When he performed ceremonies involving gorals, serows, deer and musk-deer, tigers, leopards and bears by conducting them wrongfully, sins arose and <sup>2</sup>K'u <sup>1</sup>ts'u, <sup>2</sup>Mbu <sup>1</sup>ts'u (demons) came thereby into being [page 5, rubric 1]; he divested himself of these sins by offering a black cow to these demons [rubric 2].

Then follow sins which brought into being the <sup>2</sup>K'o <sup>1</sup>ts'u, <sup>2</sup>Ö <sup>1</sup>ts'u, <sup>2</sup>Ngyi <sup>1</sup>ts'u (demons),

demons of quarrel, slander, abuse, etc. This is continued by enumerating sins committed because of killing people, shooting tigers, trapping Tibetan eared-pheasants, killing enemies, paternal relatives, etc.; all these actions created the demons. (It is interesting to note that the <sup>1</sup>Na-<sup>2</sup>khi believe that these demons did not exist and that the sins were not committed through being tempted by demons, but that the demons came into being through these sins.)

Page 9 introduces us to the repaying the <sup>1</sup>Lä-<sup>3</sup>ch'ou demons for sins committed with the black animals previously mentioned; also to the four regional demon kings (see *NNCRC*, p.92, note 44), the demons of the <sup>1</sup>Mbu-<sup>1</sup>na <sup>2</sup>ngv-<sup>1</sup>mbu = *nine black spurs* the departed must cross [p.9, rubric 6], the <sup>1</sup>Lä-<sup>3</sup>ch'ou demons riding horses, the parents of the <sup>1</sup>Lä-<sup>3</sup>ch'ou demons, etc.

When a cow is offered to the <sup>1</sup>Lä-<sup>3</sup>ch'ou demons, the head is given to the sky, the skin to the earth, its breath to the wind and the clouds, its eyes to the stars, its lung and heart to the sun, its liver to the moon, its bones to the rocks, its flesh to the soil, its blood to the water, its ribs to the cliffs, its intestines to the roads, the left kidney to the morning star and the right kidney to the evening star – whereupon the gate of the demons is closed (see pages 10–11).

The ox (offering) closes to the <sup>1</sup>Lä-<sup>3</sup>ch'ou demons the gate to the realm of the <sup>2</sup>La-<sup>2</sup>ma-<sup>1</sup>yi (<sup>1</sup>dü) and to the <sup>1</sup>Lä-<sup>3</sup>ch'ou demons preventing the soul's entrance to the realm of the gods, etc. –

There is no colophon.



**K.Or.84.** SB, Marburg (*R.4234*) <With fol. 1-20>

*Facsimile of this ms. below p.341.*

<sup>3</sup>Shi-<sup>2</sup>lo <sup>3</sup>Nv, <sup>2</sup>Na-<sup>1</sup>dsaw <sup>3</sup>ts'u; <sup>2</sup>Non-<sup>1</sup>ö <sup>3</sup>ssaw: — To erect a cairn; To invite the possessions and personal qualities (of the deceased).

**K.Or.84** (*R.4234*) is the only book which has come to my notice that bears the above title and at the same time belongs to the <sup>3</sup>Shi-<sup>2</sup>lo <sup>3</sup>Nv.

Page 1: Once, before <sup>3</sup>Shi-<sup>2</sup>lo had died, <sup>2</sup>Gyi-<sup>2</sup>bbü-<sup>2</sup>t'u-<sup>3</sup>gko (his father) bestowed on him riches, purity, longevity, ability, wisdom, sagacity and prowess. His grandfather gave him the black boots and the power of gaining victory over the 360 demons of one bone.

Page 2: He was given 360 powers. His 360 disciples led him from the 18th heaven; he was led by the three <sup>2</sup>Ngaw-<sup>1</sup>la (spirits) of the winged creatures, clawed (tiger) creatures and by the horned (yak) creatures. Thousand million warriors led him to the land of the people which he protected. There he suppressed <sup>1</sup>K'aw-<sup>2</sup>sso-<sup>2</sup>ma and the 360 <sup>2</sup>K'o-<sup>2</sup>ngv <sup>1</sup>ts'u (demons) but he had not killed [page 3:] the demon <sup>1</sup>Ddv-<sup>2</sup>zo-<sup>3</sup>khü-<sup>1</sup>na-<sup>1</sup>yü-<sup>2</sup>p'u. As he had not killed the demons they followed him; he led them behind him and thus from his own soul there came fourth innumerable <sup>2</sup>K'o-<sup>2</sup>ngv <sup>1</sup>ts'u (demon beings). In the East the wood-element <sup>2</sup>K'o-<sup>2</sup>ngv <sup>1</sup>ts'u appeared, in the South the fire-element <sup>2</sup>K'o-<sup>2</sup>ngv

<sup>1</sup>ts'u, in the West the metal-element <sup>2</sup>K'o-<sup>2</sup>ngv <sup>1</sup>ts'u, and in the North the water-element <sup>2</sup>K'o-<sup>2</sup>ngv <sup>1</sup>ts'u (demonesses). See NNCRC, p.494, note 784.

Page 4: In the center came forth the earth-element <sup>2</sup>K'o-<sup>2</sup>ngv <sup>1</sup>ts'u. The <sup>2</sup>K'o-<sup>2</sup>ngv <sup>1</sup>ts'u (demon beings) of the sky and those of the earth by magic brought into existence innumerable <sup>1</sup>Lä-<sup>3</sup>ch'ou demons.

<sup>3</sup>Shi-<sup>2</sup>lo, before you had died and the *Life-god* = <sup>3</sup>Ssu had given you longevity these demons had settled on the land so that there was no place for the people to dwell, nor domestic animals to be tied to stakes; the birds had no place to roost, (etc.). [Page 5:] When you were dead you wanted to go on high to your parents and to the 33 realms of the gods, but your road was closed by the <sup>2</sup>K'o-<sup>2</sup>ngv <sup>1</sup>ts'u (demon beings), by <sup>1</sup>Ddv-<sup>2</sup>zo-<sup>3</sup>khü-<sup>1</sup>na-<sup>1</sup>yu-<sup>2</sup>p'u and the <sup>1</sup>Lä-<sup>3</sup>ch'ou demons, (etc.). [Page 6:] They closed your bridges and you were unable to reach the land of your parents, etc.; your soul was ill at ease. You could not arrive in the 33 realms of the <sup>1</sup>Ö <sup>1</sup>nä <sup>1</sup>Hä, (etc.).

Page 7: <sup>1</sup>Yi-<sup>3</sup>shi <sup>2</sup>hä-<sup>1</sup>ddü, <sup>1</sup>Ch'wua-<sup>2</sup>shi <sup>2</sup>hä-<sup>1</sup>ddü and <sup>1</sup>Mi-<sup>3</sup>ngyu <sup>2</sup>hä-<sup>1</sup>ddü conferred, also the five <sup>2</sup>Khyü-<sup>2</sup>zhër <sup>2</sup>Bpö-<sup>1</sup>mbös and he 360 <sup>2</sup>Dti-<sup>2</sup>ds-<sup>2</sup>ggö-<sup>1</sup>baws. They gave him new powers below. He made a silver and gold *cairn* = <sup>2</sup>na-<sup>1</sup>dsaw (Tibetan lab-rtse ལའ་རྩོམ་) and placed it on the <sup>2</sup>K'o-<sup>2</sup>ngv <sup>1</sup>ts'u (demon beings) and suppressed <sup>1</sup>Ddv-<sup>2</sup>zo-<sup>3</sup>khü-<sup>1</sup>na-<sup>1</sup>yu-<sup>2</sup>p'u and the 360 demons.

<sup>3</sup>Shi-<sup>2</sup>lo then ascended on high on a white horse, white ox, white sheep, white yak and white goat (actually with white front legs). His 360 disciples [page 8:] led him on the sounds of cymbals, hand-drums and conch-trompets and with a flag over the 13 lamps, 13 junipers, 13 white *pagodas* dressed in (blue) green garments and white armor, etc.

Page 9: The nine black gates guarded by sickles and swords (etc.) were closed. His soul was no more detained in the nine black lands, in the nine black houses, the nine black lakes: he was led by the crane to the land of the gods on the <sup>1</sup>Na-<sup>2</sup>k'wai and elephant on high. –

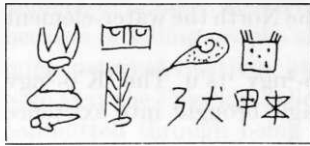
This is followed by his propitiating the <sup>2</sup>Dzu <sup>2</sup>Wua – *mountain spirits* (see NNCRC, p.147, note 151; MBC, pp.146–156); the 360 disciples erected various <sup>2</sup>na-<sup>1</sup>dsaw (cairns) on the land. In the East <sup>1</sup>K'o-<sup>3</sup>ts'ä-<sup>2</sup>ts'ä-<sup>2</sup>mbbū (the Tibetan Gar-gsas-btsan-po གར་གསལ་བུ་བུ་བུ་ལོ་ལོ་) erected a <sup>2</sup>na-<sup>1</sup>dsaw on <sup>1</sup>Ddv-<sup>1</sup>p'ër <sup>1</sup>ngyu-<sup>1</sup>shwua; – the sun, moon, stars, planets and the wind saw it. He erected a silver and gold <sup>2</sup>na-<sup>1</sup>dsaw, the base of which was the <sup>2</sup>ddv-<sup>1</sup>p'ër-<sup>2</sup>lv-<sup>2</sup>mbbū = *conch-cairn*, – lightning could not attack it from above and water not from below. It suppressed the eastern demon king and the <sup>2</sup>K'o-<sup>2</sup>ngv <sup>1</sup>ts'u. <sup>3</sup>Shi-<sup>2</sup>lo was led over the white conch-cairn on high. The <sup>2</sup>Dto-<sup>1</sup>mba performed <sup>2</sup>ch'ër <sup>3</sup>k'ö (= sprinkled the cairn with medicinal water), and the people knelt and prayed.

This is repeated for the remaining three quarters of the compass; a different <sup>2</sup>Dto-<sup>1</sup>mba suppresses different demons with a cairn of a different color, according to the region. <sup>2</sup>Dto-<sup>1</sup>mba <sup>3</sup>Shi-<sup>2</sup>lo sprinkled medicinal water on the cairn and the people received it from the cairn, whereupon they were blessed with much offspring.

The central cairn was erected by <sup>2</sup>Sso-<sup>1</sup>yu-<sup>2</sup>dzi-<sup>2</sup>gv and with it he suppressed the <sup>2</sup>Ö <sup>1</sup>ts'u = *demons of quarrel* and the 360 demons of one bone; the Nāgas protected it. <sup>3</sup>Shi-<sup>2</sup>lo was guided on high over this cairn. The <sup>2</sup>Dto-<sup>1</sup>mbas carried incense and medicinal water, whereupon the family had long life and much offspring.

On page 23, rubric 6, commences <sup>2</sup>Noñ-<sup>1</sup>ö <sup>3</sup>ssaw; cf. above in ms. K.Or.437 (R.8551).





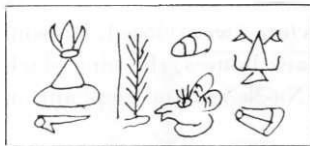
**K.Or.71.** SB, Marburg (*R.4214*) <With fol. 1-12>

<sup>3</sup>Shi-<sup>2</sup>lo <sup>3</sup>Nv. <sup>2</sup>Nder <sup>3</sup>ssu. <sup>1</sup>Ssä <sup>2</sup>k'ö <sup>3</sup>dto <sup>2</sup>ts'an: — To confess sins, <sup>1</sup>Ssä <sup>2</sup>k'ö <sup>3</sup>dto <sup>2</sup>ts'an.

Within the frame on the title-page appears the first part of the title. However, as far as the text of the manuscript is concerned there is nothing that would justify that title. The text is composed only of an untranslatable <sup>3</sup>Hoa-<sup>2</sup>lü written in a strong hand, three lines to the page in pictographs and is thus more easily transcribed. The same text is also used at the <sup>2</sup>Zhi <sup>3</sup>mā funeral ceremony (see ZMFCNK SWC, pp.184-185).

On page 7, rubric 5, appears the name <sup>2</sup>Ngv(<sup>2</sup>Ngu)-<sup>1</sup>la-<sup>3</sup>gko-<sup>2</sup>bbü followed by a <sup>3</sup>Hoa-<sup>2</sup>lü; on page 12, last rubric, and page 13 the first two symbols spell the name of <sup>3</sup>Ssä-<sup>2</sup>zhi-<sup>1</sup>ma(<sup>1</sup>muàn) <sup>3</sup>ngu, the southern <sup>2</sup>Khyü-<sup>2</sup>zhēr <sup>2</sup>Bpö-<sup>1</sup>mbö, one of the five maternal uncles of <sup>3</sup>Shi-<sup>2</sup>lo. He is equivalent to the Tibetan gSas-rje-mang-po གསེར་རྟེ་མང་པོ་. On page 14, rubric 6, appears again the name <sup>2</sup>Ngv(<sup>2</sup>Ngu)-<sup>1</sup>la-<sup>3</sup>gko-<sup>2</sup>bbü, a great god to whose realm the dead are escorted.

There is no colophon.



**Hs.Or.1541.** SB, Marburg (*R.8677*) <With fol. 1-10>

<sup>3</sup>Shi-<sup>2</sup>lo <sup>3</sup>Nv. <sup>2</sup>Ngvi-<sup>2</sup>lo <sup>2</sup>dto-<sup>2</sup>ma <sup>3</sup>p'i. (<sup>2</sup>gkv-<sup>3</sup>chung?): — To throw out the <sup>2</sup>Ngvi-<sup>2</sup>lo <sup>2</sup>dto-<sup>2</sup>ma. [List: VIII,42,As

A beautifully written manuscript written by the <sup>2</sup>Dto-<sup>1</sup>mba Ho Ho-shou of the village of Chung-ts'un of the Li of La-p'iao, southeast of Li-chiang. The title is on the outside of the cover; above it is a <sup>2</sup>Bpö-<sup>1</sup>mba. This <sup>2</sup>Dto-<sup>2</sup>ma is also used at the <sup>2</sup>Har <sup>2</sup>la-<sup>1</sup>llü <sup>3</sup>k'ö and <sup>2</sup>Szi <sup>3</sup>chung <sup>1</sup>bpö ceremonies.

This particular text must be <sup>2</sup>gkv-<sup>3</sup>chung or first part, as there is a last part (<sup>3</sup>man-<sup>3</sup>chung), cf. below p.153.

On the first page is a miniature of the <sup>1</sup>Khyu-<sup>3</sup>t'khyu sitting on a cloud devouring a snake.

On the inside (verso) of the cover are ink-drawings of various <sup>2</sup>Dto-<sup>2</sup>mas.

On page 1 the text is somewhat obscure. It does not reveal the origin of the <sup>2</sup>Ngvi-<sup>2</sup>lo <sup>2</sup>dto-<sup>2</sup>ma, but tells that the people who dwell in <sup>2</sup>Dzi-<sup>1</sup>gyu <sup>2</sup>la-<sup>2</sup>ler <sup>1</sup>dü, *all the gods* = <sup>1</sup>Ö <sup>1</sup>nā <sup>1</sup>Hä <sup>2</sup>ch'i-<sup>1</sup>wuà, the Nāga <sup>1</sup>Lü-<sup>2</sup>nyi (<sup>1</sup>ssaw-<sup>3</sup>ndaw), all the creatures *with blood* = <sup>2</sup>ssan <sup>1</sup>tgkye of <sup>2</sup>Nyi-<sup>2</sup>wüa, all the <sup>1</sup>Ssu <sup>1</sup>nā <sup>2</sup>Nyi Nāgas beseeched the father of the <sup>2</sup>Ngvi-<sup>2</sup>lo <sup>2</sup>dto-<sup>2</sup>ma to descend as is the custom.

In the last rubric of page 1, the text changes and reads that: Today the stars are propitious and the night is brilliant.

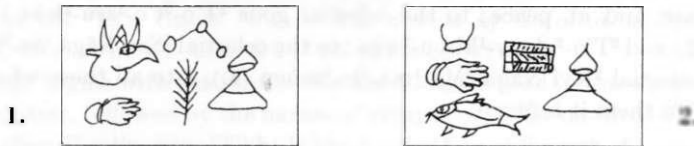
Page 2: The planets are propitious this day. The rays of the sun and moon are <sup>1</sup>v =



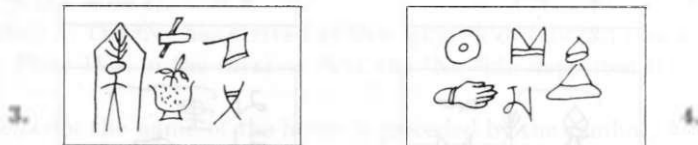
warm. The father of the <sup>2</sup>Ng<sup>yi</sup>-<sup>2</sup>lo <sup>2</sup>dto-<sup>2</sup>ma performed <sup>2</sup>Ch'ung <sup>3</sup>bpa (<sup>2</sup>bä) before it. He descended from the top of <sup>1</sup>Ng<sup>yu</sup>-<sup>3</sup>na-<sup>3</sup>shi-<sup>2</sup>lo <sup>1</sup>Ng<sup>yu</sup> to below to the realm of <sup>2</sup>Ny<sup>i</sup>-<sup>2</sup>wua = hell and up again and to all the thousands of creatures of <sup>2</sup>Ny<sup>i</sup>-<sup>2</sup>wua having blood. He placed the <sup>2</sup>Dto-<sup>2</sup>ma between heaven and earth and it lit up the sky. The gods of the heavens performed <sup>3</sup>Ch'ung <sup>2</sup>bpa <sup>2</sup>bä, so did <sup>2</sup>Ng<sup>u</sup>-<sup>1</sup>la-<sup>3</sup>gko-<sup>2</sup>bbü, <sup>2</sup>Dto-<sup>1</sup>mba <sup>3</sup>Shi-<sup>2</sup>lo and all the gods.

<sup>3</sup>T'a-<sup>2</sup>la-<sup>2</sup>zo-<sup>2</sup>mun-<sup>3</sup>nun, the god of the hearth (Tibetan Thab-lha ཐམ་ལྷ།), ties the <sup>3</sup>ssu-<sup>2</sup>bbër = cord of life of the Life-god to those dwelling within the home. He protects the husband and wife, the grain and the domestic animals, the home and the <sup>2</sup>ha-<sup>1</sup>shi <sup>2</sup>muan-<sup>2</sup>dtv so that it does not break (page 8, rubric 11). (See NNCRC, p.377, note 762: as to the origin of the <sup>2</sup>Ng<sup>yi</sup>-<sup>2</sup>lo <sup>2</sup>dto-<sup>2</sup>ma see NNCRC, p.370, note 749.)

The (water-element) god <sup>2</sup>T'khyu-<sup>1</sup>la-<sup>1</sup>zü-<sup>1</sup>t'o (1.) and the (earth-element) god <sup>1</sup>B'a-<sup>1</sup>ler-<sup>1</sup>wu and <sup>2</sup>K'o-<sup>1</sup>la-<sup>2</sup>ny<sup>i</sup>-<sup>1</sup>mbbüe (2.) protect the home. They are all in ANKEED except <sup>2</sup>K'o-<sup>1</sup>la-<sup>2</sup>ny<sup>i</sup>-<sup>1</sup>mbbüe which I have not come across before (see fig.2).

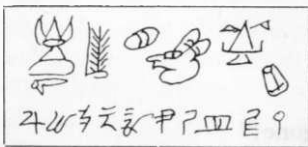


On page 9: The father <sup>3</sup>T'i-<sup>3</sup>ch'er-<sup>1</sup>shu-<sup>2</sup>mä (3.) performs <sup>3</sup>Ch'ung-<sup>2</sup>bpa <sup>2</sup>bä before the <sup>1</sup>mber = yak and the <sup>1</sup>la = tiger who guard the gates of the gods, the yak on the left and the tiger on the right (page 10, rubrics 1-2), also the realm of the gods.



The god <sup>2</sup>Ma-<sup>1</sup>la-<sup>2</sup>wua-<sup>1</sup>ma (4.) calls and the nine celestial warriors carrying flags suppress the enemy. The <sup>2</sup>Dto-<sup>1</sup>mba pronounces the <sup>3</sup>Hoa-<sup>2</sup>lü: <sup>1</sup>Ä-<sup>2</sup>mbö <sup>3</sup>ch'er-<sup>2</sup>ch'er-<sup>2</sup>ggo-<sup>1</sup>la-<sup>3</sup>shwua.

The last line was written by someone else and depicts various <sup>2</sup>Dto-<sup>2</sup>mas.



Hs.Or.1540. SB, Marburg (R.8676) <With fol. 1-11>

<sup>3</sup>Shi-<sup>2</sup>lo <sup>3</sup>Nv, <sup>2</sup>Ng<sup>yi</sup>-<sup>2</sup>lo <sup>2</sup>dto-<sup>2</sup>ma <sup>3</sup>p'i. <sup>3</sup>man-<sup>3</sup>chung: — To throw out the <sup>2</sup>Ng<sup>yi</sup>-<sup>2</sup>lo <sup>2</sup>dto-<sup>2</sup>ma, last part. [List: VIII,42,As

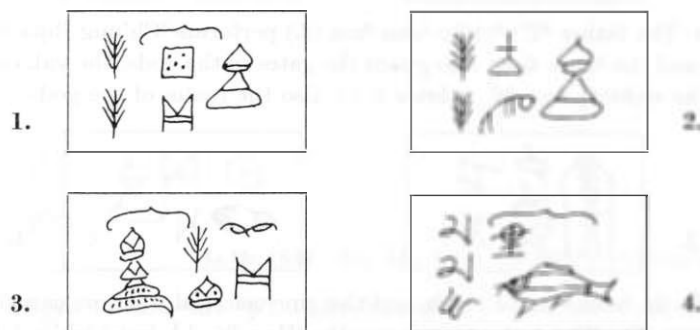
On the title-page within the frame there is written only the first part of the title, but below it, in <sup>2</sup>Ggö-<sup>1</sup>baw characters; is written: <sup>3</sup>Shi-<sup>2</sup>lo <sup>3</sup>Nv <sup>2</sup>Ng<sup>yi</sup>-<sup>2</sup>lo <sup>2</sup>dto-<sup>2</sup>ma <sup>3</sup>p'i. <sup>3</sup>man-<sup>3</sup>chung. <sup>3</sup>Man-<sup>3</sup>chung = last part is only written in <sup>2</sup>Ggö-<sup>1</sup>baw characters, but not in pictographs.

Like the first part, this manuscript also bears the title <sup>2</sup>Ngyi-<sup>2</sup>lo <sup>2</sup>dto-<sup>2</sup>ma <sup>3</sup>p'i and was written by the <sup>2</sup>Dto-<sup>1</sup>mba Ho Ho-shou of the village of Chung-ts'un of the Li of La-p'iao, southeast of Li-chiang.

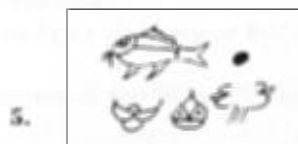
On the first page is a miniature of <sup>2</sup>Dto-<sup>1</sup>mba <sup>3</sup>Shi-<sup>2</sup>lo; his body is green and his hands are in the gesture of teaching.

The text tells of <sup>2</sup>Ch'er-<sup>1</sup>t'i-<sup>3</sup>shu-<sup>2</sup>mä (not <sup>1</sup>T'i-<sup>2</sup>ch'er-<sup>3</sup>shu-<sup>2</sup>mä; the former spelling seems to be the correct and more euphonious one); how she placed the <sup>2</sup>Dto-<sup>2</sup>ma before the terrestrial gods who became luminous. All the beggars then worshipped. It was placed before the gods whereupon grain and domestic animals increased. He placed it in the land of the <sup>2</sup>Haw-<sup>2</sup>ma-<sup>4</sup>yi(<sup>1</sup>dü), the Tibetan Lha-ma-yin ལྷ་སྐྱེས་ལྷ་མོ།, who thereupon multiplied. Their great power increased which enabled them to fight and kill as was the custom.

This is repeated for the five other remaining existences where man can be reborn, as: the land of the human world, the brute world, the land of the <sup>2</sup>Yi-<sup>3</sup>ndaws, and <sup>2</sup>Nyi-<sup>2</sup>wua = hell. The <sup>2</sup>Dto-<sup>2</sup>ma was given by <sup>1</sup>T'i-<sup>2</sup>ch'er-<sup>3</sup>shu-<sup>2</sup>mä to the high heaven whereupon all was brilliant and at peace: to the celestial gods <sup>2</sup>T'o-<sup>2</sup>t'o-<sup>1</sup>ssu-<sup>2</sup>wua (1.), <sup>2</sup>T'o-<sup>2</sup>t'o-<sup>2</sup>ch'i-<sup>1</sup>mbbū (2.) and <sup>2</sup>T'o-<sup>2</sup>gkaw-<sup>1</sup>khyu-<sup>2</sup>wua; to the celestial <sup>1</sup>Ssu Nāga <sup>1</sup>Ss-<sup>2</sup>bpa-<sup>1</sup>yu-<sup>2</sup>wua (3.) and the celestial <sup>2</sup>Nyi Nāga <sup>2</sup>Ma-<sup>1</sup>ma-<sup>1</sup>lo-<sup>3</sup>müen (4.), – to all these who dwell in the high heavens, to them it is given.



This is followed by the names of Nāgas as the terrestrial <sup>1</sup>Ssu Nāga <sup>2</sup>Khi-<sup>1</sup>na-<sup>1</sup>nun-<sup>1</sup>ndsher, to the <sup>2</sup>Nyi Nāga <sup>2</sup>Nv-<sup>1</sup>bpa-<sup>1</sup>na-<sup>3</sup>bpū (5.), <sup>1</sup>Ssaw-<sup>3</sup>ndaw-<sup>2</sup>bbūe-<sup>1</sup>na (see NCRRC, pp.380 and 194 respectively), etc.

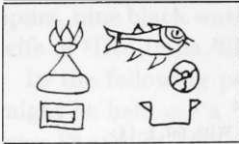


“The <sup>2</sup>Dto-<sup>2</sup>ma is sent on the clouds and wind, let it be gone!”

This is now repeated for the regional Nāgas, etc. “All diseases of the grain are driven out over the <sup>2</sup>Dto-<sup>2</sup>ma and so are the <sup>1</sup>Ddv, <sup>1</sup>Dsä, <sup>2</sup>Ts'u, <sup>1</sup>Yu and <sup>2</sup>Mun demons, – all of them on the clouds and the wind over the <sup>2</sup>Dto-<sup>2</sup>ma with the trident! All illness is taken away by the <sup>2</sup>Ngyi-<sup>2</sup>lo <sup>2</sup>dto-<sup>2</sup>ma.”

“Let us have no more illness, let the <sup>2</sup>Dto-<sup>1</sup>mba's voice be fine, may he have long life!”

On the last page are drawings of various <sup>2</sup>Dto-<sup>2</sup>mas used at the cremation ground = <sup>1</sup>zhi-<sup>2</sup>ghüh-<sup>2</sup>müen-<sup>1</sup>dsu-<sup>1</sup>lu.



Hs.Or.638. SB, Marburg (R.8626) &lt;With fol. 1-8&gt;

<sup>2</sup>Nyi-<sup>2</sup>mä <sup>2</sup>t'u: East.

A very old manuscript belonging to a funeral ceremony. The first nine pages were written by one <sup>2</sup>Dto-<sup>1</sup>mba, and the last three by another (these seem to have been added later).

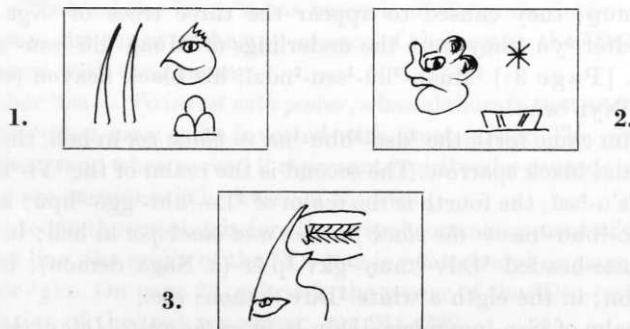
The book is part of a set of either two or three, to all appearance the <sup>3</sup>maṅ-<sup>3</sup>chung. It consists of nothing but names of places to which the soul of a deceased is escorted. The title would indicate that the places to which the <sup>2</sup>nv = *deceased*, or <sup>1</sup>ō-<sup>2</sup>hā = *soul* is sent are to the East of the village whence this manuscript originated.

The title of the manuscript as written by my <sup>2</sup>Dto-<sup>1</sup>mba on the inside label is partly correct, but is not <sup>1</sup>Ts'o <sup>2</sup>mber <sup>2</sup>t'u = *The descent of <sup>1</sup>Ts'o-<sup>2</sup>zä-<sup>3</sup>llü-<sup>2</sup>ghügh*, but the progress of the soul on the way to its ancestors.

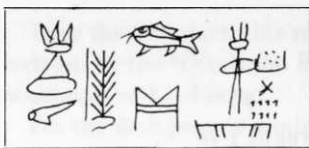
The first page begins with the ford across the Yangtze used in the winter and the ford used in the summer, followed by the names of villages so as <sup>2</sup>Ō-<sup>1</sup>na-<sup>1</sup>dtü; <sup>3</sup>Tkhi-<sup>2</sup>gyi-<sup>1</sup>lo = *Cold Water Valley*: <sup>2</sup>Lo-<sup>1</sup>ba-<sup>1</sup>dü; <sup>2</sup>T'khi-<sup>1</sup>t'khi-<sup>1</sup>a-<sup>2</sup>lv (1.) a cliff north of Li-chiang considered by the <sup>1</sup>Na-<sup>2</sup>khi as frequented by ghosts and formerly tigers (see ANKSWC, p.231; Map III); <sup>2</sup>Lv-<sup>1</sup>na-<sup>2</sup>wüa = *the Black Rock Village* (see ANKSWC, p.256): <sup>2</sup>Gv-<sup>1</sup>dtv-<sup>1</sup>dü (2.) [page 1, last rubric] a village to the East of Li-chiang in the Li of Tung-shan 東山里 (see ANKSWC, p.183, note 1).

Page 2, rubric 5: The <sup>2</sup>Nv has arrived at <sup>2</sup>Nv-<sup>2</sup>gkyi-<sup>2</sup>k'o-<sup>1</sup>ndv (3.) (see ANKSWC, p.220; ZMFCNK SWC, Plate IV): in the *cares* = <sup>2</sup>k'o, the <sup>1</sup>Na-<sup>2</sup>khi deposited the <sup>2</sup>nv = *effigies* of their dead.

In the manuscript the name of the latter is preceded by the symbol <sup>2</sup>Ä-<sup>1</sup>lo; it actually means <sup>1</sup>'A-<sup>2</sup>lo, a place near there.



There are a number of villages the names of which are not written out, till we come to <sup>2</sup>La-<sup>1</sup>ma-<sup>2</sup>gkv and <sup>2</sup>La-<sup>1</sup>ma-<sup>2</sup>maṅ, the upper and lower <sup>2</sup>La-<sup>1</sup>ma. The text from here on turns up little confused and repetitions are found.



Hs.Or.1393. SB, Marburg (R.4083) &lt;With fol. 1-14&gt;

<sup>3</sup>Shi.<sup>2</sup>lo <sup>3</sup>Nv, <sup>2</sup>Nyi-<sup>2</sup>wua <sup>1</sup>ts'ä-<sup>3</sup>ho <sup>1</sup>dü <sup>1</sup>ts'u <sup>2</sup>dzhu-<sup>1</sup>zhwua: — To repay the demons of the eighteen realms in hell. [List: VIII,42Bf]

This manuscript is one of a beautifully written and illuminated set. According to a statement on the back cover in Chinese it belonged to an old <sup>2</sup>Dto-<sup>1</sup>mba Ho Ho-shou 和合壽 by name of the village of Chung ts'un 中村 of the Li of La-p'iao 刺縹里 (southeast of Li-chiang). It was written in the 12th year of Tao-kuang 道光拾貳年, the 8th month 捌月 on a lucky day (about the month of July 1832). This is followed by 實是 shih-shih = *correct, yes!*

On the first page is the colored figure (miniature) of <sup>4</sup>Dta-<sup>2</sup>la-<sup>2</sup>mi <sup>2</sup>mbū, the sTag-lha-me-hbar སྐྱེལ་ལྷ་མཚན་ལྷ་མོ་ of the Bön. His body is dark blue and holds a <sup>1</sup>k'o-<sup>3</sup>lo = *disk* or *wheel* in his hand (usually in both hands, but the left hand is not visible; see NNCR, p.94, note 48).

On the first page is recorded that <sup>2</sup>Mi-<sup>2</sup>wua and its eighteen realms had not yet appeared, neither did the 33 realms of the gods, nor heaven and earth, sun, moon, stars, and planets, etc. Mist or fog from heaven and breath (steam) from the earth – these two had intercourse and there appeared something like a beautiful voice; this changed into a white brilliant object (in the sky); this changed [page 2:] into the fine voice and breath of <sup>2</sup>Ö-<sup>1</sup>gko-<sup>2</sup>aw-<sup>1</sup>gko, <sup>1</sup>Ssaw-<sup>2</sup>yi-<sup>2</sup>wua-<sup>2</sup>de and <sup>1</sup>Yi-<sup>3</sup>shi-<sup>1</sup>ö-<sup>2</sup>zo. From <sup>2</sup>Muan-<sup>3</sup>llü-<sup>1</sup>ddu-<sup>2</sup>ndzi's breath appeared a white heaven, white land, etc., also <sup>1</sup>Ngyu-<sup>3</sup>na-<sup>3</sup>shi-<sup>2</sup>lo <sup>1</sup>Ngyu, <sup>1</sup>Ha-<sup>2</sup>yi-<sup>2</sup>boa-<sup>1</sup>daw <sup>1</sup>ndzër, <sup>3</sup>Dsä-<sup>2</sup>dsä <sup>1</sup>ha <sup>2</sup>lv-<sup>3</sup>mä = *the golden rocks* (see ANKEED, p.67) and <sup>2</sup>Muan-<sup>3</sup>llü-<sup>2</sup>nda-<sup>1</sup>gyi <sup>3</sup>Khü.

This is followed by the appearance of <sup>2</sup>Yi-<sup>1</sup>gko-<sup>2</sup>dti-<sup>3</sup>na, the evil counterpart of <sup>2</sup>Ö-<sup>1</sup>gko-<sup>2</sup>aw-<sup>1</sup>gko. The former by magic created the arch-demon <sup>2</sup>Mi-<sup>1</sup>ma-<sup>2</sup>ssä-<sup>2</sup>ddo and his wife <sup>2</sup>Gkü-<sup>1</sup>zaw-<sup>1</sup>na-<sup>2</sup>mun; they caused to appear the three trees of <sup>1</sup>Nga-<sup>2</sup>ndzhi-<sup>3</sup>dso-<sup>1</sup>bu and <sup>2</sup>K'ö-<sup>1</sup>ndsu-<sup>2</sup>dtër-<sup>1</sup>yu (they were the underlings of <sup>2</sup>Muan-<sup>3</sup>llü-<sup>1</sup>ssu-<sup>2</sup>ndzi, see NNCR, p.734, note 990). [Page 3:] <sup>2</sup>Muan-<sup>3</sup>llü-<sup>1</sup>ssu-<sup>2</sup>ndzi, his black heaven (etc.), and the 18 realms in *hell* – <sup>2</sup>Nyi-<sup>2</sup>wua.

In the first realm came forth the <sup>3</sup>dso-<sup>2</sup>bbü-<sup>1</sup>na = *black pot* in hell, the <sup>2</sup>Nyi-<sup>2</sup>wua <sup>2</sup>ffu-<sup>1</sup>na = *black rat*, and black sparrow. The second is the realm of the <sup>2</sup>Yi-<sup>3</sup>ndaws; the third is the realm of <sup>3</sup>Ts'u-<sup>2</sup>ssi; the fourth is the realm of <sup>1</sup>Lo-<sup>2</sup>khi-<sup>1</sup>ggö-<sup>3</sup>bpü; in the fifth came forth <sup>1</sup>gkwua <sup>3</sup>dso-<sup>2</sup>bbü-<sup>1</sup>na = *the black furnace and black pot* in hell; in the sixth realm appeared the white-headed <sup>1</sup>Ddv-<sup>2</sup>mun-<sup>2</sup>gkv-<sup>1</sup>p'er (a Nāga demon); in the seventh a lion-headed demon; in the eighth a white <sup>1</sup>Ddv demon; etc.

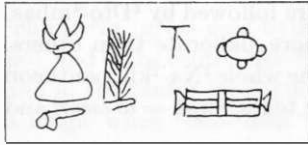
Page 4: The realm of <sup>2</sup>Sso-<sup>1</sup>ngyu <sup>2</sup>ggö <sup>1</sup>Ddv-<sup>1</sup>p'er = *the white <sup>1</sup>Ddv of the high mountains* in the tenth; the eleventh is the realm of the <sup>1</sup>Dsä demon <sup>1</sup>Lo-<sup>3</sup>bpa-<sup>3</sup>gkyi-<sup>2</sup>dte; the twelfth is the realm of the <sup>1</sup>Ddv demon <sup>1</sup>Lo-<sup>2</sup>dtü-<sup>2</sup>ngv-<sup>3</sup>niu; the thirteenth is the realm of the <sup>2</sup>yi-<sup>3</sup>ndaw-bellied <sup>1</sup>Ddv demon <sup>2</sup>Yi-<sup>3</sup>ndaw <sup>1</sup>ddv-<sup>2</sup>bpa; the fourteenth is the realm of <sup>1</sup>Dsä <sup>2</sup>Yi-<sup>3</sup>ndaw <sup>1</sup>ddv-<sup>2</sup>bpa; the sixteenth is the realm of the <sup>1</sup>Ghügh <sup>1</sup>ts'u (demons); the seventeenth is the realm of the <sup>1</sup>Ä-<sup>2</sup>dzi <sup>2</sup>Yi-<sup>3</sup>ndaw <sup>1</sup>ddv-<sup>2</sup>bpa, and the eighteenth is the large realm of the <sup>1</sup>Dgyu-<sup>2</sup>man-<sup>2</sup>ssu-<sup>2</sup>mun (what this demon represents is unknown).

This is followed on page 5 by the nine black mountains, nine black cliffs, nine black

spurs, nine black waters, by the realm of <sup>1</sup>Ss-<sup>3</sup>mi-<sup>2</sup>muan-<sup>3</sup>dta <sup>2</sup>K'aw-<sup>2</sup>sso-<sup>1</sup>ma (the demon-wife of <sup>2</sup>Dto-<sup>1</sup>mba <sup>3</sup>Shi-<sup>2</sup>lo) and the realm of the 360 <sup>2</sup>K'o-<sup>2</sup>ngv-<sup>1</sup>ma demonesses.

In the following pages <sup>3</sup>Shi-<sup>2</sup>lo is escorted through all the above 18 realms where he might be held = <sup>1</sup>'a <sup>3</sup>gkv (page 6, rubric 1). Then he passes over a white (soul-)bridge over 13 arrows, junipers, 13 lamps, 13 lotus flowers and 13 <sup>2</sup>p'ö-<sup>1</sup>bö = *ghost-daggers* (the Tibetan phur-bu ཕུར་བུ), the white conch-shell, white flag, etc.

The text portrays <sup>3</sup>Shi-<sup>2</sup>lo's passage through the realms of hell and the various demons who block his way and guard the bridges (page 9, rubric 8). His soul is not yet at peace. His 360 disciples repay the demons till his soul is finally led on high over the white (soul) hemp bridge etc., till he arrives in the 33 realms of the gods where his soul is at peace.



Hs.Or.1539. SB. Marburg (R.8675) <With fol. 1-24>

<sup>3</sup>Shi-<sup>2</sup>lo <sup>3</sup>Nv, <sup>1</sup>P'er <sup>1</sup>Ndsher <sup>1</sup>ddü <sup>3</sup>tša: — To invest (the <sup>2</sup>Dto-<sup>1</sup>mba) with the great power of the <sup>1</sup>P'er (spirits).

Hs.Or.1539 (R.8675) belongs to the set written by the <sup>2</sup>Dto-<sup>1</sup>mba Ho Ho-shou of Chung ts'un of the Li of La-p'iao. It is (like all the rest in the set belonging to this ceremony) beautifully written, and has a fine miniature on the first page. It represents a <sup>2</sup>Dto-<sup>1</sup>mba dressed in an orange-red garment sitting cross-legged, holding a <sup>2</sup>ds-<sup>1</sup>ler in his hands which are hidden in his sleeves.

The <sup>1</sup>P'er are believed to have been the originators or creators of the high Heavens. When this book is chanted the <sup>2</sup>Dto-<sup>1</sup>mbas beseech all the gods, deified <sup>2</sup>Dto-<sup>1</sup>mbas, the <sup>1</sup>P'er <sup>1</sup>Ssan (they are the cause of the appearance of the earth), the <sup>2</sup>Dter-<sup>1</sup>gko, <sup>2</sup>Yu-<sup>1</sup>ma (etc.), to invest them with their power.

There is a <sup>1</sup>Ndsher <sup>3</sup>tša = *To invest with power*, a less elaborate text and the one in question when the <sup>2</sup>Dto-<sup>1</sup>mbas pray to be invested with great power. The symbol for <sup>1</sup>ndsher can also be read <sup>1</sup>Ssan, and when so read it represents spirits who caused the earth to appear (see above). They are considered the lesser of the two.

The text is chanted in the evening before the actual commencement of the ceremony.

On page 13, last line, the origin of the <sup>2</sup>Yu-<sup>1</sup>ma is related, and on page 15, rubric 9, the origin of the <sup>2</sup>Dter-<sup>1</sup>gko. On page 23, rubric 9, the power of the <sup>2</sup>Dto-<sup>1</sup>mbas is invited.

For the translation of the text see NNCRC, pp. 218-229.



**K.Or.83.** SB, Marburg (*R.4232*) <With fol. 1-12>

<sup>3</sup>Shi-<sup>2</sup>lo <sup>3</sup>Nv, <sup>2</sup>P'u-<sup>1</sup>la <sup>3</sup>bpü: — To escort the gods.

[List: VIII,42,Dq

This is a very old manuscript dating back to the 18th century judging from the brittle condition of the paper. —

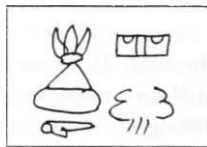
This text is always chanted at the end of the ceremony. Its counterpart is <sup>2</sup>P'u-<sup>1</sup>la <sup>2</sup>ssaw = *To invite the gods* which is intoned at the beginning of every ceremony when the gods are invited to a rite. In the former the gods are sent back whence they came from.

The contents of manuscripts bearing this title do usually little vary, the gods, spirits, etc. are always the same, but the texts in part refer more to type of gods involved at a ceremony as in this case, with the suppressing of demons controlling the various realms of hell and the realm of existences in which man may be reborn.

The main Great Gods, <sup>2</sup>Dter-<sup>1</sup>gko and <sup>2</sup>Yu-<sup>1</sup>ma (demons) are followed by <sup>2</sup>Dto-<sup>1</sup>mbas, goddesses, <sup>2</sup>Ngaw-<sup>1</sup>la (spirits), etc. (Some manuscripts are more elaborate than others. Some are entitled: <sup>2</sup>P'u-<sup>1</sup>la <sup>1</sup>ddü <sup>3</sup>ssaw when practically the whole <sup>1</sup>Na-<sup>2</sup>khi pantheon is invited; <sup>1</sup>ddü means the *larger* or elaborate manuscripts or texts, <sup>3</sup>bpü = *to escort* and <sup>3</sup>ssaw = *to invite*.)

At the end of our ms. K.Or.83 (*R.4232*) the dead are escorted to their ancestors of three generations back, to the ancestral <sup>2</sup>Ngaw-<sup>1</sup>la (spirits) three generations back (never more, that is the rule), and to the gods on high.

For the translation of a <sup>2</sup>P'u-<sup>1</sup>la <sup>3</sup>bpü or better <sup>2</sup>P'u-<sup>1</sup>la <sup>3</sup>ssaw see NNCR, pp.160-163.



**Hs.Or.658.** SB, Marburg (*R.8649*) <With fol. 1-6>

<sup>3</sup>Shi-<sup>2</sup>lo <sup>3</sup>bpü: To escort <sup>3</sup>Shi-<sup>2</sup>lo.

(The text is also contained in ms. Hs.Or.1473 and Hs.Or.1521, cf. above p.126 ff.; further in Hs.Or.1404, cf. below p. 159.)

A very old, but well written manuscript. Only a fragment of the title-page is left.

Page 1, first line, depicts two men carrying the body of <sup>2</sup>Dto-<sup>1</sup>mba <sup>3</sup>Shi-<sup>2</sup>lo to the cremation ground, called: <sup>1</sup>zhi-<sup>2</sup>ghüh <sup>2</sup>müen-<sup>1</sup>dzu-<sup>1</sup>lv. He is escorted to his paternal and maternal relatives = <sup>1</sup>k'o <sup>2</sup>nddū (rubric 2) (see ANKEED, p.201); escorted to <sup>1</sup>ndsu-<sup>1</sup>bu = *husband and wife*, neighbor, village; escorted by (to) his 360 disciples to the cremation ground, there he has arrived. His body is like <sup>1</sup>Ö-<sup>1</sup>här <sup>2</sup>müan <sup>2</sup>ndshër = *green sky power*, i.e. like the dragon.

Page 2: He is escorted to the 18th heaven, on high to the house of the gods; to his father <sup>1</sup>Gyi-<sup>2</sup>bbü-<sup>2</sup>t'o-<sup>3</sup>gko, to his mother <sup>2</sup>Ssaw-<sup>1</sup>zaw-<sup>1</sup>lër-<sup>3</sup>dzi <sup>2</sup>gyi-<sup>2</sup>mun; to the first generation <sup>1</sup>Gkyi-<sup>2</sup>ssö-<sup>2</sup>ch'ung-<sup>1</sup>mbü <sup>1</sup>Hä; to the second generation <sup>2</sup>Ch'ung-<sup>1</sup>mbü-<sup>2</sup>ddo-<sup>2</sup>zhi <sup>1</sup>Hä; to the third generation <sup>2</sup>Ddo-<sup>2</sup>zhi-<sup>3</sup>ssä-<sup>1</sup>dto; to the fourth generation <sup>3</sup>Ssä-<sup>1</sup>dto-<sup>2</sup>bpä-<sup>1</sup>na <sup>1</sup>Hä; to the fifth generation <sup>2</sup>Bpä-<sup>1</sup>na-<sup>1</sup>ä-<sup>2</sup>wüa <sup>1</sup>Hä; to the sixth

generation <sup>1</sup>Ä-<sup>2</sup>wüa-<sup>3</sup>llü-<sup>2</sup>de <sup>1</sup>Hä; to the seventh generation <sup>2</sup>Gyu-<sup>1</sup>la-<sup>2</sup>bpa-<sup>3</sup>gko-<sup>3</sup>diti <sup>1</sup>Hä; to the eighth generation <sup>1</sup>La-<sup>2</sup>bbü-<sup>2</sup>t'u-<sup>3</sup>gko <sup>1</sup>Hä; to the ninth generation <sup>1</sup>Gyi-<sup>2</sup>bbü-<sup>2</sup>t'u-<sup>3</sup>gko <sup>1</sup>Hä, his father. (All his nine generations are here called <sup>1</sup>hä = *gods*.)

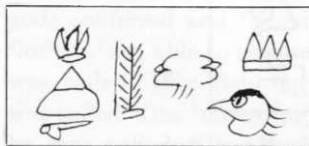
Page 4: He is escorted on high to his first generation of maternal ancestors <sup>2</sup>Muan-<sup>3</sup>llü-<sup>2</sup>yu-<sup>1</sup>yu <sup>1</sup>Hä-<sup>3</sup>mi; to the second generation <sup>3</sup>Llū-<sup>2</sup>yu-<sup>2</sup>t'u-<sup>1</sup>t'u; to the third generation <sup>2</sup>T'u-<sup>1</sup>t'u-<sup>2</sup>nyi-<sup>2</sup>wüa; to the fourth generation <sup>2</sup>Nyi-<sup>2</sup>wüa-<sup>2</sup>ssaw-<sup>1</sup>ssaw; to the fifth generation <sup>2</sup>Ssaw-<sup>1</sup>ssaw-<sup>2</sup>ssaw-<sup>1</sup>la; to the sixth generation (his grandmother) <sup>2</sup>Ssaw-<sup>1</sup>la-<sup>2</sup>ngyu-<sup>1</sup>dzu; [page 5:] to his mother, the seventh generation, <sup>2</sup>Ssaw-<sup>1</sup>zaw-<sup>1</sup>ler-<sup>3</sup>dzi.

His three disciples <sup>3</sup>T'a-<sup>2</sup>bbü-<sup>1</sup>t'a, <sup>1</sup>Szū-<sup>2</sup>bbü-<sup>3</sup>t'a and <sup>2</sup>P'ö-<sup>2</sup>bö-<sup>3</sup>mi-<sup>3</sup>ch'i-<sup>2</sup>di-<sup>2</sup>ddo took him to the cremation ground and burned his bones white and black. <sup>3</sup>Shi-<sup>2</sup>lo's soul was redeemed by the <sup>3</sup>Ssu = *Life-god*. "May the Life-god grant <sup>1</sup>nnü and <sup>1</sup>ō to those left below."

This is followed by the origin of fire. Here follow nearly two pages in <sup>2</sup>Ggō-<sup>1</sup>baw characters. On page 7, rubric 7. <sup>2</sup>Dto-<sup>1</sup>mba <sup>3</sup>Shi-<sup>2</sup>lo's disciples take a flaming torch and circumambulate three times the cremation ground dancing with cymbals and fire. In the East <sup>1</sup>K'o-<sup>3</sup>ts'ä-<sup>1</sup>ts'ä-<sup>2</sup>mbbü (a <sup>2</sup>Dto-<sup>1</sup>mba) brought about a magic (the Tibetan Gar-gsas-btsan-po), in the South <sup>3</sup>Ssä-<sup>2</sup>zhi-<sup>1</sup>ma-<sup>3</sup>ngu (gSas-rje-mang-po), in the West <sup>3</sup>Na-<sup>1</sup>ssä-<sup>1</sup>chung-<sup>3</sup>lu (gNas-gsas-bying-dum), in the North <sup>2</sup>Gv-<sup>3</sup>ssä-<sup>2</sup>k'o-<sup>1</sup>mba (dGod-gsas-kham-po), and in the center <sup>2</sup>Sso-<sup>1</sup>yu-<sup>3</sup>dzi-<sup>2</sup>gv (there is no Tibetan equivalent), – all brought about and in the center <sup>2</sup>Sso-<sup>1</sup>yu-<sup>3</sup>dzi-<sup>2</sup>gv (there is no Tibetan equivalent), – all brought about a magic when <sup>2</sup>Dto-<sup>1</sup>mba <sup>3</sup>Shi-<sup>2</sup>lo was consumed by the flames. These flames were like flowers extending to the sun and moon; the *smoke* = <sup>3</sup>mup-<sup>1</sup>k'v arising from the burning (of <sup>3</sup>Shi-<sup>2</sup>lo) was like the white clouds and wind of heaven. His bones were white and burned to soot.

The text then relates how many logs of wood were to be used: for a man = 9–10; for a woman = 7–8; for a <sup>2</sup>Lv (i.e. a *suicide*) = 5–6; for a boy = 3–4; for a child = 2–3.

<sup>3</sup>Shi-<sup>2</sup>lo's soul was at ease and beautiful.



**K.Or.67.** SB, Marburg (*R.4205*) <With fol. 1–9>

**Hs.Or.1404.** SB, Marburg (*R.4206*) <With fol. 1–9>

<sup>3</sup>Shi-<sup>2</sup>lo <sup>3</sup>Nv, <sup>3</sup>Shi-<sup>2</sup>lo <sup>3</sup>bpü; <sup>2</sup>Mi <sup>3</sup>hoa: — To escort <sup>3</sup>Shi-<sup>2</sup>lo; The fire consumes (his body).

[List: VIII,42, –; Cw-x1

Hs.Or.1404 (*R.4206*) belongs to the set of <sup>3</sup>Shi-<sup>2</sup>lo <sup>3</sup>Nv manuscripts which was written by the <sup>2</sup>Dto-<sup>1</sup>mba Ho Ho-shou 和合壽 from the village of Chung ts'un 中村 or *Central Village* of the Li of La-p'iao 刺繡里, southeast of Li-chiang.

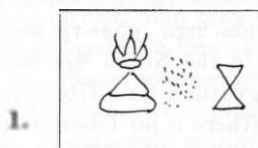
It seems that on the title-page the symbol <sup>3</sup>bpü = *to escort* was written afterwards or was forgotten by the <sup>2</sup>Dto-<sup>1</sup>mba and added by him later. The symbol <sup>2</sup>hoa = *Tibetan eared-pheasant* is used here phonetically for <sup>3</sup>hoa = *to change*, that is the body of the deceased by <sup>2</sup>mi = *fire* (to ashes), hence: "fire consume".

On the first page of the manuscript is a miniature representing a <sup>2</sup>Dto-<sup>1</sup>mba sitting cross-legged with his hands in his sleeves and a sinicized face. The first page tells of the



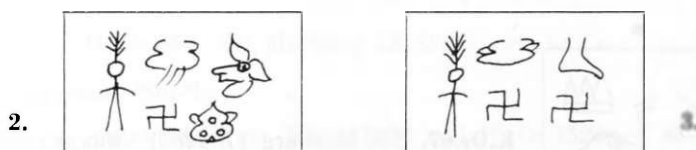
reasons why the <sup>2</sup>Mi-<sup>1</sup>k'o <sup>1</sup>Lä-<sup>3</sup>ch'ou demons have arisen. <sup>3</sup>Shi-<sup>2</sup>lo before his death had been unable to perform ceremonies properly, as the giving of blood (of slaughtered animals) to the <sup>1</sup>bpö-<sup>2</sup>ss (ceremonial wooden objects like <sup>3</sup>k'o-<sup>1</sup>byu); he did not use *enough grain* (<sup>3</sup>lér <sup>1</sup>lv) when performing <sup>3</sup>gko-<sup>3</sup>ö; he was not correct in handling of food, of the <sup>2</sup>ssu <sup>2</sup>p'er = *white felt* (for the altar), etc. And <sup>1</sup>Lä-<sup>3</sup>ch'ou demons may have arisen therefrom.

Page 2: After his death <sup>3</sup>Shi-<sup>2</sup>lo's soul [rubric 2:] was caught in the realm of the seven [sic; 9 ?; Ed.] demon chiefs = <sup>1</sup>ts'u <sup>2</sup>ggö <sup>2</sup>swue-<sup>2</sup>p'ä <sup>2</sup>ngv-<sup>3</sup>gkv, caught by the evil beings on the cremation ground. Thereupon his three disciples <sup>3</sup>T'a-<sup>2</sup>bbü-<sup>3</sup>t'a, <sup>1</sup>Szü-<sup>2</sup>bbu-<sup>3</sup>t'a, and <sup>2</sup>P'ö-<sup>2</sup>bö-<sup>3</sup>t'a (I.) (here the name is written with the final syllable <sup>3</sup>t'a; this form of the name seems to be the correct reading rather than <sup>2</sup>P'ö-<sup>2</sup>bö-<sup>2</sup>mi-<sup>3</sup>ch'i-<sup>2</sup>di-<sup>2</sup>ddo), – these three repaid th nine demon chiefs with <sup>2</sup>Hö-<sup>2</sup>lü-<sup>1</sup>mhbü; they repaid the 360 <sup>1</sup>Ddv demons with nine <sup>2</sup>Dto-<sup>2</sup>mas, nine pieces of red meat; they repaid <sup>2</sup>Mi-<sup>1</sup>ma-<sup>1</sup>ssä-<sup>2</sup>ddo and <sup>1</sup>Gkü-<sup>1</sup>zaw-<sup>1</sup>na-<sup>2</sup>mu and the four regional demon kings (page 2, rubrics 8–9, see NNCRC, p.92, note 44).



Page 3: They repaid the seven [sic] demon chiefs who rule the cremation ground and 360 demons of one (black) bone; [rubric 3:] <sup>3</sup>Shi-<sup>2</sup>lo is escorted like the <sup>1</sup>Ö-<sup>1</sup>här <sup>2</sup>müan-<sup>2</sup>ndshér = *dragon* to the 18th heaven. [With this rubric starts <sup>3</sup>Shi-<sup>1</sup>lo <sup>3</sup>bpü = *To escort* <sup>3</sup>Shi-<sup>2</sup>lo as described in ms. Hs.Or.658 (R.8649), cf. above p.158].

On page 8, rubric 2, commences <sup>2</sup>Mi <sup>3</sup>hoa; it tells of the origin of the fire. The grandfather of the fire was <sup>2</sup>Muan-<sup>2</sup>ngv (= *a thunder*) <sup>2</sup>k'o-<sup>2</sup>lo; the grandmother of the fire was <sup>2</sup>K'a-<sup>1</sup>miu (= *a flash of lightning*) <sup>2</sup>ts'u-<sup>3</sup>ndo (page 8, rubrics 7–8). The father of the fire was <sup>2</sup>Bpü-<sup>3</sup>ghügh-<sup>2</sup>k'ö-<sup>2</sup>ghügh (2.). – elsewhere this name is written with other symbols but phonetically correct (3.).



The mother was <sup>2</sup>Ssaw-<sup>1</sup>ts'ä-<sup>3</sup>nun-<sup>1</sup>na. They had one son called <sup>2</sup>Mi-<sup>2</sup>zo <sup>2</sup>Mi-<sup>1</sup>ndzer-<sup>2</sup>ts'ä-<sup>3</sup>lv-<sup>2</sup>la = *the brilliant leaves of the kindling tree*. The son of the fire went to meet the rock and copulated and there was born the father of the rock. He came forth from the white mountain and white cliff of the gods = <sup>2</sup>Lv <sup>2</sup>ggö <sup>1</sup>ä-<sup>1</sup>ssi <sup>1</sup>Hä <sup>2</sup>ggö <sup>1</sup>ngyu-<sup>1</sup>p'er <sup>1</sup>a-<sup>1</sup>p'er and the mother of the rocks <sup>2</sup>Lv-<sup>2</sup>mä-<sup>3</sup>khü-<sup>1</sup>ddü = *the large rock from a great lake*. The fire met and copulated with the iron and there was born the father of the iron; he came forth from a copper mountain and the mother of the iron from white soil and fine sand. The iron and the rock had intercourse and there was born the fire, and so heaven bestowed the fire.

The last five pages are devoted to <sup>3</sup>Hoa-<sup>2</sup>lü written partly in pictographs and partly in <sup>2</sup>Ggö-<sup>1</sup>baw characters.

K.Or.67 (R.4205) is not so well written. It bears the same title. On the last page is a <sup>3</sup>Hoa-<sup>2</sup>lü written in <sup>2</sup>Ggö-<sup>1</sup>baw characters.





Hs.Or.1537. SB, Marburg (R.8673) <With fol. 1-12>

<sup>3</sup>Shi-<sup>2</sup>lo-<sup>3</sup>Nv, <sup>3</sup>Shi-<sup>2</sup>lo <sup>1</sup>mi <sup>2</sup>gkan; <sup>2</sup>Gkv-<sup>2</sup>lü <sup>2</sup>dze: — <sup>3</sup>Shi-<sup>2</sup>lo's name (is) changed; his head (is) shaved. [List: VIII,42,f1]

This is a very rare manuscript. There is one also called <sup>3</sup>Shi-<sup>2</sup>lo <sup>1</sup>mi <sup>2</sup>gkan, but the second part of that manuscript bears the name <sup>2</sup>Non-<sup>1</sup>ō <sup>3</sup>ssaw — *To invite the possessions and personal qualities (of the deceased)*. (Cf. also above p.148 and p.150).

In our Hs.Or.1537 (R.8673) the second text is devoted to the shaving of <sup>3</sup>Shi-<sup>2</sup>lo's head. (The words <sup>2</sup>gkv-<sup>2</sup>lü mean *head*; the word <sup>2</sup>lü is an enumerator used with round objects like head, egg, fruit, etc.)

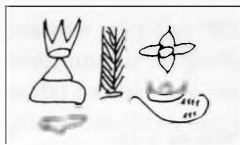
On page 1 the <sup>2</sup>Lo-<sup>1</sup>ch'ung-<sup>2</sup>ndaw-<sup>1</sup>khu (chief officiating <sup>2</sup>Dto-<sup>1</sup>mba) says: He died on the white rocks of the <sup>1</sup>gkwua = *hearth* (of the home); the son of the Life-god is dead; his body is changed into a snake; he ascends the *valley of the juniper* (<sup>2</sup>Ssu-<sup>2</sup>bbu-<sup>1</sup>lo-<sup>3</sup>khyü) to his relatives, to the 33 realms of the gods. Heaven was his father, the earth his mother. Heaven and earth had intercourse and there came into being the <sup>2</sup>Ndzi-<sup>1</sup>wua-<sup>2</sup>wua-<sup>1</sup>ssü (the five elements) and from them came forth the five <sup>1</sup>gkyi-<sup>2</sup>k'u = <sup>1</sup>k'o-<sup>3</sup>lo (disks or wheels, "mandalas") the wood-element, fire-element, earth-element, metal-element, [page 2:] the water-element, — all brilliant. <sup>1</sup>Ts'o = *man* was born in <sup>2</sup>Dzi-<sup>1</sup>gyu-<sup>2</sup>la-<sup>2</sup>ler <sup>1</sup>dü (= the inhabited world), first from the five elements. <sup>2</sup>Dto-<sup>1</sup>mba <sup>3</sup>Shi-<sup>2</sup>lo was born from the five <sup>1</sup>gkyi-<sup>2</sup>k'u = *disks*.

One day when <sup>3</sup>Shi-<sup>2</sup>lo had died he was escorted on high to his relatives and to the five elements and the individual fathers of the five elements. <sup>3</sup>Shi-<sup>2</sup>lo was cremated on a swastika funeral pyre with nine kinds of trunks of trees: with the green juniper, white birch, white pine and the *Pistacia* = <sup>1</sup>Ch'ung-<sup>3</sup>na-<sup>2</sup>vi-<sup>2</sup>ss. He was escorted on the <sup>2</sup>ndaw-<sup>1</sup>k'o, on the 13 lamps to his grandfather nine generations back and to his grandmother seven generations back. He arrived at his father's and his mother's (abode); he conferred with his ancestors. His soul was at peace and beautiful.

Page 5: He sat in the 18th heaven with *all the gods* = <sup>1</sup>Ö <sup>1</sup>nä <sup>1</sup>Hä, the <sup>1</sup>P'er <sup>1</sup>Ssan. The gods conferred and <sup>1</sup>Yi-<sup>3</sup>shi-<sup>2</sup>ngv-<sup>1</sup>mbü said: <sup>3</sup>Shi-<sup>2</sup>lo's name must be changed to <sup>3</sup>Shi-<sup>2</sup>lo-<sup>2</sup>wu-<sup>1</sup>wu, able to suppress the demons. He received eight other names: In the East he was called <sup>1</sup>Ddv-<sup>2</sup>dshi-<sup>2</sup>ngv-<sup>1</sup>mbü; in the South <sup>1</sup>Yi-<sup>3</sup>shi-<sup>2</sup>ngv-<sup>1</sup>mbbü; in the West he was called <sup>3</sup>Dta-<sup>1</sup>muän-<sup>2</sup>ngv-<sup>1</sup>mbü; in the North <sup>3</sup>Nyu-<sup>2</sup>ddo-<sup>2</sup>ngv-<sup>1</sup>mbü; in the Southeast he was called <sup>3</sup>Gkyi-<sup>2</sup>lv-<sup>2</sup>ngv-<sup>1</sup>mbbü; in the Southwest <sup>1</sup>Yü-<sup>2</sup>zo-<sup>2</sup>ngv-<sup>1</sup>mbü; in the Northwest <sup>1</sup>Na- . . [(?) not readable]-<sup>2</sup>ngv-<sup>1</sup>mbü, and in the Northeast <sup>3</sup>Gko-<sup>2</sup>ngyi-<sup>1</sup>ggü-<sup>1</sup>lo.

Page 7: <sup>3</sup>Shi-<sup>2</sup>lo descended; he separated the white from the black, the <sup>3</sup>ch'ou = *impure* from the pure. <sup>1</sup>Yi-<sup>3</sup>shi-<sup>2</sup>ngv-<sup>1</sup>mbbü took a silver sword and shaved <sup>3</sup>Shi-<sup>2</sup>lo's head (I.) where upon he was called <sup>3</sup>Shi-<sup>2</sup>lo <sup>2</sup>Hä-<sup>1</sup>ddü (page 7, rubric 4). <sup>1</sup>La-<sup>3</sup>shou-<sup>2</sup>gyi-<sup>2</sup>wua <sup>2</sup>La-<sup>2</sup>ma (2.) gave him: *cloak* (<sup>2</sup>ssu), cloth, silver, gold, turquoise, carnelian.





**K.Or.60.** SB, Marburg (*R.4155*) <With fol. 1-6>

**K.Or.373.** SB, Marburg (*R.8480*) <With fol. 1-8>

**K.Or.388.** SB, Marburg (*R.8496*) <With fol. 1-7>

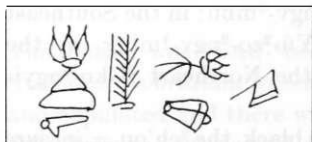
<sup>3</sup>Shi-<sup>2</sup>lo <sup>3</sup>Nv. <sup>3</sup>Shi-<sup>2</sup>lo <sup>1</sup>o <sup>3</sup>sher: — To redeem the soul of <sup>3</sup>Shi-<sup>2</sup>lo.

Ms. **K.Or.60** (*R.4155*) and ms. **K.Or.388** (*R.8496*) are old; the text in both is the same.

This title is not listed in ANKEED under the <sup>3</sup>Shi-<sup>2</sup>lo <sup>3</sup>Nv funeral ceremony. No separate manuscripts bearing this title have previously been found, but the text occurs in connection with other texts, as in <sup>1</sup>Bu-<sup>1</sup>dze <sup>1</sup>o <sup>3</sup>sher (q.v.).

On the first page we are told that <sup>3</sup>Shi-<sup>2</sup>lo received from heaven three powers, the great power of *ability* = <sup>3</sup>gkv and of *knowledge* = <sup>2</sup>ss. The text of <sup>1</sup>o <sup>3</sup>sher commences on page 3, rubric 7, but actually on page 2, rubric 8, with the East ruled by the demon king <sup>2</sup>Dter-<sup>1</sup>zaw-<sup>1</sup>gyu-<sup>2</sup>bbü where <sup>3</sup>Shi-<sup>2</sup>lo's soul was not detained, nor in the land of the eastern wood-element <sup>2</sup>Gyu-<sup>1</sup>zhi-<sup>3</sup>gko-<sup>2</sup>bbü. His soul is recalled to be redeemed with a white goat, white sheep and white chicken, with <sup>2</sup>Hö-<sup>2</sup>lū-<sup>1</sup>mbbū etc.; the white flag protects his soul. In the South his soul was not detained in the realm of <sup>2</sup>Lv-<sup>1</sup>ndso-<sup>2</sup>gyu-<sup>1</sup>dü and in the realm of <sup>1</sup>Shi-<sup>2</sup>ndshi-<sup>1</sup>gyu-<sup>2</sup>bbü (the Chinese Yen-lo wang 閻羅王 and the Tibetan gShin-rje rgyal-po རྒྱུ་ལོ་དྲུག་པོ་ལྷ་མོ་ལྷ་མོ་ལྷ་མོ་): he is again redeemed as in the eastern region. In the West he has not been detained in the land of the demon king <sup>2</sup>Ssu-<sup>2</sup>mun-<sup>1</sup>gyu-<sup>2</sup>bbü where his soul has been redeemed. In the North he has not been detained in the realm of <sup>1</sup>Nnü-<sup>2</sup>ndzi-<sup>2</sup>gyu-<sup>2</sup>bbü, he has been redeemed as before. Now follow the lands of the various demons as the <sup>1</sup>Ddv and <sup>1</sup>Dsä, the <sup>2</sup>Mun <sup>1</sup>Ghügh, etc.

Ms. **K.Or.373** (*R.8480*) is a newer one; the text is identical. The title is written in <sup>2</sup>Ggö-<sup>1</sup>baw characters. A colophon states that the manuscript originated in the village of <sup>1</sup>Mun-<sup>3</sup>shwua-<sup>2</sup>wua.



**K.Or.64.** SB, Marburg (*R.4202*) <With fol. 1-12>

<sup>3</sup>Shi-<sup>2</sup>lo <sup>3</sup>Nv. <sup>3</sup>Shi-<sup>2</sup>lo <sup>3</sup>p'i. <sup>3</sup>Shi-<sup>2</sup>lo <sup>1</sup>shu: — <sup>3</sup>Shi-<sup>2</sup>lo is lost, <sup>3</sup>Shi-<sup>2</sup>lo is searched for.

[List: VIII,42,Bm-n

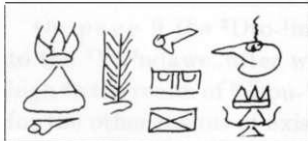
**K.Or.64** (*R.4202*) probably dates back to the last century, but no definite date is given, except that it was written in the monkey year.

The story of <sup>3</sup>Shi-<sup>2</sup>lo's disappearance starts on page 1, when the 360 <sup>2</sup>Dti-<sup>2</sup>ds <sup>2</sup>Ggö-<sup>1</sup>baw (disciples) entered the home and found <sup>3</sup>Shi-<sup>2</sup>lo had *gone* = <sup>2</sup>khü (here written with the symbol for *teeth* = <sup>2</sup>khü); where he had been lost nobody saw [page 2, rubric 1].

His three disciples (<sup>3</sup>T'a-<sup>2</sup>bbü-<sup>3</sup>t'a, etc.) and the above mentioned 360 disciples went in search of him. They searched the four faces of <sup>1</sup>Ngü-<sup>3</sup>na-<sup>3</sup>shi-<sup>2</sup>lo <sup>1</sup>Ngü. His disciples descended from the top of that mountain, and from the 18th heaven of the gods, and from the <sup>2</sup>La-<sup>1</sup>yu <sup>1</sup>bpö-<sup>2</sup>ssö who said that <sup>3</sup>Shi-<sup>2</sup>lo had been caught in the black lake of the <sup>1</sup>Ddv demons in hell. The dragon descended from the sky to the <sup>1</sup>Ddv lake and the three disciples descended into hell. There they learned of the sin committed by <sup>3</sup>Shi-<sup>2</sup>lo when he went into the black lake to bathe and where the <sup>1</sup>Ddv demons held him. They propitiated the 360 <sup>2</sup>Yu-<sup>1</sup>mas and with their trident they drained the lake and rescued <sup>3</sup>Shi-<sup>2</sup>lo from the black lake in hell and led him on high on the golden lamps, over a white (hemp) bridge, arrow, etc. He was dressed in beautiful clothes and girded up, and wore a <sup>1</sup>non-<sup>2</sup>bü made from the white conch. He was led to his father, mother, grandparents, etc. His soul was at peace.

Before the chanting of this text and before <sup>1</sup>Ddv-<sup>3</sup>khü-<sup>1</sup>na <sup>2</sup>lä-<sup>2</sup>t'u = *To rescue <sup>3</sup>Shi-<sup>2</sup>lo from the black lake* and <sup>1</sup>Ddv-<sup>3</sup>khü-<sup>1</sup>na-<sup>1</sup>p'u = *The draining of the <sup>1</sup>Ddv lake* are chanted, the officiating <sup>2</sup>Dto-<sup>1</sup>mbas make a hole in the ground outside of the house where the ceremony is performed and fill it with a black liquid. At the appropriate moment a doll of cloth representing <sup>3</sup>Shi-<sup>2</sup>lo is thrown into the black pool and afterwards it is retrieved from the same with a <sup>3</sup>ts'an-<sup>2</sup>gkyi = *trident* by the leading <sup>2</sup>Dto-<sup>1</sup>mba indicating that <sup>3</sup>Shi-<sup>2</sup>lo has been rescued. The figure is then thrown into another, clear pool, in which medicinal objects, a flower made of butter, had been put and there the doll (i.e. <sup>3</sup>Shi-<sup>3</sup>lo) is purified.

See ANKEED, p.61: <sup>1</sup>Ddv-<sup>2</sup>ssan <sup>2</sup>ch'er-<sup>3</sup>ghügh <sup>3</sup>ba-<sup>2</sup>ba <sup>3</sup>Khü.



K.Or.72. SB, Marburg (R.4215) <With fol. 1-15>

<sup>3</sup>Shi-<sup>2</sup>lo <sup>3</sup>Nv, <sup>3</sup>Shi-<sup>2</sup>lo <sup>3</sup>ts'ä <sup>2</sup>dsu.

Neither the title nor the text of this manuscript are translatable. The manuscript is one of the very few whose pages are black and the text is written with white ink (chalk and a binding medium).

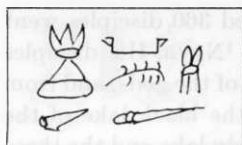
The text is composed of <sup>3</sup>Hoa-<sup>2</sup>lüs which are attributed to <sup>3</sup>Shi-<sup>2</sup>lo. It is chanted at night when the butter-lamps are lighted (a picture of one of them is in the lower right corner of the title, see above).

The text can also be used at the regular funeral ceremony <sup>2</sup>Zhi <sup>3</sup>mä. It is written in <sup>2</sup>Ggo <sup>1</sup>baw characters with the superfluous superimposed *o* and subjoined *u* vowel-signs added.

On the first page is a Chinese mystic diagram.

The manuscript was written by <sup>2</sup>Dto-<sup>1</sup>tsa (a <sup>2</sup>Llü-<sup>1</sup>bu), as is indicated by the symbols written in yellow ink on the verso of the cover which is unfortunately torn in half.

See ZMFCNK SWC, pp.186-187.



**K.Or.392.** SB, Marburg (*R.8501*) <With fol. 1-14>

**Hs.Or.1400.** SB, Marburg (*R.4151*) <With fol. 1-16>

<sup>3</sup>Shi-<sup>2</sup>lo <sup>2</sup>t'u-<sup>3</sup>bbüe, <sup>2</sup>gkv-<sup>3</sup>chung: The origin (birth) of <sup>2</sup>Dto-<sup>1</sup>mba <sup>3</sup>Shi-<sup>2</sup>lo, first part.

[List: VIII,42,g

There are three parts to the text which describes in details <sup>3</sup>Shi-<sup>2</sup>lo's birth, genealogy and life.

Ms. **K.Or.1400** (*R.4151*) is beautifully illuminated bearing on the first page a picture of <sup>3</sup>Shi-<sup>2</sup>lo, the Bön gShen-rab(s)-mi-bo ་ཀའ་ཤེན་རབ་སེ་མི་བོ་ which is identical with his full <sup>1</sup>Na-<sup>2</sup>khi name <sup>3</sup>Shi-<sup>2</sup>lo-<sup>2</sup>mi-<sup>3</sup>wu (see NNCR, p.108 and 115, note 81).

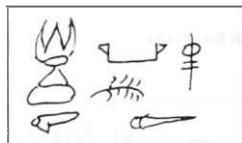
It was written in 1832 by the <sup>2</sup>Dto-<sup>1</sup>mba Ho Ho-shou of the village of Chung-ts'un of the Li of La-p'iao, southeast of Li-chiang.

On the last page is a colophon in <sup>2</sup>Ggö-<sup>1</sup>baw letters and a drawing in ink of <sup>3</sup>Shi-<sup>2</sup>lo covered with Tibetan characters; in the colophon appears the name of the village of <sup>2</sup>La-<sup>3</sup>ts'ü-<sup>2</sup>wua. As the <sup>2</sup>Ggö-<sup>1</sup>baw letters have superfluous superimposed vowel marks, the colophon seems to have been added later, for vowel marks were not in use when this manuscript was written.

**K.Or.392** (*R.8501*) is a fairly new ms. and originated in the village of <sup>1</sup>Mun-<sup>3</sup>shwua-<sup>2</sup>wua. All, throughout the text, the pictographic sentences have a <sup>2</sup>Ggö-<sup>1</sup>baw superscription to facilitate the reading of the text.

The story has been fully translated in BODMSL, pp.5-67; also in SNKL, Part I, pp.1-39.

The texts of the two manuscripts are alike. The story of birth begins in **Hs.Or.1400** on page 5, rubric 4, and in **K.Or.392** on page 6, rubric 1.



**K.Or.393.** SB, Marburg (*R.8502*) <With fol. 1-15>

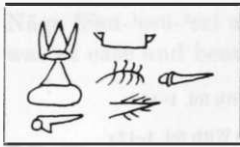
**Hs.Or.1401.** SB, Marburg (*R.4152*) <With fol. 1-9>

<sup>3</sup>Shi-<sup>2</sup>lo <sup>2</sup>t'u-<sup>3</sup>bbüe, <sup>3</sup>lü-<sup>3</sup>chung: Origin (birth) of <sup>3</sup>Shi-<sup>2</sup>lo, second part. [List: VIII,42,g

The texts of both manuscripts are alike. In **Hs.Or.1401** (*R.4152*), which belongs to the set written by the <sup>2</sup>Dto-<sup>1</sup>mba Ho Ho-shou, are on the first page Tibetan letters (in color) which read from top down: *Om*, *A*, (left) *Ma*, (right) *Ja*, and (below) *Hum*. On the margins are clouds.

**K.Or.393** (*R.8502*) is a newer one and a continuation of **K.Or.392** (*R.8501*) (see above). It originates from <sup>1</sup>Mun-<sup>3</sup>shwua-<sup>2</sup>wua.

The translation of the <sup>3</sup>lü-<sup>3</sup>chung or *second part* starts in SNKL on p.27, (3). The end of the first page of **Hs.Or.1401** corresponds to SNKL, p.27, (p.21, rubric 3). - (Page 13, rubric 7, of **Hs.Or.1401** is equivalent to SNKL, p.35, 2nd line, 4th rubric).



**K.Or.391.** SB, Marburg (*R.8500*) <With fol. 1-14>

**Hs.Or.1402.** SB, Marburg (*R.4153*) <With fol. 1-11>

<sup>3</sup>Shi-<sup>2</sup>lo <sup>2</sup>t'u-<sup>3</sup>bbüe. <sup>3</sup>man-<sup>3</sup>chung: The origin (birth) of <sup>3</sup>Shi-<sup>2</sup>lo, third (last) part.

[List: VIII,42,g

Hs.Or.1402 (*R.4153*) is from the <sup>2</sup>Dto-<sup>1</sup>mba Ho Ho-shou of the village of Chung-ts'un of the Li of La-p'iao and was written in 1832. It has on the first page a miniature of <sup>2</sup>Dto-<sup>1</sup>mba <sup>3</sup>Shi-<sup>2</sup>lo; his face and body are green, his right hand is in the gesture of witnessing.

K.Or.391 (*R.8500*) is from the village of <sup>1</sup>Mun-<sup>3</sup>shwua-<sup>2</sup>wua and is of much later date. It belongs to the set of the other manuscripts K.Or.392 and K.Or.393 and is a continuation of them.

This *last part* (<sup>3</sup>man-<sup>3</sup>chung) of <sup>3</sup>Shi-<sup>2</sup>lo <sup>2</sup>t'u-<sup>3</sup>bbüe has not been translated. The part published in SNKL, pp.7-38, ends with the *second part* or <sup>3</sup>lu-<sup>3</sup>chung.

On the first page of ms. Hs.Or.1402 there is set forth that when <sup>3</sup>Shi-<sup>2</sup>lo had not yet died he was slack in performing <sup>2</sup>K'ö-<sup>2</sup>ch'i <sup>2</sup>la-<sup>1</sup>llü <sup>3</sup>k'ö (see ANKEED, Special <sup>1</sup>Här <sup>2</sup>la-<sup>1</sup>llü <sup>3</sup>k'ö ceremonies) and after his death the dog-headed <sup>1</sup>Lä-<sup>3</sup>ch'ou demon barred his way and prevented him from crossing the bridge (rubrics 1-3). <sup>2</sup>Lo-<sup>1</sup>ch'ung-<sup>2</sup>ndaw-<sup>1</sup>khü by pronouncing curses banished the demon. He pronounced a <sup>3</sup>Hoa-<sup>2</sup>lü: <sup>1</sup>Mba-<sup>2</sup>dtä-<sup>1</sup>shu-<sup>3</sup>ds'i-<sup>2</sup>ds'i <sup>2</sup>sso-<sup>1</sup>wua-<sup>2</sup>haw and the dog-headed <sup>1</sup>Lä-<sup>3</sup>ch'ou demon was suppressed (rubrics 6-7). <sup>3</sup>Shi-<sup>2</sup>lo was then led over the white hemp bridge, over the arrow, [page 2:] over the lamps and lotus flowers.

This is repeated for all other possible sins of omission and carelessness in performing ceremonies which, after his death became personified hindrances, i.e. <sup>1</sup>Lä-<sup>3</sup>ch'ou demons who barred his way and whom <sup>2</sup>Lo-<sup>1</sup>ch'ung-<sup>2</sup>ndaw-<sup>1</sup>khü (= the title of the officiating head <sup>2</sup>Dto-<sup>1</sup>mba at the funeral ceremony) banished by pronouncing <sup>3</sup>Hoa-<sup>2</sup>lus.

On page 9 the <sup>2</sup>Dto-<sup>1</sup>mba makes the offering of a <sup>2</sup>Dto-<sup>2</sup>ma and nine pieces of meat to the <sup>2</sup>Yi-<sup>3</sup>ndaws, after which they are suppressed by him and <sup>3</sup>Shi-<sup>2</sup>lo's soul is led on high to the realm of <sup>3</sup>Shou-<sup>1</sup>la-<sup>2</sup>wu-<sup>1</sup>gko (the Bön god gShen-lha-od-dkar). This is repeated for the other realms of existences the dead have to pass (<sup>2</sup>Nyi-<sup>1</sup>wua <sup>3</sup>ch'wua <sup>1</sup>dü, q.v.).

His body is like the <sup>1</sup>Na-<sup>2</sup>k'wai and the <sup>3</sup>t'a = *pagoda*; he is led by the white yak, white sheep, the white *clouds and wind* = <sup>1</sup>gkyi-<sup>2</sup>här (page 13, last rubric).

Page 14: He is escorted on the roar of the dragon, presented with the white unicorn and the <sup>3</sup>gkyi-<sup>2</sup>yu-<sup>2</sup>k'o-<sup>1</sup>b'a (*Ovis poli*), he is led with the white flag, the sound of the white conch, the <sup>2</sup>ds-<sup>1</sup>ler and <sup>1</sup>ö-<sup>1</sup>här <sup>2</sup>ndaw-<sup>1</sup>k'o = *hand-drum* (etc.) to the 18th heaven.

He has arrived at the realm of his father and mother (rubric 6), at <sup>2</sup>Müan-<sup>3</sup>llü-<sup>1</sup>ddu-<sup>2</sup>ndzi's realm; he dwells with <sup>1</sup>Ssaw-<sup>2</sup>yi-<sup>2</sup>wua-<sup>2</sup>de, <sup>2</sup>Ö-<sup>1</sup>gko-<sup>2</sup>aw-<sup>1</sup>gko, <sup>2</sup>Hä-<sup>1</sup>ddü-<sup>2</sup>ö-<sup>1</sup>p'er, etc. He has arrived in the realm where is neither birth nor death. Arrived at his grandfather of nine generations back, and grandmother seven generations back.

The manuscript ends: "Let the descendants' and <sup>2</sup>Dto-<sup>1</sup>mba's voice be fine, let them have <sup>1</sup>nnü and <sup>1</sup>ö."



**K.Or.371.** SB, Marburg (*R.8478*) <With fol. 1-11>

**Hs.Or.1533.** SB, Marburg (*R.8648*) <With fol. 1-12>

**Hs.Or.1538.** SB, Marburg (*R.8674*) <With fol. 1-8>

<sup>3</sup>Shi-<sup>2</sup>lo <sup>3</sup>Nv, <sup>1</sup>Ssaw-<sup>3</sup>ndaw <sup>2</sup>Lü-<sup>2</sup>dto <sup>3</sup>p'i: — To throw out the <sup>1</sup>Ssaw-<sup>3</sup>ndaw <sup>2</sup>Lü <sup>2</sup>dto-<sup>2</sup>ma.

[List: VIII,42,Ar

Another shorter title is: <sup>2</sup>Lü <sup>2</sup>dto-<sup>2</sup>ma <sup>3</sup>p'i: *To throw out the <sup>2</sup>Lü-<sup>2</sup>dto-(<sup>3</sup>ma).*

Hs.Or.1533 (*R.8648*) and Hs.Or.1538 (*R.8674*) were written by the <sup>2</sup>Dto-<sup>1</sup>mba Ho Ho-shou from the village of Chung-ts'un of the Li of La-p'iao, southeast of Li-chiang. They were written in 1832.

Hs.Or.1533 shows <sup>2</sup>Dto-<sup>1</sup>mba <sup>3</sup>Shi-<sup>2</sup>lo lying on his side indicating that he is dead: below him are the symbols: <sup>2</sup>shi and <sup>1</sup>lo both used phonetically in the name. The next is the <sup>2</sup>nv symbol, the effigy of the deceased, followed by a Nāga. He is <sup>1</sup>Ssaw-<sup>3</sup>ndaw (terrestrial Nāga) to whom the <sup>2</sup>Lü <sup>2</sup>dto-<sup>2</sup>ma is offered (and then) thrown out.

On the first page is the picture of a deity whose body is white, without attributes, name unknown. On the inside of the cover is written (that the manuscript) is from the <sup>2</sup>Llu-<sup>1</sup>bu from the foot of Mount <sup>1</sup>Mun-<sup>2</sup>gkv-<sup>2</sup>sso-<sup>1</sup>p'er <sup>1</sup>ngyu.

The title-page of ms. Hs.Or.1538 (*R.8674*) has the words <sup>1</sup>Ssaw-<sup>3</sup>ndaw in the center followed by a picture of the <sup>2</sup>Lü <sup>2</sup>dto-<sup>2</sup>ma in a tray: below is the symbol <sup>3</sup>p'i = *shoulder-blade*, here used phonetically for <sup>3</sup>p'i = *to throw out*.

On the first page is a miniature representing a therianthrope Nāga with snakes rising from the top of his head: he holds a <sup>1</sup>no-<sup>3</sup>bü (Tibetan nor-bu འོ་བུ་) in his hand.

K.Or.371 (*R.8478*) is a newer ms., but the text is identical with Hs.Or.1533 and Hs.Or.1538. On the inside of the cover is a text in <sup>2</sup>Ggö-<sup>1</sup>baw letters followed by a picture of the <sup>2</sup>Lü <sup>2</sup>dto-<sup>2</sup>ma or <sup>1</sup>Ssaw-<sup>3</sup>ndaw <sup>2</sup>Lü <sup>2</sup>dto-<sup>2</sup>ma. A colophon states that the manuscript came from the village of <sup>1</sup>Mun-<sup>3</sup>shwua-<sup>2</sup>wua.

These manuscripts are chanted also at the <sup>2</sup>Ssu <sup>1</sup>ddü <sup>1</sup>gv and <sup>2</sup>Här <sup>2</sup>la-<sup>1</sup>llü <sup>3</sup>k'ö ceremonies.

For translation see NNCRC, pp.560-564.

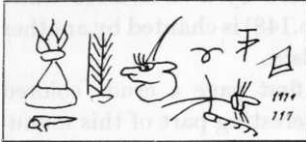
The text of our three manuscripts is the same, but differs from the text translated in NNCRC, pp.560-564. The first few pages are very similar to those of the ms. <sup>2</sup>K'o-<sup>1</sup>ddv-<sup>2</sup>gv-<sup>2</sup>ssu-<sup>2</sup>mä of the <sup>2</sup>Ssu <sup>1</sup>ddü <sup>1</sup>gv ceremony, see NNCRC, pp.296-301, but more abridged.

The first two pages are the same as in the ms. just quoted, but on page 3, rubric 1, we read that the people killed cattle at the springs belonging to the Nāgas, polluted the ground with the blood, red meat and skin of the slaughtered animals. They killed the snakes on the trees and the frogs on the rocks. They killed stags, serows, pheasants (etc.) on the snow-mountain: they washed gold in the streams, set fire to the forests (rubric 4) and in general disturbed the land and possessions of the Nāgas. Thereupon the Nāgas stole the souls of the people and imprisoned them (page 5, rubrics 3 and 5). This caused illness, people were frightened and had bad dreams (rubric 6). On page 7, rubric 6, commences the story of the origin of the <sup>2</sup>Dto-<sup>2</sup>ma as told in NNCRC, p.561 (p.4-5).

The Nāgas are repaid with the <sup>2</sup>Dto-<sup>2</sup>ma whereupon the soul was no more held by the



Nāga <sup>2</sup>Ssu-<sup>1</sup>ssü-<sup>2</sup>szi and could be escorted to the realm of the gods after which the soul was at ease and beautiful (page 9, rubrics 10–12).



K.Or.53. SB, Marburg (R.4081) <With fol. 1–11>

<sup>3</sup>Shi-<sup>2</sup>lo <sup>3</sup>Nv, <sup>1</sup>Ssi <sup>2</sup>k'ö <sup>3</sup>t'a <sup>1</sup>k'ö <sup>3</sup>dter <sup>1</sup>p'er <sup>1</sup>shu: — “The sharp horn of the unicorn, string tie, untie = <sup>1</sup>k'ö <sup>3</sup>dter <sup>1</sup>p'er search for.”

The title may be explained as far as the second part is concerned: <sup>1</sup>k'ö-<sup>3</sup>dter-<sup>1</sup>p'er = *string tie untie* is used allegorically in the freeing of sins committed by a <sup>2</sup>Dto-<sup>1</sup>mba, in this case by <sup>2</sup>Dto-<sup>1</sup>mba <sup>3</sup>Shi-<sup>2</sup>lo while performing ceremonies; the word <sup>1</sup>shu = *iron* stands for <sup>1</sup>shu = *to search* (to find a way out to free from sin). The first part of the title may have reference to the difficulty of freeing one's self from the dilemma of sin as from the sharp horn of the unicorn.

[To find out a way to untie the string which is tied to the sharp horn of the unicorn (?), Ed.]

It is the only manuscript encountered with that title.

The text deals with the sins of omission and commission of <sup>3</sup>Shi-<sup>2</sup>lo during the performing of ceremonies.

On page 1 we read that before <sup>3</sup>Shi-<sup>2</sup>lo had died he received the power of performing ceremonies from this grandfather and grandmother who dwell in the 18th heaven, from <sup>1</sup>La-<sup>2</sup>yu-<sup>1</sup>gko-<sup>3</sup>dzi <sup>2</sup>gyi-<sup>2</sup>bbu (a great god) [see page 1, last rubric] and from his wife <sup>1</sup>La-<sup>2</sup>yu-<sup>1</sup>gko-<sup>3</sup>dzi <sup>2</sup>gyi-<sup>2</sup>mun (I.) who has not been encountered by me previously (as to her husband see NNCRC, p.269, note 571).



<sup>3</sup>Shi-<sup>2</sup>lo received that power also from his grandfather, from the <sup>1</sup>P'er <sup>1</sup>Ssan, from the <sup>2</sup>La-<sup>1</sup>yu-<sup>1</sup>bpö-<sup>2</sup>ssö = *the three priests from <sup>2</sup>La-<sup>1</sup>yu* (the Tibetan Lha-yul ལྷ་ཡུལ་ = *the land of the Lha*), who dwell on the top of <sup>1</sup>Ngyu-<sup>3</sup>na-<sup>3</sup>shi-<sup>2</sup>lo <sup>1</sup>Ngyu. His sins are then enumerated as when he took <sup>2</sup>K'aw-<sup>1</sup>ssö-<sup>1</sup>ma as his wife. He is freed by making offerings, repaying the demons with black oxen, sheep, pig, goats, etc. The black lake of the <sup>1</sup>Ddv demons in hell is smashed. He leads <sup>2</sup>K'aw-<sup>1</sup>ssö-<sup>1</sup>ma to the 18 realms of hell and throws her into a huge cave in a cliff. Finally he arrives on the top of <sup>1</sup>Ngyu-<sup>3</sup>na-<sup>3</sup>shi-<sup>2</sup>lo <sup>1</sup>Ngyu.



**Hs.Or.1517.** SB, Marburg (*R.8466*) <With fol. 1-14>

<sup>3</sup>Shi-<sup>2</sup>lo <sup>3</sup>Nv, <sup>2</sup>Ssi-<sup>2</sup>nggü-<sup>3</sup>dto-<sup>2</sup>ts'an.

(The title is untranslatable.)

The manuscript is composed of <sup>3</sup>Hoa-<sup>2</sup>lus which are chanted by a <sup>2</sup>Dto-<sup>1</sup>mba while the text of <sup>2</sup>Mb'a-<sup>2</sup>mi <sup>3</sup>dshi = *To light the lamps* (cf. above p.148) is chanted by another <sup>2</sup>Dto-<sup>1</sup>mba. Sometimes it is chanted before the <sup>2</sup>Mb'a-<sup>2</sup>mi <sup>3</sup>dshi.

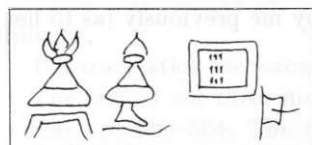
Hs.Or.1517 (*R.8466*) is a fairly old ms. and has on the first page a crude colored picture of a <sup>2</sup>Dto-<sup>1</sup>mba with cymbal and hand-drum. The interesting part of this manuscript is that it is written in <sup>2</sup>Ggö-<sup>1</sup>baw characters and directly below are their pictographic equivalents. However, a few are incorrect as <sup>1</sup>na = *black* for <sup>1</sup>ngo = *I*, for which a special symbol exists.

Page 1 reads: <sup>2</sup>Yi <sup>1</sup>ma <sup>2</sup>ho (the first symbol below <sup>2</sup>yi is however read *ndsu* = *to sit*, furthermore all three characters have the Tibetan vowel mark superimposed which is for ornamentation only). <sup>2</sup>Dtü <sup>1</sup>mba <sup>3</sup>Shi-<sup>2</sup>lo nun ngv | bpä la <sup>3</sup>khvu-<sup>2</sup>ts'ä-<sup>1</sup>lo | <sup>3</sup>Shi-<sup>2</sup>lo la yi bpö p'u yi | na lér dtü dso ssä k'ö la.

The name of <sup>2</sup>Ngu-<sup>1</sup>la-<sup>3</sup>gko-<sup>2</sup>bbü here written <sup>2</sup>Ngv-<sup>1</sup>la-<sup>3</sup>gko-<sup>2</sup>bbü occurs on page 13, rubric 10, and of the <sup>2</sup>Dto-<sup>1</sup>mbas <sup>3</sup>Na-<sup>1</sup>ssa-<sup>1</sup>ch'ang-<sup>3</sup>lu on page 12, rubric 9, and <sup>2</sup>Gv-<sup>3</sup>ssä-<sup>2</sup>k'o-<sup>1</sup>mba on page 13, rubric 2.

It is the only manuscript of the above title in the collection. The <sup>2</sup>Dto-<sup>1</sup>mba first thought it was identical with <sup>1</sup>Ssä <sup>2</sup>k'ö <sup>3</sup>dto-<sup>2</sup>ts'an, but the text of those <sup>3</sup>Hoa-<sup>2</sup>lüs is different.

There is no colophon.



**K.Or.57.** SB, Marburg (*R.4090*) in part <With fol. 1-16>

**K.Or.58.** SB, Marburg (*R.4091*) in part <With fol. 1-14>

**Hs.Or.321.** SB, Marburg (*R.4218*) in part <With fol. 1-12>

**Hs.Or.616.** SB, Marburg (*R.8405*) in part <With fol. 1-12>

**Hs.Or.1399** SB, Marburg (*R.4102*) <With fol. 1-13>

<sup>2</sup>Tsan-<sup>2</sup>ngv <sup>2</sup>k'u <sup>2</sup>p'u: To open the gates of the nine <sup>2</sup>tsan (prisons in hell).

Hs.Or.1399 (*R.4102*) is the only ms. in the collection entirely devoted to the above title.

It belongs to the <sup>3</sup>Shi-<sup>2</sup>lo <sup>3</sup>Nv funeral ceremony. The cover bears the title in a green frame surrounded by a green scarf over which, in the center, is a large <sup>1</sup>non-<sup>2</sup>bü containing six smaller jewels.

The manuscript belonged to the <sup>2</sup>Dto-<sup>1</sup>mba Ho Ho-shou of the village of Chung ts'un of the Li of La-p'iao. The first page is illuminated. On the left is a <sup>2</sup>Dto-<sup>1</sup>mba dressed in



an orange garment holding in his left hand a <sup>3</sup>gko-<sup>1</sup>dshi-<sup>2</sup>boa-<sup>3</sup>p'u (see ANKEED, p.127), and in his right a <sup>2</sup>Bpö-<sup>1</sup>mba; the background is green. –

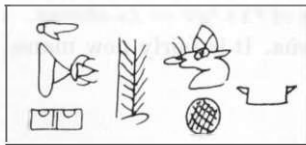
On the first page we read: At the place where the ceremony is performed, to-night <sup>1</sup>Lü-<sup>2</sup>shi-<sup>1</sup>ma-<sup>3</sup>ndaw said: After you had died your hearing was indistinct, you could not hear the voice of the <sup>2</sup>Dto-<sup>1</sup>mba [rubric 6]. When you were dead <sup>2</sup>Ch'i-<sup>1</sup>gv-<sup>2</sup>shi-<sup>1</sup>dzhi <sup>2</sup>ghüh-<sup>2</sup>gkv-<sup>1</sup>dzu (I.) led you on to the land of the black rat in hell, etc.



The book then relates what demon guards each cardinal gate of the <sup>2</sup>Tsan-<sup>2</sup>ngv. See under: <sup>3</sup>Ts'u-<sup>2</sup>ssi-<sup>2</sup>ndaw <sup>1</sup>ndzër <sup>2</sup>t'u (K.Or.57 / R.4218); see also SNKL, pp.112–115, where a manuscript with this title is translated.

The spelling of the names which occur in this manuscript vary somewhat from those of other manuscripts, as <sup>3</sup>Lër-<sup>1</sup>ssan-<sup>1</sup>lo-<sup>2</sup>ngv is spelled <sup>2</sup>Lan-<sup>2</sup>ssan-<sup>1</sup>lo-<sup>2</sup>ngv, etc.

When this text is chanted a large pot is placed inverted on the <sup>1</sup>Hä <sup>2</sup>zhi <sup>1</sup>p'i; under the pot is some brass cash and on the top sits a small figure of the <sup>1</sup>Shi-<sup>2</sup>ndshi = *God of hell*, made of barley flour dough. At the end of the chanting the pot is turned over and then it is believed that the soul has been freed from the <sup>2</sup>Tsan-<sup>2</sup>ngv in hell.



**K.Or.66.** SB, Marburg (R.4204) <With fol. 1–10>

**K.Or.451.** SB, Marburg (R.8565) <With fol. 1–9>

<sup>3</sup>Shi-<sup>2</sup>lo <sup>3</sup>Nv, <sup>2</sup>Ts'o <sup>1</sup>mun <sup>2</sup>t'u: — Destiny of man (?).

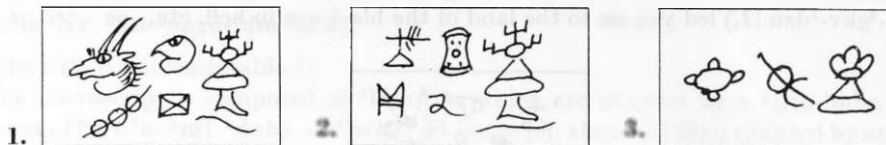
The name or title of this manuscript is obscure, perhaps it means: Destiny of man.

The (members of a) family although they have no demons invite the <sup>2</sup>Dto-<sup>1</sup>mba and <sup>2</sup>Llü-<sup>1</sup>bu; although they have no enemies invite the 360 <sup>2</sup>Dtër-<sup>1</sup>gkos, <sup>2</sup>Yu-<sup>1</sup>ma, the <sup>1</sup>P'er <sup>1</sup>Ssan, the <sup>2</sup>Ngaw <sup>1</sup>Wu (spirits), the <sup>1</sup>Ö and <sup>1</sup>Hä (*all the gods*), and the 360 <sup>2</sup>Bä-<sup>1</sup>d'a (*warriors of the gods*).

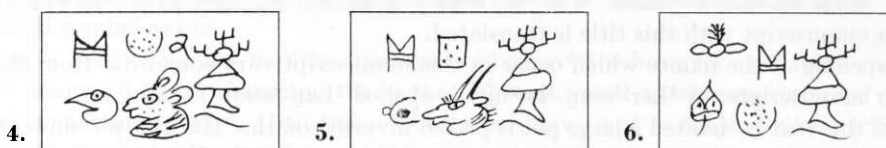
They invite the warriors of <sup>1</sup>Ssaw-<sup>2</sup>yi-<sup>2</sup>wua-<sup>2</sup>de who reposes on a throne of the sun and moon, to descend as is the custom. They invite <sup>1</sup>Ler-<sup>2</sup>gyu-<sup>3</sup>gkyi-<sup>2</sup>gyu who reposes on a throne of the <sup>1</sup>Khyu-<sup>3</sup>t'khyu and dragon to descend as is the custom. They invite <sup>2</sup>Dto-<sup>1</sup>mba <sup>3</sup>Shi-<sup>2</sup>lo who reposes on the throne of the peacock to descend, also <sup>2</sup>Hä-<sup>1</sup>ddü <sup>2</sup>ö-<sup>1</sup>p'er from his flower throne, <sup>1</sup>Hä-<sup>2</sup>yi-<sup>1</sup>gkü-<sup>3</sup>k'u from his tiger throne, <sup>3</sup>T'a-<sup>1</sup>yu-<sup>2</sup>dtü-<sup>2</sup>mba from his stag throne [end of page 3], <sup>1</sup>Lo-<sup>3</sup>bpa-<sup>2</sup>t'u-<sup>2</sup>gko from his yak throne, <sup>1</sup>Ssä-<sup>3</sup>ssä-<sup>2</sup>o-<sup>1</sup>gyu from his lion throne, <sup>1</sup>Muan-<sup>3</sup>mi-<sup>2</sup>bpa-<sup>2</sup>lo riding a white horse (= the mountain god of the rMa-*chhen* spom-ra), and many others now mostly deified <sup>2</sup>Dto-<sup>1</sup>mbas.

They invite <sup>2</sup>K'aw-<sup>2</sup>zher who rides a black horse (he controls the demons of suicide),

and <sup>1</sup>Yi-<sup>3</sup>ch'ung-<sup>3</sup>gko-<sup>3</sup>ts'ä <sup>2</sup>Bä-<sup>1</sup>d'a (1.) (this <sup>2</sup>Bä-<sup>1</sup>d'a has not been met with elsewhere), and <sup>2</sup>Bä-<sup>1</sup>d'a <sup>2</sup>Sso-<sup>2</sup>wüa-<sup>2</sup>t'o-<sup>1</sup>na (2.) to descend as is the custom (= this is rendered by <sup>1</sup>ddü <sup>1</sup>zaw <sup>2</sup>ndu (3.) = *to listen, to descend, custom*; this is also indicated by the attached foot at the base of the body of the deity and augmented by the line below the foot).



Other <sup>2</sup>Bä-<sup>1</sup>d'a (*warriors of the gods*) here implored to descend are: <sup>2</sup>Wua-<sup>2</sup>gko-<sup>2</sup>bö-<sup>1</sup>la-<sup>1</sup>na (4.), <sup>2</sup>Wua-<sup>1</sup>k'aw-<sup>3</sup>ssu-<sup>1</sup>yi (5.) and <sup>2</sup>Ss-<sup>2</sup>bpa-<sup>2</sup>wüa-<sup>1</sup>bö <sup>2</sup>Bä-<sup>1</sup>d'a (6.), neither of whom have been met with elsewhere.

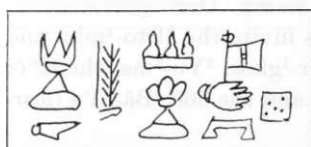


These are followed by dragon, lion, <sup>1</sup>Khyu-<sup>3</sup>t'khyu, the celestial <sup>2</sup>P'u-<sup>1</sup>la, <sup>1</sup>Ndu and <sup>1</sup>Ssä, the crane and the eagle, etc.

The <sup>2</sup>Bä-<sup>1</sup>d'a (*warriors*) are to kill the <sup>1</sup>Dter <sup>1</sup>ts'u (demons), the <sup>1</sup>Ddv and <sup>1</sup>Dsä, the <sup>3</sup>Ch'ou <sup>1</sup>ts'u <sup>2</sup>bpa <sup>2</sup>gkv-<sup>1</sup>dzu (demons), and <sup>2</sup>Mi <sup>1</sup>ts'u <sup>1</sup>zhi <sup>2</sup>gkv-<sup>1</sup>dzu (demons), the <sup>1</sup>Khyu-<sup>3</sup>t'khyu, the nine <sup>2</sup>Ssu-<sup>1</sup>ndo demons, etc.

A colophon states that the manuscript was written in the rat year, in the month <sup>1</sup>hä-<sup>2</sup>ngyu (second month of the lunar year), the 15th day, in the village of <sup>2</sup>La-<sup>2</sup>ts'ü-<sup>2</sup>wüa, 'when I was 24 years old'. This is addressed to all the <sup>2</sup>Llü-<sup>1</sup>bus of <sup>2</sup>Yi-<sup>1</sup>gv = *Li-chiang*.

K.Or.451 (R.8565) came from the village of <sup>1</sup>Mun-<sup>3</sup>shwua-<sup>2</sup>wua. It is fairly new manuscript, but identical with K.Or.66 (R.4204).



Hs.Or.1407. SB, Marburg (R.4213) <With fol. 1-14>

<sup>3</sup>Shi-<sup>2</sup>lo <sup>3</sup>Nv, <sup>1</sup>Zhi-<sup>2</sup>ghüh <sup>2</sup>müen-<sup>1</sup>dzu-<sup>1</sup>lu <sup>2</sup>ddu, <sup>2</sup>Ngaw-<sup>1</sup>la <sup>1</sup>ggo-<sup>2</sup>ssu: — The cremation ground . . .; and the leading on high (of <sup>2</sup>Shi-<sup>2</sup>lo) by the <sup>2</sup>Ngaw-<sup>1</sup>las.

Hs.Or.1407 (R.4213) was written by the same <sup>2</sup>Dto-<sup>1</sup>mba as Hs.Or.1404 (R.4206). The miniature on the first page represents <sup>4</sup>Dta-<sup>2</sup>la-<sup>1</sup>mi-<sup>2</sup>mbü (the Bön tiger god of burning fire). His body is blue, his hair are flames, his expression is a wrathful one, flames issue from his sides; he holds a <sup>1</sup>k'o-<sup>3</sup>lo = *disk* or *wheel* in his hand.

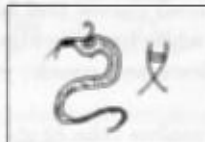
The first two pages and the first two rubrics of page three are identical with those of Hs.Or.1404.

On page 3, rubric 3, we are told: <sup>1</sup>Zhi-<sup>3</sup>muṅ-<sup>2</sup>llü-<sup>2</sup>ssi (a name given to a person after death and before the performance of any funeral rite), you have arrived there in <sup>2</sup>Nyi-<sup>2</sup>wüa <sup>1</sup>dü (*realm of hell*) after death, but you have not yet been caught there. You have this day arrived at the cremation ground. A black ox has been killed, you have been given a black riding horse (the <sup>2</sup>nv = *effigy* is on the horse), you have been given black food and black sheep felt [rubric 6]. Your soul is not at peace. <sup>3</sup>Shi-<sup>2</sup>lo, you are escorted on an elephant, you have not yet been caught in hell.

The three disciples have pronounced curses and have suppressed the demons of hell [rubric 10]. You are *led* = <sup>2</sup>ssu on a white hemp bridge, [page 4:] with the lamp, arrow, on the sound of the cymbal, hand-drum and conch; you are given food and wine and are being led to the realm of the gods.

This is repeated for the other five realms: the brute world, the world of the <sup>2</sup>Yi-<sup>3</sup>ndaws, the human world, etc. <sup>3</sup>Shi-<sup>2</sup>lo is escorted by his 360 disciples. When dead, <sup>3</sup>Shi-<sup>2</sup>lo arrived in the realm of the <sup>1</sup>Lä-<sup>3</sup>ch'ou demons and on the cremation ground, but they are suppressed by the three disciples. etc. All the various demons are given meat and wine <sup>2</sup>Dto-<sup>2</sup>ma and therewith they are repaid. <sup>3</sup>Shi-<sup>2</sup>lo is, as in previous manuscripts recorded, escorted to his paternal and maternal ancestors, etc.

On page 13, rubric 1, commences <sup>2</sup>Ngaw-<sup>1</sup>la <sup>2</sup>ggö-<sup>2</sup>ssu: *The leading on high by the spirits of victory*. <sup>3</sup>Shi-<sup>2</sup>lo has been divested of sin <sup>2</sup>k'o-<sup>2</sup>p'u-<sup>2</sup>t'khi and is escorted by the <sup>2</sup>P'u-<sup>1</sup>la <sup>2</sup>Ngaw-<sup>1</sup>las (the spirits of victory of the gods who suppress the 360 <sup>1</sup>Ddv demons). The descendants, paternal relatives do likewise; they invite the 360 <sup>2</sup>Ssu-<sup>2</sup>bbü-<sup>1</sup>yü <sup>2</sup>Ngaw-<sup>1</sup>la (*<sup>2</sup>Ngaw-<sup>1</sup>las of the ancestors*).

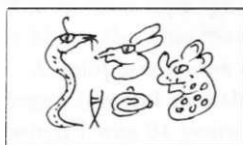


[List: VIII,43

**<sup>2</sup>Zhi <sup>3</sup>mä**

To instruct (the dead which) road (to travel)

A funeral ceremony performed for every <sup>1</sup>Na-<sup>2</sup>khi man or woman, shortly after their demise. — This ceremony has been described in ZMFCNK SWC.

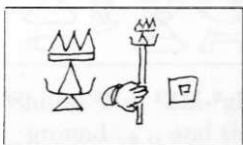


**Hs.Or.399.** SB, Marburg (*R.8065*) <With fol. 1-15>

<sup>2</sup>Zhi <sup>3</sup>mä, <sup>1</sup>Lä-<sup>3</sup>ch'ou <sup>1</sup>ndshi: — To strike (down) the <sup>1</sup>La-<sup>3</sup>ch'ou demons.

A very old manuscript. On the outside cover to the right of the title is an intricate <sup>1</sup>er-<sup>2</sup>mbu-<sup>1</sup>ch'i = *love-knot*. The title is written vertically; to the left is an ink-drawing of <sup>3</sup>Shi-<sup>2</sup>lo.

The text has been translated in SNKL, pp.45-55; also ZMFCNK SWC, pp.211-213.



**Hs.Or.1373.** SB, Marburg (*R.2173*) <With fol. 1-8>

<sup>2</sup>Mb'a-<sup>2</sup>mi <sup>1</sup>la <sup>2</sup>dta: To place a lamp in the hand.

[List: VIII,34,aa1

This is one of the rarest and oldest texts in the collection. It dates back long before 1723 when coffins were first used in Li-chiang. (The first coffins in the province of Yün-nan were introduced in A.D. 1279 by Sai-yin-o-te-ch'i 賽音謂德齊, a native of Bokhara who was governor of Yün-nan for six years.)

Hs.Or.1373 (*R.2173*) is not as complete as the other two manuscripts which came into my possession (*R.2010* and *R.2012*).

After the demise of a person a <sup>2</sup>Dto-<sup>1</sup>mba was called to the house. The corpse was set upright in bed and a butter-lamp was placed in his hand by the <sup>2</sup>Dto-<sup>1</sup>mba who chanted the manuscripts.

For translation see ZMFCNK SWC, pp.22–48.



**K.Or.138.** SB, Marburg (*R.8032*) <With fol. 1–12>

<sup>1</sup>Mun <sup>2</sup>miu <sup>2</sup>ffü: To terminate a life-offering (for the deceased), — go away!

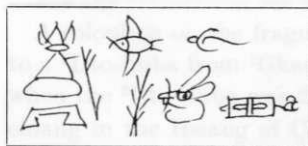
[List: VIII,34,e

(Literally: Dead <sup>1</sup>Mun = *life-offering* terminate, be gone.)

The first symbol over the dead sheep represents a <sup>2</sup>bbüe = *Artemisia branch* with which offerings are sprinkled, the branch is dipped in medicinal water and the animal is sprinkled before it is killed and afterwards. The animal is offered twice while alive and after it has been killed. The *eyes* = <sup>2</sup>miu signify here *to terminate* (i.e. the life of the sheep) and <sup>2</sup>ffü is meant for the deceased to take it away. (Notice the eyeless head of the sheep.)

This is a fairly old manuscript from the village of <sup>1</sup>Mun-<sup>3</sup>shwua-<sup>2</sup>wua.

For translation of text see ZMFCNK SWC, pp.138–144.



**Hs.Or.1453.** SB, Marburg (*R.7020*) <With fol. 1–15>

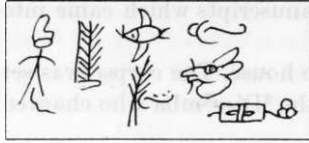
<sup>3</sup>Mun <sup>2</sup>ndzër <sup>3</sup>ä <sup>1</sup>lä <sup>2</sup>dzhu: Song of the dead, relating the origin of bitterness.

[List: VIII,43,w

This manuscript was acquired in 1947 in Li-chiang. Though not very old it is yet extremely rare, only two others having come into my possession previously: ms. *R.2760* which unfortunately was lost when the S.S. Richard Hovey was sunk by the Japanese in 1944, and ms. *R.1091* the photostate copy of which is now in Marburg.

This text is sung only at the funeral of a man. It is sung on the evening before the funeral ceremony.

For translation and explanation see ZMFCNK SWC, pp.49–103.



Hs.Or.1382. SB, Marburg (R.2772) <With fol. 1-16>

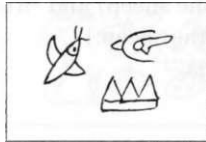
Facsimile of this ms. below p.351.

<sup>2</sup>Mbbüe <sup>3</sup>Nv; <sup>3</sup>Mun <sup>2</sup>ndzer <sup>3</sup>ä <sup>1</sup>lä <sup>2</sup>dzhu: Funeral for a woman; Song of the dead, relating the origin of bitterness. [List: VIII,43,w]

This is not an original <sup>1</sup>Na-<sup>2</sup>khi manuscript but was written by my <sup>2</sup>Dto-<sup>1</sup>mba Ho Hua-ting [sic] 和華亭 of the Village of <sup>2</sup>Gkv-<sup>1</sup>na-<sup>2</sup>wua in the Yangtze Valley to the west of the Li-chiang Snow-range [cf. LCNKT, plate 12].

As no manuscript was extant he wrote it in 1933 from memory. This is only sung at the funeral of a woman as the name <sup>2</sup>Mbbüe <sup>3</sup>Nv indicates. The text is similar to that of ms. Hs.Or.1453 (R.7020), see above, p.173.

The <sup>1</sup>Na-<sup>2</sup>khis had no mirrors and therefore individuals never saw their faces. This song is about an old woman who went to a well to fetch water; as she bent down she saw her face reflected in the water and she realized that she was old and that there were only a few years left to her. She dropped her water bucket and went from market place to market place to buy years. She found people selling all possible things, but no one sold years, so she returned realizing that all had to die.

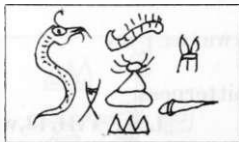


Hs.Or.397. SB, Marburg (R.8060) <With fol. 1-26>

<sup>3</sup>Mun <sup>2</sup>ndzi <sup>3</sup>mi: To have experienced death, forget (it). [List: VIII,43,k-1]

This is a very old manuscript and contains the full text. There are usually a <sup>2</sup>gkv-<sup>3</sup>chung and a <sup>3</sup>man-<sup>3</sup>chung = *first and last part*; these are here conjoined.

See ZMFCNK SWC, pp.172-173.



K.Or.156. SB, Marburg (R.8054) <With fol. 1-9>

K.Or.157. SB, Marburg (R.8055) <With fol. 1-19>

K.Or.158. SB, Marburg (R.8056) <With fol. 1-10>

K.Or.159. SB, Marburg (R.8057) <With fol. 1-12>

<sup>2</sup>Zhi <sup>3</sup>mä, <sup>1</sup>Ndsher <sup>2</sup>ndzi <sup>3</sup>mi, <sup>2</sup>gkv-<sup>3</sup>chung: — To have experienced fright, forget (it), first part. [List: VIII,43,o]

(Of the symbols in the title <sup>1</sup>ndsher is a hairy caterpillar which people are afraid to touch as its hair cause an inflammation, hence it is used for <sup>1</sup>ndsher = *fright*. The second symbol

is ill chosen, it stands for <sup>2</sup>ndzi = *headman of a village*; the proper symbol would have been <sup>3</sup>ndzi [sic] = *to eat, here: to have experienced* = <sup>2</sup>ndzi.)

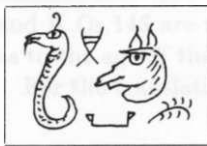
K.Or.158 (R.8056), K.Or.159 (R.8057) and K.Or.156 (R.8054) all three have the same text. Of these three K.Or.156 is the oldest, K.Or.158 is the next oldest, and K.Or.159 dates back probably to the last century. None of them has a colophon.

K.Or.157 (R.8055) has a fuller text but varies little from the other three. This manuscript has no colophon either; it seems to be written in the last century.

There is no second part in the collection.

For the translation of only this first part see ZMFCNK SWC, pp.199–209.

Only one manuscript of <sup>1</sup>Ndsher <sup>2</sup>ndzi <sup>3</sup>mi, <sup>3</sup>man-<sup>3</sup>chung I have ever observed or collected; it is ms. R.1227 which unfortunately cannot now be located and has not been translated.



Hs.Or.391. SB, Marburg (R.8040) <With fol. 1–22>

<sup>2</sup>Zhi <sup>3</sup>mä, <sup>1</sup>Ngu <sup>2</sup>t'u-<sup>3</sup>bbüe: — The origin of the horse.

[List: VIII,43,r2]

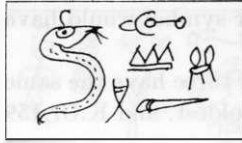
A very old manuscript; title-page missing and back cover torn, only a fragment being left.

The book is chanted when the horse is offered to the deceased to convey him into the nether world. The <sup>2</sup>nv or *effigy* of the deceased is placed on the saddle of a live horse. As it is believed that a person changes into a snake after death, we can see on the first page of the manuscript, in the last line, a snake crossing over nine mountains and the deceased in the form of a snake riding a horse. Being unable to cross the seven bridges and to ascend or descend the snow-mountains the deceased (as a snake) is supplied with a horse.

The book tells of the father and the mother of the horse (page 3, rubrics 7–8).

For the translation see ZMFCNK SWC, pp.148–151.

A colophon on the fragment of the back cover (recto) states that the book belonged to a <sup>2</sup>Dto-<sup>1</sup>mba from <sup>1</sup>Gkan-<sup>2</sup>k'ö, written in the snake year, in the 8th month, 26th day when the <sup>2</sup>Dto-<sup>1</sup>mba was 26 years old. (<sup>1</sup>Gkan-<sup>2</sup>k'ö or <sup>1</sup>Gka-<sup>2</sup>k'ö is a village south of Li-chiang in the Hsiang of Ch'i-ho 七河鄉 on the road to Ho-ch'ing 霍慶 which is in Min-chia territory 民家地.)



**K.Or.131.** SB, Marburg (*R.8023*) <With fol. 1–19>

**K.Or.132.** SB, Marburg (*R.8024*) <With fol. 1–16>

<sup>2</sup>Zhi <sup>3</sup>mā, <sup>2</sup>Ō <sup>2</sup>ndzi <sup>3</sup>mi, <sup>2</sup>gkv-<sup>3</sup>chung: — To have experienced slander, forget (it), first part.  
[List: VIII,43,q]

Of the two manuscripts quoted, only K.Or.131 (*R.8023*) is complete, the first two folios of K.Or.132 (*R.8024*), which is the older one, being damaged.

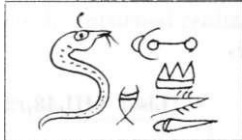
This book is only chanted at the funeral of women as apparently females are more prone to slander than men. (There is also a *last part* or <sup>3</sup>maṅ-<sup>3</sup>chung to this title, cf. below.)

The text tells about the life of <sup>1</sup>Ō-<sup>3</sup>yi-<sup>2</sup>dtv-<sup>1</sup>nun <sup>3</sup>mi, a dissolute woman who lived with her brother with whom she had nine sons. She also lived with a <sup>2</sup>Mun demon. Only one of her sons survived, the other eight were killed by <sup>2</sup>Mun demons.

K.Or.131 originated from the village of <sup>1</sup>Mun-<sup>3</sup>shwua-<sup>2</sup>wua.

There are no colophons.

For the translation see ZMFCNK SWC, pp.161–167.



**K.Or.130.** SB, Marburg (*R.8022*) <With fol. 1–16>

<sup>2</sup>Zhi <sup>3</sup>mā, <sup>2</sup>Ō <sup>2</sup>ndzi <sup>3</sup>mi, <sup>3</sup>maṅ-<sup>3</sup>chung: — To have experienced slander, forget (it), last part.  
[List: VIII,43,r]

There is only one manuscript of the <sup>3</sup>maṅ-<sup>3</sup>chung, a very old one, in the collection; half of the title-page is gone. A few <sup>2</sup>Ggö-<sup>1</sup>baw characters at the base of the title state that it can be used also at the <sup>2</sup>Khi <sup>3</sup>Nv ceremony.

The manuscript originated from the village of <sup>1</sup>Mun-<sup>3</sup>shwua-<sup>2</sup>wua.

For the translation see ZMFCNK SWC, pp.168–171.



**K.Or.75.** SB, Marburg (*R.4221*) <With fol. 1–11>

**K.Or.121.** SB, Marburg (*R.8000*) <With fol. 1–16>

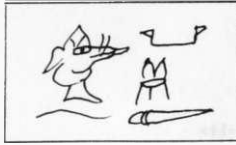
**K.Or.124.** SB, Marburg (*R.8010*) <With fol. 1–12>

<sup>2</sup>Szi <sup>1</sup>sher <sup>1</sup>Ddu <sup>3</sup>Nv: <sup>1</sup>Lä-<sup>3</sup>ch'ou <sup>1</sup>ndshi: Funeral ceremony of the long-lived <sup>1</sup>Ddu; To strike (down) the <sup>1</sup>Lä-<sup>3</sup>ch'ou demons.

The <sup>1</sup>Lä-<sup>3</sup>ch'ou are demons who are the personifications of sins committed by the deceased during his life time and who, after his death, close his road, bridges (etc.) in the nether world as already related.

See ZMFCNK SWC, pp.211–213.





- K.Or.139.** SB, Marburg (*R.8032*) <With fol. 1–12>  
**K.Or.143.** SB, Marburg (*R.8036*) <With fol. 1–11>  
**K.Or.144.** SB, Marburg (*R.8037*) <With fol. 1–19>  
**K.Or.145.** SB, Marburg (*R.8038*) in part <With fol. 1–14>

<sup>1</sup>Ts'o <sup>2</sup>mber <sup>2</sup>t'u, <sup>2</sup>gkv-<sup>3</sup>chung: <sup>1</sup>Ts'o(-<sup>2</sup>zä-<sup>3</sup>llü-<sup>2</sup>ghüh)'<sup>s</sup> descent, first part.

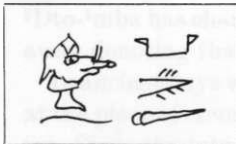
[List: VIII,43,Aq; As

The first three manuscripts contain only the first part of the story of the flood, while K.Or.145 (*R.8038*) is somewhat abridged and is composed of both, first and last part.

This story is a favorite one with the <sup>1</sup>Na-<sup>2</sup>khis and is chanted at most religious ceremonies

K.Or.144 (*R.8037*) which lacks the title-page has a long colophon in <sup>2</sup>Ggö-<sup>1</sup>baw characters; K.Or.139 (*R.8032*) appears to be of the same age as K.Or.144 while K.Or.143 and K.Or.145 are much older, but none has a colophon that would give any indications as to the age of these manuscripts or whence they came.

For the translation see NNCRC, pp.675–687.



- K.Or.140.** SB, Marburg (*R.8033*) <With fol. 1–15>  
**K.Or.145.** SB, Marburg (*R.8038*) in part <With fol. 1–14>

<sup>1</sup>Ts'o-<sup>2</sup>mber <sup>2</sup>t'u, <sup>3</sup>man-<sup>3</sup>chung: <sup>1</sup>Ts'o(-<sup>2</sup>zä-<sup>3</sup>llü-<sup>2</sup>ghüh)'<sup>s</sup> descent, last part.

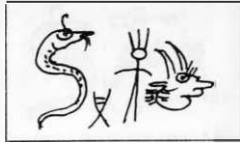
[List: VIII,43,Ar

K.Or.140 (*R.8033*) is composed of two manuscripts, an earlier one and a very old one; it is thus a composite. The old manuscript commences on page 7 (it is very well written). It begins with the story of how <sup>1</sup>Ts'o-<sup>2</sup>zä-<sup>3</sup>llü-<sup>2</sup>ghüh shoots the tiger (see NNCRC, p.685 [20]), skins him and makes a quiver for the bow (page 7, rubric 9, etc.).

For the translation see ZMFCNK SWC, pp.145–147; also <sup>1</sup>Ts'o-<sup>2</sup>mber <sup>3</sup>ssaw MBC, pp.71–88; SOF, pp.64–80.

K.Or.145 (*R.8038*) contains also the <sup>3</sup>man-<sup>3</sup>chung.

Neither of the two books has a colophon.



**K.Or.321.** SB, Marburg (*R.839I*) <With fol. 1-14>

<sup>2</sup>Zhi <sup>3</sup>mä. <sup>2</sup>Ts'u <sup>1</sup>yi.

[List: VIII,43,b

The second title cannot well be translated, but it refers to the doings of the deceased while alive.

K.Or.321 (*R.839I*) is a very old ms. with the title-page torn in half. The back-cover is lacking.

This text is chanted in case the deceased was a woman.

For the translation see ZMFCNK SWC, pp.125-131.

Cf. also below p.221.



### <sup>1</sup>Hä <sup>2</sup>zhi <sup>1</sup>p'i

The road the gods decide

At every funeral ceremony, except <sup>2</sup>Khi <sup>3</sup>Nv, the <sup>1</sup>Hä <sup>2</sup>zhi <sup>1</sup>p'i is used. It consists of a strip of hemp-cloth about 40 feet long and a little over one foot wide. On this strip are represented first the nine black spurs in hell guarded by <sup>1</sup>Lä-<sup>3</sup>ch'ou demons.

Usually these nine spurs are painted on a separate smaller strip.

The main <sup>1</sup>Hä <sup>2</sup>zhi <sup>1</sup>p'i starts with the sword-tree in hell on which the deceased are impaled. There follow many sections depicting the various tortures in hell until the deceased, helped by the <sup>2</sup>Dto-<sup>1</sup>mba, arrives in the region where rebirth is in flowers, eggs and by woman. The last realm the deceased is escorted to is that of the gods ending with the supreme deity <sup>2</sup>Ö-<sup>1</sup>gko-<sup>2</sup>aw-<sup>1</sup>gko.

Various <sup>2</sup>Dto-<sup>2</sup>mas are placed on certain sections of the <sup>1</sup>Hä <sup>2</sup>zhi <sup>1</sup>p'i which, when the <sup>2</sup>Dto-<sup>1</sup>mba has chanted the particular text and <sup>3</sup>Hoa-<sup>2</sup>lu, are either turned over or thrown away denoting that the deceased has successfully negotiated that particular obstacle.

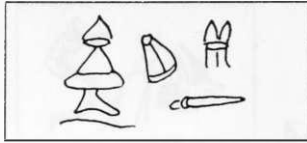
In ancient days when corpses were cremated, the <sup>1</sup>Hä <sup>2</sup>zhi <sup>1</sup>p'i was laid flat on the ground at the place of cremation, extending from the head of the corpse in a north-easterly direction. Since the introduction of coffins and the interment of deceased the <sup>1</sup>Hä <sup>2</sup>zhi <sup>1</sup>p'i is laid out in the same direction, if space permits, from the head of the coffin beginning with the nine spurs in hell.

Seven texts are chanted in consecutive order. They are:

1. <sup>1</sup>Lä-<sup>3</sup>ch'ou <sup>1</sup>ndshi = To strike (down) the <sup>1</sup>Lä-<sup>3</sup>ch'ou (demons),
2. <sup>1</sup>Mbu-<sup>1</sup>na <sup>2</sup>ngv-<sup>1</sup>mbu <sup>3</sup>p'i = To smash the nine black spurs (in hell),
3. <sup>3</sup>Ts'u-<sup>2</sup>ssi <sup>2</sup>ndaw <sup>1</sup>ndzér <sup>2</sup>t'u <sup>2</sup>gkv = The origin of the <sup>3</sup>Ts'u-<sup>2</sup>ssi sword-tree (in hell),
4. <sup>2</sup>Tsan-<sup>2</sup>ngv <sup>2</sup>k'u <sup>2</sup>p'u = To open the gates of the nine <sup>2</sup>Tsan-<sup>2</sup>ngv (or *prisons* in hell),
5. <sup>1</sup>Hä <sup>2</sup>zhi <sup>1</sup>p'i, <sup>1</sup>K'o-<sup>3</sup>lo <sup>2</sup>t'u = — The origin of the wheel,
6. <sup>1</sup>Hä <sup>2</sup>zhi <sup>1</sup>p'i, <sup>2</sup>gkv-<sup>3</sup>chung = The road the gods decide, first part,
7. <sup>1</sup>Hä <sup>2</sup>zhi <sup>1</sup>p'i, <sup>3</sup>man-<sup>3</sup>chung = The road the gods decide, last part.

A description of procedure and explanations of text will be given under each manuscript. See SNKL, pp.40-119, Plates 15-41; ZMFCNK SWC, pp.210-219.

When the <sup>1</sup>Hä <sup>2</sup>zhi <sup>1</sup>p'i books have been chanted the long scroll is rolled up and the six <sup>2</sup>Nyi-<sup>2</sup>wà <sup>3</sup>ch'wua <sup>1</sup>du books (cf. below, p.197), are chanted before the coffin, — one book by one <sup>2</sup>Dto-<sup>1</sup>mba, six being usually present.



**Hs.Or.318.** SB, Marburg (R.4092) <With fol. 1-22>

**Hs.Or.1396.** SB, Marburg (R.4093) in part <With fol. 1-16>

**<sup>1</sup>Hä <sup>2</sup>zhi <sup>1</sup>p'i, <sup>2</sup>gkv-<sup>3</sup>chung:** The road the gods decide, first part.

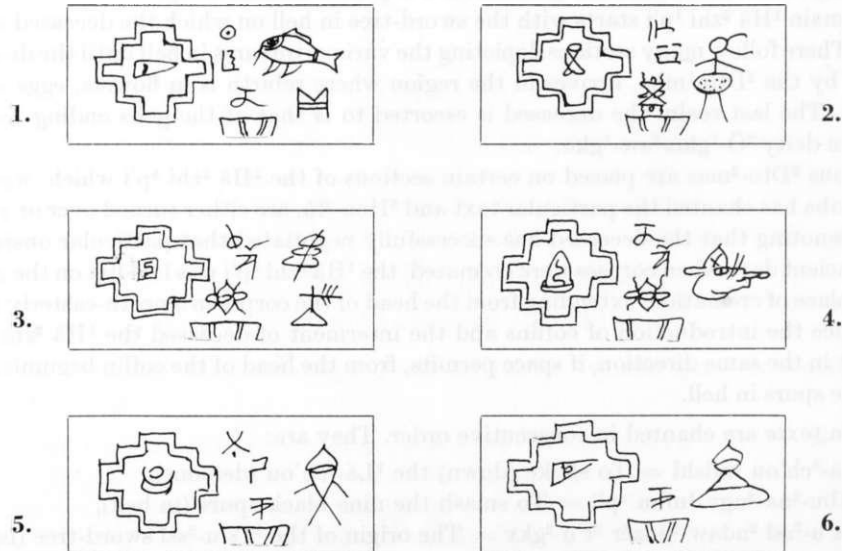
As Hs.Or.1396 (R.4093) contains in the first few pages: <sup>1</sup>Hä <sup>2</sup>zhi <sup>1</sup>p'i, <sup>1</sup>K'o-<sup>3</sup>lo <sup>2</sup>t'u it has been described under that heading (cf. below p.187ff.).

The rest of the manuscript is, however, identical with: <sup>1</sup>Hä <sup>2</sup>zhi <sup>1</sup>p'i, <sup>2</sup>gkv-<sup>3</sup>chung (cf. also below p.183). This part has been translated in SNKL, pp.74-82.

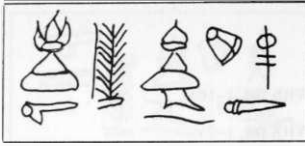
The text ends with the 21st realm (<sup>1</sup>dü) of the <sup>2</sup>Yi-<sup>3</sup>ndaws who have been repaid, so that the soul is at ease.

Hs.Or.318 (R.4092) belongs here, although the symbols used are somewhat different and so is the text, but the meaning is the same. The first page deals with the <sup>1</sup>K'o-<sup>3</sup>lo or wheel, but the golden mountains have been omitted. It contains all three parts of <sup>1</sup>Hä <sup>2</sup>zhi <sup>1</sup>p'i, <sup>2</sup>gkv-<sup>3</sup>chung, <sup>3</sup>lü-<sup>3</sup>chung and <sup>3</sup>man-<sup>3</sup>chung in an abridged form.

On the inside of the back cover are the six realms of existences beginning with <sup>2</sup>Nyi-<sup>2</sup>wua or hell:



- 1.) <sup>2</sup>Nyi-<sup>2</sup>wua <sup>1</sup>dü, the black realm;
- 2.) <sup>2</sup>Yi-<sup>3</sup>ndaw <sup>1</sup>dü, the yellow realm of the <sup>2</sup>Yi-<sup>3</sup>ndaws;
- 3.) <sup>1</sup>Khyü-<sup>2</sup>ssu <sup>1</sup>dü, the blue realm of the brute world;
- 4.) <sup>3</sup>P'a-<sup>2</sup>ddo <sup>1</sup>dü, the blue (green) realm of the human world;
- 5.) <sup>2</sup>La-<sup>2</sup>ma <sup>1</sup>dü, the white realm of the <sup>2</sup>Ha-<sup>2</sup>ma-<sup>4</sup>yis;
- 6.) <sup>2</sup>Bbue-<sup>2</sup>ddo <sup>1</sup>dü, the white realm of the gods.



Hs.Or.1398. SB, Marburg (R.4095) <With fol. 1-16>

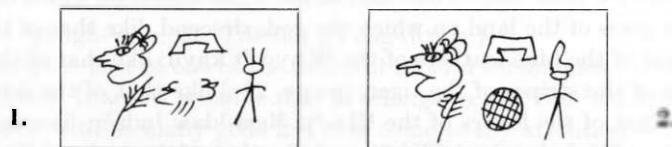
<sup>1</sup>Hä <sup>2</sup>zhi <sup>1</sup>p'i. <sup>3</sup>lü-<sup>3</sup>chung: The road the gods decide, second part.

There have always been three parts to the title of <sup>1</sup>Hä <sup>2</sup>zhi <sup>1</sup>p'i, but their designations are sometimes differing. Some <sup>2</sup>Dto-<sup>1</sup>mbas have only a first and a last part, in that case what should be <sup>3</sup>lü-<sup>3</sup>chung or middle part has been absorbed by the first and last part. Sometimes a text entitled <sup>1</sup>Hä <sup>2</sup>zhi <sup>1</sup>p'i, <sup>1</sup>K'o-<sup>3</sup>lo <sup>2</sup>t'u has the latter part briefly treated (cf. below p. 187) and included in <sup>1</sup>Hä <sup>2</sup>zhi <sup>1</sup>p'i, <sup>2</sup>gkv-<sup>3</sup>chung. There seems to be no standard. Again we find a book entitled: <sup>1</sup>Hä <sup>2</sup>zhi <sup>1</sup>p'i, <sup>1</sup>Ddv <sup>2</sup>dzhu-<sup>1</sup>zhwua (cf. below p.183) which is part of <sup>1</sup>Hä <sup>2</sup>zhi <sup>1</sup>p'i, <sup>3</sup>lü-<sup>3</sup>chung and <sup>3</sup>man-<sup>3</sup>chung.

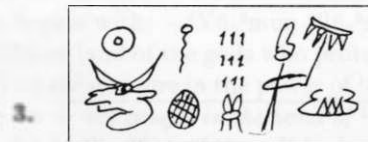
H.Or.1398 (R.4095) came down from the <sup>2</sup>Dto-<sup>1</sup>mba Ho Ho-shou from whom there are many manuscripts in the collection belonging to the <sup>3</sup>Shi-<sup>2</sup>lo <sup>3</sup>Nv funeral ceremony. This manuscript bears only the title: <sup>1</sup>Hä <sup>2</sup>zhi <sup>1</sup>p'i, but it is the middle part (— there are three parts of <sup>1</sup>Hä <sup>2</sup>zhi <sup>1</sup>p'i in the set; in none is, however, designated the part it represents).

The first page has a miniature on the left, representing a green bird (probably a blood-pheasant, *Ithaginis*, who has green feathers) stalking along on a pink cloud. As the manuscript commences with the brute or animal world in which man can be reborn, the miniature is quite appropriate.

There are several demons which cannot be found in ANKEED as: <sup>1</sup>Lo-<sup>2</sup>khi-<sup>1</sup>ggö-<sup>3</sup>bpü (1.) and his wife <sup>2</sup>Lo-<sup>2</sup>khi-<sup>1</sup>ggö-<sup>2</sup>mun [sic] (2.); these drive spikes into the head of victims and pull out their tongues.



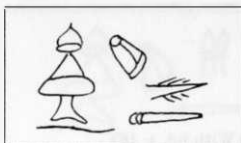
There are also the nine <sup>3</sup>Ma-<sup>2</sup>yü-<sup>2</sup>gyi-<sup>2</sup>mun (<sup>2</sup>ngv-<sup>3</sup>gkv) holding copper rakes (3.); see SNKL, pp.85-86, and in our manuscript: page 2, rubrics 2 and 3, and page 3, rubrics 4-5.



These are followed by five other demons born with the heads of different animals as: goat, pig, chicken, snake or ox (cf. our manuscript page 3, rubric 9) who dwell in hell.

This part has been translated in SNKL, pp.85-88.

On page 7, rubric 3, begins the entrance of the deceased into the human world; see SNKL, pp.87-91. This is followed (on page 18, rubric 7 of our manuscript) by the realm of the <sup>2</sup>Haw-<sup>2</sup>ma-<sup>4</sup>yi, see SNKL, pp.91-96.



**Hs.Or.618.** SB, Marburg (*R.8410*) <With fol. 1-16>

**Hs.Or.619.** SB, Marburg (*R.8411*) <With fol. 1-7>

**Hs.Or.620.** SB, Marburg (*R.8413*) <With fol. 1-12>

**Hs.Or.1397.** SB, Marburg (*R.4094*) <With fol. 1-14>

<sup>1</sup>Hä <sup>2</sup>zhi <sup>1</sup>p'i. <sup>3</sup>man-<sup>3</sup>chung: The road the gods decide, last part.

Of these four manuscripts the text of every first page begins differently, but all, with exception of Hs.Or.1397 (*R.4094*), have on the title-page the above title.

Hs.Or.1397 (*R.4094*) is the best written and belonged to the <sup>2</sup>Dto-<sup>1</sup>mba Ho Ho-shou of the village of Chung ts'un in the Li of La-p'iao, and dates back to 1832. – On the first page is a miniature representing a dancing <sup>2</sup>Dto-<sup>1</sup>mba wearing an armor and holding in his left a <sup>3</sup>t'a and in his right a spear: it is possible that he was to represent the world-protector <sup>2</sup>Na-<sup>2</sup>t'o-<sup>2</sup>ssä (the Tibetan rNam-thos-sras རྣམ་ཐོས་སྲས་).

The text of this manuscript Hs.Or.1397 has been translated in SNKL, pp.97–108.

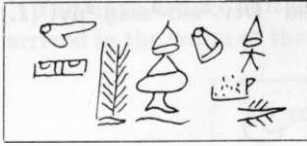
On page 20 the deceased has been escorted to the realm of <sup>2</sup>Ö-<sup>1</sup>gko-<sup>2</sup>aw-<sup>1</sup>gko; on pages 21–22 are <sup>3</sup>Hoa-<sup>2</sup>lus beginning with and ending in the syllable <sup>3</sup>ssaw. This seems to be <sup>2</sup>Ö-<sup>1</sup>gko-<sup>2</sup>aw-<sup>1</sup>gko's <sup>3</sup>Hoa-<sup>2</sup>lü as it is preceded by the large symbol <sup>2</sup>Ö which stands for that deity, the highest in the <sup>1</sup>Na-<sup>2</sup>khi pantheon (cf. ANKEED, p.365).

Hs.Or.618 (*R.8410*) begins with the deceased having arrived again in the land of man; this is followed by the origin of the sheep, and how the illness (of which he died) is thrown on to the sheep (see ZMFCNK SWC, p.215 [page 3]).

The manuscript ends with <sup>2</sup>Non-<sup>1</sup>ö <sup>3</sup>ssaw which begins on page 20, first rubric: "We beseech thee for your <sup>2</sup>non-<sup>1</sup>ö like that of the white clouds on which the gods ascend, like that of the grass of the land on which the gods descend, like that of the voice of the dragon, like that of the blue feathers of the <sup>1</sup>Khyu-<sup>3</sup>t'khyu, like that of the mane of the white lion, like of the stripes of the tiger, [page 21:] like that of the down feathers of the crane, like that of the leaves of the <sup>1</sup>Ha-<sup>2</sup>yi-<sup>2</sup>boa-<sup>1</sup>daw <sup>1</sup>ndzer, like that of the fishes of the lake <sup>2</sup>Müan-<sup>3</sup>llü-<sup>2</sup>ndaw <sup>1</sup>gyi (<sup>3</sup>Khu), and like that of the rocks of <sup>3</sup>Dsä-<sup>2</sup>dsä-<sup>1</sup>ha-<sup>2</sup>v-<sup>2</sup>mä.

Hs.Or.619 (*R.8411*) begins with a <sup>3</sup>Hoa-<sup>2</sup>lü which releases the deceased from the realm of the <sup>2</sup>Haw-<sup>2</sup>ma-<sup>4</sup>yis and ends also with <sup>2</sup>Non-<sup>1</sup>ö <sup>3</sup>ssaw.

Hs.Or.620 (*R.8413*) is similar to the text published in SNKL, pp.96–108. It is however poorly written.



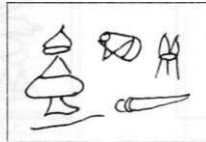
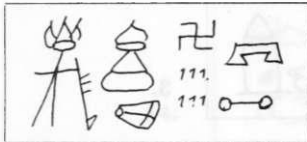
K.Or.82. SB. Marburg (R.4231) &lt;With fol. 1-13&gt;

<sup>1</sup>Hä <sup>2</sup>zhi <sup>1</sup>p'i; <sup>1</sup>Ddv <sup>2</sup>dzhu-<sup>1</sup>zhwua, <sup>3</sup>maṅ-<sup>3</sup>chung: — To repay the <sup>1</sup>Ddv demons, last part.

K.Or.82 (R.4231), although it bears a different title, is part of the <sup>1</sup>Hä <sup>2</sup>zhi <sup>1</sup>p'i, <sup>3</sup>lu-<sup>3</sup>chung (see above p.181).

The manuscript is hastily and poorly written. There is no colophon except the words: <sup>2</sup>Mun-<sup>3</sup>dzi <sup>2</sup>zä <sup>2</sup>dto-<sup>2</sup>dsu <sup>3</sup>bber <sup>2</sup>mä = rumor has it that <sup>2</sup>Dto-<sup>2</sup>dsu has written (it).

On the outside back-cover we read: seventh book (the word <sup>1</sup>dze is an enumerator for books, the Chinese pen 本).



K.Or.274. SB. Marburg (R.8334) &lt;With fol. 1-23&gt;

<sup>1</sup>Hä [<sup>2</sup>zhi] <sup>1</sup>p'i; <sup>2</sup>Ghugh-<sup>2</sup>ddo <sup>2</sup>ggō <sup>2</sup>ḡ: — The shadow (or reflection) of the swastika. (Actual title: <sup>1</sup>Hä <sup>2</sup>zhi <sup>1</sup>p'i, <sup>2</sup>gkv-<sup>3</sup>chung.)

(Swastika = <sup>2</sup>ghugh-<sup>2</sup>ddo, the Tibetan gYung-drung.)

This manuscript is part of one of the different funeral ceremonies, – if it concerns <sup>3</sup>Shi-<sup>2</sup>lo <sup>3</sup>Nv is doubtful. It seems possible that it belongs to the <sup>2</sup>Zhi <sup>3</sup>mä funeral ceremony, but no such book with so many gods has ever come to my attention before.

The first part of the title means: *The gods decide*; the word <sup>2</sup>zhi = road does not occur, but it must most probably be read. The text contains many names of gods and <sup>2</sup>Dto-<sup>1</sup>mbas which do not occur in other texts. I believe it to be identical with: <sup>1</sup>Hä <sup>2</sup>zhi <sup>1</sup>p'i, <sup>2</sup>gkv-<sup>3</sup>chung (cf. above p.180).

On page 1, first line, the conventional Tibetan paragraph-sign is preceded by the conch-shell. The section begins with: – <sup>1</sup>Yü-<sup>3</sup>muṅ-<sup>2</sup>llü-<sup>2</sup>ssi, you are dead, your soul has arrived on high in the brilliant land of the gods who protect you. You are no more caught in the 18 realms of hell. You are no more in the power of <sup>1</sup>Shi-<sup>2</sup>ndshi (actually: <sup>1</sup>Shi-<sup>2</sup>ndshi <sup>2</sup>gyi-<sup>2</sup>bbu <sup>1</sup>la-<sup>2</sup>dta <sup>2</sup>muān <sup>1</sup>a = not caught in the hand of <sup>1</sup>Shi-<sup>2</sup>ndshi <sup>2</sup>gyi-<sup>2</sup>bbu). The living are separated from the dead: the <sup>3</sup>Ssu (Life-god) is separated from the <sup>2</sup>nv (deceased). <sup>2</sup>Ch'i-<sup>1</sup>ssā <sup>1</sup>la <sup>2</sup>gv-<sup>3</sup>maṅ = afterwards [page 3, rubric 1] (see ANKEED, p.43) we invite you to this land below, to protect the land of the people.

You are no more in the realm of hell, realm of the <sup>2</sup>Yi-<sup>3</sup>ndaws, nor in the brute world; no more in the land of the <sup>2</sup>Ha-<sup>2</sup>ma-<sup>4</sup>yis; no more in the land of the 360 bone-crunching demons. <sup>1</sup>Lü-<sup>2</sup>shi-<sup>1</sup>ma-<sup>3</sup>ndaw leads you on high over the white hemp bridge, over the 13 lamps, 13 arrows, 13 lotus flowers, on the sound of the conch, the <sup>2</sup>ds-<sup>1</sup>ler and hand-drum [page 4, rubrics 1-4].

**Hä zhi p'i**

You have arrived in the realm of the chanting <sup>2</sup>Dto-<sup>1</sup>mba <sup>1</sup>Dtv-<sup>2</sup>ssso-<sup>3</sup>ssan-<sup>6</sup>nyi (1.) (here the syllables for <sup>2</sup>Bpö-<sup>1</sup>mbö are written <sup>2</sup>Bpö-<sup>1</sup>mbbü).



You have arrived in the land of the 13 lamps, in the land of the 13 brilliant moons, in the realm of the <sup>4</sup>Yu-<sup>1</sup>lo <sup>2</sup>dto-<sup>2</sup>ma from which blood issues, arrived in the land of the 13 kinds of flowers, etc.

You have arrived where birth takes place on the moon: birth by women in the South, birth from the tops of trees and from flowers. You have arrived in the land of the gods, of the five <sup>1</sup>K'o-<sup>3</sup>los (*wheels*). <sup>2</sup>Dto-<sup>1</sup>mba <sup>3</sup>Shi-<sup>2</sup>lo, your body has changed into a <sup>3</sup>t'a, changed into a <sup>1</sup>na-<sup>2</sup>k'wai (the Tibetan mdos), etc.

You have arrived in the realm of the <sup>2</sup>Dto-<sup>1</sup>mba <sup>2</sup>Bpa-<sup>1</sup>dtü-<sup>1</sup>ö-<sup>2</sup>zo (2.), arrived on the mountain of <sup>1</sup>Yü-<sup>2</sup>mi-<sup>2</sup>gyi-<sup>2</sup>bbü (3.).



You have arrived in the land of <sup>2</sup>Dso-<sup>2</sup>t'u-<sup>2</sup>ggö-<sup>1</sup>szü <sup>2</sup>Yu-<sup>1</sup>ma who divides the pure from the impure; you have arrived in the five realms of <sup>2</sup>Ö-<sup>2</sup>mbbü-<sup>2</sup>yi-<sup>1</sup>ssu <sup>2</sup>Dto-<sup>1</sup>mba (4.), you have arrived in the land of the god <sup>1</sup>Na-<sup>2</sup>k'aw-<sup>2</sup>gyi-<sup>2</sup>bbü (5.) (the ruler over all creature having blood, see SNKL, Part II, p.101, Plate 34, section 69).



You have arrived before the <sup>2</sup>Dto-<sup>1</sup>mba <sup>1</sup>Ma-<sup>2</sup>mbbü-<sup>3</sup>wu-<sup>1</sup>gko (6.) who pronounces the <sup>3</sup>Hoa-<sup>2</sup>lü: <sup>1</sup>Mba-<sup>2</sup>mun-<sup>2</sup>mba-<sup>1</sup>ssan <sup>2</sup>haw-<sup>2</sup>haw <sup>2</sup>khi-<sup>2</sup>khi <sup>2</sup>ssso-<sup>2</sup>wuà-<sup>1</sup>naw; you have arrived in the realm of <sup>1</sup>Ss-<sup>2</sup>bpa-<sup>3</sup>dto-<sup>1</sup>ssü-<sup>2</sup>yi-<sup>1</sup>t'khi <sup>1</sup>nä (1dü) (7.).



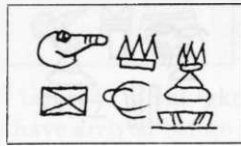
You have arrived in the realm of <sup>2</sup>Ss-<sup>1</sup>bpa-<sup>3</sup>ch'ung-<sup>1</sup>ssso <sup>1</sup>nä (8.); you have arrived in the realm of <sup>2</sup>Wüa-<sup>1</sup>dsä-<sup>2</sup>gyi-<sup>2</sup>bbü <sup>2</sup>hä 1ddü (9.).



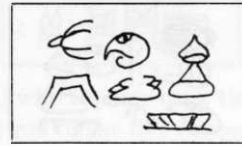


You have arrived in the realm of the <sup>2</sup>Dto-<sup>1</sup>mba <sup>1</sup>Mb'a-<sup>3</sup>ts'ä-<sup>2</sup>mi-<sup>1</sup>ggü (10.); you have arrived in the realm of the god <sup>2</sup>Ggü-<sup>3</sup>chwua-<sup>2</sup>gko-<sup>2</sup>bbü (11.).

10.

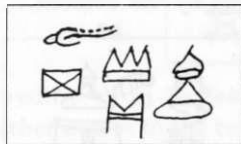


11.



You have arrived at the god <sup>1</sup>Lër-<sup>3</sup>ts'ä-<sup>2</sup>mi-<sup>2</sup>wüa (12.); you have arrived in the realm of <sup>3</sup>Ts'ä-<sup>2</sup>zo-<sup>2</sup>wüa-<sup>1</sup>yü (13.).

12.

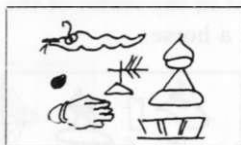


13.

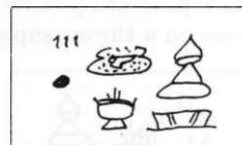


You have arrived in the realm of the god <sup>1</sup>Zhi-<sup>1</sup>na-<sup>3</sup>ssö-<sup>2</sup>la <sup>1</sup>nä (14.); you have arrived in the realm of the god <sup>2</sup>Ssu-<sup>1</sup>na-<sup>3</sup>dtyu-<sup>1</sup>wu <sup>1</sup>nä (15.).

14.

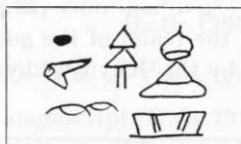


15.

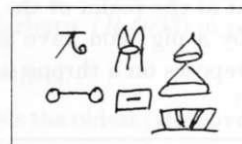


You have arrived in the realm of the god <sup>1</sup>Na-<sup>2</sup>shi <sup>3</sup>t'a-<sup>1</sup>yu <sup>1</sup>nä (16.); you have arrived in the realm of <sup>2</sup>Ssan-<sup>1</sup>ö-<sup>3</sup>gkv <sup>2</sup>bpä <sup>1</sup>nä (17.).

16.



17.



You have arrived in the realm where there is no sun and a lamp is needed, arrived in the land where there is no moon and a white flag is needed. You have arrived in the land of the god <sup>2</sup>Mi-<sup>1</sup>ssä-<sup>3</sup>mi-<sup>1</sup>zhi <sup>1</sup>nä (18.); you have arrived in the realm of <sup>2</sup>Ssä-<sup>1</sup>la-<sup>3</sup>ssö-<sup>1</sup>dso <sup>1</sup>nä (19.).

18.

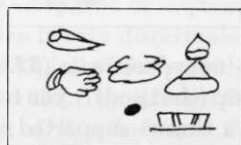


19.



You have arrived in the realm of <sup>2</sup>Gyi-<sup>1</sup>la-<sup>1</sup>na-<sup>3</sup>bbü <sup>1</sup>nä (20.); you have arrived in the realm of <sup>1</sup>Ssi-<sup>2</sup>bpa-<sup>2</sup>k'ö-<sup>1</sup>mbu <sup>1</sup>nä (21.).

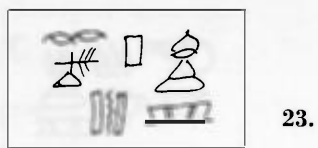
20.



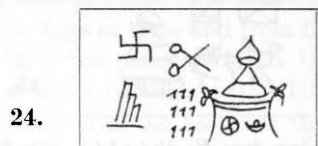
21.



You have arrived in the realm of the god <sup>2</sup>La-<sup>1</sup>lér-<sup>3</sup>gko-<sup>2</sup>dzhi-<sup>3</sup>gko-<sup>2</sup>mbbü (22.); you have arrived in the realm of the god <sup>2</sup>Yu-<sup>1</sup>sso-<sup>1</sup>nggü-<sup>3</sup>dto <sup>1</sup>hä (23.).



You have arrived in the realm of the god <sup>2</sup>Ghügh-<sup>1</sup>dzu-<sup>3</sup>gkyi-<sup>2</sup>ngv <sup>1</sup>hä (24.) who reposes on a throne of the sun and moon; you have arrived in the realm of the god <sup>2</sup>Wua-<sup>1</sup>shi-<sup>3</sup>sso-<sup>2</sup>mbbü <sup>1</sup>hä (25.) who reposes on a throne supported by <sup>1</sup>Za demons.



You have arrived in the realm of the god <sup>1</sup>Zü-<sup>2</sup>k'ö-<sup>3</sup>t'khyu-<sup>2</sup>dto (26.) who reposes on a throne supported by a peacock; you have arrived in the realm of the god <sup>1</sup>A-<sup>2</sup>sso-<sup>3</sup>dto-<sup>1</sup>ndü (27.) who reposes on a throne supported by a horse.



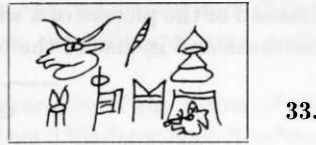
You have arrived in the realm of the god <sup>3</sup>Ds'i-<sup>2</sup>p'u-<sup>2</sup>ssä-<sup>1</sup>nder (28.) who reposes on a throne supported by a pig; you have arrived in the realm of the god <sup>2</sup>Ssä-<sup>1</sup>nder-<sup>2</sup>wüa-<sup>3</sup>ts'ü <sup>1</sup>hä (29.) who reposes on a throne supported by the <sup>1</sup>Khyu-<sup>3</sup>t'khyu: kneel down and worship (that god)!



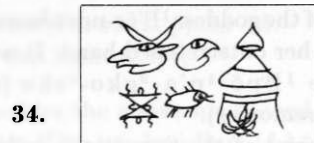
You have arrived in the realm of the god <sup>2</sup>Ghügh-<sup>2</sup>ddo-<sup>3</sup>gko-<sup>1</sup>shi (30.) who reposes on a turquoise throne; you have arrived in the realm of the god <sup>2</sup>Gko-<sup>1</sup>ndv-<sup>2</sup>zo-<sup>1</sup>mbbü <sup>1</sup>hä (31.) who reposes on a throne supported by an elephant; kneel down and worship (that god)!



You have arrived in the realm of the god <sup>2</sup>Yi-<sup>1</sup>nder-<sup>2</sup>ssä-<sup>2</sup>wüa (32.) who reposes on a throne supported by a lion; kneel down and worship (that god)!; you have arrived before <sup>1</sup>Yü-<sup>2</sup>gkv-<sup>2</sup>ngaw-<sup>2</sup>wüa-<sup>3</sup>ts'ü (33.) who reposes on a throne supported by an elephant.

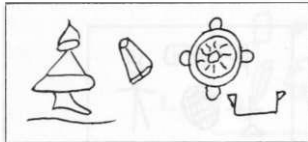


You have arrived before <sup>1</sup>Yü-<sup>3</sup>shi-<sup>2</sup>gko-<sup>3</sup>llü (34.) who reposes on a throne supported by a golden lotus. You have arrived before the great god of the five elements. –



This is now followed by <sup>2</sup>Non-<sup>1</sup>ō <sup>3</sup>ssaw (q.v.).

There are a few other names in the text of gods or <sup>2</sup>Dto-<sup>1</sup>mbas and their realms which, however, are not written down in full. As the wanting syllables are not known, they have been omitted by me.



**K.Or.73.** SB, Marburg (*R.4216*) <With fol. 1-11>

**Hs.Or.317.** SB, Marburg (*R.4089*) <With fol. 1-13>

**Hs.Or.320.** SB, Marburg (*R.4217*) <With fol. 1-16>

**Hs.Or.1396.** SB, Marburg (*R.4093*) in part <With fol. 1-16>

<sup>1</sup>Hä <sup>2</sup>zhi <sup>1</sup>p'i: <sup>1</sup>K'ō-<sup>3</sup>lo <sup>2</sup>t'u: — The origin of the wheel.

Of the three first manuscripts **K.Or.73** (*R.4216*) is the oldest; the cover is of a later date. This manuscript and **Hs.Or.317** (*R.4089*) are alike.

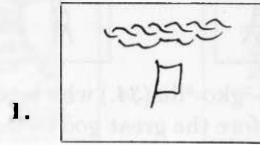
**Hs.Or.320** (*R.4217*) is the most complete. The title on the outside cover, hardly legible, reads: <sup>1</sup>Hä <sup>2</sup>zhi <sup>1</sup>p'i, <sup>3</sup>lü-<sup>3</sup>chung (cf. above p.181). On the first page the manuscript records the origin of the <sup>1</sup>K'ō-<sup>3</sup>lo (*wheel*) of the five elements and that of the seven golden mountains and seven turquoise lakes (which surround <sup>1</sup>Ngyu-<sup>3</sup>na-<sup>3</sup>shi-<sup>2</sup>lo <sup>1</sup>Ngyu). On the second page of this manuscript we read that the first golden mountain and the first turquoise lake had intercourse whereupon there were born the brilliant sun and moon; the fifth mountain and the fifth lake had intercourse and there appeared the land <sup>2</sup>Dzī-<sup>1</sup>gyu-<sup>2</sup>la-<sup>2</sup>ler <sup>1</sup>dü. From the union of the sixth were born the people, and from seventh the demons. The seven golden mountains were the father of the people and the seven turquoise-blue lakes the mother. The two had intercourse and there were born the people.

For translation see *SXKL*, p.115-118; Plate 28, sections 54-57, Plate 29, sections 58-59.

On the very old <sup>1</sup>Hä <sup>2</sup>zhi <sup>1</sup>p'i now at Harvard-Yenching and published in this volume the lakes are represented, not in sequence but interspersed with other designs. The seven golden mountains are hardly discernible.

**Hs.Or.1396** (*R.4093*) [cf. above p.180!] belonged to the <sup>2</sup>Dto-<sup>1</sup>mba Ho Ho-shou and was written about A.D. 1832. The title on the outside of the ms. reads merely: <sup>1</sup>Hä <sup>2</sup>zhi <sup>1</sup>p'i, while the text is that of <sup>1</sup>K'ō-<sup>3</sup>lo <sup>2</sup>t'u = *The origin of the wheel*, <sup>1</sup>K'ō-<sup>3</sup>lo is, however, written

differently. Instead of the picture of a wheel it is written: <sup>1</sup>gkyi-<sup>2</sup>k'u = *cloud gate* (1.); the meaning is the same and is that of the text.

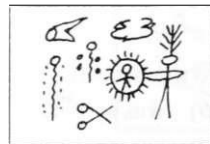


On the first page is a miniature of the goddess <sup>1</sup>P'er-ndzi-<sup>2</sup>ssaw-<sup>2</sup>ma dressed in an reddish-yellow garment holding a book in her outstretched hand. It was she who gave the books of divination to the <sup>1</sup>Na-<sup>2</sup>khi (see <sup>1</sup>Bpö-<sup>1</sup>p'a-<sup>3</sup>gko-<sup>1</sup>shu [cf. List: VI, 30, 1] of the <sup>3</sup>Ch'ou <sup>1</sup>na <sup>1</sup>gv or <sup>2</sup>Ssu <sup>1</sup>ddü <sup>1</sup>gv ceremonies).

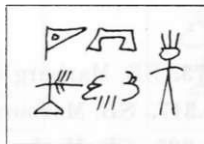
This is the best written manuscript of the four in the collection.

It is equal to <sup>1</sup>Hä <sup>2</sup>zhi <sup>1</sup>p'i, <sup>2</sup>gkv-<sup>3</sup>chung in parts. Page 8 of the book in question is identical with pages 1-2 in SNKL, pp.74-75. The names are slightly different: for example, <sup>1</sup>Shi-<sup>2</sup>ndshi-<sup>3</sup>ssu-<sup>1</sup>gkyi <sup>2</sup>gyi-<sup>2</sup>bbü is called <sup>1</sup>Shi-<sup>2</sup>dzhi-<sup>3</sup>ts'u-<sup>1</sup>gkyi (<sup>2</sup>gyi-<sup>2</sup>bbu) (2.) (he holds the <sup>1</sup>Mi-<sup>2</sup>lo[<sup>2</sup>lv]-<sup>2</sup>gko-<sup>2</sup>zo in which the sins of the deceased are reflected). Although the words <sup>2</sup>gyi-<sup>2</sup>bbü are written the standing figure should be read <sup>2</sup>swue-<sup>2</sup>p'ä = *chief of a clan*.

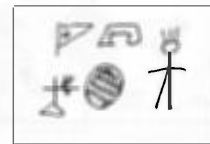
Two other demons appearing in this manuscript are <sup>2</sup>Dti-<sup>2</sup>ssu-<sup>2</sup>ggö-<sup>3</sup>bpü (3.), and his wife <sup>2</sup>Dti-<sup>2</sup>ssu-<sup>2</sup>ggö-<sup>1</sup>mun (4.) who are barring the way of the deceased.



2.



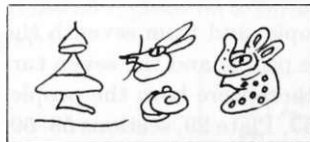
3.



4.

On page 4 of Hs.Or.1396 the text is more explicit; it states that from the seven golden mountains was born the grandfather of the people and from the seven turquoise-blue lakes the grandmother. These two had intercourse and there was born <sup>1</sup>Ssä-<sup>3</sup>ssä-<sup>2</sup>zhou-<sup>1</sup>p'er the father and <sup>2</sup>Baw-<sup>3</sup>ch'wua-<sup>2</sup>p'u-<sup>2</sup>mun the mother. These two again had intercourse and there were born the people = <sup>2</sup>Dzi and <sup>1</sup>Ts'o.

The rest of Hs.Or.1396 (R.4093) is identical with <sup>1</sup>Hä <sup>2</sup>zhi <sup>1</sup>p'i, <sup>2</sup>gkv-<sup>3</sup>chung (see above p.180).



K.Or.162. SB, Marburg (R.8063) <With fol. 1-10>

Hs.Or.314. SB, Marburg (R.4001) <With fol. 1-9>

<sup>1</sup>Hä <sup>2</sup>zhi <sup>1</sup>p'i; <sup>1</sup>Lä-<sup>3</sup>ch'ou <sup>1</sup>ndshi: — To strike (down) the <sup>1</sup>Lä-<sup>3</sup>ch'ou (demons).

Of the two manuscripts in the collection, K.Or.162 (R.8063) is the older (the last page of this manuscript is missing). While the title in both instances is the same, the texts are not identical. However, the subject-matter is corresponding.

In Hs.Or.314 (R.4001) we are told the reason why <sup>1</sup>Lä-<sup>3</sup>ch'ou came into being, as for

instance: fighting with people, chasing the <sup>3</sup>P'u, <sup>1</sup>Na-<sup>2</sup>khi, <sup>2</sup>Boa and <sup>1</sup>Ö (tribes people); the hunting on the mountain, fishing in the river, the killing of oxen and dividing the carcass unequally.

All the above sins are responsible for the appearance of the father of the <sup>1</sup>Lä-<sup>3</sup>ch'ou demons: <sup>2</sup>Dto-<sup>2</sup>dzhi-<sup>1</sup>ngyü-<sup>1</sup>na, and of the mother: <sup>2</sup>Ss-<sup>1</sup>zaw-<sup>1</sup>ggö-<sup>2</sup>t'o-<sup>1</sup>ma. These two had intercourse and there were born the 1000 million <sup>1</sup>Lä-<sup>3</sup>ch'ou demons. – “These were able to stop you and bar your bridges and prevent you from arriving in the realm of the gods.”

This text has been translated in SNKL, pp.45–55.

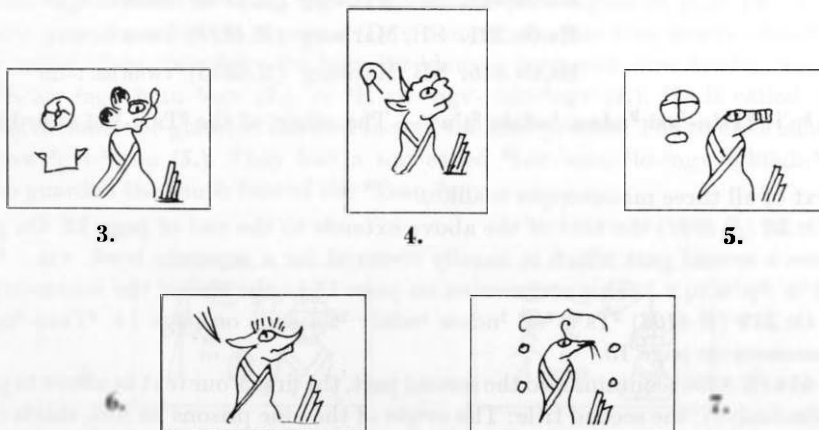
There is no colophon to this manuscript.

In K.Or.162 (R.8063) besides the above mentioned parents of the <sup>1</sup>Lä-<sup>3</sup>ch'ou demons there are two more parents: <sup>3</sup>Dto-<sup>1</sup>na-<sup>2</sup>gyi-<sup>3</sup>bpü (1.) the father, and <sup>3</sup>Dto-<sup>1</sup>na-<sup>2</sup>gyi-<sup>2</sup>mun the mother, further <sup>1</sup>Lä-<sup>3</sup>ch'ou <sup>1</sup>ndaw-<sup>3</sup>bpü and <sup>1</sup>Lä-<sup>3</sup>ch'ou <sup>1</sup>ndaw-<sup>2</sup>mun (here written <sup>2</sup>nyi = sun which is incorrect).

However, the second mother mentioned in ms. R.8443 of the <sup>1</sup>Dter <sup>1</sup>bpö ceremony as the mother of the <sup>1</sup>Dter demons, and in ms. R.1144 of the <sup>2</sup>Här <sup>2</sup>la-<sup>1</sup>llü <sup>3</sup>k'ö ceremony as the second mother of the <sup>1</sup>Lä-<sup>3</sup>ch'ou demons is called <sup>2</sup>Ssī-<sup>1</sup>na-<sup>2</sup>gyi-<sup>2</sup>mun (2.). I think however, that <sup>3</sup>Dto-<sup>1</sup>na-<sup>2</sup>gyi-<sup>2</sup>mun is correct.



These six parents gave birth to the <sup>1</sup>Lä-<sup>3</sup>ch'ou demons of <sup>2</sup>Nyi-<sup>2</sup>wua, those of the world of the <sup>2</sup>Yi-<sup>3</sup>ndaws, of the <sup>2</sup>Haw-<sup>2</sup>ma-<sup>4</sup>yis and of the <sup>2</sup>K'o-<sup>2</sup>ngv <sup>1</sup>ts'u <sup>1</sup>Lä-<sup>3</sup>ch'ou demons. – These are now followed by <sup>1</sup>Lä-<sup>3</sup>ch'ou demons born with animal heads of all kinds.



There are also regional <sup>1</sup>Lä-<sup>3</sup>ch'ou demons: In the East the <sup>1</sup>Lä-<sup>3</sup>ch'ou <sup>1</sup>gv <sup>2</sup>gkv-<sup>1</sup>dzu or bear-headed (3.), in the North the <sup>2</sup>Muan-<sup>1</sup>ndshēr <sup>2</sup>gkv-<sup>1</sup>dzu or dragon-headed (4.), in the West the <sup>2</sup>Mb'a <sup>2</sup>gkv-<sup>1</sup>dzu <sup>1</sup>Lä-<sup>3</sup>ch'ou or wild duck-headed <sup>1</sup>Lä-<sup>3</sup>ch'ou (5.), in the South the <sup>1</sup>Bu <sup>2</sup>gkv-<sup>1</sup>dzu <sup>1</sup>Lä-<sup>3</sup>ch'ou or pig-headed <sup>1</sup>Lä-<sup>3</sup>ch'ou (6.), and in the center the <sup>1</sup>Zhi <sup>2</sup>gkv-<sup>1</sup>dzu <sup>1</sup>Lä-<sup>3</sup>ch'ou or snake-headed <sup>1</sup>Lä-<sup>3</sup>ch'ou (7.).



**K.Or.56.** SB, Marburg (R.4088) <With fol. 1-8>

**K.Or.165.** SB, Marburg (R.8067) <With fol. 1-8>

<sup>1</sup>Hä <sup>2</sup>zhi <sup>1</sup>p'i; <sup>1</sup>Mbu-<sup>1</sup>na <sup>2</sup>ngv <sup>1</sup>mbu <sup>3</sup>lo (<sup>3</sup>p'i): — To cross the nine spurs (in hell).

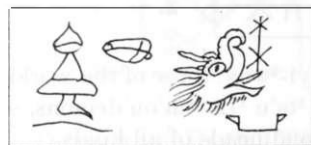
K.Or.56 (R.4088) contains also parts of <sup>1</sup>Lä-<sup>3</sup>ch'ou <sup>3</sup>p'i (q.v.).

In both manuscripts the <sup>1</sup>Lä-<sup>3</sup>ch'ou demons are prominent for they guard the nine spurs in hell. They must be propitiated before the deceased is able to cross = <sup>3</sup>lo over them. The word <sup>3</sup>lo is here written with <sup>1</sup>lo = *muntjak* (a black deer).

For translation see SNKL, pp.55-64, Plates 19 and 21.

Nine small conical <sup>2</sup>Dto-<sup>2</sup>mas are made of barley flour dough, and on each of the nine spurs one <sup>2</sup>Dto-<sup>2</sup>ma is placed. When the priest comes to the passage: "<sup>1</sup>Zhi-<sup>3</sup>mun-<sup>2</sup>llü-<sup>2</sup>ssi (deceased), you have arrived at the first of the nine spurs in hell guarded by the ant-headed <sup>1</sup>Lä-<sup>3</sup>ch'ou," he pronounces a <sup>3</sup>Hoa-<sup>2</sup>lu and, after the <sup>1</sup>Lä-<sup>3</sup>ch'ou having been repaid, the deceased is able to cross the first spur. At that moment the conical <sup>2</sup>Dto-<sup>2</sup>ma is turned over.

This is now repeated for the remaining eight <sup>1</sup>mbu-<sup>1</sup>na = *black spurs*. (The guarding <sup>1</sup>Lä-<sup>3</sup>ch'ou demons are different at each of the black spurs.)



**K.Or.57.** SB, Marburg (R.4090) <With fol. 1-16>

**K.Or.58.** SB, Marburg (R.4091) <With fol. 1-14>

**Hs.Or.319.** SB, Marburg (R.4103) <With fol. 1-16>

**Hs.Or.321.** SB, Marburg (R.4218) <With fol. 1-12>

**Hs.Or.616.** SB, Marburg (R.8405) <With fol. 1-12>

<sup>1</sup>Hä <sup>2</sup>zhi <sup>1</sup>p'i; <sup>3</sup>Ts'u-<sup>2</sup>ssi <sup>2</sup>ndaw <sup>1</sup>ndzer <sup>2</sup>t'u: — The origin of the <sup>3</sup>Ts'u-<sup>2</sup>ssi sword-tree (in hell).

The text of all three manuscripts is alike.

In K.Or.58 (R.4091) the text of the above extends to the end of page 12. On page 13 commences a second part which is usually reserved for a separate book, viz.: <sup>2</sup>Tsan-<sup>2</sup>ngv <sup>2</sup>k'u <sup>2</sup>p'u (q.v.). This commences on page 13 to the end of the manuscript.

In Hs.Or.319 (R.4103) <sup>3</sup>Ts'u-<sup>2</sup>ssi <sup>2</sup>ndaw <sup>1</sup>ndzer <sup>2</sup>t'u ends on page 14. <sup>2</sup>Tsan-<sup>2</sup>ngv <sup>2</sup>k'u <sup>2</sup>p'u commences on page 15.

Hs.Or.616 (R.8405) contains also the second part, the first is our text as above to page 10, rubric 5 (inclusive); the second title: The origin of the nine prisons in hell, starts on page 10, rubric 7.

None of these manuscripts has a colophon.

On page 1 of K.Or.58, rubric 10, is related the origin of the spiny tree (the sword-tree) in hell as told by the <sup>2</sup>Dto-<sup>1</sup>mba <sup>2</sup>P'ö-<sup>2</sup>bö-<sup>2</sup>mi-<sup>3</sup>ch'i-<sup>2</sup>di-<sup>2</sup>ddo who protects the hell beings: <sup>2</sup>Yi-<sup>1</sup>gko-<sup>2</sup>dti-<sup>3</sup>na, <sup>2</sup>Mi-<sup>1</sup>ma-<sup>1</sup>ssä-<sup>2</sup>ddo and his wife <sup>2</sup>Gkü-<sup>1</sup>zaw-<sup>1</sup>na-<sup>2</sup>mun by magic originated the three realms in hell (<sup>2</sup>Nyi-<sup>2</sup>wüa = *hell*, <sup>2</sup>Yi-<sup>3</sup>ndaw world, and <sup>1</sup>Khyü-<sup>2</sup>dso or brute

world). Also <sup>1</sup>P'er-<sup>3</sup>na <sup>1</sup>nddū-<sup>2</sup>gkan-<sup>3</sup>chung, where the white lands of the gods and the black lands of the demons adjoin and where there is no communication (where birds do not fly from one to the other). There appeared <sup>3</sup>Ts'u-<sup>2</sup>ssi-<sup>2</sup>na-<sup>1</sup>bpū = the black <sup>3</sup>Ts'u-<sup>2</sup>ssi from whose mouth was born (or grew) the <sup>2</sup>ndaw <sup>1</sup>ndzer = *tree of swords*.

For translation of the text see SNKL, pp.65-69; Plate 22, section 10; also ZMFCNK swc, p.214.

This sword-tree is figured on the <sup>1</sup>Hä <sup>2</sup>zhi <sup>1</sup>p'i in the first section: Men ascend on the left side and women on the right. The tree is guarded by two demons who force the deceased to climb the tree on the spines of which they became impaled. A dog licks up the blood. The demon <sup>2</sup>Dtü-<sup>2</sup>ssō-<sup>3</sup>gkō-<sup>3</sup>bpū (1.) dwells on the left of the tree and his wife <sup>2</sup>Dtü-<sup>2</sup>ssō-<sup>3</sup>gko-<sup>2</sup>mun (2.) on the right.

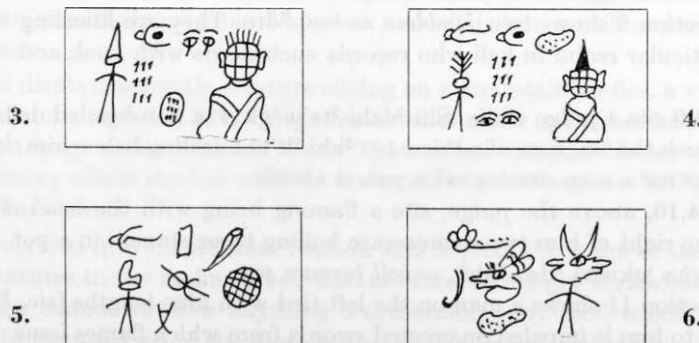


On the top of the tree sits <sup>3</sup>Shou-<sup>2</sup>shou-<sup>2</sup>lo-<sup>1</sup>na = *the <sup>3</sup>Shou-<sup>2</sup>shou with the black throat*. On the <sup>1</sup>Hä <sup>2</sup>zhi <sup>1</sup>p'i reproduced in this volume are two birds near the top of the tree who attack the human beings impaled on the spines of the tree.

(In Burmese according to Sangermano, the spine-tree in hell is called loeppan; for the Tibetan equivalents see Sarat Chandra Das, *Tibetan-English Dictionary*, p.1000 and p.1232.)

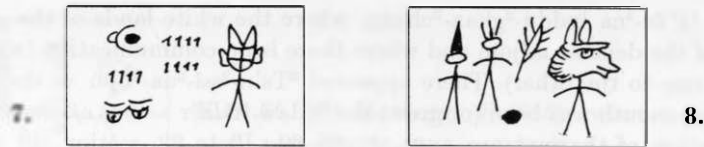
Hs.Or.331 (R.4218) contains also the second part: <sup>2</sup>Tsan-<sup>2</sup>ngv <sup>2</sup>k'u <sup>2</sup>p'u: it commences on page 14, rubric 8. There is no colophon.

In K.Or.57 (R.4090) the symbol for <sup>2</sup>tsan can also be read <sup>2</sup>dta, and some <sup>2</sup>Dto-<sup>1</sup>mbas read <sup>2</sup>Dta-<sup>2</sup>ngv instead of <sup>2</sup>Tsan-<sup>2</sup>ngv. This second part begins on page 19, rubric 5. On this same page (in rubric 8) occurs a <sup>1</sup>Ddv demon who has nine heads (elsewhere he is simply called <sup>1</sup>Ddv <sup>1</sup>ts'u <sup>2</sup>gkv-<sup>2</sup>lü <sup>3</sup>ngv-<sup>2</sup>lü <sup>1</sup>dzu = *born with nine heads*); his name is: <sup>1</sup>Ddv <sup>2</sup>K'aw-<sup>2</sup>ngv-<sup>2</sup>miu-<sup>2</sup>ngv (3.), or <sup>2</sup>K'aw-<sup>2</sup>ngv-<sup>1</sup>ddo-<sup>2</sup>ngv (4.). He is called: father of the <sup>1</sup>Ddv demons; he guarded the east face of the nine prisons. The mother is here called <sup>2</sup>Dto-<sup>1</sup>zaw-<sup>2</sup>gyi-<sup>2</sup>mun (5.). They had a son called <sup>3</sup>Ler-<sup>1</sup>ssan-<sup>1</sup>lo-<sup>2</sup>ngv <sup>2</sup>ghügh-<sup>2</sup>gkv-<sup>1</sup>dzu (6.) who guarded the south face of the <sup>2</sup>Tsan-<sup>2</sup>ngv.





*Photographs of a Hä zhi p'i*



The north face of the nine prisons (in hell) was guarded by the <sup>1</sup>Dsä demon <sup>2</sup>K'aw-zhër-<sup>1</sup>miu-<sup>2</sup>ho (7.). The west side was guarded by the <sup>1</sup>Ddv <sup>1</sup>ts'u <sup>2</sup>khi-<sup>1</sup>na <sup>3</sup>zhwua <sup>2</sup>gkv-<sup>1</sup>dzu (8.), a horse-headed <sup>1</sup>Ddv demon.

**Photographs of a very old <sup>1</sup>Hä <sup>2</sup>zhi <sup>1</sup>p'i**

from the <sup>2</sup>Dto-<sup>1</sup>mba Ho Ho-shou of the village of Chung ts'un,  
La-p'iao Li, Li-chiang, Yün-nan

This <sup>1</sup>Hä <sup>2</sup>zhi <sup>1</sup>p'i was obtained in the year 1943. It is a hemp-cloth strip about 32 feet (or 9,75 meter) long and one foot broad. It was presented by me in 1944 to the Harvard-Yenching Institute, Cambridge, Mass., USA.

As already stated (cf. above p.179) it is attached at the head of the deceased or the coffin at the end of the funeral in a north-easterly direction while the <sup>1</sup>Hä <sup>2</sup>zhi <sup>1</sup>p'i manuscripts are chanted.

Plates 1-2 represent the <sup>3</sup>Ts'u-<sup>2</sup>ssi <sup>2</sup>ndaw <sup>1</sup>ndzër, the spined tree (or sword-tree), in hell on which the deceased are impaled. Women are escorted on the right and men on the left. The tree grows out of the mouth of the <sup>3</sup>Ts'u-<sup>2</sup>ssi in hell. It is guarded by the demon <sup>2</sup>Dti-<sup>2</sup>sso-<sup>2</sup>ggö-<sup>3</sup>bpü [sic] wielding a sickle and by his demon wife <sup>2</sup>Dti-<sup>2</sup>sso-<sup>2</sup>ggo-<sup>1</sup>mun wielding a hatchet. Predatory birds attack the impaled.

In the upper section of Plate 2 a victim is shot at with an arrow [or spear] and chased by dogs and wild animals. A tiger is biting him in the head. This punishment is administered to a hunter. Here also belong

Plate 3, section 4, where the victim is bound, threatened with arrows, and arrows stuck in his back.

Section 3,6 shows a demon pulling out the penis of a man while above, in section 7, are two females tied together with ropes: "<sup>1</sup>ts'o-<sup>2</sup>ö <sup>2</sup>mä <sup>1</sup>nde <sup>2</sup>mä-<sup>2</sup>wüa = men and women of one bone [committing] incest; this is the punishment."

Plate 4, section 8 shows two gamblers — <sup>1</sup>ssu-<sup>3</sup>dto. They are kneeling before a ruler over that particular realm in hell who records such deeds with book and writing-brush in hand.

In section 4,9 sits a judge while <sup>1</sup>Shi-<sup>2</sup>dzhi-<sup>3</sup>ts'u-<sup>1</sup>gkyi (a lion-headed demon) holds up a mirror in which the sin, here of a *thieve* (= <sup>2</sup>khi <sup>2</sup>k'v) kneeling below him, became manifest. In the mirror a man driving off a yak is visible.

In section 4,10, above the judge, sits a flaming being with the head of the <sup>1</sup>Khyu-<sup>3</sup>t'khyu; to the right of him two demons are boiling three sinners in a pot. The latter is called <sup>2</sup>Nyi-<sup>2</sup>wüa <sup>1</sup>gkwua <sup>3</sup>dso-<sup>2</sup>bbü = hell furnace pot.

Plate 5, section 11 shows a man on the left tied with nine lengths [sic, Ed.] of chain. Another next to him is impaled on erected swords from which flames issue; this is called



<sup>2</sup>Nyi-<sup>2</sup>wüa <sup>1</sup>ng'a-<sup>3</sup>t'a = *sharp swords of hell* (can also be read <sup>1</sup>p'i <sup>1</sup>dsä = [using knives] to pierce the thighs).

To the right is a sinner buried in a mound of rocks, and above him are scales and a culprit is weighed on a sword scale; this because he used small scales in selling goods and large scales when buying goods: <sup>2</sup>gyu-<sup>1</sup>ma <sup>1</sup>ddü <sup>3</sup>gkyi <sup>2</sup>gkyi <sup>2</sup>mä-<sup>1</sup>wüa (= *scales, large, small, kept; yes!*).

In section 5.12, to the left, there are three sinners burning in flames, next to them is an elephant devouring a man. To the right there is a sinner with swords in his body. – This is followed, in section 5.13, by a man being quartered, whereas another one is staked to the ground.

Section 5.14 depicts a woman who gave herself out to have been a <sup>2</sup>Llü-<sup>2</sup>bu who said she could communicate with the dead and demons and call the souls of deceased. Her tongue has been pulled out with a large pair of tongues, the tongue is much enlarged and is being plowed by two oxen. This punishment is also meted out to scandal-mongers: <sup>2</sup>muṅ-<sup>1</sup>dzu <sup>2</sup>muṅ-<sup>1</sup>la <sup>3</sup>shou <sup>2</sup>mä-<sup>1</sup>wüa = *to tell scandal about people*.

Plate 6, section 15, depicts five sinners in a box whose heads protrude and are about to be decapitated. Above them, in section 6.16, there is a woman stretched out naked while one demon is driving a long iron rod into her head and another a similar rod into her privates. – Section 6.17 shows the tight-fitting pot in hell in which the sinners are boiled: <sup>2</sup>bbü <sup>2</sup>k'u <sup>3</sup>lv-<sup>2</sup>lv = *pot edge tight-fitting*. Each of the attending demons has a bellow to fan the flames. Above the pot, in section 6.18, are three dog-headed demons or <sup>2</sup>Nyi-<sup>2</sup>wüa <sup>2</sup>k'ö <sup>2</sup>gkv-<sup>1</sup>dzu. – Section 6.19 depicts a <sup>2</sup>Dto-<sup>1</sup>mba on the left, then a house, and then a man holding a snake followed by two mastiffs.

Plate 7: This part of the <sup>1</sup>Hä <sup>2</sup>zhi <sup>1</sup>p'i has six sections. Section 7.20 shows a demoness with a red body and nine (here seven) heads holding a hatchet and a chisel with which she attacks victims in a pot surrounded by flames. – In the right hand corner is a (mortar) press in which a being has been crushed and the flesh and blood oozes out around the edges while dogs stand on their hind legs licking up the blood: this is called <sup>2</sup>lv <sup>3</sup>t'a <sup>2</sup>ghüh = *to ground in a mill*. – Section 7.21 depicts a lake of fire into which culprits are thrown and immediately over it, in section 7.22, there is a large kettle in which eleven beings are cooked, their heads protruding, while two snake-headed demons stir them up with iron rods. – The last two upper sections 7.23–24 depict three ox-headed and three bird-headed demons dancing and enjoying the tortures of the victims.

Plate 8: On the large lower section 25 demons attack a prostrate figure with sword and trident and serrated sickles. Others again, in section 8.26, attack with a hatchet a poor creature trying to escape a pool of flames, while, in section 8.27, two ferocious demons pull a man with a rope around his neck and a Tibetan mastiff and a pig are ready to charge at him.

Section 8.28 displays a female creature sitting on a mountain on fire, a vulture assails her right hand and a tiger her left, a large snake takes a bite out of her head and a white yak is ready to lunge at her with his horns. The mutton shoulder-blades stand for <sup>1</sup>ds'i = *affair*, the many affairs she had with the husbands of other women: <sup>3</sup>llü <sup>2</sup>ghüh <sup>2</sup>k'v = *good men she has stolen*.

Plate 9 is divided into six sections. Section 9.29 depicts the realm of the <sup>2</sup>Yi-<sup>3</sup>ndaws, fat-bellied creatures in the realm of hell who are forever hungry and whose gullet is so small that they cannot swallow anything. Furthermore, any food which reaches their mouth turns to flames. Two of the five creatures are human beings, the other three are

animal-headed <sup>2</sup>Yi-<sup>3</sup>ndaws. – Section 9.30 shows <sup>2</sup>Dto-<sup>1</sup>mba <sup>3</sup>Ggö-<sup>2</sup>ndzi-<sup>2</sup>yi-<sup>2</sup>bbü with a <sup>2</sup>Bpö-<sup>1</sup>mba. At the other end is a priest pointing upwards. This section denotes the punishment of a <sup>2</sup>Dto-<sup>1</sup>mba who in life was unable to arrange the <sup>2</sup>t'khi-<sup>1</sup>ndo (spikes which separate the gods from the demons in a ceremony, see RKMGMG, Plates 13 and 18) and was careless in preparing food offerings of yak, sheep and oxen, etc.: now, as depicted in section 9.31, spikes are being driven in his head.

A decorative design: water (in Chinese conventional style), in which fishes, a conch-shell and a <sup>3</sup>Ts'u-<sup>2</sup>ssī disport themselves, separates section 9.31 from 9.33 which represents again a scene of torture.

Plate 10: On this plate the tortures of hell are continued. Section 10.35 displays a <sup>2</sup>Dto-<sup>1</sup>mba who was unable to burn the <sup>2</sup>ngaw-<sup>1</sup>bpa (the three broom-like objects in the center, upper margin; see ANKEED, pp.328–330). Section 10.38 shows six anonymous deities.

Plate 11 has four sections. The lowest is a peaceful section depicting a <sup>2</sup>Dto-<sup>1</sup>mba on the left, a house in the center, and a <sup>3</sup>t'a = *reliquary shrine* on the right. In section 11.40 we find three animal-headed demons torturing a victim. With this section ends the realm of the <sup>1</sup>Khyü-<sup>1</sup>dso = *brute world*.

In the large section 11.41 begins the *realm of man* or <sup>2</sup>Bä-<sup>1</sup>ds'i-<sup>2</sup>szi <sup>1</sup>dü. – On the left are the 13 lamps, the 13 moons, the 13 <sup>2</sup>Dto-<sup>2</sup>mas, juniper trees and flowers. At the base, in the center is a house. – Section 11.42 shows a <sup>2</sup>Dto-<sup>1</sup>mba on the left with two small figures, in the center is the entrance to the human world where creatures are reborn as human beings. To the right are two novices, one blowing the conch and the other holding a <sup>2</sup>Bpö-<sup>1</sup>mba.

Plate 12, section 43 depicts the realm of <sup>2</sup>Müan-<sup>3</sup>llü-<sup>1</sup>ddu-<sup>2</sup>ndzi (the father of the human race) in which birth takes place in the East from eggs, in the South from women; in the West flowers give birth to gods and in the North trees give birth to gods.

Above, in section 12.44 there are three temples considered the abode of the gods, followed, in section 12.45, by five <sup>1</sup>K'o-<sup>3</sup>lo (*wheels*). These are succeeded, in section 12.46, by a white <sup>3</sup>t'a = *reliquary shrine* with a bird sitting on the top. The <sup>3</sup>t'a has on the left a white yak and on the right a white horse. The former belongs to the gods and the latter to <sup>3</sup>Shi-<sup>2</sup>lo.

Plate 13: In sections 47–50 are portrayed happier existences. First we have <sup>3</sup>Shi-<sup>2</sup>lo's horse supporting a <sup>1</sup>Na-<sup>2</sup>k'wai into which <sup>3</sup>Shi-<sup>2</sup>lo himself has now been transformed. The horse is strutting along to the higher realms. Above, in section 13.48 are the black boots with which he has suppressed the demons; the <sup>2</sup>Bpö-<sup>1</sup>mba with juniper twigs protruding with which he purified Nāgas and sprinkled medicinal water on human beings. There are also the (white) <sup>2</sup>Dto-<sup>2</sup>mas; above the boots are lamaistic (or Tibetan) butter-lamps and above the <sup>2</sup>Dto-<sup>2</sup>mas are *butter-lamps* of the <sup>1</sup>Na-<sup>2</sup>khi type (called <sup>2</sup>mb'a-<sup>2</sup>mi). Next to them on the right is a <sup>2</sup>p'ö-<sup>1</sup>bö (Tibetan phur-bu) = *ghost-dagger* with which <sup>3</sup>Shi-<sup>2</sup>lo killed demons, while a <sup>2</sup>Dto-<sup>1</sup>mba sits on a dais cross-legged, fully dressed and wearing a large white hat.

In section 13.49–50 are the <sup>3</sup>Shi-<sup>2</sup>lo <sup>2</sup>la-<sup>2</sup>mun <sup>3</sup>mi, i.e. goddesses in a joyful, dancing attitude.

Plate 14: In the three lower sections 51–53 are figured fifteen more <sup>2</sup>La-<sup>2</sup>mun <sup>3</sup>mi goddesses (Tibetan lha-mo) rattling hand-drums, carrying tail-feathers of the black vulture, blowing trumpets, beating gongs on the sound of which <sup>3</sup>Shi-<sup>2</sup>lo is escorted as is portrayed in section 14.54 where a <sup>2</sup>Dto-<sup>1</sup>mba on a white horse escorts <sup>3</sup>Shi-<sup>2</sup>lo's soul over a butter-lamp, accompanied by the white, winged sheep of the gods to the realm

where the soul is changed into the <sup>1</sup>Ö-<sup>1</sup>hār <sup>2</sup>müan <sup>2</sup>ndshēr = *blue sky power* or: *dragon*, as the <sup>1</sup>Na-<sup>2</sup>khi priests call the latter.

Plate 15: The four lower sections 56–59 figure minor deities, both female and male, whose names are unknown. Above them, in section 15,60, is the first of seven blue lakes with two fishes and the first of seven golden mountains which surround <sup>1</sup>Ngyu-<sup>3</sup>na-<sup>3</sup>shi-<sup>2</sup>lo <sup>1</sup>Ngyu. They are called <sup>1</sup>Ha <sup>1</sup>ngyu <sup>2</sup>shēr <sup>1</sup>ngyu.

Plate 16: In the large section 60 are pictured the other six of the seven golden mountains and blue lakes. The mountains are not very distinct. In the lakes fishes, frogs, otters, and conch-shells disport themselves, while on the mountains frolic white lions, white yaks, white horses, oxen and human beings; on the last one stands a proud peacock. On each side of this last mountain is a tiger. On the right, down to the foot of section 60, are three deified <sup>2</sup>Dto-<sup>1</sup>mbas and to the left, in juxtaposition, are juniper-trees on the tops of which birds repose.

Section 16,61 shows <sup>2</sup>Dto-<sup>1</sup>mbas, – one sitting on the center, the second on a horse, and the third on an ox (?) pointing the way on high.

Plate 17, sections 62–66 display the realm of the <sup>2</sup>Haw-<sup>2</sup>ma-<sup>4</sup>yis. – The first lower section depicts three deities; above them are four <sup>2</sup>Haw-<sup>2</sup>ma-<sup>4</sup>yis and on the right, above them sits the <sup>2</sup>Dto-<sup>1</sup>mba <sup>3</sup>Ch'ēr-<sup>2</sup>gyu-<sup>2</sup>bpa-<sup>3</sup>dti who suppresses the <sup>2</sup>Haw-<sup>2</sup>ma-<sup>4</sup>yis, ringing his <sup>2</sup>Ds-<sup>1</sup>lēr; at the other end is a <sup>2</sup>Bpö-<sup>1</sup>mba. The warriors are dressed in armor and two are fighting with arrows. The square between the <sup>2</sup>Dto-<sup>1</sup>mba and the <sup>2</sup>Bpö-<sup>1</sup>mba represents the (entrance to the) realm of the goods.

Here ends the Hs.Or.1398 (R.4059). – From here on Hs.Or.1397 (R.4094) is synchronized with the <sup>1</sup>Hä <sup>2</sup>zhi <sup>1</sup>p'i; see also SNKL, pp.96–108.

Above the <sup>2</sup>Dto-<sup>1</sup>mba, in section 17,65 are three deities each holding a key, and above them three world-protectors wearing armor. Three more – there should be only five in all – are in section 18,67; for their names see SNKL pp. 97–98.

Plate 18, section 67 represents three world-protectors and above them, in section 18,68, are six discs or wheels. This is followed by the most interesting part of the <sup>1</sup>Hä <sup>2</sup>zhi <sup>1</sup>p'i which is, as I am inclined to believe, distinctly of Indian origin: In this large section 69 is depicted the paradise of Indra (or Sakka). In the <sup>1</sup>Na-<sup>2</sup>khi manuscripts this is only referred to as the 33 houses of the gods. I think that this is equivalent to the great city in which Indra (or Sakka) resides. Some <sup>1</sup>Hä <sup>2</sup>zhi <sup>1</sup>p'i (strips) show actually 32 houses surrounding the three storied palace (of Indra), the <sup>1</sup>Hä <sup>2</sup>zhi <sup>1</sup>p'i here figured has only 20. In this “Indraloka” is, in the upper part, the three storied palace about which the <sup>1</sup>Na-<sup>2</sup>khi manuscripts are silent. (As L. A. WADDELL in: The Buddhism of Tibet states, Indra resides on the ground floor, “Brahmā” in the central part and the Tibetan god of war, dGra-lha འགྲུ་ལཱ་ལྷ་, in the upper storey).

Below the palace is Indra's (Sakka's) elephant with the 33 heads of which the priests simply relate that the soul has now arrived in the realm of the elephant with the 33 heads and that Indra rides on the main large head, whereas on each of the other 32 heads rides one of Indra's 32 princes who reside each in one of the 32 houses which form the city. Beside the elephant are two trees to which the princes repair to collect flowers. Outside the central palace sit two guardians with priest-like crowns (<sup>3</sup>k'o), with a butter-lamp at their side.

Plate 19: The main object to attract interest in section 70–71 is the tree <sup>1</sup>Ha-<sup>2</sup>yi-<sup>2</sup>boa-<sup>1</sup>daw <sup>1</sup>ndzēr. The <sup>1</sup>Na-<sup>2</sup>khi priests have 9 names for this tree; the first of the 9 is <sup>2</sup>Bpa-<sup>2</sup>sso-<sup>2</sup>dzu-<sup>1</sup>shi which is identical with the eighth Tibetan name of the tree: Pa-sam shing

*Photographs of a Hä zhi p'i*

---

(dPag-bsam-shing བསལ་བསམ་ཤིང, shing meaning *tree* (– the <sup>1</sup>Na-<sup>2</sup>khi syllable <sup>1</sup>shi seems to be a “Nakhization” of shing, for this idiom does not know final consonants; see NNCR, pp.437–439, note 772).

On this tree sits the <sup>2</sup>Ddv-<sup>1</sup>p'ër <sup>1</sup>khyu-<sup>3</sup>t'khyu = the mythical bird as white as the conch [the Tibetan khyung རྩུང (see NNCR, p.393, note 769)], devouring a snake.

Below that tree are, to the left, the <sup>1</sup>Na-<sup>3</sup>dta-<sup>1</sup>gyu-<sup>2</sup>lu (the moon-colored horse of foreknowledge) and the mythical cow here ridden by <sup>1</sup>Na-<sup>2</sup>k'aw <sup>1</sup>gyi-<sup>3</sup>bpü (the ruler over all creatures having blood). In the center is the white elephant of the gods.

Plates **20–29**: On these parts of the <sup>1</sup>Hä <sup>2</sup>zhi p'i are represented deities and priests whose names are unknown; sometimes their faces and figures are indistinct.

On Plate **20** between the deities, in the center, are Buddhist emblems. On Plate **21**, section 76, is again the white, winged sheep of the gods, and <sup>3</sup>Shi-<sup>2</sup>lo riding his white horse in the shape of a <sup>2</sup>Na-<sup>1</sup>k'wai led by a celestial being riding a white horse and carrying a flag. Between the deities are again Buddhist emblems. (For further information see SNKL, pp.40–119; Plates 15–41.)

Plate **30**, section 121, depicts the parents of the supreme god of the <sup>1</sup>Na-<sup>2</sup>khi pantheon (see the following plate). On the right is the father <sup>2</sup>K'aw-<sup>2</sup>ngyi-<sup>2</sup>gko-<sup>2</sup>bbü, on the left the mother <sup>3</sup>Gkyi-<sup>1</sup>ma-<sup>2</sup>wüa-<sup>1</sup>ts'u, also known as <sup>3</sup>Gyi-<sup>1</sup>ma-<sup>2</sup>wu-<sup>1</sup>ts'u <sup>1</sup>Hä-<sup>3</sup>mi (goddess).

Plate **31** shows the supreme god <sup>2</sup>Ö-<sup>1</sup>gko-<sup>2</sup>aw-<sup>1</sup>gko to whose realm the deceased are escorted.



*Hä zhi p i, Plate 1*

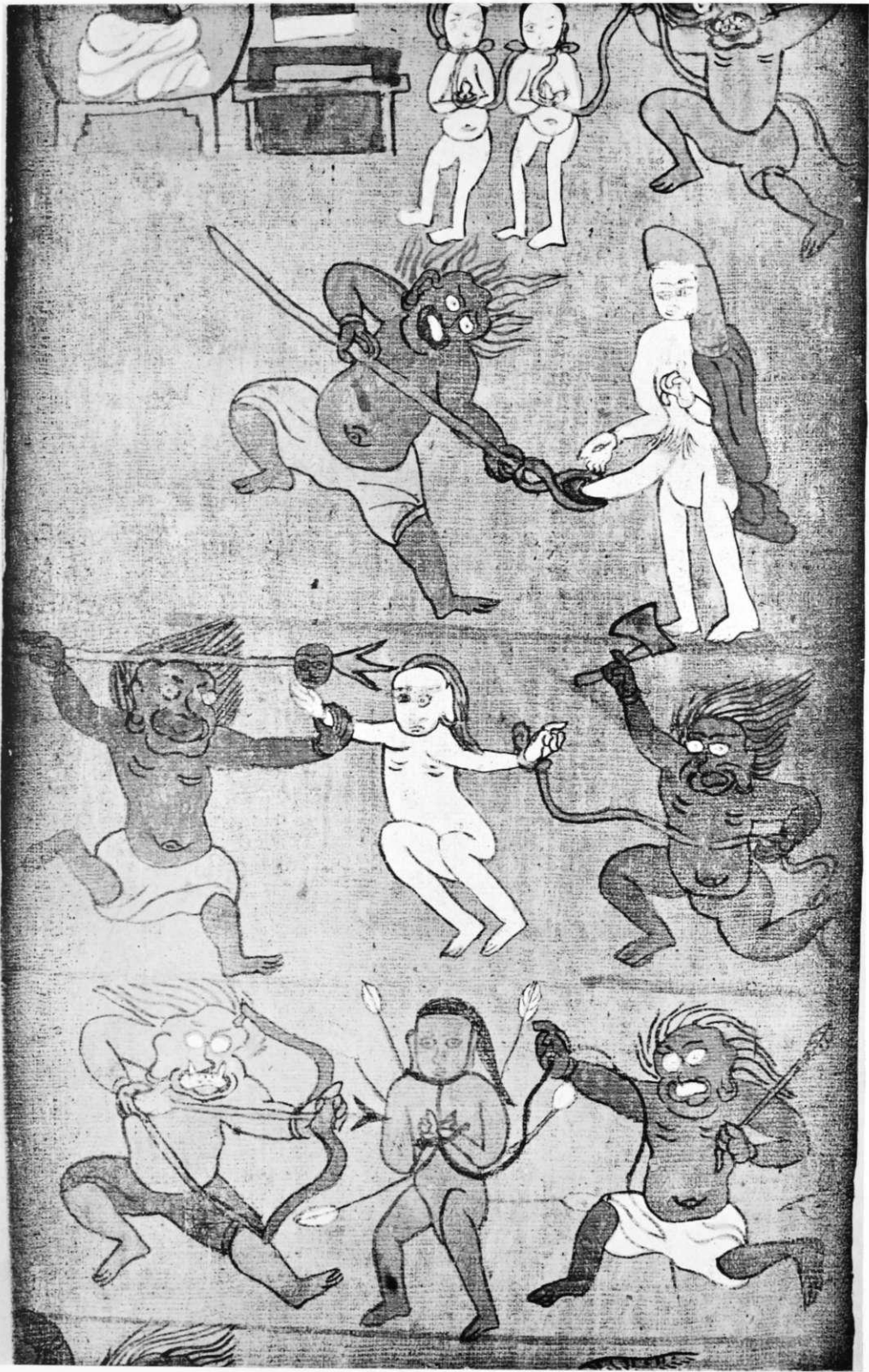




*Hä zhi p i, Plate 2*







Hä zhi p i, Plate 3





*Hä zhi p i, Plate 4*



15

15

14

14

13

13

12

12

11

11



Hä zhi p i. Plate 5





19



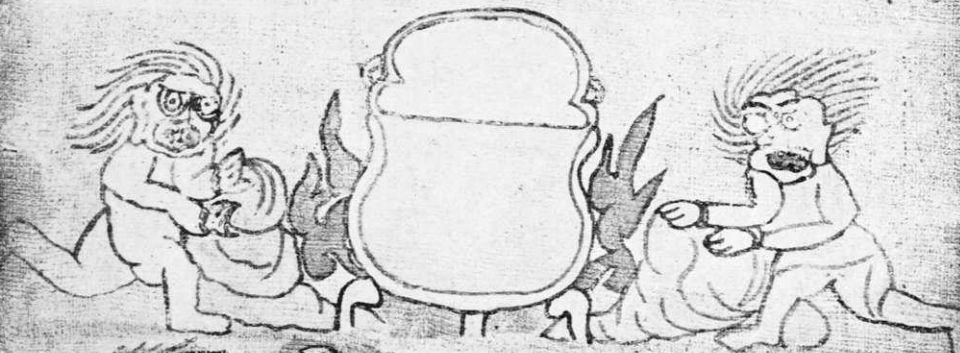
19

18



18

17



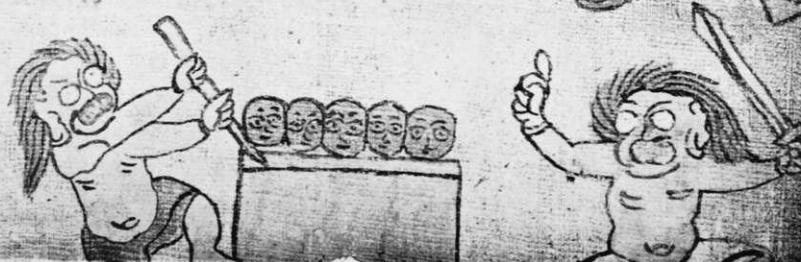
17

16



16

15



15

*Hü zhi pi, Plate 6*





24

24

23

23

22

22

21

21

20

20



Hü zhi p'i. Plate 7



29

29

28

28

27

27

26

26

25

25



*Hä zhi p'i, Plate 8*





*Hä zhi p'i. Plate 9*





38



38

37



37

36



36

35



35

34



34

*Hä zhi p i, Plate 10*





42

42

41

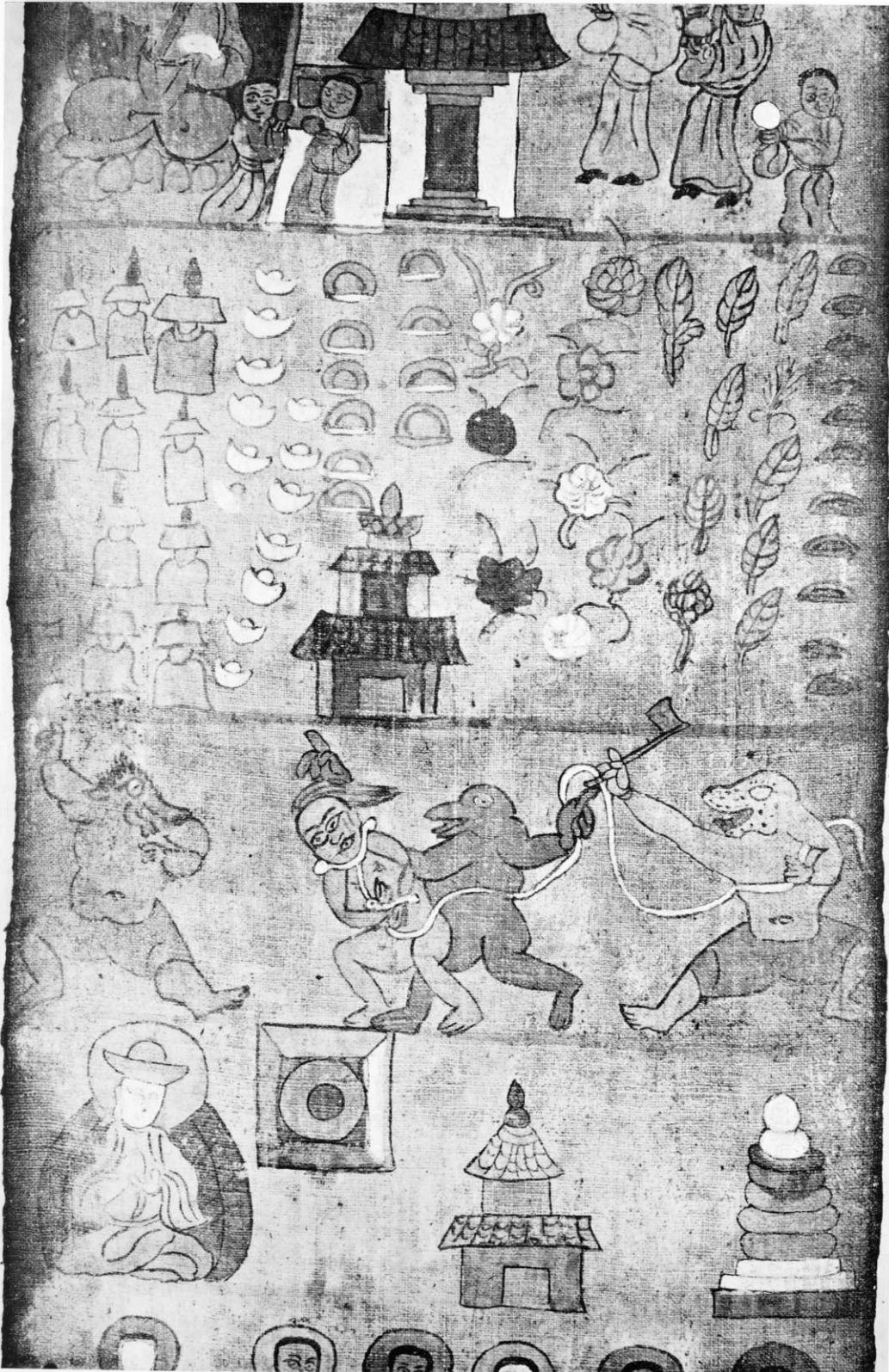
41

40

40

39

39



Hä zhi p i, Plate 11



46

46

45

45

44

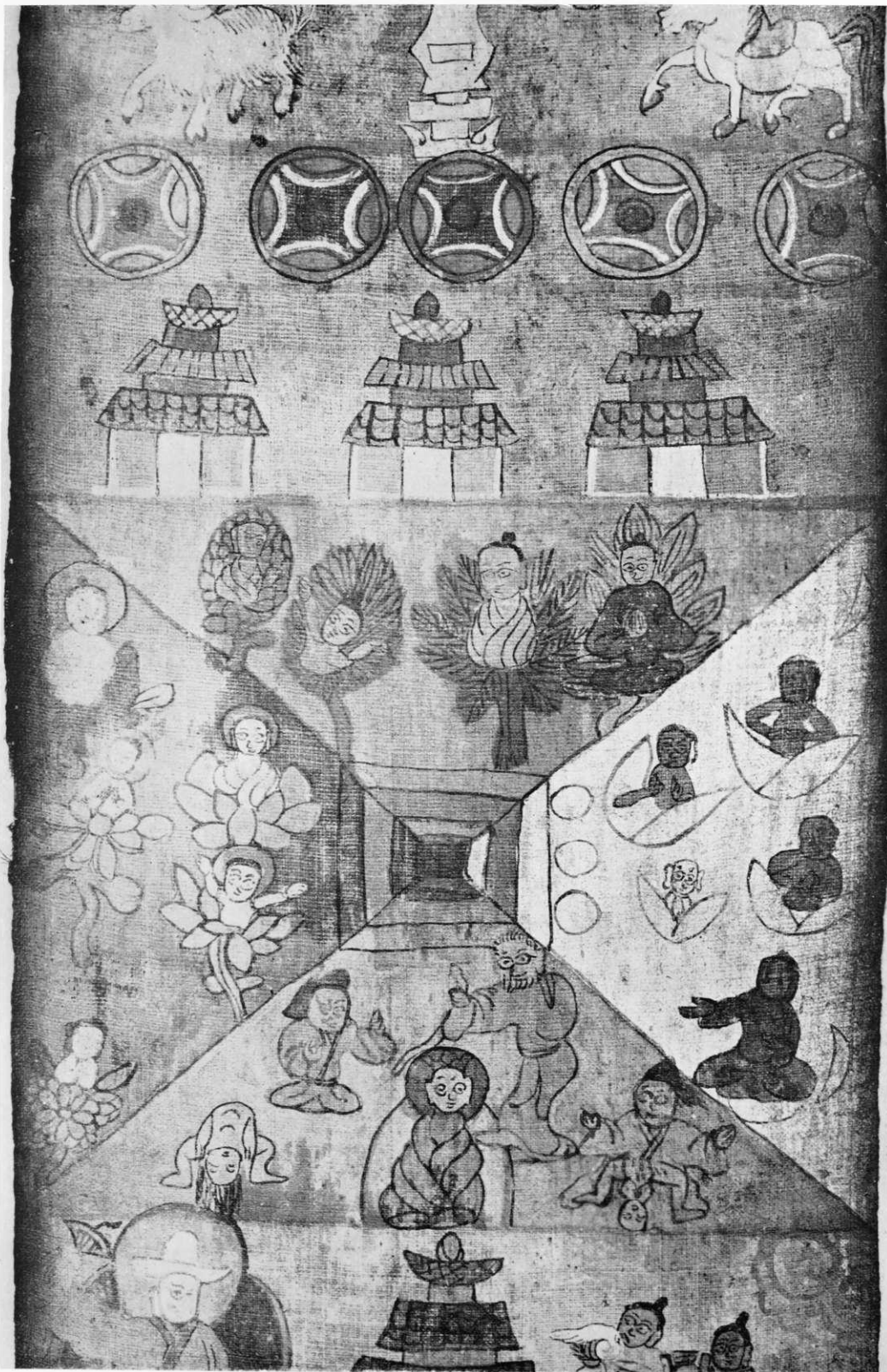
44

43

43

42

42



*Hä zhi p i, Plate 12*



51

51

50

50

49

49

48

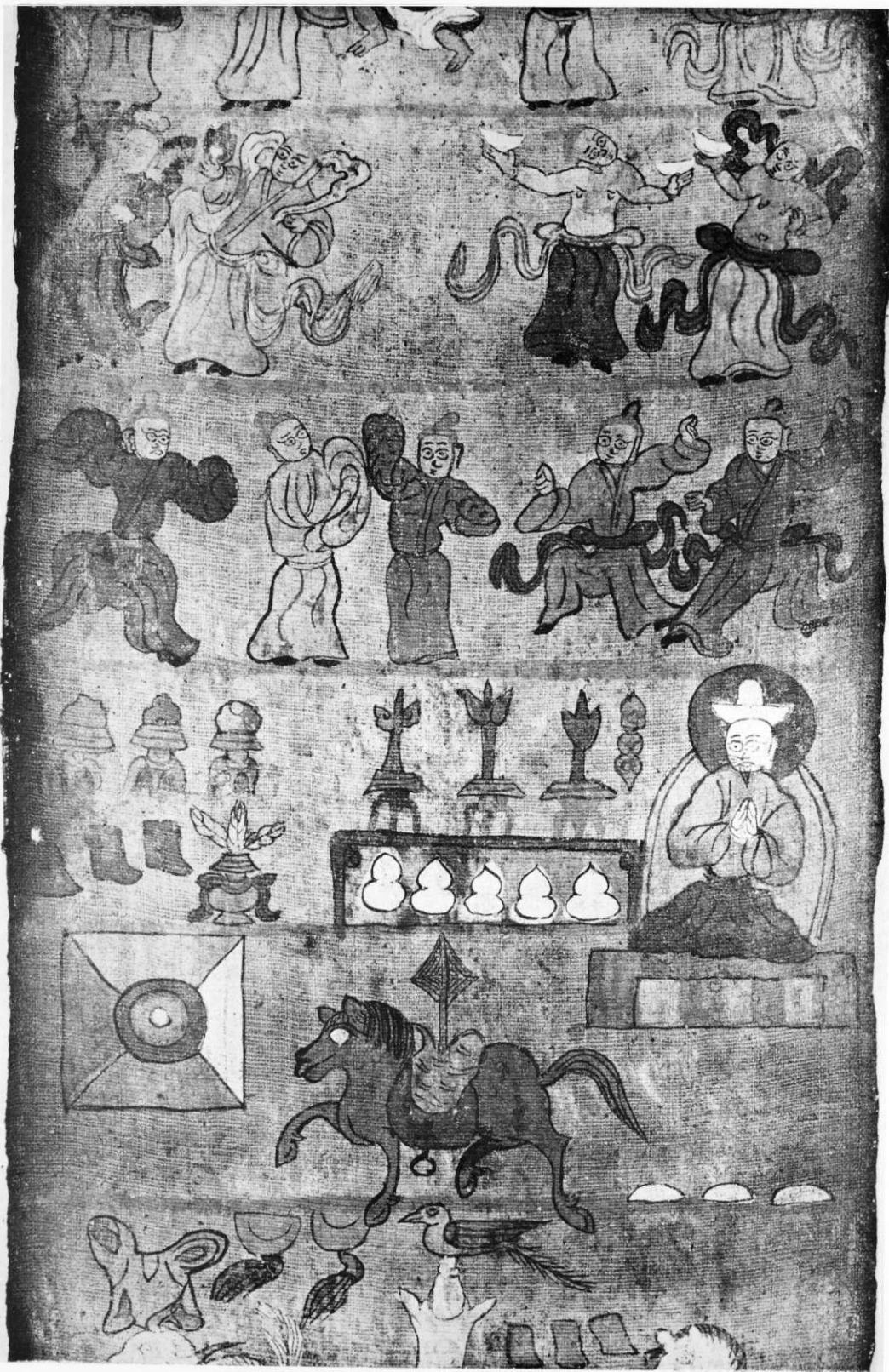
48

47

47

46

46



*Hä zhi p'i, Plate 13*





55

55

54

54

53

53

52

52

51

51



*Hä zhi p i, Plate 14*





60

60

59

59

58

58

57

57

56

56



*Hä zhi p'i, Plate 15*



61

61

60

60



*Hä zhi pi, Plate 16*



67

67

66

66

65

65

64

64

63

63

62

62



Hä zhi p i, Plate 17







*Hä zhi p'i, Plate 18*







71

71

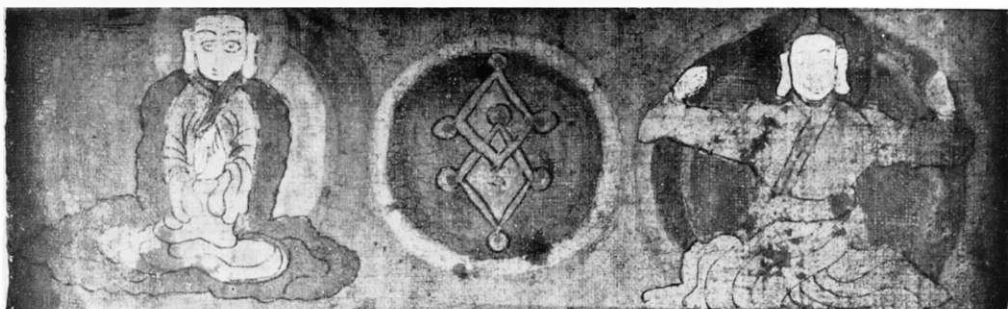
70

70

*Hā zhi pì, Plate 19*

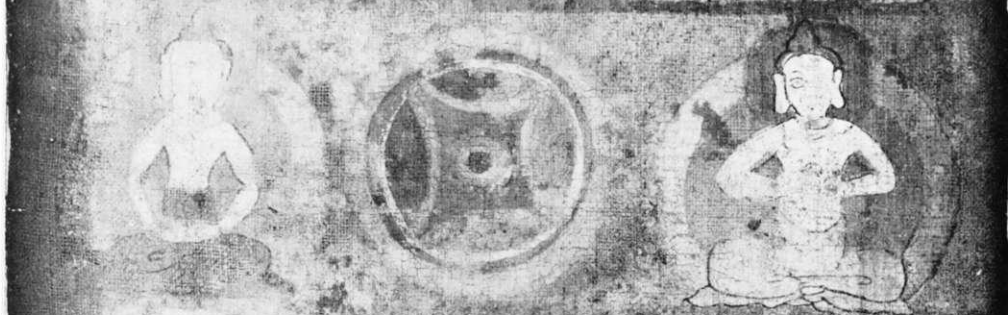


75



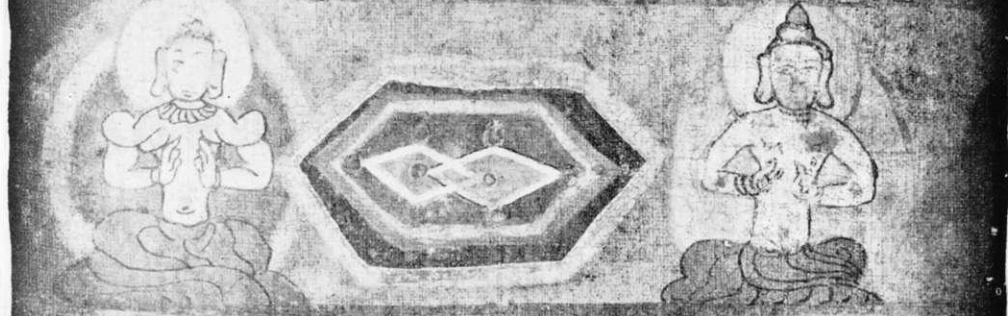
75

74



74

73



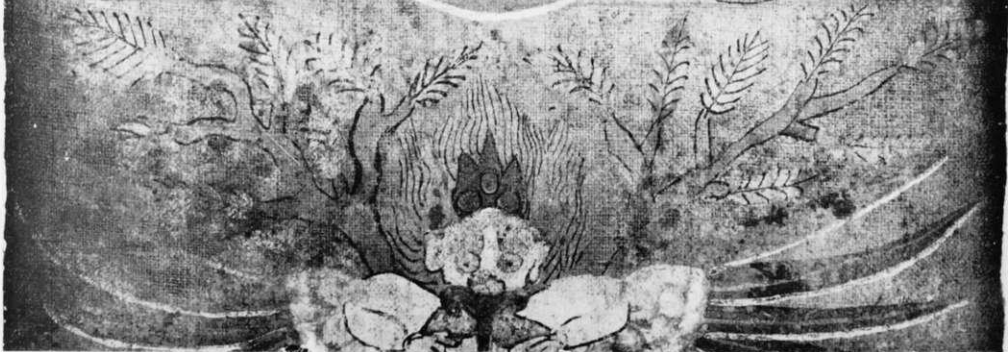
73

72



72

71



71

*Hä zhi p'i, Plate 20*



80

80

79

79

78

78

77

77

76

76



*Hā zhi p'i, Plate 21*





85

85

84

84

83

83

82

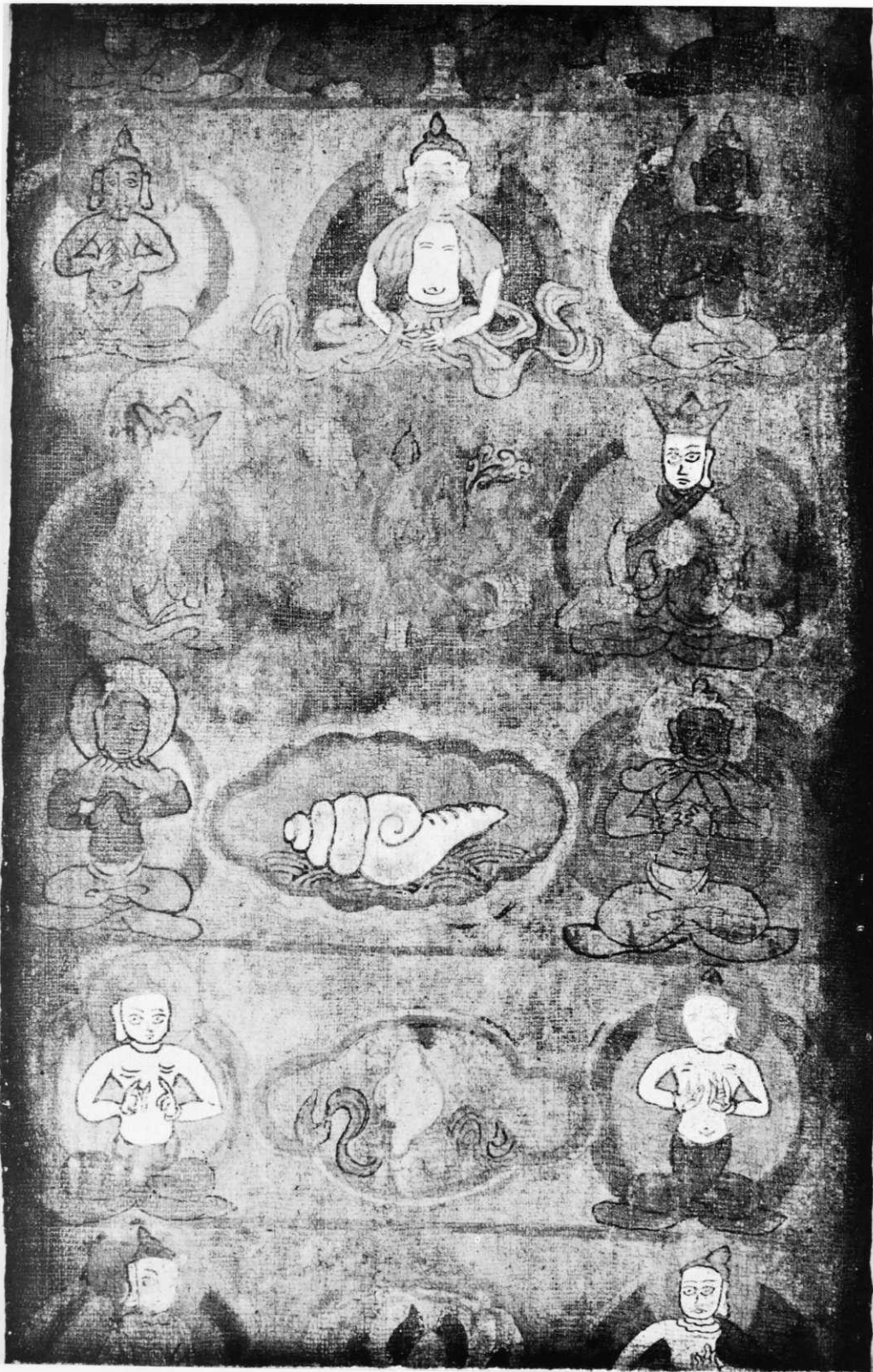
82

81

81

80

80



*Hā zhi p'i, Plate 22*







*Hä zhi p i, Plate 23*



94

94

93

93

92

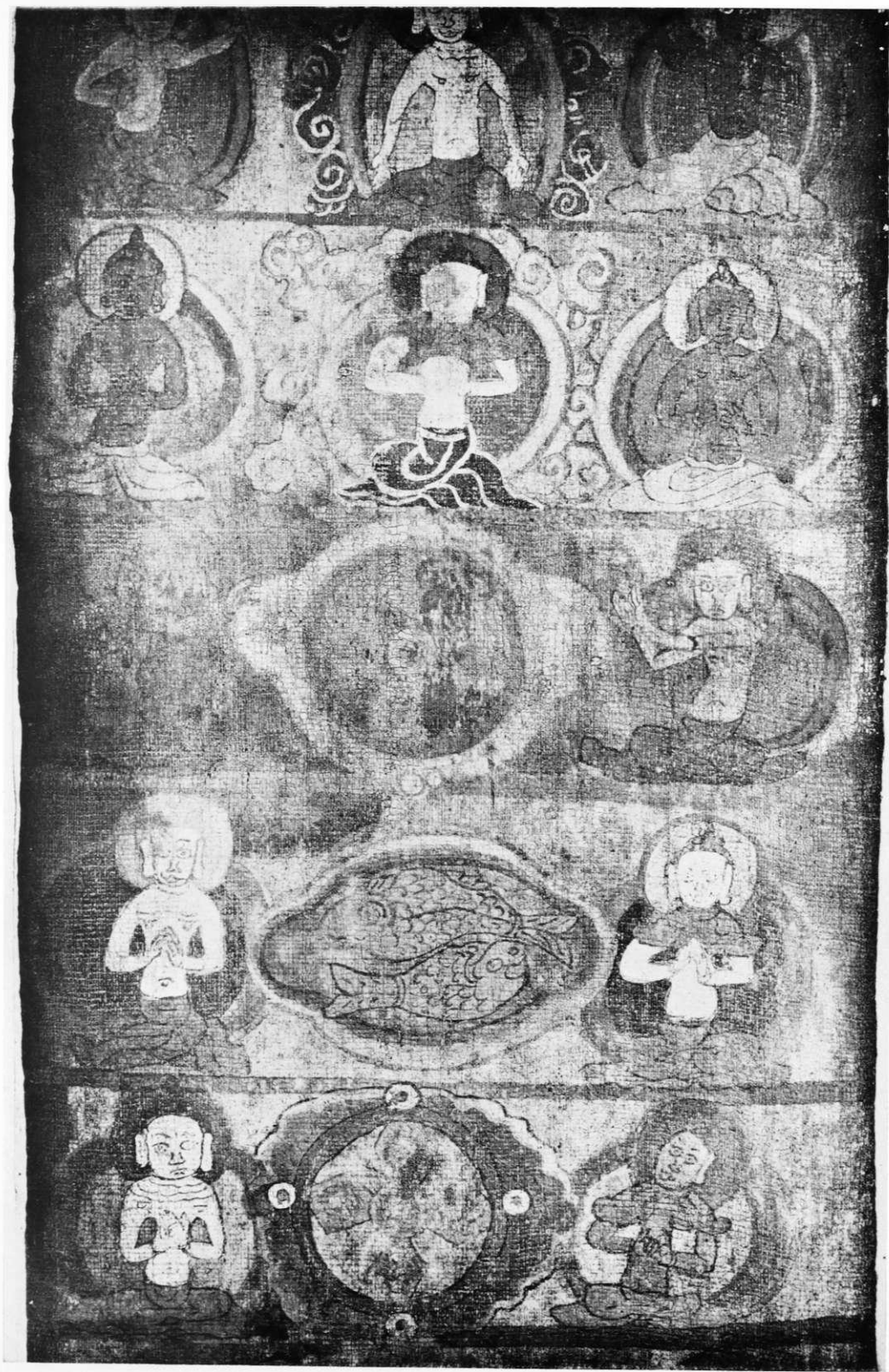
92

91

91

90

90



*Hä zhi p i, Plate 24*



98

98

97

97

96

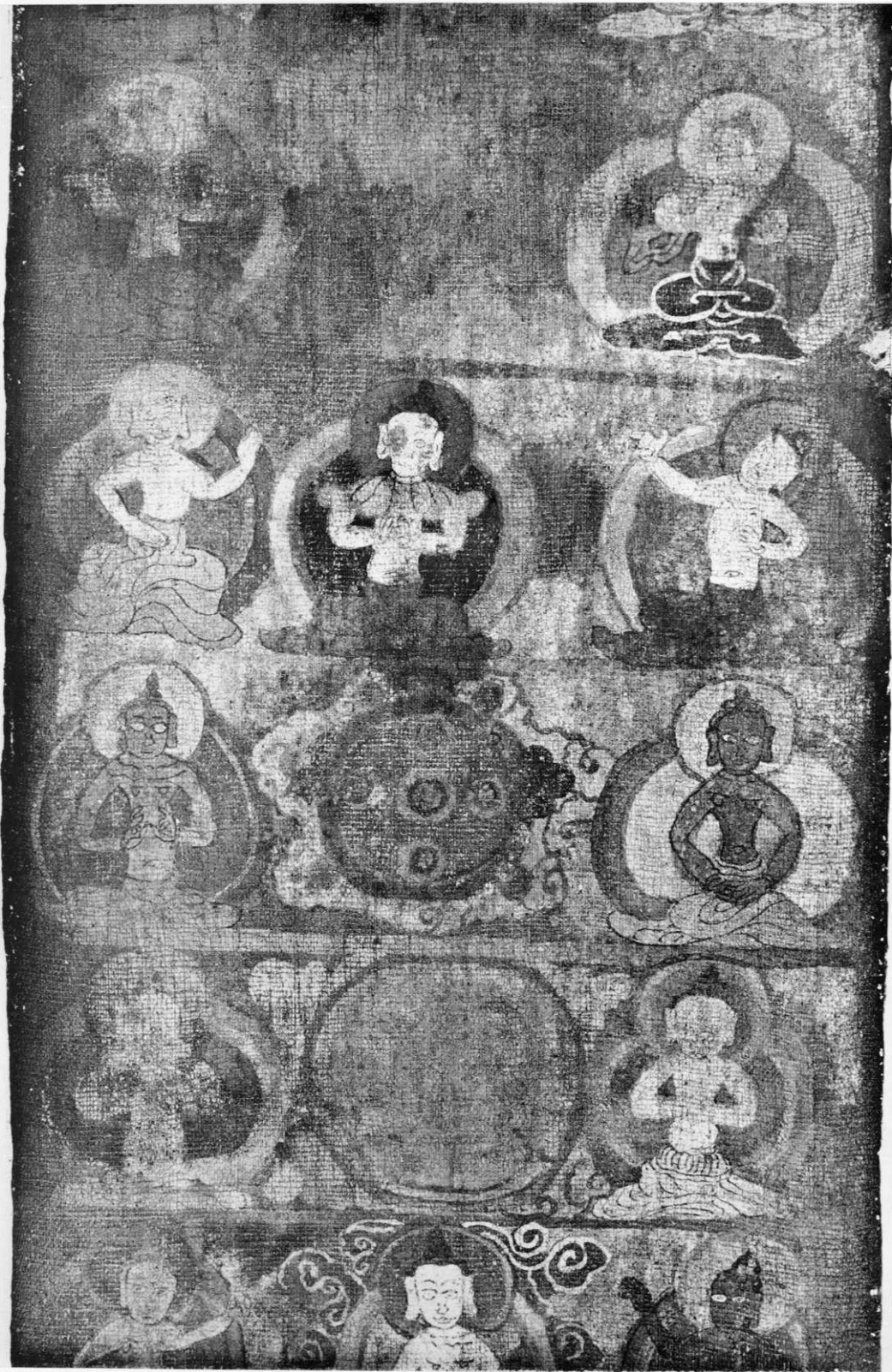
96

95

95

94

94



*Hä zhi p i, Plate 25*





103

103

102

102

101

101

100

100

99

99



*Hä zhi p i, Plate 26*





107

107

106

106

105

105

104

104

103

103



*Hā zhi p i. Plate 27*



112

112

111

111

110

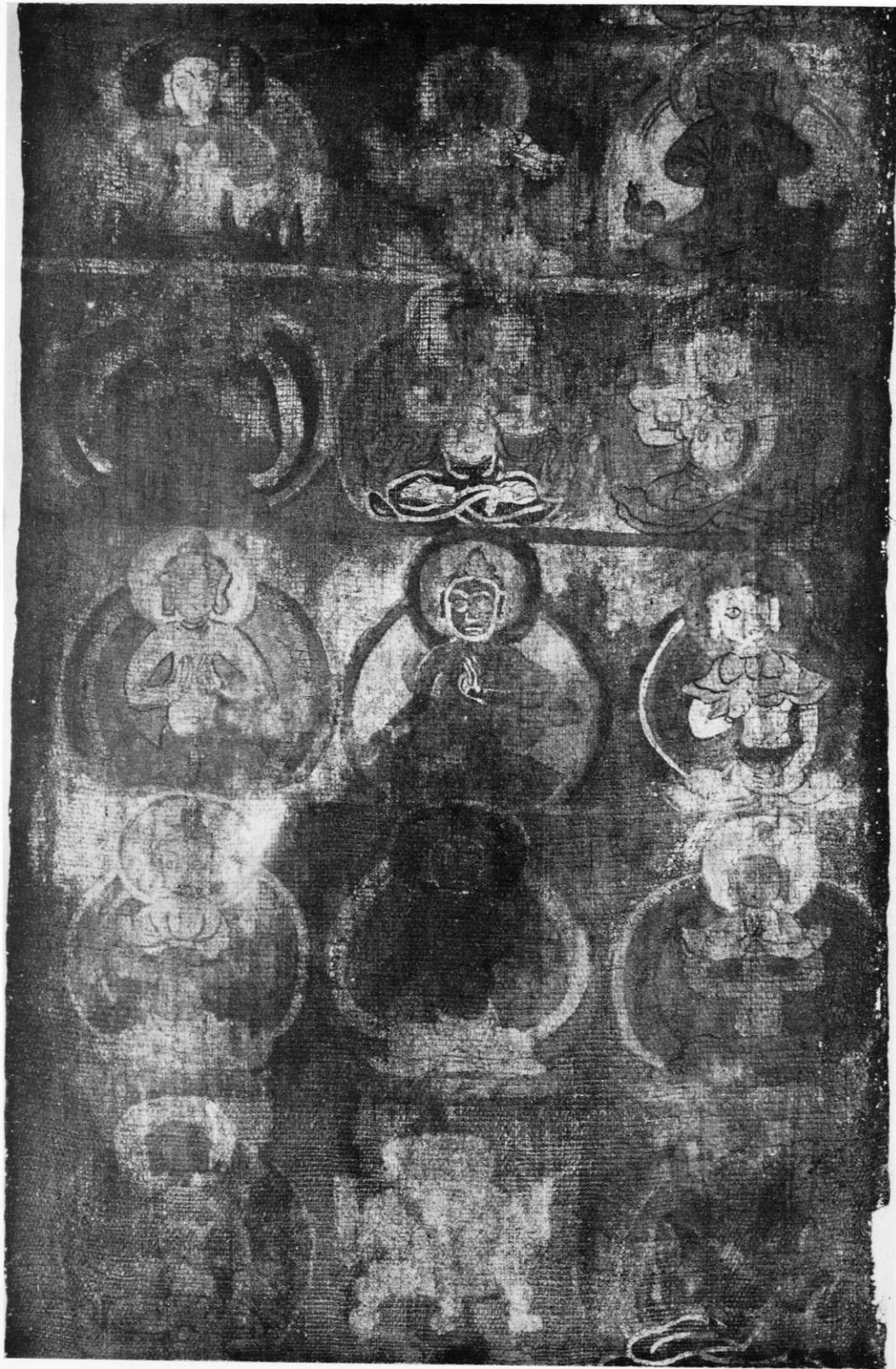
110

109

109

108

108



*Hä zhi p'i, Plate 28*



118

118

117

117

116

116

115

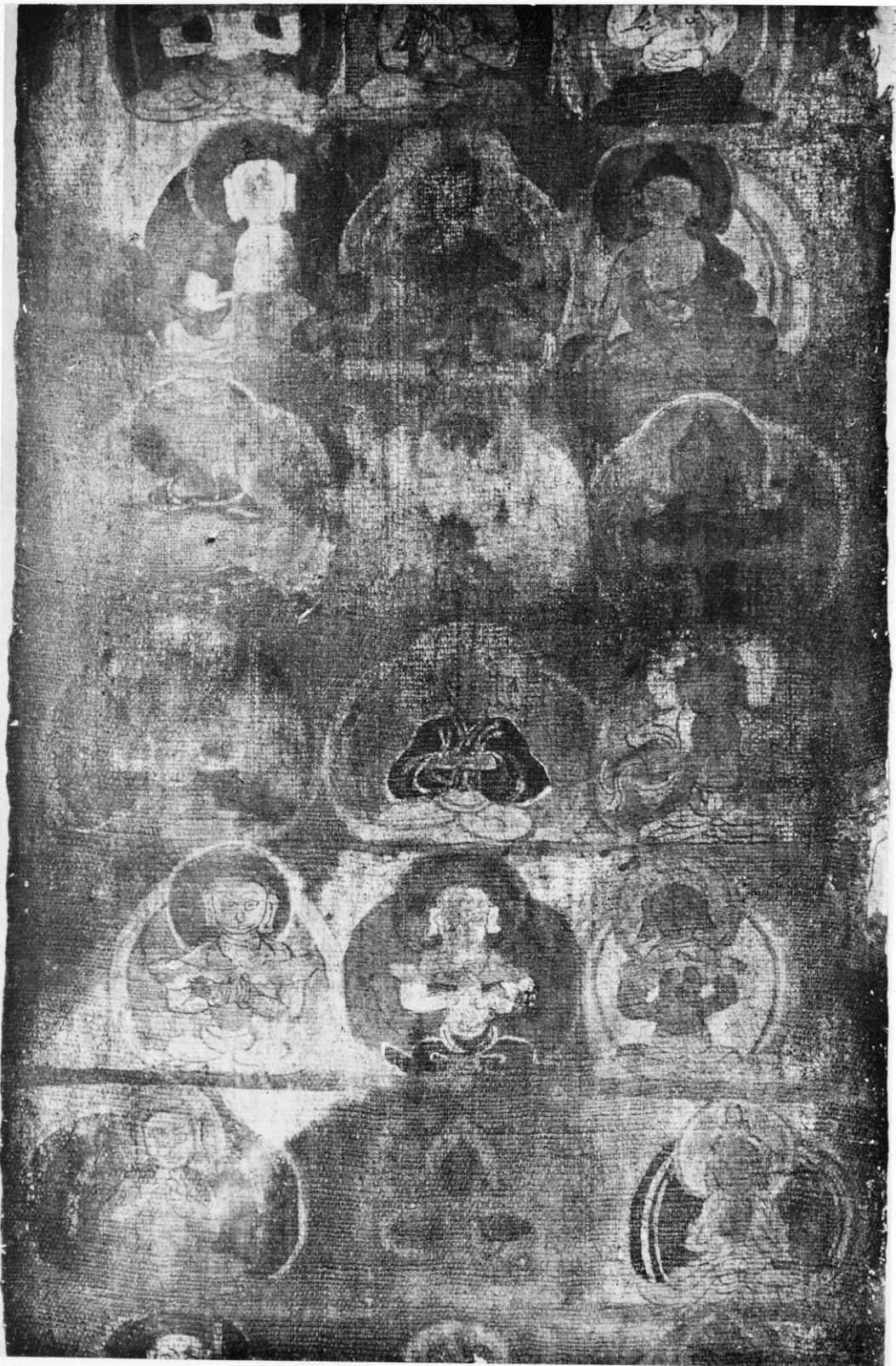
115

114

114

113

113



*Hä zhi p' i, Plate 29*







121

121

120

120

119

119

118

118

*Hä zhi p i. Plate 30*







122

122

*Hä zhi p'i, Plate 31*









