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**VERZEICHNIS DER ORIENTALISCHEN HANDSCHRIFTEN
IN DEUTSCHLAND · BAND VII, 2**



VERZEICHNIS DER ORIENTALISCHEN HANDSCHRIFTEN
IN DEUTSCHLAND

IM EINVERNEHMEN MIT DER
DEUTSCHEN MORGENLÄNDISCHEN GESELLSCHAFT
HERAUSGEGEBEN VON
WOLFGANG VOIGT

BAND VII, 2
JOSEPH FRANCIS ROCK †
NA-KHI MANUSCRIPTS



FRANZ STEINER VERLAG GMBH · WIESBADEN

1965

NA-KHI MANUSCRIPTS

PART 2

EDITED BY

KLAUS L. JANERT

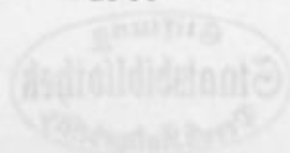
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1965



With 39 plates, 2 coloured plates and 140 collotype plates

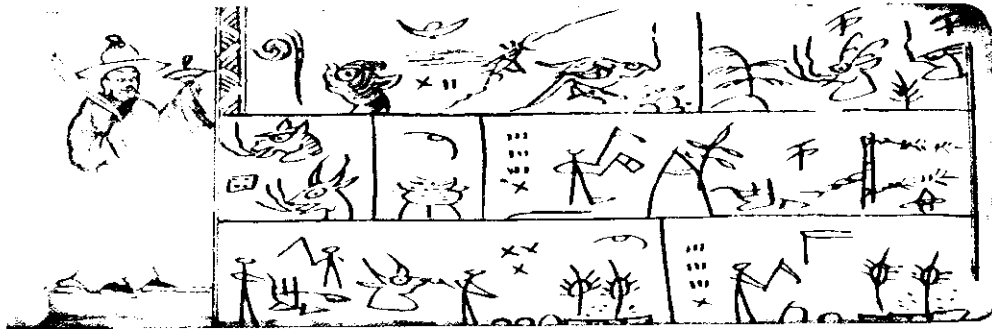
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the 'lér-'mbbü-'ch'i or love-knot as found on title-pages
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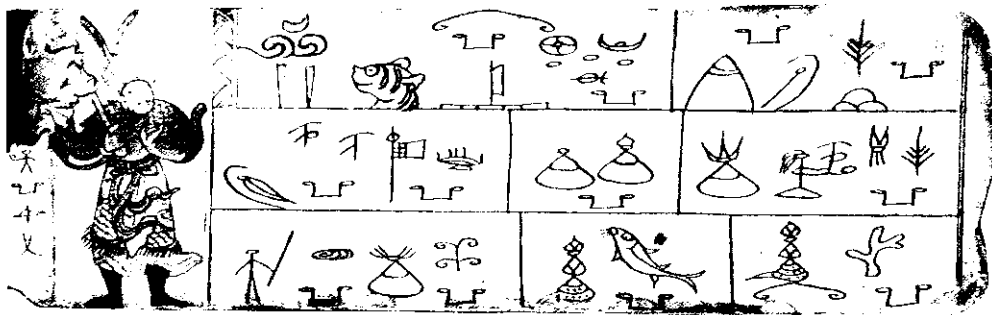
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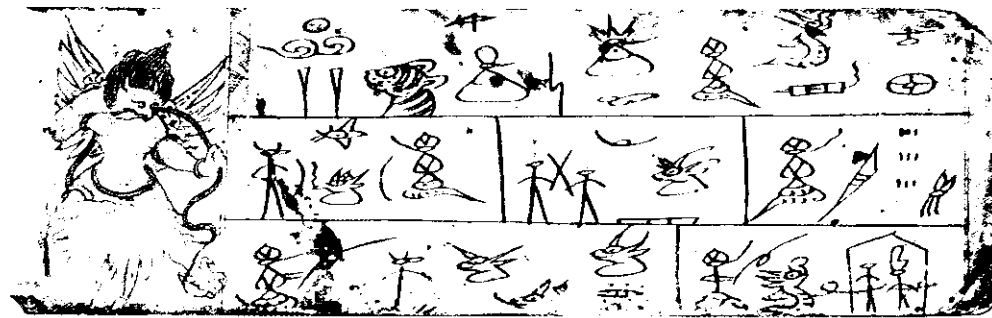
(141686 G)



Hs.Or.1593 (R.5077), cf. p.257



Hs.Or.1529 (R.8623), cf. p.66



K.Or.483 (R.8598), cf. p.90



Hs.Or.1591 (R.1210), cf. p.141

THE NINE ²MI-¹WUA AND THE TWENTY-ONE ²NGAW-¹LA, etc.

(Cf. below p.262f.)

Synopsis

	A	B	C	D	E	F	G	H	I	J	
1					Manuscript <i>R.2648</i>						1
2											2
3											3
4			³ Gkv- ³ chung, A (cf. Plate I)					³ Gkv- ³ chung, B (cf. Plate II)			4
5											5
6											6
7					Manuscript <i>R.2650</i>						7
8											8
9											9
10			³ Man- ³ chung, A (cf. Plate III)					³ Man- ³ chung, B (cf. Plate IV)			10
11											11
12											12
	A	B	C	D	E	F	G	H	I	J	

³Gky-³chung, A

The nine Mi-wua ngv-lü

Twelve Cycles, each animal occurring five times

Givers, holders of destiny for the persons born in the cycle; length of life
Terrestrial deities of fate, also of wealth

	A	B	C	D	E
1	² K'ö ¹ ndsu ² dtü = where the dog sits = NW A deity surrounded by halo 6	² Ho- ² gv- ¹ lo = N ¹ A deity surrounded by halo. (The gods are displeased, according to ms.) 1	² Ghügh ¹ ndsu ² dtü = where the ox sits = NE ² Dto- ¹ mba (?) riding a white yak; he has a sword in his hand 8	Sun ² Ss- ¹ ggü ² nyi- ² ma	Moon ³ Dto- ² ggü ¹ yu- ² wüa- ¹ zaw- ² ch'i = flash of lightning
2	² Nyi- ² mä- ¹ gv = W 7 A ¹ Dsä demon riding a horse	² Müan ¹ nä ¹ dü ³ lü-gv = between heaven and earth = Center 5 A ¹ Ssaw- ³ ndaw Nāga holding a lotus	² Nyi- ² mä ² t'u = E 3 A Nāga riding a white elephant	House ¹ Dto- ² gyi- ¹ shu- ³ dtü (?)	Red tiger ¹ Na- ² k'o- ¹ ndaw- ² mun (perhaps: ¹ Ndaw- ² bpü ¹ Ndaw- ² muu)
3	² Yü ¹ ndsu ² dtü = where the sheep sits = SW 2 ² Dto- ¹ mba riding a tiger brandishing sword	² Yi- ² ch'i ¹ müen = S 9 ² Dto- ¹ mba riding a white lion	² Lv ¹ ndsu ² dtü = where the dragon sits = SE 4 A Nāga riding a dog; he has a snake on his head	Peacock ¹ Ndër- ³ shou- ² aw(²ä)- ¹ yu	Red jaekal ¹ Ddv- ² dto- ² gko- ³ mi
4	Blue ² Llü- ² muu ¹ Ssu- ² mä (²na- ¹ bpü) Hä-gyi (house of the gods) Red plough with ¹ p'er = white	Two peacocks Eagle devouring rabbit	Man leading sheep Bird eating a heart or lung	Ox ridden by a person ² Wüa- ² ggö- ¹ lv- ³ gyu	Eagle devouring hare ¹ Vü- ² na- ² ngv- ² gu, father of the ¹ Ndo demons
5	Wood of ¹ Ha- ² yi- ² boa- ¹ daw- ¹ ndzër Rat (4) (Water) Ox (3) (Earth)	Fire of ¹ Ngyu- ³ na- ³ shi- ² lo ¹ Ngyu Tiger? (2) (Wood) Hare (1) (Wood)	Earth (centre of a meadow) ¹ Ssaw- ³ ndaw ² li- ¹ dü Dragon (9) (Earth) Snake (8) (Fire)	Iron (anvil) Horse (7) (Fire) Sheep (6) (Earth)	Water whetstone for sharpening stones (?) Monkey (5) (Iron) Chicken (4) (Iron)
6	² Wüa- ² ggö- ¹ lv- ³ gyu chasing Sheep, Ox, Goat (winged snake) ♂	The white ox (of the gods) ♂ Elephant (?) or Dog(?) ♀	Ghost with head of man in his hand. Plant to the left = ¹ Ha- ² yi- ² boa- ¹ daw- ¹ ndzër (?) ♂ Celestial Cloud ♀	Terrestrial Nāga (¹ Ssaw- ³ ndaw ² li- ² mun) under the ground he controls the house ♂ Dog devouring snake ♀	Dto-shu swä-p'ä (chief of the land) (?) ♂ Two men tearing each other by the hair ♀ ² Wüa- ² ggö- ¹ lv- ³ gyu
	A ↓	B ↓	C ↓	D ↓	E ↓

→	<p>Conch-shell with wings (= ¹O-³ffü-²ndu-¹dsu). ³Lv-³llü-²dto-²bbü</p>	<p>White lion ¹Ss-²dto-¹gko-bbü</p>	<p>²Dto-¹mba beating a ¹ndaw-²K'o ²Dto-¹mba ³ts'aw-¹mba ¹gyu-³dto</p>	<p>²Ts'u-¹ssi. ²Ts'u-¹ss(¹ssi)-¹wu-²gyu</p>	<p>Yellow elephant ¹Ndü-²lo-³ch'i (²Dso-¹na-²lo-³ch'i)</p>	<p>1 2 3 4 5 6</p> <p>Ngaw-¹a Spirits of Victory</p> <p>Celestial fate</p> <p>Terrestrial fate</p>
→	<p>White Yak ²Ssu-³gkyi-²gyu-¹wu</p>	<p>Half-breed Yak. (on his back are the symbols ¹ma ²K'o). ²Müaṅ-¹dshi-²de</p>	<p>Blue Cow ²Gyü-¹ts'u-³ch'er-¹lo</p>	<p>Yellow mythical animal (female unicorn). ¹Na-³ḍta t'khi-²llü</p>	<p>Blue cuckoo. ²Bpa-¹ssaw-¹ä-²yu</p>	
→	<p>Terrestrial ²Llü-²mun. ¹Ssaw-¹nda-²bpa-¹ssi</p>	<p>²Llü-²mun (= Nāga) with red lotus and conch-shell in his hands and snake on his head ²Lü-¹dsaw-³yü</p>	<p>Red Cloud and Stars. ¹Na-²müaṅ-²nyi-¹ndër-²gko-³bbü</p>	<p>Blue Dragon ²Ssä ¹ndër ²ngv ²müaṅ</p>	<p>Red ¹Zaw (= planet). ¹Zaw-ḍdv-ch'i-¹mbü (?)</p>	
→	<p>Six-headed Ghost Tiger devouring a being</p>	<p>Hawk (belonging to a ¹Dtër demon) Woman giving birth to a child</p>	<p>²Dto-¹mba with ²ds-¹lër and ¹ndaw-²k'o Demon hanging by the neck from a cloud</p>	<p>Lama beating a drum Woman giving birth to a child</p>	<p>²Llü-²mun (?) Green Dragon</p>	
→	<p>Wood (Dead stick) Na-dsaw center Dog (3) (Earth) Pig (2) (Water)</p>	<p>Fire (in a blacksmith's bellows) Rat (1) (Water) Ox (9) (Earth)</p>	<p>Earth (edge of the land) 'horizon' Tiger (8) (Wood) Hare (7) (Wood)</p>	<p>Iron (containing silver-mixture) Dragon (6) (Earth, inside) Snake (5) (Fire, inside)</p>	<p>Water (from a high mountain) Horse (4) (Fire) Sheep (3) (Earth)</p>	
→	<p>¹Zaw-¹hër ²ngv-²gu (dwells on a fiery mountain) ♂</p>	<p>Two demons fighting ²Ddv-¹p'ër ³T'i-²lua ¹kyu-³t'khyu ¹a-¹na ♂ ♀</p>	<p>¹Ssaw-³ndaw ¹Ddv demon with sharp axe ²llü-²mun ♂ ♀</p>	<p>²Wüa-²ggö ¹lv-³dgyu ¹Yi-³ndaw demon ♂ ♀</p>	<p>Ghost and white ox Horse biting the head of a man ♂ ♀</p>	

F ↓

G ↓

H ↓

I ↓

J ↓

³Man-³chung, A

	A ↓	B ↓	C ↓	D ↓	E ↓					
7	² Ha- ¹ shi ³ bpa = Temple ² mü = yellow . . . (?) frog (on an animal)	Pig eating a snake (pig roaming in a temple with nothing to eat [?])	Red horse ridden by a ghost	² Dto- ¹ mba dancing The goddess ² (Ghügh- ² ddo ¹ hä- ³ mi ² (Ghügh- ² ddo ² ha- ² mün ³ mi) (To grant long life = ² szī- ¹ shēr ³ haw ² yi)	Red tiger with 9 bodies (² ngv- ² gv)	¹ Vu- ² na ² ngv- ² gu. father of the ¹ Ndo demons	¹ Ddv- ¹ ts'u ² mbü- ² t'u ³ bbu ¹ yii ² Khyo- ¹ lo ³ bbu, ¹ Ddv demon with sharp axe	Monkey with coral		
8	Wood (¹ t'khi = - ¹ ndzēr, pomegranate)	Fire (² mb'a -- - ² mi of a temple)	Earth (¹ Zhi- ² ghügh ² mülen - ¹ dzu- ¹ lu, <i>cremation place</i>)	Iron (anvil)	Water (of a mountain spur)					
	Monkey (2) (Iron)	Chicken (1) (Iron)	Dog (9) (Earth)	Pig (8) (Water)	Rat (7) (Water)	Ox (6) (Earth)	Tiger (5) (Wood)	Hare (4) (Wood)	Dragon (3) (Earth)	Snake (2) (Fire)
9	¹ Ssaw- ³ ndaw ² llü- ² mün dwelling at ¹ yii- ² wüa- ² ō- ² här- ² nder	Pig	² Ha- ¹ shi ³ bpa- ² mä	Two peacocks	¹ Zaw- ¹ lēr ² ngv- ² gu (9-headed ¹ Zaw) A ghost burning	Two men pulling each other's hair	Ghost, ² Gyu- ¹ dto - ³ ssaw	Vulture eating human flesh	² Llü- ² mün dwelling in a pond on the foot of a cliff	Stone-pheasant (2ffu) calling
10	Woman giving birth to a child	Two peacocks	Dog eating a ghost	Six-headed ghost	Horse ridden by a ghost	¹ Ha- ² yii - ² boa- ¹ daw ¹ ndzēr	Bird devouring a lung (?)	Dog eating a snake	¹ T'Khi- ² ngu, ¹ lēr- ² t'i, the southern	¹ Ddv demon with sharp axe
11	Wood (of ² Bpa - ² ssō- ³ dzu- ¹ shi ¹ ndzēr)	Fire (flame)	Earth (navel of mythical mountain)	Iron (Na-Khi sickle; ¹ ndaw = <i>sickle</i> ,	Water (River Yangtze)					
	Dragon (9) (Earth)	Snake (8) (Fire)	Horse (7) (Fire)	Sheep (6) (Earth)	Monkey (5) (Iron)	Chicken (4) (Iron)	Dog (3) (Earth)	¹ shu = iron Pig (2) (Water)	Rat (1) (Water)	Ox (9) (Earth)
12	Rain or raining season. ¹ Zaw- ¹ lēr ² ngv- ² gu	Temple	¹ Khyu- ³ t'khyu. (Below:) Heaven (² muan) and: South (² Yi- ² ch'i - ¹ mülen)	Bird eating a lung (?)	Mythical mountain with the symbol for Earth, and ¹ Ssaw - ² ndaw ² llü- ² mün	Bird devouring a hare	¹ Wüa- ² ggō ¹ v- ³ gyu (dwells on the mythical mountain)	³ Ffū- ¹ gyi ¹ a- ¹ na (black chicken of the ³ T'i- ² lua demon)	² Bba- ² ssō, ² dzu- ¹ shi ¹ ndzēr with ¹ hä = god	¹ Vu- ² na ³ ngv- ² gu (9-headed snake)
	A	B	C	D	E					

THE NINE ²MI-¹WUA AND THE TWENTY-ONE ²NGAW-¹LA. ³Man-³chung, B



³Man-³chung, B

Plate IV

³Man-³chung, B

	Horse carrying food for a man (³ gkyi = to carry)	² Dto- ¹ mba (having plenty to eat)	² Ha- ¹ shi ³ bpa- ² mä (yellow frog)	Two ¹ Ddv demons fighting	Dog led by a man	Man untying another	Demon hanging from a cloud	Man holding a peg	¹ Ddv demon struck by an arrow	Three-headed ghost
	Wood (of tree growing near water)		Fire (of blacksmith's foundry)		Earth (earthen vessel)		Iron (hearth)		Water (of blue spring)	
	Horse (1) (Fire)	Sheep (9) (Earth)	Monkey (8) (Iron)	Chicken (7) (Iron)	Dog (6) (Earth)	Pig (5) (Water)	Rat (4) (Water)	Ox (3) (Earth)	Tiger (2) (Wood)	Hare (1) (Wood)
	¹ Wüa- ² ggö - ¹ lv ³ gyu (winged snake)	¹ Ddv- ¹ ts'u ² mbä- ² t'u ³ bbü	Ghost of ² Nyi- ² wüa	Two ¹ Ddv demons	¹ Ha- ² yi- ³ boa - ¹ daw ¹ ndzer; ghost (¹ La - ³ t'khi- ² ssi- ² p'u)	³ T'i - ² lua demon	¹ Ssaw- ³ ndaw ² llu- ² mun	¹ Zaw with head of a goat and a dog	The white ox of the gods	Tiger eating a horse
	Tiger devouring a man	Temple	Man with two swords	Red monkey holding a coral tree	Hare over cloud	Ferry-man crossing a stream	Stag struck by an arrow	¹ Zaw (a planet)	Two men pulling each other's hair	Ghost with three heads
	Wood (of juniper tree)		Fire (on high alpine meadow)		Earth (sand)		Iron (arrow)		Water (of ² Müan = - ² llu = - ¹ ndaw = - ² gyi ³ Khü)	
	Tiger (8) (Wood)	Hare (7) (Wood)	Dragon (6) (Earth)	Snake (5) (Fire)	Horse (4) (Fire)	Sheep (3) (Earth)	Monkey (2) (Iron)	Chicken (1) (Iron)	Dog (9) (Earth)	Pig (8) (Water)
	² Bbüe- ³ lv - ² lv; ² Llü - ² mun of a lake	Three-headed tiger	² Mb'a- ¹ shi- ³ ssaw; frog and ² Llü- ² mun	² Ddo- ¹ shi- ² muän- ³ ndaw demon	Chicken burnt over flames. (Right:) ¹ Zaw	Horse eating a snake	Demon of the forest	Woman (?)	² Llü- ² mun of the mythical lake	Three Lamas

- AI -

F

G

H

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J

10

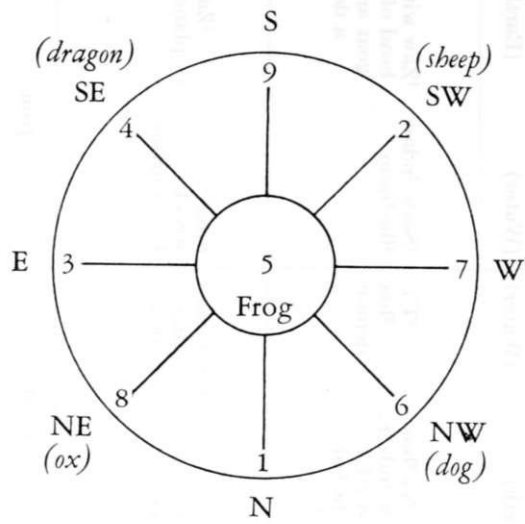
11

12

The ²Bpa-¹gkü

(Divination Frog)

Cf. below p.263



THE NINE ²MI-¹WUA AND THE TWENTY-ONE ²NGAW-¹LA. ²Bpa-¹gku

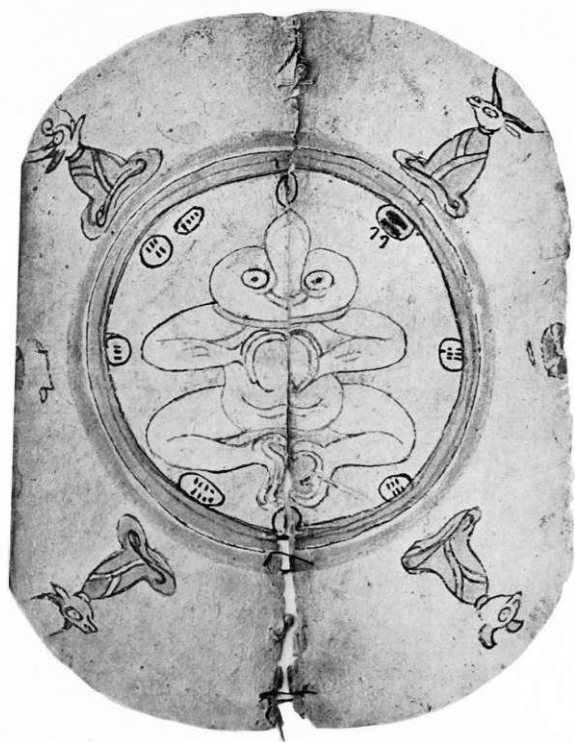


Plate V

THE NINE ²MI-¹WUA AND THE TWENTY-ONE ²NGAW-¹LA. Further Manuscript



Plate VI

NOTES ON THE CHART OF DIVINATION

(Cf. also below p.262f. and ANKEED p.272f.)

A-C, 1-3: The ²Mi-²wüa ²ngv-²lü or *Nine ²Mi-²wüa* [sic] represent deities who control the fate of human life. They denote the nine points of the compass, the four cardinal points, the four subcardinal points and the center as marked on the inner circle of the ²Bpa-¹gkü (cf. above Plate V).

D-J, 1-3: The twenty-one ²Ngaw-¹la or *Spirits of victory*: they are protecting spirits. Their names are of Tibetan origin.

A-J, 5, 8, 11: The animals of the cycle of twelve combined with the elements. Every element occurs six times (e. g. **wood** in **A 5, F 5, A 8, F 8, A 11, F 11**). They are variously characterized as lucky or unlucky. The numbers refer to the nine ²Mi-²wüa.

A-J, 4 [sic]: The twelve arbiters of fate, especially concerning the length of life of an individual.

A-J, 6: The twelve terrestrial arbiters of fate, especially concerned with the well or ill being, happiness or misery, wealth or poverty. These two rows [sic] refer to **A-J, 5**. Similarly **A-J, 7** and **9** refer to **A-J, 8**, and **A-J, 10** and **12** refer to **A-J, 11**.

The following descriptions are taken from manuscript *R.2612* [cf. List XI, 64] entitled ²Mbu-¹t'o ³ch'wua-¹ts'er ²ddü ³k'v ¹dzi ²khi ¹la ²dzi [sic]: *Casting horoscopes according to the cycle of sixty* (the 'twelve animal cycle' under which a man is born).

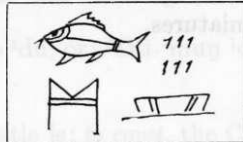
A 4: Left, the ²Llü-²mun Nāga ¹Ssu-²mā-¹na-¹bpü possesses prosperity (plenty to eat); the person born under such a 'cycle animal' will have as much prosperity as the Nāga. Right, the house of the gods (temple): Share of prosperity equal to that of a temple; luck pertaining to the lines of the hands of the gods. Food enough left over from three generations; impossibility to finish the allotted share of food.

A 6: Left, ¹Wüa-²ggö-²lv-³dgyu, a mythical animal said to live on the top of ¹Ngü-³na-³shi-²lo ¹Ngü. It is about to become a dragon. Right, sheep, ox and goat, i.e. unlucky for the family and home.

B 4: Left, two peacocks; it denotes: living in peace (according to manuscript *R.2612*, page 4; but according to manuscript *R.2628*: illness due to having eaten poison). Right, denotes abundance, like a hawk eating a hare every day [sic].

B 6: Not explained.

Etc.



[List: VIII, [043]

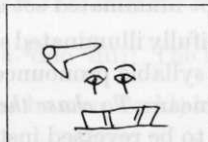
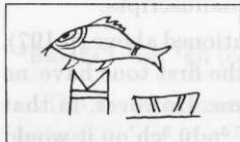
²Nyi-²wàa ³ch'wua ¹dü

The six realms of hell

This is the collective name of six books each representing one of the six existences into which man can be reborn after his death. These texts are chanted just before the coffin is taken out and after the ¹Hä ²zhi ¹p'i manuscripts have been chanted.

There are usually six ²Dto-¹mbas present at the funeral of a priest when ³Shi-²lo ³Nv is performed; each of the priests will chant one of these books. (These texts are also chanted at the funeral of other ¹Na-²khi people when the ²Zhi ³mā funeral rites are enacted; see ZMFCNK SWC, pp.220-223.)

These six existences (= ²Nyi-²wua ³ch'wua ¹du) of the ¹Na-²khi tradition seem to be equivalent to the Tibetan wheel of life.



Hs.Or.1596. SB, Marburg (*R.4096*) <With fol. 1-24>

K.Or.168. SB, Marburg (*R.8070*) <With fol. 1-24>

²Nyi-²wàa ¹dü (or: ²Shi-³ddo ¹du): The realm of hell.

[List: VIII,[043],f1

Hs.Or.1596 (*R.4096*) belongs to a set which has a miniature on each of its pages; they were once the property of the ²Dto-¹mba Ho Ho-shou 和合壽 of the village of Chung ts'un 中村 of the li or hsiang of La-p'iao 刺經鄉, southeast of Li-chiang.

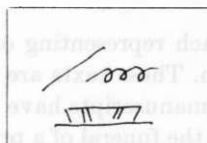
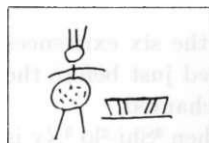
Nyi-wua ch'wua dü

The manuscript has 22 folios representing twenty-two realms in ²Nyi-²wua or *hell*. The recto of each folio has a beautiful miniature representing a deity except folio 14 which has a ¹non-²bu (the Tibetan nor-bu ལོན་བུ) and folio 22 a priest holding a ¹Bpö-¹mba in his left and a ²wan-²t'khye-¹yi-¹lä (see ANKEED, p.473) in his right.

The deity depicted on the recto of folio 10 has three phonetic syllables on the right reading: la- gkan- yi which have no particular meaning in ¹Na-²Khi.

K.Or.168 (R.8070) has on the cover the title ²Bä-¹ds'i-²szi ¹dü which is wrong. It is a newer manuscript without miniatures.

There are no colophons.



Hs.Or.1598. SB, Marburg (R.4098) <With fol. 1-24>

Facsimile of this ms. below p.357.

K.Or.167. SB, Marburg (R.8069) <With fol. 1-24>

²Yi-³ndaw ¹dü (or: ¹Ndü-³ch'ou ¹dü): The realm of the ²Yi-³ndaws.

[List: VIII,[043],e

According to the ¹Na-²khi tradition this is the second realm in which man may be reborn. The ²Yi-³ndaws are hungry ghosts who have enormous bellies and very slender throats and therefore cannot swallow food and furthermore all food which touches their mouth turns into flames.

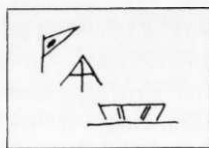
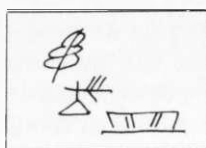
K.Or.167 (R.8069) belongs to the new not illuminated set of six manuscripts.

Hs.Or.1598 (R.4098) belongs to the beautifully illuminated set mentioned above (p.197). The words ¹Ndü ³ch'ou (¹dü) with the first syllable pronounced in the first tone have no meaning, if read in the 3rd tone it would mean: *To chase the unclean*. However, in that case the arrangement of words would have to be reversed instead of ³ndü ³ch'ou it would have to read: ³ch'ou ³ndü.

The manuscript has 22 folios, recto each beautifully illuminated. The first 20 miniatures represent deities whose names are not known. They rule over the twenty realms in the world of the ²Yi-³ndaws. Below them is written ²Yi-³ndaw in different ways, with ²Ggo-²baw letters, pictographs and half phonetics, or pictographs. Page 21 depicts Buddhist emblems and on page 22 is the miniature of a priest.

The text is not translatable.

See ZMFCNK SWC, p.221.



Hs.Or.1599. SB, Marburg (*R.4099*) <With fol. 1–24>

K.Or.169. SB, Marburg (*R.8071*) <With fol. 1–23>

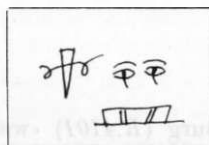
¹Khyü-²sso ¹dü (or: ¹Khyü-²dso ¹dü, or: ²Dti-³mun ¹dü): The brute world (realm of the dumb animals). [List: VIII,[043],d]

(The meaning of the second title is: *to covet*, the Chinese 欲想.)

Hs.Or.1599 (*R.4099*) belongs to the illuminated set mentioned above (p.197). The last folio of the manuscript is blank, but bears the miniature of a priest. In comparing manuscript K.Or.169 (*R.8071*) with the former, there exist only 21 realms in the brute world and not 22; the text of both mss. is the same. The title can also be read ¹Khyü-²dso (²dso = *lizard*). The first twelve folios have figures of deities to the left of the text consisting of ³Hoa-²lus; on the 13th to 19th are priests. On the 20th is a deity and on the 21st are the eight Buddhist emblems. On the 22nd folio there is only the miniature of a priest sitting on a lotus.

K.Or.169 (*R.8071*) belongs to the new set without miniatures.

See ZMFCNK SWC, p.221.



Hs.Or.1600. SB, Marburg (*R.4100*) <With fol. 1–24>

K.Or.171. SB, Marburg (*R.8073*) <With fol. 1–24>

²Bä-¹ds'i-²szi ¹dü (or: ³P'a-²ddo ¹dü): The realm of man. [List: VIII,[043],e]

The realm of man (or the human world) in which a deceased may be reborn as human being.

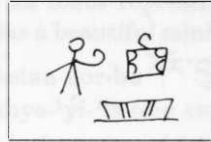
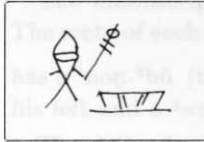
The text consists of untranslatable ³Hoa-²lüs. The meaning of ³P'a-²ddo is not known. According to Hs.Or.1600 (*R.4100*) the realms are also known as ²Wua-²sso and ²Ngo-²sso the meanings of which have also been lost.

Hs.Or.1600 (*R.4100*) has 22 folios and 22 realms. On the 3rd and 22nd folios are miniatures representing priests; on the 21st folio are Buddhist emblems: lotus, vase, censer, conch-shell, and a dish with offerings.

K.Or.171 (*R.8073*) belongs to the newer set without miniatures.

There are no colophons.

See ZMFCNK SWC, p.222.



Hs.Or.1597. SB, Marburg (*R.4097*) <With fol. 1-22>

K.Or.170. SB, Marburg (*R.8072*) <With fol. 1-23>

²Haw-²ma-⁴yi ¹dü (or: ¹Nga-²gya ¹dü): The realm of the ²Haw-²ma-⁴vis.

[List: VIII, [043],b (?)]

The meaning of the second title has been lost.

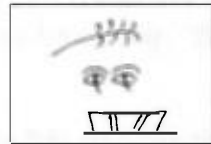
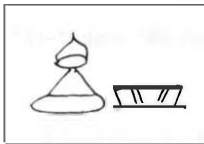
It is the realm of the ²Haw-²ma-⁴vis where constant fighting takes place, the land of the titans, the Tibetan Lha-ma-yin ལྷ་ས་ཡིན་པ།.

Hs.Or.1597 (*R.4097*) belongs to the set of manuscripts which have a miniature on the recto of each folio (cf. above p.197).

There are 20 realms in the land of the ²Haw-²ma-⁴vis proportionate to the number of folios in the manuscript each of which shows the miniature of a deity, except the 3rd and 12th folios with the miniature of a priest. As in the other five manuscripts, the text consists of untranslatable ³Hoa-²lus.

K.Or.170 (*R.8072*) belongs to the plain set without miniatures.

See ZMFCNK SWC, pp.221-222.



Hs.Or.1601. SB, Marburg (*R.4101*) <With fol. 1-20>

K.Or.172. SB, Marburg (*R.8074*) <With fol. 1-20>

¹Hä ¹dü (or: ²Bbüe ²ddo ¹dü): The realm of the gods.

[List: VIII,[043],a (or b) ?]

This is the realm of the gods in which a deceased man may be reborn.

The meaning of the second title is unknown. The two first symbols are used phonetically.

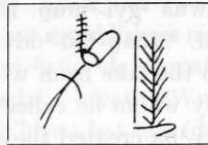
There are 18 divisions in the land of the gods proportionate to the number of folios in the manuscripts. Hs.Or.1601 (*R.4101*) has miniatures representing priests on the 3rd, 4th, and 18th folios. On the 13th folio are a butter-lamp, a censer, a lotus, a bowl with jewels, a wheel, and a bowl with fruits. On the 17th folio is a ²Bpö-¹mba with a coral in its mouth.

The first two folios are erroneously characterized as belonging to the realm of the ²Haw-²ma-⁴yi.

K.Or.172 (*R.8074*) belongs to the new set without miniatures.

The text is again composed of untranslatable ³Hoa-²lus.

See ZMFCNK SWC, pp.222-223.



[List: VIII,45

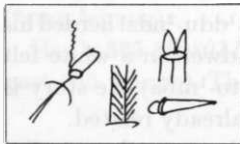
²Szi ¹sher ¹Ddu ³Nv

Funeral ceremony of the long-lived ¹Ddu

(¹Ddu stands for ²Müan-³llü-¹ddu-²ndzi, the first human being; see DNFCONKW, p.3, note 5; ANKEED, p. 277.)

This is a very old ceremony which was formerly performed for old men over sixty years of age. It was not performed to my knowledge in ¹Na-²khi land during my stay from 1922, off and on, till 1949. I believe this funeral ceremony, according to old ²Dto-¹mbas, was hardly ever performed since 1723 when the ¹Na-²khi became nationalized and coffins were used and the deceased were buried instead cremated.

All books of the ²Zhi ³mä ceremony are chanted together with this ceremony.



K.Or.122. SB, Marburg (*R.8006*) <With fol. 1-10>

K.Or.123. SB, Marburg (*R.8009*) <With fol. 1-13>

Hs.Or.385. SB, Marburg (*R.8011*) in part <With fol. 1-16>

Hs.Or.1520. SB, Marburg (*R.8485*) <With fol. 1-13>

Hs.Or.1524. SB, Marburg (*R.8617*) <With fol. 1-11>

²Szi ¹sher ¹Ddu ³Nv, ²gkv-³chung: Funeral ceremony of the long-lived ¹Ddu, first part.

[List: VIII,45,d1

Hs.Or.1520 (*R.8485*) is the oldest of the five. It is a ²Dto-³la manuscript and dates back to the Wan-li period of the Ch'ing dynasty.

On the first page is related the origin of heaven, earth, sun, moon, stars, and planets; of the rocks, trees, valleys; how the gods, ¹Ndu and ¹Ssä, the ²Dto-¹mbas and ²Llü-¹bus came into being. This is followed by the appearance of a brilliant object in the sky which changed into a beautiful voice from which was born ¹Ssaw-²yi-²wua-²de, the supreme deity, who caused to appear ²Ö-¹gko-²aw-¹gko. Through the latter was born ²Müan-³llü-¹ddu-²ndzi who brought forth his white heaven and the white land below it.

The texts of these manuscripts vary. In K.Or.122 (*R.8006*) on the first page we are told that all that was to be created had not yet existed. ²Müan-³llü-¹ddu-²ndzi was born from a silver-white mountain and his wife ¹Ts'u-³chwua ²gyi-²mun from a turquoise-blue lake.

¹Ddu created his own world which was all pure white. He was the first human being, a male who longed for a companion, page 2, rubric 2 of Hs.Or.1520 (*R.8485*); he looked into his white lake from which rose a (female) scintillating blue creature who became his wife and whom he called ¹Ts'u-³chwua ²gyi-²mun. Directly after that (in rubrics 5-6), her creation is told in greater detail. ²Müan-³llü-¹ddu-²ndzi threw his tears, a bit of his flesh and white ¹dder = *spittle* into the lake from which three nights afterwards rose a brilliant female with glittering body whom he called ¹Ts'u-³chwua ²gyi-²mun. ²Ö-¹gko-²aw-¹gko's counterpart ²Yi-¹gko-²diti-¹na created the arch-demon ²Mi-¹ma-¹ssä-²ddo who in turn called forth the enemy of ²Müan-³llü-¹ddu-²ndzi, viz. ²Müan-³llü-¹ssu-²ndzi who created his black universe. He contemplated on a companion whom he produced by throwing his black spittle, flesh, tears (etc.) into his black lake (page 3, rubric 7) from which rose, after three nights, the glittering black female, called ²Müan-³dta-²gkü-¹zaw-¹na-¹mun.

The story of the creation of man and his evil counterpart is followed by the tale of the life of ²Müan-³llü-¹ddu-²ndzi, his old age and death and how he was led on high to the 33 realms of the gods. We are told of the obstructions he encountered on his way by the ³Ch'ou ¹ts'u, ¹Lä-³ch'ou, ¹Ddv and ¹Dsä demons: His road was closed to the realm of the brute world, to the abode of the ²Yi-³ndaws so that he was prevented from reaching the haunts of his grandparents. His soul was ill at ease.

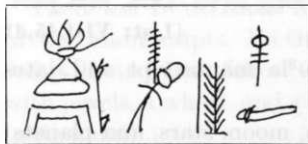
His priest ¹Yi-³shi-¹ö-²zo performed the prerequisite funeral rites during which he repaid all the demons by making animal sacrifices of black sheep, yak (etc.) and then escorted him on high.

K.Or.123 (*R.8009*) begins with a picture of ²Dto-¹mba ³Shi-²lo and ends without colophon.

Hs.Or.1524 (*R.8617*) is a very old book: it is a ²Dto-³la manuscript showing on the first page the miniature of a ²Dto-¹mba, standing erect and holding a ²Ds-¹ler in his raised right. Both front and back covers are missing.

In this manuscript we are told on page 2, rubric 5, that ²Müan-³llü-¹ddu-²ndzi herded his yaks with white fore-feet on a beautiful alpine meadow where he dwelt in a white felt yurt. On page 13 (where there is another beautiful miniature of a ²Dto-¹mba) the story is told of his birth from a white silver mountain (snow-mountain) as already related.

Hs.Or.385 (*R.8011*) contains the first part (²gkv-³chung) and the second part (³lu-³chung) of the text.



Hs.Or.382. SB, Marburg (*R.8001*) <With fol. 1-16>

Hs.Or.384. SB, Marburg (*R.8005*) <With fol. 1-12>

Hs.Or.385. SB, Marburg (*R.8011*) in part <With fol. 1-16>

²Szi ¹sher ¹Ddu ³Nv, ³lü-³chung: Funeral ceremony of the long-lived ¹Ddu, second part.

Hs.Or.382 (*R.8001*) is coarsely written on rough paper made of the bark of the ²Wan-¹dter, a thymeliaceous shrub (*Wikstroemia lichiangensis*), indigenous to the region.

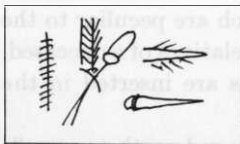
On page 1 commences the story of the time before heaven, earth, sun, moon, stars, and planets existed, before ¹Ngyu-³na-³shi-²lo ¹Ngyu existed, etc. The first to appear from a white, brilliant object in the void was ¹Ssaw-²yi-²wua-²de who, through meditation, brought ²Ö-¹gko-²aw-¹gko into being. From the latter appeared ²Muan-³llü-¹ddu-²ndzi who for his part created the white heaven, sun, moon, stars, etc. His (female-)companion he conjured up from a blue lake as already told. She became his wife and thus they were the parents of the human race. He called her ²Ts'u-³chwua-²gyi-²mun. They had nine sons and nine daughters; the former established nine homes and the latter spread to nine different places. From ¹Ssaw-²yi-²wua-²de's breath were born the ¹P'er ¹Ssan, ²Ngaw ¹Wu. and from ²Muan-³llü-¹ddu-²ndzi's breath ²Wu-¹a-¹p'er (the first mythical bird). Then appeared the trinity ¹Mbër-²t'khyu-²ssi ²sso (dragon, mythical bird and lion). ²Ö-¹gko-²aw-¹gko caused to appear ¹Yi-³shi-²hã-¹ddü. ¹Mi-³ngyu-²hã-¹ddü and ¹Chwua-²shi-²hã-¹ddü. Then there appeared the white stag, white sheep and white horse of ¹Ddu. The same is repeated for the evil counterparts of the above who are all black.

On page 5, rubric 3, begins the building of ¹Ngyu-³na-³shi-²lo ¹Ngyu. In the East it was constructed of rocks as white as the white conch, in the South of rocks like turquoise, in the West of the carnelian of the ¹Ddv and ¹Dsä (demons), and in the North of gold. This is followed by the tale of the creation of the ¹Ha-²yi-²boa-¹daw ¹ndzër (tree) which grew on the ¹Ngyu-³na-³shi-²lo ¹Ngyu, the story of the attempt of its destruction by demons, insects. ²Yi-³ndaws, demon Nāgas, etc. Tigers devoured the ¹Ddv demons, birds the worms and the ants were burned (page 8, rubr. 4). See NNCRC, p.437, note 772, concerning the preservation and the names of the tree.

On page 10 we are told how ³Ggo-³bbü-²yi-²ndër gave the tree its nine names as already related in connection with Hs.Or.610 (*R.8390*), see below p.206. This is followed by the nine names of ¹Ddu and the tree names of the mythical bird.

Hs.Or.384 (*R.8005*) begins with a primitive colored drawing of ²Dto-¹mba ³Shi-²lo. Here his body is yellow; this is equivalent to the representation of ³Shi-²lo in a golden color which is rather rare. He is usually figured with a green body. There is no colophon. This manuscript belongs to a set of books of which Hs.Or.383 (*R.8004*) is the third or last part (³man-³chung).

Hs.Or.385 (*R.8011*) contains besides ²Szi ¹sher ¹Ddu ³Nv ²gkv-³chung also the second part (³lu-³chung). There is no colophon.



Hs.Or.383. SB, Marburg (*R.8004*) <With fol. 1-12>

Hs.Or.386. SB, Marburg (*R.8012*) <With fol. 1-14>

Hs.Or.1461. SB, Marburg (*R.8208*) <With fol. 1-15>

²Szi ¹sher ¹Ddu ³Nv, ³man-³chung: Funeral ceremony of the long-lived ¹Ddu, last part.

This manuscript is a counterpart of ²Szi-¹sher ²mun ¹shi ²Nv, see below p.207: Hs.Or.611 (*R.8391*), in which is related the life of ¹Ddu's wife. His experiences in old age are identical with hers.

Page 1 shows ¹Ddu (²Muan-³llü-¹ddu-²ndzi) as wealthy person, – he possesses plenty

of fields, grain, fine horses to ride, alpine meadows full of sheep, horses tied to stakes, plenty of cattle, goats and sheep in the stables; treasures of silver, gold, semi-precious stones, beautiful clothes to wear, and houses to live in, built by himself.

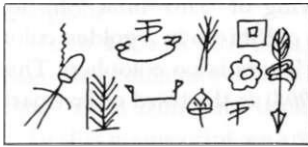
Page 2: He is not yet old, the heavens are full of stars and grass covers the land, all is propitious, he has nine sons and nine daughters, etc.

Page 3: He is old, his eyes are green, his teeth are yellow, his heart is like a rock, his liver like wood, his lung like soil and his fingers like the quills of a porcupine; his feet are like a spade and his back is bent like the rainbow. His sons and daughters beat him. When he steps over a threshold it is like climbing a high spur. His daughters-in-law, large and small, – their hearts are wicked; they give him no food either at night or in the morning, etc.

He is enticed by the ¹Ddv demons who lead him, etc. The story is related in NNCR, pp.79–81, note 10.

Hs.Or.383 (*R.8004*) begins with a rather primitive drawing of the deity ¹Ssaw-²yi-²wua-²de reposing on a lotus throne. (See ANKEED, Plate 32.; NNCR, p. 129, note 108). There is no colophon.

Hs.Or.1461 (*R.8208*) is a ²Dto-³la manuscript from the Wan-li period of the Ch'ing dynasty. It is, however, not illuminated. There is no colophon.



Hs.Or.1454. SB, Marburg (*R.8003*) <With fol. 1–9>

Facsimile of this ms. below p.368.

²Szi ¹sher ¹Ddu ³Nv; ²Erh-¹p'er ²Ghügh-²ddo ¹ndzër ³bpa ³t'u, ²ssu-¹p'er ²dta-²sso, ²llü-¹ssi ¹ts'ä-³ssu ²gkv ²t'u-³bbüe: — The origin of the white gong, To chop off a chip from the tree of life; The origin of the tassel, of the white thread, and of the 13 arrows.

[List: VIII,45,f

The text of this book is similar to the texts of several books which are peculiar to the ²Szi ³chung ¹bpö ceremony performed for the prolongation of life of relatives of a deceased.

Since ²Muan-³llü-¹ddu-²ndzi attained a good old age, such texts are inserted in the ²Szi sher (= *long life*) ¹Ddu funeral ceremony.

²Erh-¹p'er in this instance is considered the sun between heaven and earth (page 3, rubric 1); the sun drank the water of the lake, so did the cow after which she could be milked. The ²Erh-¹p'er itself originated in the beginning from the white winds (of the gods), page 2, rubric 6.

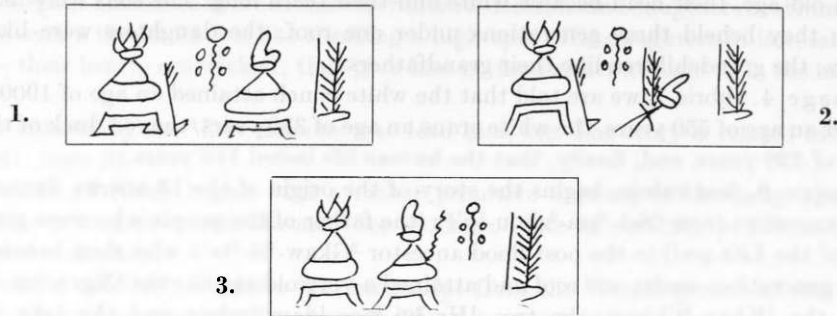
³Gko-³bbü-²yi-²nder (a ²Dto-¹mba who gave the mythical tree its nine names) with a golden and silver axe chopped off a piece from the top of the mythical tree, this became the soul of the gods; he cut off a chip from the middle of the tree and this became the peg of the Life-god of man; he chopped off a piece from the foot of the tree and this enabled the ²Dto-

¹mba (i.e. ³Shi-²lo) to kill ²Ddv-¹nder-³t'khyu-²bpa-²la-²llü (the Bön demon bDud-khyab-pa-lag-ring བདད་བྱུང་པ་ལ་ལག་རྩེད), page 1, rubric 5.

These actions of ³Gko-³bbü-²yi-²nder caused the rays of the sun, moon, stars and planets to be brilliant. He presented the tree of life (here ²Ghugh-²ddo ¹ndzer = the gYung-drung-shing རྒྱུང་དྲུང་ཤིང་ཉེར of the Bön) to the people whereupon all the descendants attained a green old age, their head became white and their teeth long. The sons were like their fathers; they beheld three generations under one roof; the daughters were like their mothers; the grandchildren like their grandfathers.

On page 4, rubric 7, we are told that the white conch attained an age of 1900 years; the tiger an age of 550 years, the white crane an age of 330 years, the red duck of the lake an age of 220 years, and, finally, that the human life lasted 110 years.

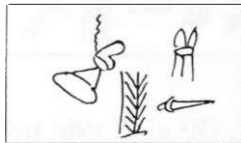
On page 6, last rubric, begins the story of the origin of the 13 arrows. It mentions all the ancestors from ¹Ssä-³ssä-²zhou-¹p'er (the father of the people who were given the arrow of the Life-god) to the post-flood ancestor ²Gkaw-¹lä-³ts'ü who then beheld three to four generations under one roof and attained a very old age like the ¹Nggy-³na-³shi-²lo ¹Nggy, the ¹Khyu-³t'khyu, the tree ¹Ha-²yi-²boa-¹daw ¹ndzer and the lake ²Muan-³llü-²ndaw-¹gyi (³Khü).



[List: VIII,46

²Ts'u-³chwua-²gyi-²mun ³Nv, or ²Szi-¹sher ²gyi-²mun ³Nv, or ²Szi-¹sher ²mun-¹shi ³Nv
 Funeral ceremony for ²Ts'u-³chwua-²gyi-²mun
 (the wife of ²Müan-³llü-¹ddu-²ndzi)

This ceremony is performed at the funeral of old women.



Hs.Or.607. SB, Marburg (*R.8388*) in part <With fol. 1-14>

Hs.Or.608. SB, Marburg (*R.8389*) <With fol. 1-12>

Hs.Or.610. SB, Marburg (*R.8390*) <With fol. 1-12>

(²Ts'u-³chwua-²gyi-²mun ³Nv =) ²Szi-¹sher ²mun-¹shi ³Nv, ²gkv-³chung: Funeral of ²Ts'u-³chwua-²gyi-²mun, first part. [List: VIII,46,c

The first two manuscripts contain only the first part: the third manuscript contains two parts: ²gkv-³chung and ³lü-³chung.

This book belonged to or was intended for the ³Ssu clan of the ¹Na-²khi tribe. The deceased is escorted to ²Ssu-²bbü-²lo-³khyü and ²P'ä-²mbe-³lo-¹nddü where the paternal and maternal ancestors dwell.

The surviving male and female relatives beseech the departed for her ²non-¹ō to be given to the Life-god, – as long as the life of the mythical mountain, that of the mythical tree, the long life of the mythical lake, and of the golden rocks, etc.

This is followed by the origin of the gods, ²Müan-³llü-¹ddu-²ndzi, etc. How ²Ts'u-³chwua-²gyi-²mun came into being: ²Müan-³llü-¹ddu-²ndzi became lonely and wished for a companion; he went to the mythical lake and dropped into it some of his tears, spittel

and flesh (= three kinds) (page 4, rubric 1) whereupon, after three nights, there came forth a beautiful, scintillating water-fairy whom he called ²Ts'u-³chwua-²gyi-²mun ³mi.

This is followed by ¹Ssaw-²yi-²wua-²de bringing forth nine white eggs from which were born the ¹P'er ¹Ssan, ²Ngaw ¹Wu, the ¹Ö and ¹Hä, ³gkv ¹nä ²ss = *the Able and the Wise*. He also brought into being collectively the trinity composed of the dragon, the mythical bird and the lion, called: ¹Mber-²t'khyu-²ssi ²so. By magic he caused to appear the five elements. These changed into nine (metals?) and there were born the parents of the people ¹Ssä-³ssä-²zhou-¹p'er and ²Baw-³chwua-²p'u-²mun.

On page 5, rubric 8, the creation of the evil counterparts takes place as: ²Yi-¹gko-²dti-³na, the arch-demons ²Mi-¹ma-¹ssä-²ddo and ¹Gkü-¹zaw-¹na-²mun, and the 360 demons of one bone. Also ²Nyi-¹ddv-¹na-²bpü, the nine ¹Vü-²na-²ngv-²gu, ²Bpa-¹här-²la-¹dshi ¹ts'ä-³p'u ¹dzu (see NNCRC, p.113, note 73 to p.114) and ³Ts'u-²ssi ²na-¹bpu.

In the end ²Ts'u-³chwua-²gyi-²mun is given offerings of oxen, sheep, wine, food and ³Ch'ung-²bpa ³ngvi and is escorted by all the gods and to the ¹Khyu-³t'khyu on high.



Let us have ¹nnü and ¹ö, riches and may there be three generations under one roof = ²p'u-¹ddo ³llü-²ddo (**I.**) (= *ancestor see, grandchild see*).



Hs.Or.607. SB, Marburg (*R.8388*) in part <With fol. 1-14>

Hs.Or.611. SB, Marburg (*R.8391*) <With fol. 1-12>

Hs.Or.612. SB, Marburg (*R.8392*) in part <With fol. 1-12>

²Ts'u-³chwua-²gyi-²mun ³Nv, ³llü-³chung: Funeral of ²Ts'u-³chwua-²gyi-²mun, second part. [List: VIII,46,d

Hs.Or.611 (*R.8391*) is a continuation of Hs.Or.610 (*R.8390*).

This book is devoted to the women of the ¹Yu and ³Ssu clan of the ¹Na-²khi tribe. They are escorted to ²P'ä-²mbe-³lo-¹nddü and are beseeched to leave their ²non-¹ö with the Life-god like the trees shed their flowers, the water its foam, etc.

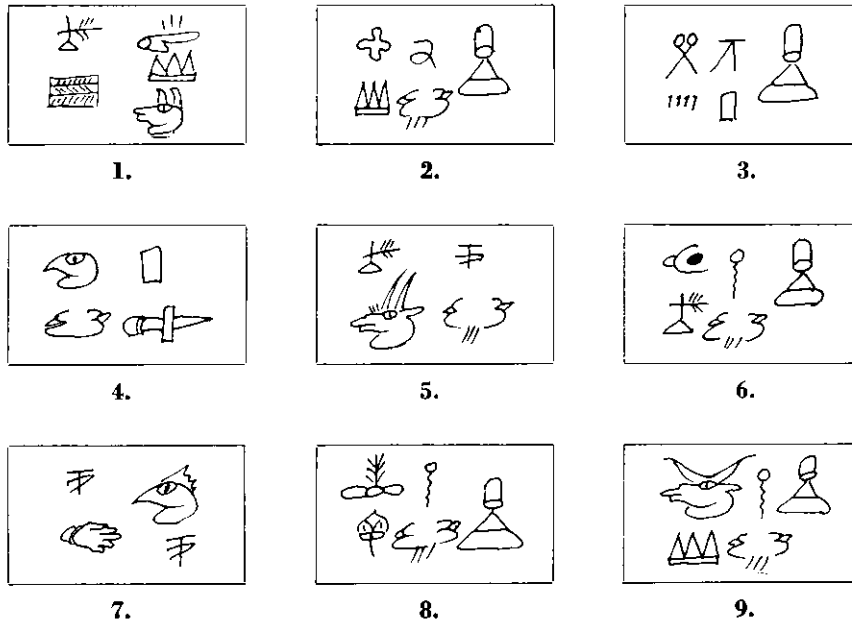
Those left behind petition the deceased (woman) to grant them long life, like that possessed by the mythical mountain, the mythical tree, the mythical lake and the golden rocks. They solicit her for life as long as that she had enjoyed, importune her to share with them in her years, i.e. in her length of life (page 1, rubrics 1-8) like that possessed by the white crane and the white dragon (the word ¹p'er = *white* indicates old age).

On page 2 the story is told of the first appearance of the supreme gods and of ²Muan-³llü-¹ddu-²ndzi who was born from a white egg which was brought forth by ¹Ssaw-²yi-

²wüa-²de. With him appeared also his white stag and white crane (the former led him out of the realm of the ¹Ddv demons who had enticed him to follow them as he had been abandoned by his children). Much is repeated here already told in the *first part* or ²gkv-³chung.

On page 6, rubric 2, we learn that ¹Lü-²shi-¹ma ²ndaw, the second son of ²Dto-¹mba ³Shi-²lo, and ²Gko-²bbü-²yi-²ndér gave the mythical tree its nine names. (As they are scattered alphabetically in ANKEED, I give them here successively so they can be looked up in the Dictionary where the symbols occur: ²Bpa-³llü-²bpa-¹dtan, ³Lo-²lo-²dzu-²shi, ²Ghügh-²ddo-³gko-²shi, ¹Nnü-²mbö-²ts'u-¹ts'u, ²Mi-³llü-³gkv-²shi, ¹Ha-²yi-²boa-¹daw ¹ndzér, ¹Ddo-³llü-¹niu(¹ddo)-²ssan, ²Dsu-²ggö-²gko-²ggö, and ²Bpa-²ssö-²dzu-¹shi, see ANKEED, p.29, further NNCR, p.438, where their Tibetan equivalents are also given but not the ¹Na-²khi symbols. In the ¹Na-²khi manuscripts these 9 names do not always occur in the same succession.)

At the same time ²Müan-³llü-¹ddu-²ndzi was also given nine names (page 7, rubrics 2-9). See NNCR, p.113 (note 67) with the enumeration of his names without the respective pictographs or symbols. As the symbols for the nine names do not occur in any publication of mine I give them here as recorded in this manuscript: ²Sso-²mbbüe-²mbu-²k'ö ¹Ddu (1.), ¹Ssü-³mi-¹na-³bpü (2.), ³Gkyi-²zhér(zhi)-³ssan-³dto (3.), ²Gko(²gkaw)-²bbü-¹dto-³t'khyu (4.), ²Sso-³ssä-¹p'ér-²bpü(²bu) (5.), ²K'aw-²ssö-²gyi-²bpü (6.), ²P'u-¹a-¹a-¹p'ér (7.), ²Ss-²bpa-²gyi-²bpü (8.), ¹Yü-³mi-²gyi-²bpü(²bbü) (9.):



Now follow the three names of ¹Khyu-³t'khyu, the mythical bird (page 7, rubrics 13-15): 1) ²Ssu-²bbü-²wu ¹a-¹p'ér, 2) ¹Dto-³t'khyu-²gkaw-²bbü, 3) ¹Ddv-¹p'ér-¹khyu-³t'khyu. These names were given him by the gods. See NNCR, p.394, and ANKEED (the symbols occur in the latter, but not in the former).

On page 10, rubrics 1-9, we are told of the birth of the mythical bird. When ²Ö-¹gko-²aw-¹gko (the supreme ¹Na-²khi deity) appeared there also came forth through

his magic a white egg and from this white egg was born ²Wu-¹'a-¹p'er (first name of the mythical bird, the words ²Ssu-²bbü denote *ancestor*). ¹Yi-³shi ²Hä-¹ddü gave him the pearl between his horns, ¹Chwua-²shi ²Hä-¹ddü gave him his sharp horns and ears and ¹Mi-²ngyu ²Hä-¹ddü (q.v.) gave him his golden eyes. ¹Ssaw-²yi-²wua-²de gave him his silver crop and ³Shi-²lo gave him his iron and copper claws, ²Hä-¹ddü ²Ö-¹p'er gave him his turquoise-colored wings (see NNCRC, pp.393–394, note 769).

¹Na-²khi goddesses offered him silver, gold, turquoise and carnelian, five kinds, also wine and food, and they performed ³Ch'ung-²bpa ³ngyi before him, and so did the ¹P'er ¹Ssan, ²Ngaw ¹Wu and the ¹Ö ¹nä ¹Hä. They begged for ¹nnü and ¹ö, riches etc., and three generations under one roof.

When ²Ts'u-³chwua-²gyi-²mun was old, her eyes were green and her teeth yellow, her ears were ringing as if it were the noise of the thunder; her back was bent like the rainbow; to step across a treshold was to her like crossing a high mountain spur. Her children beat her, gave her no food, no water and no fire to warm herself.

The remainder is about her death and how she was escorted to her ancestors.

Hs.Or.612 (R.8392) contains also the *third part* (³man-³chung) of this ceremony.



K.Or.445. SB, Marburg (R.8559) <With fol. 1–8>

Hs.Or.612. SB, Marburg (R.8392) in part <With fol. 1–12>

²Ts'u-³chwua-²gyi-²mun ³Nv, ³man-³chung: Funeral of ²Ts'u-³chwua-²gyi-²mun, last part. [List: VIII,46,e

K.Or.445 (R.8559) is the companion volume of Hs.Or.611 (R.8391).

The text deals with the miraculous appearance of a white pot [or gong] (this refers to the womb [or the sun, cf. above p.204: ²erh-¹p'er, – Ed.] between heaven and earth. From this pot originated the ²Nyi-¹zaw ³khü, a lake in which future generations could be seen. ²Müan-³llü-¹ddu-²ndzi's cow (?) drank from it whence it gave forth nine drops of milk (emission), one drop containing nine loaves of butter. ²Müan-³llü-¹ddu-²ndzi's nine (drops) of semen produced nine loaves of butter. From the ¹ho = *semen* came forth nine rocks (offspring). His ²non-¹ö, his white semen, descended into the mouth of the white pot (womb) as is the custom. This is an allegorical way of describing copulation, conception and offspring between ²Müan-³llü-¹ddu-²ndzi and his wife ²Ts'u-³chwua-²gyi-²mun. (See NNCRC, pp.91–92, note 43; p.146, note 150.)

(Thereupon) in the East were born the ²Hä and the ¹Ho; they became rich, their head was white and their teeth were long, through the ²non-¹ö and the pot (womb). This is repeated for the ²Lä-²bbü in the South, the Tibetan in the West, the ¹Ggö-²lo in the North, and the ¹Na-²khi in the center.

After this follows the origin of the mythical tree (see NNCRC, p.437, note 772), and ²Non-¹ö ³ssaw.

Page 10, rubric 8, ushers in the story about the ²ssu-¹p'er ²dta-²sso = *white wool strings*, i.e. the cord of life (see ANKEED, p.421). Heaven and earth copulated and there came into being ¹Ndu and ¹Ssä (the active male and the passive female principle), from them was born the white sheep. In the three autumn months the sheep descend from the

alpine meadow, so the boys could shear their wool which a celestial female spun; her name was ²Müan-¹na-²ä-³khü (I).

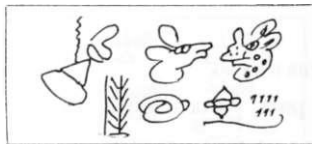
1.



¹Yi-³shi-¹ō-²zo took five kinds of strings; he tied them to ¹Ngyu-³na-³shi-²lo ¹Ngyu, the mother of all the mountains; to ¹Ha-²yi-²boa-¹daw ¹ndzer, the mother of all the trees; to ²Müan-³llü-²ndaw-¹gyi (³Khü), the mother of all the waters; to ³Dsä-²dsä-¹na-²lv-²mä, the mother of all the rocks. He tied them to the ³Ssu or *Life-god* of the heavens, to the peg of the ²Ngaw, to the ³Ssu of the home and to the hearth.

The ²Dto-¹mba says: 'There is no mistake, it is like the word of the chief, as correct as splitting rocks.'

Hs.Or.612 (R.8392) [cf. above p.209] does not contain the last section of the text.



Hs.Or.606. SB. Marburg (R.8387) <With fol. 1-10>

²Ts'u-³chwua-²gyi-²mun ³Nv: ¹Lä-³ch'ou ¹ndshi. ¹ō ³shēr: — To strike down the ¹Lä-³ch'ou (demons), to redeem the soul (of ²Ts'u-³chwua-²gyi-²mun). [List: VIII,46,a-b]

On page 1 of this manuscript the story is told of the origin of ²Müan-³llü-¹ddu-²ndzi. — how he was born of a snow-mountain, and his wife ²Ts'u-³chwua-²gyi-²mun from a blue lake. Before they were dead they had long life, land, and horses to ride. They had nine sons who lived in nine houses, and nine daughters who spread to nine lands. His wife worked in the fields and milked the cows. They had ¹nnü and ¹ō and were rich. She herded yaks on the alpine meadows (page 2, rubric 3). She became old, her hair was white and her teeth were long, her hands were like the antlers of a stag and the claws of the white crane and black eagle. One day she saw that she was no more beautiful, that her eyes were green and her teeth yellow. Her hands (fingers) and toes were like the quills of the porcupine. The priest ³Gko-³bbü-²yi-²nder, after her death, escorted her to the 33 realms of the gods (page 3, rubric 1). On the way her road was closed by the ¹Lä-³ch'ou, ¹Ddv and ¹Dsä demons. She was detained in all the various realms in hell.

This is followed by a text called ¹Lä-³ch'ou ¹ndshi (q.v.), used also at other funeral ceremonies.

The ¹Lä-³ch'ou demons were repaid with black goats (etc.) ²Dto-²mas, ²Mber-¹dtvs, meat, etc.

This is now repeated for the five existences as in the realm of the ²Yi-³ndaws, in the brute world, in the human world, in the world of the ²Ha-²ma-⁴ysis, in hell and in the realm of the gods. ²Ts'u-³chwua-²gyi-²mun's soul was at peace in the 33 realms of the gods. —

On the inside cover of the manuscript is a fine washed drawing of ²Ts'u-³chwua-²gyi-

²mun reposing on a lotus flower surrounded by a halo and foliage. To the left of the drawing is the statement that the manuscript comes from ²La-²ts'ü-²wüa, southeast of Li-chiang. Its Chinese name is Nan-k'ou-hsin ts'un 南口新村.



Hs.Or.323. SB, Marburg (*R.4300*) <With fol. 1-11>

Facsimile of this ms. below p.372.

²Ts'u-³chwua-²gyi-²mun ³Nv; ²Non-¹ō ²ssu ¹p'er ²t'u: — The origin of the ²non-¹ō and of the white thread.

Only three manuscripts of this title are known. Two are in the HVT. Our manuscript is a very old one, but there is no colophon which would give an inkling as to whence it was derived or how old it is. The cover is fairly new.

The book relates of the white wool-thread, the spinning of it by ¹Ssä, the wife of ¹Ndu (she is the passive principle, the Chinese Yin 陰); how she reared the white sheep, spun the thread and made garments, girdles, hats and trousers. All this originated with ¹Ndu and ¹Ssä (the Yang 陽 and Yin 陰). From the white wool-thread a bridge was woven which, like the white wind of the gods, led over the land to ¹Ngyu-³na-³shi-²lo ¹Ngyu, over the ³Dsä-²dsä-¹ha-²lv ²mä = the golden rocks (the foundation of the earth), over the ¹Ha-²yi-²boa-¹daw ¹ndzér (tree), to the ninth heaven.

After ¹Ssä came ²Muan-¹na-²ssä-²ma (see ANKEED, p.281); she too spun the thread of longevity. She is followed by ²Khi-²muàn-²bbü-¹llü ³mi (she does not occur in other manuscripts) (*I.*), ²Ssä-²chwua-³gko-²mun, ²Gyi-³mi-²gyi-¹dsu (the last syllable in her name is here written with the symbol for bell = ¹dsu) and the descendants of to-day.



On the last page is a statement in Chinese about the sale of a field in the Li of La-shih 刺是里, but no date is given.

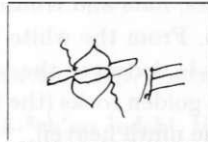


[List: VIII,48

¹D'a ³Nv

Funeral Ceremony for a courageous warrior

(For description see DNFCONKW, pp.1-31 with Plates 1-5.)



Hs.Or.417. SB, Marburg (*R.8101*) <With fol. 1-6>

Hs.Or.418. SB, Marburg (*R.8100*) <With fol. 1-6>

Hs.Or.419. SB, Marburg (*R.8102*) <With fol. 1-6>

Hs.Or.675. SB, Marburg (*R.8666*) <With fol. 1-9>

Hs.Or.1458. SB, Marburg (*R.8099*) <With fol. 1-8>

¹D'a ³Nv; ¹D'a ¹bu. ¹D'a ²ch'er ³k'ö. ²Non-¹ö ³ssaw: — To congregate the ¹D'a, To sprinkle medicine on the ¹D'a, To invite the qualities (etc.) of the ¹D'a.

[List: VIII,48,i

The text of the manuscripts is very similar, with the exception that Hs.Or.419 (*R.8102*) and Hs.Or.1458 (*R.8099*) contain also ²Non-¹ö ³ssaw.

Hs.Or.675 (*R.8666*) has on the title-page the subtitle ³man-³chung. It is therefore the last part of either two or three parts, the text being spread out through either two or three manuscripts; those other parts are, however, missing.

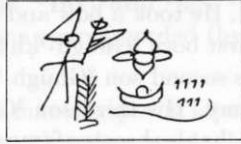
Hs.Or.418 (*R.8100*) has a colored drawing of a mourner's hat and below it the picture of an armor.

For translation of the text see DNFCONKW, pp.19-21.

Hs.Or.418 (*R.8100*) has a short colophon which reads: 'The ²Dto-¹mba's words are not wrong; it is like a sword splitting rocks.'

Hs.Or.1458 (*R.8099*) has a ²Ddu-¹mun or *Index* on the last page illustrating the

objects used at the ceremony (this has been published and explained on Plate 1 (d) with p.24 in DNFCONKW). – This is the oldest of the five manuscripts; it belonged to one of the ¹Dto-³la brothers from Pai-sha or ²Boa-¹shi.



Hs.Or.405. SB, Marburg (*R.8084*) in part <With fol. 1-14>

Hs.Or.406. SB, Marburg (*R.8085*) <With fol. 1-11>

Hs.Or.407. SB, Marburg (*R.8086*) <With fol. 1-15>

Hs.Or.408. SB, Marburg (*R.8087*) <With fol. 1-12>

Hs.Or.410. SB, Marburg (*R.8089*) in part <With fol. 1-18>

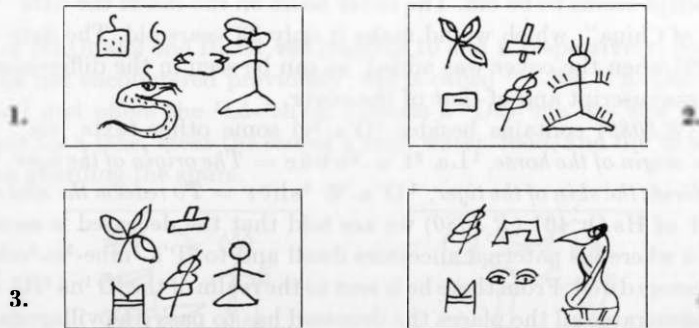
Hs.Or.593. SB, Marburg (*R.8326*) <With fol. 1-14>

Hs.Or.674. SB, Marburg (*R.8665*) in part <With fol. 1-15>

¹D'a ³Nv; D'a ¹ō ³sher: — To redeem the soul of a courageous warrior.

[List: VIII,48,d; (e)]

The text of the above manuscripts is the same with the exception that Hs.Or.405 (*R.8084*) contains also ¹Ngu ²t'u-³bbüe and ²La ²t'u-³bbüe (from page 13, rubric 2, and from page 15, rubric 7, respectively). Hs.Or.674 (*R.8665*) also contains the two texts in the above sequence (from page 13, rubric 3, and from page 16, rubric 4, respectively). For Hs.Or.410 (*R.8089*) cf. below p.214.



The first part in every one of the above manuscripts tells of the prowess of a ¹D'a. His soul is redeemed from various demons as from the clutches of ²Gyu-¹zhi-¹gko-²bbü (**1.**) who dwells in the East, and from the clutches of ³Nun-²bpä-²t'i-³khyu (**2.**), a ghost who dwells in the West; the latter is also called ³Nun-²wüa-²t'i-³khyü (**3.**). There is also the northern demon ³Khyü-²wüa-(²ggö) ³gko-³niu (**4.**) who detains the ¹D'a.



K.Or.387. SB, Marburg (R.8495) <With fol. 1-7>

¹D'a ³Nv; ¹D'a ²t'u-³bbüe: — The origin of the courageous warrior. [List: VIII,48

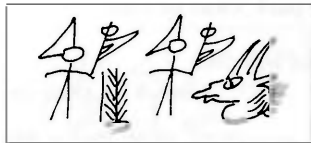
¹D'a ²t'u-³bbüe may possibly also mean: *What made a man courageous* (¹d'a).

This text tells of the prowess of ¹Ts'o-²zä-³llü-²ghügh and his three sons ¹Ghügh-¹khü ¹ssu-²zo-²yi (see NNCRC, p.129, note 104). He took a bow and arrow and shot a black yak and a tiger and became renowned. His first born ²Ghügh-¹khü-²p'u-¹mun rode a very fast horse and made a name for himself. His second son ²Ghügh-¹khü-¹õ-²szi smashed the 99 houses and 77 cliff dwellings of the enemy. His third son ²Ghügh-¹khü-²bbü-¹lä erected a temple of tamped earth roofed with tiles: he also became famous. (See ANKEED, p.118-119.)

This is followed by ²Gkaw-¹lä-³ts'ü and his four sons.

The last part of the manuscript is taken up with a brief version of ²Ndzër-¹ssu ²t'u (cf. below p.217).

For a translation of the text see DNFCNKW, pp.9-14.



K.Or.395. SB, Marburg (R.8508) in part <With fol. 1-21>

Hs.Or.401. SB, Marburg (R.8080) <With fol. 1-14>

Hs.Or.410. SB, Marburg (R.8089) in part <With fol. 1-18>

¹D'a ³Nv; ¹D'a ¹yi: — To praise the courageous warrior. [List: VIII,48,b

Hs.Or.401 (R.8080) is a very rare ms. It is entirely devoted to the narration set forth under the above title.

The manuscript seems to be old. The cover bears on the inside the date: "19th year of the Republic of China", which would make it only 33 years old. The date must refer to the time (1929) when the cover was added, as can be seen in the difference of the paper of the actual manuscript and of that of the cover.

Hs.Or.410 (R.8089) contains besides ¹D'a ¹yi some other texts, viz.: ¹Ngu ²t'u-³bbüe = *The origin of the horse*, ¹La ²t'u-³bbüe = *The origin of the tiger*, ¹La ²ghügh ²mbö = *To divide the skin of the tiger*. ¹D'a ¹õ ³shër = *To redeem the soul of the warrior*.

On page 1 of Hs.Or.401 (R.8080) we are told that the deceased is escorted to ²Ssu-²bbü-²lo-³khyü where his paternal ancestors dwell and to ²P'ä-²mbe-³lo-¹nddü where his maternal ancestors dwell. From there he is sent to the realm of the ¹Õ ¹nä ¹Hä = *all the gods*.

The text enumerates all the places the deceased has to pass (the villages and places are west of the Li-chiang Snow-range to ²Nv-²gkyi-²k'o-¹ndv, the cave where the ²nv = *effigies* are deposited). It tells of his prowess when he fearlessly killed the tiger who swept the ground with his tail. When he wore the black eagle's feathers and he was not afraid of the dragon, etc.

For Hs.Or.395 (R.8508) cf. below p. 218. (Cf. also below p.224.)

See DNFCNKW, p.8; ZMFCNK SWC, Plate 4.



- K.Or.396.** SB, Marburg (*R.8509*) <With fol. 1-8>
- K.Or.397.** SB, Marburg (*R.8510*) <With fol. 1-12>
- Hs.Or.402.** SB, Marburg (*R.8081*) <With fol. 1-16>
- Hs.Or.403.** SB, Marburg (*R.8082*) <With fol. 1-14>
- Hs.Or.404.** SB, Marburg (*R.8083*) <With fol. 1-18>

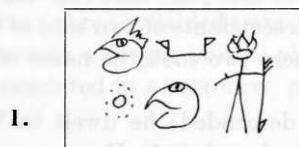
¹D'a ³Nv; ¹Lä-³ch'ou ¹ndshi. ²Dtv-¹dshi ²ngv ¹mbu ³ts'ä: — To strike down the ¹Lä-³ch'ou, To destroy the nine spurs guarded (by the ¹Lä-³ch'ou demons).

[List: VIII,48,a; c

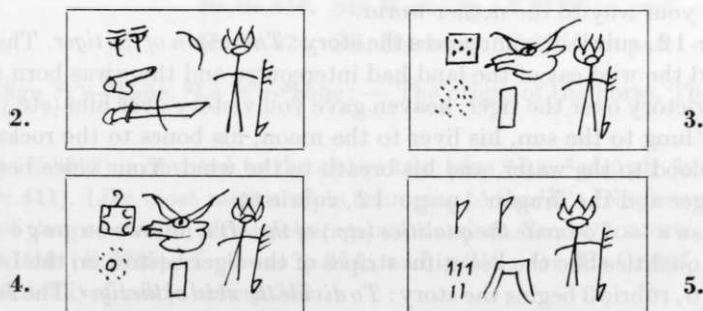
The text of the last four manuscripts is identical. K.Or.396 (*R.8509*) is an abridged version. None of the manuscripts has a colophon. Hs.Or.403 (*R.8082*) and Hs.Or.404 (*R.8083*) are the oldest and undoubtedly date back to the time of the ²Dto-³la brothers who lived during the Ming dynasty.

Hs.Or.402 (*R.8081*) is interesting for it gives on the last two pages pictures of the nine spurs and their guards: The first spur is guarded by a dragon-headed ¹Lä-³ch'ou demon, the second by a tiger-headed one with a rope and sickle in his hand, the third by a snake-headed one, the fourth by a guard who has the head of a red ¹Dsä demon, the fifth by a guard who has an iron head shaped like the head of a sheep, the sixth by a *white rock*-headed (²lv-¹p'er) one, the seventh by a ghost-headed one, the eighth by a guard who has the head of a ¹Ddv demon, and the ninth by a black wind-headed one. All carry ropes, serrated sickles or fire-brands in order to oppose the dead on their way to the nether world. These nine spurs are similar to the ¹Mbu-¹na ²ngv-¹mbu of the ¹Hä ²zhi ¹p'i (q.v.).

See DNFCNKW, pp.7-8.



On page 2 of Hs.Or.402 and Hs.Or.403 (rubrics 10 and 8, respectively) occurs the name of a ²Dto-¹mba not encountered previously: He is called ¹A-²bö-²t'u-³gko (**I.**); he holds a funeral wand and offers the ¹Lä-³ch'ou demons a ²Dto-²ma the size of a mountain, blood sufficient for a lake, meat the size of a tree, water, food, and fire to warm the ¹Lä-³ch'ou demons guarding the spurs.





Other ²Dto-¹mbas previously not met with in other texts and who also propitiate ¹Lä-³ch'ou demons are: ²Ddo-¹shi ²muan ¹ndaw (2.); ²Ssu-¹bö-¹yü-²dto (3.), elsewhere he is called: ²Gyu-¹bö-¹yü-²dto (4.); ²Wuà-¹gko-¹gko-³chwua (5.); ²Mun-¹bö-²t'u-²ch'i (6.) [the latter occurs in K.Or.397 (R.8510) on page 6, rubric 3]; ¹Yi-³shi-¹ö-¹ndso (7.) [also in K.Or.397, on page 4, rubric 5].



Hs.Or.409. SB, Marburg (R.8088) in part <With fol. 1-16>

Hs.Or.410. SB, Marburg (R.8089) in part <With fol. 1-18>

Hs.Or.411. SB, Marburg (R.8090) <With fol. 1-13>

¹D'a ³Nv; ²La ²t'u-³bbüe, ²La ²ghüh ²mbö — The origin of the tiger. To divide the skin of the tiger. [List: VIII,48,e

Hs.Or.411 (R.8090) is characterized as: ²gkv-³chung = *first part*.

Hs.Or.411 (R.8090) relates on the first page that two ¹Na-¹khi clans (the ¹Yu and the ³Ssu) had settled. They were the descendants of two sons of ²Gkaw-¹lä-³ts'ü (a post-flood ancestor of the ¹Na-²khi race); these two took the name of ¹Yu and ³Ssu respectively. The text continues:

One day ¹Ts'o-²zä-³llü-²ghüh descended; he dwelt in ²Dzi-¹gyu-²la-²ler-¹dü (q.v.); he was rich and had long life (page 1, rubric 5). Heaven gave him three powers: agility, capability, and wisdom. 'Before you (of the ³Ssu or ¹Yu clan) had died you were courageous and smashed the 99 houses of the enemy; [page 2:] you destroyed their 77 cliff dwellings and you became renowned (etc.).

On page 8, rubric 5, begins the story: *The origin of the horse* = ¹Ngu ²t'u-³bbüe. The horse acted as the riding-horse before you (³Ssu or ¹Yu clan member) had died. After your death it carried your ²nv = *effigy*; it became your pack-horse to carry your food (etc.) on your way to the nether world.

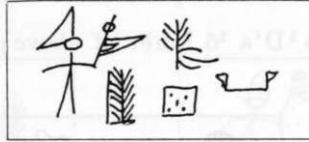
With page 12, rubric 1, commences the story: *The origin of the tiger*. The blue dragon of the sky and the wild cat of the land had intercourse and there was born the red tiger. 'You gained victory over the tiger, heaven gave you victory over him (etc.). You offered his heart and lung to the sun, his liver to the moon, his bones to the rocks, his flesh to the soil, his blood to the water, and his breath to the wind. Your voice became like the roar of the tiger and the dragon' (page 12, rubric 6).

Non- ö ³ssaw = *To invite the qualities (etc.) of the ¹D'a* follows on page 16, rubric 1. 'All the good qualities like the beautiful stripes of the tiger bestow on the Life-god!'

On page 20, rubric 3 begins the story: *To divide the skin of the tiger*. The first who killed

the tiger and divided his skin was ³T'a-¹ma-³bbüe-³llü (rubric 8); the second was ¹Yu-⁴la-²di-²ddo, etc.

There is no colophon at the end of this manuscript.



Hs.Or.412. SB, Marburg (*R.8091*) <With fol. 1-15>

Hs.Or.413. SB, Marburg (*R.8092*) <With fol. 1-12>

Hs.Or.414. SB, Marburg (*R.8096*) <With fol. 1-12>

Hs.Or.415. SB, Marburg (*R.8097*) <With fol. 1-10>

Hs.Or.416. SB, Marburg (*R.8098*) <With fol. 1-14>

¹D'a ³Nv; ²Ndzer-¹ssu ²t'u: — The origin of the weapons. [List: VIII, 48, f

The text of these manuscripts is the same (*Hs.Or.412* (*R.8091*) is the best written). Only *Hs.Or.414* (*R.8096*) has on the title-page: ¹D'a ³Nv, ³lu-chung; this would indicate that there are two more parts to it (²gkv-³chung and ³man-³chung). Only a few of the weapons are mentioned in this manuscript. (For a brief version of the text cf. *K.Or.387* (*R.8495*), above p.214.)

This is one of the most interesting texts, based on old traditions. The book describes all the different weapons and accessories known to the ¹Na-²khi warriors; the most noteworthy fact is that no guns of any kind are mentioned, nor is gun-powder, for which the modern ¹Na-²khi language has a three-syllabled term: ²mi ²ch'er-²ghüh = *fire medicine*.

Hs.Or.412 (*R.8091*) begins with a very primitive picture of a ²Dto-¹mba.

The text has been fully translated in *DNFCNKW*, pp.10-19 (with Plates 1-5).



Hs.Or.405. SB, Marburg (*R.8084*) in part <With fol. 1-14>

Hs.Or.409. SB, Marburg (*R.8088*) <With fol. 1-16>

Hs.Or.410. SB, Marburg (*R.8089*) in part <With fol. 1-18>

Hs.Or.674. SB, Marburg (*R.8665*) in part <With fol. 1-15>

¹D'a ³Nv; ¹Ngu ²t'u-³bbüe, ²La ²t'u-³bbüe: — The origin of the horse, The origin of the tiger. [List: VIII, 48, e

Hs.Or.409 (*R.8088*) is devoted to the above text plus ²La ²ghüh ²mbö (cf. above p.216: *Hs.Or.411*). Like most manuscripts belonging to the ¹D'a ³Nv funeral ceremony it also relates of the prowess of certain courageous warriors. See *DNFCNKW*, pp.1 ff.

For *Hs.Or.410* (*R.8089*) cf. above p.214, and p.216; for *Hs.Or.405* (*R.8084*) and *Hs.Or.674* (*R.8665*) cf. also above p.213.

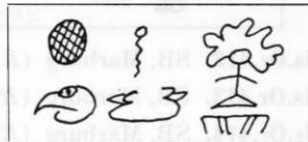


Hs.Or.673. SB, Marburg (R.8664) <With fol. 1-11>

¹D'a ³Nv; ¹Szũ ²wũa ¹p'u: — To destroy the house of an enemy. [List: VIII,48

This text is very similar to ¹D'a ¹õ ²sh'er (cf. above p. 213). — The title-page is missing and there is no colophon.

1.



On page 8, rubric 6, there appears a demon who has not been encountered in other manuscripts; his name is ²Mun-³gko-²gyi-²bbũ (I.). This demon wears an unusual head-covering. He detains the ¹D'a, who later on were redeemed from him.



K.Or.395. SB, Marburg (R.8508) <With fol. 1-21>

Facsimile of this ms. below p.377.

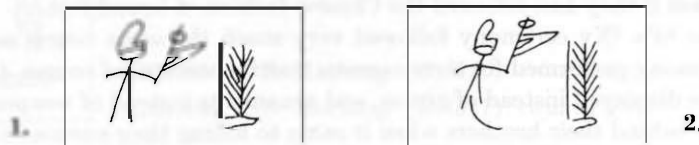
¹D'a ³Nv; ²Ts'u ¹yi, ¹D'a ¹yi: — To relate the doings (of the deceased), To relate the prowess of a courageous warrior. [List: VIII,43,b; 48,b

K.Or.395 (R.8508) is a very rare manuscript. It embodies part of the ²Zhi ³mā ceremony ²Ts'u ¹yi (cf. above p.178) and the ¹D'a ¹yi of the ¹D'a ³Nv funeral ceremony. The first part of the text has been translated in ZMFCNK SWC, p. 109 (4). On page 10, rubric 6, begins ¹D'a ¹yi: on page 14 (*et seq.*) the book tells of all the courageous deeds of the deceased which rendered him a man of renown.

The paper of this manuscript is very coarse and the surface rough, hence the writing is not attractive, though bold and clear. The animals, especially, the yaks and tigers are well drawn.

A colophon states that the book was written in the tiger year, in the 8th month, and originated at ³Shwua-²wua ²gkv (= at the head of ³Shwua-²wua). 'Let the ²Dto-¹mba have long life and plenty of sustenance.'

³Shwua-²wua is a long village westward of Li-chiang, near the town. It is the Chinese Shu-ho 束河.



[List: VIII,49

²Mbbüe ¹d'a ³Nv

Funeral ceremony for a courageous woman

(The word ²mbbüe stands for *woman* in general [³mi = *unmarried girl*; ²mä = *mother* written with the figure of woman accompanied by the symbol for vagina]. – The title is also written with ¹mbbüe – *menstruating woman* (2.); ¹mbbüe means *steril, sterility, interruption*, but the word when read in the second tone is used phonetically for *woman* = ²mbbüe.)

The ²Mbbüe ¹d'a ³Nv or *Funeral ceremony for a courageous woman* (or: for a woman of renown) is the companion ceremony of the ¹D'a ³Nv funeral rite performed for a courageous warrior or male member of the tribe who gained victory over his enemies.

The ¹Na-²khi women are real Amazons, strong and husky, of greater physical strength than the men, for it is by the women that all the heavy work, except plowing, is performed. –

After nationalization in 1723, in ¹Na-²khi land the status of woman was abased to that of her Chinese sister; when Chinese customs were adopted, children were asked in marriage and Chinese usages were embraced in general.

Most of the funeral ceremonies were renounced, burial took the place of cremation, etc. Thus it came about that ²Mbbüe ¹d'a ³Nv ceased to be performed as most of the other funerary rites, except the ²Zhi ³mä which has been fully described and all manuscripts pertaining to it translated (cf. ZMFCNK SWC).

While in ¹D'a ³Nv the accoutrements of combat are fully described such as armor, sword, shield, lance, bow and arrow, etc., we find in ²Mbbüe ¹d'a ³Nv a description of woman's apparel, ornaments and their origin. As customs have changed during the last thirty-two or more years, when I first came to ¹Na-²khi land, and certain decorations worn by women have been abandoned, it will be of interest to give a description of each article of habiliment, ornament and coiffure as recorded in their ancient manuscripts pertaining to the ²Mbbüe ¹d'a ³Nv ceremony.

The clothes worn by ³Na-²khi women differ considerably from those of the Mo-so women as can be seen from the photographs of Mo-so tribesmen from La-pao 刺寶 (²La-¹bpü in ¹Na-²khi) and those of Yung-ning 永寧 the inhabitants of which are known to the ¹Na-²khi people as ²Lü-²khi or the people of the ²Lü-¹dü = *land of ²Lü*. Women of the Mo-so tribe wear pleated skirts, those of the common people short ones and those of the

chief's family long ones sweeping the ground, while the ¹Na-²khi women wear trousers. The headdress of the ¹Na-²khi women is very different from that of the Mo-so women, depending also whether a woman is single or married. While the Mo-so always wear a large turban of blue cloth, no mention is made of such head-gear in ¹Na-²khi manuscripts.

Unlike the Chinese, ¹Na-²khi as well as Mo-so customs never permitted the binding of women's feet, in fact no aboriginal tribe of Western China adopted such a barbarous practice. The ¹Na-²khi women would of course never have been able to do the work demanded of them if they had followed the Chinese fashion of bound feet.

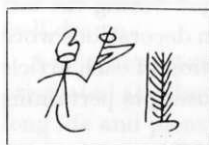
The ²Mbbue ¹d'a ³Nv ceremony followed very much the same course as that of the ¹D'a ³Nv ceremony performed for a courageous warrior, except, of course, that women's garments were displayed instead of armor, and ornaments instead of weapons. However, they were not behind their brothers when it came to killing their enemies for we read in one of the manuscripts about the slaying of their enemies, demons, wild animals, etc. (See: ²Mbbue ¹d'a ³Nv, ²gkv-³chung, ³lu-³chung and ³man-³chung, also ²Ts'u ¹yi performed for women at the ²Zhi ³mä ceremony.)

Like ¹D'a ³Nv, ²Mbbue ¹d'a ³Nv is performed in conjunction with the general funeral rite ²Zhi ³mä. All the various articles used at the ²Zhi ³mä ceremony are also used at ²Mbbue ¹d'a ³Nv to which, however, certain objects are peculiar as female clothing, ornaments, etc.

The ²Ds-²gkaw-¹lä (card-boards) used are of course representative of women instead of courageous men, but both, those for the ¹D'a ³Nv as well as those for the ²Mbbue ¹d'a ³Nv are stuck in a large circular tray containing grain (now rice is usually used) and placed in front of the coffin, head to the door and feet to the wall of the room.

Similar to the ¹D'a ³Nv ceremony, the ²Mbbue ¹d'a ³Nv commences with ¹Lä-³ch'ou ¹ndshi (cf. below p.225 ff.) or *To strike down the ¹Lä-³ch'ou (demons)*, i.e. the demons of impurity who close the roads and bridges the departed spirit has to cross on the way to the realms of the gods.

The text is similar, only the expression ²mbbue ¹d'a = *courageous woman* is substituted for ¹d'a = *courageous (man)*. (In the pictographic script both, man and woman respectively, carry the flag of victory over the enemies.) The text gives the names of renowned women of the past who found their way in the other world barred by their personified sins they had committed while alive (i.e. by the ¹Lä-³ch'ou demons). The text gives also the names of the priests who propitiated the demons so that the souls of the departed women might pass unhindered and attain their goal, i.e. the thirty-three realms of the gods situated on the top of ¹Ngyu-³na-³shi-²lo ¹Ngyu.



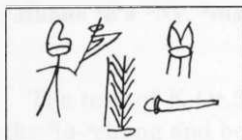
Hs.Or.621. SB. Marburg (*R.8414*) <With fol. 1-16>

²Mbbue ¹d'a ³Nv: Funeral ceremony for a courageous woman.

[List: VIII,49

This book bears no particular title, except that it belongs to the ²Mbbue ¹d'a ³Nv. It can also be used in connection with the ²Zhi ³mä funeral ceremony. It contains a mixture of things, parts of various texts belonging to the ²Mbbue ¹d'a ceremony.

Our manuscript gives the names of places to which the souls are escorted or which they pass on their way to the realm of the dead (page 7 to 13). In the last few pages the names of renowned women are given and why they are called *1d'a* = *courageous*.



K.Or.400. SB, Marburg (*R.8513*) <With fol. 1-13>

K.Or.404. SB, Marburg (*R.8517*) <With fol. 1-12>

²Mbbüe ¹d'a ³Nv. ²gkv-³chung: Funeral ceremony for a courageous woman, first part.

[List: VIII,49,f

K.Or.404 (*R.8517*) (cf. below p.223) appears to be older than K.Or.400 (*R.8513*), therefore the texts are somewhat different. The former describes the deeds of the women of the ¹Yu and ³Ssu clans, while the latter deals with those of the ³Ssu clan only. The various powers bestowed on the women of these clans are enumerated, that they followed in the footsteps of their grandparents and parents, etc.

The next story treats of the descent of ¹Ts'o-²zä-³llü-²ghüh (the post-flood ancestor) and his wife ²Ts'ä-¹khü-²bu-¹bu-³mi, of their wealth consisting in land, silver and gold in boxes, fine clothes, etc., and of their deeds of valour which made them renowned (the killing of their enemies, etc.).

On page 14 (rubric 6) of K.Or.404 (*R.8517*) we read about the origin of the horse (¹Ngu ²t'u-³bbüe) which is presented to the dead and which conveys them to the nether world. This story is followed by that of the pack-horse which carries necessary food of the departed souls.

K.Or.400 (*R.8513*) has on the title-page the words: ²Ts'u-¹yi = *To relate the doings (of the deceased while alive)*. See ZMFCNK SWC, pp.107; 125.

Neither of the manuscripts ends with a colophon.



K.Or.403. SB, Marburg (*R.8516*) <With fol. 1-16>

²Mbbüe ¹d'a ³Nv. ³lü-³chung: Funeral ceremony for a courageous woman, middle part.

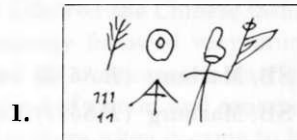
[List: VIII,49

In the collection is only one manuscript bearing this title. The book is a continuation of the story and description of the valour and bravery of ¹Na-²khi heroines and their wealth, and it extols the spirit of the women of the ³Ssu and ¹Yu clan. Parts of the contents found in the ²gkv-³chung (cf. above) are here repeated.

The origin of the horse (¹Ngu ²t'u-³bbüe) begins on page 9, rubric 1; The origin of the tiger (²La ²t'u-³bbüe) on page 11, rubric 7.

On page 15, rubric 2, is described the courage of the women of the four tribes (i.e. of the ¹P'er, the ¹Na-²khi, the ²Boa and the ¹Ö; the ²Boa are the peasants living in Mu-li to the north of Li-chiang, the ¹Ö live in the hot valley of the ¹Shu-¹gyi River in southwest Mu-li in the extreme southwest of Ssü-ch'uan or Sze-chwuan, formerly a part of Hsi-k'ang or Sikang.)

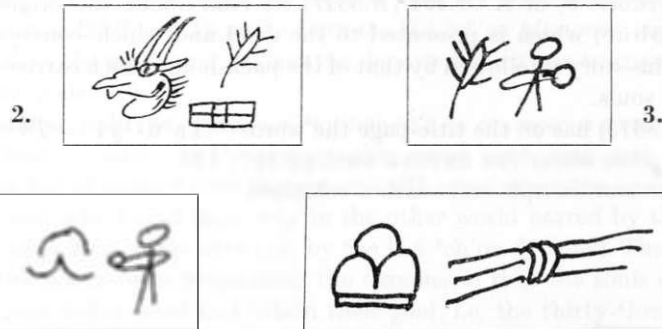
The names of the various women are given; they are the same as have been reported by me in ANKEED.



¹Ss-²wuà-²ma-¹mun (1.), the name of a woman who killed her enemy, has not been encountered in other manuscripts (see page 19, rubrics 5-6).

On page 23, rubric 10, is set forth the origin of beautiful woman's clothing, how the silk worms are reared, how the thread of the cocoon is spun, and how ¹yi-²bbū = *satin* and ²khi-²bbū originated, - here written differently (2.), elsewhere we find ²khi-²bbū (3.) and ¹yi-²bbū (4.).

On page 25, rubric 3, is described the origin of the ²gkv-²dzi = *head-cloth* in which the women tied their hair (cf. ANKEED, p.135); also mentioned is the ²lv-²dzi (5.), an article formerly used by women and now unknown.



On page 26, rubric 5, we hear of the origin of the *comb* = ³bber, and in page 27, rubric 2, that of the *bracelets* = ¹la-¹dgyu and the *finger-ring* = ¹la-³bpü made out of silber. When the woman was dead she was to leave all to the Life-god.

On page 28 we are told of the origin of the ³dz'ì-³ghugh and ²yu-³ghugh (cf. ANKEED, p.488) the *goat jacket* and *sheep jacket* worn by the women, wool inside, over their back.

On the same page, rubric 8, we are informed how ²Ch'er ³k'ö = *medicinal water is sprinkled* on the *courageous woman* = ²mbbue. The dragon from the sky, the mythical bird from the ¹Ha-²yi-²boa-¹daw ¹ndzēr and the ¹Wua-²ggö-¹lv-³gyu (a mythical, winged, snake-like animal which lives on the top of ¹Ngju-³na-³shi-²lo ²Ngju), - all these give medicine to the deceased, on her silver and golden garments, shoes (etc.), also on the weapons.

There is no colophon.



K.Or.398. SB, Marburg (*R.8511*) <With fol. 1–11>

K.Or.399. SB, Marburg (*R.8512*) <With fol. 1–16>

K.Or.401. SB, Marburg (*R.8514*) <With fol. 1–15>

²Mbbüe ¹d'a ³Nv. ³man-³chung: Funeral ceremony for a courageous woman, last part.

[List: VIII,49,g

The text of K.Or.399 (*R.8512*) and K.Or.401 (*R.8514*) does not represent a sequel to the ³lü-³chung and both manuscripts vary widely because they belonged to two different priests. However, the contents are the same.

K.Or.404 (*R.8517*) (cf. above p.221) and K.Or.401 (*R.8514*) belonged to or were written by one and the same ²Dto-¹mba, but his ³lü-³chung is missing.

K.Or.401 (*R.8514*) tells on page 1 The origin of the tiger (²La ²t'u-³büe), – how the dragon and the cat had intercourse and the tiger was born. His roar was given him by the dragon, his claws by the eagle, his gall-bladder the ox gave him, his heart the bear, his ears the jackal, but he was born without stripes. The (black eagle or:) crow taunted him and said: 'Without stripes is like being without a beautiful armor; your heart is afraid, you must eat meat.' One morning, the tiger went out in search of food. There was nothing he could kill; he met the crow who was then devouring some meat which the tiger took from him and ate whereupon his beautiful stripes appeared (see DNFCNKW, pp.8–9).

The manuscript recites the prowess of various women as ¹Ä-³t'a-²lo-¹mun who killed a spotted yak with bow and arrow; ¹Ö-³yu-²dtv-¹nun-³mi who killed a ²Mun demon, etc.

On page 16 the *sprinkling of medicine* (²Ch'er ³k'o) as related in ³lü-³chung (cf. above p.222) is repeated; in addition to this we hear of the white lion of the high mountains, the tiger from the deep forest, and the porcupine from the high blue mountain, etc. The deceased is beseeched to grant ²non-¹õ like the *Yangtze* = ²Yi-¹bi gives gold, the heavens the clouds, the earth the grass, the juniper the mist, the fire-tree the snow and the bamboo the dew.

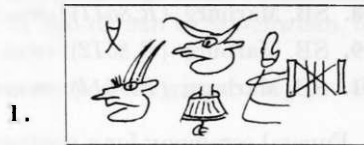
There is no colophon.

In K.Or.399 (*R.8512*), page 3, rubric 4, is told the origin of the ²Ssī-³bpa or the two large disks worn by the women, one on each shoulder; they represent the sun and the moon (see ANKSWC, Plate 76); then follows the origin of the ²Ma-³gkyi [sic] or the small disks worn below the large ones on the back of the ³Ds'i- or ²Yu-³ghugh (cf. above p.222), here we read of ¹ts'ä ¹ssü = *ten kinds*, but only seven are worn (they represent the seven stars of the Great Bear). Both large and small disks are called ³Ma-²yü-³bpa.

We are told how from the blue rays of the sun was born the *weaver's sley* = ²nv-¹p'er ³dta-²mä, and from the rays of the moon the golden shuttle; from the rays of the evening star came forth the ²khü-²ssu ²ghügh-¹nun the shaver or graver used in brushing woven cloth before it is taken from the loom, page 5, rubric 1 (see ANKEED, p.191). From the gloss of the white stars and blue planets was born the satin brocade; from the white clouds and blue wind was born the ²p'u-¹ts'u = the fine ²p'u-¹lu and the ²p'u-²bö = the coarse ²p'u-¹lu wollen cloth of the Tibetans. From the five elements came into being the five ¹ssaw-²sso ²t'o-³bpu = miscellaneous cotton cloths.

Mbbue d'a Nv

²Mä-¹ssä-²yü-²dsu (*I.*) wove the satin and the silk and the cotton cloth and there was born the coarse and fine ²p'u-¹lu.

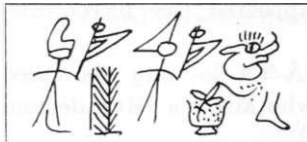


The manuscript ends with the escorting on high of all the different women mentioned and the plea that they may leave their ²non-¹õ to the Life-god, equivalent to the taking off of the saddle from a horse, the yoke from an oxen and the wool from a sheep.

In K.Or. 398 (*R.8511*) the text is somewhat different, but the manuscript belongs here. The heroic deeds of different women are recounted on page 10, rubric 1. This is followed by ²Non-¹õ ³ssaw and ²Ch'er ³k'õ.

In the beginning of the book, we hear of various animals and how they have been repaid (³ts'u-²dzhu-¹zhwua) as the crane of the white clouds, the eagle of the lands, the black duck of the lake, the tiger of the high mountain, the stag of the spurs, etc.

There is no colophon.



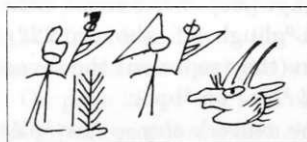
K.Or.402. SB, Marburg (*R.8515*) <With fol. 1-8>

²Mbbüe ¹d'a ³Nv; ¹D'a ¹bu. ¹D'a ²ch'er ³k'õ: — To congregate the courageous women, To sprinkle medicine (on them).

[List: VIII,49,j-k

This is a very similar text to that of the same title used at the ¹D'a ³Nv ceremony performed for a courageous warrior (cf. above p.212).

²Ch'er ³k'õ begins on page 9, rubric 7.



K.Or.227. SB, Marburg (*R.8237*) <With fol. 1-12>

²Mbbue ¹d'a ³Nv; ¹D'a ¹yi: — To praise the courageous (woman).

[List: VIII,49,m

The text of this book is very similar to that bearing the same title and belonging to the ¹D'a ³Nv ceremony (cf. above p.214; see also DNFCONKW, p.8).

We are told of all the deeds performed by women of prowess and renown already described in other texts of the ²Mbbüe ¹d'a ³Nv ceremony.

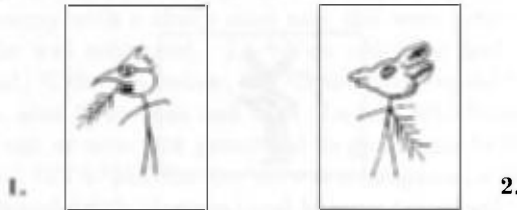


K.Or.405. SB, Marburg (*R.8519*) <With fol. 1-8>

²Mbbüe ¹d'a ³Nv; ²Dtv-¹ch'i ²ngv-¹mbu (³ts'ä) ³p'u: — To scatter (or smash) the guard-stations on the nine hills. [List: VIII, 49,e]

The text is similar to ²Mbu-¹na ²ngv-¹mbu ³p'i of the ²Zhi ³mā funeral ceremony. See also DNFCNKW, p.8.

The demons guarding the nine hills are, however, not ¹Lä-³ch'ou demons but nine demon-sons of ²Müan-³llü-¹ssu-²ndzi, the enemy of ²Müan-³llü-¹ddu-²ndzi. The first hill was guarded by ¹Ssu-²zo-²mi-²ssä-²ngo-¹wu; the fourth by ¹Ssu-²zo-²mi-¹'a-²ngo-¹wu (I.); the eighth by ¹Ssu-²zo-²mi-¹gv-²ngo-¹wu (2.). These nine guardians the deceased women have to pass.



It may be that only the first two demons are considered sons of ²Müan-³llü-¹ssu-²ndzi and they may be called ¹Ssu-²zo-²mi-²ssä-²ngo-¹wu ¹'a ²gkv-¹dzu, and ¹gv ²gkv-¹dzu, i.e. chicken-headed and bear-headed respectively. They have the characteristic tail attached to their body. (The word ¹Ssu-²zo mean *son of* ¹Ssu.)

On the last three pages of the manuscript, the demons guarding the nine hills are figured. The first is a sheep-headed demon, the second a ghost-headed, the third a chicken-headed, and the fourth a muskdeer-headed demon; the fifth is a ¹Ddv demon; the sixth a stag-headed demon, the seventh a priest-headed, the eighth a bear-headed, and the ninth a goat-headed demon.

There is no colophon.



K.Or.225. SB, Marburg (*R.8233*) <With fol. 1-13>

Hs.Or.635. SB, Marburg (*R.8518*) <With fol. 1-10>

Facsimile of this ms. below p.388.

²Mbbue ¹d'a ³Nv; ¹Lä-³ch'ou ¹ndshi; ¹Ö-³shēr (I): — To strike down the ¹Lä-³ch'ou (demons); To redeem the soul. — [List: VIII,49,c1]

Hs.Or.635 (*R.8518*) shows on the first page the miniature of a ²Dto-¹mba with a long sword; he wears a helmet and an armor. On page 11 is another miniature depicting a woman supposedly of renown and wealth. Wearing a crown she sits on a large chair and holds a sword in her left hand; her head is surrounded by a halo. On that page begins the narrative of the journeys of ¹Na-²khi women of the the ³Ssu and ¹Yu clans and of the

obstacles they encounter as they are guided by the priests till they reach the heaven of bliss where their souls are at peace.

There is no colophon either in K.Or.225 (R.8233) or in Hs.Or.635 (R.8518).

Translation of Hs.Or.635 (R.8518) [sic]

Page 1: Today the heavens are auspicious and the grass on the land is green; the sun is brilliant on the left, the moon on the right. The Tibetan of ²Law-¹ssaw-³dto-²k'ö-¹p'er is proficient in casting horoscopes for the year; the ²Lä-²bbü in the south is proficient in divining horoscopes for the month; the ¹Na-²khi in the center, between heaven and earth (²müan-¹nä ¹dü ³lü-²gv = *heaven and earth, center*), is skillful in casting the horoscope for the night (day). I, like the chief, I, the ²Dto-¹mba, escort the deceased (woman) on her horse from ²Ts'u-¹bpö-³lü-²k'u-²dtü [= name of the place or village where the funeral ceremony is performed] on high. One day when you were still alive [¹ddü ¹nun ²nv (I.)], before you had died, when you were still alive, – heaven gave you three powers: agility, (furthermore)

1.



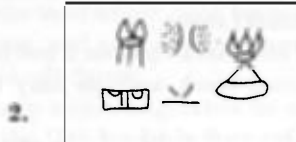
Page 2: you obtained ability and wisdom, and (you) obtained the power of gaining victory. You had thousands of male relatives on the left, and hundreds of female relatives on the right. You had silver, gold, turquoise- and carnelian-decorated garments. You had put away many garments and beautiful buttons; you reared good sons and good daughters, heaven bestowed happiness and earthly riches and (quickness) agility and thus you have attained renown. When you were dead ¹Lä-³ch'ou (demons) may have arisen; and guard your bridge, opposing your way. I, like the chief, I, the ²Dto-¹mba, repay the ¹Lä-³ch'ou (demons) with white and black ²Hö-²lü-¹mbbüs. ³Na-²ssä-²p'u-¹ma in heaven gathered nine kinds of medicines and made a name for herself; the warriors

Page 3: of the ¹Lä-³ch'ou (demons) have been repaid, but the nine daughters of the ¹Ddv demons must not guard your bridge and bar your way. The celestial ²Dto-¹mba ³Na-²bbü-²ssä-³ngu repaid the ¹Lä-³ch'ou (demons) with ²Hö-²lü-¹mbbüs, nine ²Dto-²mas and ¹La-²zhi (²dto-²mas); and the ¹Lä-³ch'ou (demons) must not bar your road over the bridge. ¹Dü-³mi-¹yyü-²ssu had put away golden buttons

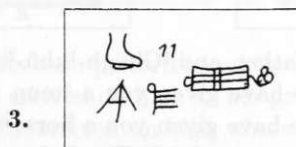
Page 4: and golden dresses and was therefore renowned; her road was not to be barred by the nine ²Mun demons. ²Ssaw-²bbü-²ssaw-¹la, the terrestrial ²Dto-¹mba repaid the ¹Lä-³ch'ou (demons) with ²Hö-²lü-¹mbbüs, nine ²Dto-²mas and ¹La-²zhi ²dto-²mas and repaid the ¹Lä-³ch'ou (demons). ¹Ä-³dta-²lo ¹nun was given courage by heaven and she shot with bow and arrow the spotted yak of the ¹Ghügh demons and therefore became renowned; ¹Lä-³ch'ou having thereupon arisen, the demons were repaid so that her road and bridge must not be barred; and the ¹Lä-³ch'ou (demons) shall not be able to prevent her crossing. ¹La-²bbü-²t'o-³gko, the ²Bpö-¹mbö, repaid the ¹Lä-³ch'ou (demons) with ²Hö-²lü-¹mbbüs, nine ²Dto-²mas, meat, and nine ¹La-²zhi (²dto-²mas), for the ¹Lä-³ch'ou (demons) must not obstruct the bridges. ¹Ddo-³dsho=

Page 5: ¹khyü-²ma was courageous and at thousand cross-roads spread out her white garment and gambled with dice; she won 99 Tibetan horse-loads and she became renowned while on her way; the ¹Lä-³ch'ou (demons) were able to bar the bridge; the ²Dto-¹mba

²Gkv-¹lo-²mbö-¹dü (2.) repaid the ¹La-³ch'ou (demons) with ²Hö-²lü-¹mbbüs, nine ²Dto-²mas and ¹La-²zhi (²dto-²mas) so the demons must not prevent her crossing the bridge. ¹O-²yi-²dtv-¹nun-³mi, – (she) was courageous and with an iron sword killed the ²Mun demons (like a butterfly killed on the spine of a tree), and from that deed arose her fame; the ³Ch'ou-¹ts'u (i.e. the demons of impurity) were not able to close her bridge; ²Dzi-²ghüh-³shi-²lo (repaid) the ¹Lä-³ch'ou (demons) with ²Hö-²lü-¹mbbüs and with nine ²Dto-²mas,



Page 6: and (therefore) the ¹Lä-³ch'ou (demons) could not bar her road. ¹Ho-¹ma-²k'ö-¹ts'u was courageous; at ²Boa-²mun-²nyi-¹ho-²dzhu (3.) she destroyed nine houses on the land of the enemy with a sharp steel axe, she wore armor and always spoke of destroying; hence she was renowned; ¹Lä-³ch'ou (demons) had arisen and they were able to block her road; ²Ddo-¹shi-³ndaw, the ²Bpö-¹mbö, repaid the ¹Lä-³ch'ou demons with ²Hö-²lü-¹mbbüs, nine ²Dto-²mas and with ¹La-²zhi ²dto-²mas, whereupon the ¹La-³ch'ou (demons) did not or were not permitted to guard the bridge [the word *bridge* is in the foregoing rubric]. ³Ts'ä-¹khü-²bu-¹bu-³mi was courageous, with a iron weaver's comb she killed ¹Lv-²mä-²mun-¹ghüh (demons) and became renowned; ¹Lä-³ch'ou had arisen and the nine ¹Ghüh demons tried to close her road; ¹Ler-²gyu-³gkyi-²gyu



Page 7: repaid the ¹Lä-³ch'ou (demons) with ²Hö-²lü-¹mbbüs, nine ²Dto-²mas, ²La-¹zhi (²dto-²mas) so that the (demons) could not obstruct her bridge. ²Ts'a-¹zaw-²t'khyu ²mun was courageous and killed her enemy ¹Ddv-²chwua-²bpä-²ma and obtained a name; her road was closed by the nine ¹Ddv demons; ¹La-²bbü-²t'u-³gko repaid the ¹Lä-³ch'ou (demons) with ²Hö-²lü-¹mbbüs, a ²Dto-²ma the size of a mountain, with blood equal the amount of water in a lake, and meat the size of a tree; the ¹Lä-³ch'ou (demons) were not permitted to close her road. ²T'o-²ngo-¹ma-²mun was courageous, she killed her enemy ²T'o-²t'o-¹ma-²mun and ¹Lä-³ch'ou had thereby arisen; her

Page 8: road was closed by the ¹Lä-³ch'ou (demons); ¹La-²bbü-²t'u-³gko repaid the ¹Lä-³ch'ou (demons) with ²Hö-²lü-¹mbbüs, a ²Dto-²ma the size of a mountain, blood as much as a lake, whereupon the ¹Lä-³ch'ou (demons) were not permitted to close her road. ³Ts'u-²chwua-²gyi-²mun was courageous and killed ¹Ngö-²chwua-¹ma-¹mun and ¹Lä-³ch'ou had thereby arisen; her road was likely to be closed by the ¹Lä-³ch'ou (demons); ¹Yi-³shi-¹ö-²zo repaid the ¹Lä-³ch'ou (demons) with ²Hö-²lü-¹mbbüs, nine ²Dto-²mas and with nine ²La-²zhi (²dto-²mas); for that reason the demons are not permitted to guard the bridge. ²Ssä-²chwua-³gko-²mun was courageous, she killed ¹Ssu-²zo-²mi-²ssä-²ngo-¹wu and ²Kö-¹ndsu-²dtér-¹yu

Page 9: and ¹Lä-³ch'ou (demons) may have arisen; the latter guarded the bridge and were likely to close her road; ¹Yü(¹Yi)-³shi-¹ö-²zo repaid the ¹Lä-³ch'ou (demons) with

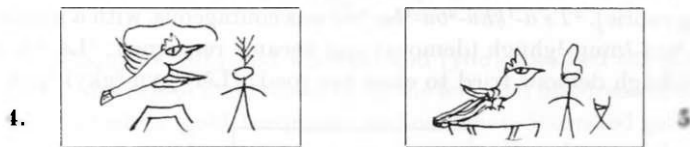
Mbbue d'a Nv

²Hö-²lü-¹mbbūs, a ²Dto-²ma the size of a mountain, blood the extent of a lake and nine pieces of meat; but he is not permitted to close the bridge.

You deceased!, your soul is escorted on high to the land of the ²Ō ¹nā ¹Hä (all the gods) and the ¹Lä-³ch'ou (demons) are no more able to bar your bridge. You deceased (¹Yü-³mun-²llu-²ssi)!, your body and soul are not likely to be at ease and your horse beautiful; I, the ²Dto-¹mba like the chief, repay the ¹Lä-³ch'ou (demons) with ²Hö-²lü-¹mbbūs, nine ²Dto-²mas and ²La-¹zhi ²dto-²mas, a black goat, a black sheep, a black pig and a black chicken. The origin of the (black) sheep,

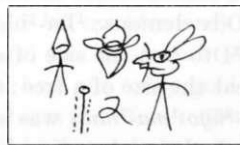
Page 10: black goat, black pig and black chicken if not told they must not be spoken about. Only with the aforementioned black animals may the ¹Lä-³ch'ou (demons) be repaid.

The father of the chicken was ²Muan-¹a-²ndzi-¹chwua (4.), and ¹Du-¹a-²man-¹sher (5.) the mother (the father was a celestial flying chicken and the mother a terrestrial chicken with a long tail). The two had intercourse and there were born the 360 celestial chickens of one bone, a white chicken appeared which belonged to the gods. And (this white chicken) could not be used to repay the ¹Lä-³ch'ou (demons); – a green chicken appeared which belonged to the ²Ngaw and (it) could not be used to repay the ¹Lä-³ch'ou (demons). The black chicken belonged to the demons and could therefore be used to repay the ¹Lä-³ch'ou (demons).



²Gko-¹p'er-²gko-³nun-²dtv, the father, and ²Ghüh-¹khü-²lo-²bbūe, the mother, – both (consequently = ¹ssaw) died. We have given you a ²mun (*life-offering*) and killed the ²mun, – it was not a bad one! We have given you a horse to ride, and food, – it is not bad food! Do not weep because you are dead! The father of the ¹Lä-³ch'ou (demons),

Page 11: ¹Lä-³ch'ou ¹Dta-²bpū, and the mother ¹Lä-³ch'ou ¹Dta-²mun have been repaid. ²Ddv-²dzhi-²ngyü-¹na ¹Lä-³ch'ou (6.) and ²Ss-¹zaw-¹ggo-²t'o-¹ma ¹Lä-³ch'ou have been repaid.



The ²Nyi-²wūa ¹Lä-³ch'ou (demons), thousand millions, have been repaid. In the East ²Dter-¹zaw-¹gyu-²bbū must be repaid, in the South ¹Shi-²ndshi-¹gyu-²bbū must be repaid; in the West ²Ssu-²mun-¹gyu-²bbū must be repaid, and in the North ¹Nnü-²ndzi-¹gyu-²bbū must be repaid [– i.e. the four regional demon kings –]. Also the celestial ¹Ddv and ¹Dsä, and the terrestrial ²Mun and ¹Ghugh (demons) must be repaid; (further) the thousand million ¹Lä-³ch'ou (demons) must be repaid. With the chicken's head the heaven must be repaid, the earth with the skin, the sun with the lung, the moon with the liver, – the rocks with the bones, the soil with the flesh, the water with the blood, the road with the intestines, and the grass with the hair (feathers).

Page 12: The cliffs (must be repaid) with the ribs, the trees with the tail, the four quarters of the compass with the four feet (wings and feet), as well as the 360 ¹Lä-³ch'ou

(demons) of one bone. With the head of the chicken the celestial gate of the dead is closed, and with the skin the terrestrial gate of the dead is closed; the gate of the ¹Lä-³ch'ou (demons) is closed; the father (of the ¹Lä-³ch'ou demons) is not permitted to close or guard the bridge.

You deceased!, we (priests) escort (you) to your grandfather and grandmother; we escort you on high to your father and mother; (we) escort you to (the place) where your ancestors dwell. ¹Yü-³mun-²llü-²ssi. your soul has arrived on high in the realm of all the gods; you have arrived in the land where once born one never dies; ¹Yü-³mun-²llü-²ssi, your body and soul are at ease, and your horse's mane is beautiful; the black tree of the ¹Lä-³ch'ou (demons) has been cut down;

Page 13: whence the sharp sickle originated no one saw. The ²Muan-²zo ²ngv-³gkv handed the sword down to the ¹Du-²zo ²shër-³kgv (cf. below p.230). ²Ggö-¹wua-¹la-²ddo forged them (i.e. the sickle and the sword) and there came forth the 99 swords; the dragon's spittle wetted the blade whereupon it could be sharpened on the whetstone and the ²t'o-¹ndzër = *yellow pine* could be cut at the white root. The ²Dto-¹mba then cut down the (black) tree of the ¹Lä-³ch'ou (demons), overthrew the demon's ¹Zhi-²lv ²ssu-¹na-¹mber-¹na, and emptied the black lake of the ¹Lä-³ch'ou (demons) in hell. The ²Dto-¹mba pronounced the (following) ³Hoa-²lü: ²Ä-¹lo-²yü-¹lo ²ssu-¹wua-²haw, whereupon the thousand million ¹Lä-³ch'ou (demons) in hell were suppressed, (and) all the ¹Lä-³ch'ou demons were (or are) carried off like dust by the wind, – like spiny shrubs are consumed by fire, and like water disappears in a hole. ³Ch'ou-²ch'er is performed on the deceased ²Mbbüe-¹d'a, also ³Ch'ou ³shu ³ch'ou ³gku.

Page 14: ³Ch'ou-²ch'er is also performed on the silver and golden garments, on the turquoise- and carnelian-decorated garments; on the dragon-design garment ³Ch'ou-²ch'er is performed.

³Ch'ou ³shu ³ch'ou ³gku has been performed on the deceased (woman). She is escorted to her grandfather; she has arrived on high at her grandmother, arrived on high at her father's and mother's (place), arrived on high where her ancestors dwell. You will not be able to return where you had dwelt previously! You are pleased on high! Protect the ³Ssu below and grant us ¹Nnü and ¹Ö, – do not close the semen-descending road nor the birth-road (vagina), nor that of riches. The road of the ¹Lä-³ch'ou demons has been closed; they cannot return, they are ordered to go!

(This) is like the voice of the chief, like the sword splitting rocks.



K.Or.85. SB, Marburg (R.4235) <With fol. 1-14>

²Mbbüe-¹d'a ³Nv; ¹Lä-³ch'ou ¹ndshi, ¹Ö-³shër (II): — To strike down the ¹Lä-³ch'ou (demons); To redeem the soul. List: VIII,49,c1

On page 1 of this book the deceased courageous woman is lead on high with a sheep, a yak and a horse to the 33 realms of the gods. She is lead like the crane and the eagle flies to the horizon with the white clouds. She is lead like the leopard and the tiger to the

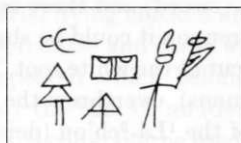
golden gate of the horizon over the high mountains, over the alpine meadows where the yaks and all the hoofed animals dwell among the clouds and the wind.

¹Lä-³ch'ou demons guard the road and the bridges. ²La-²chwua-³gko-²mun was stopped by the ¹Lä-³ch'ou (demons) at a bridge, and the priest ¹La-²bo-²t'u-³gko repaid the ¹Lä-³ch'ou (demons) with a white yak, a ²Dto-²ma and nine ¹Ddv-³lv (cakes of steamed rice or wheat; see NNCRC, p.225, note 394).

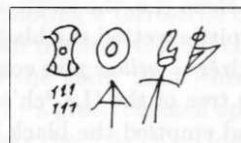
This is repeated for other courageous women as: ¹Ts'u-³chwua-²gyi-²mun, ³T'a-²wua-²gyi-²mun (1). ³Ts'aw-¹zaw-³t'khyu-²mun, ¹Ä-³t'a-²lo-²mun (2). ¹Ddo-³dsho-¹khyü-²ma, ¹Ö-³yi-²dtv-¹nun-³mi, ¹Ho-¹ma-²k'ö-¹ts'u, ³Ts'ä-¹khü-²bu-¹bu-³mi, ²T'o-²chwua-²ma-²mun (3). ²Shi-¹zaw-¹nun-²chwua, ²Ssä-²chwua-³gko-²mun, – all were courageous women who killed their enemies which deeds caused ¹Lä-³ch'ou demons to arise who closed their roads.



1.

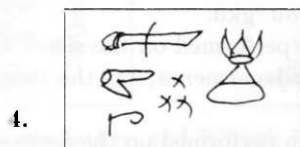


2.



3.

The above three courageous females do not occur in ANKEED. ¹Ä-³t'a-²lo-²mun's ²Dto-¹mba was ²Ndaw-¹shi-¹mber-²mbe (4).



4.

This is followed by the origin of the ¹Lä-³ch'ou demons and of their parents. Then all the demons are mentioned who are to be repaid with black pigs, black goats, black sheep, and black chickens.

On page 11, rubric 5, the origin of the ¹Na-²khi sickle and sword is told: they were handed down from heaven by the ²Muan-²zo ²ngv-³gkv to the ¹Dü-²zo ²sher-³gkv, i.e. by the *nine celestial sons* to the *seven terrestrial sons*. ²Ggo-²wu-¹la-²ddo, the blacksmith, sharpened them, and the ²Dto-¹mba used them to cut down the trees of the demons (cf. above p.229).

This manuscript has no colophon.

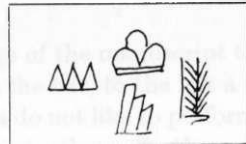


K.Or.406. SB, Marburg (R.8520) <With fol. 1-16>

²Mbbue ¹d'a ³Nv; ²Mun ¹gku: — To present the life (of a cow or an ox).

In this text the deeds of courageous women are again told and their names given. For translation of ²Mun ¹gku [above: ¹shu ²mun] see ZMFCNK SWC, pp.133-137.

A colophon states that the ²Dto-¹mba (²K'aw-²ngaw) was 33 years old when he wrote the manuscript, in the rat year, 8th moon and 27th day.



[List: VIII,51

²Mi ¹lv ¹dzu ³Nv or ²Nyi-¹lv-¹dzu ³Nv

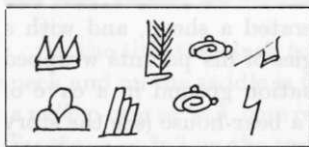
Funeral ceremony for a married couple who died at the same time

(In the title the first symbol is ³mi (*woman*), but meaning *dead woman* the symbol is pronounced as ²mi; ¹lv = *dead male*; ¹dzu = *a pair, a couple*. The expression ²Mi ¹lv ¹dzu is used for a dead married couple on the day of their double funeral. – Some ²Dto-¹mbas write ²Nyi-¹lv-¹dzu, indicating that the ceremony is for *two* = ²nyi).

At this rite the ²Zhi ³mā funeral books are also chanted. But, no priest likes to perform the ²Mi ¹lv ¹dzu ³Nv (or ²Nyi-¹lv-¹dzu ³Nv) as it is considered very unlucky. For many decades this ceremony had not been performed.

In the ²Ddu-¹mun or *Index* appended to Hs.Or.1442 (*R.5093*) (cf. below p.234), the objects required for the ceremony are enumerated.

Nine of the eleven manuscripts described below were the property of one ²Dto-¹mba who lived in a village near Li-chiang. These nine manuscripts are poorly written on poor paper.



Hs.Or.1438. SB, Marburg (*R.5088*) <With fol. 1-8>

²Mi ¹lv ¹dzu ³Nv; ³Ch'ou ³shu, ³Ch'ou ²ch'er: — To purify by smoke, To wash away impurities. [List: VIII,51,k

On the first page of the manuscript we are told of women who have polluted water-courses and springs belonging to special Nāgas and of the arising of ³Ch'ou therefrom. Thus came into being the *snake-headed fire demon* ²Mi-¹ts'u ¹zhi-²gkv-¹dzu and the *frog-headed demon of impurity* ³Ch'ou-¹ts'u ²bpa-²gkv-¹dzu.

¹Ndo ¹bpō must be performed with a ¹bu-²bbü-¹ndz'er (tree) (*Berchemia yunnanensis*), ³Ch'ou ¹bpō with a ²llü-¹p'er (spruce with a white foot, root) (*Picea likiangensis*), and ³Dtv ¹bpō with a ²law ²k'aw = *poplar* and a peace of meat.

At the place of the funeral ceremony ³Ch'ou ³gkü and ³Ch'ou ³shu must be performed with 99 ²ssu-¹shwua (see ANKEED, p.410; also NNCR, p.277, note 590; p.542, note 815).

On page 6, rubric 12, commences the origin of the water for the performing of ³Ch'ou ²ch'er (see NNCR, p.547, note 823).

All these purification ceremonies are performed, after which the two deceased are escorted on high. –

There is no colophon.



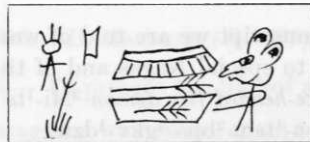
Hs.Or.1441. SB, Marburg (R.5091) <With fol. 1-10>

²Mi ¹lv ¹dzu ³Nv; ³Ch'ou ³shu, ¹Ts'u ³yi ²ssu, ¹Gv-¹gyi ¹t'u: — To purify by smoke, To awake the demons from sleep, To construct a bear-house. [List: VIII,51,b; k

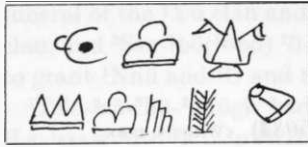
On the first page of this book we are told that, when ²Müan-³llü-¹ddu-²ndzi and his wife died their sons and daughters killed the yak of ¹Ddu. – When ¹Ts'o-²zä-³llü-²ghügh and his wife died their three sons ²Ghügh-¹khü-¹ssu-²zo killed a black ox and presented it to their ²nv = *effigy*. The ²Lä-²bbüs gave them an armor, the Tibetans a tree, and the ¹Na-²khis a horse. – When ¹Ö-²gkaw-¹lä and ²Gyi-³mi-²gyi-²tsu died ¹Gkaw-²lä-³ts'ü and his four sons gave them a ²mun = *life-offering* (i.e. they killed a sheep). ¹Mä, the first son, lived at ³T'a-¹p'er-²wua; he had long life and he was rich. ¹Ho, the second son, lived at ²Lv-¹na-²wua; he was also wealthy and had ¹Nnü and ¹Ö. ³Ssu, the third son, lived at ³Bbüe-²lv-²wua; he too had ¹Nnü and ¹Ö. ¹Yu, the fourth son (the common ancestor of the ¹Yu clan), dwelt at ³Shwua-²wua.

The ²Dto-¹mba disguised as a bear wrapped the two effigies (²nv) of the dead couple in a white felt and offered them wine, food, fire and water. He escorted their souls and performed ³Ch'ou-³shu, i.e. he purified both of them with the smoke of the juniper, pine and *Rhododendron racemosum* (an aromatic shrub). Then he liberated a sheep, and with a chicken redeemed their souls. The oldest son took the two effigies of his parents wrapped in a felt, mounted the horse (riding facing back) to the cremation ground in a cave of a high cliff and there cremated them. The ²Dto-¹mba erected a bear-house (see the story of ¹Gkaw-²lä-³ts'ü) and after the sheep had been killed and offered, he placed the effigies in a horizontal position. They are escorted to the 33 realms of gods.

I.



At ²Ts'u-¹bpö-²lü-²k'u-²dtü (I.) where the ceremony is performed the ²Dto-¹mba disguised as a bear wraps the two ²nv or *effigies* (²mi ¹lv).



Hs.Or.1435. SB, Marburg (R.5085) <With fol. 1-10>

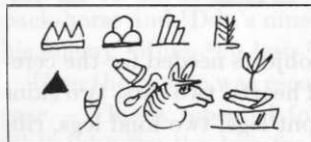
²Mi ¹lv ¹dzu ³Nv; ²K'aw-³lv ²dto-²ma ³p'i: — To throw out the ²K'aw-³lv ²dto-²ma.

[List: VIII,51,e

On the first page of the manuscript there is an ink-drawing of the ²K'aw-³lv ²dto-²ma; on the top of it is the bat, to the left a monkey and to the right a dog.

The ²Dto-¹mbas do not like to perform this type of funeral ceremony. They believe that ill-luck will accrue to them. So they make a ²Dto-²ma on which all evil and sins are heaped after which it is *thrown out* (³p'i); they thereby divest themselves of all inauspicious acquisitions. (Such a ²Dto-²ma is also used at several of the larger ceremonies as ²Hār ²la-¹llü ³k'ö and ³Dto ¹na ³k'ö, see ANKEED, p.183). The meaning of ²K'aw-³lv is: *loaf of bitterness*. (See also NNCRG, pp.494-495, note 785.)

Page 3 of the manuscript is divided into five lines; the text is partly written in pictographs and partly in ²Ggö-¹baw characters



Hs.Or.1437. SB, Marburg (R.5087) <With fol. 1-10>

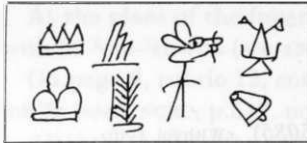
²Mi ¹lv ¹dzu ³Nv; ¹K'wua ²mä ¹ngu ³gkyi, ¹Szü ¹dü ³p'i: — To load all evil on the pack-horse, To throw it on the land of the enemy. [List: VIII,51,o

(In the title the black triangle is read ¹k'wua = *evil*, the horse head has a saddle on its neck and on the saddle is the symbol for *to throw (out)* = ³p'i. The three leaves represent a *willow-twigg* = ²szü, here read ¹szü = *enemy*; the symbol for *land* = ¹dü also has the symbol for *throw* = ³p'i on the top.)

This is the only manuscript extant. On the first page is an ink-drawing of a conch-shell.

The ¹Mbbüe demons of sterility are given shoes, warm clothing, a *horse-dung dumpling* = ²zhwua ²t'khye ¹bö ¹ndv, a hobby-horse, meat and blood. All these objects are packed on a horse and the ¹Mbbüe demons are repaid, the objects are taken to the realm of the 360 ¹Mbbüe demons of one bone. All the ³ch'ou = *impurities* are put on the pack-horse and chased to the land of the ¹Mbbüe (demons); and the ¹Dter and ¹Mbbüe demons themselves are packed on the horse and taken to the land of the enemy.

The ¹Ddv, the nine ¹Dsä, the ¹Ghügh, the ³Ch'ou and the ¹Mbbüe demons are loaded on a horse and sent to a cliff to ²Muân-¹ddv-²gyi-³bpü and ²Muan-¹ddv-²gyi-²mun who dwell at ²Nv-²gkyi-¹a-²k'o.

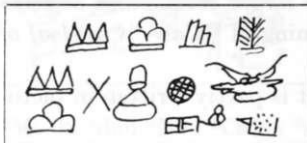


Hs.Or.1434. SB, Marburg (R.5084) <With fol. 1-8>

²Mi ¹lv ¹dzu ³Nv; ¹Lä-³ch'ou ²dto-²ma ³p'i: — To throw out the ¹Lä-³ch'ou ²Dto-²ma.
[List: VIII,51,l]

On the first page of the manuscript is a crude drawing of a ²Dto-¹mba holding a measuring rod.

See ZMFCNK SWC, pp.211-213; SNKL, p.44-45; NNCRC, p.633; ANKEED, p.224.



Hs.Or.1442. SB, Marburg (R.5093) <With fol. 1-13>

²Mi ¹lv ¹dzu ³Nv; ²Mi ¹lv ¹a. ²Ddu-¹mun: — To repay with a sheep. Index.
[List: VIII,51,p(?)]

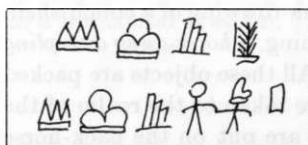
The text tells of the quarrels between the husband and his wife over land, houses (etc.), and how ¹Lä-³ch'ou demons resulted therefrom who had to be repaid with a sheep. They are given a ¹Lä-³ch'ou ²dto-²ma, a ¹Ssaw-³ndaw ²lu ²dto-²ma, etc.

Husband and wife are escorted to the 33 realms of the gods, to those of the ¹Ö ¹nä ¹Hä, and to the land of their ancestors.

On the last page we find an Index which enumerates the objects needed for the ceremony: Two sheep, two pair of eyes, two livers, two lungs and hearts, two ears, two skins (of the sheep), two *kidneys* = ²mbö-²lü, two tongues, two front legs, two hind legs, ribs and stomachs, two intestines and meat of two pigs. A ¹Lä-³ch'ou ²dto-²ma together with food, wine and 18 juniper "treelets" are also needed.

There is no further information as to how these objects are to be arranged; the usual diagram is omitted.

A colophon is missing at the end of this manuscript.



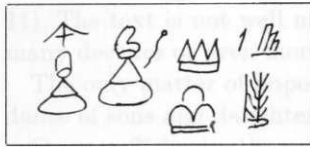
Hs.Or.1440. SB, Marburg (R.5090) <With fol. 1-7>

²Mi ¹lv ¹dzu ³Nv; ²Mi ¹lv ¹dzu ³dto: — (To produce) substitutes for the deceased man and wife.
[List: VIII,51,m]

This manuscript contains only ten pages. The text deals with the substitutes used by ²Müan-³llü-¹ddu-²ndzi, ¹Ts'o-²zä-²llü-²ghühg, ²Gkaw-¹lä-³ts'ü and the latter's sons at the

funeral of the ¹Yu clan and of the ³Ssu clan. ¹Yu-²bpö-²la-¹t'u, the ²Dto-¹mba of the ¹Yu clan, and ³Ssu-¹bö(¹bpö) ¹ō-¹p'er, the ²Dto-¹mba of the ³Ssu clan, beseeched the deceased to grant ¹Nnü and ¹Ö and riches, etc.

¹Ts'o-²zä-³llü-²ghügh had three sons. The first born became a Tibetan and lived at ²La-¹ssaw-³dto-²k'ö-¹p'er (i.e. at the foot of the white hill, Potala, in houses of tamped earth at ²Lha-¹sa). The second son became a ²Lä-²bbü (Min-chia 民家) who lived at ²Bbü-²lv-²zhi-¹zaw-²man (i.e. where the herding of sheep stops and the low lands commence; see NNCRC, p.158, note 205) in tile-roofed houses. The third son (actually the middle one) lived in the center below the stars of heaven in a shingle-roofed house. They cremated the ²Mi ¹lv ¹dzu at ¹Zhi-²ghugh ²müen-¹dzu-¹lu (page 8, rubric 3).



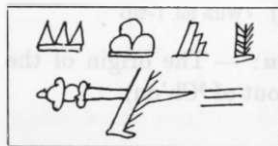
Hs.Or.1522. SB, Marburg (R.8615) <With fol. 1-14>

(²Mi ¹lv ¹dzu ³Nv;) ²Müan-³llü-¹ddu-²ndzi ²Ts'u-³chwua-²gyi-²mun ²mi ¹lv ¹ddü ¹dzu ³Nv: — The funeral for ²Müan-³llü-¹ddu-²ndzi (and) ¹Ts'u-³chwua-²gyi-²mun, the first couple (to die).

This book has never before been encountered by me. It tells of the ²mi-¹k'o and ²da-¹k'o, i.e. the crimes and sins committed by ²Müan-³llü-¹ddu-²ndzi and his wife ²Ts'u-³chwua-²gyi-²mun. Due to ²Müan-³llü-¹ddu-²ndzi's fights with his evil counterpart ²Müan-³llü-¹ssu-²ndzi, the ²Dto-¹mba ³Gko-³bbü-²yi-²nder placed all the sins and crimes on a pack-horse and ¹Ddu's nine sons and nine daughters drove the horse to the 13 realms of his enemy ²Müan-³llü-¹ssu-²ndzi and there threw them and scattered them below.

Then the couple was escorted to the 33 realms of the gods on high. Their souls were at ease. — This is repeated for the post-flood ancestor ¹Ts'o-²zä-³llü-²ghügh and his wife ³Ts'a-¹khü-²bu-¹bu-³mi, for his three sons and for ²Gkaw-¹lä-³ts'ü and his four sons. ¹Lu-²shi-¹ma-³ndaw, a ²Dto-¹mba and second son of ³Shi-²lo, escorted the deceased to the gods on high.

There is no colophon.



Hs.Or.1436. SB, Marburg (R.5086) <With fol. 1-14>

Facsimile of this ms. below p.393.

²Mi ¹lv ¹dzu ³Nv; ²Nv ³har: — To carve the effigy. [List: VIII,51,(f-h); q

When this book is chanted the ²Dto-¹mba takes a pine branch of three whorls, leaving the needles on the central, the vertical one. This pine branch takes the place of the deceased, it is his or her ²nv = effigy. The lateral branches represent the arms, the needles of the central one the head and hair.

As the priest chants the text, he carves into the wood of the central branch, the eyes, the nose, the mouth (etc.), a single cut for each visible part of the body. – This custom dates back to ¹Ö.²gkaw-¹lä, the father of ²Gkaw-¹lä-³ts'ü (²Gkaw-¹lä-²gkaw-³ts'ü) who was devoured by a bear. His belongings, a bow and arrow – he was a hunter – was found by his son, but not his body. As there could be no funeral for him he took a three-whorled pine branch of the tree under which he was killed. This branch served as his effigy.

This is said to be the origin of using a ²nv = *effigy* or substitute for a dead person. The dead were cremated and the ²nv was preserved in a special place (cave) called ²Nv-²gkyi-²k'o-¹ndv or ²Nv-²gkyi-¹'a-²k'o (see ZMFCNK SWC, Plate 4; also NNCRC, p.276, note 582; p.780, note 1020).



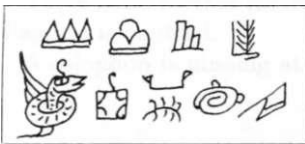
Hs.Or.1439. SB, Marburg (*R.5089*) <With fol. 1-8>

²Mi ¹lv ¹dzu ³Nv; ¹Ö ³sher: — To redeem the souls.

[List: VIII,51,n

This text is chanted for two of the four ¹Na-²khi clans, viz. the ³Ssu and the ¹Yu. Their souls are redeemed from the four regional demon kings. This is done by holding a live chicken by its feet and calling three times “¹Ö lä lua”; the male relative stands outside the house and swings the chicken; it is also termed “calling the soul” (see page 7, rubric 4). (– For ²Gkaw-¹lä-³ts'ü ¹Ö ³sher see NNCRC, p.581.)

There is no colophon.



Hs.Or.343. SB, Marburg (*R.5092*) <With fol. 1-20>

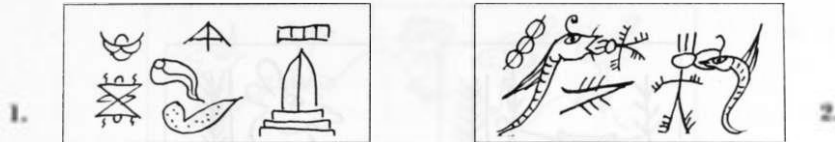
²Mi ¹lv ¹dzu ³Nv; ¹Wüa-²ggö-²lv-³dgyu ²t'u-³bbüe, ³Ch'ou ³shu: — The origin of the ¹Wüa-²ggö-²lv-³dgyu (³dgyu), To purify the ³Ch'ou (smoking out of ³Ch'ou).

This is the only manuscript observed bearing that title.

¹Wüa-²ggö-²lv-³dgyu (³dgyu) is a mythical, snake-like and winged animal which lives on the top of the ¹Ngyu-³na-³shi-²lo ¹Ngyu (see NNCRC, p.278, note 603). It is the father of ¹Ö-³ffü-²ndu-¹dzu, i.e. the conch born with wings which is believed to live in the lake ²Müa-³llü-²ndaw-¹gyi (³Khü). Its mother is ³Shou-²lo-¹zhi-³ts'o, apparently a snake.

There is nothing in particular which would indicate whence this mythical animal originated although the words ²t'u-³bbüe = *origin* appear in the title. One can surmise however from the one passage in the text (page 1, rubric 6), that the snake-like and winged

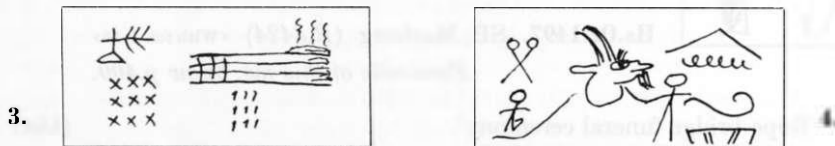
animal was born from the silver and golden waters of ²Müan-³llü-²ndaw-¹gyi ³Khü and from the holy earth from the top of ¹Ngü-³na-³shi-²lo ¹Ngü (1.). It was at first able to devour the ¹Ghügh water-sprites (demons), but afterwards the ¹Ghügh devoured it (2.): ²Müan-³llü-²ndaw-²gyi ³Khü ²ggö ²Nv-²gyi ¹ha ²gyi ²t'u; ¹Ngü-³na ³Shi-²lo ¹Ngü ¹gkv ²ggö ²dshi ²t'u-³bbüe.



The ¹Wüa-²ggö-²lv-³gyu is capable of increasing offspring in the family (page 3, rubric 11). The text is not well understood by me. The ceremony has not been performed for many decades or even more then a century.

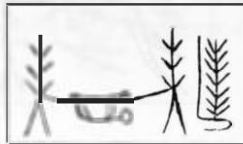
The only matter of importance of this text seems to be that there should be an abundance of sons and daughters in the family, absence of illness and much wealth.

On page 21 begins the actual ²Mi ¹lv ¹dzu ³Nv text and ³Ch'ou ³shu and the purification with a black goat (see ³Ch'ou ¹na ¹gv). All the ancient pre-flood and post-flood ancestors are enumerated, and we hear how they rid themselves of ³ch'ou by means of burning 99 ²sso-¹shwua (3.). Afterwards the maternal relatives sent a fleet-footed boy up ²Nv-²lv-²t'o-¹ngü-¹ō to cut the nine different trees to make the ²sso-¹shwua (page 34, rubrics 8-9; see ANKEED, p.410; NNCR, p.277, note 590; p.542, note 815; MBC, p.26, note 45; p.35, note 58).



The black goat carries off the ²sso-¹shwua (page 34, rubric 10). On page 35, rubric 3, a small boy leads the goat seven times around the place under the sky to purify the same (4.).

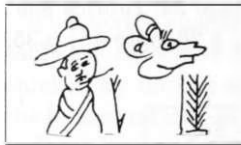
There is no colophon.



³Lo ³Nv

[List: VIII,56

Funeral ceremony for a child whose soul is escorted on a wooden slider across a *rope-bridge* over the river separating the living from the dead.



Hs.Or.1497. SB, Marburg (R.8424) <With fol. 1-16>

Facsimile of this ms. below p.400.

³Lo ³Nv: 'Rope-bridge funeral ceremony'.

[List: VIII,56

(The actual meaning of ²lo is *rope-bridge* consisting of a single rope made of twisted cane-brake (a small bamboo) on which people cross the upper Mekong and Yalung Rivers. Here the ²lo is to denote the separating of the living from the dead. The title of the book is at the same time the name of a funeral ceremony.)

It is a very rare book of which only one other, R.2596, is known to me. See ³lo-³kö' in ANKEED, p.237.

On the first page is a miniature of a ²Dto-¹mba wearing a large hat with two feathers of the *large black vulture* = ¹Khyu-³gu-³gko-¹na (*Aegypius monachus*) of the northern Tibetan grasslands. In his left he holds a ²Bpö-¹mba and in his right the ³Muen-¹t'u or funeral wand.

See ZMFCNK SWC, p.4. This ceremony is performed for deceased children whose effigy (²nv) is sent across a rope-bridge.

The deceased is told that he or she cannot partake of food, cannot see or hear, is unable to use the hands or feet or put on clothes. Therefore a horse is provided for the effigy. The ²Dto-¹mba offers a black sheep, erects a black ¹zhi-²lv, etc.

Page 3, rubrics 3-4: A father sends his dead son across the rope bridge (having previously propitiated or repaid the ¹Ddv demons with a black sheep), while a mother sends her dead daughter across the rope (having previously repaid the ¹Ddv demons with a black sheep). All this they do in order to prevent the remaining children to follow in death

On page 4, rubric 5, we are told of the origin of ²Müan-³llü-¹ddu-²ndzi and his enemy ²Müan-³llü-¹ssu-²ndzi and their wives (page 5, rubric 4, to end of page).

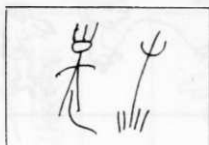
One page 11, rubric 4, the ²Dto-¹mba severs the rope after the dead has crossed, and so do the ¹Khyu-³t'khyu, his wife ¹Khyu-³gu, the lion, the tiger, and the dragon with their clans. The rope of illness has been severed and the tree of the demons has been cut down (rubrics 6-8).



²Ddv-¹p'er ¹Khyu-³t'khyu, ²Ddv-¹p'er ¹Khyu-³gu, ²Ddv-¹p'er-²ssi-²nggü, ²Boa-¹du-²la-¹nö, ¹Ö-¹här-²müan-²ndshër ¹bbër ²nnü ³k'v.

On page 26 is a ²Ddu-¹mun or *Index book* indicating what must be used at this ceremony, as: a black goat, a black sheep, a black pig, and a black chicken as offerings to the ¹Ddv demons. Further: a black hat, a black vestment, and black shoes; nine ²mber-¹dtv, a strip of black hemp cloth as a bridge for the dead; a ¹llü-¹ndzër = *fir-tree* to which a rope is tied; a white gate for the gods, and an altar with butter-lamp, arrow, ¹zhi-²lv, etc.

On page 25 are figured the ¹Lä-³ch'ou ²dto-²mas to whom blood is given, etc.



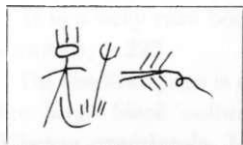
[List: XII,72

¹Mbbüe ¹bpö

To propitiate the ¹Mbbüe (demons of sterility)

This ceremony is performed if all the male members of a family have become extinct and there is no one left to inherit the property, as females cannot inherit. For fear of extinction people will refrain from buying such property.

In such a case, on a small piece of usually worthless land old useless agricultural implements and furnishings, etc., are to be placed. This is then reserved for the spirits of the extinct family. Before taking possession of that family's property, the new owners will call ²Dto-¹mbas to perform ¹Mbbüe ¹bpö to propitiate the demons causing sterility. A miniature plough is made or delineated on a ³K'o-¹byu drawn by a horse and a sheep and guided by a crow, while a ³gkyi-²gkan = *chough* (*Corvus dauuricus*) directs the plough and the ³Shou-²shou-¹lo-¹na sits on the plough-beam. (See ANKEED, p.142; NNCR p.493, note 783; also [below p. 241:] Hs.Or.1414 (R.5044), folio 25.)



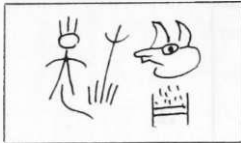
K.Or.354. SB, Marburg (R.8449) <With fol. 1-12>

¹Mbbüe ¹bpö: ¹Bpö ³man ³dtér: --- To close the ceremony (tie a knot in the tail).

[List: XII,72,i

On the first page of the manuscript there is a very poorly executed ink-drawing of a ²Dto-¹mba with ²Bpö-¹mba and arrow. At the end there is no colophon.

The (ceremony) has finally suppressed the demons like the clouds the sky and the grass the land, the water the water-hole and the man the woman (page 8, rubric 9, to p.9, r.2). The demons are all killed on spines, and the ³Muen-²k'a-¹ssa ¹t'khi is put into the ground to prevent the return of any ¹Mbbüe demons (page 9, rubrics 5-9). (See ANKEED, p.290.)



Hs.Or.1415. SB, Marburg (R.5045) <With fol. 1-12>

¹Mbbüe ¹bpö; ²K'ö ¹dzo: — About the liberating (of the ¹Mbbüe demons).

[List: XII,72,m]

The text of the first page deals with the origin of the ¹Mbbüe demons and the ancient ¹Na-²khi families whose members were ¹mbbüe = *sterile*. This part is similar to Hs.Or.1412 (R.5041): ¹Mbbüe ²t'u-³bbüe (cf. below p.244).

The last part of the book is taken up with the ³Ts'ü-¹zhwua = *The repaying (of the ¹Mbbüe demons)*. They are given the life of a goat, a pig and a chicken. This is followed by the inviting of the ²Dtër-¹gko, ²Yu-¹ma, ²Bä-¹d'a and the priests to chase and suppress the ¹Mbbüe demons.



Hs.Or.1414. SB, Marburg (R.5044) <With fol. 1-19>

Hs.Or.1460. SB, Marburg (R.8200) <With fol. 1-18>

¹Mbbüe ¹bpö: ¹Mbbüe ²dzhu-¹zhwua. ¹Mbbüe ¹ndzër ¹ts'ër, ²Ddu-¹mun: — To repay the ¹Mbbüe (demons). To cut down the tree of the ¹Mbbüe (demons). Index book.

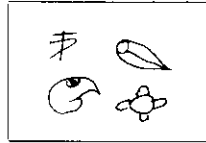
[List: XII,72,j; k]

Hs.Or.1414 (R.5044) shows on the first page an ink-drawing of a ²Dto-¹mba with ²Bpö-²mba.

The text begins with the usual stress on the origin or the coming into existence of the heavens, the stars, planets, mountains, trees, valleys, etc. We are also told of the origin of the various spirits, as: the ¹P'er, ¹Ssan, ²Ngaw ¹Wu and the gods with whom or through whom the five elements materialized. From them came into being the nine golden mountains and seven blue lakes. They had intercourse and there was born the father ¹Ssä-³ssä-²zhou-¹p'er and the mother ¹Baw-³chwua-²p'u-²mun. They had sexual intercourse which resulted in the birth of ¹Ts'o-²zä-³llü-²ghügh (the pre-flood ancestor).

The celestial being ²Dzi-¹la-¹ä-²p'u gave his daughter in marriage to the celestial son (²Müan-²zo) ²K'o-²lo-²zo. ¹Ts'o-²zä-³llü-²ghügh said that a ²Ngaw-³mi = *victorious woman* was lost and a ³Ch'ou-³mi = *impure woman* was found. ²K'o-¹khi-²k'o-²lo-²zo sent the ¹Mbbüe ¹ts'u (demons of a sterility) from the heavens, because ¹Ts'o-²zä-³llü-²ghügh abducted ³Ts'ä-¹khü-²bu-¹bu-³mi (so that the couple may be sterile). They descended over the top of ¹Ngyu-³na-³shi-²lo ¹Ngyu. They arrived at the ¹P'er-³gko-¹gyi-¹ddü = *great waters of ¹P'er-³gko (I.)* and there a ³Ch'ou ¹ts'u and ¹Mbbüe ¹ts'u caused ³Ts'ä-¹khü-²bu-¹bu-³mi to become blind.

1.



¹Ts'o-²zä-³llü-²ghügh was not lost: he ascended a black cliff and arrived at an alpine meadow where he found ¹Ma-²dshi-²gyi-³bpü and his wife ¹Ma-²dshi-²gyi-²mun, the parents of the ¹Mbbüe demons, and these he propitiated: He had no ¹nnü = *seminal ejaculations* and she no ¹õ = *emissions*. They consulted a ²Llü-¹bu who, with his keen eyes, saw the reason of their troubles. He also consulted ¹Gyu-²bbü-²t'u-²ch'i, his ²Dto-¹mba. Thereupon he offered a yak and a sheep and performed ³Ch'ung-²bpa ³ngyi before the gods with lean and fat meat. He propitiated ²Muàn-¹ddv-²gyi-³bpü and ²Muàn-¹ddv-²gyi-²mun, the grandparents of the ¹Mbbüe demons. The demons were chased and thrown between the white lands of the gods and the black lands of the demons, they were suppressed by ¹Ndu-²lv, and their tree, the ¹Mbbüe ¹ndzër, was *cut down* = ¹ts'ër.

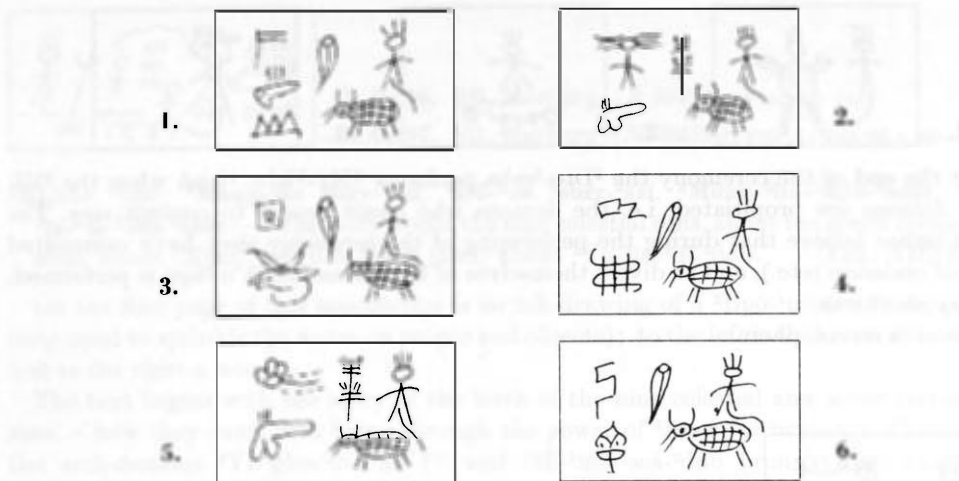
Now follows the ²Ddu-¹mun or *Index book*: Black spoons, ladles, black troughs, three Ch'ou trees, three ³Llü-¹na ¹ndzër, nine ²Mbër-¹dtv, two ²K'a-³bbüe (= *Corylus sinensis*), ²Gyi-³khyü (= *Myricaria germanica*), the sterile equisetum, nine ³K'o-¹byu, a juniper gate for the gods, -- all these objects are needed at this ceremony.

On a table are placed a black ploughshare, a ²Bpö-¹mba, and a butter-lamp. A pot is placed on a tripod with small branches of a ²llü-¹ndzër = *fir-tree*, of an oak and some bamboo, the first named in the center. On each side of the gate for the gods are ¹Ndu-²lvs and ³Müen-²k'a-¹ssaw ¹t'khis (q.v.). Three gates are erected for the ³Ch'ou demons, one for the enemies and one for ¹Ddu. At each gate are nine ²Wan-²t'khye-¹yi-¹läs (see NXCRC, p. 641, note 937).

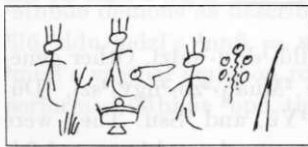
The first gate is of ³Ch'ou ¹ndzër wood, the second of *oak* -- ²mbbüe-¹shi, and the third of *fir-wood*. Thirteen miniature ladders of juniper-wood and eighteen ²T'khi-¹ndos are placed between the area reserved for the gods to separate them from the demons. A white hemp bridge is used from which 13 white, woolen strings lead to one of the juniper ladders (a miniature notched log). A bowl of white grain for ³gko-³õ (strew-offerings) is on the table. A black hemp bridge, a pine "treelet", black pieces of rock and a bowl with blood are provided for the ¹Mbbüe demons. They are also given nine ²Dto-²mas and ¹La-²zhi ²dto-²mas (see DNFCOKW, p.25, note 113). The plough has already been described. To this are added nine ³K'o-¹byus depicting nine ¹Mbbüe demons, one with the head of a half-breed yak (the ¹ndsu = *half-breed yak* is sterile); a miniature-house is also provided for the demons of sterility.

All this is arranged in the court of the house of the extinct family. In the eastern corner of the court a pine-tree is stuck in the ground, in the southern a willow, in the western a black spruce and in the north corner a ²gyi-³khyü = *Myricaria* tree while in the center is placed a ¹Dtv tree (q.v.). A hole is dug in the ground into which the ²Dto-¹mba throws the nine ¹Mbbüe demons. On top of them is put a ¹Ndu ²lv (q.v.). To a poplar-tree a live chicken is tied. In the miniature house mentioned, an effigy of a ¹Mbbüe demoness is installed; she is provided with a black pot, a black cup, black trough, ladles and wicker strainers (all implements used in a ¹Na-²khi household).

The ¹Mbbüe demons who must be repaid and whose names have not been encountered by me before are: ³Shwua-¹mbü-²gyi-¹gkü (1.), ¹Ssi-²nyi-³m üen-¹gkü (2.), ³Dta-¹iyü-²gyi-¹gkü (3.), ²Tz-²k'o-²gyi-¹gkü [sic] (4.), ¹Lér-²nyi-³müen-¹gkü (5.), ¹Gu-²bpa-²gyi-¹gkü (6.):



Hs.Or.1414 (*R.5044*) has a more elaborate ²Ddu-¹mup than Hs.Or.1460 (*R.8200*). It shows all the objects used, as the trees around the hole in the ground, the chicken tied to the popular-tree, and the house of the ¹Mbbüe demons with all the paraphernalia in it, etc. On the last two pages are figured the nine ¹Mbbüe demons beginning with the grandparents and parents, followed by a ¹Mbbüe demon with the head of a half-breed yak and ending with the demoness ¹Lv-²mä-²mup-¹ghüh whose name is written in full to explain her pictorial representation not corresponding to the usual figure by which she is known.



Hs.Or.1416. SB, Marburg (*R.5046*) <With fol. 1-15>

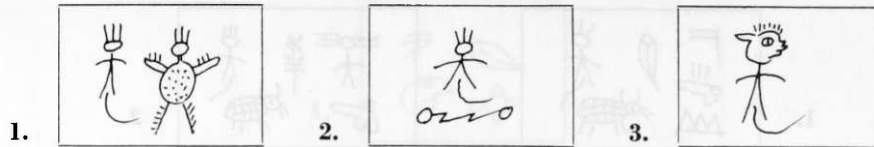
Facsimile of this ms. below p.408.

¹Mbbüe ¹bpö; ¹Mbbüe ²haw-¹shi, ¹Mbbüe ²ts'u-²t'khi: — To give food to the ¹Mbbüe (demons), To take up (all paraphernalia) and escort the ¹Mbbüe. [List: XII,72,1

This text is chanted towards the end of the ¹Mbbüe ¹bpö ceremony when all the paraphernalia are *taken up* = ²ts'u and the ¹Mbbüe demons are escorted back whence they came. The old farm implements, plough, etc., are left on the worthless piece of waste land for the spirits of the extinct family. Before the demons are escorted back by the ¹Nd'a = *guides* (see ANKEED, p. 306), the ¹Mbbüe demons are given lardy and streaky bacon, the ribs and bones and the front legs of a pig together with black water to drink.

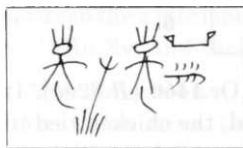
On page 20 the ¹Mbbüe demons are suppressed; here occur the four regional and central element ¹Mbbüe demons with fat bellies: ¹Mbbüe-¹ts'u ¹ddv-²bpa (**1.**) (page 20, rubrics 5-9 inclusive). Their five element regional gates are closed and they are killed on spines and their bones broken: ²Mbbüe ¹ts'u² ²t'khye (**2.**). With these ¹Mbbüe demons is also the ¹Mbbüe ¹ts'u ¹yü-²gkv-¹dzu (**3.**) or monkey-headed demon of sterility who prevents births. (On these the ²Dto-¹mba spits at the end of the ceremony; cf. the last page of the manuscript.)

Mbbue bpö



At the end of the ceremony the ²Dto-¹mba performs ²Mi-¹k'ö ¹bpö when the ²Mi-¹k'ö demons are propitiated, i.e. the demons who cause people to commit sins. The ²Dto-¹mbas believe that during the performing of the ceremony they have committed sins of omission (etc.) and to divest themselves of these sins ²Mi-¹k'ö ¹bpö is performed, a very short rite.

There is no colophon.



Hs.Or.1412. SB. Marburg (R.5041) <With fol. 1-15>

¹Mbbüe ¹bpö: ¹Mbbüe ²t'u-³bbüe: — The origin of the ¹Mbbüe (demons). [List: XII,72,d

On page 1 of Hs.Or.1412 (R.5041) we read that the first ¹Na-²khi family to be *sterile* or ¹mbbüe was ²Mä-³ssä-²dto-¹mbö, that means naturally, the last male member of that family. By his death he liberated the parents of the ¹Mbbüe demons: ¹Ma-²dshi-²gyi-³bpü the father, and ¹Ma-²dshi-²gyi-¹mun [!] the mother. They came into being through the magic of the first evil cause ²Yi-¹gko-²diti-¹na [!] and his henchman ²Mi-¹ma-¹ssä-²ddo (see ANKEED. under Demons). In the generation of ²Müan-³llü-¹ddu-²ndzi, a man by the name ³Dto-¹na-³gko-²bbü was sterile.

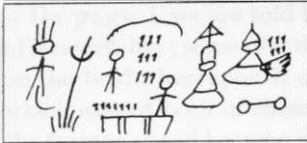
²Mä-³ssä-²dto-¹mbö belonged to the generation of ²Müan-³llü-¹ddu-²ndzi. Other generations follow as ¹Ts'o-²zä-³llü-²ghügh, ¹Yu-⁴la-²di-²ddo, the ²Müan-²zo-³ngv-²szi, ¹Dü-²zo-²sher-²szi, ¹Gkaw-²lä-³ts'ü and his four sons, ¹Mä, ¹Ho, ¹Yu, and ³Ssu. They were all repaid with nine kinds of black grain, a black pot, a black cup and a red jar, a red felt and a pair of shoes, a sheep, goat, pig and chicken, a piece of waste land, a ²Dto-²ma, a hobby-horse, an old plough, a yoke of poplar-wood, ²Hö-²llü-¹mbbü, nine ¹La-²zhi ²dto-³mas, nine iron pots, nine branches of trees for the ²Mber-¹dtvs and a hobby-horse [³müen-²zhwua ²ndza = to ride a bamboo-horse (I.)] for each ²Mber-¹dtv.



Then follow the names of places through which they are escorted, as: ³T'a-¹p'er-²wüa ²gkv and ³T'a-¹p'er-²wüa ²k'ö, ²Ghügh-²t'u-²wüa, ²Ndaw-²gv, ²Gv-²ssu-¹gko, ¹Gyi-¹na and ¹Gyi-¹p'er ¹lo, ²Ngaw-¹ba upper and lower pass, ¹Dz'a-²dz'a-¹mbu to ¹Zhi-²ghügh ²müen-¹dzu-¹lu (the cremation ground) (page 8, rubrics 1-8).

On page 14 (rubric 6) commences: The origin of the goat, and on page 7 (rubric 3): The origin of the sheep, etc.

There is no colophon.



K.Or.96. SB, Marburg (R.5042) <With fol. 1–14>

K.Or.97. SB, Marburg (R.5043) in part <With fol. 1–13>

¹Mbbüe ¹bpö; ²Müan-²zo ³ngv-²szi, ¹Dü-²zo ³shér-²szi, ²Müan-³llü-¹ddu-²ndzi, ¹Yu-⁴la-²di-²ddo ³chér: — The story about the nine celestial sons, about the seven terrestrial sons, about ²Müan-³llü-¹ddu-²ndzi (and) about ¹Yu-⁴la-²di-²ddo. [List: XII,72,g; h

On the first page of this manuscript is an ink-drawing of a ²Bpö-¹mba with a juniper twig (used to sprinkle the water on people and objects); to the left is the symbol for water and to the right a lotus.

The text begins with the story of the birth of the nine celestial and seven terrestrial sons, – how they came into being through the power of ¹Ssaw-²yi-²wua-²de. Thereupon the arch-demons ²Yi-¹gko-²diti-³na [!] and ²Mi-¹ma-¹ssä-²ddo brought into existence ¹Ma-²dshi-²gyi-³bpü and ¹Ma-²dshi-²gyi-²mun [!]. From their union were born the ¹Mbbüe ³ch'ou demons (of sterility and loathsomeness). These demons closed the road of the sexual organs both male and female and thus prevented birth and consequently caused sterility.



The remainder of the book deals with the necessary offerings and repayments to the ¹Mbbüe demons as described in Hs.Or.1414 and Hs.Or.1460 (cf. above p.241). ²Müan-³llü-¹ddu-²ndzi's ¹nnü = seminal ejaculation (road) was closed and ¹Ts'u-³chwua-²gyi-²mun's vaginal emission road was closed (I.) After their ²Dto-¹mba ¹Yi-³shi-¹ö-²zo had performed ¹Mbbüe ¹bpö, they again were sexually potent.



K.Or.97. SB, Marburg (R.5043) in part <With fol. 1–13>

¹Mbbüe ¹bpö; ²Müan-²zo ³ngv-²szi, ¹Ts'o-²zä-³llü-²ghüh, ²Gkaw-¹lä-³ts'ü ³chér: — The story about the nine celestial sons, about ¹Ts'o-²zä-³llü-²ghüh (and) about ²Gkaw-¹lä-³ts'ü. [List: XII,72,h

The stories narrated in this book, are very similar to those told in K.Or.96 (R.5042) (cf. above), only the families who experienced sterility through the ¹Mbbüe demons are different. The first part deals with the impotency of the nine celestial sons, the remainder with that of the pre-flood and post-flood ancestors of the ¹Na-²khi people.



[List: XII,75

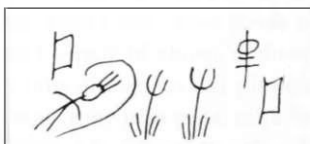
²Shi ²k'u ³dtēr ¹bpö

Ceremony for closing the gate of the dead

This ceremony is performed in case there are successive deaths in a family. It is feared that a deceased will call other members of a family to follow him or her in death. To prevent this, the ceremony called ²Shi ²k'u ³dtēr ¹bpö = (*Death, gate, to close, ceremony*) is performed.

The rite is enacted outside the village. A description of the paraphernalia used is given in the ²Ddu-¹mun or *Index book* (cf. below p.253).

The ceremony can also be performed in conjunction with the ²Här ²la-¹llü ³k'ö ceremony which is then called ²Shi ²k'u ³dtēr ²la-¹llü ³k'ö.



Hs.Or.316. SB, Marburg (*R.4054*) <With fol. 1-16>

Hs.Or.1428. SB, Marburg (*R.5068*) <With fol. 1-16>

²Shi ²k'u ³dtēr ¹bpö; ¹Bpö ²lü ²k'u.

[List: XII,75,aa1

All larger ceremonies have a book bearing this title but the contents of each are different. (The title is difficult to translate.)

Hs.Or.1428 (*R.5068*) belongs to the beautifully illuminated set. On page I is a miniature of a ²Dto-¹mba sitting cross-legged and holding a manuscript in his hands.

In this book we are told where the various people died, as: ³Shi-²lo on ¹Ngyu-³na-³shi-²lo ¹Ngyu; ¹Ö-²gkaw-¹lä (the father of ²Gkaw-¹lä-³tsü) in the house of the Nāga (see *NNCRC*, pp.581-586); the Tibetan in ²La-¹ssaw (*Lha-sa*) ³dto-²k'ö-¹p'ēr (*at the foot of the white hill*); the ²Lä-²bbü in the lowlands; the ²Boa and ¹Ö at the bridge (i.e. on the ¹Shu ¹gyi River at Shen-dzong in Mu-li [cf. *ANKSWC*, p.511b] where they dwell); the beggar on the thousand cross-roads; the crane and eagle in the sky; the tiger and leopard on the high mountain; the ¹Na-²khi people in the village, etc.

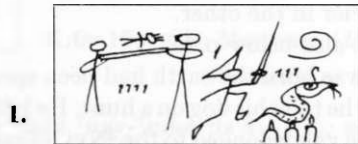
On page 1 we are told that from ²Müan-³llü-¹ddu-²ndzi's breath came forth the elixir of immortality; some of it dropped on the sky which then became high, some of it dropped on the land whereupon it expanded to its vast extent, some of it on the sun and moon which caused both of them to glisten; some of it dropped on ¹Ndu and ¹Ssä whereupon the former's head became white and ¹Ssä's teeth long (i.e. they attained old age). Some of the elixir dropped on the family whereupon they had numerous offspring, enjoyed long life, etc.

On page 2, the opposite is related for it concerns ²Müan-³llü-¹ddu-²ndzi's enemy ¹Ssu-²ndzi: his breath had a negative result.

On page 13, rubric 5, we are told that formerly people did not die, but ¹Ts'o-²zä-³llü-²ghügh failed to bring with him from the realm of ²Dzi-¹la-¹ä-²p'u the elixir of immortality hence man had to die. His wife ³Ts'ä-¹khü-²bu-¹bu-³mi did not bring with her the ²K'a-¹gkü (a mythical animal whose bile cured hoof-disease, see ANKEED, p.181), hence the horse's hoof-disease could not be cured. Men died, flowers wilted.

In the home there were tears when relatives died; they were washed and their bodies were rubbed with nine loaves of butter, they were dressed in white felt, white trousers, shoes, etc. An ox was sacrificed and the ²nv (*effigy of the dead*) was given a horse to ride.

The dead were carried to ¹Zhi-²ghügh-²müen-¹dzu-¹lv, lead by a courageous ¹Na-²khi man opening the road with his sword: the cremation ground was circumambulated three times with the dead, then the dead were cremated where the white wind and the black wind fanned the flames and reduced the bones to black ashes and embers.



On page 15 the rules are laid down concerning the number of logs to be used for the bodies of men 9–10, for women 7–8, for suicides 5–6, for boys 3–4, and for small children 2–3.

There is no colophon.



K.Or.101. SB, Marburg (*R.5066*) <With fol. 1–17>

Hs.Or.1425. SB, Marburg (*R.5064*) <With fol. 1–15>

²Shi ²k'u ³dter ¹bpö; ¹Bpö ³man ³dter: — To close (the road of the demons) after the ceremony. [List: XII,75,Ap

At every large ceremony ¹Bpö ³man ³dter is chanted at the very end. The road is closed so that the demons are unable to return.

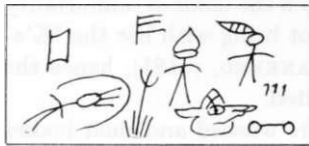
Hs.Or.1425 (*R.5064*) belongs to the beautifully illuminated set obtained by me in 1949

Shi k'u dter bpö

in Li-chiang. On the first page is the miniature of a standing ²Dto-¹mba, hiding his hands in his long sleeves.

For translation see NNCRC, pp.797-804.

There are no colophons.



Hs.Or.1422. SB. Marburg (R.5061) <With fol. 1-12>

²Shi ²k'u ³dter ¹bpö; ¹Ddo-³ssaw-²ngo-²t'u. ¹Ts'o-²zä-³llü-²ghügh, ²Gkaw-¹lä-³ts'ü
¹ssu ³cher: — Three stories of (the three hunters) ¹Ddo-³ssaw-²ngo-²t'u, ¹Ts'o-²zä-³llü-²ghügh, ²Gkaw-¹lä-³ts'ü.
[List: XII,75,r;t

Hs.Or.1422 (R.5061) belongs to the beautiful set acquired in 1949 before my final departure from Li-chiang. On the first page is the painting of a ²Dto-¹mba holding a large feather in one hand and a ²Ds-¹lér in the other.

For the text of the stories cf. also below p.252.

When ¹Ddo-³ssaw-²ngo-²t'u was born the earth had been spread out (etc.), he had ¹nnü and ¹õ, and he was rich. One day he took his dog on a hunt. He killed a black yak which had a red mouth, and ate its meat. The yak belonged to the ²Nyi Nāgas who dwell on trees. When he arrived at home the ¹Ssu and ²Nyi and the ²Ssu-¹ndo Nāga demons had caused his parents to die. He could not close the gate of the dead, the ³Ssu or Life-god had fled. There were no sheep in the pen nor grain in the granary. The gate to the cremation ground was open; every living creature had fled from the mountains, valleys and cliffs; his pond was empty. He consulted a ²Llü-¹bu who, with his keen eyes, saw the cause of the death of his parents. All was due to his killing the yak of the ²Nyi Nāgas and eating its meat.

He promised to have ²Shi ²k'u ³dter ¹bpö performed whereupon he had no illness or fever. He sent a fleet-footed boy to his ²Dto-¹mba who closed the gate of the dead. He made ²Mber-¹dtv from the ¹bu-²bbü tree (*Berchemia yunnanensis*), nine ²Haw-²khi ²dto-²mas, and with an ox he closed the gate of the dead.

This is recounted for the descendants; also for the generation of ²Müan-²zä ²Dgyü, for the ²Dzī (the people) and ¹Ts'o (= ¹Ts'o-²zä-³llü-²ghügh) whereupon they were no more attached to the dead; this is expressed by:



²shi ¹szi ¹la ³chung ¹p'er, or: to sever the joined hands of the living from the dead.

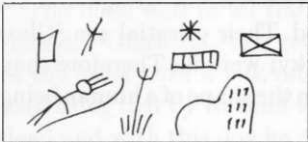


Hs.Or.1391. SB, Marburg (R.4051) <With fol. 1-11>

²Shi ²k'u ³dter ¹bpö; ³Dto ²ggö ²Ssaw-¹la-²ä-¹bpa ³Nv; ²Gkaw-¹lä-³ts'ü ¹ō ³sher: — The funeral of ²Ssaw-¹la-²ä-¹bpa; To redeem the soul (of ¹Ö-²gkaw-¹lä, the father) of ²Gkaw-¹lä-³ts'ü. [List: XII,75,Af]

This is a very old manuscript which belonged to, or was written by one of the ²Dto-³la brothers who lived at ²Gyi-¹ts'ä-¹ndso in the county of ²Boa-¹shi (the Chinese Pai-sha [cf. ANKSWC, p.516a), 5 miles north of Li-chiang during the Wan-li period of the Ming dynasty (A.D. 1573-1620).

The first part of this book bearing the title ²Ssaw-¹la-²ä-¹bpa ³Nv can be found also in Hs.Or.480 (R.8192) of the ³Dto ¹na ³k'ō ceremony, (cf. below p.267). The second part begins on page 10, rubric 6. For translation of the second part see NXCRC, pp.581-586.



K.Or.106. SB, Marburg (R.5074) <With fol. 1-14>
Facsimile of this ms. below p.415.

²Shi ²k'u ³dter ¹bpö; ²Dtv ¹dshi ²ngv-¹mbu ³ts'ä: — To smash the guard-stations on the nine hills. [List: XII,75,Bd]

On the first page the symbols are filled in with a red pigment, but not on the other pages of this manuscript.

The text relates that the ²Dto-¹mba (²Lo-¹ch'ung-²ndaw-¹khü = title of a ²Dto-¹mba while officiating at a funeral ceremony) escorts the deceased of the ¹Mä clan from ²Ts'u-¹bpö-²lü-²k'u-²dtü (name of the place where the funeral ceremony is performed), but his road and bridges have been closed by the ¹Lä-³ch'ou demons. ³Na-²bbu-²ssä-³ngu, the celestial ²Dto-¹mba, offers yaks and horses, nine ²Dto-²mas and nine ²Mber-¹dtvs and repays the demons with a black goat, black sheep, black pig and black chicken, - all of which the demon carries off.

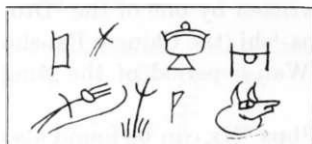
This is repeated for the ¹Dü ²zo ²shēr ²szī = the nine terrestrial sons who are given horses to ride, while the demons are repaid. All the various ancestors are mentioned whose roads are closed and whose ²Dto-¹mbas have followed the custom of repaying the ¹Lä-³ch'ou demons and escorting the deceased to the 33 realms of the gods and the land of the ²Ghügh. The various guards at the guard-stations are killed as the black dragon at the first hill who is killed by the lion; the tiger is killed at the second hill; the snake is killed by the peacock on the third, a ¹Zaw demon is killed by the tiger on the fourth, and a ¹Ddv demon is killed by the leopard on the fifth hill, etc.

Thus the deceased is lead over the nine hills guarded by demons and wild animals, on high to the 33 realms of the gods, after the guard-stations have been smashed. He is lead to his grandparents as well as to his father and mother.

Shi k'u dter bpö

On page 18 and on page 19, four guard-stations are depicted showing the guarding animals as dragon, tiger, snake, and a ¹Dsä demon with bow.

On the last page is a colophon stating in part that the manuscript was written by a ²Llü-¹bu (*sorcerer*) when he was 20 years old, in the year of the dragon, the metal and earth year, on the 22nd day of the seventh moon. "Let him have long life."



K.Or.103. SB, Marburg (*R.5071*) <With fol. 1-14>

²Shi ²k'u ³dter ¹bpö; ²Haw-²khi ²dto-²ma ¹gko ²gkaṅ ³k'ö: — To exchange (a life) for a ²Haw-²khi ²dto-²ma. [List: XII,75,w

K.Or.103 (*R.5071*) has only the back cover, the front cover being lost. Probably it dates back to the beginning of the 19th century.

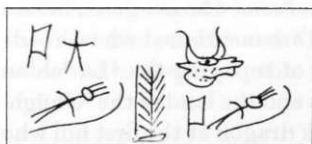
On the first page we are told of the origin of food and how ¹Ts'o-²zä-³llü-²ghügh and his wife ³Ts'ä-¹khü-²bu-¹bu-³mi went hungry as they had no food. Their celestial son ²Gko-¹p'er ²zo-²gkyi and their terrestrial daughter ²K'a-²mä-³mi-²gkyi were ill. Therefore they exchanged a ²Haw-²khi ²dto-²ma made out of butter and flour in the shape of a human being as a substitute (in exchange for their own life).

In the manuscript are depicted the various ²Haw-²khi ²dto-²mas used:



This is repeated for ²Müan-³llü-¹ddu-²ndzi and his enemy ²Müan-³llü-¹ssu-²ndzi; for ¹Ndu and ¹Ssä (the active and passive principle), for ¹Ts'o-²zä-³llü-²ghügh, etc.

There is no colophon.



K.Or.108. SB, Marburg (*R.5078*) <With fol. 1-10>

²Shi ²k'u ³dter ¹bpö; ¹Mber ²k'u ²shi ²k'u ³dter: — To close the gate of the dead with a yak offering. [List: XII,75,Bg

This is a very rare book, the only one ever encountered by me. It seems to have been a ceremony separate of ²Shi ²k'u ³dter ¹bpö proper, for on the last two pages is a ²Ddu-¹m un or *Index book* which depicts the arrangement of the four yak(-skins) offered during

the ceremony. They were sacrificed for the four ¹Na-²khi clans (¹Mä, ¹Ho, ¹Yu and ³Ssu) who were established by the four sons of ²Gkaw-¹lä-³ts'ü, a the post-flood ancestor of the ¹Na-²khi people.

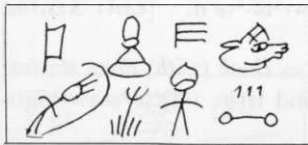
For the ¹Mä clan the yak-skin with head attached was spread out on the ground and nine butter-lamps were employed; three were placed in the center of the skin, one at the head, one at the tail, and one at each of the four extremities. Nine ²t'o ¹ndzër or *pine-trees* were also used. – For the ¹Ho clan eight butter-lamps were used, two in the center and the others were placed as in the foregoing. Eight ²mhbüe-¹shi or *yellow oaks* (*Quercus semicarpifolia*) were employed. – For the ¹Yu clan seven butter-lamps were used, only two in the center of the yak-skin; seven ²gko-¹na (actually ²gko-¹ni) = *trees of heaven* (*Ailanthus chinensis*) were arranged around the skin. – For the ¹Ssu clan five butter-lamps were employed, two for the left two extremities, one at the head, one at the tail and one between the two right extremities. In the center of the yak-skin a bowl of water was placed. Five ¹t'khi-¹ndzër = *pomegranate-trees* (*Punica granatum*) were used. No reason or explanation is given for these arrangements.

In the beginning the ²Dto-¹mba escorted the deceased with a yak, sheep, goat and horse to the realm of ²Müan-³llü-¹ddu-²ndzi. The departed was led by a yak. Heaven, the fields, and the houses were offered a yak. With the skin of the yak the gate of the dead was closed. Nine yaks in all were offered.

The book tells of all the various ancestors from ²Müan-³llü-¹ddu-²ndzi, ¹Ts'o-²zä-³llü-²ghühg, ²Gkaw-¹lä-³ts'ü (etc., etc.), who had followed the custom of closing the gate of the dead with a yak offering. ¹Ts'o-²zä-³llü-²ghühg's priest ¹Gyu-²bbü-²t'u-²ch'i also used a dog tied by its hind legs to a stick at the edge of a hole representing the gate of he dead and with this dog he closed the gate. (This is called ²K'ö-²ch'i ²shi ²k'u ³dter, see NNCRC, p.804, note 1047.)

²Gkaw-¹lä-³ts'ü used all the implements of combat, axe, sword, arrows and spears to close the gate of the dead, also the armor-shirt and outside armor.

Of the yak the head was offered to heaven, the skin to the land, the heart and lung to the sun, the liver to the moon, the bones to the rocks, the flesh to the soil, the blood to the water, the ribs to the cliffs, the tail to the trees, the horns to the high mountains, the ears to the hills, the intestines to the roads, its breath to the wind, its eyes to the stars and planets, and its four legs to the four cardinal points of the compass.



K.Or.98. SB, Marburg (R.5056) <With fol. 1-16>

Hs.Or.1423. SB, Marburg (R.5062) <With fol. 1-11>

²Shi ²k'u ³dter ¹bpö; ²Müan-³llü-¹ddu-²ndzi, ¹Ddo-³ssaw-²ngo-²t'u, ¹Ts'o-²zä-³llü-²ghühg ¹ssu ³chër: — The stories about the three: ²Müan-³llü-¹ddu-²ndzi, ¹Ddo-³ssaw-²ngo-²t'u and ¹Ts'o-²zä-³llü-²ghühg. [List: XII,75,r; t

K.Or.98 (R.5056) contains a fourth story, that about ²Gkaw-¹lä-³ts'ü (²Gkaw-¹lä-³ts'ü ³chër, cf. also below p.252).

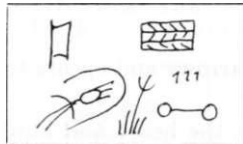
Hs.Or.1423 (R.5062) begins with a beautiful miniature of a sitting ²Dto-¹mba. On the first page the origin of ²Müan-³llü-¹ddu-²ndzi and his enemy ²Müan-³llü-¹ssu-²ndzi is recorded.

Shi k'u dter bpö

The former killed the latter on iron and copper spikes in the black land of the demons. The nine sons of ²Muan-³llü-¹ssu-²ndzi by magic arrived in ²Muan-³llü-¹ddu-²ndzi's realm. There the ghosts riding a black horse stole his soul. He had no more land, no houses, no grain, his sheep-pen was empty. A female ghost became his wife; he wept as he was sad and had no food (page 2, rubrics 1, 3, 4, 5, 6).

A ²Llü-¹bu with his keen eyes perceived the cause of his trouble, that his soul had been stolen by the ¹Ddv, ¹Dsä and ²Mun demons (page 2, last rubric). His ²Dto-¹mba ¹Yi-³shi-¹ö-²zo closed the nine gates of the demons with nine black rocks; with silver and gold, with turquoise and carnelian, and with copper and iron he closed the gates of the dead and thus performed ²Shi ²k'u ³dter ¹bpö. The celestial blue gate he closed by means of a sheep (offering), and the terrestrial yellow gate he closed by means of a pig (offering). ²Muan-³llü-¹ddu-²ndzi was no more caught within the caves of the cliff (²Nv-²gkyi-¹a-²k'o) nor at ¹Zhi-²ghüh-²müen-¹dzu-¹lv (the cremation ground). His sky, sun, moon, stars were brilliant and his land full of grass. He had ¹nnü and ¹ö, long life, and his pond was full.

A similar story is told about ¹Ddo-³ssaw-²ngo-²t'u, ¹Ts'o-²zä-³llü-²ghüh and ²Gkaw-¹lä-³ts'ü.



K.Or.50. SB, Marburg (*R.4052*) <With fol. 1-16>

Hs.Or.1424. SB, Marburg (*R.5063*) <With fol. 1-16>

²Shi ²k'u ³dter ¹bpö; ²Muan-²zo ³ngv ²szi, ¹Dü-²zo ²shër ²szi, ²Muan-³llü-¹ddu-²ndzi, ¹Dto-²ssaw-³ngo-²t'u, ¹Ts'o-²zä-³llü-²ghüh, ²Gkaw-¹lä-³ts'ü ³cher: — The story about the nine celestial sons, the seven terrestrial sons; the story about ²Muan-³llü-¹ddu-²ndzi, ¹Dto-²ssaw-³ngo-²t'u, ¹Ts'o-²zä-³llü-²ghüh and ²Gkaw-¹lä-³ts'ü. [List: XII,75,r

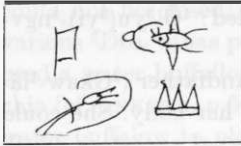
The title on the cover simply reads ²T'ä-²ghüh ²ssu ³cher = *Book (with) three stories*; there are actually six stories which are detailed in the second title. (¹Dto-²ssaw-³ngo-²t'u is also read as ¹Ddo-³ssaw-²ngo-²t'u, cf. above p.251).

Hs.Or.1424 (*R.5063*) is one of the set which is beautifully illuminated. On the first page is the miniature of a standing ²Dto-¹mba dressed in a green garment with red collar, and large white felt hat. He holds a ²ds-¹ler in his hands.

The texts of the two manuscripts are identical.

With the exception of the stories about the nine celestial sons and the seven terrestrial sons, all the others have been explained under Hs.Or.1422 (*R.5061*) (cf. above p.248), and Hs.Or. 1423 (*R.5062*), K.Or.98 (*R.5056*) (cf. above p.251) respectively.

There are no colophons.



K.Or.51. SB, Marburg (*R.4053*) <With fol. 1-15>

K.Or.160. SB, Marburg (*R.8059*) <With fol. 1-9>

Hs.Or.1426. SB, Marburg (*R.5065*) <With fol. 1-14>

²Shi ²k'u ³dter ¹bpö; ³Mun ²ndzi ³mi: — (Let the deceased) forget the death (they) have experienced. [List: XII,75,Bh; Bi

Of the three manuscripts, Hs.Or.1426 (*R.5065*) is the best; it belongs to the already mentioned set of manuscripts most of which are illuminated. The titles on the covers are in color and framed, the frames being surrounded with draperies which depict various emblems, as jewels, ²Bpö-¹mbas, conch-shells, naming ²Bpa-¹gküis, etc.

For translation see ZMFCNK SWC, p.172-173.



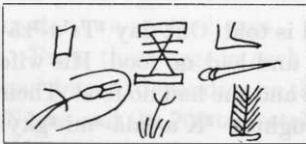
Hs.Or.473. SB, Marburg (*R.8168*) <With fol. 1-10>

²Shi ²k'u ³dter ¹bpö; ¹Ndsher ³tsa ³gkyi: — To invest (the priests) with powers, the less comprehensive (book).

This text can be used at two ceremonies, viz. at the ²Shi ²k'u ³dter ¹bpö and at a small ³Dto ³k'ö (or ³Dto ¹na ³k'ö). It is chanted in the evening before the actual commencement of the ceremony in question when the ²Dto-¹mbas beseech the gods, spirits, ²Yu-¹mas (etc.) to invest them with their powers.

There is also a book called ¹Ndsher ³tsa ¹ddü which is chanted at a larger ceremony when the ²Dto-¹mbas beseech all their important gods, their deified ²Dto-¹mbas, spirits (etc.) to invest them with powers (¹ddu = *large*).

For translation see NXCRC, pp.218-229.



K.Or.107. SB, Marburg (*R.5076*) <With fol. 1-14>

Hs.Or.1431. SB, Marburg (*R.5075*) <With fol. 1-16>

²Shi ²k'u ³dter ¹bpö; ²P'ä ²k'ö ³chung; ²Ddu-¹mun: — ²P'ä ²k'ö ³chung. — Index book. [List: XII,75,Be

Hs.Or.1431 (*R.5075*) belongs to the beautifully illuminated set. On page 1 is a meditating ²Dto-¹mba sitting cross-legged.

Another title for the book is: ¹Ö-³yu-³ngv-²szi ²yi (or: ¹Ö-³yi-³ngv-²szi ²yi).

Shi k'u dter bpö

The text deals with the story of the nine sons collectively called: ¹Ö-³yu(³yi)-³ngv-²szi ²yi, and their mother ¹Ö-³yu(³yi)-²dtv-¹nun-³mi.

When the mother of the nine sons had died, their father and grandfather (²Gkaw-¹lä-³ts'ü and ¹Ö-²gkaw-¹lä respectively) speculated how to dispose of her body. She could not be escorted to ²P'ä-²mbe-³lo-¹nddö (the place where the maternal ancestors dwell) as she had lived with her brother with whom she had nine sons (see above). Moreover, she had been the wife of three different men who had preceded her in death.

There were four different methods of disposing of deceased women: the ²Boa (a tribe living in Mu-li [cf. ANKSWC, p.511b] and known as Hsi-fan [cf. ANKSWC, p.495a] to the Chinese) exposed them on spruces; the ¹Ö (a tribe who had settled at ¹Ö-³yü on the ¹Shu-¹gyi (River) or T'ieh ho 鐵河 in Mu-li) buried them, the ³P'u (the original inhabitants of Li-chiang) were cannibals and ate them, and the ¹Na-²khi cremated the dead women, but this they were unable to do so they threw them in the river.

See ZMFCNK SWC, pp.161-171.

On the last page in a colophon is the statement that the manuscript was written in the 'wood fire pig year', in the ¹Yu-¹bpä = *first moon*, and 29th day. 'There is no mistake. Let the ²Dto-¹mba have long life.'

This is followed by a ²Ddu-¹mun or *Index book*. There is needed one load of pine, one of yellow oak and one of poplar; nine ²Mber-¹dtvs, nine ¹bpö-¹ss, one ³dtv = *prop*, nine ²t'khi-¹ndos; a house for ¹Ssaw-²yi-²wua-²de, etc. White and black grain are needed for ³Gko ³ö (=To strew grain for the gods, etc.), flour, butter, and a ²Bpö-¹mba.

On the last page is a tableau depicting the arrangement of the paraphernalia used at the ceremony.



K.Or.104. SB, Marburg (*R.5072*) <With fol. 1-10>

K.Or.105. SB, Marburg (*R.5073*) <With fol. 1-12>

K.Or.323. SB, Marburg (*R.8393*) <With fol. 1-12>

K.Or.326. SB, Marburg (*R.8395*) <With fol. 1-10>

²Shi ²k'u ³dter ¹bpö; ²Shi ²k'aw ³dsho: — To invite the bitterness of death.

[List: XII,75,Be; Bf]

In the beginning of the text, the story of the origin of food is told. One day ¹Ts'o-²zä-³llü-²ghügh 'marched in search of food', he carried nothing and had no food. His wife ³Ts'ä-¹khü-²bu-¹bu-³mi had no animals to drive to the pasture and she had no food. Their celestial son ²Gko-¹p'er-²zo-²gkyi and their terrestrial daughter ²K'a-²mä-³mi-²gkyi were ill. They went in search of food and to find a substitute for their illness. Their ²Dto-¹mba succeeded in securing a substitute whereupon they had no more illness. They formed a family and they and their descendants had no more illness.

On page 2 all the various ancestors are mentioned beginning with ²Müan-³llü-¹ddu-²ndzi who grew wheat so that there should be food and no more hunger. Previously, ²Gko-¹p'er-²zo-²gkyi and ²K'a-²mä-³mi-¹gkyi were starved to death and the gate of the dead

could not be closed; thus brother and sister experienced the bitterness of death. The various ²Dto-¹mbas performed ²Shi ²k'u ³dter ¹bpö for the people; for the ²Lä-²bbūs they used a water-buffallow (as offering) to close the gate of the dead (the ²Lä-²bbūs or Minchia [cf. ANKSWC, p.509b] who live to the south of the ¹Na-²khi tribe use the carabow or water-buffallow to plough their rice fields), and for the Tibetans the priests used a yak (as offering) to close the gate of the dead.

(It seems that before the ¹Na-²khis became agriculturists there was famine, perhaps due to epidemics in their flocks and that with the growing of cereals death by starvation was prevented. This appears to be the gist of the story told in this text.)



Hs.Or.1418. SB, Marburg (*R.5055*) <With fol. 1-12>

²Shi ²k'u ³dter ¹bpö; ¹Ssu ³dsho, ²Ā ²ndzi ³mi: — To invite the ¹Ssu (Nāgas), Grain eat forget (?). [List: XII,75,x

Hs.Or.1418 (*R.5055*) is the only book of this title which has come to my attention, although there is one bearing the second part of the title which belongs to the ²Zhi ³mā funeral ceremony (cf. ZMFCNK SWC, p.160).

Our manuscript is a newer one; it is dated on the inside of the cover in Chinese: 20th year of the Republic (= 1930), second moon, 8th day. It belonged to the ²Dto-¹mba Ho Ju-hsien 和汝賢 of the village of Ho-chien ts'un 和見村.

On the first page, second rubric, we see a ¹Ssu Nāga stealing the soul of a (deceased) person metamorphosed into a snake. The soul is ill at ease. The snake is given water and food, but it is unable to arrive in the land of the gods. The snake thus is able to liberate illness and the ¹Ssu Nāga prevents the closing of the gate of the dead.

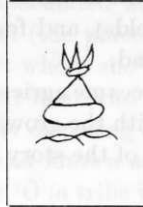
This is now followed by the origin of the ¹Ssu Nāgas. Heaven and earth had intercourse and there came into being white and black clouds, from them were born the white and the black wind, the white and the black rain. These produced by magic a gold-colored egg from which was born a frog. This frog laid in the East two white eggs, in the South two green eggs, in the West two black eggs, in the North two yellow eggs, and in the center two spotted eggs.

From these eggs in each region were born the different colored ¹Ssu ¹nā ¹Lv = *Nāgas and dragons* depending on the color of the egg. From them originated the 900 white celestial Nāgas and the 700 terrestrial Nāgas, the ²Dtū or cliff Nāgas, the ¹Ssu or water Nāgas, the ²Nyi or Nāgas living on trees and the ¹Ssaw-³ndaw or Nāgas who dwell on the land. These are followed by the mountain and valley Nāgas.

Men encroached on their land, cut their trees, hunted their wild animals, burned their mountains, fished in their waters, drained their lakes, dug up rocks, killed snakes on the trees and frogs in the water (page 3). — The people and the Nāgas quarrelled whereupon the Nāgas stole the people's souls. ¹Yu-³nyi-¹gkyi-²ngu (*I.*), the ²Dto-¹mba of the ¹Ssu

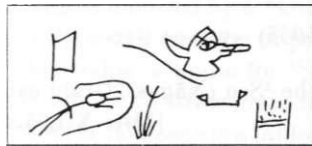
Shi k'u dter bpö

Nāgas, performed ²Ssu ¹ddü ¹gv (q.v.), repaid the Nāgas (etc.) after which the souls of the deceased were no longer stolen. – The ²Dto-¹mbas severed the cord of illness which the Nāgas had fastened to the people.



1.

On the last page of the manuscript there are ink-drawings of a dragon with the Chinese characters lung wang 龍王 (*the god of rain and water*) and of three Nāgas with the following pictographs: ³khü ²lv = *lake, rock* and again ³khü = *lake*, ³khü = *lake*.



Hs.Or.1421. SB, Marburg (*R.5060*) <With fol. 1-16>

²Shi ²k'u ³dter ¹bpö; ¹Ts'o ²mber ²t'u: — The (story about the) descent of ¹Ts'o-²zä-³llü-²ghüh. [List: XII,75,j

This ms. belongs to the fine set acquired in 1949; it is beautifully written.

The title is sometimes written: ¹Ts'o ²mber ²ts'o ¹dzo.

The story of the flood commences on page 8, rubric 9.

For translation see NNCRC, pp.675–688.

There is no colophon.



K.Or.99. SB, Marburg (*R.5057*) <With fol. 1-15>

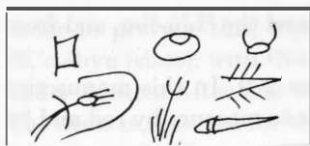
Hs.Or.1430. SB, Marburg (*R.5069*) <With fol. 1-16>

²Shi ²k'u ³dter ¹bpö; ³T'u ²gkv: — First expulsion. [List: XII,75,Aa

Hs.Or.1430 (*R.5069*) belongs to the illuminated set already mentioned. On the first page is the miniature of a sitting ²Dto-¹mba in a green dress with dark blue turban; he holds a ²ds-¹ler in his hands.

The text of this manuscript is equivalent to that of all the other books bearing the same title. They are used at all the larger ceremonies when the ¹Nd'a or *guides* escort the demons whence they came.

See NNCRC, pp.774–780. See also ANKEED, p.306.



K.Or.102. SB, Marburg (*R.5070*) <With fol. 1-11>

Hs.Or.1419. SB, Marburg (*R.5058*) <With fol. 1-12>

²Shi ²k'u ³dter ¹bpö; ³T'u ³lü, ³T'u ³man, ¹Nd'a ²k'o: — Second expulsion. Third expulsion,
The guides of the demons (escort them) far away. [List: XII,75,Ab; Ac

The text of both manuscripts is the same. **Hs.Or.1419** (*R.5058*) (without miniatures) belongs to the beautifully illuminated set of books. **K.Or.99** (*R.5057*) (cf. above p.256) is continued by **K.Or.102** (*R.5070*).

For translation see NNCRC, pp.781-787.

There are no colophons.



Hs.Or.1593. SB, Marburg (*R.5077*) <With fol. 1-14>

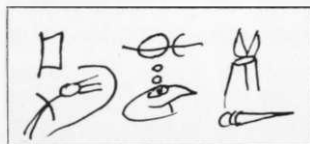
For page 1 of this ms. cf. FRONTISPIECE 2

²Shi ²k'u ³dter ¹bpö; ¹Yü ²ndzi ³mi, ¹Ö ³sher: — (Let) the deceased forget about eating,
To redeem the soul. [List: XII,75,Bk

Hs.Or.1593 (*R.5077*) belongs to the beautifully illuminated set acquired in 1949 in Li-chiang. On the first page is a miniature of a ²Dto-¹mba dressed in red, standing; he holds a feather in one hand and a ²ds-¹ler in the other.

The first part begins on page 1 and extends to the end of page 9. This part has been translated and published in ZMFCNK SWC, pp.152-159.

The second part deals with the redeeming of the soul of ¹Ö-²gkaw-¹lä by his son ²Gkaw-¹lä-³ts'ü; it begins on page 10, rubric 1 to the end of the manuscript. For translation see NNCRC, pp.581-586.



Hs.Or.1389. SB, Marburg (*R.3872*) <With fol. 1-10>

Hs.Or.1420. SB, Marburg (*R.5059*) <With fol. 1-16>

²Shi ²k'u ³dter ¹bpö; ¹Zaw ³dsho: — To meet the planets. [List: XII,75,y

Hs.Or.1420 (*R.5059*) is the better of the two manuscripts.

On page 1, rubric 6, of **Hs.Or.1389** (*R.3872*) we are told that from a brilliant white object there was born ²Ö-¹gko-²aw-¹gko, the supreme deity. From him was produced (by magic) a white egg; from the latter hatched a chicken, which then laid nine [sic] white eggs. From two of them were born the ¹P'er and the ¹Ssan, from two others all the gods; furthermore, from two the ²Ngaw and the ¹Wu, from two the ¹Ndu and the ¹Ssä (the active and the

Shi k'u dter bpö

passive principle); from two others were born the ²Dto-¹mba and the ²Llü-¹bu, and from the last two the Able and the Wise.

This is narrated in Hs.Or.1420 (R.5059) on page 2, rubrics 2–9. In this manuscript we hear of two more white eggs from whom hatched those able to measure by rod and by step.

To the left of ¹Ngyu-³na-³shi-²lo ¹Ngyu dwelt ²Ssu-²bbü-¹ler-³ssan-²ngv-²gu (1.), and in the lake ²Müan-³llü-²ndaw-¹gyi (³Khü) dwelt ²Mi-¹ma-²k'o-³mi-¹ma (2.).

The former spit into the lake; the spittel was caught by the latter in her hand; she swallowed it and there was born ¹Zaw-¹ler ²ngv-²gu (3.) (who is identical with the Tibetan gNam gyi gzah chhen lha rgod, see NNCRC, pp.87–88, note 34).



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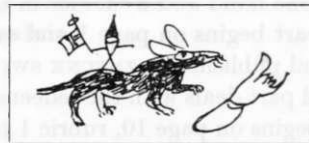
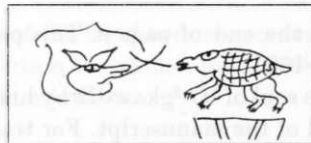


2.

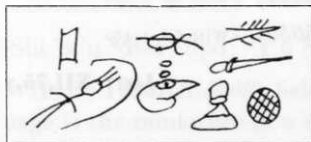


3.

The latter by magic produced two eggs as white as the conch-shell, also two green, two spotted, two black, two copper, two iron, and two golden eggs. From these eggs were born the four regional element ¹Zaw = planets: in the East the ²P'ö-²bö ¹Zaw (= gZah phur-bu); in the South the fire-element ¹Zaw ²Mi-¹ma (= gZah mig-dmar, the red eye ¹Zaw or Mars); in the West the ²Bpa-²ssö ¹zaw (= gZah pa-sangs or Venus); in the North was born the water-element ¹La-³bpa ¹zaw (= gZah lhag-pa or Mercury); in the center was born the earth-element ²Bpö-¹mba ¹zaw (= gZah spen-pa or Saturn). All these planets are able to steal the souls of children at birth.



The celestial dog and the terrestrial frog (4.) had sexual intercourse and there was born the ¹Ddv demon ¹Ddv-²p'u-¹lo-³nyu of the black wind; from the latter was born the ²Khi-¹na ²la-²mä-²gv-²ddv (5.) (= black man the size of the thumb riding a black rat).



Hs.Or.1427. SB, Marburg (R.5067) <With fol. 1–10>

²Shi ²k'u ³dter ¹bpö; ¹Zaw ³dsho, ³man-³chung: — To meet the planets, last part.

[List: XII,75,y1

In this book is described how the ¹Dsä demon ³Ds'i-²gkv-¹dzu (1.) and the eight regional and subregional ¹Zaw (demons) steal the soul (of children) at birth. The ²Dto-¹mba, in

order to prevent this, repays the demons with 70 white ³K'o-¹byu (slats) and 50 tall ³K'o-¹byu (slats), with ¹Na-²k'wais and thirteen ¹Ndos, nine ¹Dto-²mas, a goat, a sheep, and a chicken. After that the long life, ¹nnü and ¹ō, and a prosperous existence is assured. The same is repeated for the pig-headed ¹Ghugh demon ¹Bu-²gkv-¹dzu (2.) who, together with the eight ¹Zaw demons, steals the souls of children at birth, but in order to prevent this the ²Dto-¹mba repays them (etc.).



The nine ²Mun-¹na-¹lyü ²gkv-¹dzu (demons) (3.) and nine ¹Zaw demons do likewise and so do the nine stag-headed ¹Dter ³ch'wua ²gkv-¹dzu demons (4.); all of whom are repaid by the ²Dto-¹mba.



In addition to this many other demons are mentioned who steal the souls of children at birth.

The last four pages contain the ²Ddu-muñ or *Index book* to the ceremony. It figures all the various ¹Zaw demons (described in ANKEED under Demons), the objects to be used, etc. (see ANKEED under ²Shi ²k'u ³dter ¹bpö).



[List: XII,93

³Dto ¹na ³k'ö or ³Dto ³k'ö

To perform the sacrifice of a black scapegoat

This ceremony was the largest and probably the oldest ever performed by ¹Na-²khi priest, except the ²Müaṅ-¹bpö (ceremony).

As outlined by Tucci, there can be little or no doubt that the ancient Lto ceremony of the Bön priests corresponds with the ³Dto ³k'ö. It was the only ceremony of the ¹Na-²khi priests during which a human being was sacrificed. The person was not killed outright but served as a *scapegoat* = ³dto (Tibetan lto), i.e. as a *substitute* (³dto) who took upon himself or herself all the evils, ills, calamities not only of the past, but also of the future and thereby saved a community from misfortune and harm. This ³Dto was usually a slave selected for that purpose. He or she – the figure (or pictographic symbol) of a female also appears occasionally in the title of the ceremony – was loaded with gifts consisting of food and utensils, etc.: these were packed on an old pack-horse and both were driven out into the wilderness and, as people thought, after a week the slave was dead.

The purpose of the ceremony was to rid the country and people of all possible calamities and epidemics which demons were capable of inflicting on each and all. They were considered the source of diseases, quarrels, slander, murder, etc. All the individual demons expeditious in spreading trouble and mischief, as afore noted, are mentioned by name and the manuscripts devoted to them are chanted. These demons are also appeased by bloody sacrifices of oxen, goats, sheep, pigs, chickens, and eggs; they are repaid out of fear that worse afflictions may result if they are neglected.

The ceremony lasts seven days and is usually performed by ten or twelve ²Dto-¹mbas who feast on the offerings ostensibly meant for the demons. The objects used are legion and are enumerated in the description of the ²Ddu-¹müṅ or *Index book* (cf. below p.261).

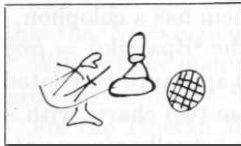
In 1947 all the ²Dto-¹mbas of the Li-chiang district decided to perform the ceremony and over one hundred ²Dto-¹mbas took part. It was such a large affair that it was impossible to follow it from beginning to end, especially as parts of it were enacted in different places.

In 1929 I had the ceremony performed by twelve ²Dto-¹mbas in the compound of my residence at the foot of the Li-chiang Snow-range in the village of ²Nv-²lv-²k'ö. All the necessary animals were sacrificed, but of course no human being was used. The ³Dto or *substitutes* in the shape of human beings were fashioned of willow-twigs, the faces being

drawn on pieces of paper. Horses and stags were made of the same material; these acted as the pack-animals to carry all the food offerings presented to the ³Dto.

The only time a slave was used at the performance of the ceremony – as far as we know – was during the rule of the ¹Na-²khi chief Mu Sheng-pai 木生白 who lived between A.D. 1587 and 1646; his official name was Mu Tseng 木增 (see ANKSWC, pp.125–131).

Thus the ceremony was performed three times; the earliest traditionally remembered being in the Ming dynasty when a human being was used as a scapegoat.



Hs.Or.461. SB, Marburg (R.8154) <With fol. 1-9>

Hs.Or.477. SB, Marburg (R.8172) in part <With fol. 1-19>

³Dto ¹na ³k'ö ²Ddu-¹mun: Index book of the ³Dto ¹na ³k'ö ceremony. [List: XII,93,aa

Hs.Or.461 (R.8154) is entirely devoted to the objects to be used at the ceremony.

On page 1 the manuscript shows the table with the triangular ploughshare representing the ¹Ngü-³na-³shi-²lo ¹Ngü with flags, arrows, and two ²Dto-²mas. Next to it is a ²Bpo-¹mba, a ²Mb'a-²mi or butter-lamp and a ³Chung-²bpa or juniper smoke-offering. On page 2 we learn how the ²T'khi-¹ndos and the nine trees are to be arranged, etc. On page 4 are figured samples of the ²Mber-¹dtv, the ¹Nd'a = guides for the demons, etc.

To be sacrificed: 1 black cow, 1 white sheep, 1 black goat, 1 black monkey, 10 chickens; 1 load of pine-wood ³K'o-¹byus, 1 load of rhododendron ³K'o-¹byus, 11 bundles of bamboo, 1 bundle of poplar-branches, 1 bundle of juniper, 1 bundle of white pine, 1 of spruce, 1 of yellow oak, 1 of ²k'a-³bbüe (*Corylus*) branches, 1 white and 1 black strip of hemp cloth, and white and black grain;

of ²Mber ¹dtv: 12 for the twelve cycle years;

of ³K'o-¹byu: in the East 1 for the demon king ²Dter ¹zaw ¹gyu-³bpu, in the South 1 for ¹Shi-²ndshi-¹gyu-³bpü, in the West 1 for ¹Ssu-²mun-²gyu-³bpü, and in the North 1 for ¹Nun-²ndzi-¹gyu-³bpü; in the center 1 ³K'o-¹byu for the ¹Ddv, ¹Dsä, ²Mun demons, and 1 turf for each;

1 square piece of turf (sod) for ²Mi-¹ma-¹ssä-²ddo and ¹Gkü-¹zaw-¹na-²mun; 1 for the parents of the ¹Ndo demon;

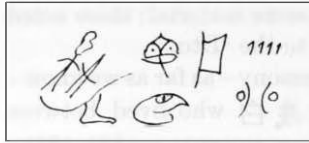
of ²Dto-¹ma: 1 for the ⁴Yu-²lo, and 3 ²P'u-²ssö ²Ddo-²mas; 1 ²Dto-²ma: for ¹Ssaw-²yi-²wüa-²de, for ²Hä-¹ddü ¹ö-¹p'er, for ²Dto-¹mba ³Shi-²lo, for ¹Dto-³t'khyu, for ¹Gkü-³k'u; – of dough: 1 yak, 1 sheep; 1 ²Llū-²nyi ¹ssaw-³ndaw ²dto-²ma, 5 ¹Gkü-³k'u ²dto-²mas, 3 incense sticks, wine, food; 1 ²K'aw-³lv ²dto-²ma, 1 ¹Lä-³ch'ou ²dto-²ma and for the ¹Lä-³chou demons wine and 1 egg;

12 ²Dto-²mas for the cycle years; 1 dog, 1 bat and 1 pig, rocks and junipers able to speak.

For ²Ssaw-¹la-²ä-¹bpa ³Nv: 1 table, 1 pine-tree, wine, food, silver and gold.

The last five pages give the names of some of the books to be chanted at the ceremony.

By mistake, in Hs.Or.477 (R.8172) the last six pages are stitched upside down.



K.Or.48. SB, Marburg (*R.3033*) <With fol. 1-12>

Hs.Or.423. SB, Marburg (*R.8108*) <With fol. 1-14>

Hs.Or.476. SB, Marburg (*R.8171*) <With fol. 1-14>

³Dto ¹na ³k'ö: ²Bpa-¹gko-²k'u ²lv ²mbö: — To consult the ²Bpa-¹gko (¹gkü), the chart of divination. [List: XII,93,Bg

(Sometimes the title is written as follows: ²Bpa-¹gkü ²k'u ²lv ²mbö.)

Of the three manuscripts the first and last are the oldest dating back in all probability to the 18th century. Hs.Or.423 (*R.8108*) is of later date. None of them has a colophon.

The ¹Na-²khi expression ²ha-¹shi ²bpa-²mä = *golden frog* means the ²Bpa-¹gkü = *frog divination*, i.e. the Chinese pa-kua 八 卦. The word ²bpa = *frog* would appear to be related phonetically to the Chinese pa = eight. However, the ¹Na-²khis use two charts with a smaller one on which a yellow frog is painted; this card or chart has actually nine points instead of eight (the four cardinal points, the four subcardinal points, and a central point which the ¹Na-²khis call: ²Müan ¹nä ¹dü ³lü ²gv = *heaven and earth center*).

The ²Bpa-¹gkü (*frog divination*) is always used in connection with the nine astrological diagrams known also to the Tibetan geomancers, i.e. the nine ²Mi-¹wua (the Tibetan sme-ba སེ་བ་ and the Chinese chiu-kung 九 宮).

The nine ²Mi-¹wua are combined with the 12 cycle animals and the latter with the five elements; every element occurs six times, some are lucky, some unlucky. The nine ²Mi-¹wua are arranged in a quadratic square in such a way as to give the same total in each direction, namely 15.

This book tells of the unpropitious years in the life of the various ¹Na-²khi ancestors.

In manuscript *R.1517* a photostat of which is now preserved in the SB. Marburg, the origin of the twelve cycle years of ²Ts'ä-¹nyi ²Muan-³llü ³k'v is related as follows:

In the lake ²Müan-³llü-²ndaw-¹gyi (³Khü) there appeared a tree resembling a hair, and from this was born the ¹Ha-²yi-²boa-¹daw ¹ndzer (tree) with silver and golden flowers, and turquoise and carnelian leaves. The tree had 12 branches and each branch had 12 leaves. Thus came forth the cycle of twelve years. The sun rose to the left of the mountain ¹Ngyu-³na-³shi-²lo ¹Ngyu and the moon on the right. On the *first day of the new moon* (¹ts'ä-¹ddo-²ddü-²nyi) the brilliant sun and moon separate. — This is followed by the origin of the twelve months of the ¹Ndu and ¹Ssä (demons): ¹Ddu and ¹Ssu fought over the appearance of heaven, the spreading of the earth, stars, sun, moon and planets, ¹Ssä over the cutting of trees on the mountains and the digging in the valleys for water. They (¹Ddu and ¹Ssu) fought over the silver and golden leaves. — This is followed by the origin of the 12 cycle animals as already related. In the East sat the tiger and the hare, in the South the snake and the horse, in the West the monkey and the chicken, in the North the pig and the rat, in the sky the dragon and the dog; on the land the ox and the sheep: Thus came forth the twelve cycle years; the latter by magic produced the eight diagrams or ²Bpa-¹gkü ²k'u-²lo ²mä.

There are in the collection four photographs of a divination chart which was in two sheets each, qualified as ²gkv-³chung (*R.2648*) and ³man-³chung (*R.2650*). The left upper 9 sections were called the 9 ²Mi-¹wua, the others the 21 ²Ngaw-¹la = *spirits of victory*. These 2 sheets were supplemented by two manuscripts, entitled ²gkv-²chung and ³man-³chung which were complimentary to the chart.

On a separate piece of paper a frog was painted representing the ²Bpa-¹gkü. This was placed at the side of the unfolded chart. A needle was dropped on the frog and the direction indicated by the needle (the particular cardinal point or subcardinal point, plus center) was then located on the chart. Afterwards, the particular combination was looked up in one of the books depending on whether the ²gkv-³chung = *first*, or the ³man-³chung = *last* was involved. There then could be found the interpretation of the horoscope.

Unfortunately the original chart was stolen during the war by the Japanese in Shanghai where it had been sent for reproduction, and the two manuscripts were sunk by the Japanese with a great many of others while *en route* to the U.S.A. from Calcutta in 1944 on the S.S. Richard Hovey.

The ²Bpa-¹gkü is equivalent to the Chinese pa-kua (cf. above p.262) with the exception that the ¹Na-²khi diagrams had a center besides the 4 cardinal and 4 subcardinal points.

Without the manuscripts the chart cannot be interpreted. It was the only one I ever came across in ¹Na-²khi land and belonged to a collection of ³Dso-²la books. –

For the Tibetan Me-wa see L.A. WADDELL, *Buddhism of Tibet or Lamaism* (London 1899), p.457.

[At the beginning of the present second volume of this Catalogue the above mentioned photographs of the “Nine ²Mi-¹wua and the 21 ²Ngaw-¹la” (*R.2648* and *R.2650*) are to be found, followed by a photograph of the ²Bpa-¹gkü (*R. number unknown*) and by the photograph of a fourth manuscript of two folios (title and *R. number unknown*) used for divination purposes the original of which now seems also to be lost. – Ed.]



K.Or.194. SB, Marburg (*R.8182*) <With fol. 1-20>

Hs.Or.427. SB, Marburg (*R.8114*) <With fol. 1-22>

³Dto ¹na ³k'ö; ¹Bpö ²lü ²k'u: — To chant (hymns), to make known (the ceremony), to spread out (the ceremonial objects) (?). [List: XII,93,c; c1]

To every larger ceremony belongs a book entitled ¹Bpö ²lü ²k'u in which, actually, the reason for the performance of that ceremony is set forth. Another title or subtitle of this book is ²Dzu ³bbüe ²dzu ¹lä = *The origin of calamity*.

K.Or.194 (*R.8182*) is qualified on the cover as ²gkv-³chung (*first part*).

Of Hs.Or.427 (*R.8114*) the title-page is missing; it is the older of the two and contains the ³man-³chung (*last part*) beginning with page 10.

On page 13, rubrics 9–10, are mentioned the parents of the Nāgas and the people who had only one father, but two mothers:

²K'ö-¹ddv-²gv-²ssu was the mother of ²Llü-²mun-²ssu ¹ssü ²szī (see NNCR, p.176, note 255) and ²K'ö-¹ddv-²gv-³lér was the mother of the people (see NNCR, pp.296–301).

¹Ssu-²mā-¹na-¹bpü was the mother of ³Ts'u-²ssi, and ²Mi-¹ma-¹ssä-²ddo was the 'mother' of the ¹Ddv and ¹Dsä demons (page 14).

¹Gkü-¹zaw-¹na-²mun was the mother of the ¹Tsu (¹nä) ¹Nyu (demons) and of the ²Mun and ¹Ghügh (demons).

²Lo-²ndo-²ndaw-³bpü was the mother of the ²K'ö and ²Ndshi demons.

Dto na k'ö

²Lo-²ndo-³ch'ou-¹ts'u-³mi was the mother of the ³Ch'ou and ²Ndshi demons.

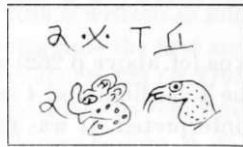
²Mä-³ssä-²dto-¹mbö was the 'mother' of the ¹Mbbüe demons.

¹Na-²ndshi-²dso-¹bu (1.) was the mother of the ¹Dter ¹La demons.

¹Yu-²ndzi-¹ä-²dzi (who entices the lovers to commit suicide) was the mother of the ²Ts'u and ¹Yu (demons of suicide).

²Mun-³llü-²ggö-²ssaw was the mother of the ¹Khyü and ¹Ndo demons.

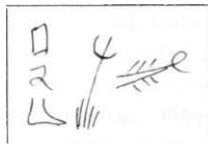
³Dto-¹shi-²k'o-¹ngu (2.) was the mother of the ¹Dto and ¹Ndo demons (elsewhere she is called ³Dto-²ssu-²k'o-¹ngv-¹ma).



This is followed by the origin of quarrel which resulted in the sending of calamity by the nine ²Muan-¹zo ²k'o-²khi-²k'o-²lo (demons) to the earth; they sent the ²Nder ¹ts'u demons who attack domestic animals, bring diseases of the grains and cause illness (as jaundice in the winter and dysentery in the summer), etc.

Finally the four regional demon kings (see NNCRC, p.92, note 44) and the 9 wood-element demons send their own demons like the ²Mi ¹ts'u = *fire demons*, the nine metal-element demons, the nine water-element demons, the sky-element ¹Ddv and ¹Dsä demons, the terrestrial ²Mun and ¹Ghühg demons, and the 360 demons of one black bone. –

Neither of the manuscripts ends with a colophon.



K.Or.186. SB, Marburg (R.8174) <With fol. 1-16>

K.Or.187. SB, Marburg (R.8175) <With fol. 1-16>

K.Or.197. SB, Marburg (R.8186) <With fol. 1-17>

³Dto ¹na ³k'ö; ¹Bpö ³man ³dter: — The closing of the ceremony.

[List: XII,93,Cb

This book is chanted at the very end of the ceremony when the road is thereby closed for the ²Dto and ¹Ndo demons whereupon they are thought to be unable to return.

To every larger ceremony belongs a ¹Bpö ³man ³dter book and the texts of the respective manuscripts are almost alike (only the names of the demons vary depending on the ceremony).

See NNCRC. pp.797-804.



Hs.Or.429. SB, Marburg (R.8116) <Withfol. 1-10>

Hs.Or.434. SB, Marburg (R.8121) <With fol. 1-16>

³Dto ¹na ³k'ö; ¹Bpö-¹p'a ³gko ¹shu: — To search for the books of divination.

[List: XII,93,f

Hs.Or.434 (R.8121) is the older of the two, but Hs.Or.429 (R.8116) is better written. Neither of them ends with a colophon.

The text has been translated in NNCRC, pp.655–665. See also OTLB, pp.39–52.



K.Or.196. SB, Marburg (R.8185) <With fol. 1–16>

K.Or.201. SB, Marburg (R.8191) <With fol. 1–8>

Hs.Or.435. SB, Marburg (R.8123) <With fol. 1–10>

Hs.Or.472. SB, Marburg (R.8166) <With fol. 1–24>

³Dto ¹na ³k'ö; ¹Ddu ¹a ¹Ssu ¹a: — The fights between ²Muan-³llü-¹ddu-²ndzi and his enemy ²Muan-³llü-¹ssu-²ndzi. [List: XII,93, Aw; Aw2

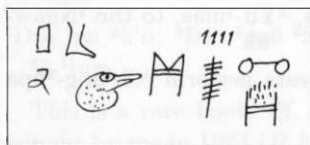
Of the four manuscripts three have the same title, whereas Hs.Or.435 (R.8123) is entitled ²Muan-³llü-¹ddu-²ndzi ³ch'er ¹dzo = *The story about ²Muan-³llü-¹ddu-²ndzi*. The text which is always the same records ¹Ddu's quarrels with his arch-enemy.

The story has been translated in NNCRC, pp.729–734, but the text is slightly different: The demons concerned in the translated text are the ³Ch'ou ¹ts'u, while in the above manuscripts we hear about the ¹Dto and ¹Ndo demons.

A colophon in K.Or.196 (R.8185) states that the book had been written in the horse year, in the *twelfth moon* (²ndaw-²wua), the Chinese la-yüeh 臘月.

K.Or.201 (R.8191) records in a few symbols that it originated in ¹Mun-³shwua-²wua.

Hs.Or.435 (R.8123) has no colophon; it is the oldest of the four manuscripts.



K.Or.192. SB, Marburg (R.8180) <With fol. 1–8>

K.Or.364. SB, Marburg (R.8471) <With fol. 1–10>

Hs.Or.443. SB, Marburg (R.8131) <With fol. 1–12>

³Dto ¹na ³k'ö; ²Dsho-²wua-³lu-¹szi ³ch'er: — The story of the four brothers ²Dsho-²wua. [List: XII,93,1; Ba

(²Dsho-²wua is the collective name of four ¹Na-²khi brothers.)

K.Or.364 (R.8471) is a very old manuscript dating back to the Wan-li period of the Ming dynasty. It belonged to the oldest brother of three ²Dto-¹mbas who were known as ²Dto-³la. They resided in the village of ²Gyi-¹ts'ä-¹ndso of the commune of ²Boa-¹shi, the Chinese Pai-sha 白沙, five miles north of Li-chiang.

Hs.Or.443 (R.8131) and K.Or.192 (R.8180) are comparatively new. Only K.Or.192 (R.8180) has a brief colophon which states that it was written in the *first moon* (¹yu-¹bpä), but no other date is given.

In K.Or.364 (R.8471) it is set forth that the *four brothers* (= ³lu-¹szi) ²Dsho-²wua appeared at the time when the ¹P'er ¹Ssan, ²Ngaw ¹Wu, the ¹Ö, ¹Ndu and ¹Ssä came into

being. All rode horses. They had bad dreams: One was killed by a yak, one was burned to death, the third was carried off by the wind like dust, and the fourth was drowned. Then they awoke from their bad dreams.

The *eastern one*, who dreamt that he was killed, was told by ¹K'o-³ts'ä-²ts'ä-²mabbu (the eastern ²Khyü-²zher ²Bpö-¹mbö) that it was not a bad dream, but that he was being attacked by a ¹Ho tribesman (his enemy) and thereupon he smashed the nine houses of his enemy, killed the latter and threw the soul of the ¹Ho into a horn and suppressed his tree in the East. – The *southern one*, who dreamt that he was burned to death, learned that that was not true, but that he attacked a ²Lä-²bbü in the South and smashed the nine houses of his enemy, killed him and threw his soul into the empty skull of a pig; he quenched his fire element (south) with water. – The *western one*, who dreamt that he was carried off by the wind, was in fact attacking a Tibetan, his enemy; he smashed his nine houses and killed him; he threw his soul into a dog's skull and destroyed his metal element (west) with fire. – The (*northern one*) who dreamt that he was drowned in the North was actually smashing the nine houses of his enemy, the ¹Ggö-³lo tribesman (mGo-log), killed him and put out his water element with earth; he threw his soul into the hoof of a yak.

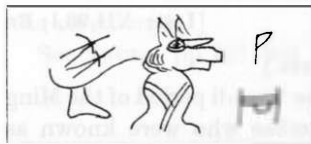
The four brothers had no more illness. They called a ²Dto-¹miba who performed ¹Zhi ¹dtü, ³gko ³ö, etc.; with a yak, sheep, wine and food the priest performed ³Ch'ung-²bpa ³ngyi to the ¹P'er ¹Ssan, ²Ngaw ¹Wu, to the ¹Ö, ¹Ndu and ¹Ssä, and to the 360 ²Dter-¹gkos and ²Yu-¹mas. Thereupon they carried out what their dreams had actually signified. They also smashed the nine houses of the ³P'u, ¹Na-²khi), ²Boa and ¹Ö in the center, and broke their arrows, spears, armor and killed their souls and suppressed them.

In K.Or.192 (R.8180) their individual names are given: The eastern one is called ²Dsho-²wua-³ler-²t'o, the southern one ²Dsho-²wua-²t'o-¹bpa, the western one ²Dsho-²wua-³bpä-²bpü, and the northern one ²Dsho-²wua-²nddü-¹ndër. (See ANKEED, pp.70–71.)

They shot their 28 enemies riding 28 horses = ²Ndz'a-²mä-²nyi-¹ts'er ³ho-²ndza.

In K.Or.364 (R.8471), page 9, rubric 2, commences the story of the ¹Na-²khi people of the present day who invite the ²Dto-¹mbas to burn butter-lamps, incense, and a ³Ch'ung-²bpa ³ngyi to the gods; they offer yaks, sheep, wine, lean meat and bacon, and perform ³Ch'ung-²bpa ³ngyi to the 360 ²Ngaw-¹las, to the ²Dter-²gkos, ²Yu-¹mas, to the ²Ngaw-¹la ¹Mber-²t'kyu-²ssi-²sso (trinity), etc.

Many places are mentioned, also Nāgas to whom the priests perform ³Ch'ung-²bpa ²bä.



Hs.Or.457. SB, Marburg (R.8150) <With fol. 1-6>

³Dto ¹na ³k'ö; ³Dta-³tsan-²ts'o-¹zaw ¹gko ²gkan ³k'ö: — (To substitute and liberate) exchange for ³Dta-³tsan-²ts'o-¹zaw. [List: XII,93,o2

A book bearing this title and belonging to the ³Dto ¹na ³k'ö ceremony has not been encountered previously. This copy is a newer one with the figure of a sitting ²Dto-¹miba on the first page. There is another manuscript (R.3036) bearing the title: ³Dta-³tsan-²ts'o-¹zaw ³cher [List: XII,93,o2; Ae1] which belongs also to the ³Dto ¹na ³k'ö ceremony.

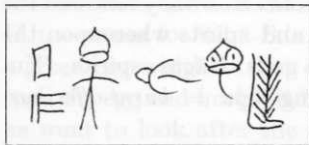
But as it is not available it cannot be determined if the text of the latter and that of the manuscript here described are equivalent.

In the title, the horse head (read ²dta) on the central figure is used phonetically (it is a loan-word from the Tibetan rta). Apparently the person dealt with here lived in the North-east of Tibet before the ¹Na-²khi settled in their present home.

The story told in this book is a legendary one for it states that in the generation of ²Dta-³tsan-²ts'o-¹zaw, who was an ancient ¹Na-²khi ancestor, the heavens appeared while on the land the ¹Ddv demons appeared. He became a cultivator and his wife tilled the soil; they grew rice and wheat; they were rich and had ¹nnü and ¹ö (page 1, rubrics 4–6). He was unable to repay the ¹Ddv demons, nor heaven, the land, etc. He was unable to perform ³Ch'ung-²bpa ²bä to heaven and earth and to the gods. Nor were the ³P'us and the ¹Na-²khis able to give food and repay the ¹Ddv and ¹Dsā demons. The ¹Ddv liberated the ¹Ndo demons.

Then we are told of the origin of the ¹Ndo demons (see NNCRC, pp.450–451, note 775).

The ¹Ddv demons stole the soul of ³Dta-³tsan-²ts'o-¹zaw and carried him off (page 3, rubric 6). He thereupon became ill. He sent a fleet-footed boy to the ²La-¹yu ¹bpö-²ssö (the Tibetan lha-yul Bon gsum ལྔ་ཡུལ་བཞེན་གསུམ།, the three Bön priests from the land of the gods, i.e. from Tibet) who cast his horoscope and they revealed that it was all due to his inability to propitiate heaven, perform a burnt-offering (as the Tibetans in the grasslands still perform). He had ³Dto ¹na ³k'ö performed whereupon his illness (etc.) vanished.



Hs.Or.480. SB, Marburg (R.8192) <With fol. 1–11>

³Dto ¹na ³k'ö: ³Dto ²ggö ²Ssaw-¹la-²ä-¹bpa ³Nv: — The funeral of ³Dto ²ggö ²Ssaw-¹la-²ä-¹bpa. [List: XII,93,Bv

This is a rare book. Cf. above p.249. The only other manuscript with this title was bought by me in 1924 (R.1044); it is now in the private collection in Heronmere, Greenwich (Conn.). However a photostat of the latter is now likewise in the SB at Marburg/Lahn.

In this text the story is told of a man called ²Ssaw-¹la-²ä-¹bpa who died of hunger and thirst. He went in search of death. He arrived in the East in the land of the gods and could not find his death; in the South in the land of the Nāgas he could not find death, nor in the West in the land of the ¹Dter demons, nor in the land of the ¹Dsā and ¹Ddv demons in the North. Neither could he find death in the center where the people dwelt (page 2, rubric 8, to page 3, rubric 2).

He then arrived in the black lands of the demons at ¹P'er-³na-¹nddū-²gkaṅ-³chung = where the white land of the gods adjoins the black land of the demons. There he was lost (dead). He stuck his arrow in the land between the gods and demons, in the mirror which was attached to the arrow his soul was reflected. His soul had been stolen by the demon ²Müaṅ-³llü-¹ssu-²ndzi.

His three sons went in search of him and they found his arrow and brought it home whereupon they became ill and could not close the gate of the dead. Their Life-god had

Dto na k'ö

fled. They could not hear, nor could they think; they had bad dreams at night (page 5, rubrics 1–2). They could not find their father who was lost. They sent a fleet-footed boy to ¹Lü-²shi-¹ma-³ndaw (the second son of ³Shi-²lo) who made offerings and offered a sheep as a substitute. He separated the people from the demons, the hungry from those whose stomach was full.

²Ssaw-¹la-²ä-¹bpa was given food to eat, water to drink, fire to warm and clothing for his body. An ox was killed and given to his ²nv = *effigy* which was given a horse to carry it. A funeral ceremony was thus performed for him after which his sons were free of illness; they could hear good tidings, their pond was full, they had ¹nnü and ¹õ and wanted nothing. –

See ANKEED, p.399. From that time onward an arrow took the place of the Life-god in the ³Ssu ¹dtv.



K.Or.177. SB, Marburg (*R.8112*) <With fol. 1–20>

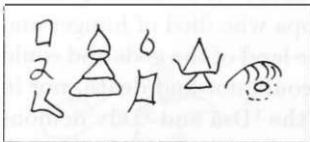
³Dto ¹na ³k'ö; ³Gko ³ö, ³P'u-¹la ¹dsu: — To throw out the grain(-offering), To meet the ²P'u-¹la (personal gods). [List: XII,93,a]

This is a very old manuscript written with a broad stylus. There is no colophon.

The stories of all the various ancient ¹Na-²khi ancestors are told: How they followed the ancient custom of throwing out grain-offerings to the gods and spirits whereupon the donors were blessed with offspring. They went to meet the gods, Nāgas, spirits, ²Yu-¹mas, and ²Dter-¹gkos with food-offerings, wine and ³Ch'ung-²bpa = *burnt-offerings*, etc.

On page 22 all the ¹Ndu-²lv (stones) of the various gods are mentioned and what demons they suppress. (See ANKEED, pp.317–319.)

This text is chanted in the beginning of the ceremony.



K.Or.199. SB, Marburg (*R.8188*) <With fol. 1–14>

Hs.Or.447. SB, Marburg (*R.8135*) <With fol. 1–12>

Hs.Or.475. SB, Marburg (*R.8170*) <With fol. 1–7>

³Dto ¹na ³k'ö; ¹Gkü-³k'u ²dto-²ma ³non: — To chase out the ¹Gkü-³k'u ²dto-²ma.

[List: XII,93,Ce1]

¹Gkü-³k'u (or ¹Hä-²yü ¹Gkü-³k'u) is undoubtedly identical with the Tibetan Bön deity Gi-khod (pronounced Gi-k'ö) གི་ཁོད, or Gye-god གཡེ་གོད or dGe-god དགེ་གོད.

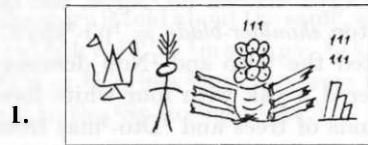
According to Tucci there are 360 of these deities who dwell on “Mount Kailāsa”. That there are more than one in the ¹Na-²khi pantheon is indicated by the fact that on one of

the ¹Na-²khi paintings of which ¹Gkü-³k'u is the central figure, there are several others about him. See G. TUCCI, *Tibetan Painted Scrolls* (1949), Vol.2, p.739. See also H. HOFFMANN, *Quellen zur Geschichte der tibetischen Bon-Religion* (1950), p.269.

In K.Or.199 (R.8188) the ²Dto-²ma is given to the various demons; they are repaid with it and then driven out. He [sic] descends on the red rainbow from ¹Ngyu-³na-³shi-²lo ¹Ngyu riding the ¹Khyu-³gu (bird), from the high mountains on the white lion, from the alpine meadows on the stag, and from the dense forest on the tiger. The ²Dto-²ma chases the ¹Dto, ¹Ndo, ¹Khyü, ²Mun, and ¹Ho (demons), 360 of them; it is thrown on the land of the enemy.

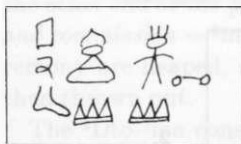
The text of Hs.Or.447 (R.8135) is slightly different, but the gist is the same. On page 5, rubric 6, the father of the ²Dto-²ma is figured with three central heads, and three on each side, and with six arms (I.). He causes black clouds, black wind, storms, snow and black hail to descend on the land of the enemy. –

None of the three manuscripts ends with a colophon.



In a text entitled ¹Gkü-³k'u ³ssaw a story is related as follows:

Before the heavens, earth, trees (etc.) had appeared there were innumerable ¹Dter ²La, ¹Dto, and ¹Ndo demons. They liberated their dogs from the mountains and their horses from the land. The homes of the people were full of demons and black vultures so that the birds had no roost and the people no room, nor was there place to tie up live-stock. If it were not for ¹Gkü-³k'u, the demons could not be killed. He came into existence from a green egg which at first could not be hatched. ¹Yi-³shi-¹ö-²zo (a mythical ²Dto-¹mba) took the egg and hurled it between a black mountain and a black cliff. After three nights he went to look after the egg and kicked it. Now, from the green egg emerged ¹Gkü-³k'u ²p'ö-¹bö who had a brilliant body with nine heads and eighteen arms.



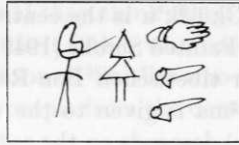
K.Or.178. SB, Marburg (R.8113) <With fol. 1-13>

³Dto ¹na ³k'ö; ¹Hä ³mi ¹Ts'u ³mi ³chér: — The story of the daughter of a god (and) the daughter of a demon. [List: XII,93,As

Two manuscripts are known bearing this title: one in HYI (R.2507) and the present one.

On page 1 of our manuscript begins the tale of the appearance of the heavens, spirits, gods, ¹Ndu and ¹Ssä, the trees, rocks, and valleys; in the beginning appeared the five elements which brought forth a white and a black egg. From the former emerged a god who was the father of a daughter called ³T'a-²la-³shi-²shi (I.). From the black egg came into existence ²Gkü-¹zaw-¹na-²mun.

1.



³T'a-²la-³shi-²shi (**1.**) killed the demoness and offered her head to the sky, her skin to the earth, her heart to the sun, her liver to the moon, her bones to the rocks, her flesh to the earth (soil), her blood to the water, her ribs to the cliffs, her breath to the wind and clouds, her eyes to the stars and planets, and her four extremities to the four quarters of the compass. (This seems to indicate that formerly, in ancient times, human sacrifices were offered.)

This offering first liberated the ¹Dto and ¹Ndo demons. ²Gkü-¹zaw-¹na-²mun's soul thereupon stole the soul of ³T'a-²la-³shi-²shi, but she did not kill her. She wanted repayment. ³T'a-²la-³shi-²shi became ill, in the day-time her bones ached and at night her flesh. She implored the gods on the ¹Ngyu-³na-³shi-²lo ¹Ngvu, and casting her horoscope they saw on the bones (i.e. the mutton *shoulder-blade* = ¹p'i-³khyu) that she had once killed the demoness who had liberated the ¹Dto and ¹Ndo demons. ¹La-²bbü-²t'o-³gko then performed a ceremony; he offered a yak with four white forelegs, wine and grain. He made ²Mber-¹dtv from nine kinds of trees and ²Dto-²mas from ten kinds of grains. He repaid the ¹Dto and ¹Ndo demons and redeemed ³T'a-²la-³shi-²shi's soul. Now, ³T'a-²la-³shi-²shi had ¹nnü and ¹ö, and no more illness.



Hs.Or.421. SB, Marburg (R.8104) <With fol. 1-7>

Facsimile of this ms. below p.421.

³Dto ¹na ³k'ö; ²Haw-¹la-²ngv-¹mbü ¹Hä ²Ss-³ts'ä-²hua-²mun ³cher: — The story about the god ²Haw-¹la-²ngv-¹mbü (and the demoness) ²Ss-³ts'ä-²hua-²mun. [List: XII,93,Bel

This is a rare manuscript. — The story here told is about an encounter between the god ²Haw-¹la-²ngv-¹mbu (**1.**) and the demoness ¹Ss-³ts'ä-²hua(²hoa)-mun (**2.**).



Both the god and the demoness were born at the same time. ²Haw-¹la-²ngv-¹mbü ¹Hä lived in the white land of the gods and the demoness in the black land of the demons. They guarded the 9000 cross-roads between (the heaven and the hell). Both were afraid. Yet he and she conferred and then slept together. ²Haw-¹la-²ngv-¹mbü became ill. He sent for a ²Dto-¹mba who saw the reason of his illness on the mutton shoulder-blade (see above p.269). The priest performed ³Dto ¹na ³k'ö, made offerings of food and wine (etc.) to the ³Ngaw ¹Wu, the gods and to the 360 ²Dter-¹gko and ²Yu-¹ma (demons). He repaid the demoness who had stolen ²Haw-¹la-²ngv-¹mbü's soul and redeemed it with ²Mber-¹dtv and nine ²Haw-²khi ²dto-²mas after which the latter was well.



Hs.Or.430. SB, Marburg (*R.8117*) <With fol. 1-10>

Hs.Or.433. SB, Marburg (*R.8119*) <With fol. 1-18>

Hs.Or.466. SB, Marburg (*R.8159*) <With fol. 1-20>

Hs.Or.478. SB, Marburg (*R.8173*) <With fol. 1-15>

³Dto ¹na ³k'ö; ²Haw ²nggü ²Ss ²nggü: — To separate the ²Haw from the ²Ss.

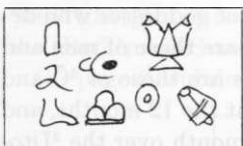
[List: XII,93,Ao

The ²Haw are better known as ²Haw-²zo ²ngv-³gkv and the ²Ss as ²Ss-²zo ²ngv-³gkv. They were half-brothers.

Hs.Or.433 (*R.8119*) is a very old manuscript but has a fairly new cover; Hs.Or.478 (*R.8173*) may be even older.

For a complete account of the two families see NNCR, pp.340-342.

In Hs.Or.430 (*R.8117*) the story is told about the same, although the book has a different title, viz: ²Haw-²zo ²ngv-³gkv ²T'o-²ma ²ngv-²gkv ¹'a = *The fight (between) the ²Haw and the ²T'o*. (The ²T'o or ²T'o-²ma ²ngv-³gkv were the nine demon sons of ¹Yu-⁴la-²di-²ddo who are equivalent to the ²Ss-²zo ²ngv-³gkv.)



K.Or.113. SB, Marburg (*R.5125*) <With fol. 1-6>

Hs.Or.436. SB, Marburg (*R.8124*) <With fol. 1-12>

³Dto ¹na ³k'ö; ²K'aw-³lv ²dto-²ma ³p'i: — To throw out the ²K'aw-³lv ²dto-²ma.

[List: XII,93,By

On page 1 of the old ms. K.Or.113 (*R.5125*) is the drawing of a ²Dto-¹mba wearing the ¹bä-²k'o = *iron forked head-gear*. He has a ²ds-¹ler in his right and a feather in his left. At the other end of the page is the picture of the ²K'aw-³lv ²dto-²ma. All the *sins of omission and commission* = ²mi-¹k'o perpetrated by the ²Dto-¹mba during the performance of a ceremony are heaped, allegorically speaking, on the ²K'aw-³lv ²dto-²ma and the latter is then thrown out.

The ²Dto-²ma consists of a bat (center), monkey (left), and a dog (right). On page 8, rubric 6, is depicted how the ²mi-¹k'o (sins) were carried off by the monkey of the ²Dto-²ma (I). (See ANKEED, p.183 and p.269; NNCR, pp.494-495, note 785.)



There is no colophon. The cover of the manuscript is of foreign paper.

Dto na k'ö

Hs.Or.436 (R.8124) belongs here. It is a newer manuscript showing on the first page a picture of the ²K'aw-³lv ²dto-²ma. It has also no colophon.



K.Or.188. SB, Marburg (R.8176) <With fol. 1-17>

³Dto ¹na ³k'ö; ¹Khyu-³t'khyu ²dto-²ma ³non: — To chase the ¹Khyu-³t'khyu ²dto-²ma (on to the land of the enemy). [List: XII,93,Dk]

Probably this manuscript was written the beginning of the last century.

On the last line of page 1 we are told that the family invites the gods who then repay the ¹Ts'u and ¹Nyu demons with wine, tea, meat and food and the ¹Khyu-³t'khyu ¹dto-²ma. The ¹Ddv ¹Dsä, ¹Ts'u and ¹Nyu demons are repaid. The ²Dto-¹mba chants a ³Hoa-²lu and the ¹Ddv ¹Dsä, ²Mun and ¹Ghügh demons hear it. The ²Dto-¹mba presents the ²Dto-²ma to the ¹Ddv ¹Dsä, ¹Ts'u and ¹Nyu demons.

²Dto-¹mba ³Shi-²lo asks ¹Hä-²yü-¹gkü-³k'u (1.) whence he has his nine heads and eighteen arms whereupon the latter replied: The left three heads are those of goddesses who devour the ²Ö ¹ts'u = *demons of quarrel*, the three heads on the right are those of men and women who devour the demons of suicide, the three central heads are those of ²Ö and ¹Hä. The left three heads chase the 12 evil cycle years, and the right the 12 months, and the central ones chase all the evil contained in the 30 days of the month over the ²Dto-²ma. The left and the right wing of the ¹Khyu-³t'kyhu chases the evil ¹Ts'u and ¹Nyu demons. When the ²Dto-²ma twinkle with its eyes it is like the rays of the sun and moon, and the demons are terrified. It chases the nine demons of one bone to the realm of the wicked enemy.



Page 2, last rubric: ²Dto-¹mba ³Shi-²lo with his iron trident leads his 360 disciples, those of the ¹P'er and ¹Ssan, of the ²Ngaw and the ¹Wu demons, and of the gods; blowing the conch they chase the ²Dto-²ma into the land of the ¹Ts'u and ¹Nyu demons to suppress them. ³Shi-²lo pronounces a ³Hoa-²lu and gains a victory over ²Sso-¹na-²ngv-²gu (2.).

The ¹Khyu-³t'khyu ²dto-²ma crunches the bones and eats the flesh of the enemy and drinks the blood. It chases them to the ³P'u and ¹Na(-²khi), and ²Boa and ¹Ö land of the enemy [sic. Ed.].

Regarding the ¹Khyu-³t'khyu ²dto-²ma see ANKEED, pp.193-194.



Hs.Or.507. SB, Marburg (R.8211) <With fol. 1-13>

³Dto ¹na ³k'ö; ²Khyü-¹zhër ²Bpö-¹mbö (²Bpö-¹mbbü) ³ssaw: — To invite the ²Khyü-¹zhër ²Bpö-¹mbö.

³Dto ¹na ³k'ö; ²Khyü-¹zhër ²Bpö-¹mbö ²wua-²gkv ³ssaw: — To invite the five ²Khyü-¹zhër ²Bpö-¹mbös. [List: XIII,97,c2]

On the inside of the cover of this fairly old manuscript there is a rough drawing of the god ²K'aw-²zhër with four faces, shooting off an arrow. This deity controls the ²Ts'u and ¹Yu demons of suicide. The book can be used at both ceremonies, the ³Dto ¹na ³k'ö and the ²Här ²la-¹llü ³k'ö, the latter for the propitiation of suicides.

On the first page on both ends are crude ink-drawings of two ²Dto-¹mbas. The left ²Dto-¹mba holds a ²Bpö-¹mba in his left hand and a ²ds-¹lër in his right hand; the right ²Dto-¹mba holds a hand-drum in his right hand and a ²ds-¹lër in his left hand; both priests are dancing.

According to this text there are twenty-five ²Khyü-¹zhërs beginning on page 3 with the five ²Khyü-¹zhër (personal) gods = ²Khyü-¹zhër ²p'u-¹la ²wua-²gkv, the five ²Khyü-¹zhër ²Ngaw-¹la (demons), the five ²Khyü-¹zhër ²Bpö-¹mbö (priests), the five ²Khyü-¹zhër ¹Ssaw-³ndaw-²Ngaw ¹la (five terrestrial ²Ngaw-¹las), the ²Khyü-¹zhër ²haw-¹mun ²wua-²gkv [not encountered by me before (I.)], the ²Khyü-¹zhër ²P'u-¹la ²Ngaw-¹la and the ²Bpö-¹mbö ¹Ssaw-³ndaw ²Ngaw-¹la ²haw-¹mun.

On page 8, rubric 6, is depicted a ²Khyü-¹zhër ²La-²mun (2.).



All these various ²Khyü-¹zhër spirits, priests, gods (etc.) are invited to descend from the four cardinal regions; they partake each the color of the region (East – white, South – green, etc.). They are invited with the sound of the conch and the hand-drum, with flags, butter-lamps, medicine, with yak, sheep, wine, food, bacon, meat, etc.

The ²Khyü-¹zhër ²Bpö-¹mbö, of which there are five regional ones, were the maternal uncles of ²Dto-¹mba ³Shi-²lo.

(The word ¹zhër is a loan-word from the Tibetan (bzhi བཞི་, read zhi = four). The symbol below it, the numeral four, is also read ¹zhër and means a post or timber, it can also be read ²dto = board. Both symbols are used to be certain that ¹zhër is meant.)

Four of the ²Khyü-¹zhër ²Bpö-¹mbös have Bön equivalents: The eastern one ¹K'ö-³ts'ä-²ts'ä-²mbbü is Gar-gsas-btsan-po གར་གསམ་བཅོམ་པོ་; the southern one ³Ssä-²zhi-¹ma-³ngu is gSas-rje-mang-po གསམ་རྗེ་མང་པོ་; the western one ³Na-¹ssä-¹ch'ung-³lu is gNas-gsas-dbying-dum གསམ་གསམ་དབྱིང་དམ་; the northern one ²Gv-³ssä-²k'o-²mba is dGod-gsas-kham-po དགོང་གསམ་ཁམ་པོ་

To all these ³Ch'ung-²bpa ³ngyi is performed and they are beseeched to suppress the demons, grant long life, and ¹nnü and ¹ö.

The colophon (page before last, first line) runs as follows: "What the ²Lü-¹bu ²Dto-¹mba has written here is not wrong. The book hails from ¹Dtan-¹shi ²Bpä-¹mber-¹ndso."



K.Or.190. SB, Marburg (*R.8178*) <With fol. 1-16>

K.Or.200. SB, Marburg (*R.8189*) <With fol. 1-12>

Hs.Or.440. SB, Marburg (*R.8128*) <With fol. 1-13>

³Dto ¹na ³k'ö; ³K'ö ¹dzo: — About the liberating (of the ¹Dto and ¹Ndo demons).

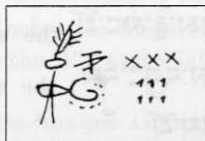
[List: XII,93,d

K.Or.200 (*R.8189*) contains only the *last part* = ³man-³chung of the story.

In this text the names of the places within the Li-chiang and Yung-ning 永寧 areas are recited where the ¹Dto demons have been liberated. The various disputes and fights between ancient ¹Na-²khi heroes are also told, even between the land of the gods (silver) and that of the demons (black) (¹P'er-³na-¹nddö-²gkan-³chung), between the ¹Ddu and ¹Ssu demons: furthermore between the animals, as for example: between the tiger and leopard, the stag and serow (at ²Nv-²lv-¹nddö-³t'khi-²ghügh = where the cold mist settles on the snow-mountain), between the deer and the muskdeer, the wild pig and the bear in the deep forest (page 2, rubrics 2-7), the owl and eagle, etc.; - by all these fights were liberated the ¹Dto and ¹Ndo demons.

From page 4 on all the places are listed where these demons have been liberated, as for example (page 5, rubric 5): at ²Dtö-²ghügh ²La-²ts'ü-²wüa (a village in Tung-yüan hsiang 東元鄉, southeast of Li-chiang), at ¹Gkan-²gkv-²k'ö (at the foot of ¹Gkan-²gkv in the Ch'i-ho hsiang 七河鄉, cf. ANKSWC, p.544a), at ²Ghügh-¹k'ö (the Chinese Ch'ang-shui 長水, west of Li-chiang, cf. ANKSWC, p.483a), - probably names of villages situated not far from the place of origin of the present manuscript.

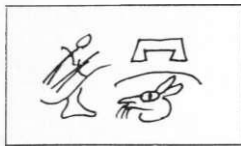
These demons are also liberated on food and water, precious objects, on the 12 cycle years, on the five elements, on the 12 cycle animals, on the 12 months of the ¹Ndu and ¹Ssä (the active and passive principles), on the 3 spring months, 3 summer months, 3 autumn and 3 winter months. In the spring the tiger, hare and dragon months are bad (unlucky), in the summer the snake, horse and sheep months, in the autumn the monkey, chicken and dog months, and in the winter the pig, rat and ox months. In the 12 months of ¹Ndu and ¹Ssä illness and death are liberated by the ¹Dto demons. The ²Dto-¹mba consults the various oracles, bones, strings, and finally the ¹p'a ²dso ¹p'a ¹ssu-²khi ³ch'wua-¹ts'er (*I.*), the 360 books of divination of the ¹Na-²khi priests (see ZMFCNK SWC, p.129, note 8; NXCRC, p.200, note 307).



This is now followed by the unlucky stars and planets; for the ²Bpa-¹gkü and the ²Mi-²wua cf. above p.262.

On page 18 the parents of the ¹Ndo demons are given. They had three fathers and three mothers. (For a complete account of the ¹Ndo demons see NNCRC, pp.450–451, note 775.)

The colophon of Hs.Or.440 (*R.8128*) states that the book originated from ¹Mun-³shwua-²wua, written on the 16th day of the *seventh moon* (²ssan-²mä), but no year is given.



K.Or.195. SB, Marburg (*R.8183*) <With fol. 1–13>

Hs.Or.444. SB, Marburg (*R.8132*) <With fol. 1–18>

Hs.Or.451. SB, Marburg (*R.8141*) <With fol. 1–24>

³Dto ¹na ³k'ö; ³K'v ¹ggö ¹szēr: — To suppress the bad years.

[List: XII,93,q

All three manuscripts have the same text, but no colophons; Hs.Or.451 (*R.8141*) is the oldest; in Hs.Or.444 (*R.8132*) the symbols are very boldly written.

On the first page of Hs.Or.451 (*R.8141*) we are told that before there was anything, – before the sun and moon, the stars and planets, the ¹Ngyu-³na-³shi-²lo ¹Ngyu and ¹Ha-²yi-²boa-¹daw ¹ndzēr had appeared, – the first to arrive from a brilliant object was ²Ö-¹gko-²aw-¹gko (the supreme deity). He brought forth ¹Ssaw-²yi-²wua-²de and ²Hä-¹ddü-²ö-¹p'er. These three created ²Müan-³ü-¹ddu-²ndzi. The latter originated his white heaven, etc. The appearance of his wife follows from the lake ²Müan-³llü-²ndaw-¹gyi (³Khü). Through similar efforts on the part of the arch-demon his enemy ²Müan-³llü-¹ssu-²ndzi came into being, etc.

The story of the 12 cycle animals follows (as described in RKMGMG, pp.54–56). Then the book relates how the cycle animals fought and how they were separated by a ²Dto-¹mba whose name in this instance is given as: ²Dto-²ssan.

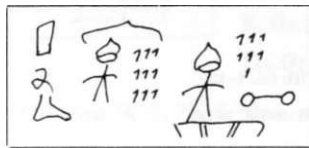
On page 9 of K.Or.195 (*R.8183*) we are told that ²Müan-³llü-¹ddu-²ndzi was born from a silver (or snow) mountain and his wife ¹Ts'u-³chwua-²gyi-²mup from a turquoise lake; they established a family and had ¹nnü and ¹ö. Every year, for twelve years, ²Müan-³llü-¹ddu-²ndzi had a son. The first year when he went to see the ¹Ha-²yi-²boa-¹daw ¹ndzēr and a leaf dropped, it was the first or rat cycle year. He caused ¹Yi-³shi-¹ö-²zo, his ²Dto-¹mba, to perform ³Ch'ung-²bpa ³ngyi to the gods; from branches of the mythical tree he made nine ²Mber-¹dtvs and from the different grains he made a ²Haw-²khi ²dto-²ma. These he threw to the ¹Dto and ¹Ndo demons.

For the rat cycle year he cut the ²gyi-³khyü = *water-juniper* (*Myricaria germanica*) for a ²Mber-¹dtv (see NNCRC, p.95, note 51). He went again to see the tree and a leaf dropped; it was the cycle year of the ox and he made a ²Mber-¹dtv of the ²law-²k'aw (*Populus tibetica*) and a son was born to him. The following year he went to see the tree and a leaf dropped; it was the tiger cycle year and he had a son. He used the wood of the 'ng'a tree (?) for a ²Mber-¹dtv. For the hare cycle year he used the ²t'khi-¹shi wood (*Berberis yunnanensis*) for a ²Mber-¹dtv; for the dragon cycle year – the ²ndaw-¹ndzēr (*Quercus cleistocarpa*); for the snake cycle year – the wood of the ¹bu-²mä ²t'khi-¹na

Dto na k'ö

(*Sageretia theezans*); for the horse cycle year – the wood of the ²gyi-²lo tree (?); for the sheep cycle year – the wood of the ³k'u-²yu (?); for the monkey cycle year – the wood of ²mbbüe-¹shi (*Quercus semicarpifolia*); for the chicken cycle year – the wood of the ²szi-³shou (*Indigofera pendula*); for the dog cycle year – the wood of the ²k'ö-¹ssi (*Cotoneaster*) (sp. ?); for the pig cycle year he used the wood of the ¹bu-²bbü (*Berchemia yunnanensis*) for a ²Mber-¹dtv for his son.

Thus originated the 12 ²Mber-¹dtvs, one for each cycle year.



Hs.Or.441. SB, Marburg (R.8129) <With fol. 1-11>

³Dto ¹na ³k'ö; ²Muan-²zo ³ngv ²szi ¹Dü-²zo ²shër ²szi ³chër: — The story about the nine celestial sons (and) the seven terrestrial sons. [List: XII,93,Aq]

The text of this book reveals victories over the ¹Ddv demons by the nine celestial sons, and over their enemies whose dwellings they smashed. The yak and the tiger guard the gates to the realm of the victorious ²Muan-²zo ³ngv-²szi. The nine ¹Ddv demons are buried under a black mountain and black cliff. They are devoured by tigers and their mountains are set on fire. The victorious ¹Mber-²t'khyu-²ssi-²sso (the trinity) suppresses the ¹Ddv demons (see NNCRC, p.162, note 214).

The ²Mun demons stole the souls of the seven terrestrial sons, whereupon they had no ¹nnü and ¹ö. They sent for their ²Dto-¹mba who performed ³Dto ¹na ³k'ö: he made ²Mber-¹dtvs of nine different kinds of wood, and a ²Haw-²khi ²dto-²ma of ten different kinds of grain. The ²Haw-²khi ²dto-²ma was given turquoise for its eyes, a piece of cloth for its tongue, etc. They repaid the seven ²Mun demons with an ox after which they were chased and their seven houses smashed; the ²Mun demons were killed in their cliff-dwellings and the cliffs destroyed.

A colophon states that the manuscript was written in the year of the pig by the ²Dto-¹ddü of ¹Mbbu-¹k'v (the Chinese Ch'i-ho 七河), south of Li-chiang. 'Let the ²Dto-¹mba have long life.'



Hs.Or.459. SB, Marburg (R.8152) <With fol. 1-12>

³Dto ¹na ³k'ö; ²Mun ²k'ö: — To offer the life (of an ox to the demons).

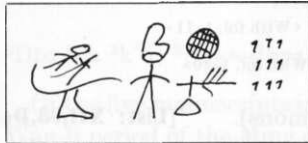
[List: XII,93,Dg]

This manuscript dates probably from the beginning of this century.

Similar to Hs.Or.422 (*R.8105*) (cf. below p.293) the text deals with the repaying of the various demons, but instead of offering sheep, goats, chickens and pigs, here a cow or ox is slaughtered and offered. The demons are the same with the exception that the female (regional) element ²Ghügh demons are the special recipients of the offering. The ox is shot with an arrow and then cut with a knife; afterwards the demons are crunching the bones, drinking the blood and eating the meat (page 8, rubric 5).

The ox is given in repayment also to the demon ¹Mi-³li-²ngo-²mbu (who sits on the road to hell) and to ²Mi-¹ma-²mi-¹yü ¹ts'u, a demon who carries off everything that comes in his way (page 12, rubric 7).

There is no colophon. For the title of this book see also ANKEED, p.206 s.v. ²k'ö ²mun.



K.Or.193. SB, Marburg (*R.8181*) <With fol. 1-13>

K.Or.384. SB, Marburg (*R.8492*) <With fol. 1-13>

Hs.Or.463. SB, Marburg (*R.8156*) in part <With fol. 1-20>

³Dto ¹na ³k'ö; ¹Mun ²ssö ²ngv ³lo.

[List: XII,93,Av; Av1

The title is not translatable, except that ¹mun stands here for *woman*, the Tibetan mo.

The book is chanted when the ceremony is performed for the benefit of a woman. See ²P'u ²ssö ²ngv ³lo, below p.283.



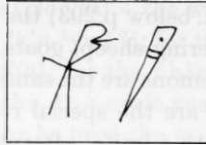
K.Or.191. SB, Marburg (*R.8179*) <With fol. 1-10>

³Dto ¹na ³k'ö: ¹Nder ¹a ¹Yu ¹a, ¹Ts'o-²dze-²p'er-¹ddü ²ch'er ¹shu: — The quarrels between the ¹Nder and ¹Yu; ¹Ts'o-²dze-²p'er-¹ddü searches for medicine.

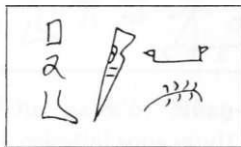
[List: XII,93,Bc

The first few pages relate of the fights the ¹Yu clan had with the nine ¹Nder demons; they liberated the ¹Dto and ¹Ndo demons on the land of the ¹Yu-²zo ²ngv-³gkv; this brought on pain in the day time and bad dreams at night. The people of ¹Yu clan consulted a ²Llü-¹bu who cast a horoscope using the ¹p'a ¹dso ¹p'a (cf. above p.274). The ¹Nder demons were repaid with a goat, the ¹Dto and ¹Ndo demons (**I.**) with a pig. (The first resembles a ³Mber-¹dtv.)

I.



The remainder deals with ¹Ts'o-²dze-²p'er-¹ddü searching for medicine.
For translation see NNCRC, pp.279-283.
There is no colophon.



Hs.Or.452. SB, Marburg (*R.8142*) <With fol. 1-11>

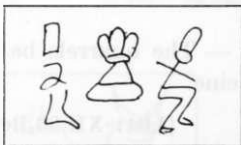
Hs.Or.464. SB, Marburg (*R.8157*) <With fol. 1-10>

³Dto 'na ³k'ö; ¹Ndo ²t'u-³bbüe: — The origin of the ¹Ndo (demons). [List: XII,93,De

Hs.Or.452 (*R.8142*) is the first part (²gkv-³chung) and Hs.Or.464 (*R.8157*) the second or middle part (²lü-³chung); the third or last part (³man-³chung) is missing.

In Hs.Or.452 (*R.8142*) the history of parentage of the ¹Ndo demons is told. Here their great-grandfather is given as ¹Gkyi-²gkv ²gku-¹ü ³ngv-²lü-¹dzu (= a cloud-head with nine heads); the great-grandmother was ²Gkyi-¹la-¹ts'ä-³p'u-¹dzu (= a cloud with ten arms). The grandfather was ²Zhi-²na-²ngv-¹gu and their grandmother was ²Bpa-¹här-²la-¹dshi-¹ts'ä-²p'u-¹dzu (= a green frog with ten arms). Their father was ³T'khi-²ngv-¹ler-³t'khi and their mother ²Gkü-¹zaw-¹na-²mun. Thus they had not three different parents as given in some manuscripts (cf. above p.275), but great-grandparents, grandparents and parents.

For their doings and the effects of their doings which are ascribed to them see NNCRC, pp.450-451, note 775.



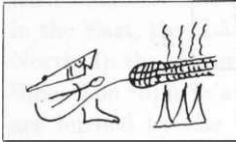
K.Or.185. SB, Marburg (*R.8167*) <With fol. 1-20>

³Dto 'na ³k'ö; ¹Ndu ¹dtü: — ¹Ndu rises.

[List: XII,93,Di

The first fifteen pages of this manuscript are taken up with ¹Ndu ¹dtü, – the ¹Ndu ²lv (*rocks of the ¹Ndu*) which suppress certain demons (see ANKEED, pp.317-319). Page 16 deals with ³Gko ³ö = *To throw the grain* (as offering to the gods) in a very abbreviated version.

On page 18 we are told how the gods are invited to suppress the demons.
 For translation of ¹Ndu ¹dtu see NNCRC, pp.208–217.
 There is no colophon.



- K.Or.49.** SB, Marburg (*R.3040*) <With fol. 1–10>
K.Or.184. SB, Marburg (*R.8146*) <With fol. 1–12>
K.Or.458. SB, Marburg (*R.8151*) <With fol. 1–10>
Hs.Or.467. SB, Marburg (*R.8160*) <With fol. 1–14>
Hs.Or.471. SB, Marburg (*R.8165*) <With fol. 1–16>

³Dto ¹na ³k'ö; ²Ngaw-¹bpa ³ngyi: — To burn the ²Ngaw-¹bpa. [List: XII,93,An1

Of the five manuscripts in the collection K.Or.49 (*R.3040*) is the oldest; it dates back to Wan-li period of the Ming dynasty. The cover and the first two folios are damaged.

K.Or.184 (*R.8146*) is of similar age as the first one, but in better repair. Hs.Or.458 (*R.8151*) the newest. The other two probably date back to the middle of last century.

None of the manuscripts has a colophon. –

The landlord who has the ceremony performed takes one ²Ngaw-¹bpa consisting of five different kinds of twigs and dances with the ²Dto-¹mba around the court brandishing swords. The ceremony is called ²Ngaw-¹bpa ³la = *To strike the ²Ngaw-¹bpa*, the latter is equivalent to a weapon with which the demon of slander is driven out. In the northeast corner of the court where the ceremony takes place there is an iron pan with pine-wood set on fire. The ²Ngaw-¹bpa is held into the fire, the heads are burned and then under terrific beating of a drum the ²Ngaw-¹bpa is chopped to pieces (i.e. the top or head is chopped off). ²Hö-²lü-¹mbbū is thrown out and the chanting is so rapid that it is impossible to follow when ²Ngaw-¹bpa ³ngyi is chanted.

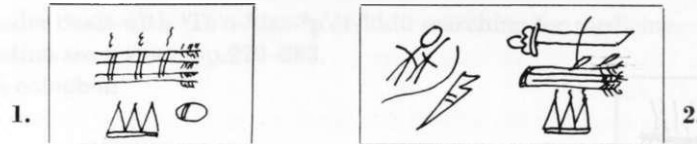
²Ngaw-¹bpa ³la is performed several times at different days. Before the burning of the heads of the ²Ngaw-¹bpa, tea and wine and oil are poured on it; then it is set on fire after which it is chopped with the sword to destroy the demon of slander. The ²Dto-¹mbas dance before the ²Ngaw-¹bpa, whereupon it is burned and ²Hä-²lü-¹mbbū thrown out. The ²Dto-¹mba who attends to the ²Ngaw-¹bpa then takes it outside the gate and throws it out on the road: if the head of the ²Ngaw-¹bpa faces inward the demon of slander is considered still in the house; then the ²Ngaw-¹bpa is brought back and the ceremony is repeated.

When performed for the last time the ²Dto-¹mbas chase the ²Ngaw-¹bpa with swords and the demons are put on a stretcher with pine needles and under the din of gongs they are burned the day after all is over.

When the ²Ngaw-¹bpa has been burned, that is its head, the ²Dto-¹mba holds the bundle of the burned twigs overhead with outstretched arm as does the landlord and heaps curses upon it. After it has been chopped, the tea, wine, and ²Hö-²lü-²mbbū is thrown out under beating of drum and gong. To the demons are offered tea, wine, a bowl of water,

Dto na k'ö

a portion of rice mixed with soot, and an incense-stick. A pot is put on the fire in the court and pieces of the skin of the slaughtered sheep is put in it. After the ²Dto-¹mbas have chased the demons around the court and out by the yard-gate, the broth of the sheep is poured with a ladle on the ³K'o-¹byu while one ²Dto-¹mba chants ²Ngaw-¹bpa ³ngyi (1.) or (2.).

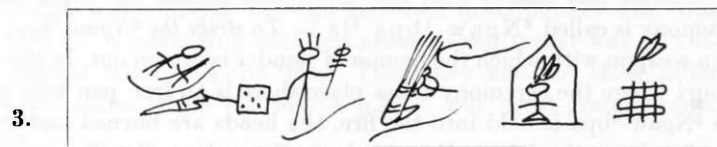


See also SNKL, p.47, note 2.

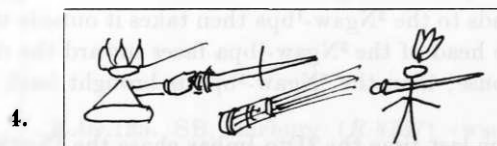
The ²Ngaw-¹bpa consists of twigs three at a time of *Rhododendron decorum*, willow (*Salix myrtillacea*), *Myricaria germanica*, and fir (*Abies forrestii*).

In ms. R.1502 not all the 18 ¹Ngaw-¹bpas are mentioned or figured. Those missing are given in K.Or.184 (R.8146): A bat with his voice (see ¹Bpö-¹p'a-³gko ¹shu) suppresses the ¹Ddv demons, the ²Ngaw-¹bpa-¹na (the riding animal of ²Dso-²t'u-²ggö-¹szü ²Yu-¹ma) suppresses the ³Ch'ou demons, the dragon gains victory of the water ²Mun spirits, ¹Wua-²ggo-¹lv-³dgyu with its voice (roar) suppresses the ²Ts'u demons (of suicide by hanging), the deer suppresses the ¹Ndo demons, and the unicorn suppresses and gains victory over the *poison* (¹ndv).

The ¹Dto and ¹Ndo demons are led by the ²Ngaw-¹bpa cursing into the house of the enemy followed by all the enemies behind. A demon warrior is leading the ¹Dto and ¹Ndo demons by a rope (3.).

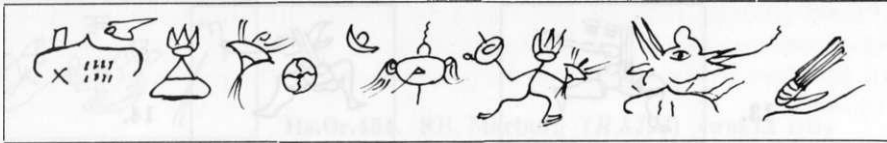


The ²Dto-¹mba decapitates the enemies figuratively by chopping off the head of the ²Ngaw-¹bpa (4.). The ²Ngaw-¹bpa also suppresses the evil of the 12 years of the cycle of the 12 months, the 30 days, the 28 constellations, the evil seven planets, the eight ²Bpa-¹gkus and nine ²Mi-²wuas, and the five wickednesses which are in the heart, etc.



The din and roar of the gongs, *cymbals* = ²ds-¹lër and drums are indicated in K.Or.184 (R.8146) by the following passage in which ²Dto-¹mba ³Shi-²lo in the 18th storey heaven and his 360 disciples chase the ²Ngaw-¹bpa as enacted by the ²Dto-¹mbas in the ceremony (5.). The disciples are dancing ringing the ²ds-¹lër and hand-drum like the roar of the celestial dragon chasing the ²Ngaw-¹bpa which is on its way. .

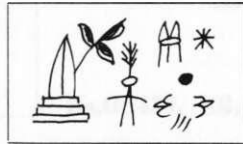
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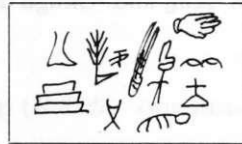
On the first page of this manuscript we are told how all the different tribesmen burned their enemies. The ³P'u clan (the aborigines of the Li-chiang district) burned the ¹Ho in the East, the ²Lä-²bbü in the South, the Tibetans in the West, and the ¹Ggö-²lo in the North. In the center, the ³P'u, ¹Na, ²Boa and ¹Ö burned their enemy by using the ²Ngaw-¹bpa. The ³bpu-²k'aw = *offending neighbors* and the ²mbe ³nun ¹nö = *village slanderers* are burned by the ²Ngaw-¹bpa. The ²Dtër-¹gko separates the paternal relatives from the enemies, the ²Ngaw-¹bpa separates the ³Dto from the ¹Ndo demons. The ²Yu-¹ma separates ²Müan-³llü-¹ddu-²ndzi from ³Müan-³llü-¹ssu-²ndzi.

On page 4, rubric 12, of K.Or.184 (R.8146) the parents of the ²Ngaw-¹bpa are given. The father grew as a ¹Mun-¹na tree on the ¹Ngyu-³na-³shi-²lo ¹Ngyu; his name was ²Gkv-¹dtv-¹na-³bpü (6.), and the mother was ¹La-²yu-³ch'i-³mbbü (7.). She is represented by a pine with a white foot.

6.



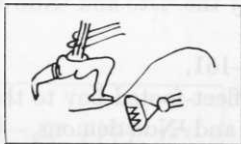
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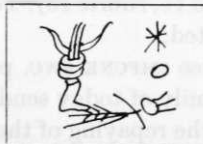
In regard to the ²Ngaw-¹bpa see ANKEED, pp.328-330.

In Hs.Or.458 (R.8151) are still other types of ²Ngaw-¹bpa than those figured in ANKEED, but they have no names: There is one ²Ngaw-¹bpa (8.) suppressing ¹Mi-²ma-²ssä-¹ddo, the next (9.) suppresses ²Müan-³llü-¹ssu-²ndzi, the next (10.) blows bitter wind (wind of displeasure) and can run like the wind, the next (11.) can see and call, the next (12.) is a ²Ngaw-¹bpa wearing a golden girdle, the next (13.) can run, see and laugh, and the last one with one yak-horn (14.) is a ²Ngaw-¹bpa spitting at the demons.

8.



9.



10.



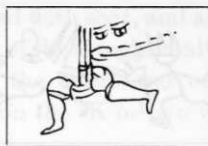
11.



12.



13.



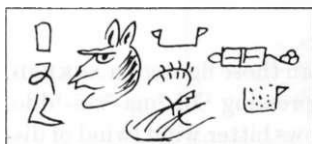
14.



²Dto-¹mba ³Shi-²lo's eighteen-pronged ¹Bä-²k'ö can suppress the ²Ngaw-¹bpa. Further on we are told in this book of the deities who suppress their enemies (as already related); that is followed by the ancient ¹Na-²khi families who suppress their own enemies. On the last pages the qualities of the ²Ngaw-¹bpas are described: They are as fast as the clouds and winds, as swift as the fish in water, as ferocious as a tiger able to devour an ox in the forest, as a jackal – a deer, a leopard – a house-dog, an eagle – a chicken on the grain-rack. The trees of the enemies are smashed, the gates to their cliff-dwellings are destroyed, their animals killed and their houses burned. (See NNCRC, Plate 57.)

The burning of the ²Ngaw-¹bpa and the chopping off of its head is equivalent to the burning of the heads of the enemies or demons like the nine wood-element demons of ¹Dter-¹zaw-¹gyu-²bbü in the East; of the nine fire-element demons of ¹Shi-²ndshi-¹gyu-²bbü in the South; of the nine metal-element demons of ²Shu-²mun-¹gyu-²bbü in the West, and of the nine water-element demons of ²Nnü-¹ndzi-¹gyu-¹bbü in the North.

These are followed by the celestial ¹Ddv and ¹Dsä demons whose heads are burned and chopped off; by the ²Mun and ¹Ghugh demons, etc.



Hs.Or.482. SB, Marburg (*R.8194*) <With fol. 1-9>

³Dto ¹na ³k'ö; ¹Ngü ²t'u-³bbüe, ¹Dto ¹nä ¹Ndo ²dzhu-¹zhwua: — The origin of the horse, To repay the ²Dto and ¹Ndo demons. [List: XII,93,Dm

Hs.Or.482 (*R.8194*) consists of two parts: The origin of the horse (which commences on page 1), and (beginning with page 11, rubric 10): To repay the ¹Dto and ¹Ndo demons. Both parts are very much abbreviated.

For translation of the first part see ZMFCNK SWC, pp.148–151.

The second part relates of the family of today sending a fleet-footed boy to the priest ³Lü-³gkv ²bpö-¹mbö to prepare for the repaying of the ¹Dto and ¹Ndo demons, – to use a yak, a sheep, wine, food, lean meat, fat meat, juniper-wood, butter for the performance of ³Ch'ung ²bpa ²bä (the ²Ngaw ¹Wu, the ²Dter-¹gko and ²Yu-¹ma), etc. The family also sent a small boy up the mountain to cut nine kinds of trees to make ²Mber-¹dtvs which could walk and speak, and to make from ten kinds of grain ²Haw-²khi ²dto-²mas to exchange (– ¹gko-²gkan-³k'ö) the ill or deceased. The ¹Dto and ¹Ndo demons are loaded on a horse and sent like the wind and clouds to the land of the enemy. All is led by the female ²K'ö-²ngv ³mi to the 360 demons of one bone to the land where they dwell and guard. All evil, illness and calamity are thus cleared away.



Hs.Or.481. SB, Marburg (*R.8193*) <With fol. 1-11>

³Dto ¹na ³k'ö; ²P'u-¹la ²gkaw ²t'khi: — To invite the gods. [List: XII,93,Ag

Hs.Or.481 (*R.8193*) is a very old book. The cover is damaged, but the remainings contain a small ²Ddu-²mun or *Index* showing the paraphernalia used when this book is chanted: A large ³K'o-¹byu on which the syllable ö is painted representing ²Ö-¹gko-²aw-¹gko the supreme ¹Na-²khi god; on the top of the ³K'o-¹byu sits a mythical bird; next is a flag, a yak and a sheep both lying down. Then follow: a bamboo, a poplar, a spruce and a hemlock sticking in the ground, an image of ¹Ssaw-²yi-²wua-²de, a crane and a stag made of willow-twigs.

When this book is chanted all the gods, spirits, dragon Nāgas, etc. are invited.

A colophon states that the manuscript was written at ¹Ndso-²dto ²dzhi by a ²Dto-¹mba who was also a ²Llü-¹bu.



Hs.Or.439. SB, Marburg (*R.8127*) <With fol. 1-14>

³Dto ¹na ³k'ö; ²P'u-¹la ³ssaw: — To invite the gods. [List: XII,93,m

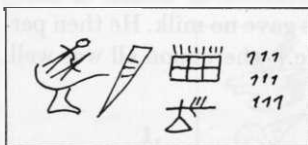
This text is chanted at the beginning of the ceremony when all the gods are invited to come (¹Ö ¹nä ¹Hä, ¹P'er ¹Ssan, ²Ngaw ¹Wu, ²Dtér-¹gko, ²Yu-¹ma, etc. The list is a long one.)

For translation of the text see NNCRC, pp.254-255 (cf. also pp.160-163).

Most of the gods are also enumerated in ³Gko ³ö, in ²Mb'a-²mi ³dshi, and in ²P'u-¹la ³bpü (when they are escorted back whence they came).

This manuscript also contains a brief text called. ³Gko ³ö or *To throw out the grain*, usually reserved for a whole book.

There is no colophon.



K.Or.181. SB, Marburg (*R.8137*) <With fol. 1-14>

Hs.Or.446. SB, Marburg (*R.8134*) <With fol. 1-10>

Hs.Or.463. SB, Marburg (*R.8156*) in part <With fol. 1-20>

³Dto ¹na ³k'ö; ²P'u ²aso ²ngv ³lo. [List: XII,93,Av; Av3

The actual title of the book is not translatable, except that the syllable ²p'u (the Tibetan pho) stands for *male person*.

Dto na k'ö

Hs.Or.463 (*R.8156*) contains also ¹Mun ²sso ²ngv ³lo (cf. above p.277) chanted only when the ceremony is performed for a woman.

K.Or.181 (*R.8137*) is probably over 200 years old. On the title-page is a rough miniature of a ²Dto-¹mba. —

The text is chanted at the ³Dto ⁴na ³k'ö ceremony when it is performed for the benefit of a man.

It deals with the presenting of offerings in the shape of sheep, pigs and chickens by the ²Dto-¹mba to stave off calamities, illness, etc.

There is no colophon.



Hs.Or.424. SB. Marburg (*R.8109*) <With fol. 1-12>

³Dto ⁴na ³k'ö; ³Shi-²lo ²ho-²gv-¹lo ²ghühg ²nnü ¹gko ²gkan ³k'ö; ¹Nnü-²ndzi-¹gyu-²bbü ²dzhu-¹zhwua: — To liberate (exchange) a cow (or an ox) north of the mythical mountain; To repay the demon king ¹Nnü-²ndzi-¹gyu-²bbü. [List: XII,93,Ae

In this rare manuscript, dating back to the turn of the last century, we read on page 1 that north of the mythical mountain is the land of the ¹Ggö-³lo of the chief ¹Ho(-²bpö-³ch'ung-³mbbü) [sic]. (See ANKEED, p.114; NNCRC, p. 252, note 538.)

He had thousands of yaks and half-breed yaks and dogs. He had ¹nnü and ¹ö and his generation was rich (rubrics 1-6). To the north of the mythical mountain ruled the demon king ¹Nnü-²ndzi-¹gyu-²bbü. ¹Ho-²bpö-³ch'ung-³mbbü made no burnt-offerings (³Ch'ung-²bpa ³ngyi) to the gods, to the ²Ngaw and ¹Wu, to the Nāgas and dragons. He did not repay the ¹Ddv and ¹Dsä demons.

He took his huge mastiff and went hunting all the ¹ssä and ²yi of the ¹Ddv and ¹Dsä demons. He killed snakes and frogs and cut the tree of the ¹Ddv demons and drained their lake. He fought the ¹Ddv and ¹Dsä, and the ¹Ghühg demons, the Nāgas and the dragons; he also attacked ¹Nnü-¹ndzi-¹gyu-²bbü, the northern regional demon king (page 2, rubrics 4-11). Thereupon ¹Ho-²bpö-³ch'ung-³mbbü's bones were like rocks, his flesh like soil, he became ill and hot like fire.

His Life-god had fled. He consulted his ²Dto-¹mba who perceived by means of horoscopes the reason why he had no ¹nnü and ¹ö, and why his yaks gave no milk. He then performed ³Ch'ung-²bpa ²bä to Heaven, he repaid the demons (etc.) whereupon all was well.



Hs.Or.426. SB, Marburg (*R.8111*) <With fol. 1–32>

³Dto ¹na ³k'ö; ³Shi-²lo ²lu ²p'a ²ghüh ¹na ¹gko ²gkan ³k'ö (²dzhu-¹zhwua): — To liberate (exchange) a black ox (on each of) the four faces (sides) of the mythical mountain.

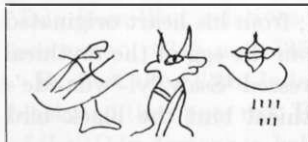
[List: XII,93,Ab

This manuscript, a very old and voluminous one, contains the story of the liberation (the exchange) of a black ox on each of the four sides of the mythical mountain. (Usually a single manuscript is devoted to each of the four cardinal regions around the mythical mountain.)

The first few pages are devoted to the construction of the mythical mountain (page 6, rubric 6, to page 7, rubrics 1–10). The story of the liberation of a black ox on the eastern face of the mountain commences on page 7, rubric 11; – on the southern face on page 23, rubric 2; – on the western face on page 35, rubric 5; – on the northern face on page 42, rubric 8.

The four demon kings (see *XXCRC*, p.92, note 44) residing at the four cardinal regions of the world around the mythical mountain (= ³Shi-²lo ²lu ²p'a) brought about illness; they were repaid with oxen.

See above p.284 with Hs.Or.424 (*R.8109*).



Hs.Or.437. SB, Marburg (*R.8125*) <With fol. 1–14>

Hs.Or.479. SB, Marburg (*R.8185*) <With fol. 1–10>

³Dto ¹na ³k'ö; ¹Shi-²ndshi ²k'u ¹ö ³shër: — To redeem the soul from the mouth of ¹Shi-²ndshi.

[List: XII,93,Bi

On page 1 of Hs.Or.437 (*R.8125*) we read that after the appearance of ¹Ddu and his wife ¹Ts'u-³chwua-²gyi-²mun [– here his name is written with the symbol ¹Ndu instead of ¹Ddu, but as under the symbol for his wife the first syllable in her name ¹Ts'u is written it cannot be ¹Ndu –] the gods and demons became manifest. There also appeared a divine being and his wife (both hitherto unknown to me), viz.: ¹Yi-²ndër-³mi-²wúa ¹hä (*I*) and ³Gko-¹shi-²gyi-mun (*2*).



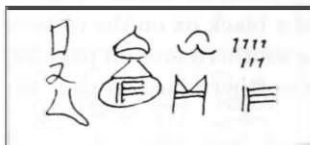
They became one family and in the first year she bore him a son. ¹Yi-²ndër-²mi-²wua killed a yak and offered fat and lean meat and performed ³Ch'ung-²bpa ²bä to all the spirits and gods, gave medicine to the ¹Ssu = *Nāgas* and a ²Dto-²ma, meat and blood to the ¹Ddv and ¹Dsä demons. They had two more sons and he performed the same

Dto na k'ö

sacrifices at the birth of the second son, but not at the birth of the third. The demons took the last son and gave it to ¹Shi-²ndshi. No one saw whither the third child had gone. ¹Yi-²nder-³mi-²wua and his wife wept (page 7, rubrics 1-2). ¹Shi-²ndshi had locked the child in a box. Through a ²Dto-¹mba who was able to perform a ceremony and presented nine kinds of ²Mber-¹dtv, ten kinds of grain with which he made a ²Haw-²khi ²dto-²ma (etc.), ¹Shi-²ndshi was repaid. One gate of the prison was opened (page 17, last rubric) and the soul of the child was released. (See NNCRC, pp.92, note 44,2.)

A brief colophon states that the Hs.Or.479 (R.8185) originated in ¹Mun-³shwua-²wua and that it was written "in the first month of the lunar year".

Hs.Or.437 (R.8125) has no colophon.



K.Or.183. SB, Marburg (R.8143) <With fol. 1-13>

Hs.Or.420. SB, Marburg (R.8103) in part <With fol. 1-12>

³Dto ¹na ³k'ö; ¹Ssaw-²yi-²wua-²de ³ssaw: — To invite ¹Ssaw-²yi-²wua-²de.

[List: XII,93,t

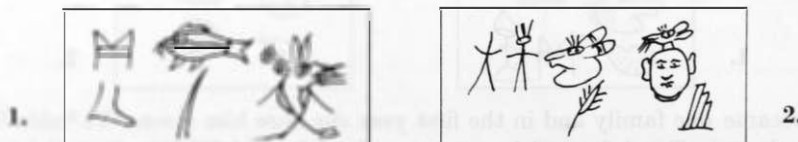
(K.Or.183 (R.8143) has the pages divided into four lines instead of the usual division into three lines.)

Most books bearing this title tell of the origin of ¹Ssaw-²yi-²wua-²de, but this text relates of the miracles he performed: He laid an egg and from it came forth the ²P'u-¹la and the mythical bird; from his voice were born the dragon; from his heart originated the ²Ngaw-¹la and the white lion = ²Ddv-¹p'er ²ssi-²nggü. From the egg of the mythical bird was born the brilliant conch-shell. Both of them suppressed ¹Ssaw-²yi-²wua-²de's enemy: ¹Mi-²ma-²ssä-²ddo. With the iron claws of the mythical bird the black bird (chicken), called ³Ffū-¹gyi-¹a-¹na, of ²Muan-³llü-¹ssu-²ndzi was suppressed.

This is followed by the story of the appearance of ²Muan-³llü-¹ssu-²ndzi through the arch-demon ¹Mi-²ma-²ssä-²ddo and his chicken which was as black as charcoal.

From the latter's voice was born the black ³Ts'u-²ssi; the latter faught with the dragon, etc. Towards the end of the manuscript (on page 14), the fights between ²Muan-³llü-¹ddu-²ndzi and his enemy are recorded, also those of ¹T'u-²ch'i ²Yu-¹ma whose warriors killed the demon ²Wua-²k'ö-³nyi-¹t'khi (I.) with all his weapons (page 13, rubrics 5-6 and 7).

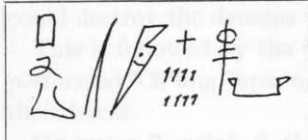
²Yu-¹ma through magic brought down from the sky the iron sickle for the use of the ²Bä-¹d'a who killed the ³Ch'ou ¹ts'u ²bpa ²gkv-¹dzu. ¹Ts'o-²zä-³llü-²ghügh's warriors arrived in the land of the rat-headed ¹Lo-²khi ¹Dter demon = ¹Dter ¹ts'u ³Lo-²khi-²ffü-²gkv-¹dzu (2.) who was killed by ¹T'u-²ch'i ¹Yu-¹ma (page 17, rubrics 1-2, 3-5).



The warriors of the gods suppressed the ¹Dto and ¹Ndo demons, the demons causing calamities, the ¹Nder demons, the ²Ts'u and ¹Yu (demons of suicide), etc. ¹Ssaw-²yi-

²wüa-²de was thereupon escorted on high to his brilliant 18th storey heaven whence he protects the ²Dto-⁴mba.

Hs.Or.420 (*R.8103*) records also the killing of ¹Mi-²ma-²ssä-²ddo by ¹Ssaw-²yi-²wua-²de.



K.Or.173. SB, Marburg (*R.8075*) <With fol. 1-7>

K.Or.174. SB, Marburg (*R.8076*) <With fol. 1-8>

K.Or.182. SB, Marburg (*R.8140*) <With fol. 1-12>

K.Or.214. SB, Marburg (*R.8216*) <With fol. 1-6>

Hs.Or.462. SB, Marburg (*R.8155*) <With fol. 1-15>

Hs.Or.1456. SB, Marburg (*R.8077*) in part <With fol. 1-11>

³Dto ¹na ³k'ö; ²T'khi-¹ndo ¹ts'ä-³ho ²lü ²t'u: — The origin of the 18 ²T'khi-¹ndos.

[List: XII,93,k; 1

Of the six manuscripts listed K.Or.173 (*R.8075*) and K.Or.214 (*R.8216*) are the oldest, Hs.Or.1456 (*R.8077*) comes next, and K.Or.174 (*R.8076*) is the newest.

The text of all these manuscripts can also be used at the ²Här ²la-¹llü ³k'ö ceremony.

The ²T'khi-¹ndos are pieces of wood resembling slats, to number 18 all told. They are about three feet long and are stuck cross-wise into the turf (diagonally) facing south: behind them reside the gods. They separate the gods from the demons, white from black, ¹Ddu from ¹Ssu, relatives from enemies; they also divide ¹P'er-³na-¹nddü-²gkan-³chung (see NNCRC, p.345, note 735), the white land of the gods from the black land of the demons.

Each of the ²T'khi-¹ndos has a name and rides a special animal. Their lower half is black and the upper red. They received their black feet when they entered the black lake of the ¹Ddv demons in hell and surrounded ²Dto-¹mba ³Shi-²lo to rescue him. See SNKL, p.71.

There are supposedly nine males and nine females, but the ²Dto-¹mbas are now no more able to decide which are male and which are female. (Those names ending in ³mi or ²mun may be female, but ³mi can also stand for *name*.) The names of the ²T'khi-¹ndos are not always the same in the various manuscripts.

According to K.Or.174 (*R.8076*) the father of the ²T'khi-¹ndos was ¹Ddv-¹a-³mi-¹mba-²gko-³chung-²dsho, and the mother ²Ss-²yu-²ssö-²dto-¹erh-²bpa-²dsho. These two had intercourse and there were born eighteen "blood-eggs". In Hs.Or.462 (*R.8155*) the father is called ¹Ddv-¹mun-²bpa-²gko-²gko-²dsho and the mother ²Bpa-²ssö-²gkü-¹ng'a-¹mba-²dsho. In Hs.Or.1456 (*R.8077*) the father is called ¹Ddv-¹a-²gko-³chung-¹gko and the mother ²Ss-²yu-²ssö-³dto-²bbü-²bpa-²gko.

From those 18 eggs the following ²T'khi-¹ndos were born:

- 1) ²Gkü-¹zaw-¹na-²mun riding a white stag,
- 2) ³Ssan-¹p'er-²ssi-²zo riding a muntjak,
- 3) ¹Lo-²dtü-³ngv-¹niu riding a black horse,
- 4) ¹Ndaw-²shi-²wüa-¹yu riding a copper-colored horse,
- 5) ²Nyi-²bpa-¹na-²ssö-¹mbe riding a black mule,
- 6) ²Yi-¹bpa-²muàn-²la-³llü riding a deer,

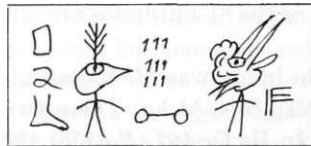
- 7) ²Ngv-²wüa-³gko-¹ngyu-¹yu-²bbü riding a wolf,
- 8) ²Wüa-¹dta-³gko-¹dze riding a serow,
- 9) ³Ds'i-¹ddv-¹na-³bpü riding a black eagle,
- 10) ³Zä-¹gko-¹na-³bpü riding a dragon,
- 11) ¹Ssaw-¹ddv-²ngv-²wua-¹dter riding a cow striped like a tiger,
- 12) ¹A-¹yü-¹ddv-³bpü riding an owl,
- 13) ²T'u-¹zaw-¹gko-³ch'er riding a chough,
- 14) ³Dto-¹ggü-²wua-³ggü-¹ma riding a red ox,
- 15) ³Ssaw-¹wu-¹nder-²k'aw riding a rainbow,
- 16) ¹Mbbü-²ngv-²wua-¹dzu riding a white cloud,
- 17) ¹Nä-²mbbü-³nder-²wua riding a black sheep,
- 18) ²Mun-¹p'u-²wüa-¹ngv riding a black chicken.

Nine ²T'khi-¹ndos a boy cut on the mountain, and nine a girl in the valley. – Furthermore we are told what animals are killed on their spines; other ²T'khi-¹ndos devour the enemy with their red mouths, etc.

All 18 ²T'khi-¹ndos, having red mouths, suppress the ¹Dter ¹ts'u, ¹Dto ¹ts'u, ¹Ndo ¹ts'u, ¹Yu ¹ts'u, ²Ts'u ¹ts'u and 360 demons of one bone (clan), and all suppress the enemy. [K.Or.174 (R.8076):] Their mouths are serrated and sharp as sickles and their iron feet are as sharp as the horn of the dragon, as sharp as the horns of a yak and as sharp as the claws of the mythical bird. Their fangs are as pointed as those of the boar with which leopards and tigers can be torn, also bears, stags and unicorns. As spikes are used as traps for these animals, the ²Dto-¹mba kills the demons on those “spikes” when performing the ³Dto ¹na ³k'ö.

“Let the ²Ngaw of the ²Dto-¹mba, the ²T'khi-³mi and the ²Ngaw-³mi descend like the crane in the winter and like the ²t'o-¹li = pigeon in the summer, let them arrive, let them descend like ¹Ndu and ¹Ssä and protect the ²Dto-¹mba.”

A colophon in K.Or.174 (R.8076) states that it originated in ¹Mun-³shwua-²wua ²La-²ts'ü-²wua (see NNCRC, p.786. note 1035).



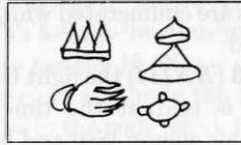
K.Or.180. SB, Marburg (R.8122) <With fol. 1–8>

³Dto ¹na ³k'ö; ²T'o-²gko ²ngv-³gkv ³cher; ¹Ö-¹här ²müan-²ndshër ³ssaw: — The story of the nine ²T'o-²gkos; To invite the dragon. [List: XII,93,Aa

The second part of this manuscript (beginning with page 3, rubric 3) has not been encountered by me. The ²T'o-²ngko ²gv-³gkvs were the sons of ¹Yu-¹la-²di-²ddo with his regular wife ³T'a-²la-²ngo-²mun.

On page 1 we learn that before anything had appeared there were born in the first beginning five rays from the sun from heaven, these changed into five white clouds and from them came into existence ²Ö-¹gko-²aw-¹gko, ¹Ssaw-²yi-²wua-²de, ²Hä-¹ddü ²Ö-¹p'er and the five elements. From them was born ²Mi-¹la ²Hä-¹ddü (I.) (page 1, last rubric; he does not occur in other manuscripts).

1.



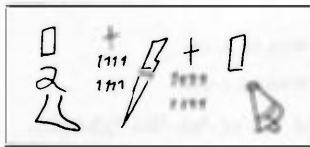
From him came forth the ²T'o-²gko ²ngv-³gkvs, all carrying the flags of victory. They could destroy the demons with the sword, with their breath and by glaring at them.

This is followed by the ³ssaw = *inviting* of the nine dragons to whom the ²Dto-¹mba performed ³Ch'ung-²bpa ³ngyi. He suppressed the ¹Ndo demons; the yaks killed them with their horns.

On page 7, rubric 8, the ²Dto-¹mba invites the ¹P'er ¹Ssan, ²Ngaw ¹Wu, ¹Ö ¹nä ¹Hä, ¹Ndu ¹Ssä, ¹Ssaw-²yi-²wüa-²de, ²Ö-¹gko-²aw-¹gko, ²Hä-¹ddü ²Ö-¹p'er, ¹Hä-²yu-¹gkü-³k'u, ²Dto-¹mba ³Shi-²lo, ¹Ssä-³ssä-²k'o-¹gyu (last symbols on page 7), ²Ma-³mi-²bpa-²lo, ²Muän-¹bpö-²dzi-¹szü and his ²Llü-¹bu wife ²Muän-¹p'a-²ghüh-³hoa, ¹Ler-²gyu-³gkyi-²gyu, ¹Ler-³bpa-²t'o-²gko and ³T'a-¹yu-²dtü-²mba (all ²Bä-¹d'a, q.v.). They are followed by many other deities (cf. page 8, rubrics 1-9).

To all these ³Ch'ung-²bpa ³ngyi is performed. Thereupon all the aforementioned deities kill each their particular demon counterpart.

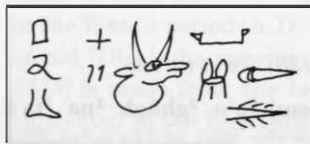
The ²T'o-²gko ²ngv-³gkvs are escorted on high; they have not been caught in the realm of the ¹Ndo and ¹Dter demons, not caught in the land of the 13 ¹Ddv and ¹Dsä demons, the 13 ²Mun ¹Ghüh demons, in that of the 13 enemies, 13 ¹Dter ²la, and realm of the ¹Ssu and ²Nyi Nāgas. They are escorted on the white clouds and wind to the 13th storey heaven.



Hs.Or.456. SB, Marburg (R.8148) <With fol. 1-22>

³Dto ¹na ³k'ö; ¹Ts'ä-³ho ¹Ndo, ¹ts'ä-³ho ¹Dto ³p'i: — To throw out the 18 ¹Ndo and the 18 ¹Dto (demons). [List: XII,93,Df

The gist of this story is that the ¹Ndo and the ¹Dto demons both are thrown into four valleys and five lakes and buried on green alpine meadows. Their trees were chopped down, after which there was no more illness. Others were thrown out on the thousand cross-roads; vultures fed upon them. The father of the ¹Ndo demons was burned in the house of the enemy. They were thrown to the four regional and subregional regions of the compass.



Hs.Or.442. SB, Marburg (R.8130) <With fol. 1-11>

Hs.Or.453. SB, Marburg (R.8144) <With fol. 1-14>

³Dto ¹na ³k'ö; ¹Ts'ä-²nyi ²mun-²t'u, ²gkv-³chung, ³man-³chung: — The origin of the 12 fates (life offerings), first part and last part. [List: XII,93,r

In this text the different animals are enumerated which are offered to the ¹Dto and Ndo demons. Their origin is also related.

On page 2, rubric 2, of Hs.Or.453 (*R.8144*) the fight between ²Müan-³llü-¹ddu-²ndzi and his enemy ²Müan-³llü-¹ssu-²ndzi is told, at the time the heaven appeared and the earth was spread out. ¹Ddu killed his enemy ¹Ssu and burned him at ¹Zhi-²ghügh ²Müen-¹dzu-¹lu. ¹Ssu's soul changed into a black stag, and the smoke from the burning of his body into the ³Ffü-¹gyi-¹a-¹na, the black bird (chicken) of ¹Ssu-²ndzi. The latter's ²Dto-¹mba loaded the ¹Dto and ¹Ndo demons on the black stag and led them to the realm of ¹Ddu-²ndzi. The latter's ²Dto-¹mba ¹Yi-³shi-¹ö-²zo performed ³Dto 'na ³k'ö; he made ²Mber-¹dtvs from nine different kinds of wood, ²Haw-²khi ²dto-²mas from ten different kinds of grain, loaded them on the stag and sent them to the land of ²Müan-³llü-¹ssu-²ndzi. After that ¹Ddu's soul was at ease, he had no more illness, etc.

This is repeated for ¹Ndu and ¹Ssä. Then follows the origin of the various animals: the sheep, ox, chicken, goat, etc. ³Ch'ung-²bpa ³ngyi is performed to the ²Yu-¹ma who smashes the houses of the enemy. The sins are heaped on the ²K'aw-³lv ²dto-²ma and the gods are escorted on high (last page of manuscript).

There is no colophon.

Hs.Or.442 (*R.8130*) belongs here. The story is the same with some variation; the soul of ²Müan-³llü-¹ssu-²ndzi changes into a black stag with broken antlers; the smoke changes into black clouds and black wind and from the latter was born ³Shou-²shou-²lo-¹na, a bird who sits on the spiny tree in hell.



Hs.Or.432. SB, Marburg (*R.8118*) <With fol. 1-16>

Hs.Or.474. SB, Marburg (*R.8169*) <With fol. 1-24>

³Dto 'na ³k'ö; ¹Ts'o ²mber ²t'u: — The arrival (or descent) of ¹Ts'o(-²zä-³llü-²ghügh).

[List: XII,93,g

For the translation of the text see NNCRC, pp.675-688; also soF, pp.64-80.

Hs.Or.432 (*R.8118*) is a newer one; it has no colophon.

Hs.Or.474 (*R.8169*) is more in detail and the symbols are wider spaced. There is a colophon which reads: "(There were) five grandfathers; (we are) the ninth generation (of ²Dto-¹mbas); this large ceremony is finished; the ²Dto-¹mba – he put it together. The woman has no emission."



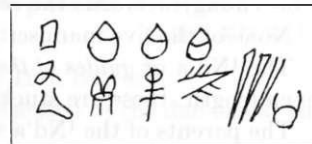
Hs.Or.448. SB, Marburg (*R.8136*) <With fol. 1-8>

³Dto 'na ³k'ö; ¹Ts'o-²zä-³llü-²ghügh ¹gko-²gkan ³k'ö ²ssi(²ssu)-²p'u ²ghügh 'na ³ts'ü ²dzhu-¹zhwua: — To repay the ghost with a black ox (for the life) of ¹Ts'o-²zä-³llü-²ghügh. [List: XII,93,af

Hs.Or.448 (*R.8136*) is of fairly recent origin although the title-page is an old one.

The text tells of the early life of ¹Ts'o-²zä-³llü-²ghühg who had survived the flood and who with his celestial wife ³Ts'ä-¹khü-²bu-¹bu-²mi dwelt in a felt tent. He was the first to make the ²Ngaw peg and to use the 16 ²Ngaw rocks (see NNCRC, p.202, note 318); she attended to the milking of the cows and he to the laying of traps, etc. They had ¹nnü and ¹ö, performed ³Ch'ung-²bpa ²bä to the gods (etc.), but the demons they did not repay, this they were unable to do.

¹Ts'o-²zä-³llü-²ghühg while digging water-courses at the foot of the mythical mountain killed a black crow. He burned the skin but ate its meat. He also killed the black ox of the ghosts. The latter led all the water-sprites against him. He became ill, his bones ached in the day-time and his flesh at night. The ghosts led away all his animals. The tenth day ¹Ts'o-²zä-³llü-²ghühg wept. The nine celestial sons and seven terrestrial sons, as well as the ²Ngaw and ¹Wu, and all the gods protected him (page 8, rubrics 5–6). He consulted the three ²Dto-¹mbas on the mythical mountain who cast 360 horoscopes. They told him to kill a black ox and repay the ghosts. Thereupon all was well.



- K.Or.175.** SB, Marburg (*R.8106*) <With fol. 1–16>
Hs.Or.445. SB, Marburg (*R.8133*) <With fol. 1–17>
Hs.Or.454. SB, Marburg (*R.8145*) <With fol. 1–18>
Hs.Or.455. SB, Marburg (*R.8147*) <With fol. 1–26>
Hs.Or.1383. SB, Marburg (*R.3044*) <With fol. 1–10>
Hs.Or.1384. SB, Marburg (*R.3083*) <With fol. 1–16>

³Dto ¹na ³k'ö; ³T'u ³gkv: — First expulsion.

[List: XII,93,Ai; Aii]

Of the six manuscripts Hs.Or.1383 (*R.3044*) is the oldest. Hs.Or.1384 (*R.3083*) is a ²Dto-³la book from the village of ²Gyi-¹ts'ä-¹ndso of ²Boa-¹shi (Pai-sha) and dates back to the Wan-li period (A.D. 1573–1620); on the title-page there is an ink-drawing showing an old ²Dto-¹mba wearing a white felt hat and a red dress. – The paper of Hs.Or.445 (*R.8133*) is made from the bark of the paper-mulberry = *Brousonetia papyrifera* which is cultivated in the Li-chiang area.

None of the manuscripts has a colophon.

The text is translated in NNCRC, pp.774–780.

Dto na k'ö

- Hs.Or.311.** SB, Marburg (*R.3043*) <With fol. 1–12>
Hs.Or.428. SB, Marburg (*R.8115*) <With fol. 1–16>
Hs.Or.449. SB, Marburg (*R.8138*) <With fol. 1–20>
Hs.Or.1385. SB, Marburg (*R.3084*) <With fol. 1–17>

³Dto ¹na ³k'ö; ³T'u ³lü: — Second expulsion. [List: XII,93,Aj]

Hs.Or.311 (*R.3043*) is the companion volume of Hs.Or.1383 (*R.3044*) (cf. above p.291) and Hs.Or.1385 (*R.3084*) the companion volume of Hs.Or.1384 (*R.3083*) (cf. p.291).

None of the four manuscripts of the ³T'u-³lü has a colophon.

For translation see NNCRC, pp.781–783.

- Hs.Or.438.** SB, Marburg (*R.8126*) <With fol. 1–16>
Hs.Or.450. SB, Marburg (*R.8139*) <With fol. 1–26>
Hs.Or.460. SB, Marburg (*R.8153*) <With fol. 1–9>
Hs.Or.468. SB, Marburg (*R.8161*) <With fol. 1–29>
Hs.Or.470. SB, Marburg (*R.8164*) <With fol. 1–15>

³Dto ¹na ³k'ö; ³T'u ³man, ¹Nd'a ²k'o: — Third expulsion, The guides of the demons (escort them) far away. [List: XII,93,Ak]

This is the last part of the text.

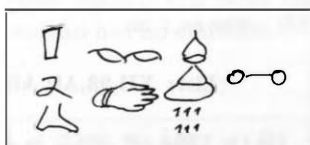
Hs.Or.450 (*R.8139*) contains besides the third part (³man-²chung) also the second part (³lü-³chung); towards the end of this manuscript some new pages have been inserted.

None of the five manuscripts has a colophon.

The ¹Nd'a or *guides of the* (¹Dto and ¹Ndo) *demons* are represented by three sticks of even length; these are stuck in a piece of turf. No bleeding sacrifice is given them.

The parents of the ¹Nd'a were ²Bi-¹lo-²ts'o-³p'u and ¹Lv-²mä-²mun-¹ghüh (see NNCRC, p.122, note 94; ANKEED, p.306).

For translation see NNCRC, pp.783–787.



Hs.Or.431. SB, Marburg (*R.8117*) <With fol. 1–8>

Hs.Or.465. SB, Marburg (*R.8158*) <With fol. 1–13>

³Dto ¹na ³k'ö; ¹Yu-⁴la-²di-²ddo ³cher (¹gko-²gkan ³k'ö): — The story of ¹Yu-⁴la-²di-²ddo (or the exchanging a black goat for his life). [List: XII,93,Ay; Ay1]

Similar to the stories told about ¹Ts'o-²zä-³llü-¹ghüh, we are told in this text that ¹Yu-⁴la-²di-²ddo went hunting. He killed the black stag of the ghosts. They stole his soul whereupon he became ill. He exchanged his soul for a black goat with which he repaid the ghosts.

There is no colophon.



K.Or.189. SB, Marburg (*R.8177*) <With fol. 1-12>

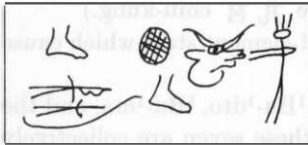
Hs.Or.469. SB, Marburg (*R.8162*) <With fol. 1-14>

³Dto ¹na ³k'ö; ²Yu-¹ma ³ssaw: — To invite the ²Yu-¹mas. [List: XII,93,w; Bz

Hs.Or.469 (*R.8162*) probably dates back to the beginning of last century, whereas K.Or.189 (*R.8177*) seems to be very old.

As for the origin of the ²Yu-¹mas or ²Wua-¹mas, we are told in K.Or.189 (*R.8177*) that their father was ¹Ssaw-²yi-²wua-²de and their mother ¹Mi-³dsho-²hoa-²mun. They had sexual intercourse and there were born the 360 ²Yu-¹mas in a flaming house.

For a detailed account of the origin of the ²Yu-¹mas see NNCRC, pp.135-139, note 123, and ANKEED, vol.2, where all the ²Yu-¹mas are to be found.



Hs.Or.422. SB, Marburg (*R.8105*) <With fol. 1-14>

³Dto ¹na ³k'ö; ¹Yü ²mun ¹gku: — To present the life of a sheep (to the demons).

[List: XII,93,Db

Hs.Or.422 (*R.8105*) probably dates from the close of the 19th century.

This text is chanted when a sheep, sometimes two, are presented to the demons at the ceremony. (Cf. above p.277.)

The book begins with the story of the origin of the sheep: Heaven was the father and the earth the mother; from their sexual intercourse five kinds of sheep were born. The *white* sheep was the sheep of the gods (page 1, last rubric, to page 2, rubric 3); this sheep could not be offered to the ¹Dto and ¹Ndo demons. The *yellow* sheep belonged to the Life-god and to the ²Ngaw, the *spotted* sheep belonged to ¹Ö-²mä-¹hä, the *green* sheep belonged to the Nāgas, and only the *black* sheep could be offered to the ¹Dto and ¹Ndo demons, to the ¹Ddv, ¹Dsä, ²Ts'u and ¹Yu, to the ¹Zä and ¹Dter ²La.

This is followed by the origin of the goat: The black goat of the cliffs could be used to repay the demons. On page 5 is told the origin of the pig, for a pig is also slaughtered at the ³Dto ¹na ³k'ö ceremony.

The origin of all the animals sacrificed is related as that of the chicken on page 6, rubric 4.

The demons are thereupon invited to accept the various animals mentioned in repayment, as are the four regional demon kings, the arch-demon ¹Mi-¹ma-¹ssä-²ddo and his wife ¹Gkü-¹zaw-¹na-²mun who dwell to the left of the mythical mountain.

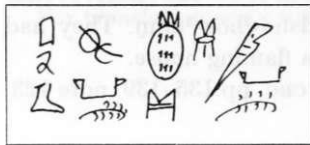
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At the end of the text, all the many demons born with various animal heads are figured, as: a ¹Dsä demon born with the head of a goat (1.), a ¹Ghügh demon born with the head of a sheep (2.). When these demons have carried off the animals offered them, the ²Dto-¹mba throws his ²mi-¹k'ö, i.e. his sins of omission and commission in the valley occupied by the ¹Dsä demons and to places where the animals offered dwell.



Hs.Or.487. SB, Marburg (R.8197) <With fol. 1-15>

³Dto ¹na ³k'ö; ¹Zaw ²t'u-³bbüe, ²Mi-²wua ²t'u-³bbüe, ¹Ndo ²t'u-³bbüe: — The origin of the planets, The origin of the ²Mi-²wua, The origin of the ¹Ndo (demons).

[List: XII,93,De; Dh; Do

(The ²Mi-²wua of the ¹Na-²khis is equivalent to the Chinese 九 宮 chiu-kung.)

In this text we are told about the evil stars, the seven wood-element stars which cause illness and death; they are considered female.

Of the southern seven fire stars the ¹Ts'u-²k'u, ¹Bu-²k'u, ¹Bu-¹dto, ¹Bu-¹ma, and the ¹Zü-²gkv, these five are evil also the ¹Zü-²k'o and ¹Zü-²hā; these seven are collectively called ²Mi ¹gkü ²sher ³ho (³mi). They must be propitiated with a goat, a sheep and seven chickens. The western seven iron element stars are ¹Zü-²tgkye, ¹Zü-²gv, ¹Zü-¹ddv, ¹Zü-¹baw, ¹Zü-²ds'i, ¹Zü-²boa and ²Bpö-¹bu-²gkv; they also are evil and cause illness and death. The northern seven evil stars are: ²Bpö-¹bu-²man, ²Zhwua-³dsä, ²Bpa-²k'u, ²Bpa-²bö, ¹Na-¹ngv, ³T'a-¹gko and ²Ch'wua-¹dzi-²k'o; these seven cause likewise illness and death. (See NNCRC, pp.552-555, note 830.)

These are followed by the ¹Zaw or *planets*: In the East resides the wood-element ²P'ö-²bö ¹Zaw, in the South the fire-element ²Mi-¹ma ¹Zaw, in the West the metal-element ²Bpa-²sso ¹Zaw (page 3, rubrics 6-8), in the North the water-element ¹La-³bpa ¹Zaw, and in the center the earth-element ²Bpö-¹mba ¹Zaw. Seven planets are unlucky as they give illness and death. (See NNCRC, p.87-89, note 34.)

This is followed by the "eight frog divination diagrams" or ²Bpa(-¹gkü), the Chinese pa-kua 八卦.

On page 4, rubric 6, begins the enumeration of the eight ²Bpa (the element, regional and subregional ²Bpa); all eight give illness and cause death; they are suppressed at the ³Dto ¹na ³k'ö ceremony.

They are succeeded by the "nine astrological diagrams" or ²Mi-²wua; they are also regional and subregional and can give illness and cause death. (See NNCRC, p.203, note 320.)

Now follows an account of the ¹Ndo demons: The parents of the ¹Ndo demons were ²Gyu-¹aw-²t'khi-²ngo-¹er-³t'khi and the mother ²Gku-¹zaw-¹na-²mun. but they had two more parents. For the doings of the ¹Ndo demons and what mischief they are able to cause see NNCRC, pp.450-451, note 775.

This is a very old manuscript; the cover is missing. There is no colophon.

SECTION C

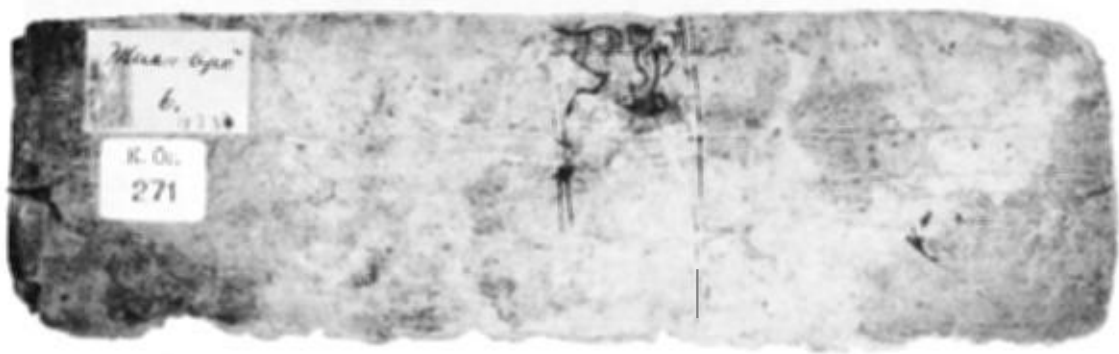
FACSIMILES OF 19 NA-KHI MANUSCRIPTS

ON 140 COLLOTYPE PLATES

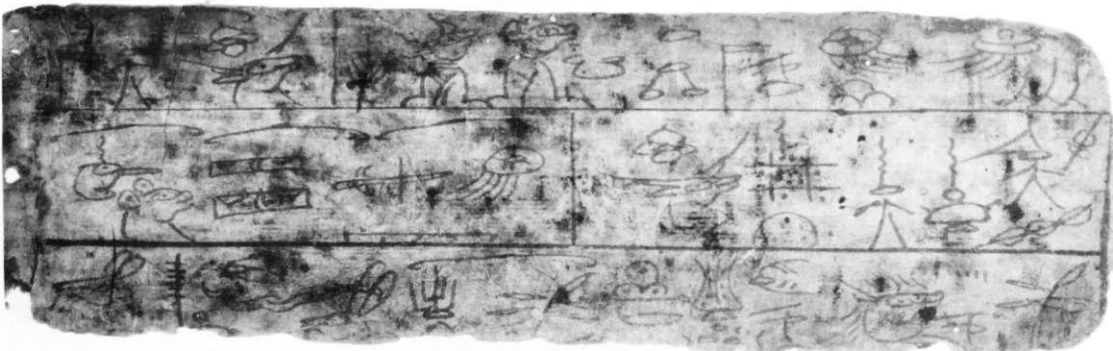
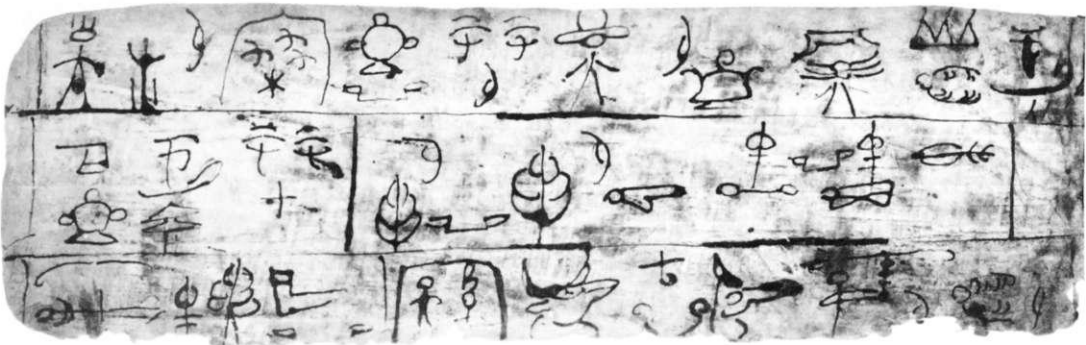
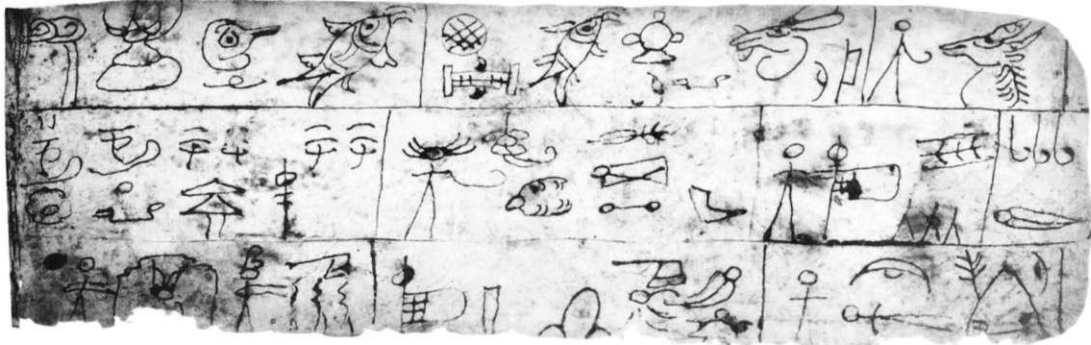
		p. 205
Na. Kh. 131	18.1.140, above p. 131	
Na. Kh. 132	18.1.141, above p. 132	
Na. Kh. 133	18.1.142, above p. 133	
Na. Kh. 134	18.1.143, above p. 134	
Na. Kh. 135	18.1.144, above p. 135	
Na. Kh. 136	18.1.145, above p. 136	
Na. Kh. 137	18.1.146, above p. 137	
Na. Kh. 138	18.1.147, above p. 138	
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Na. Kh. 140	18.1.149, above p. 140	
Na. Kh. 141	18.1.150, above p. 141	
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Na. Kh. 146	18.1.155, above p. 146	
Na. Kh. 147	18.1.156, above p. 147	
Na. Kh. 148	18.1.157, above p. 148	
Na. Kh. 149	18.1.158, above p. 149	
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Na. Kh. 152	18.1.161, above p. 152	
Na. Kh. 153	18.1.162, above p. 153	
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Na. Kh. 160	18.1.169, above p. 160	
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Na. Kh. 162	18.1.171, above p. 162	
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Na. Kh. 164	18.1.173, above p. 164	
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Na. Kh. 171	18.1.180, above p. 171	
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Na. Kh. 188	18.1.197, above p. 188	
Na. Kh. 189	18.1.198, above p. 189	
Na. Kh. 190	18.1.199, above p. 190	
Na. Kh. 191	18.1.200, above p. 191	
Na. Kh. 192	18.1.201, above p. 192	
Na. Kh. 193	18.1.202, above p. 193	
Na. Kh. 194	18.1.203, above p. 194	
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Na. Kh. 196	18.1.205, above p. 196	
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Na. Kh. 198	18.1.207, above p. 198	
Na. Kh. 199	18.1.208, above p. 199	
Na. Kh. 200	18.1.209, above p. 200	

SYNOPSIS

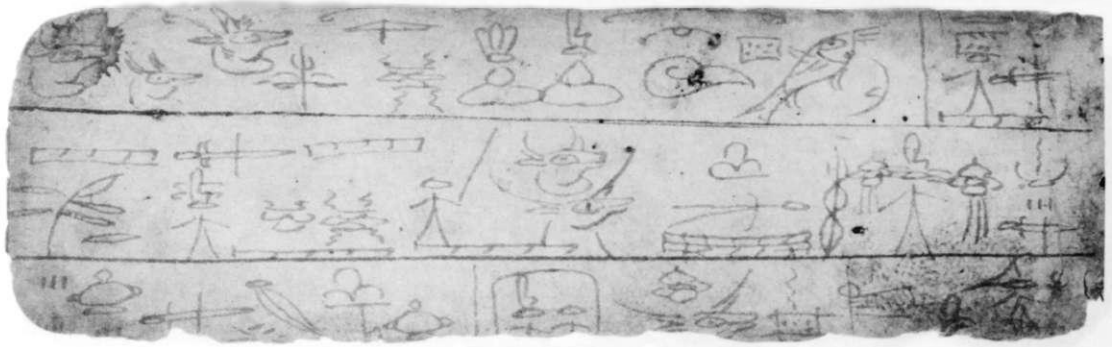
K.Or.271	(<i>R.833</i>), above p.48: (Müan bpō:) Ndër ssu	p.299
K.Or.29	(<i>R.1244</i>), above p.50: (Müan bpō:) Gku hü ghügh, Ts'u nnü ts'u p'i mä	p.310
K.Or.45	(<i>R.2375</i>), above p.57: (Ssu dsu:) Ssu k'u p'u	p.314
K.Or.2	(<i>R.586</i>), above p.64: (Ssu gv:) D'a lv ds: Bpō lü k'u, etc.	p.328
Hs.Or.372	(<i>R.6080</i>), above p.121: (Ch'ou na gv:) Nyi-ssaw-t'a-mun ch'ër dzo	p.337
K.Or.84	(<i>R.4234</i>), above p.150: (Shi-lo Nv:) Na-dsaw-ts'u, Non-ō ssaw	p.341
Hs.Or.1382	(<i>R.2772</i>), above p.174: (Mbbüe Nv:) Mun ndzër ä lä dzhu	p.351
Hs.Or.1598	(<i>R.4098</i>), above p.198: (Nyi-wua ch'wua dü:) Yi-ndaw dü	p.357
Hs.Or.1454	(<i>R.8003</i>), above 204: (Szi shër Ddu Nv:) Ęrh-p'ër Ghügh-ddo ndzër bpa t'u, ssu-p'ër dta-sso	p.368
Hs.Or.323	(<i>R.4300</i>), above p.211: (Ts'u-chwua-gyi-mun Nv:) Non-ō ssu p'ër t'u	p.372
K.Or.395	(<i>R.8508</i>), above p.218: (Zhi mä:) Ts'u yi, (D'a Nv:) D'a yi	p.377
Hs.Or.635	(<i>R.8518</i>), above p.225: (Mbbüe d'a Nv:) Lã-ch'ou ndshi, õ shër	p.388
Hs.Or.1436	(<i>R.5086</i>), above p.235: (Mi lv dzu Nv:) Nv hãr	p.393
Hs.Or.1497	(<i>R.8424</i>), above p.238: (Lo Nv:) Lo Nv	p.400
Hs.Or.1416	(<i>R.5046</i>), above p.243: (Mbbüe bpō:) Mbbüe haw-shi, Mbbüe ts'u-t'khi	p.408
K.Or.106	(<i>R.5074</i>), above p.249: (Shi k'u dtër bpō:) Dtv dshi ngv-mbü ts'ä	p.415
Hs.Or.421	(<i>R.8104</i>), above p.270: (Dto na k'õ:) Haw-la-ngv-mbü Hã Ss-ts'ä-hua-mun chër	p.421
Hs.Or.1406	(<i>R.4211</i>), above p.142: (Shi-lo Nv:) Ha-shi gyu-khyu (= <i>Hoa lü</i>)	p.424
Hs.Or.359	(<i>R.6053</i>), above p.119: (Ch'ou na gv:) Ndu Ssä ch'ou ndü (= <i>Hoa lü</i> in <i>Ggo-baw</i>)	p.431



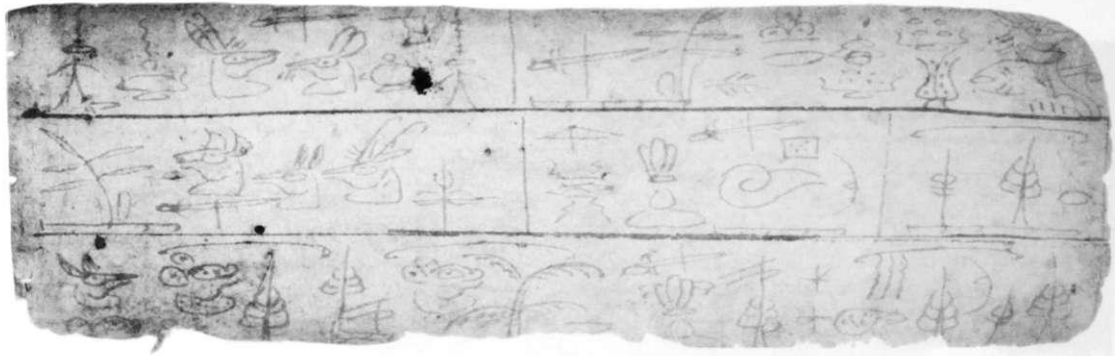
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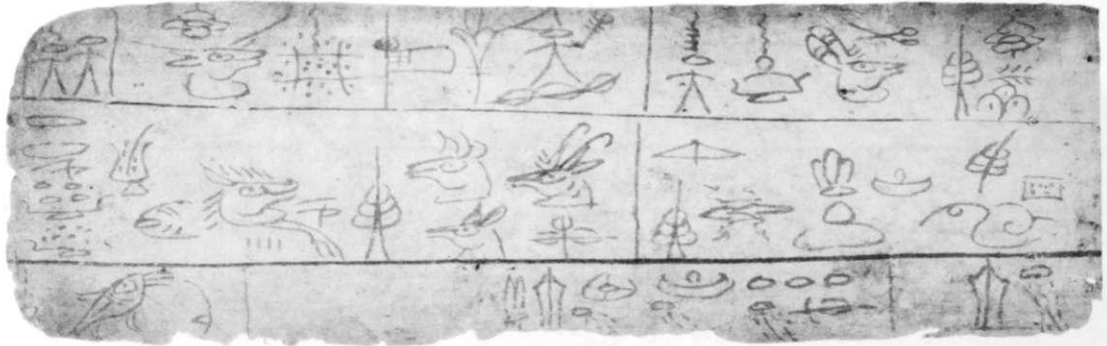
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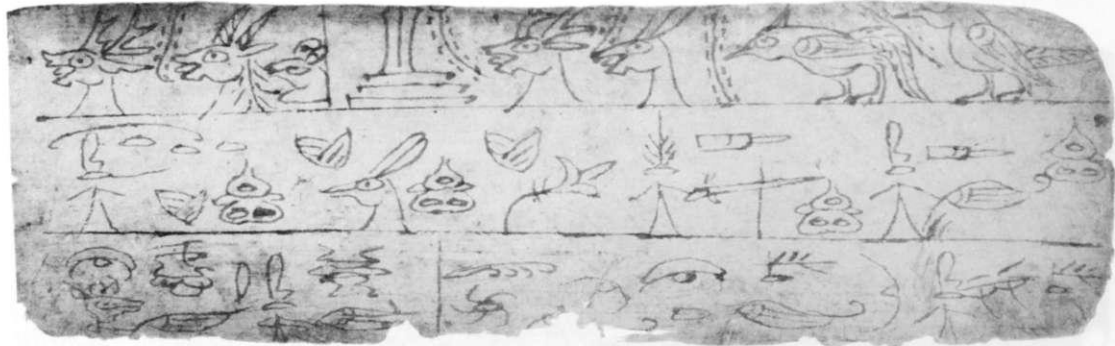
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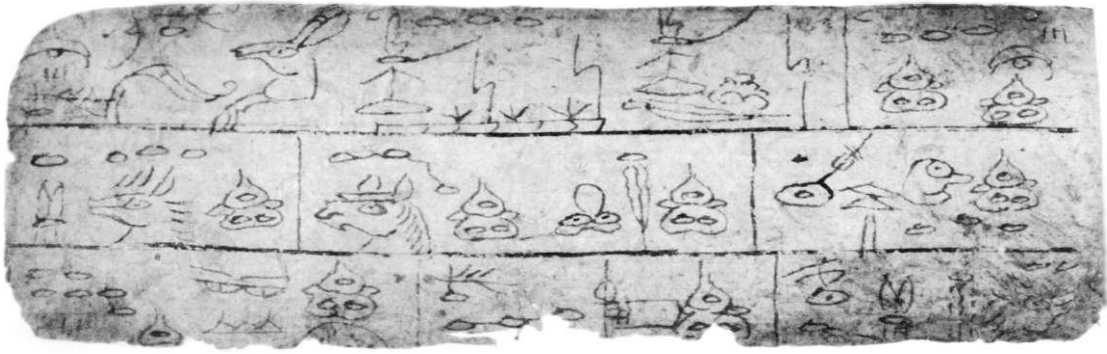
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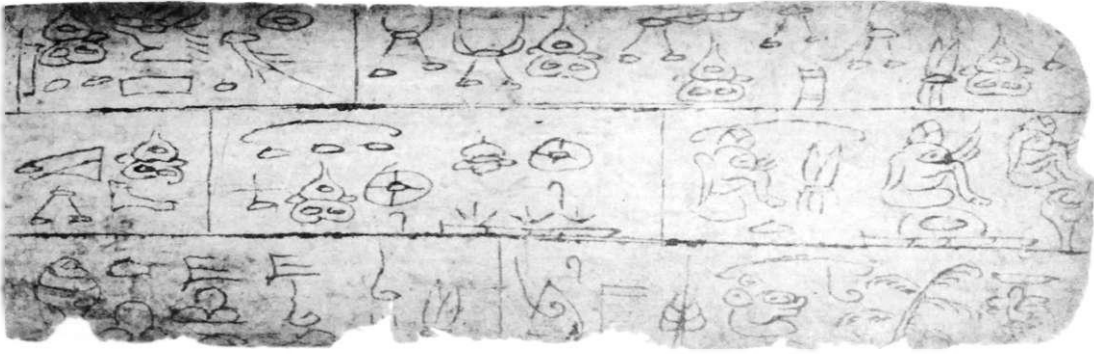
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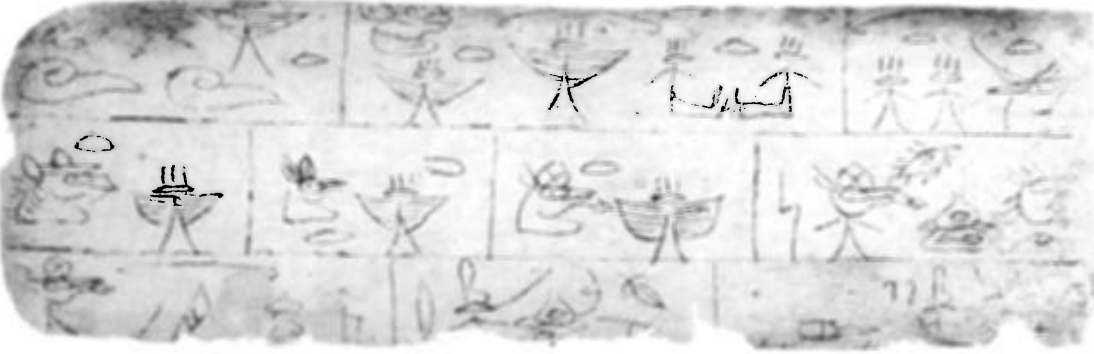
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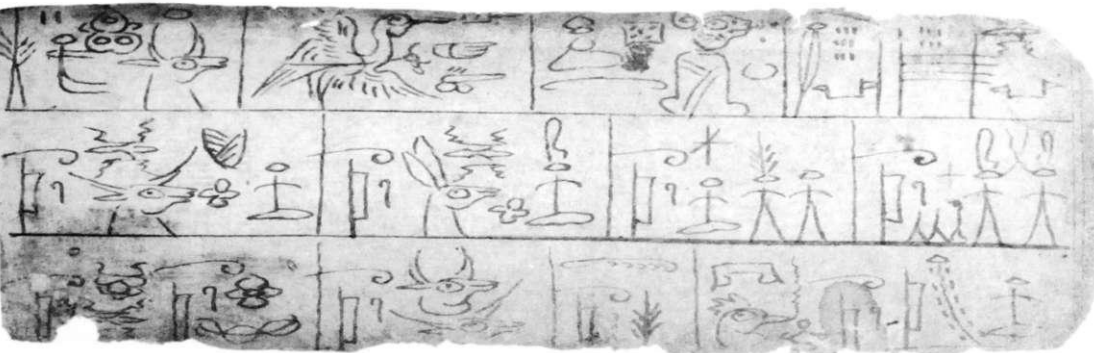
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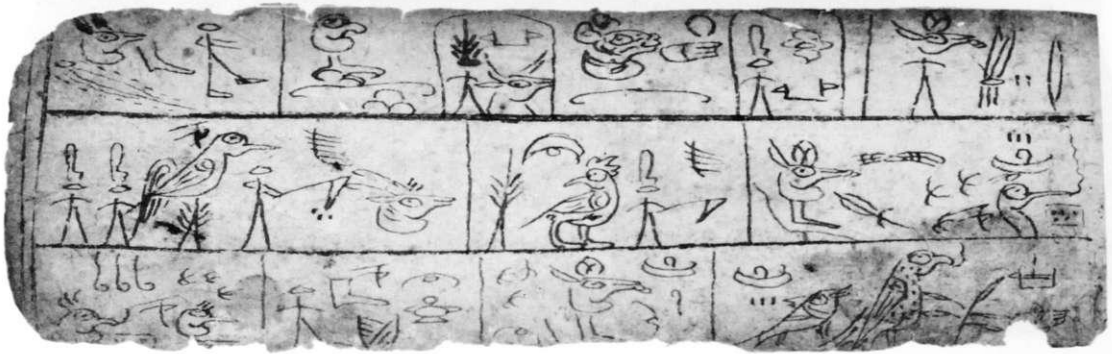
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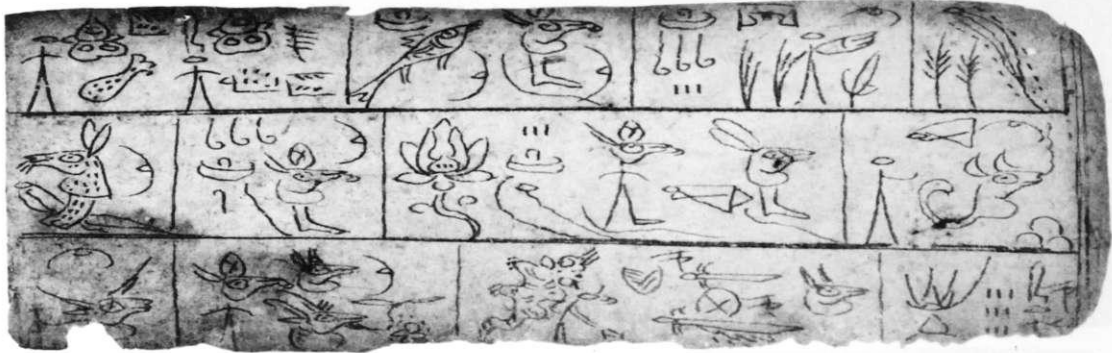
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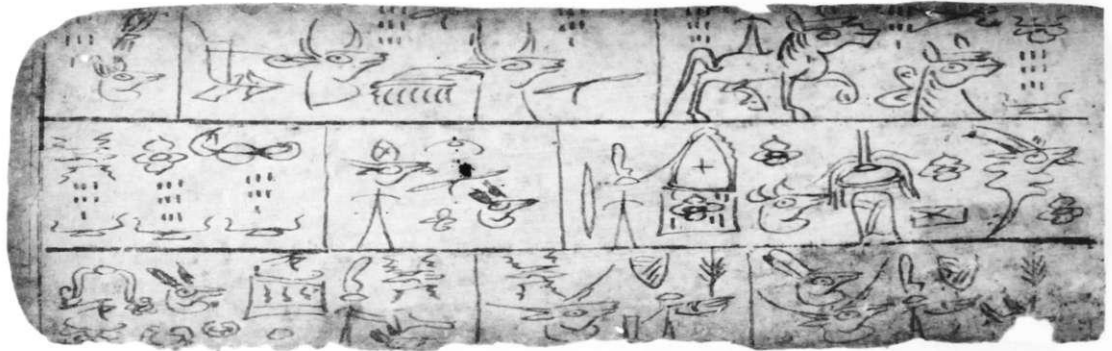
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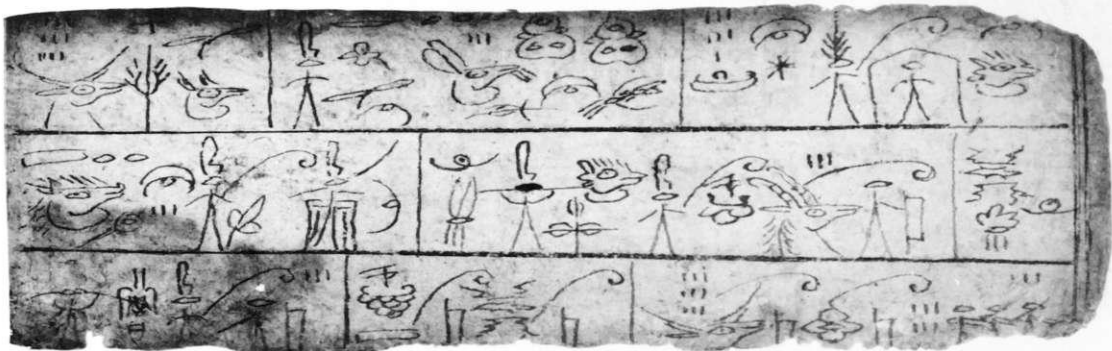
8r



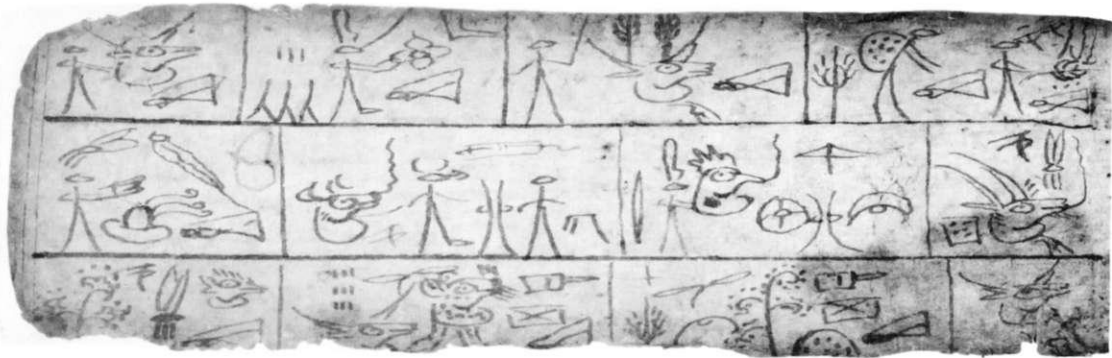
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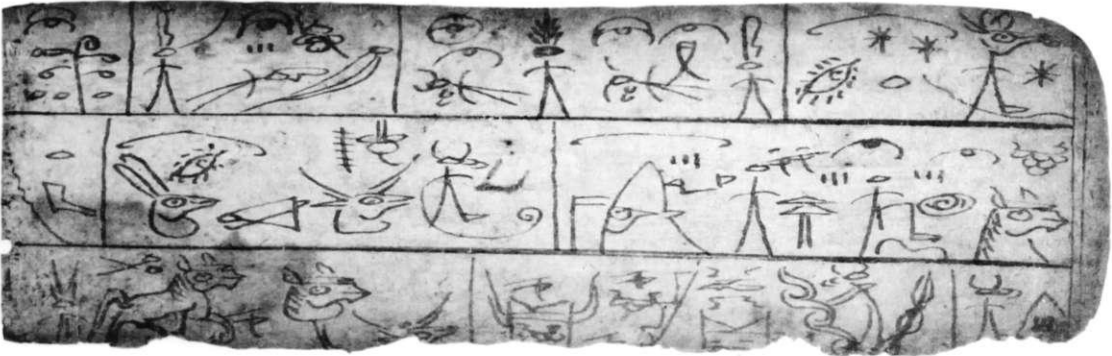
9r



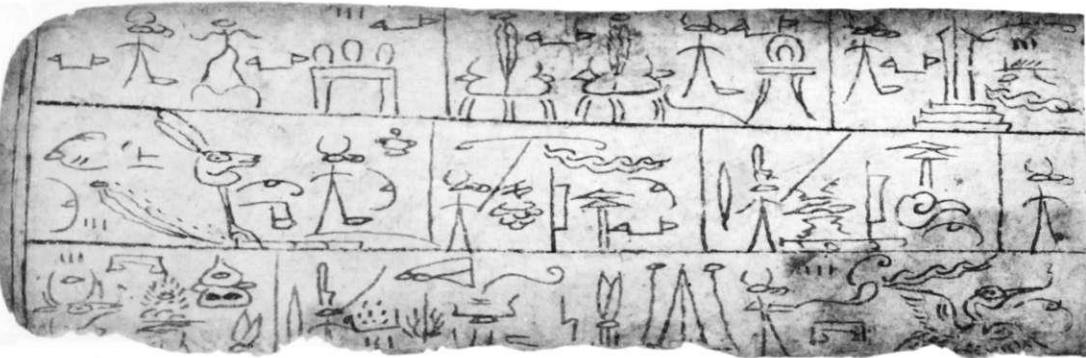
9^v



10^r



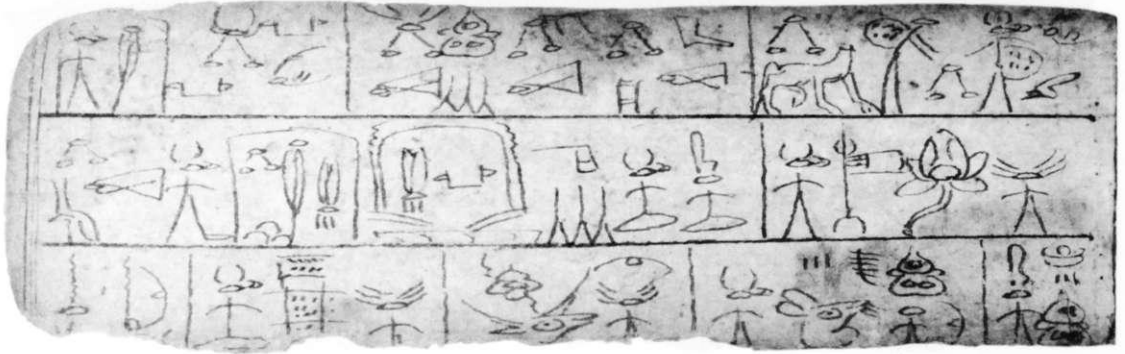
10^v



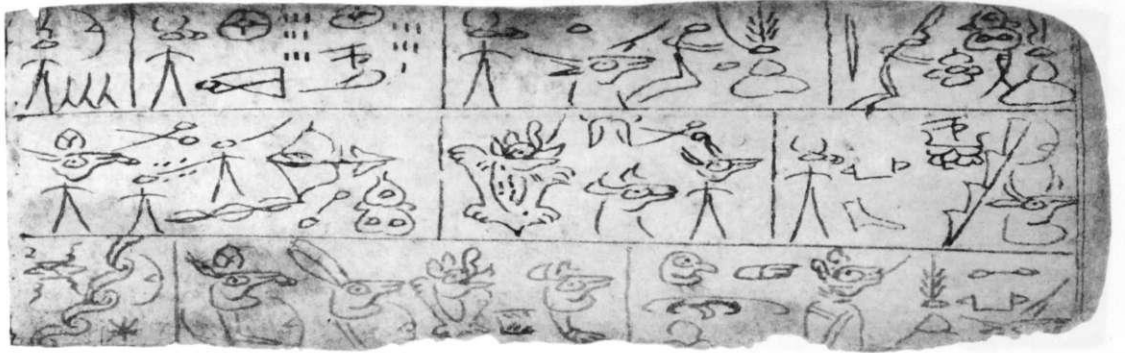
11^r



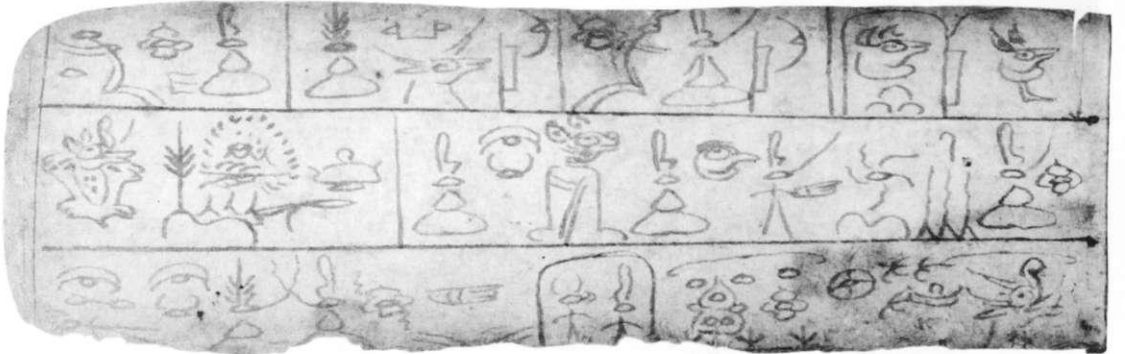
11^v



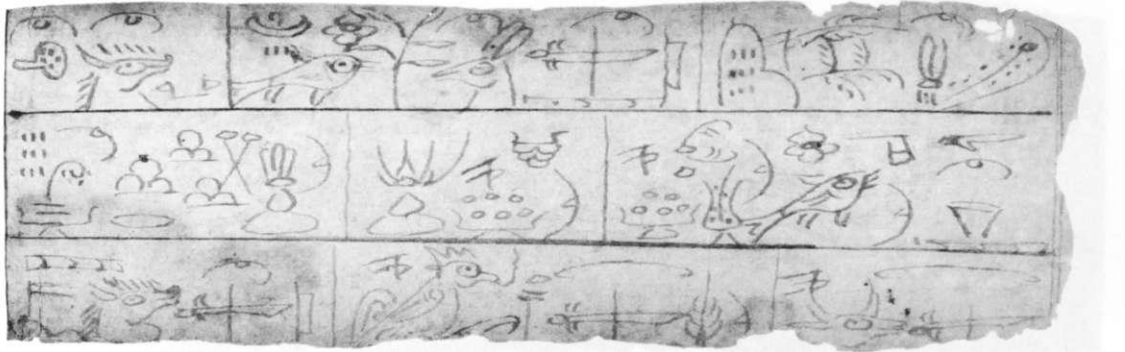
12^r



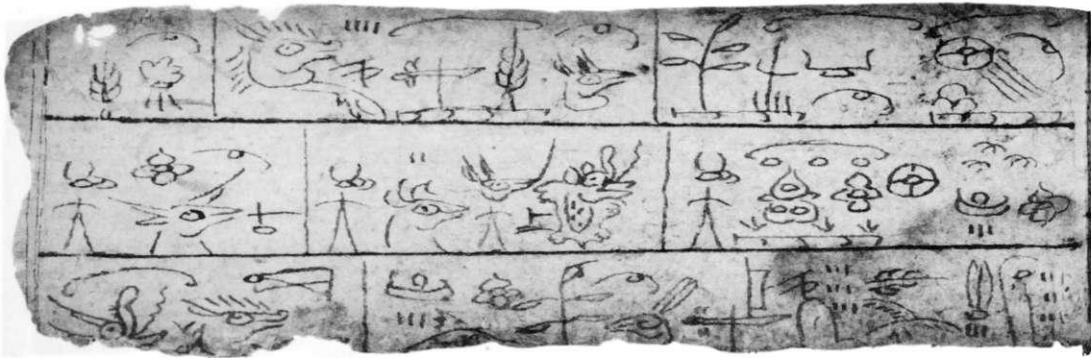
12^v



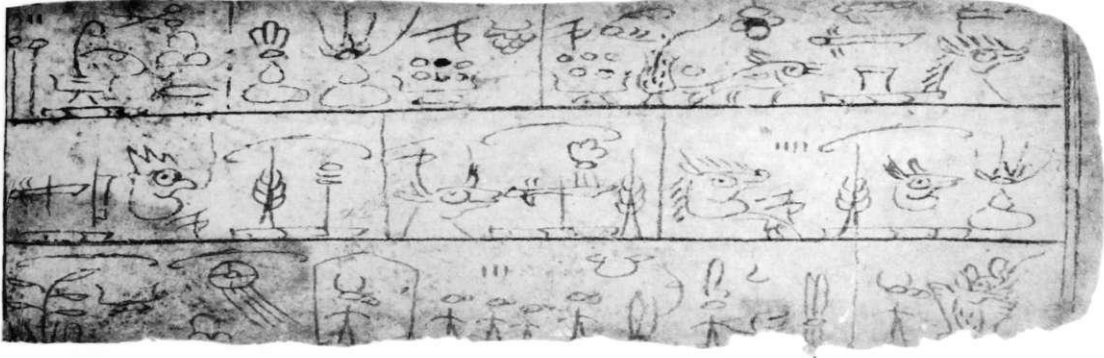
13^r



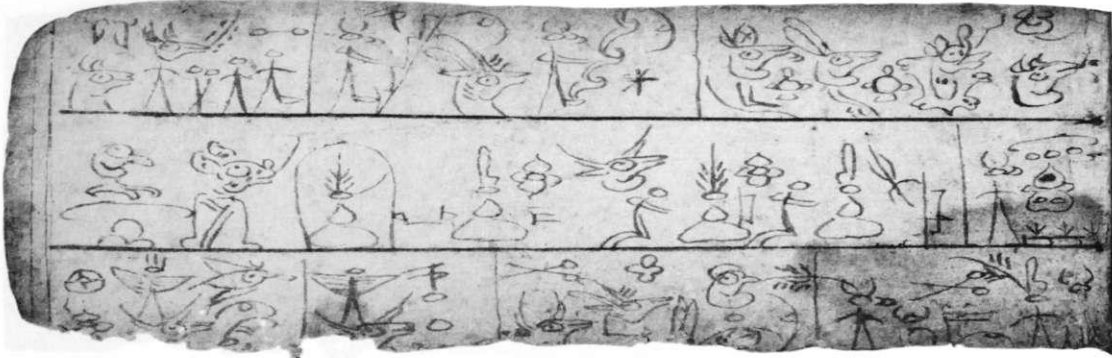
13^v



14^r



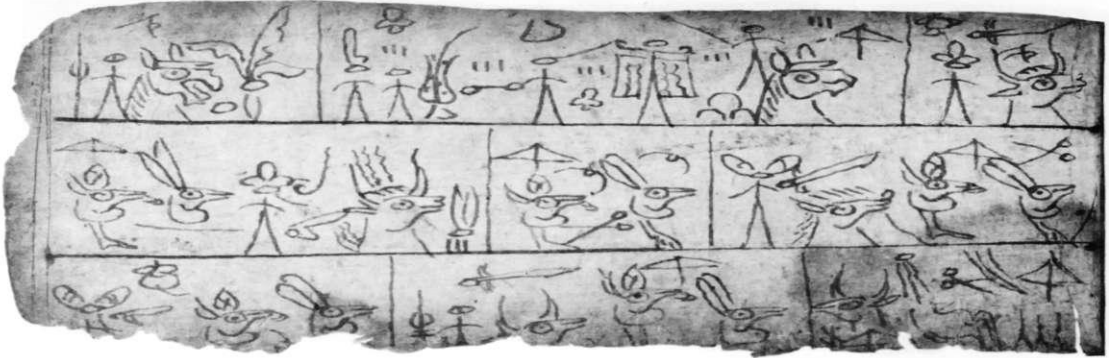
14^v



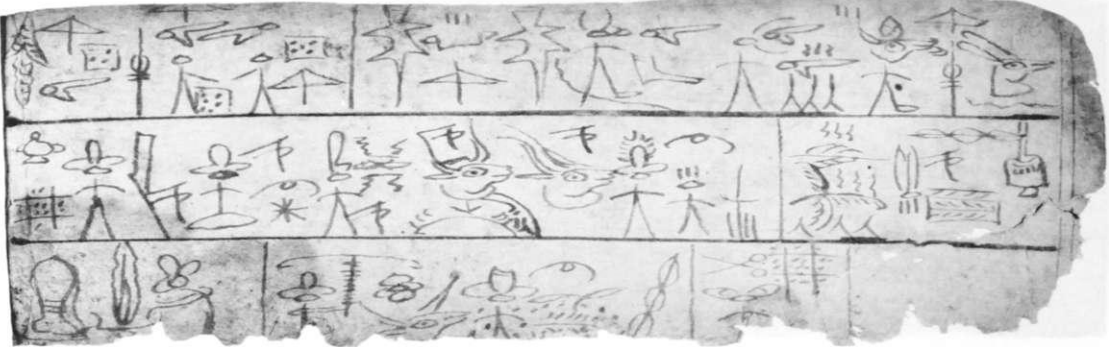
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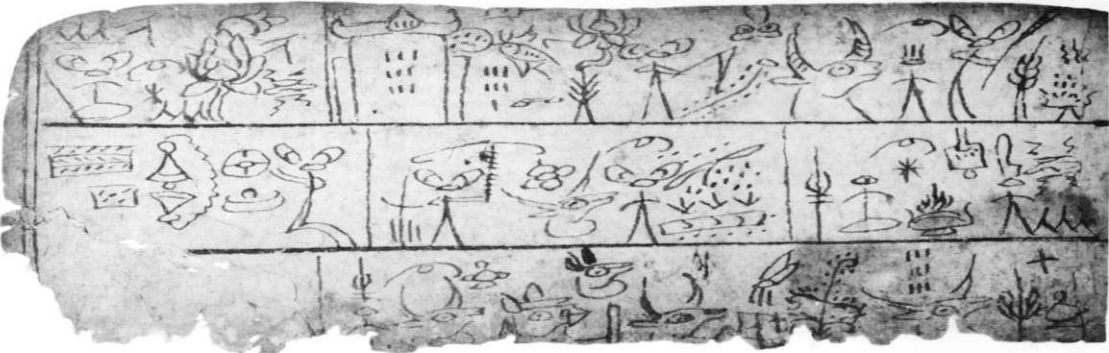
15^v



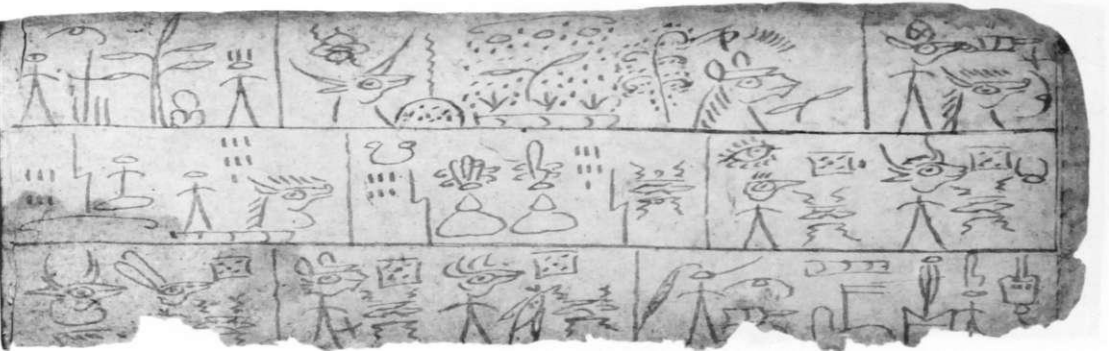
16^r



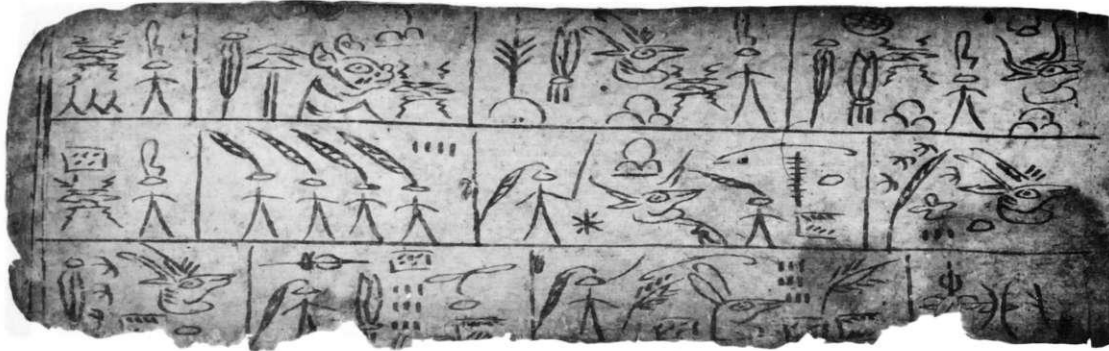
16^v



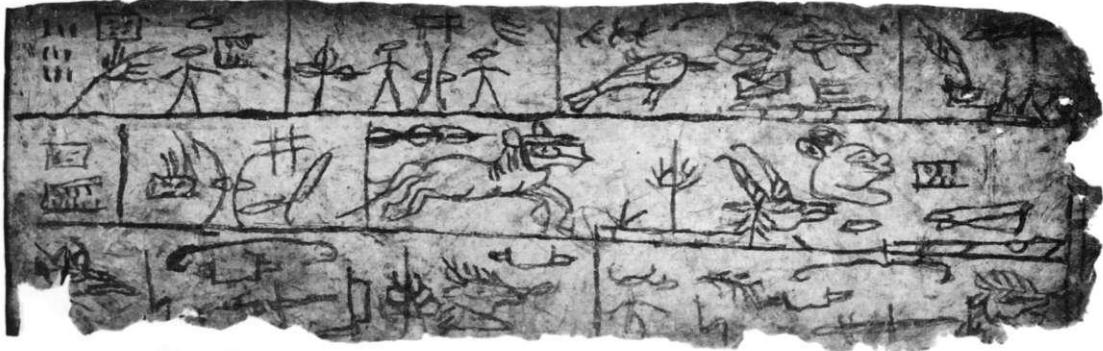
17^r



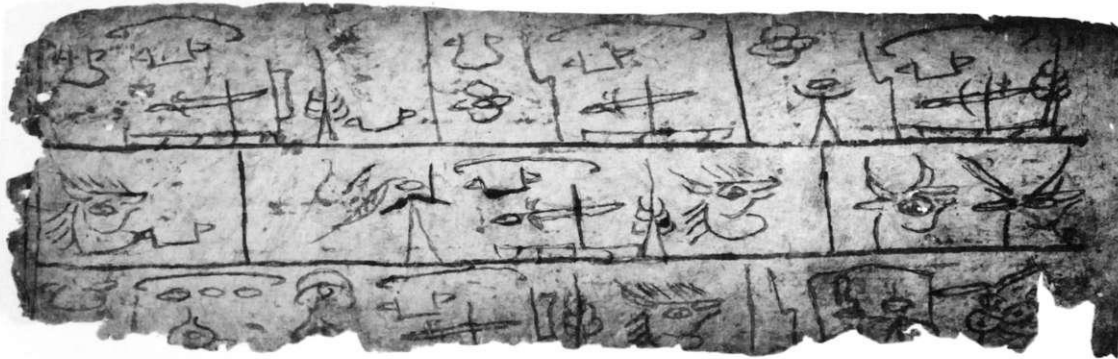
17^v



18^r



18^v



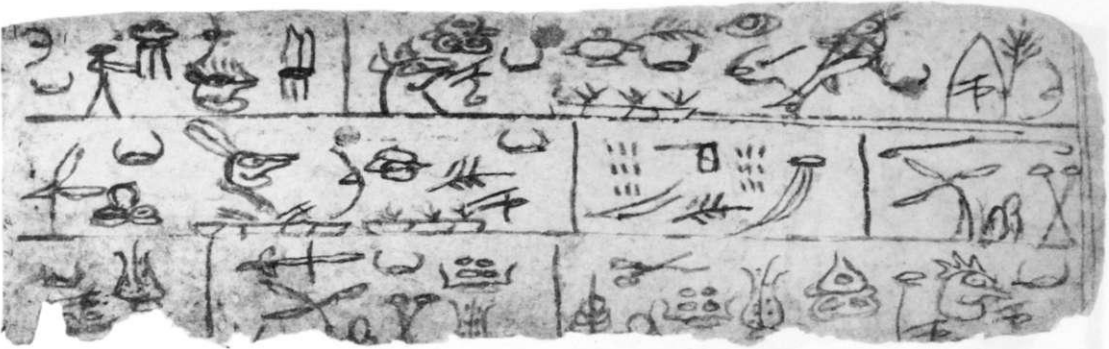
19^r



19v



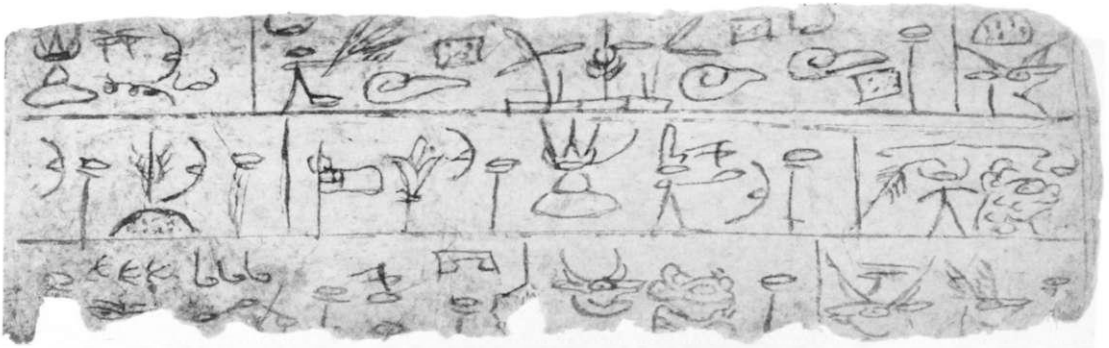
20r



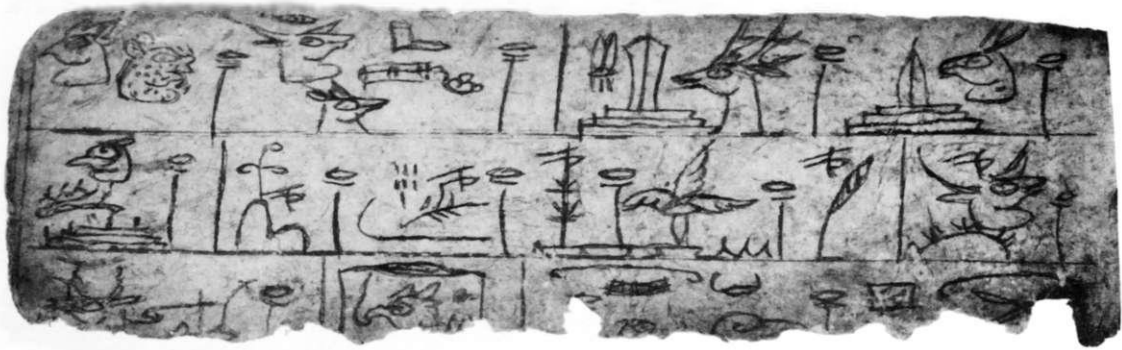
20v



21r



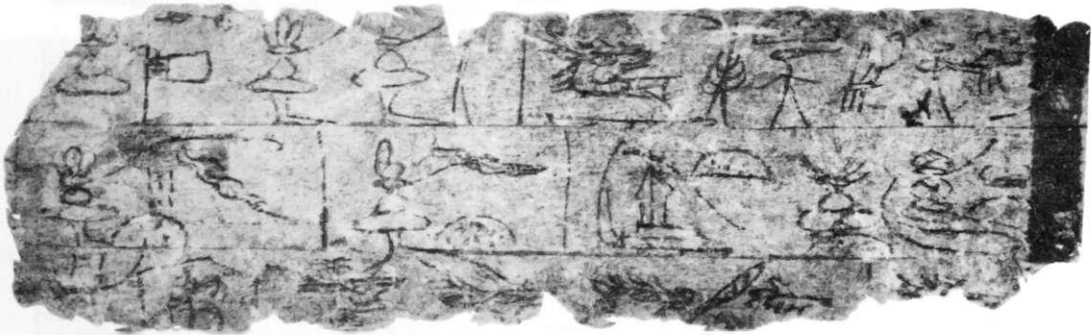
21v

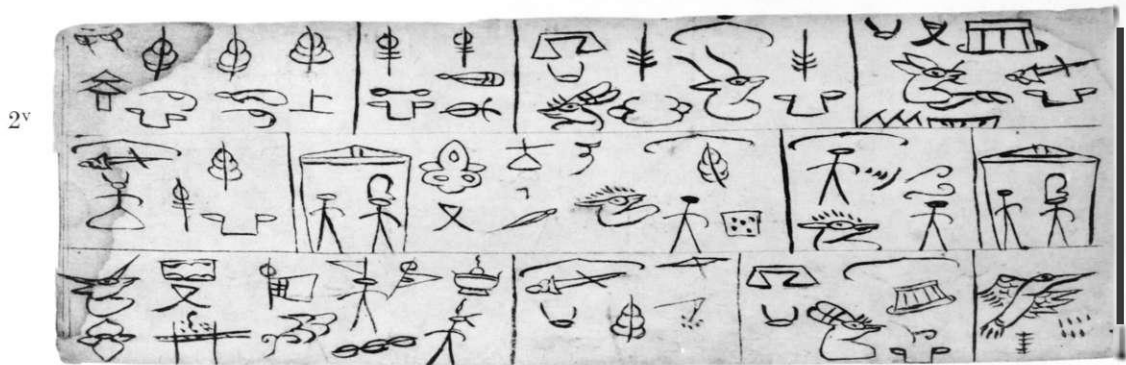
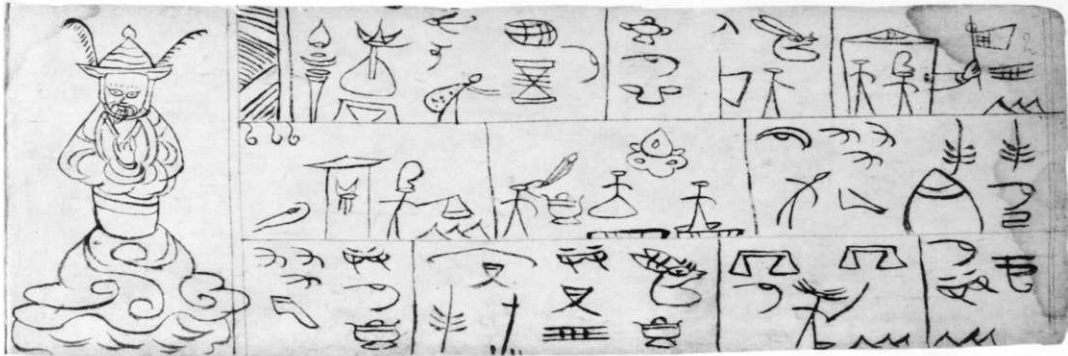


22r

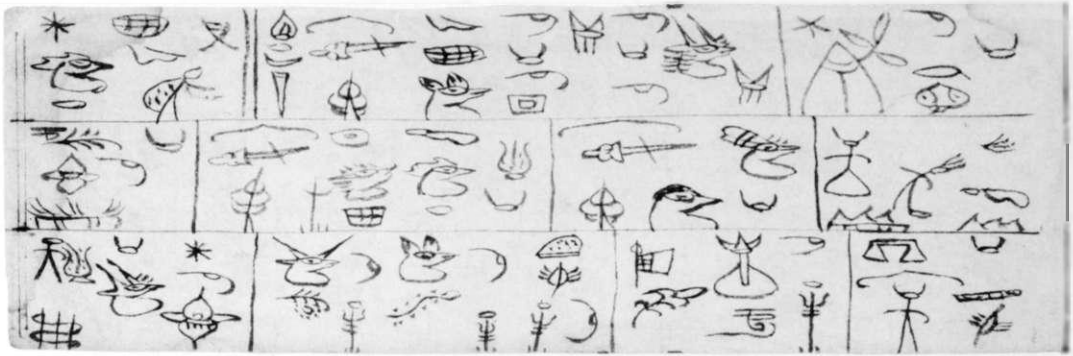


22v

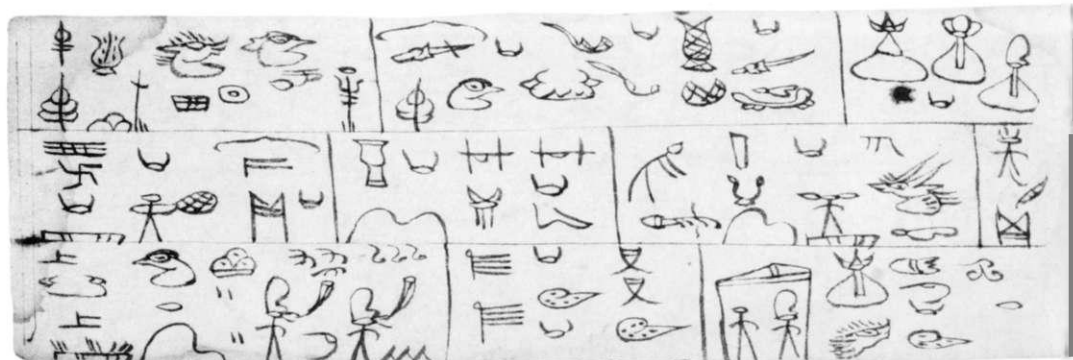




5v

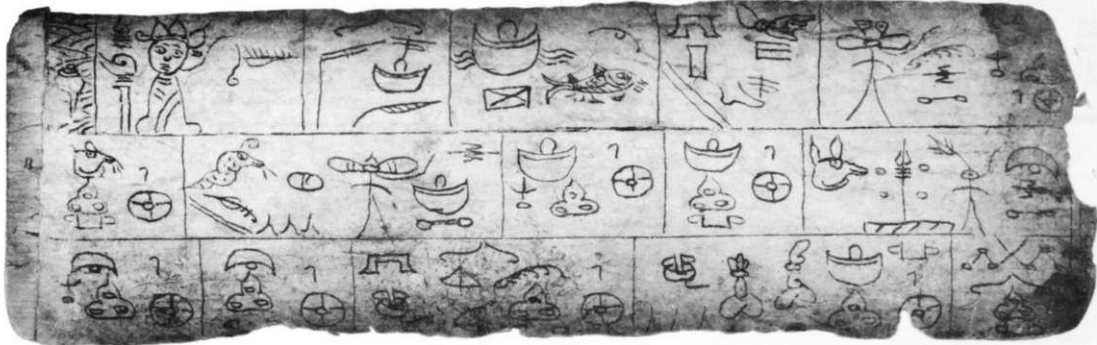


6v



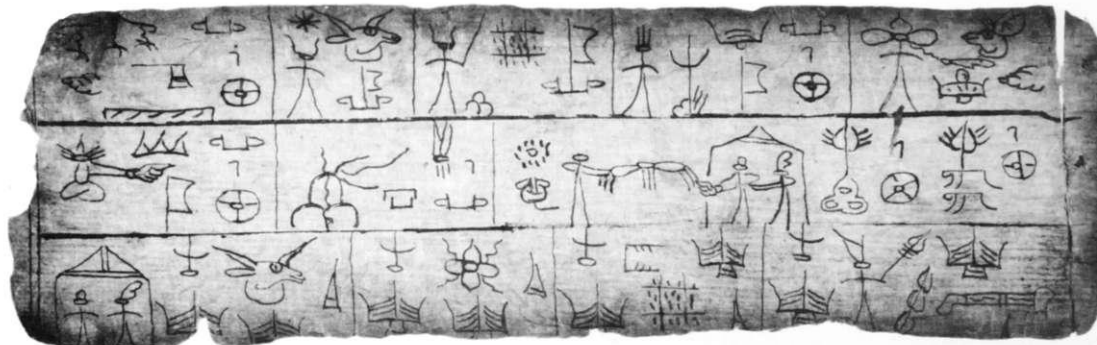


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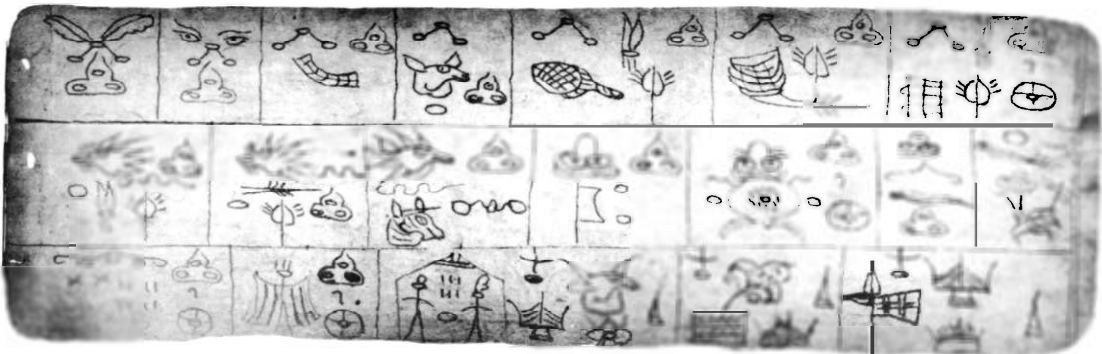
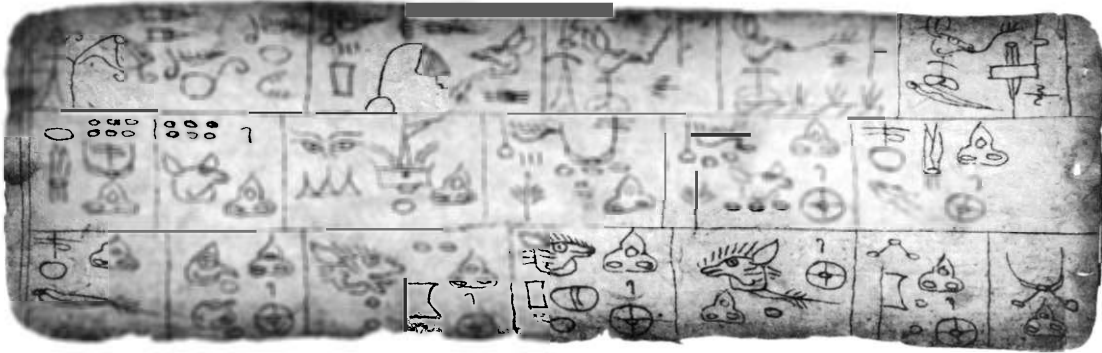
2^r

2^v

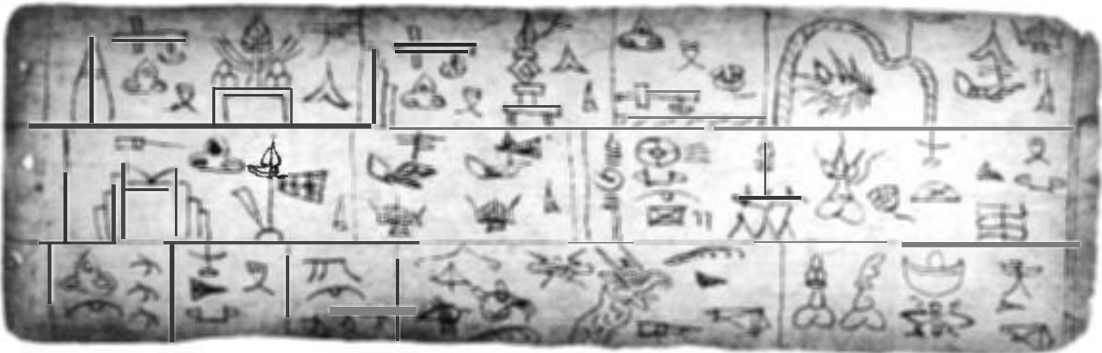


3^r

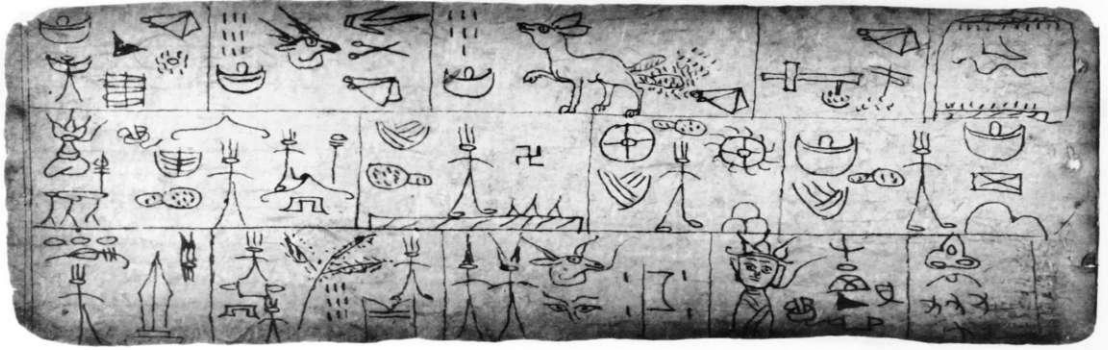
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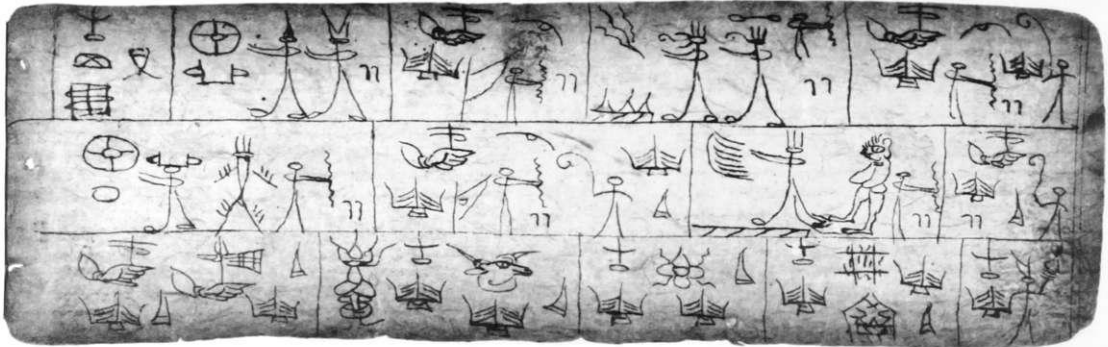
4v



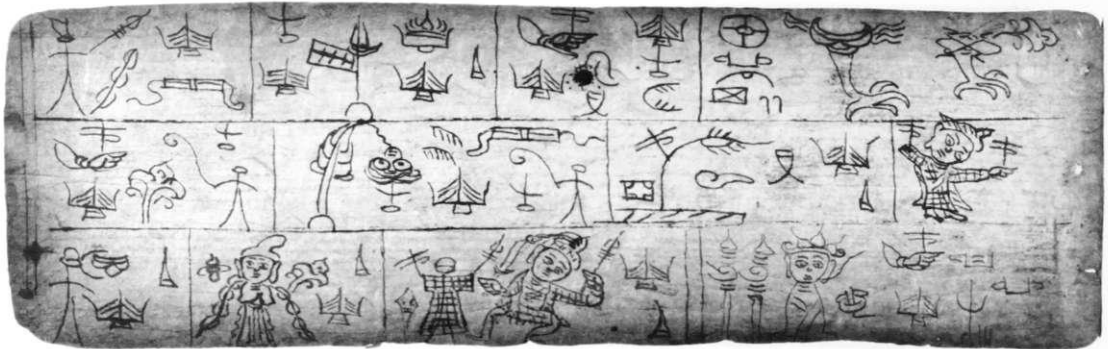
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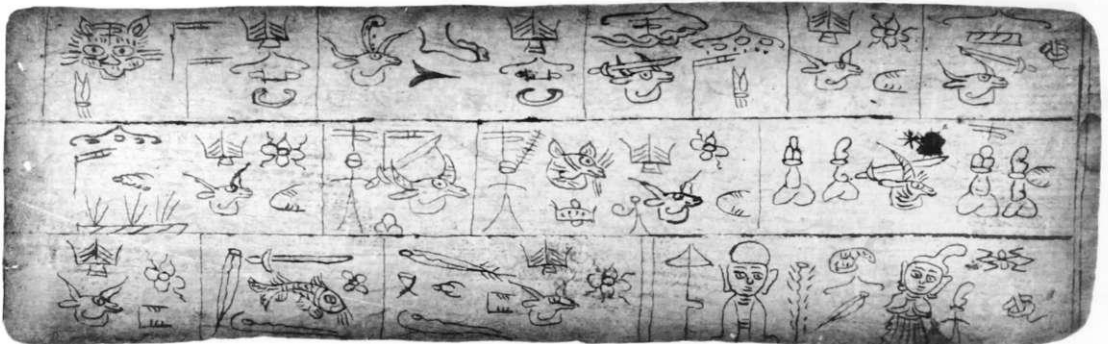
6r



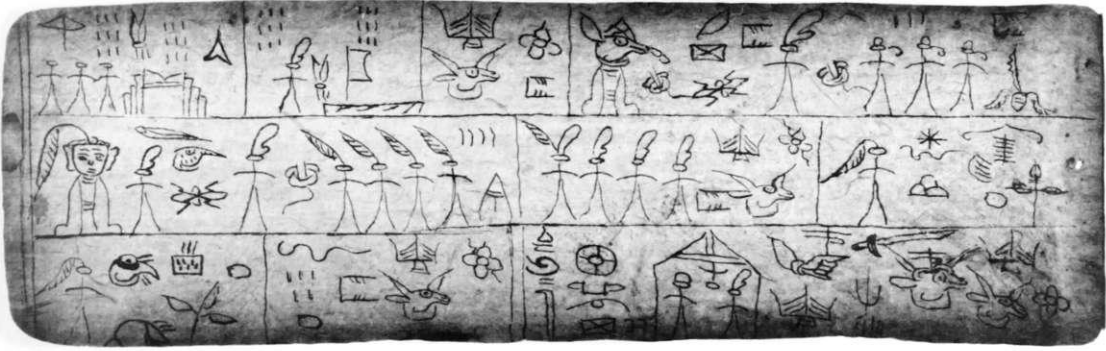
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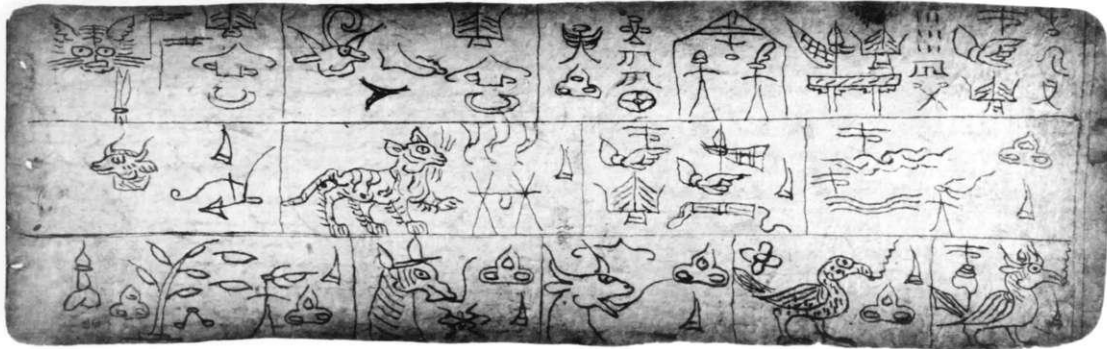
7r



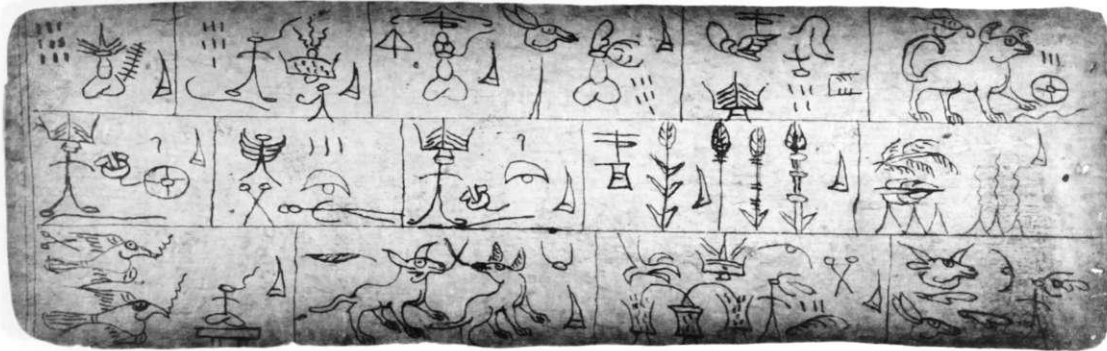
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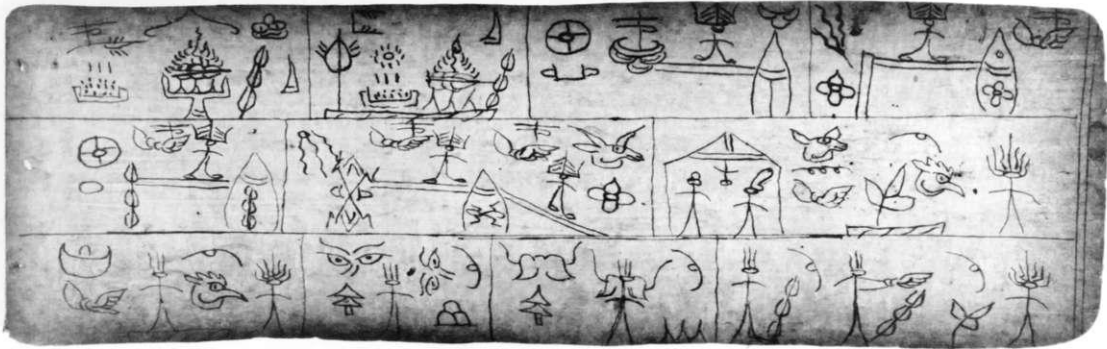
8r



8v



9r



9v



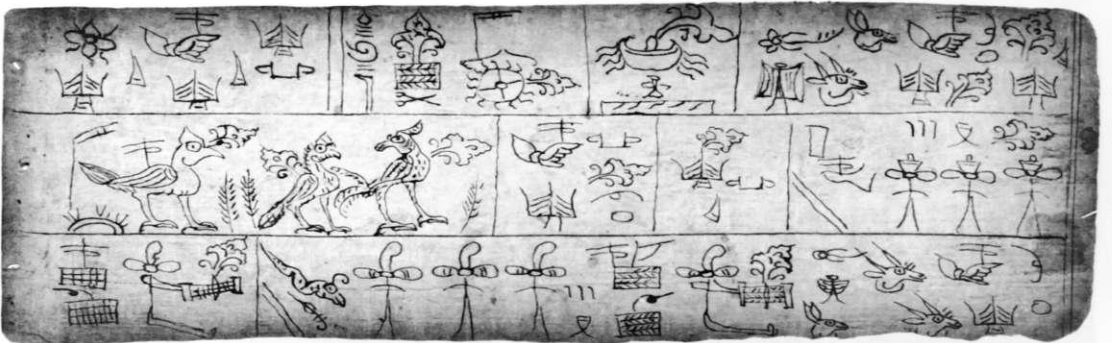
10r



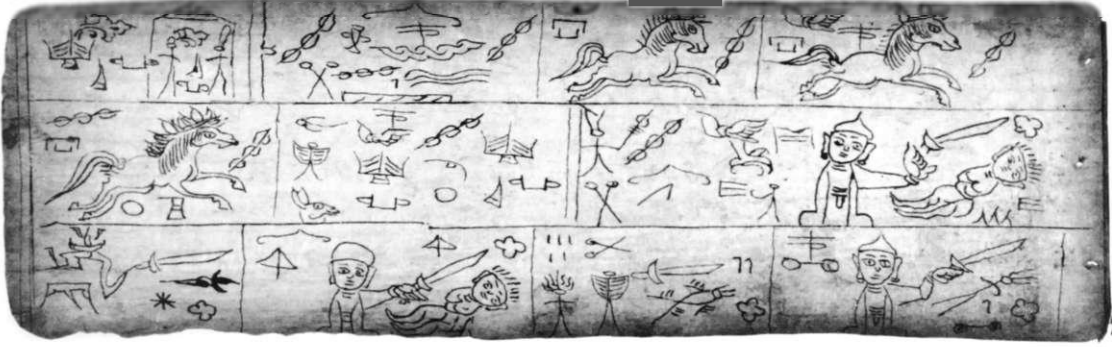
10v



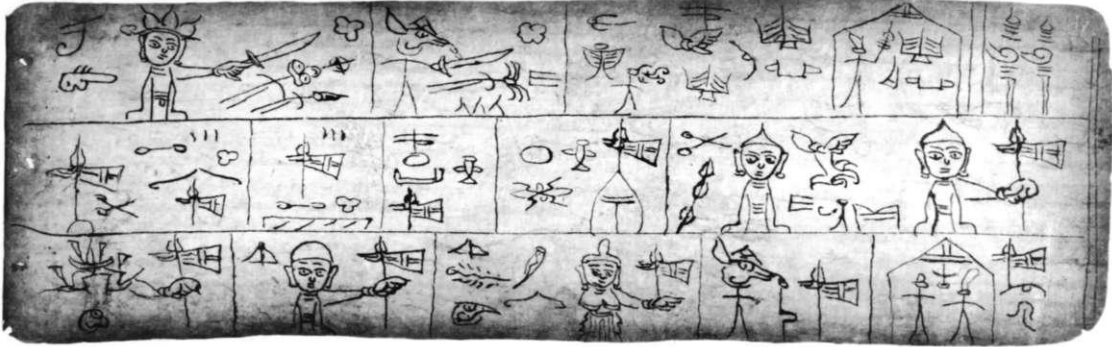
11r



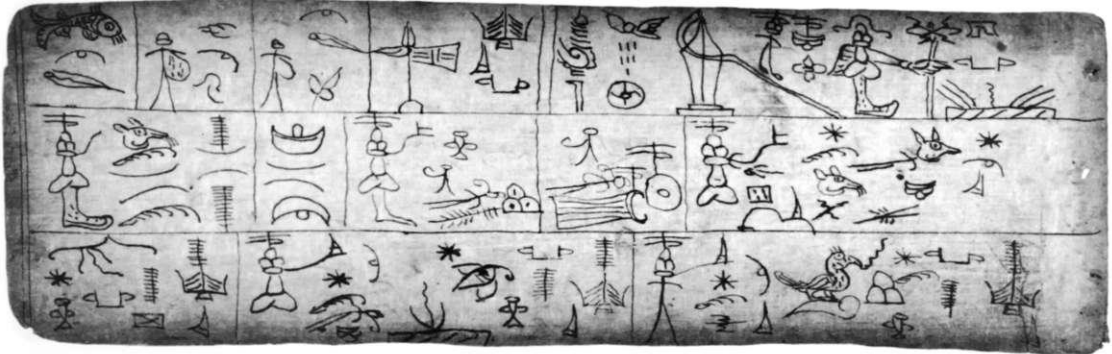
11



12r



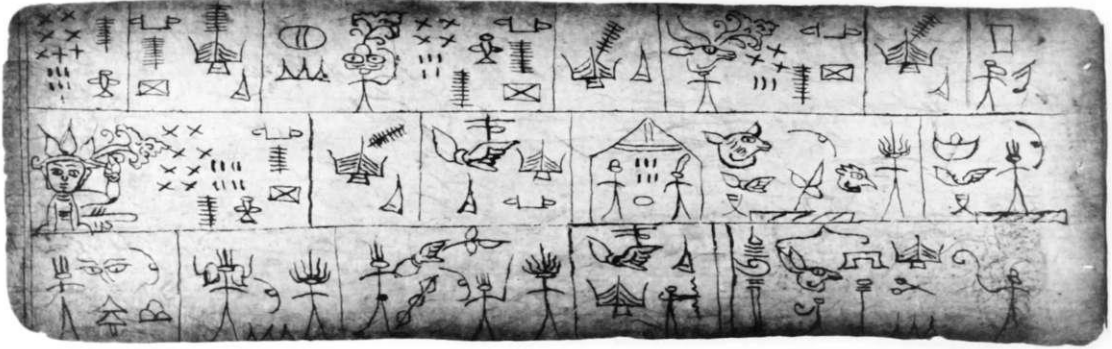
12v



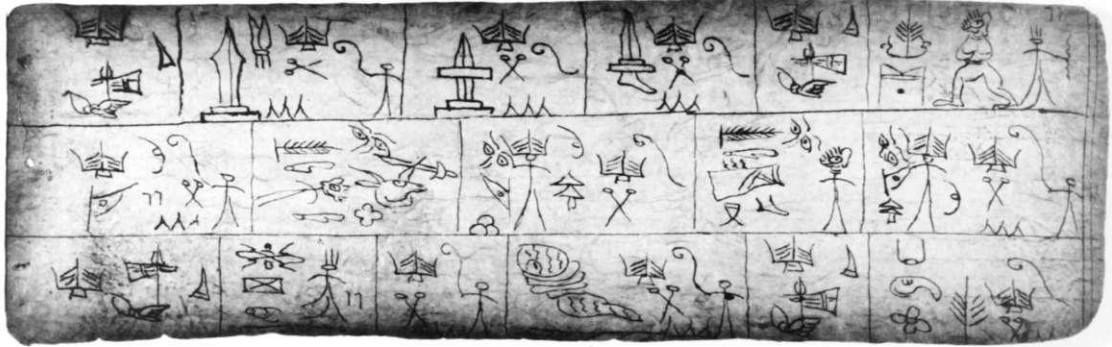
13r



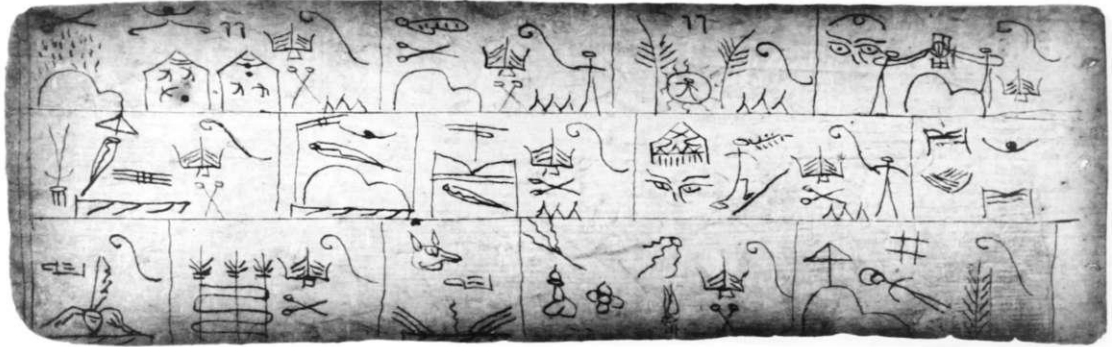
13^v



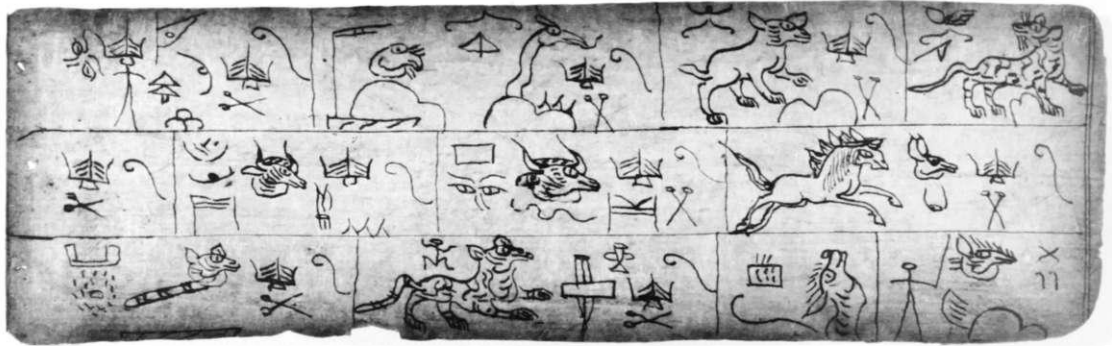
14^r



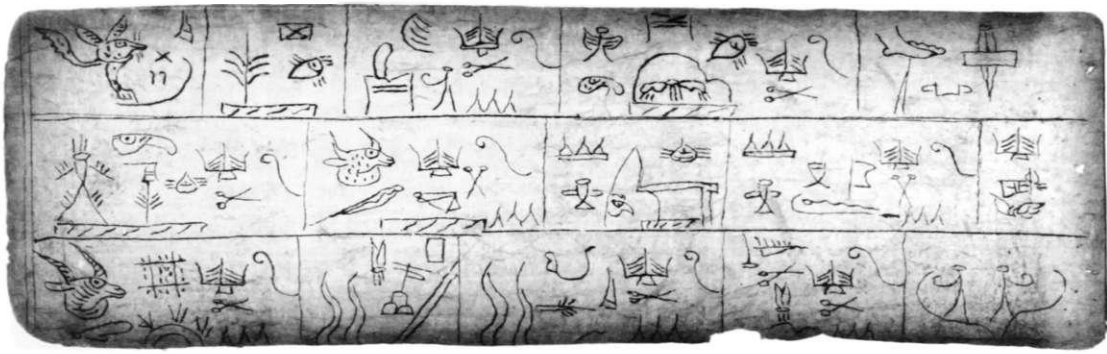
14^v



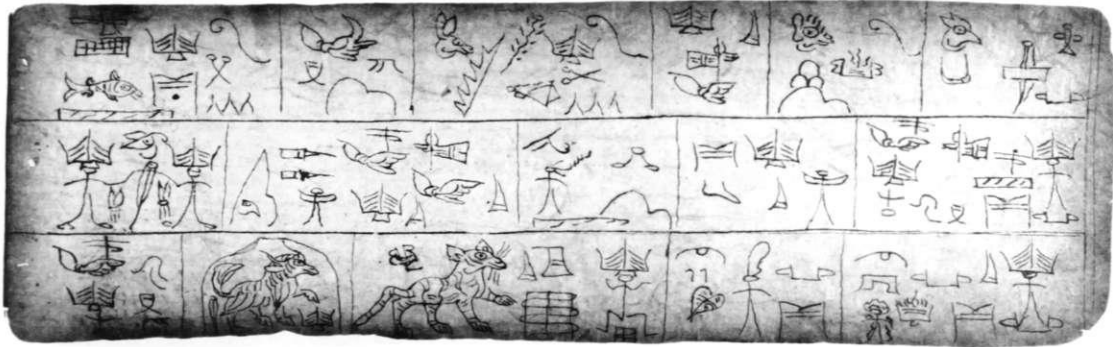
15^r



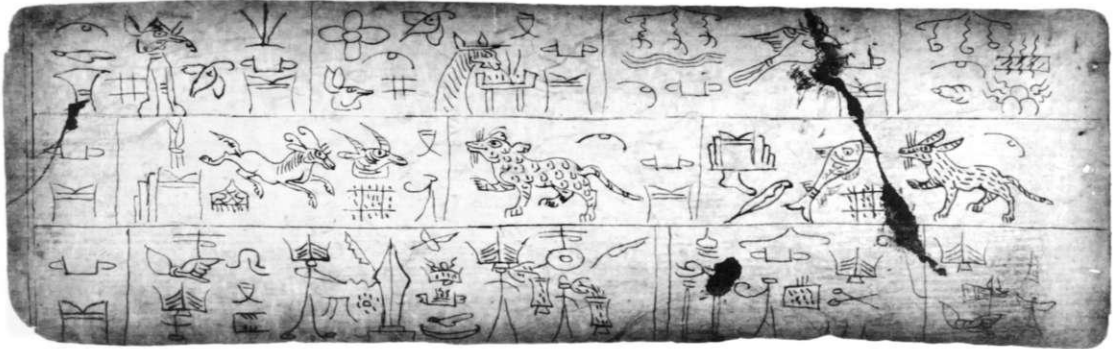
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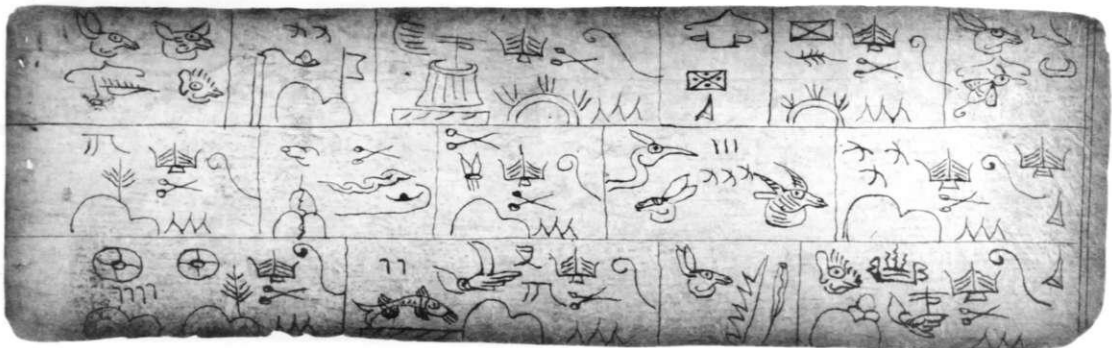
16^r



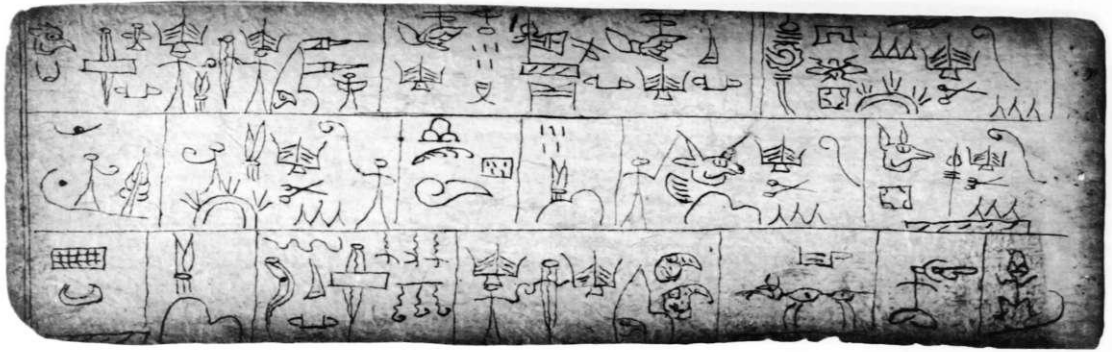
16^v



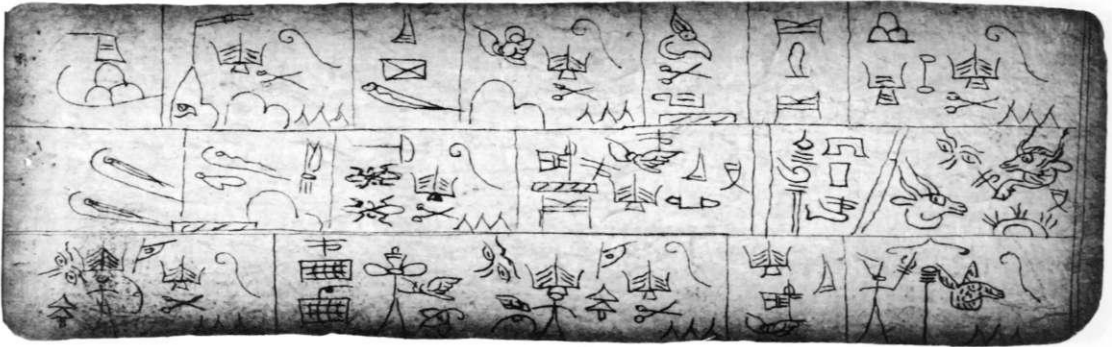
17^r



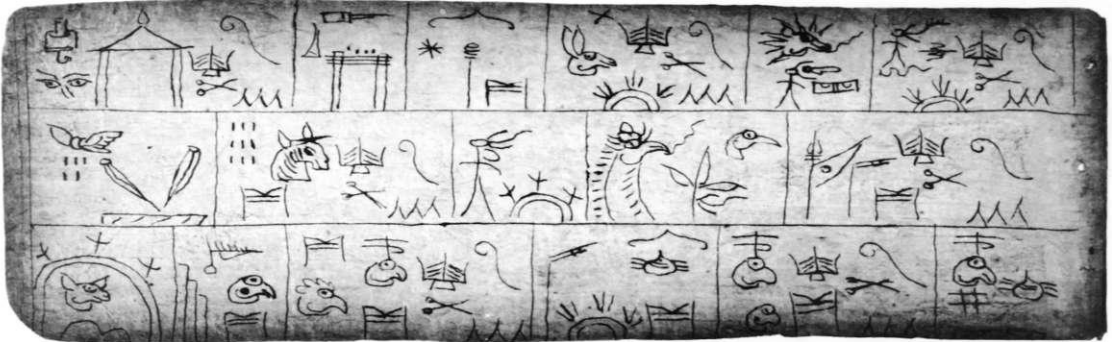
17^v



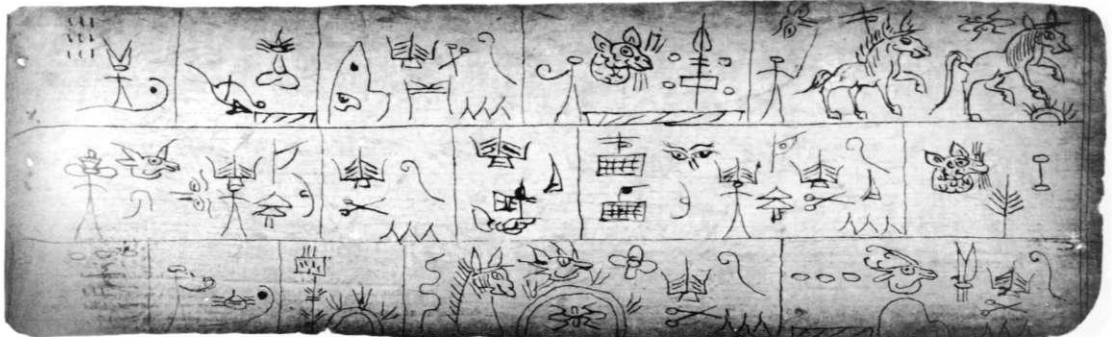
18^r



18^v



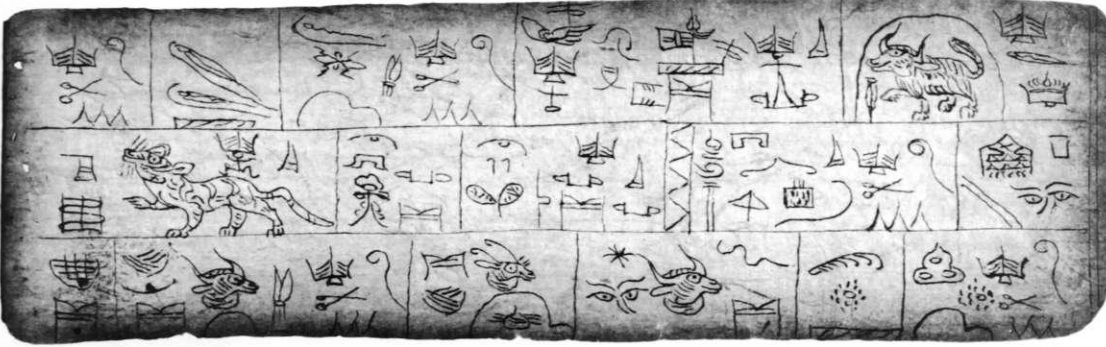
19^r



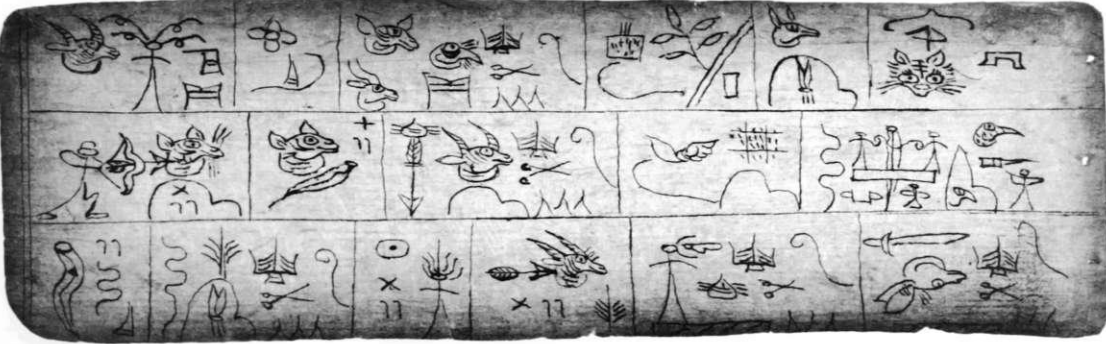
19^v



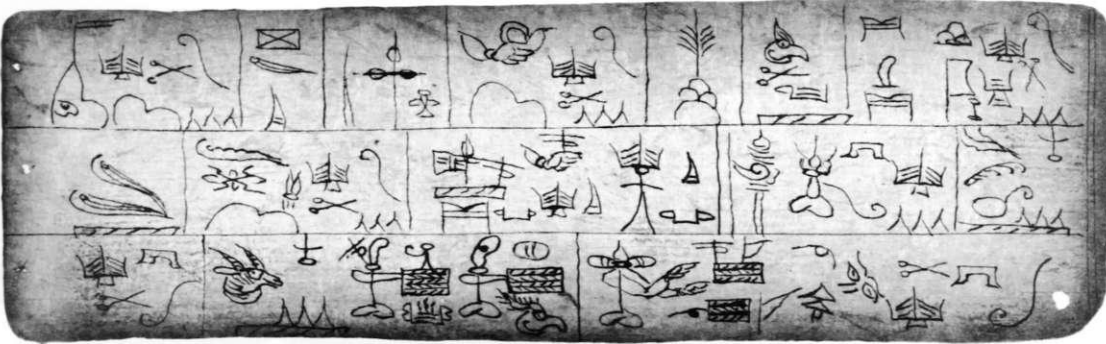
20^r



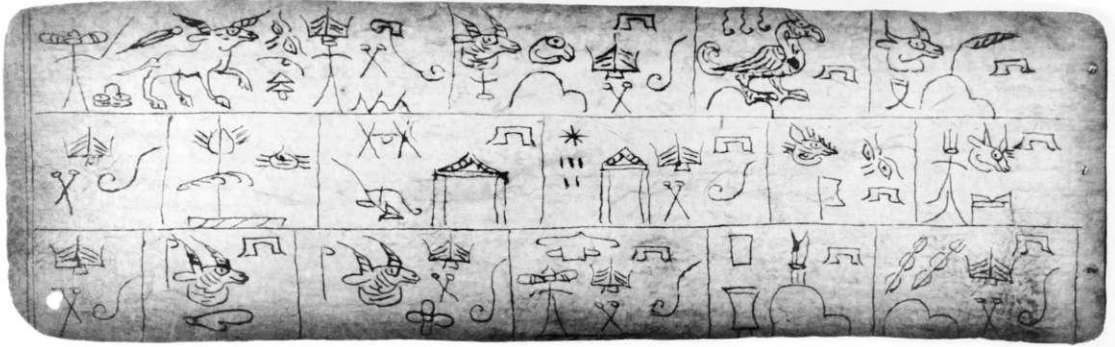
20^v



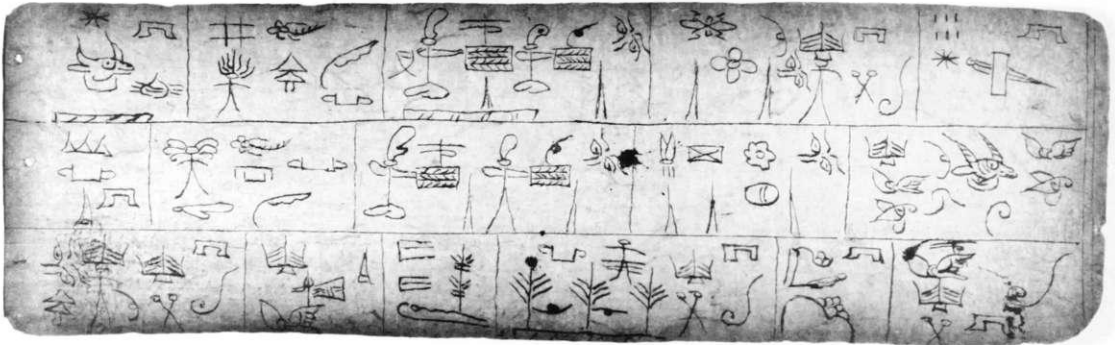
21^r



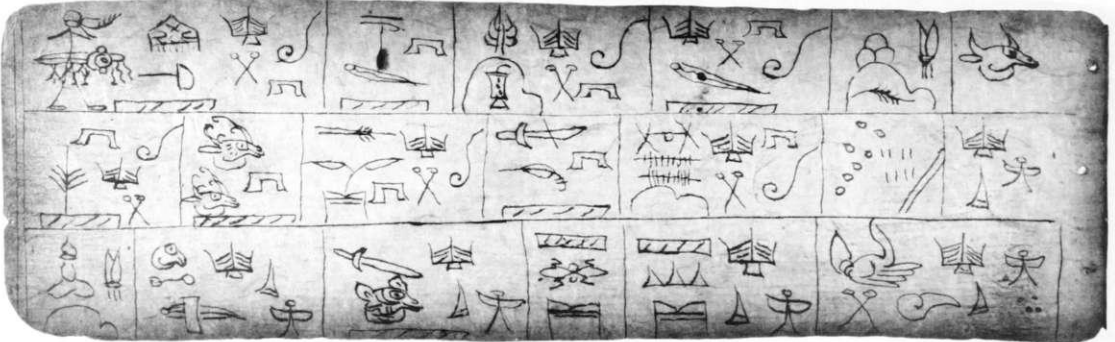
21v



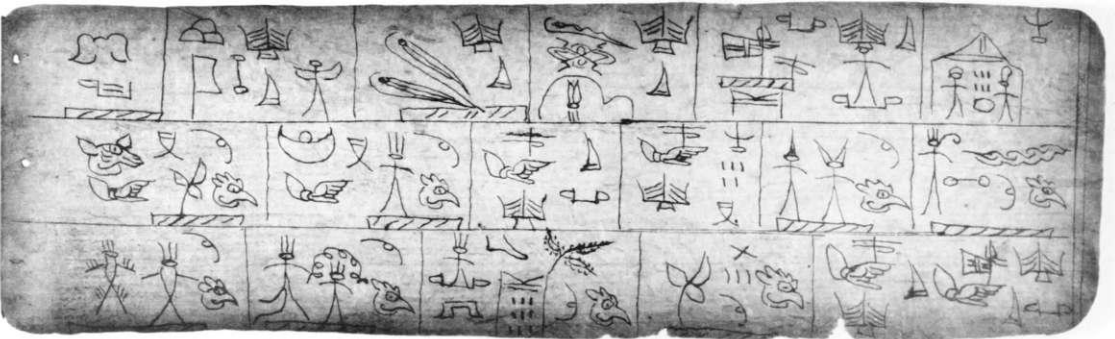
22r

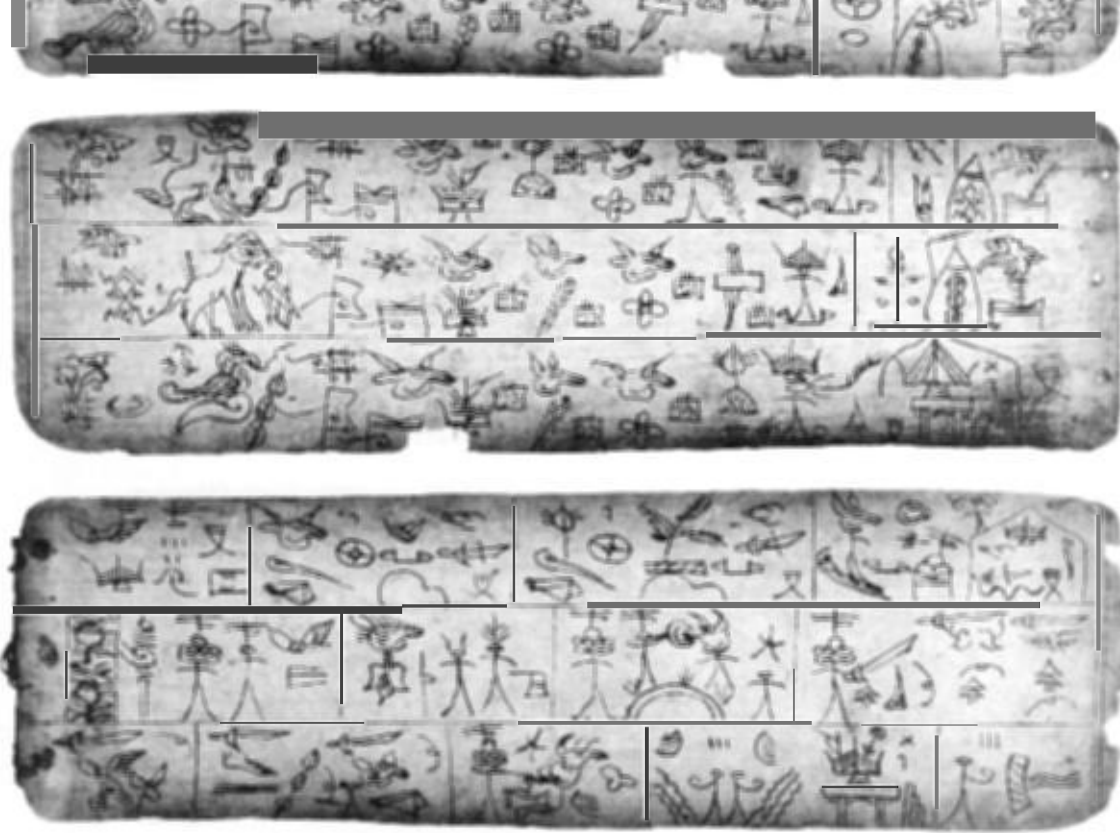


22v

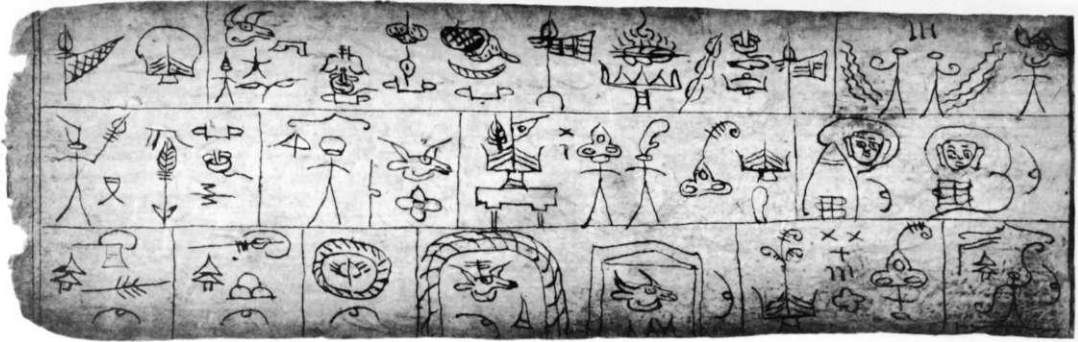


23r

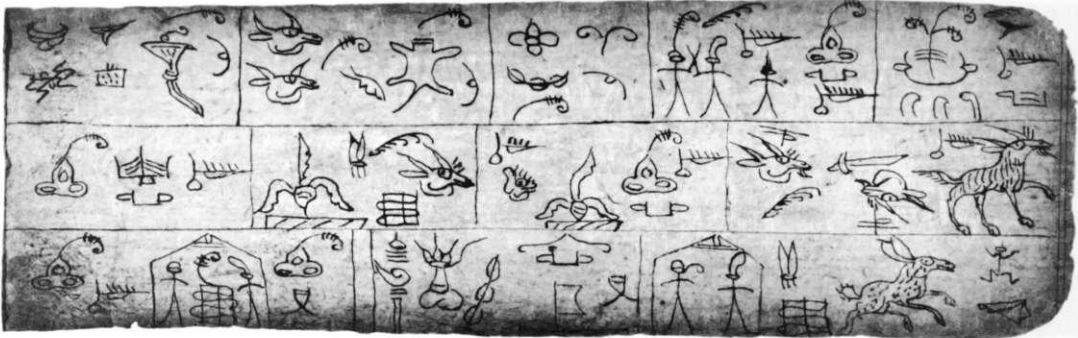




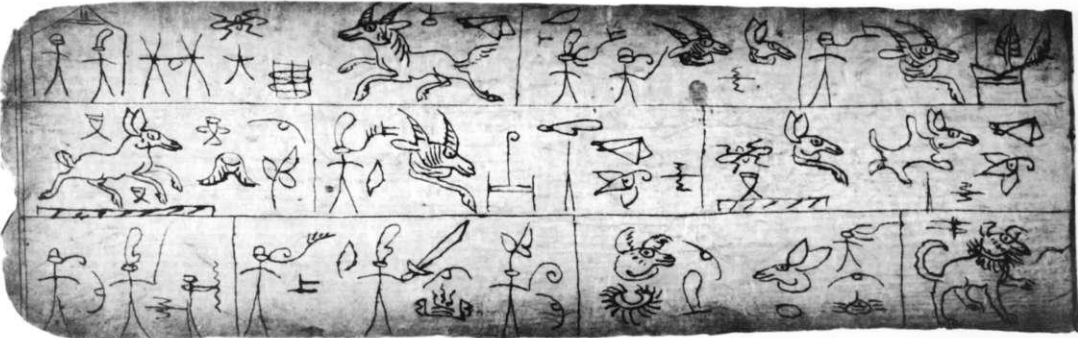
25v



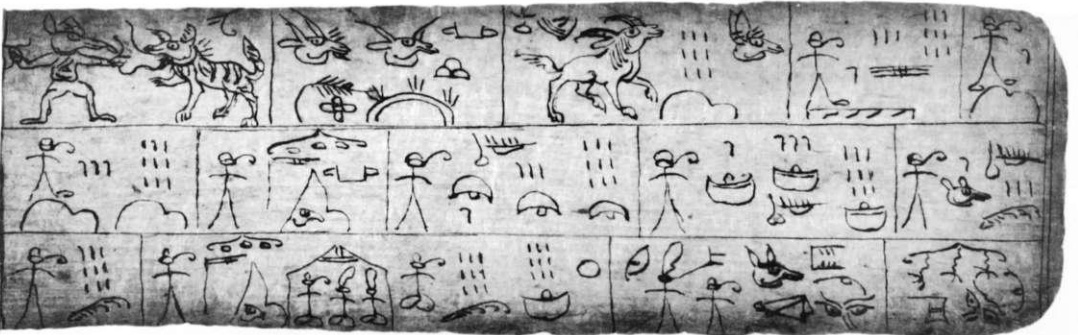
26r



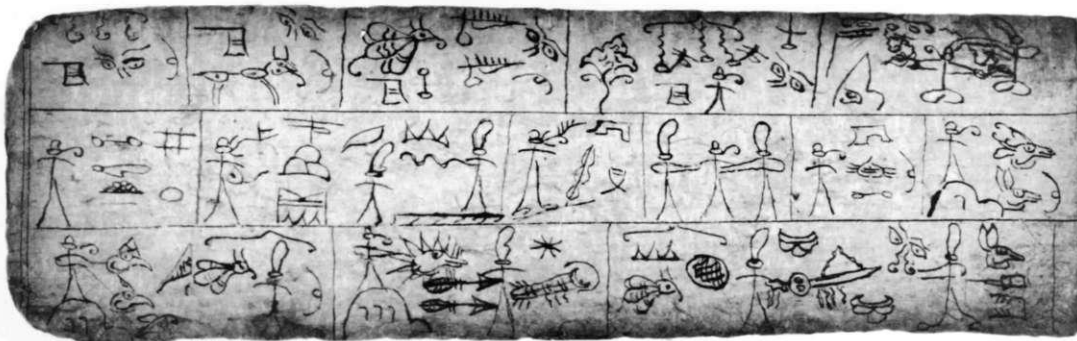
26v



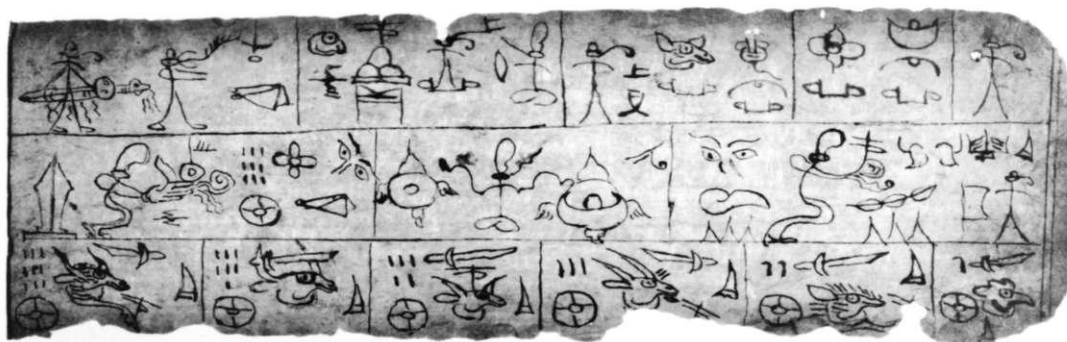
27r



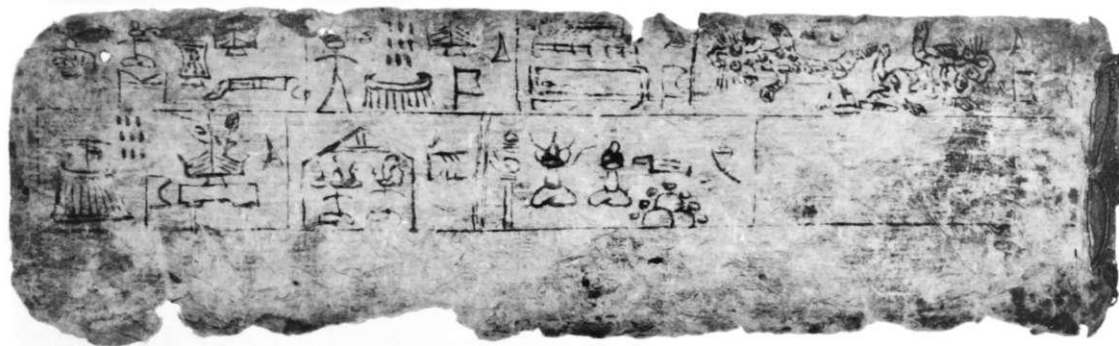
27v



28r

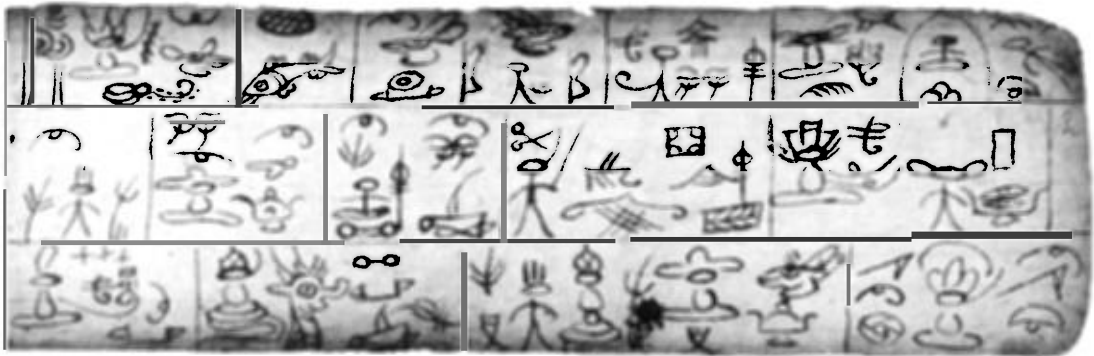


28v





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18



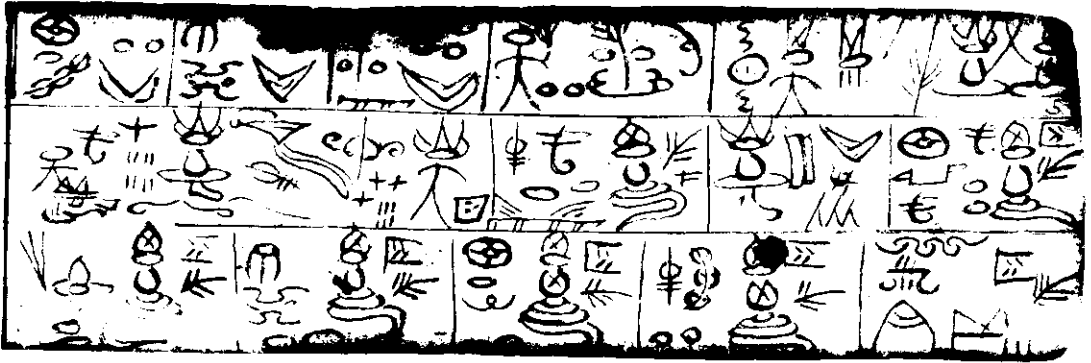
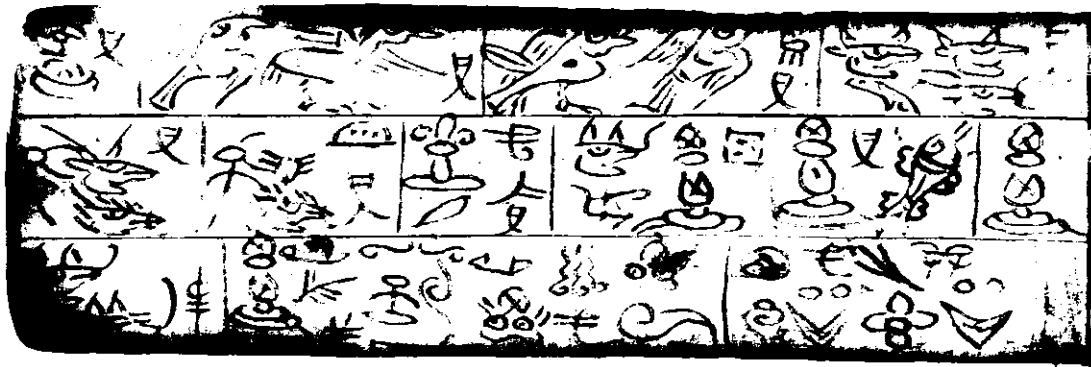
19



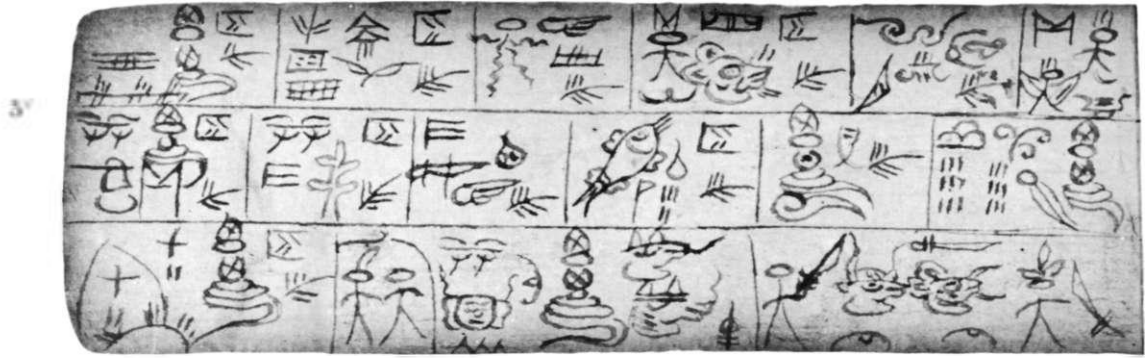
20



4v



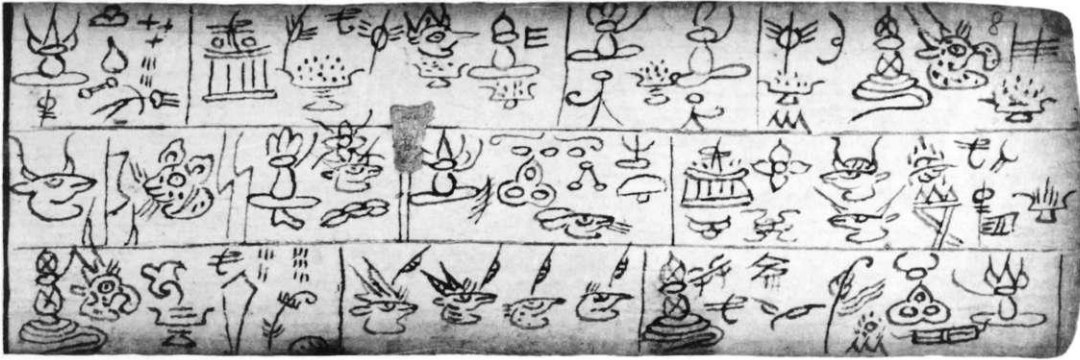
5r



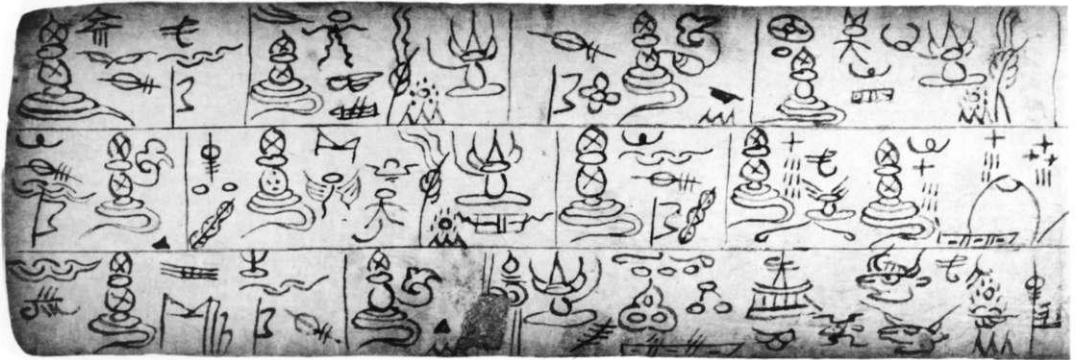
7r



8r

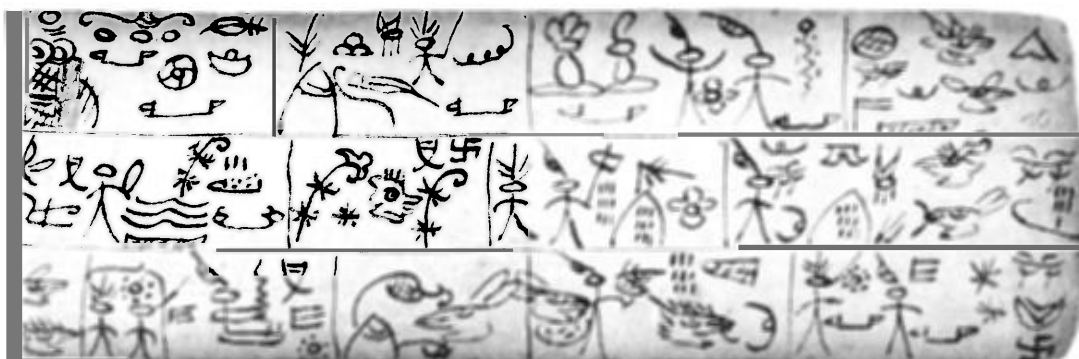


8v



9r





10^r

10^v



11^r

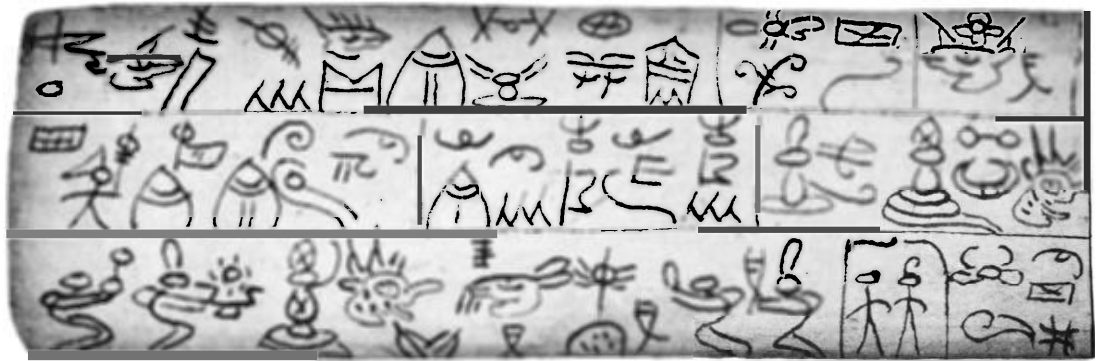


12

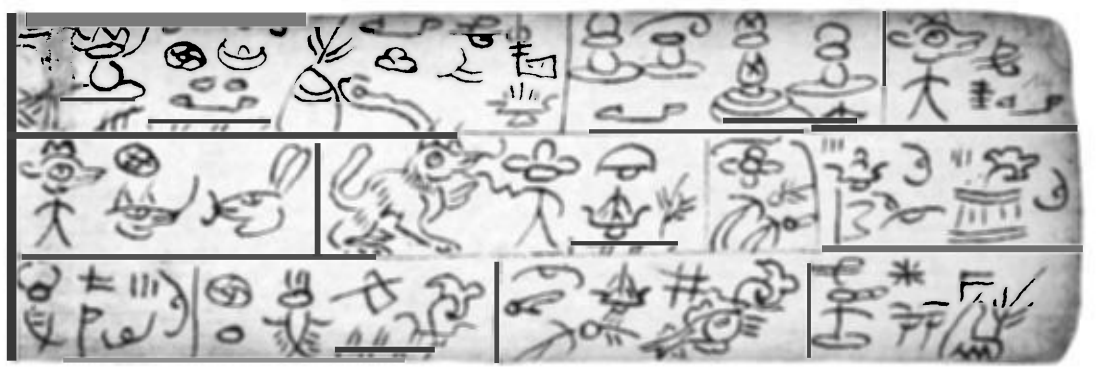


13'

13^v



14^r



14^v



15^r



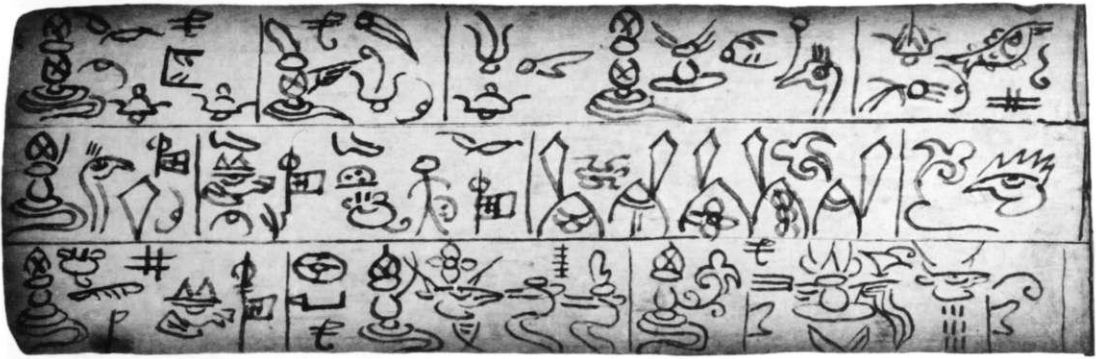
15^v



16^r

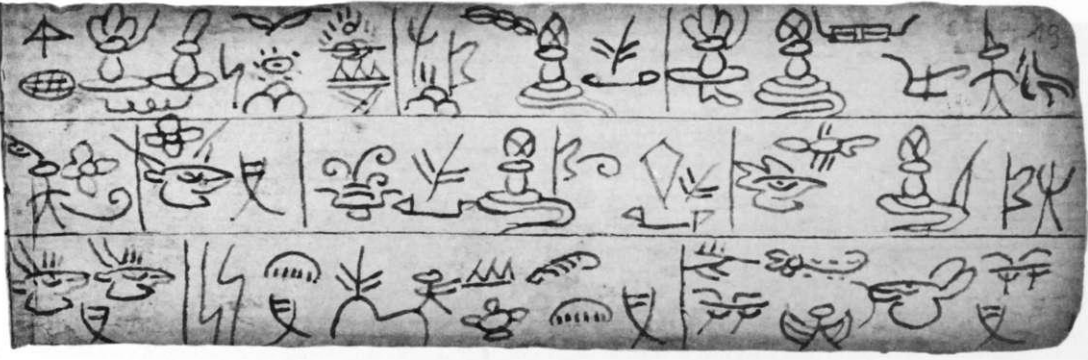
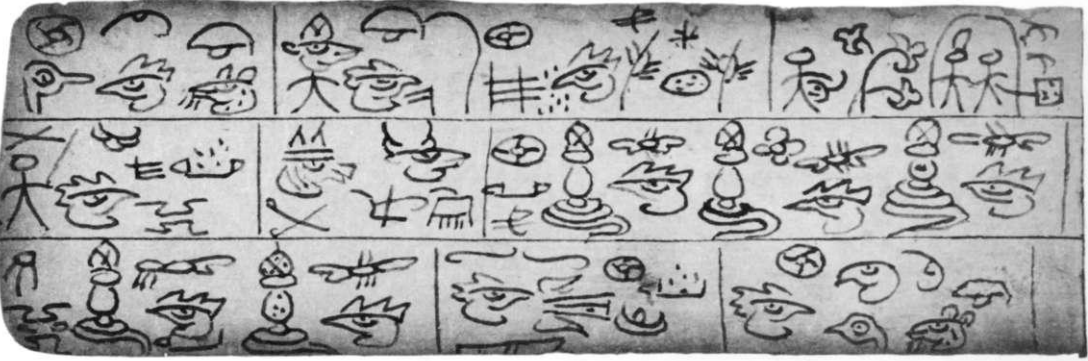
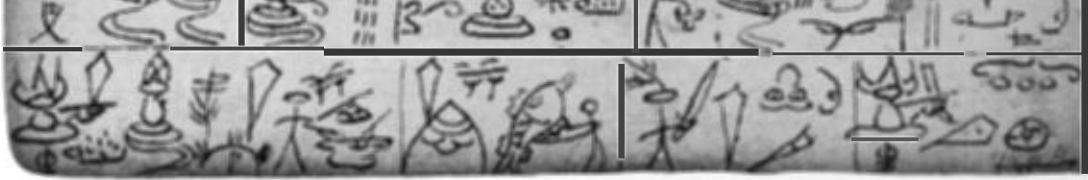


16^v



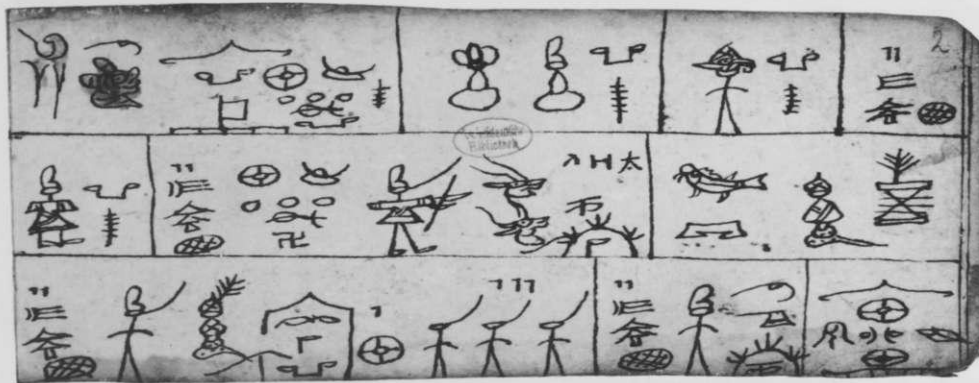
17^r



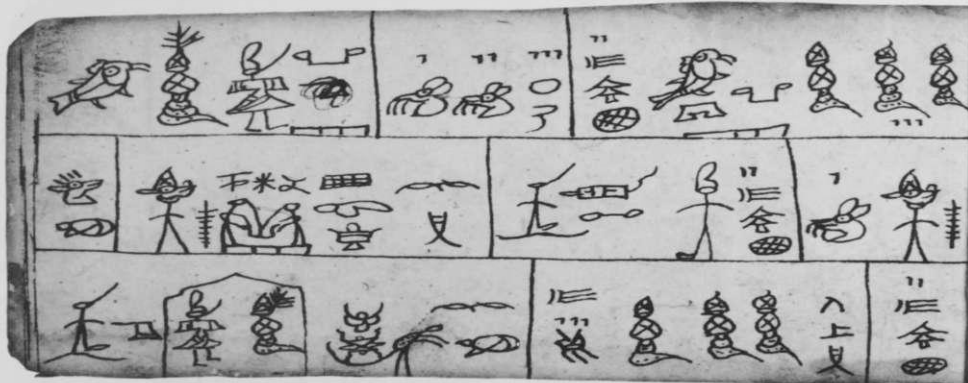




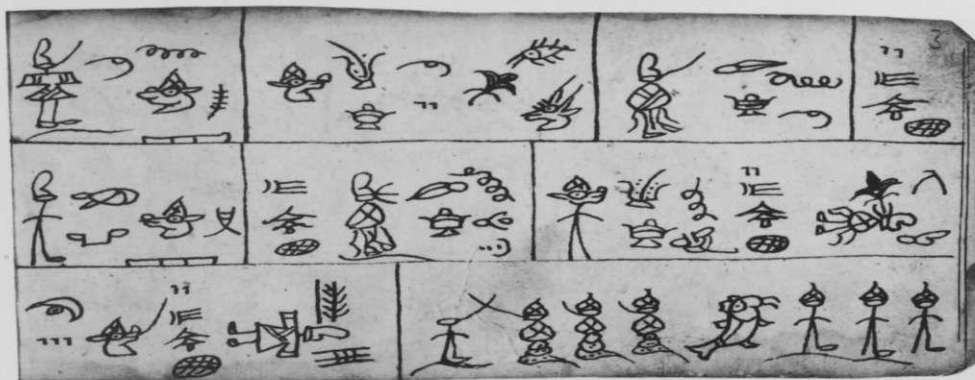
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2^r

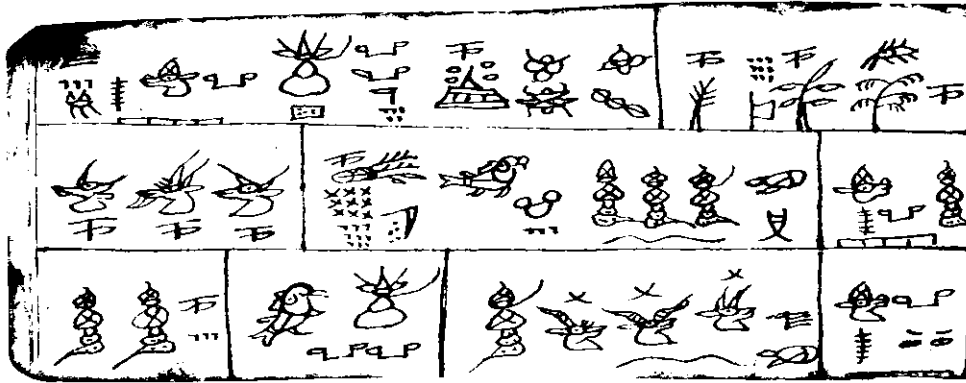


2^v

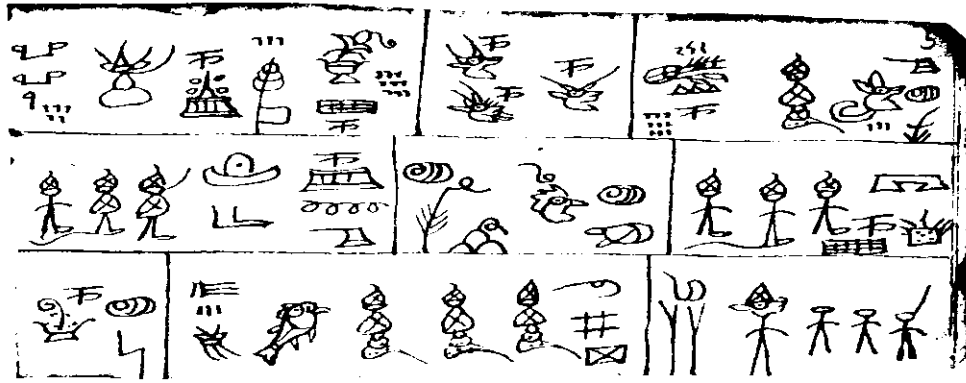
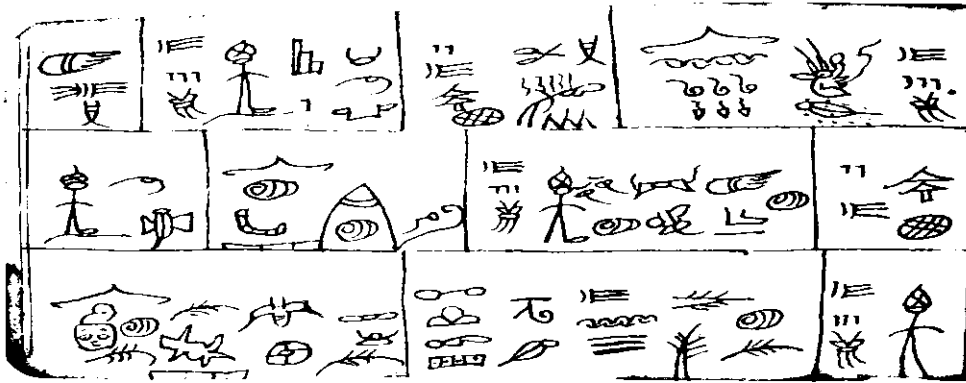


3^r

3v

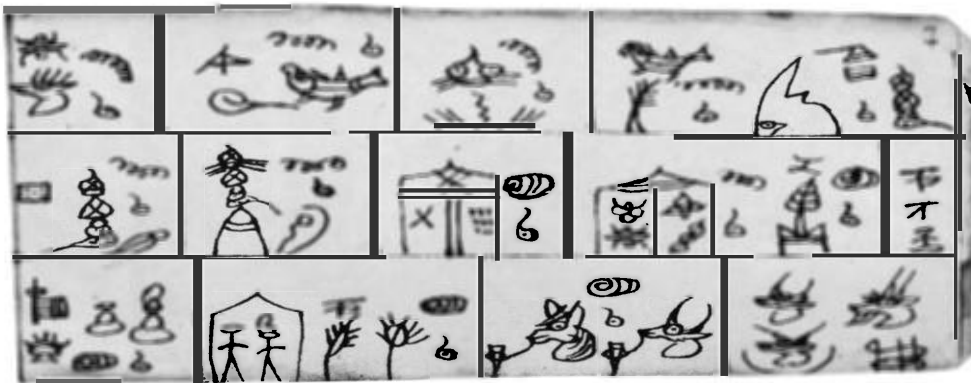
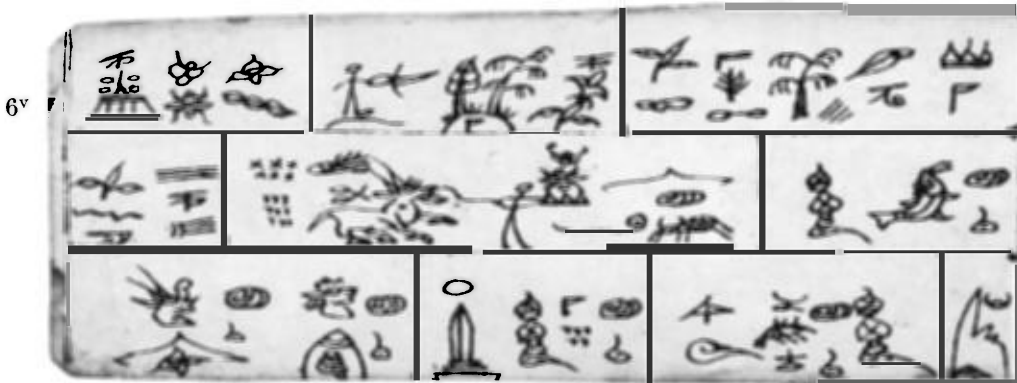
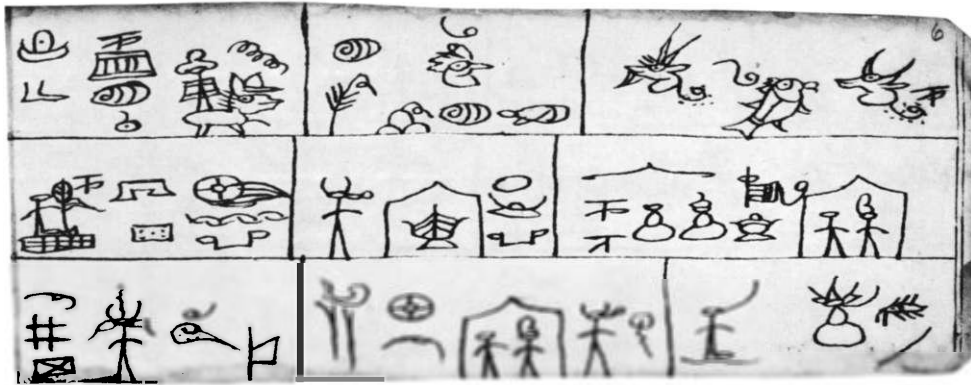
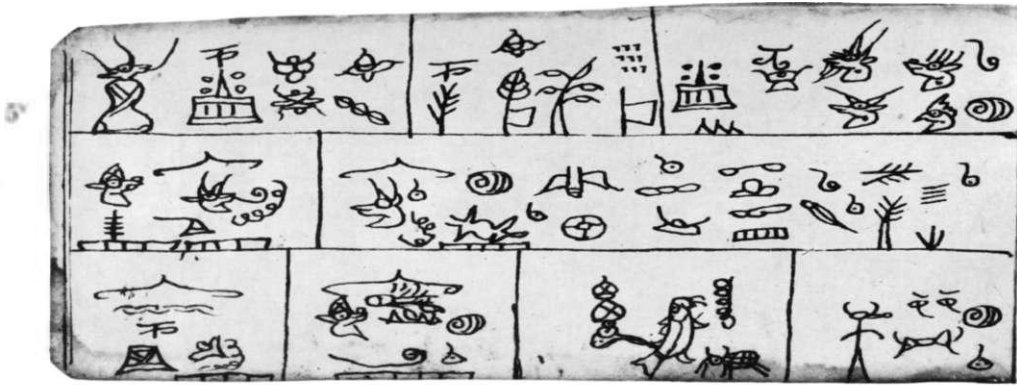


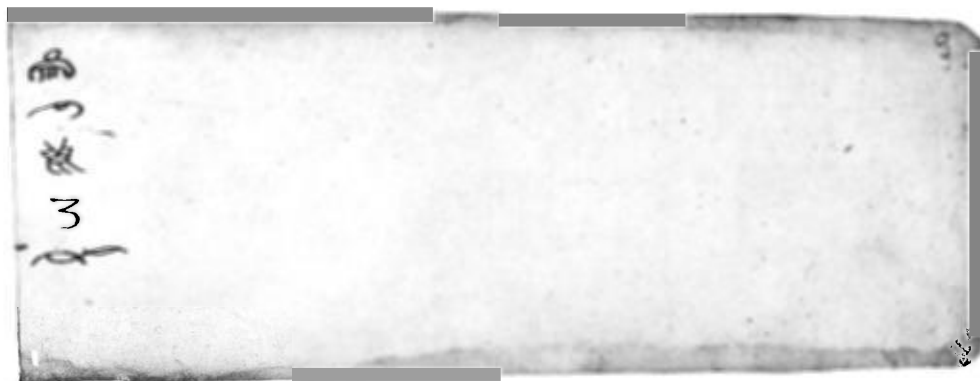
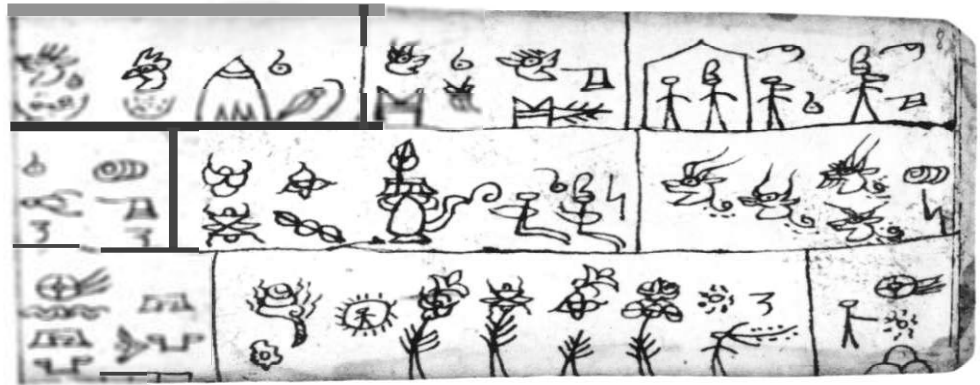
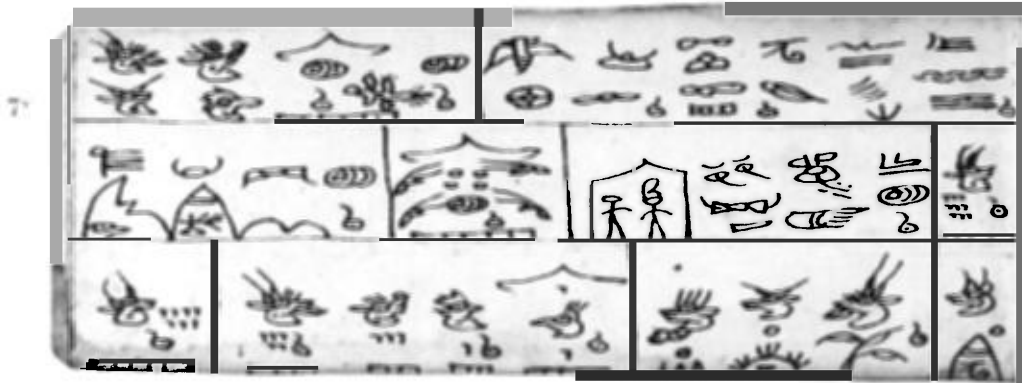
4v

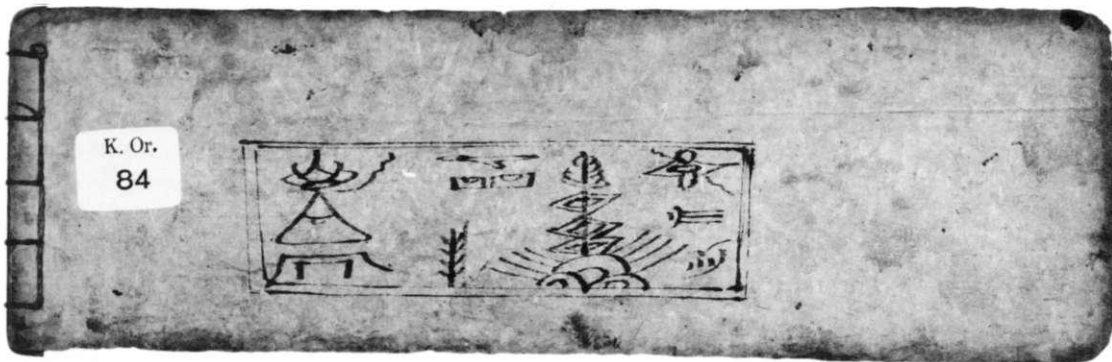


4r

5r

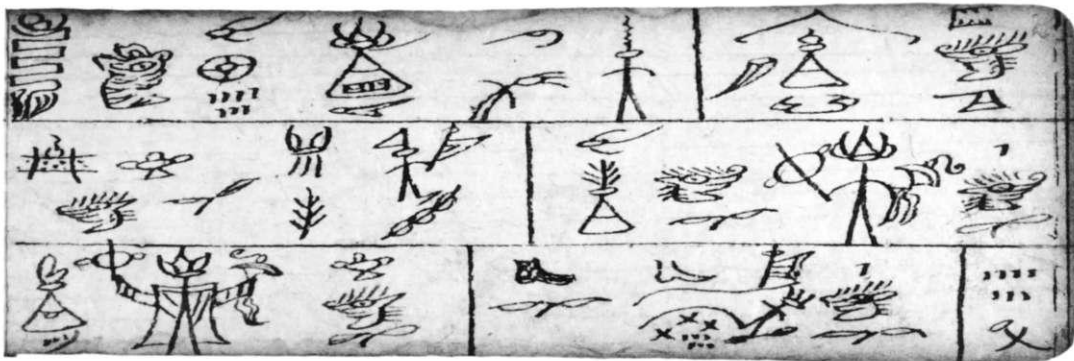




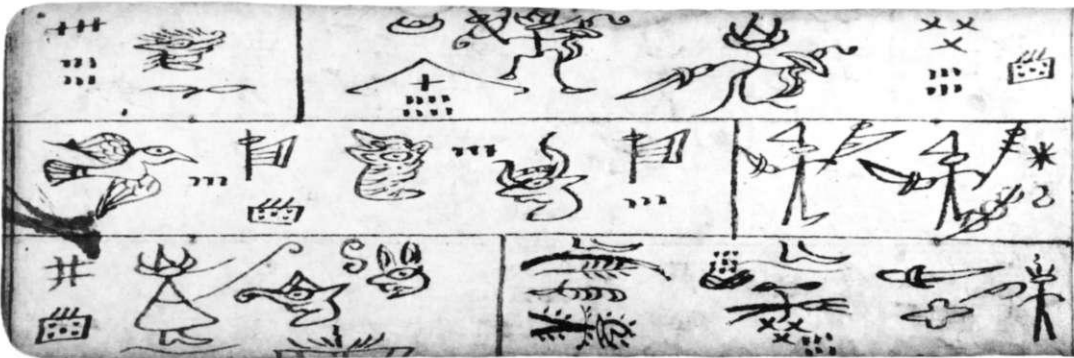


K. Or.
84

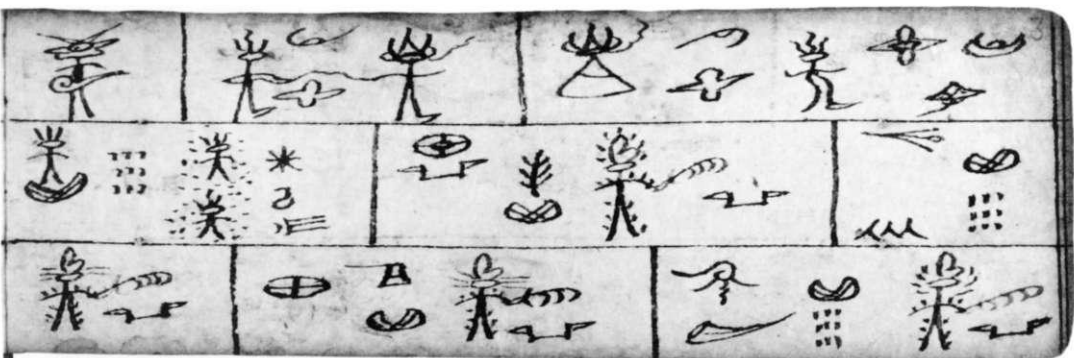
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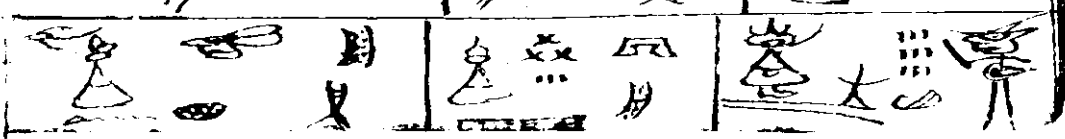
2r



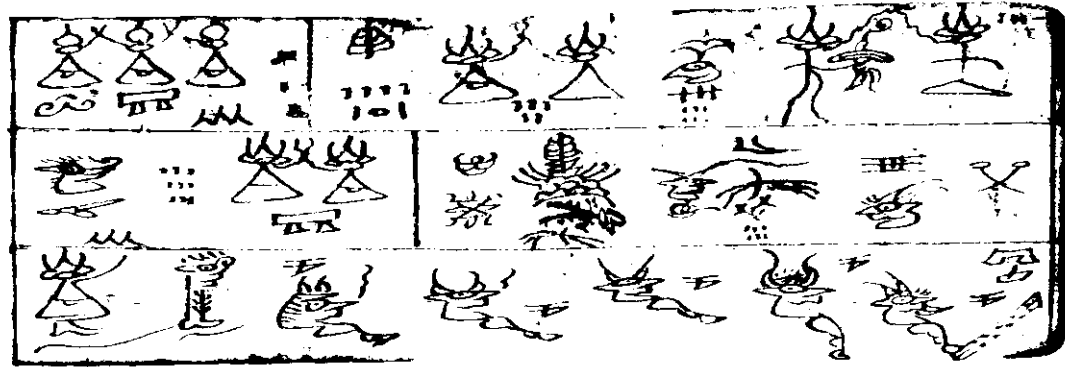
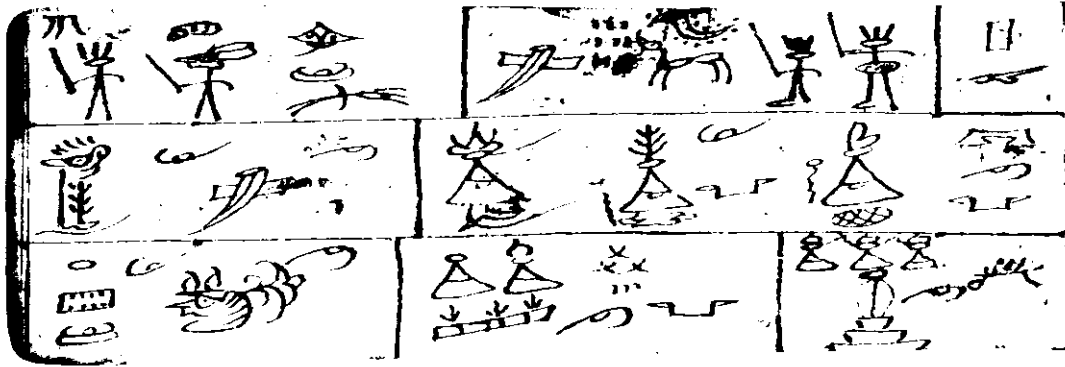
2v



3r

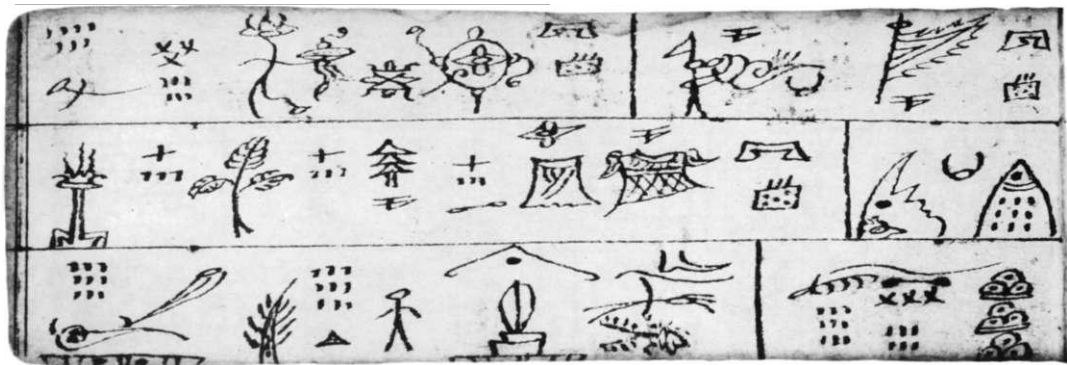


4v

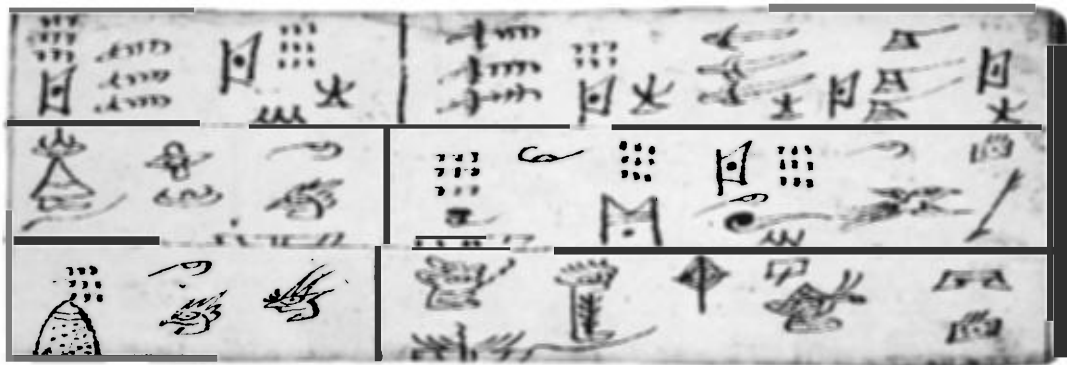


5r

5



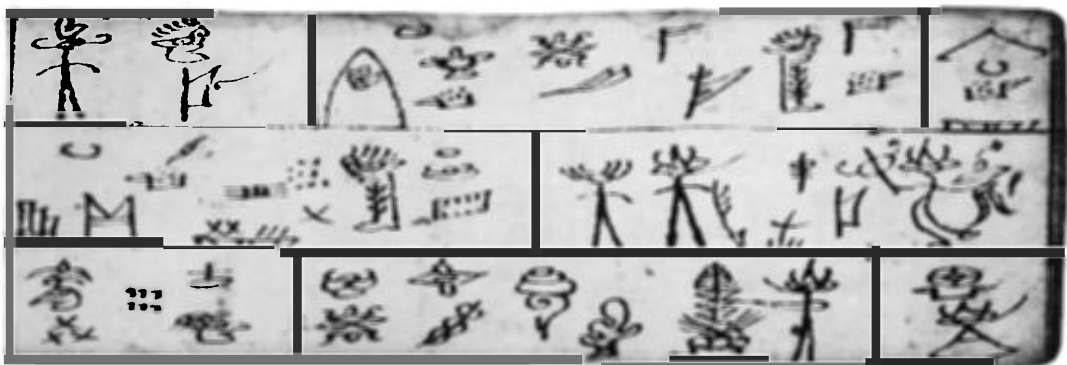
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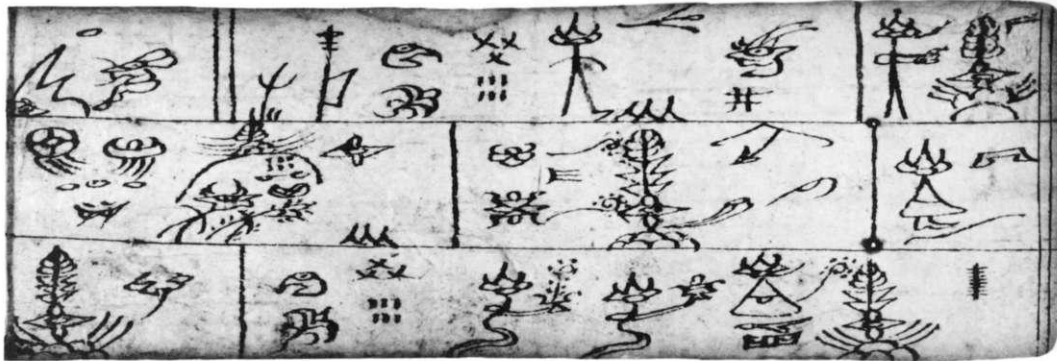
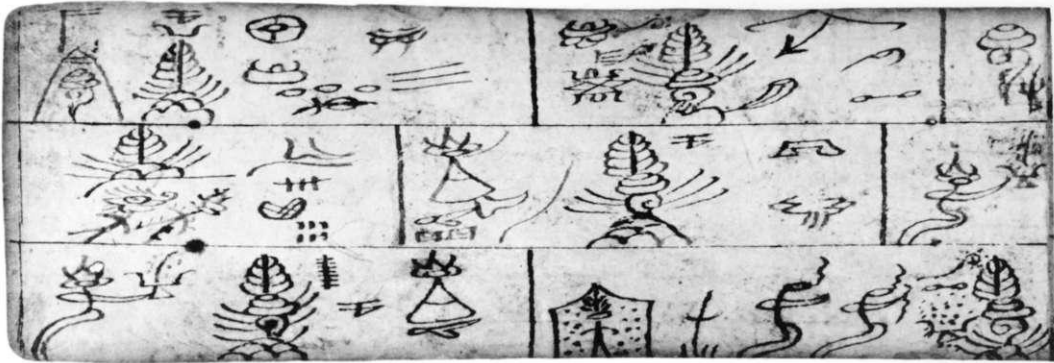
6v



7



7r

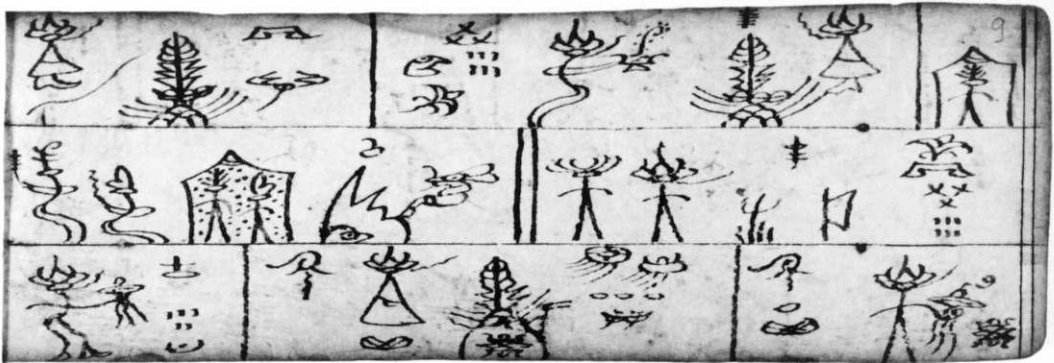


8r

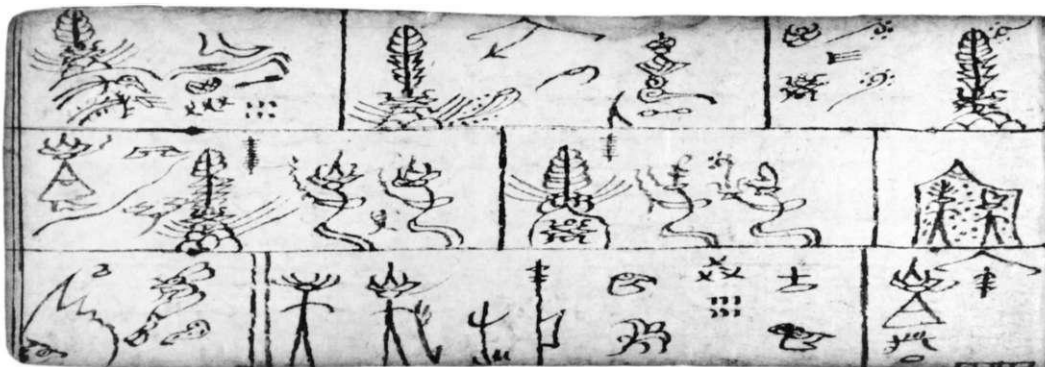
8v



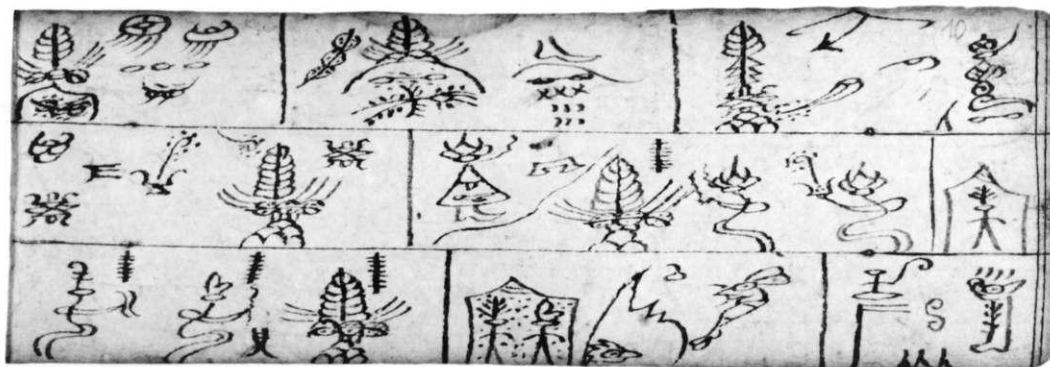
9r



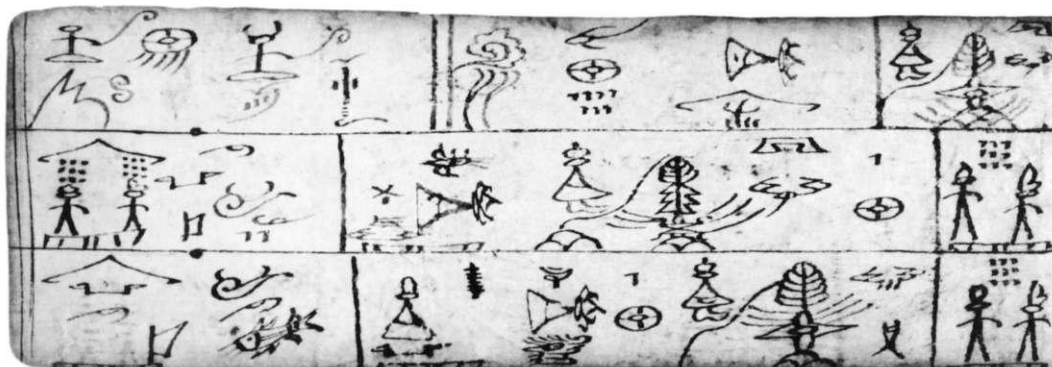
9^v



10^r



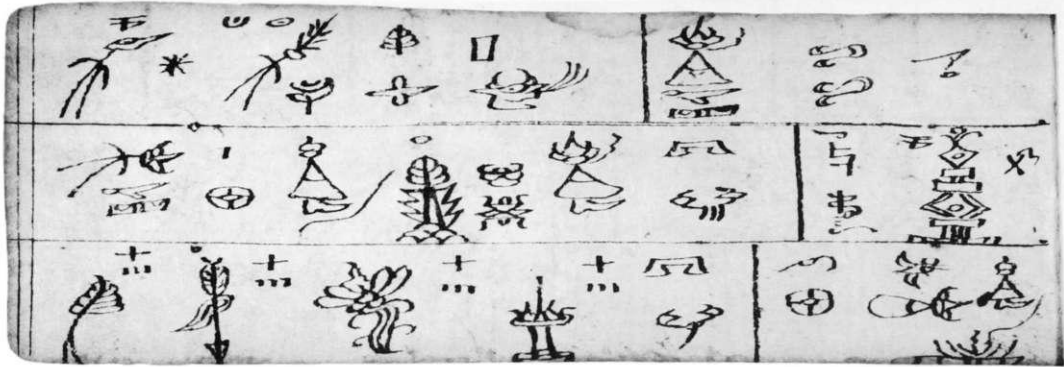
10^v



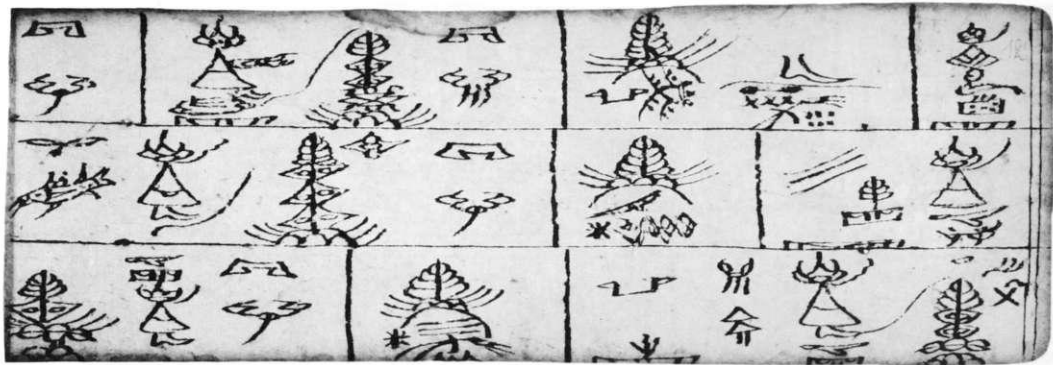
11^r



11^v



12^r



12^v



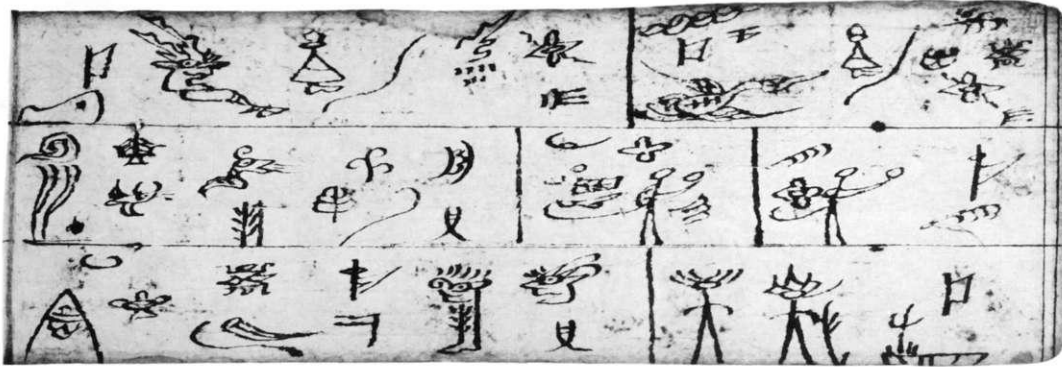
13^r



13v



14r



14v



15r



15v



16r



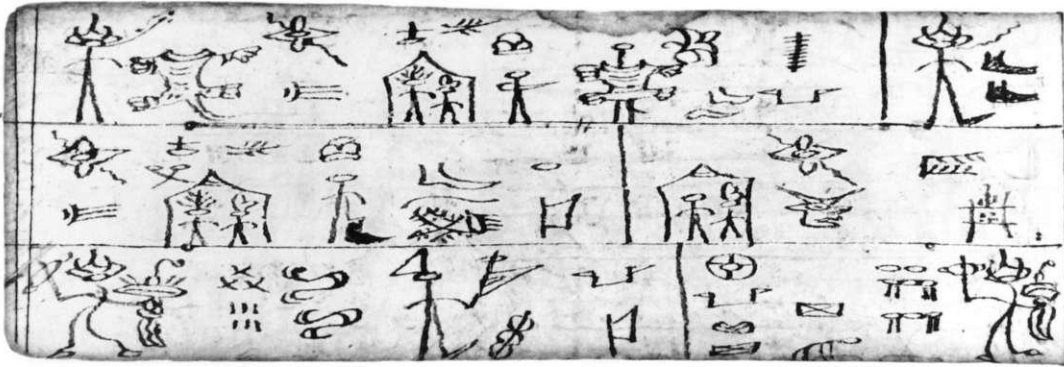
16v



17r



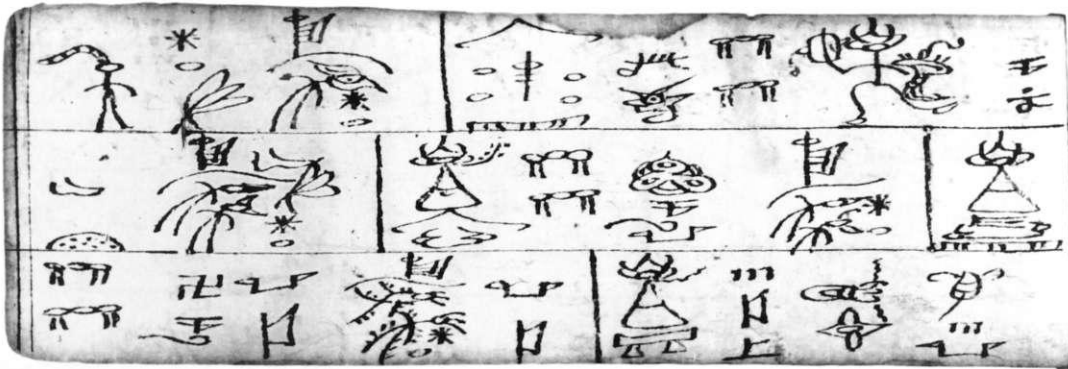
17v



18r



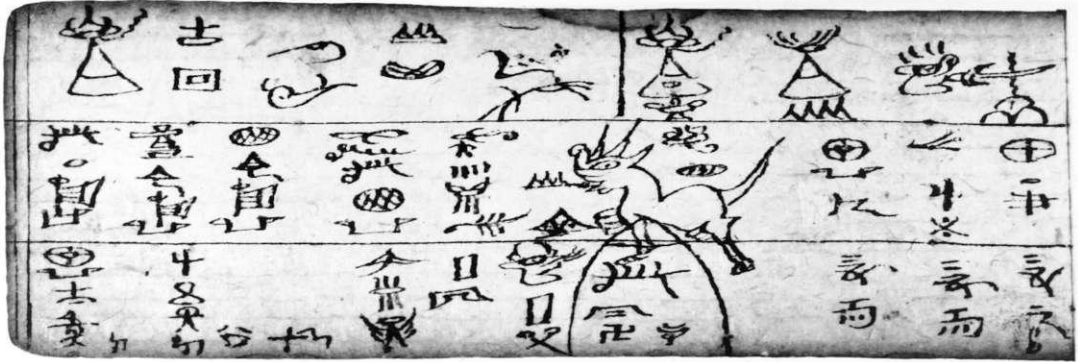
18v



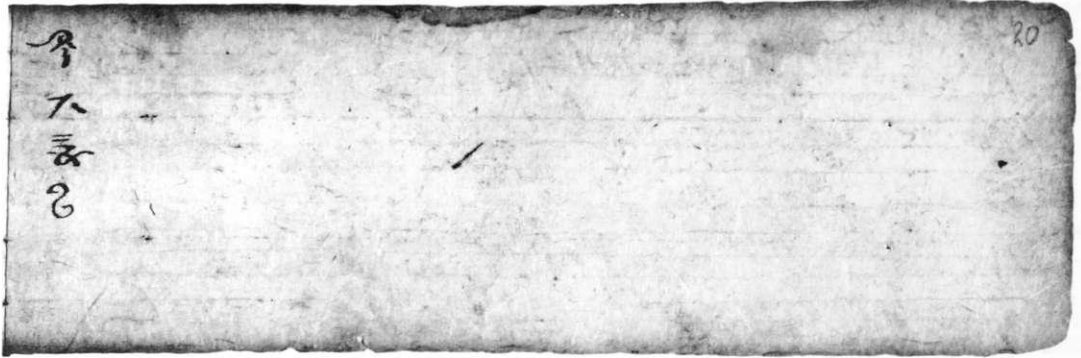
19r



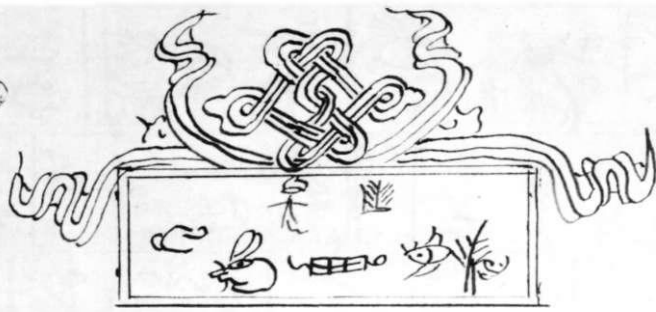
19v



20r



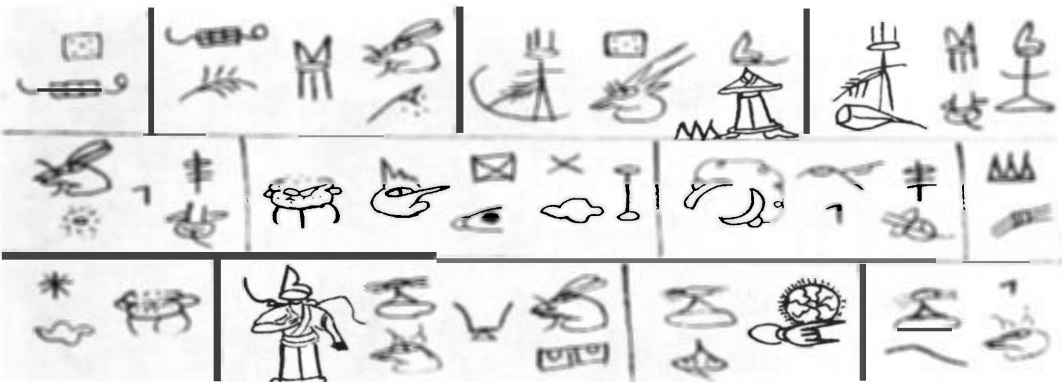
Hs. Or.
1382



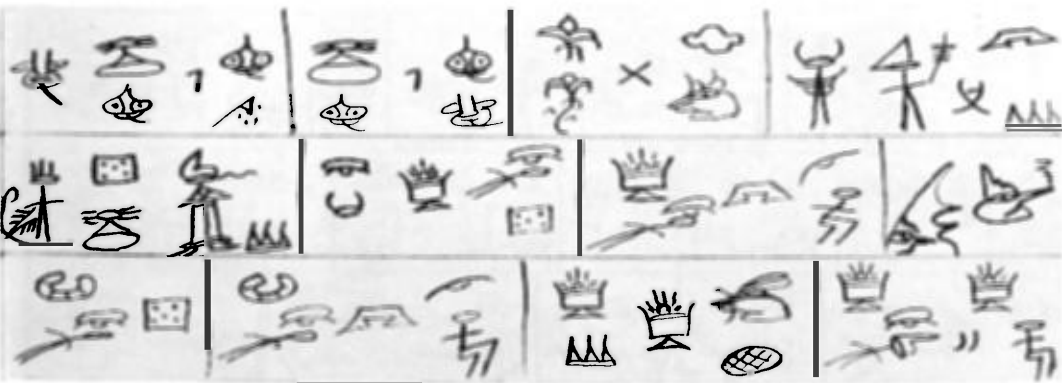
Titel



21

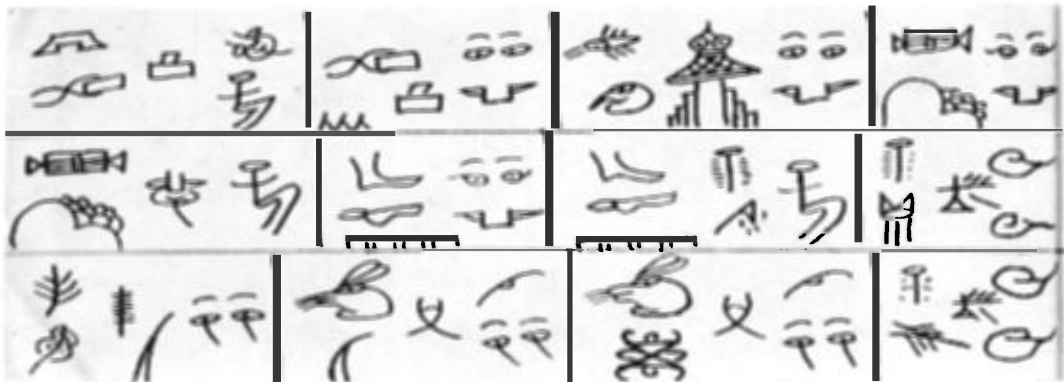


22

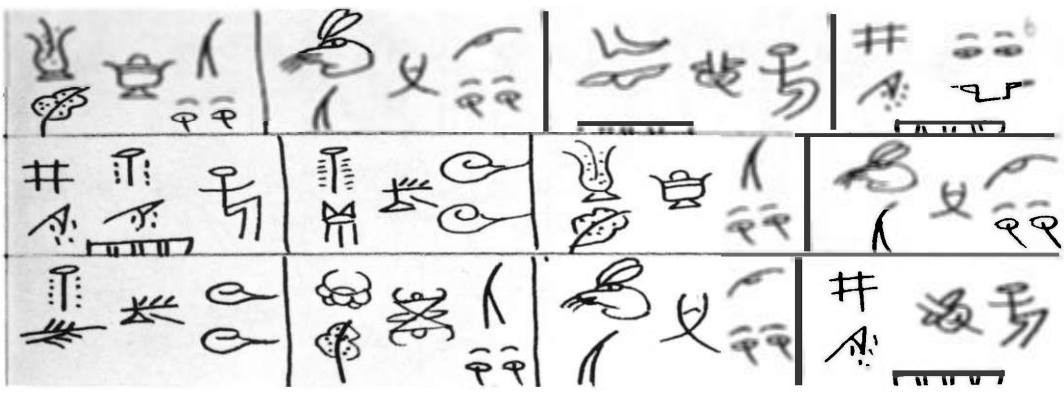


23

5



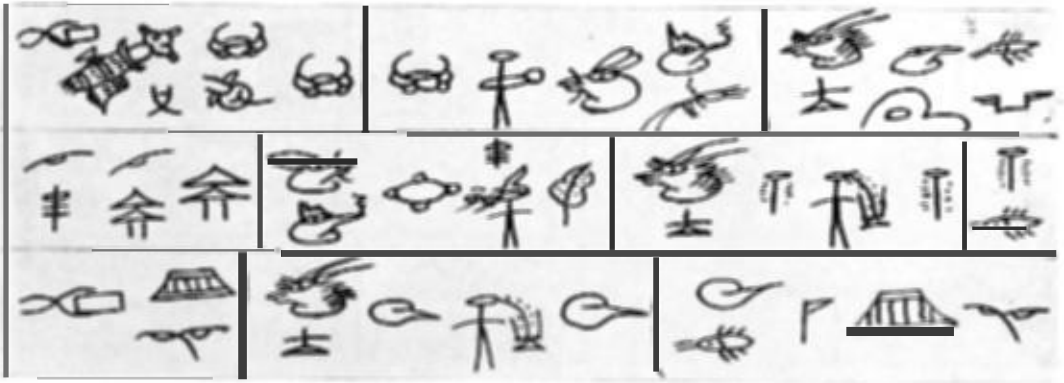
6



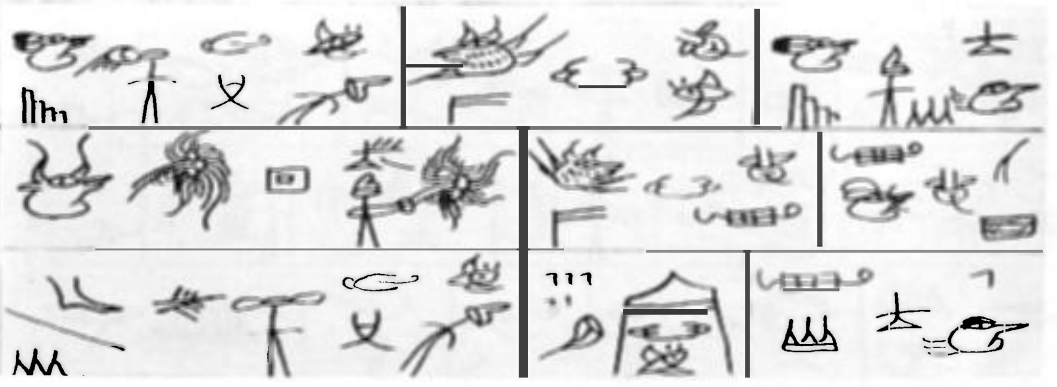
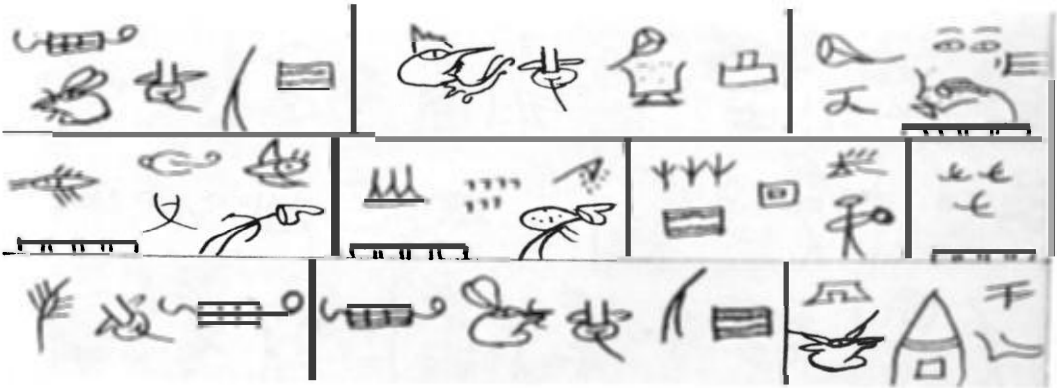
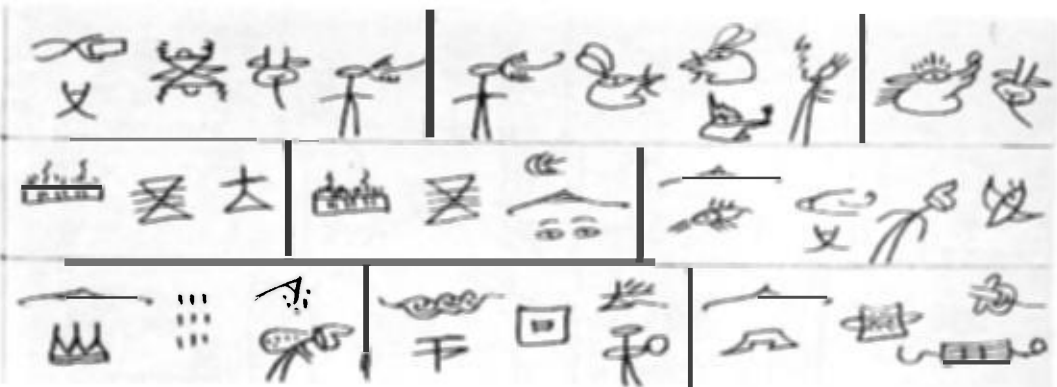
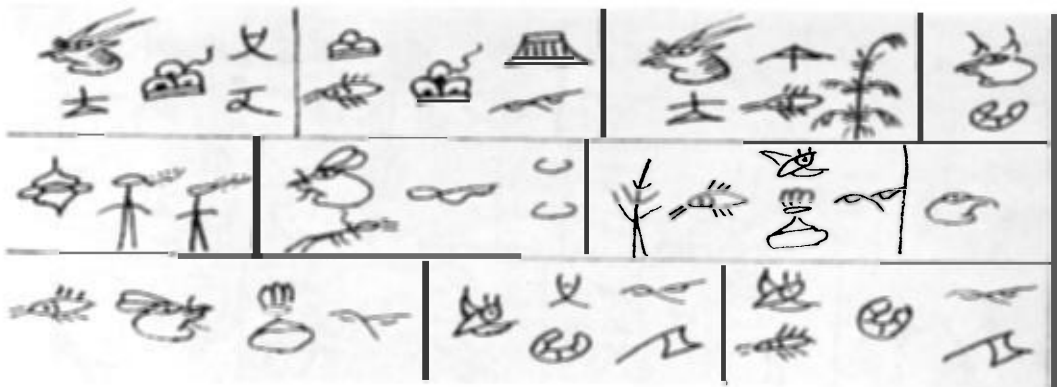
6



7



7v



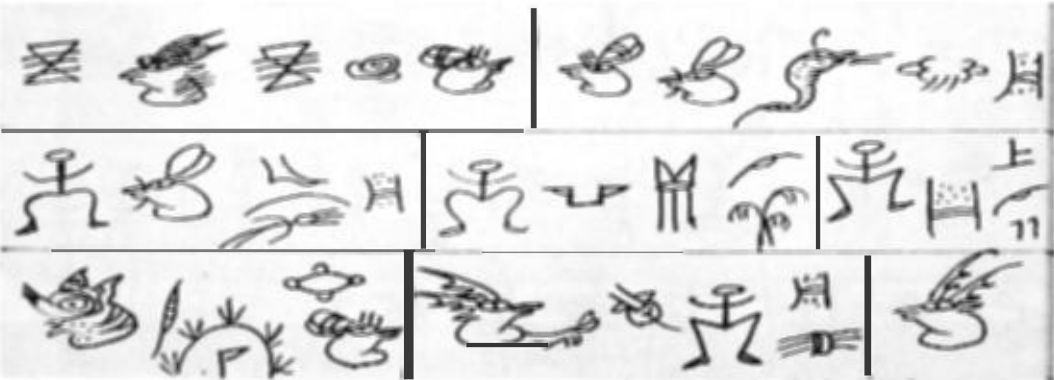
9'



10'



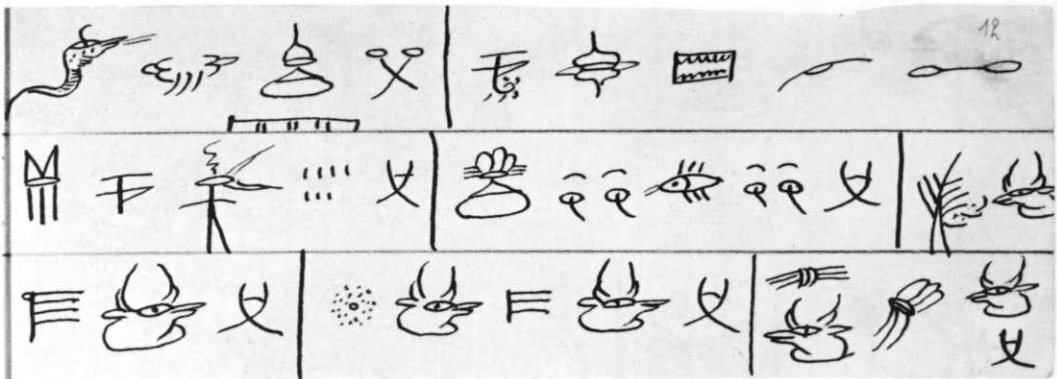
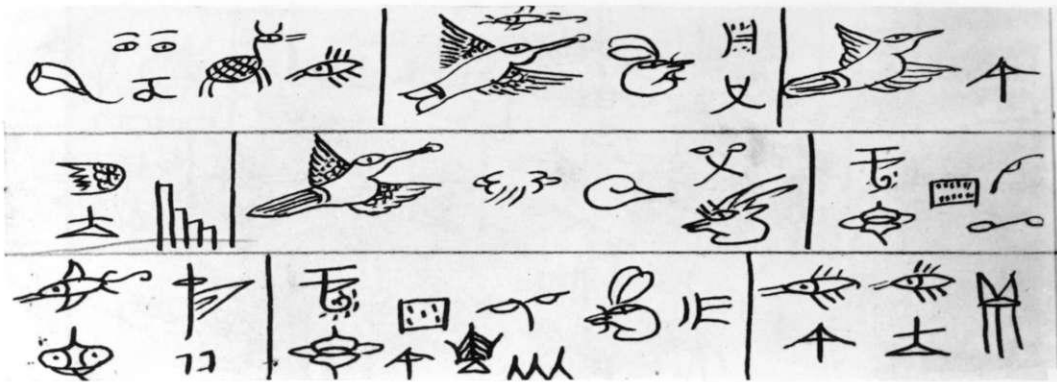
10''



11''

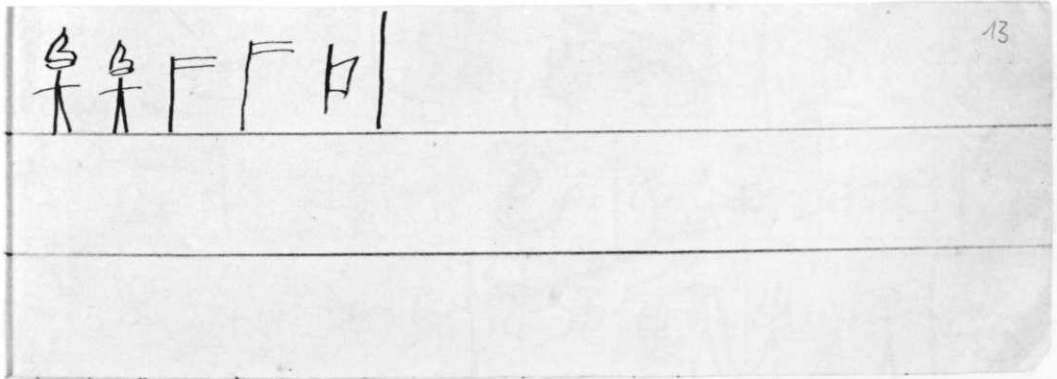
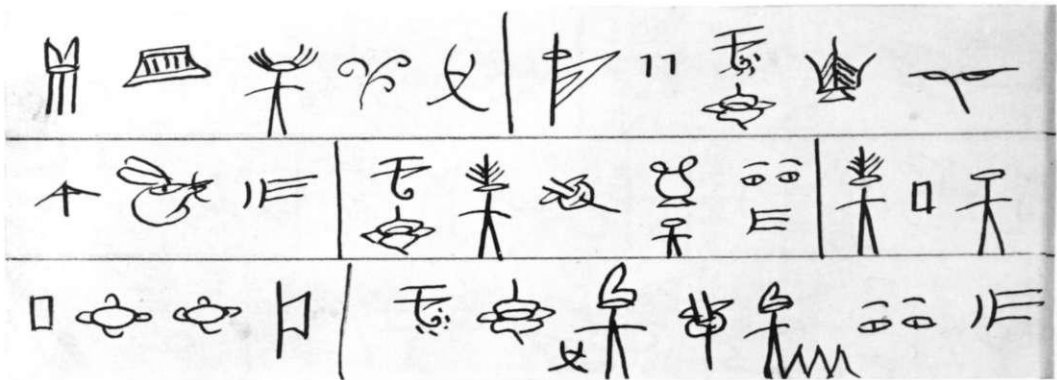


11^v



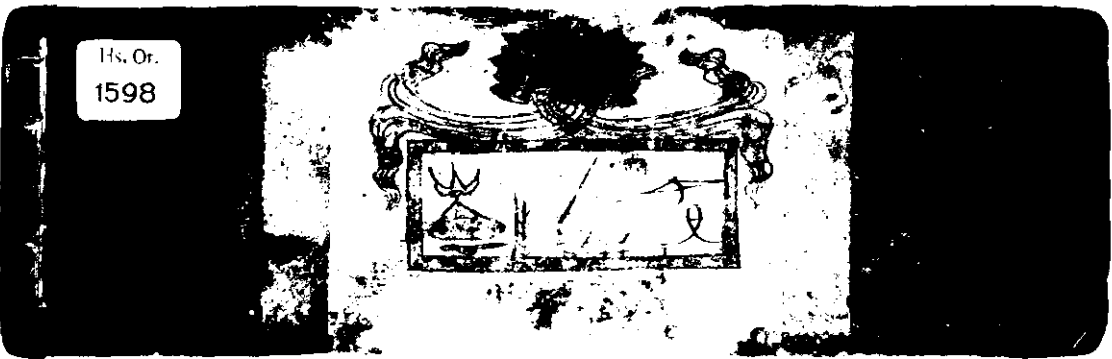
12^r

12^v



13^r

Hs. Or.
1598



Titel

	[Tibetan script]		[Tibetan script]	
	[Tibetan script]	[Tibetan script]	[Tibetan script]	[Tibetan script]
	[Tibetan script]	[Tibetan script]	[Tibetan script]	[Tibetan script]
	[Tibetan script]	[Tibetan script]	[Tibetan script]	[Tibetan script]

2r

[Tibetan script]	[Tibetan script]	[Tibetan script]	[Tibetan script]
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[Tibetan script]	[Tibetan script]	[Tibetan script]	[Tibetan script]
[Tibetan script]	[Tibetan script]	[Tibetan script]	[Tibetan script]

2v


	[Tibetan script]		[Tibetan script]	
	[Tibetan script]	[Tibetan script]	[Tibetan script]	[Tibetan script]
	[Tibetan script]	[Tibetan script]	[Tibetan script]	[Tibetan script]
	[Tibetan script]	[Tibetan script]	[Tibetan script]	[Tibetan script]
	[Tibetan script]	[Tibetan script]	[Tibetan script]	[Tibetan script]

3r

3v

...
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...				
...				


4r



4v

...
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...				

5r



Handwritten script on a scroll, consisting of three horizontal lines of text. The characters are stylized and appear to be from an ancient script, possibly Tibetan or Sanskrit.

Handwritten script on a scroll, featuring a central illustration of a seated Buddha figure on the left side. The text is arranged in four horizontal lines to the right of the illustration. The script is consistent with the other panels on the page.


Handwritten script on a scroll, consisting of three horizontal lines of text. The characters are stylized and appear to be from an ancient script, possibly Tibetan or Sanskrit.

Handwritten script on a scroll, featuring a central illustration of a seated Buddha figure on the left side. The text is arranged in four horizontal lines to the right of the illustration. The script is consistent with the other panels on the page.

9v

...
...
...									


10r



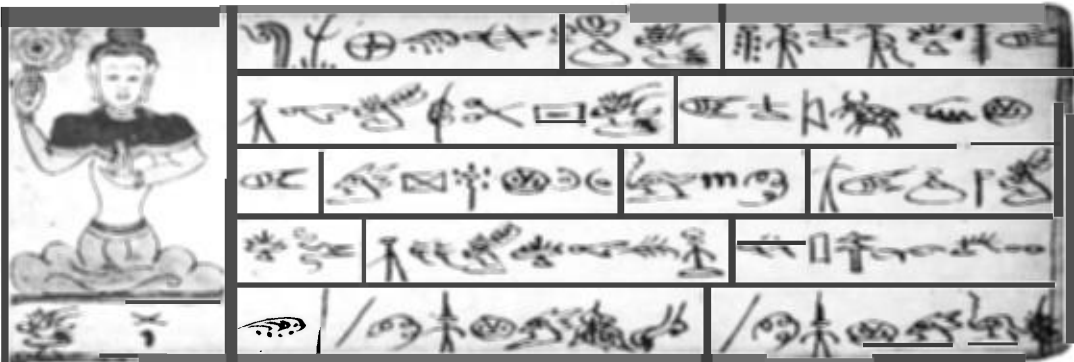
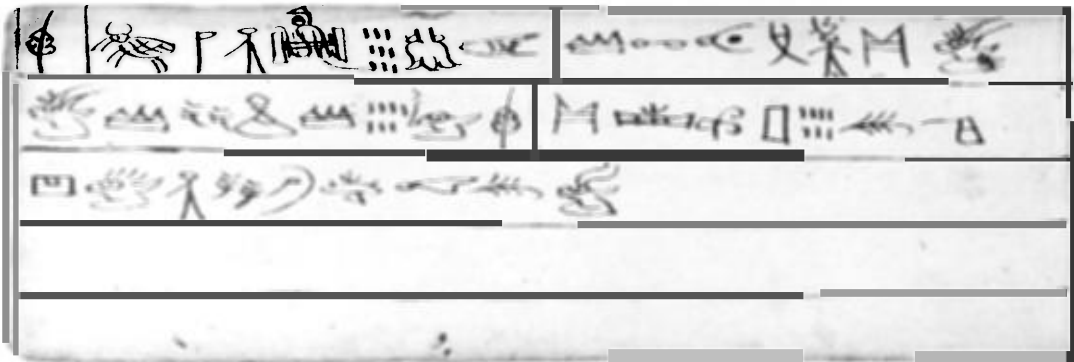
10v

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11r

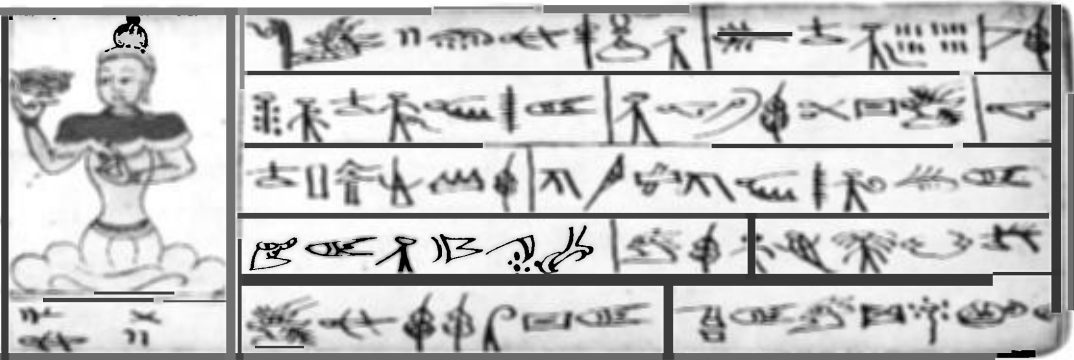
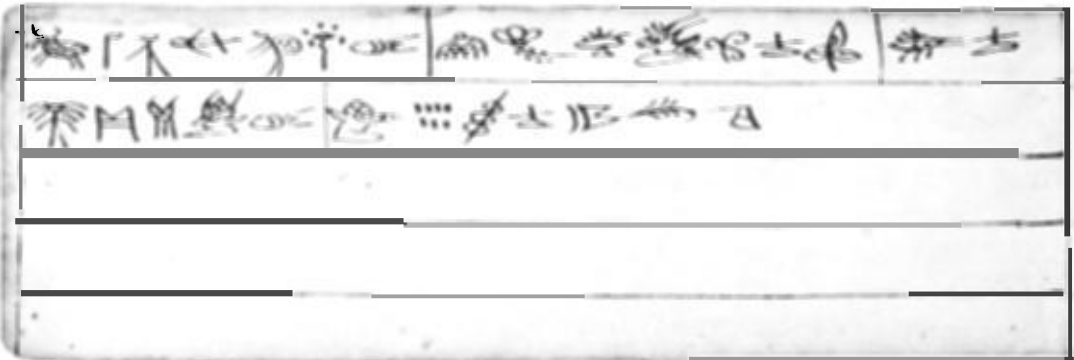


11^v



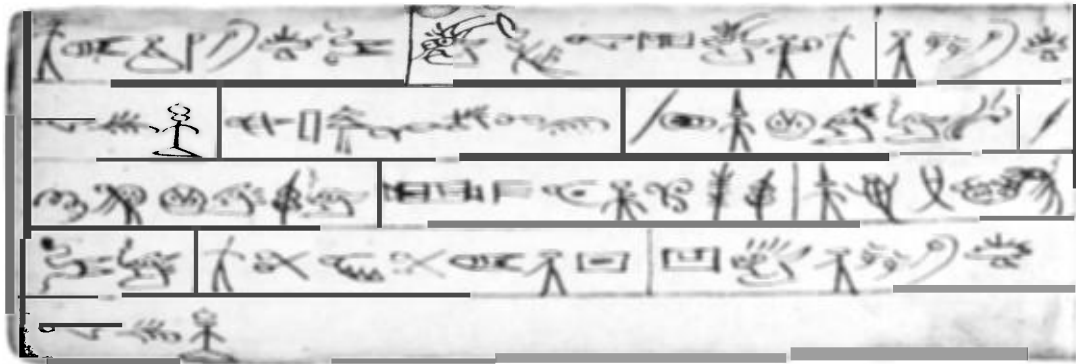
12^r

12^v



13^r

13r



14r



14v



15r



15v



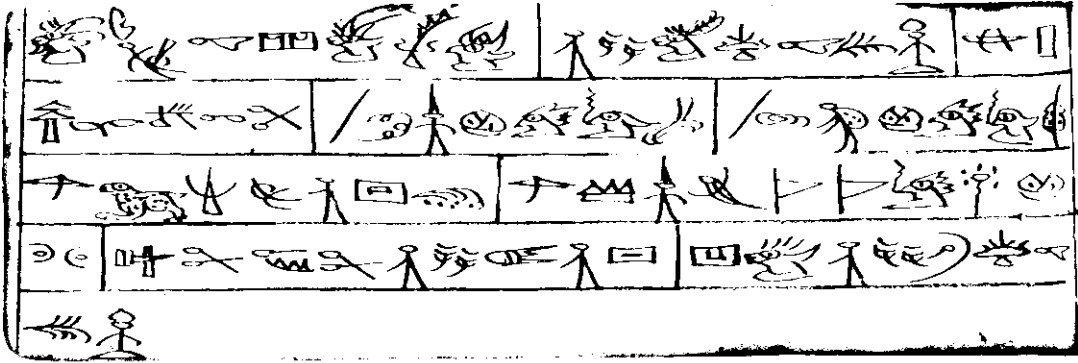
16r

16v

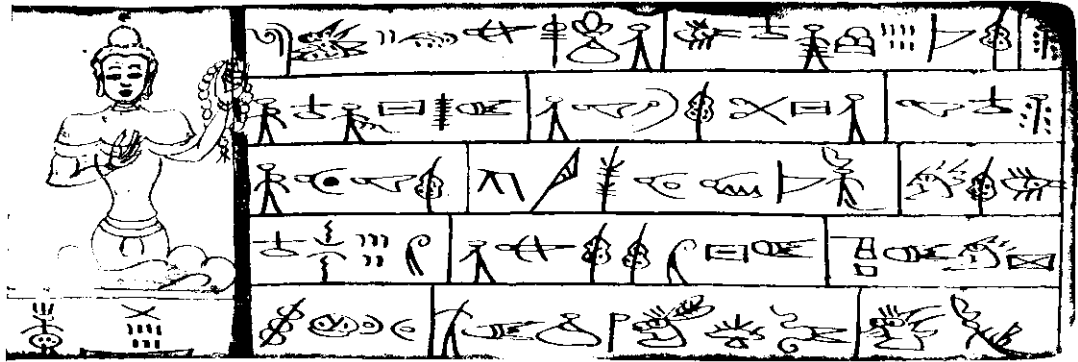


17r

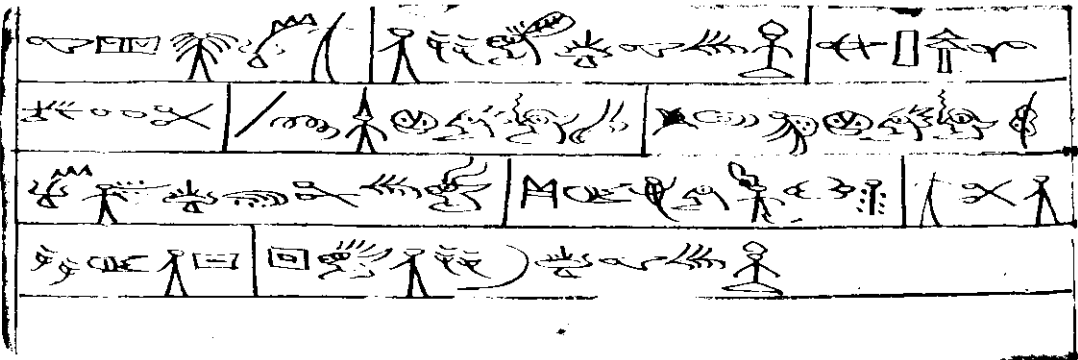
17v



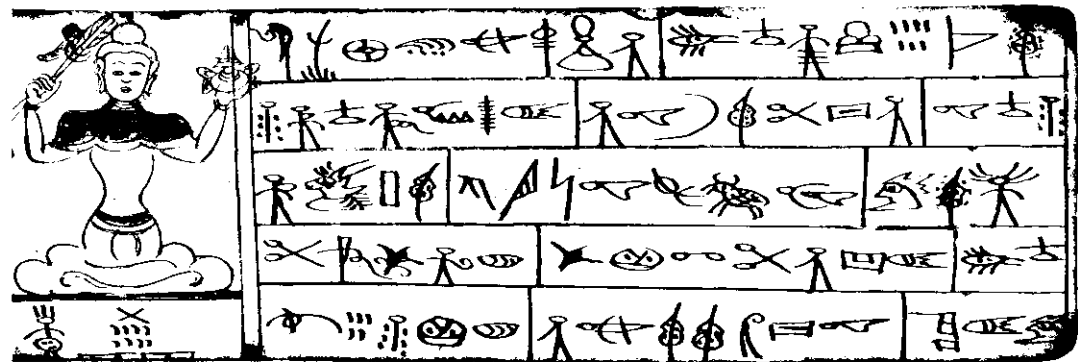
18r



18v




19r



19v

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20r

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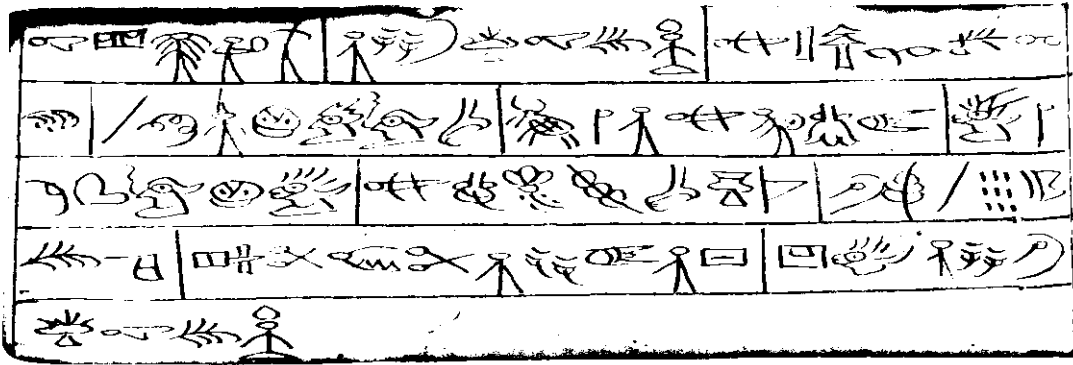
20v

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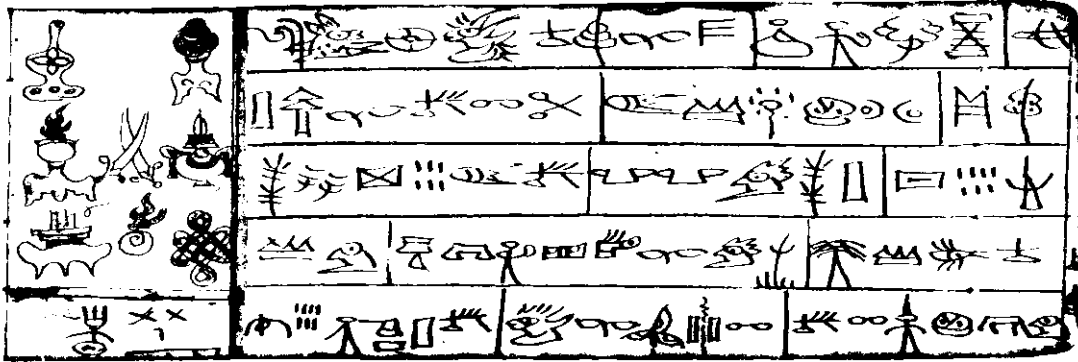
21r

	☐	☐	☐	☐	☐	☐	☐	☐	☐
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	☐	☐	☐	☐	☐	☐	☐	☐	☐
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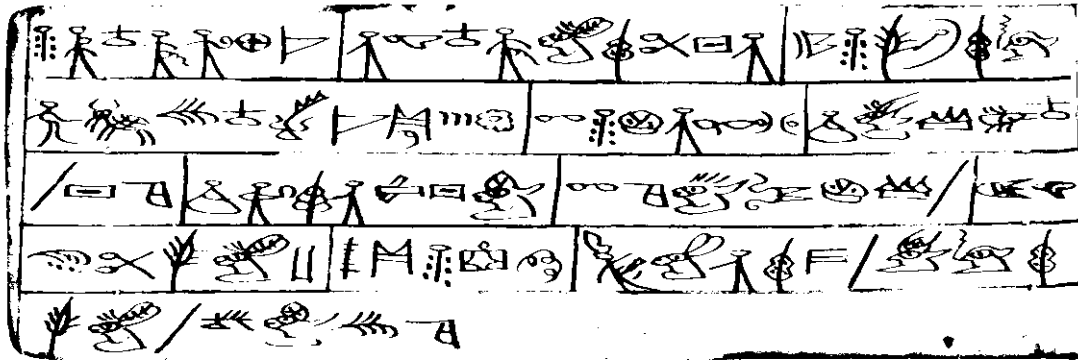
21v



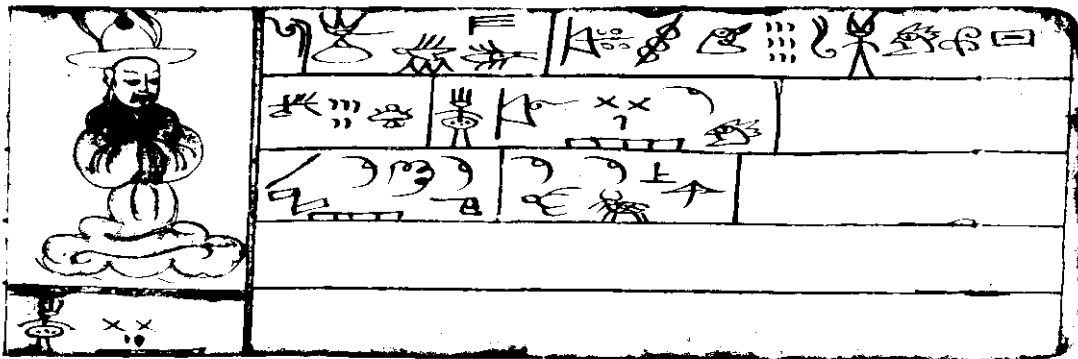
22r



22v

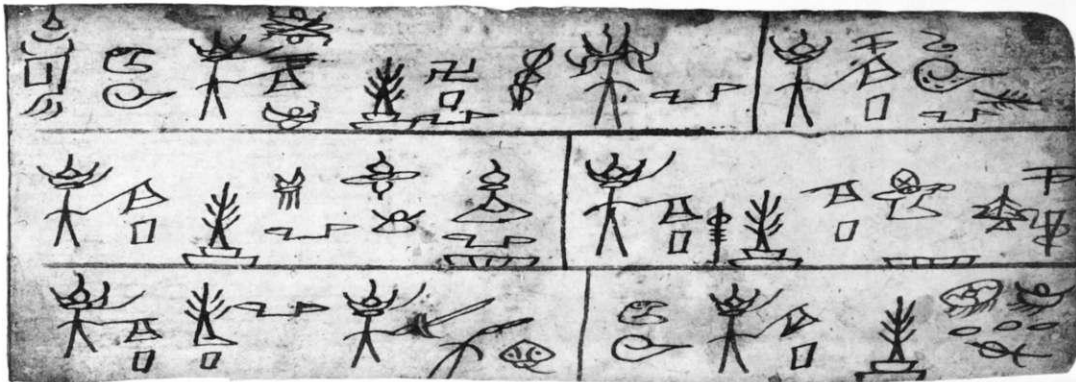


23r



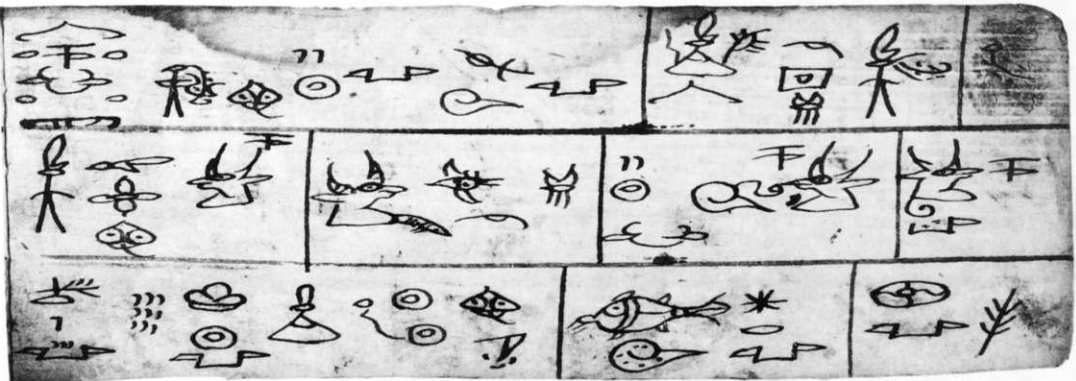


Titel

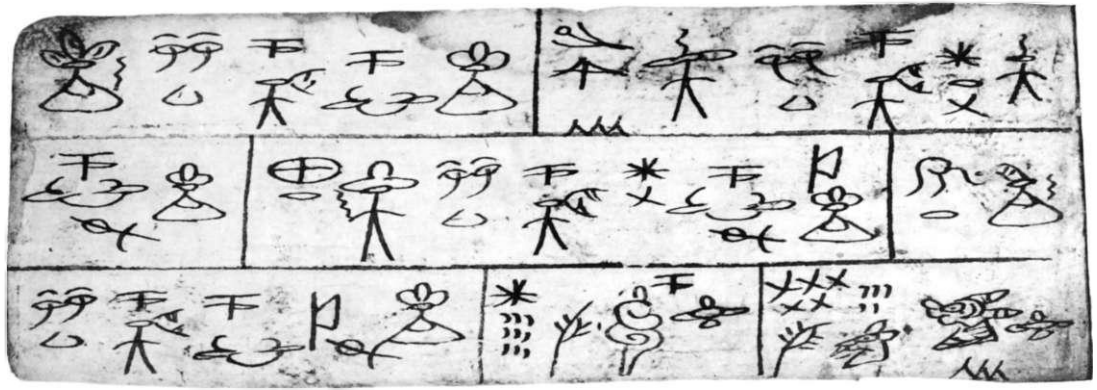


2r

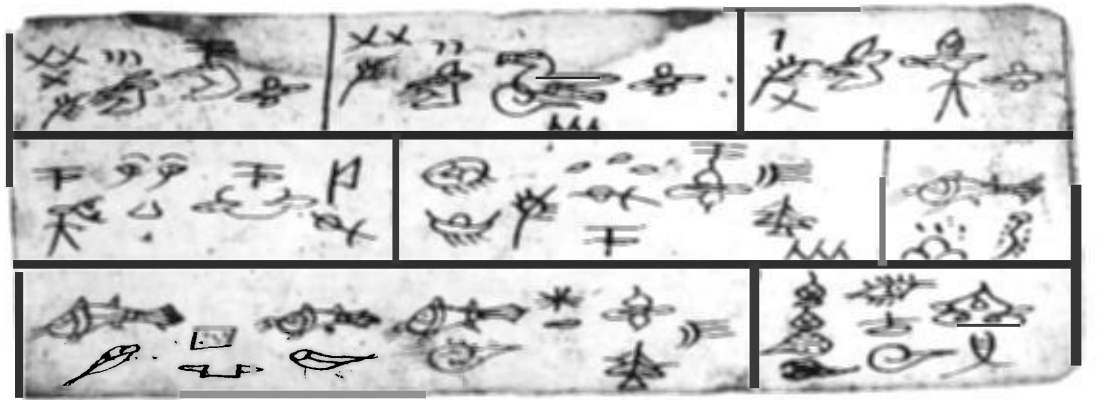
2v



3r



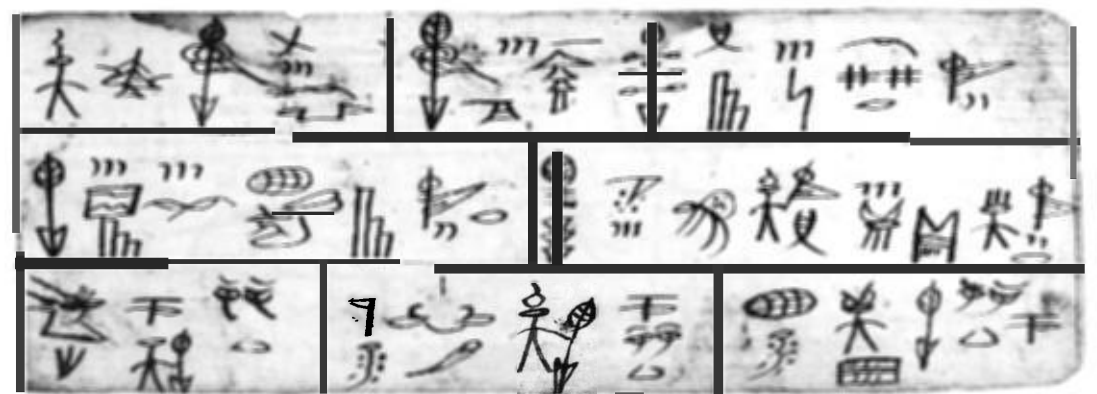
37



41

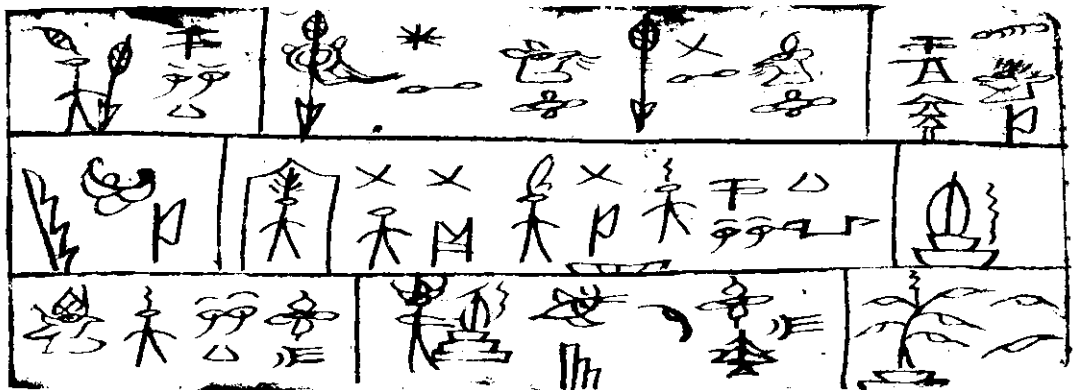
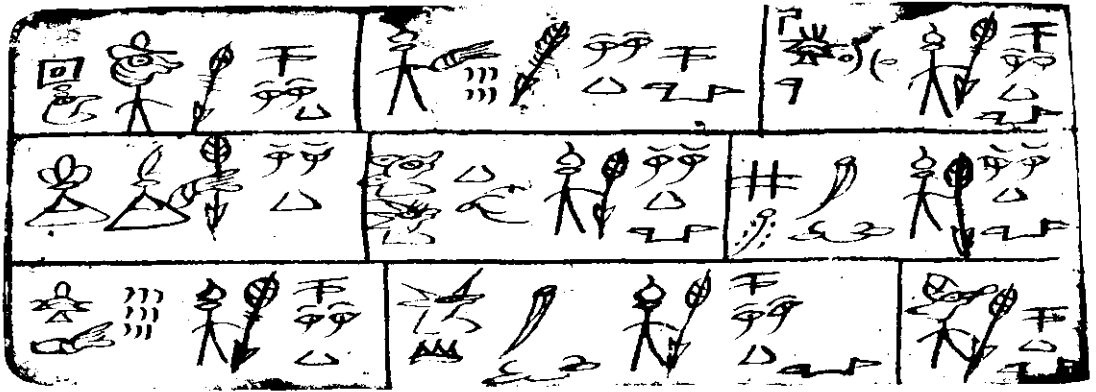


42

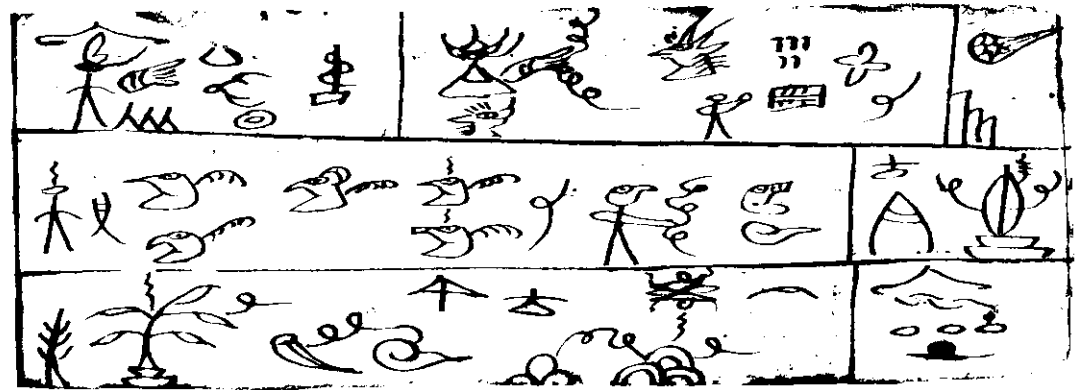


43

5v



6v

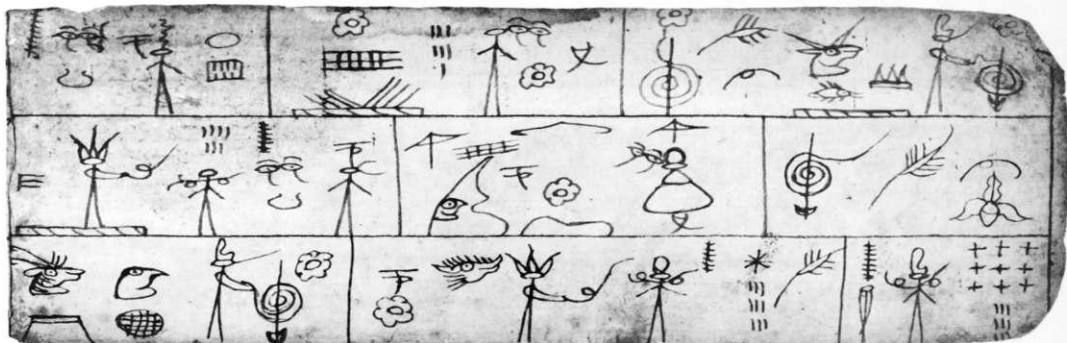
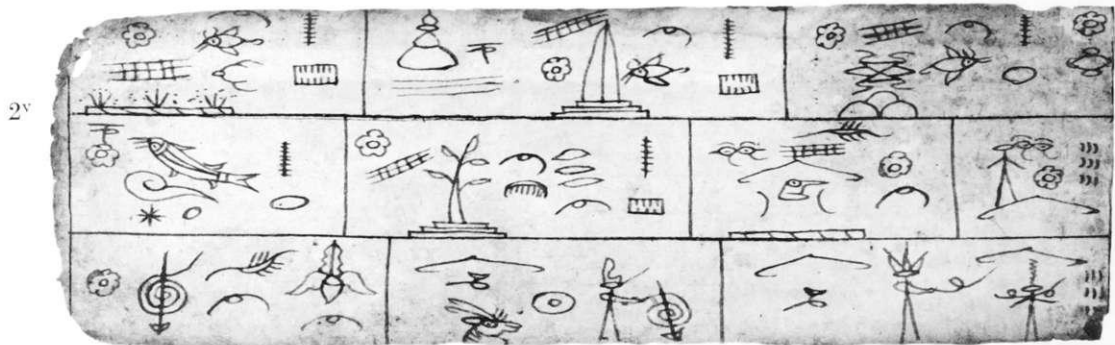
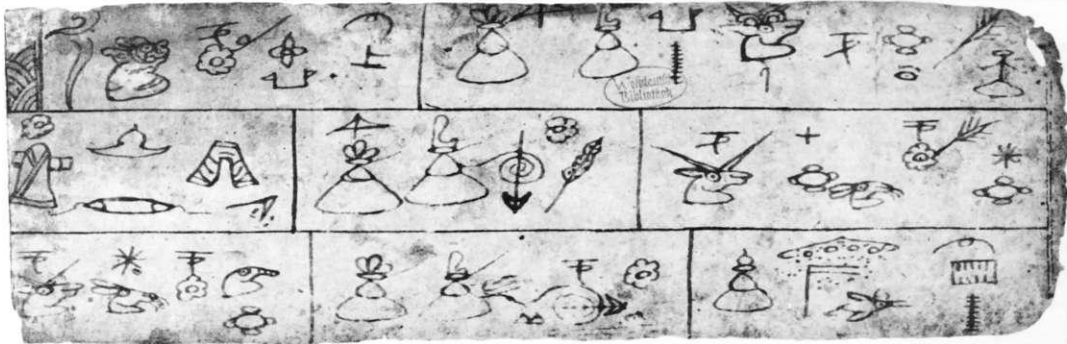
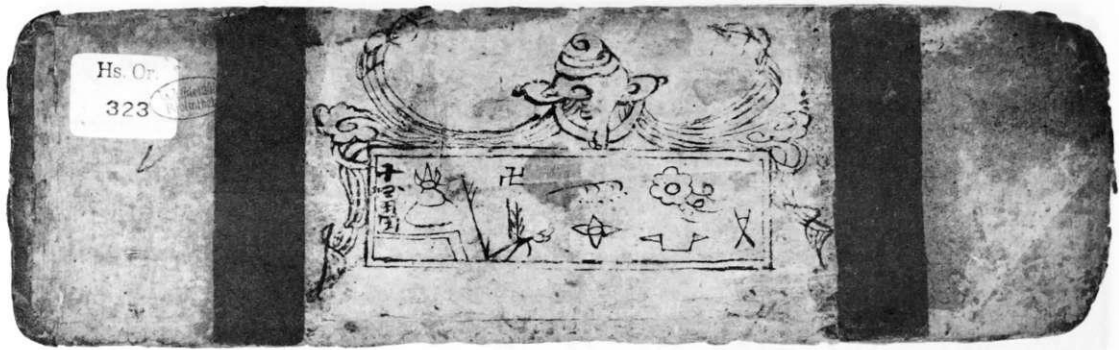


7v

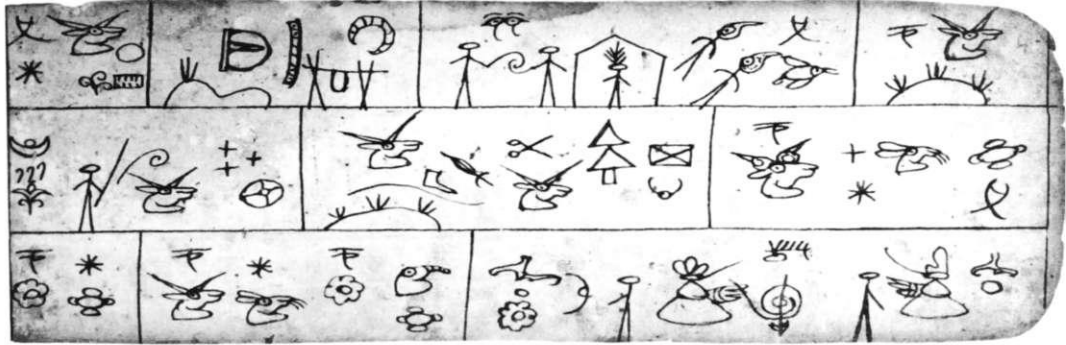
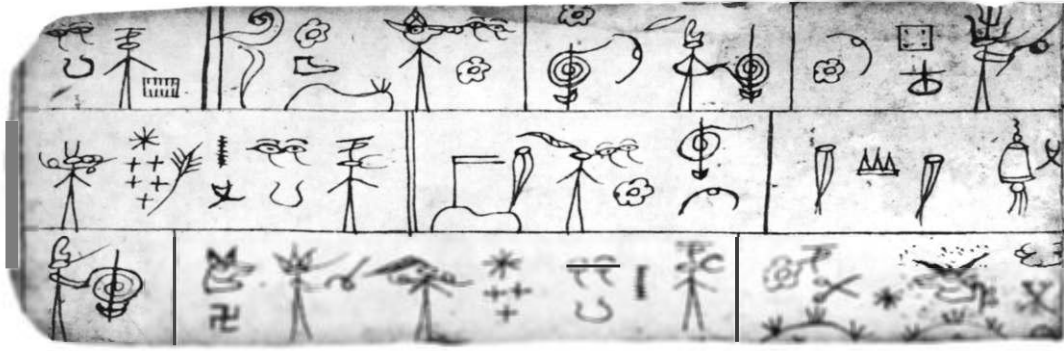
8r

9r

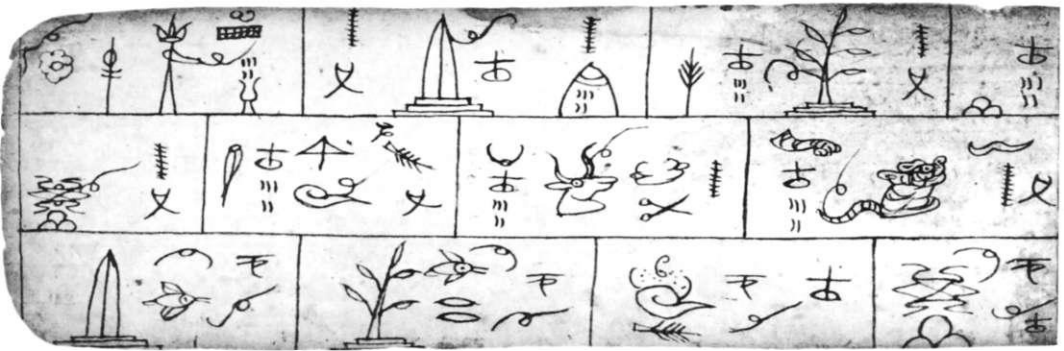
九
口



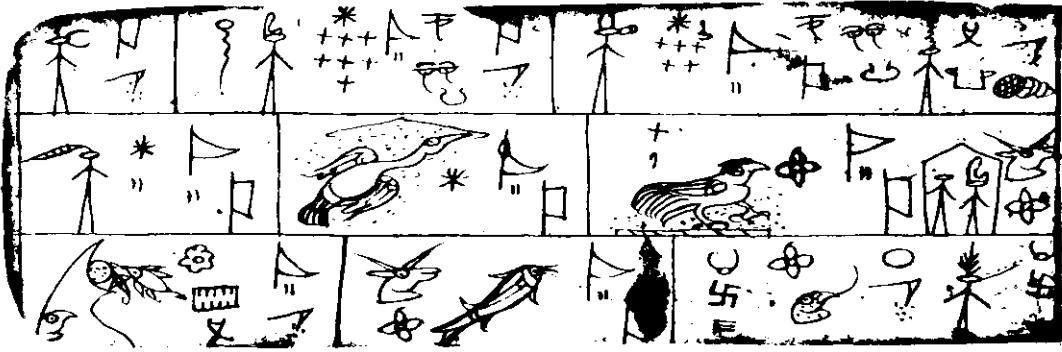
3v



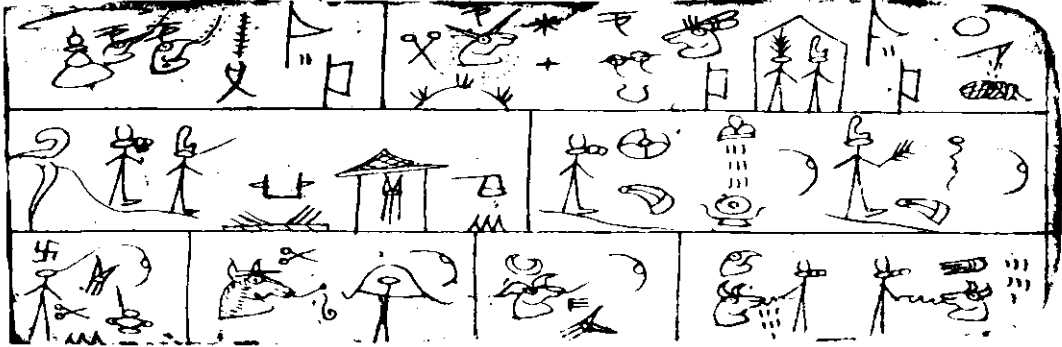
4v



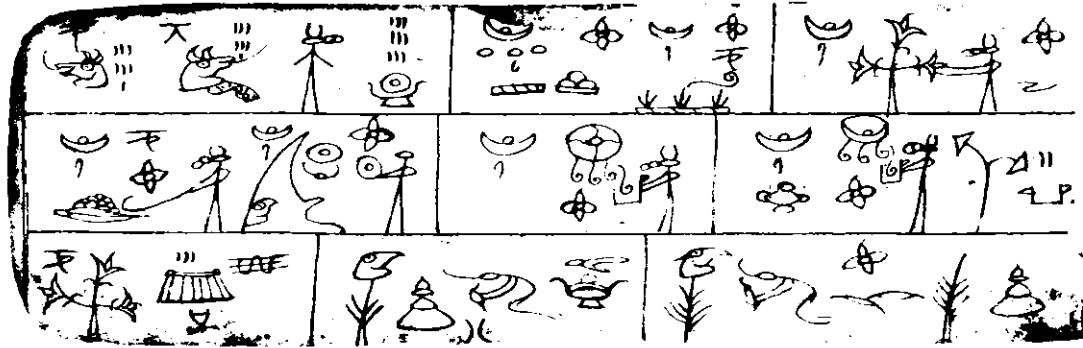
5v



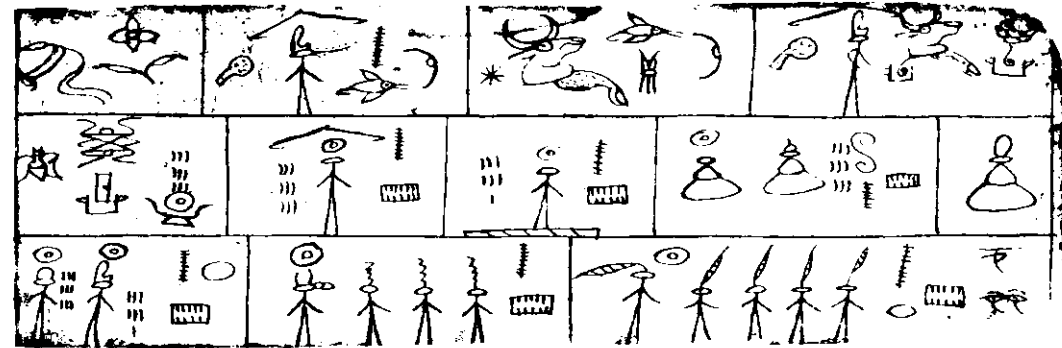
6r



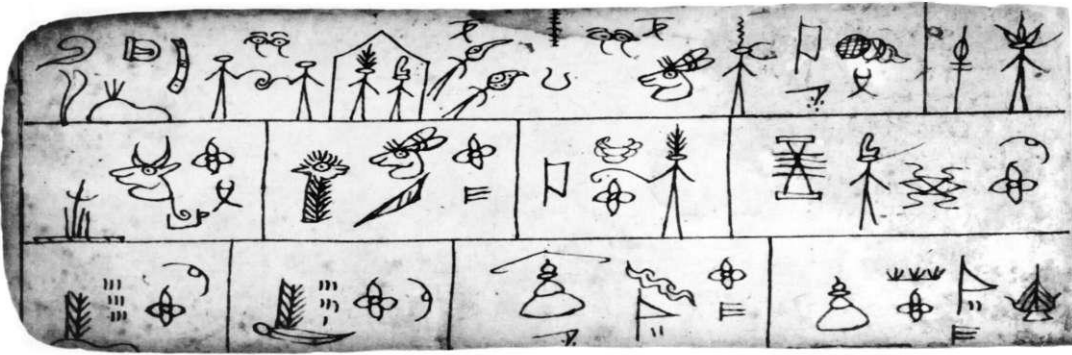
6v



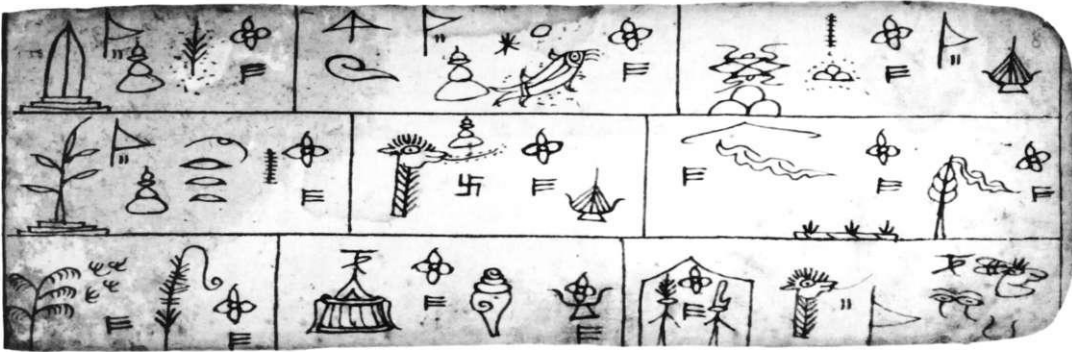
7r



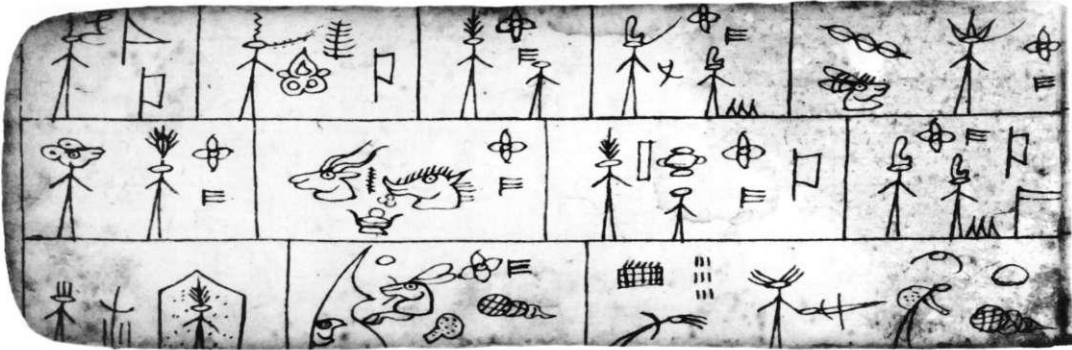
7v



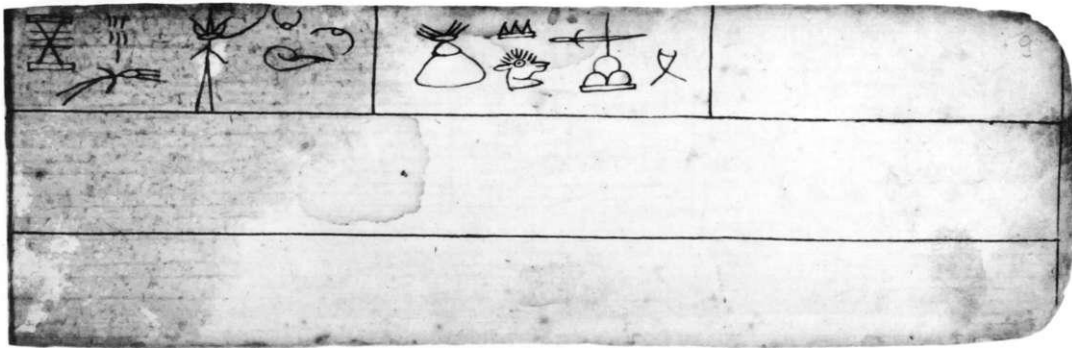
8r



8v

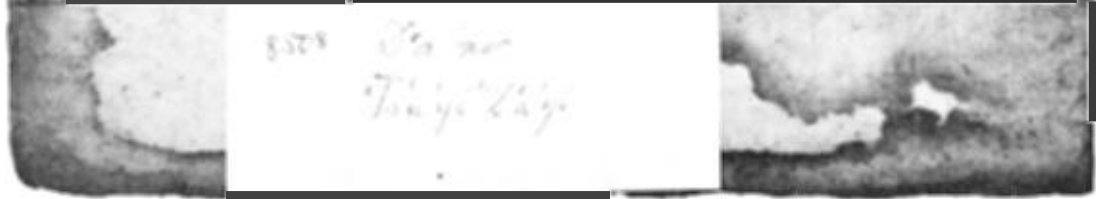


9r



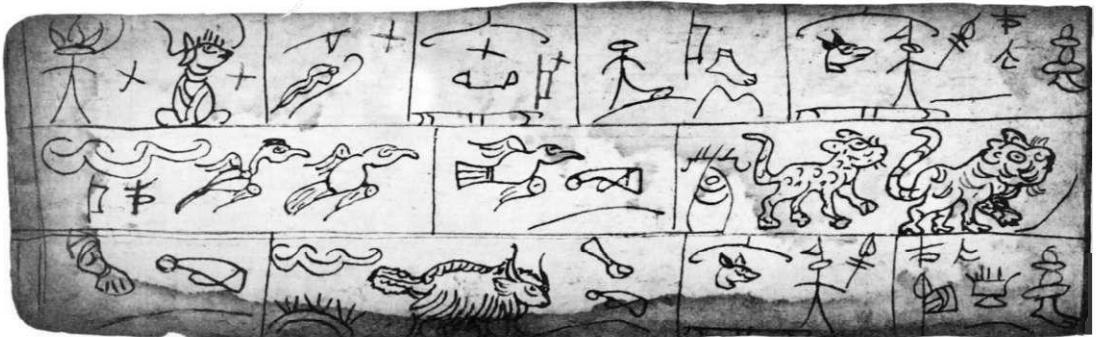
五備田文人の係刺是里為因致少能
用無處奏辨情恣打虎中人備到
寄官備回大洋一較正手應其田坐
港三四至州明月備之後有銀贖

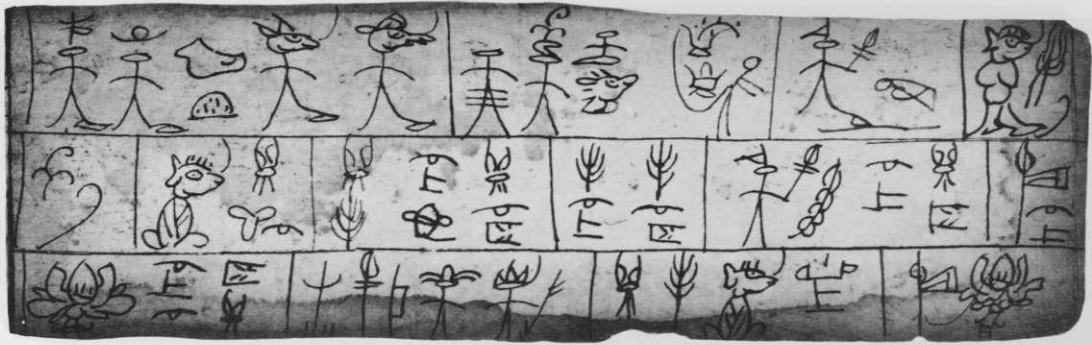
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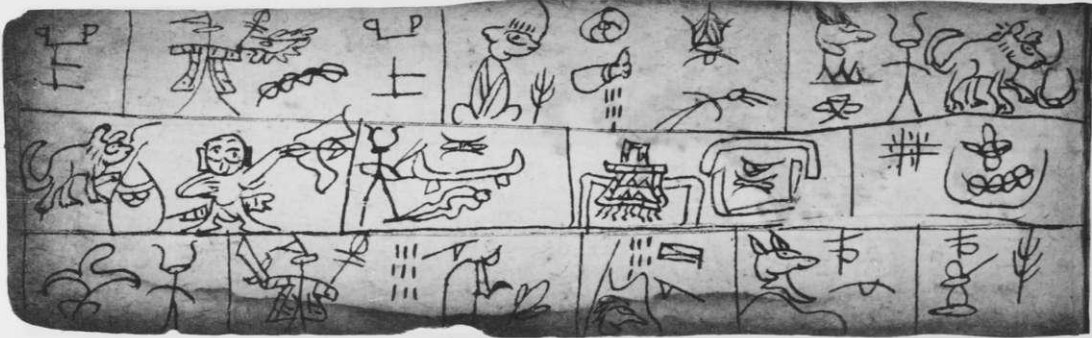
34

2v

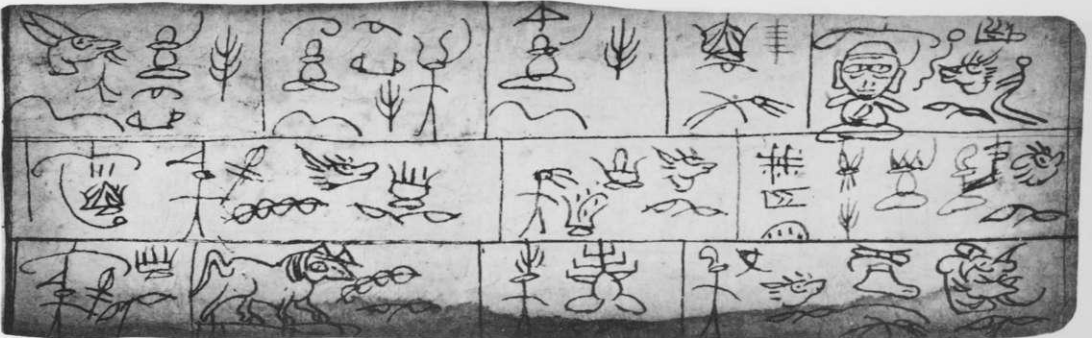




3r



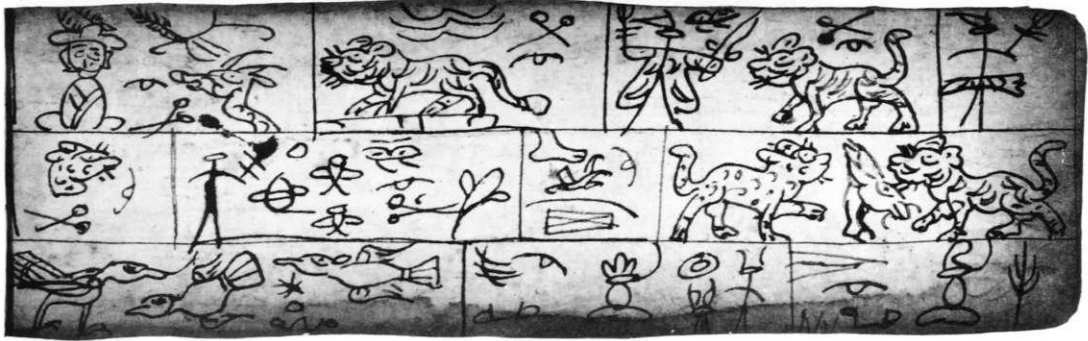
3v



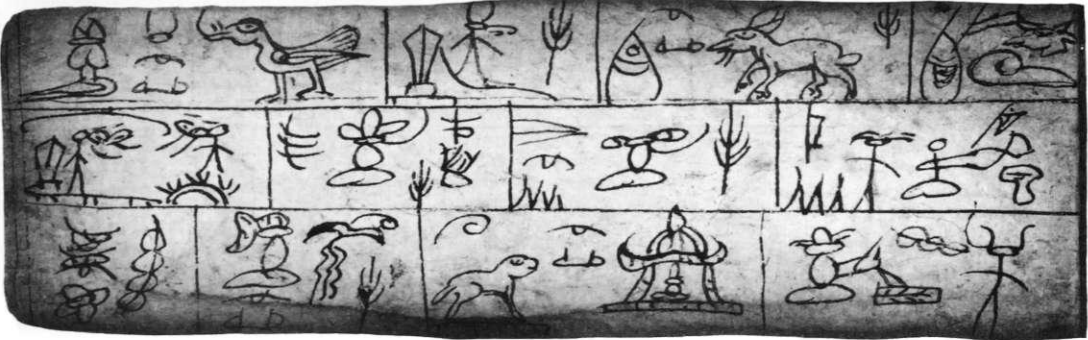
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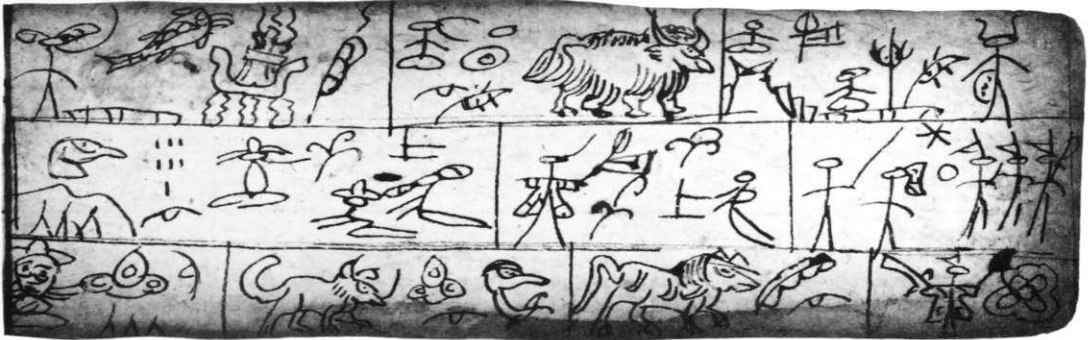
4v



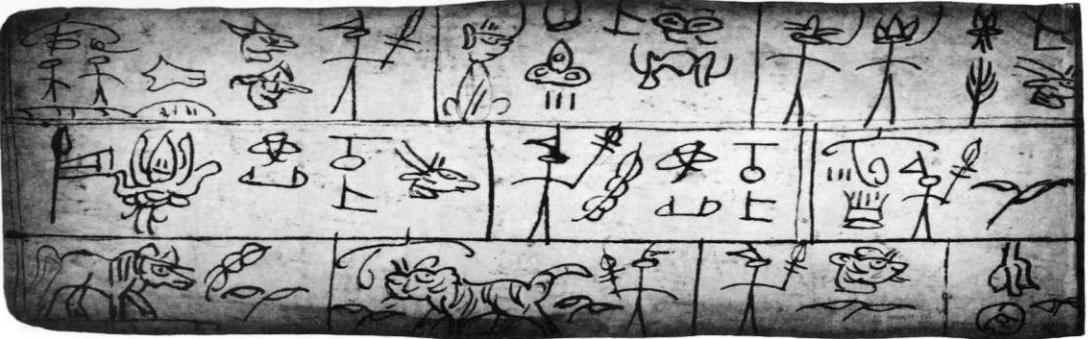
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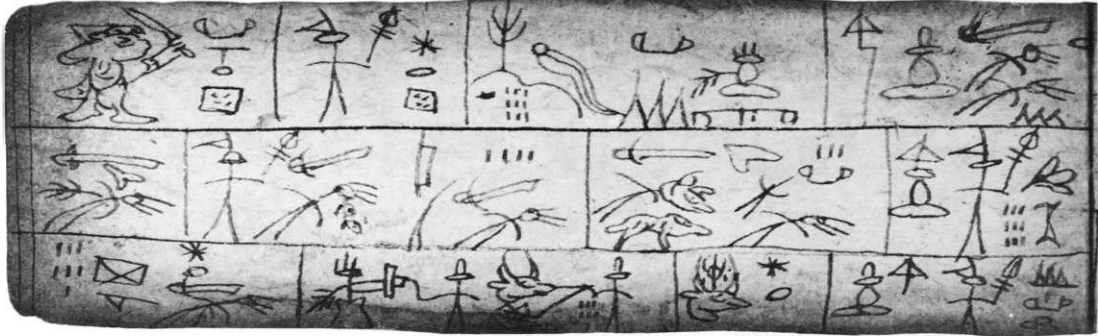
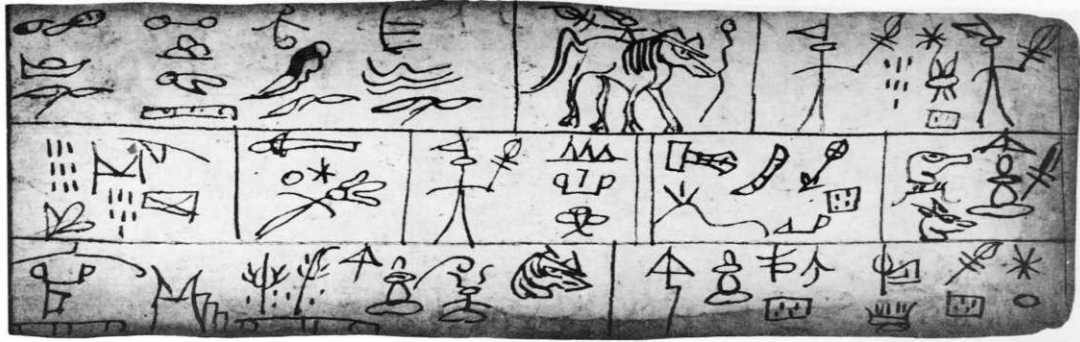
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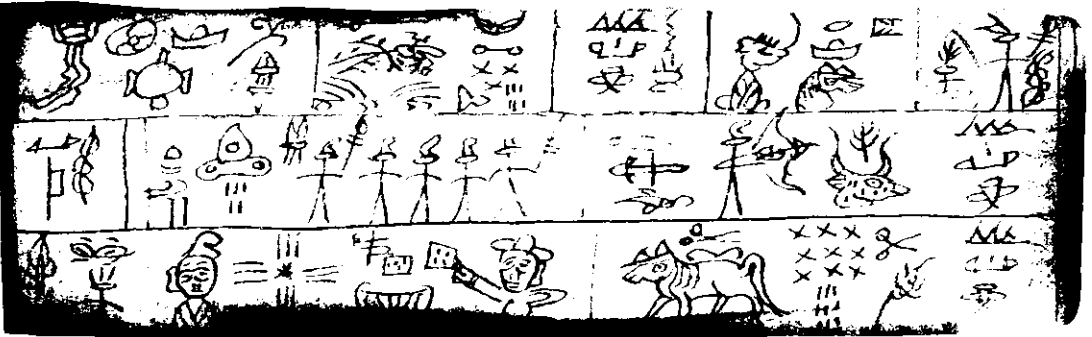


6r

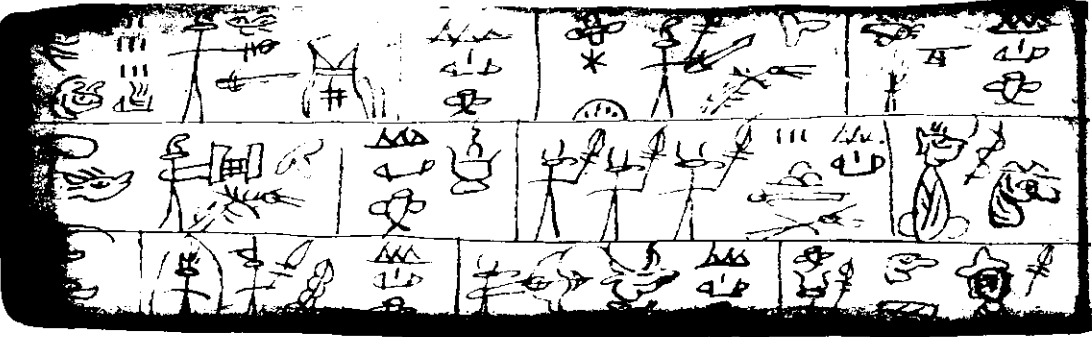


6v





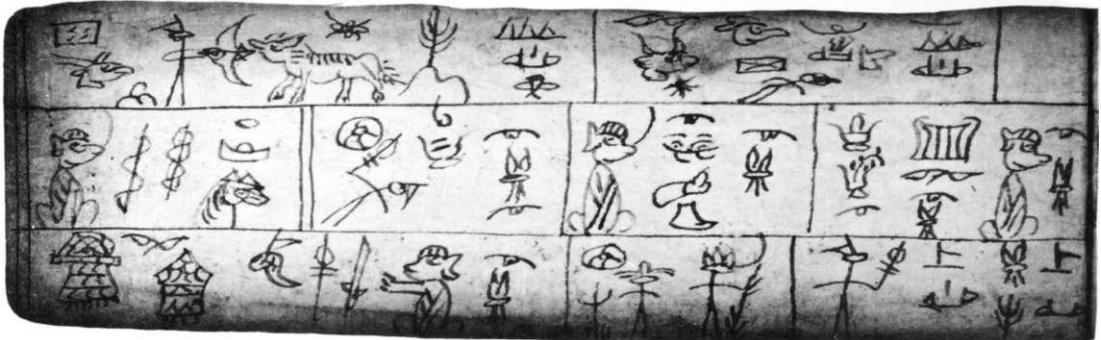
10r



10v



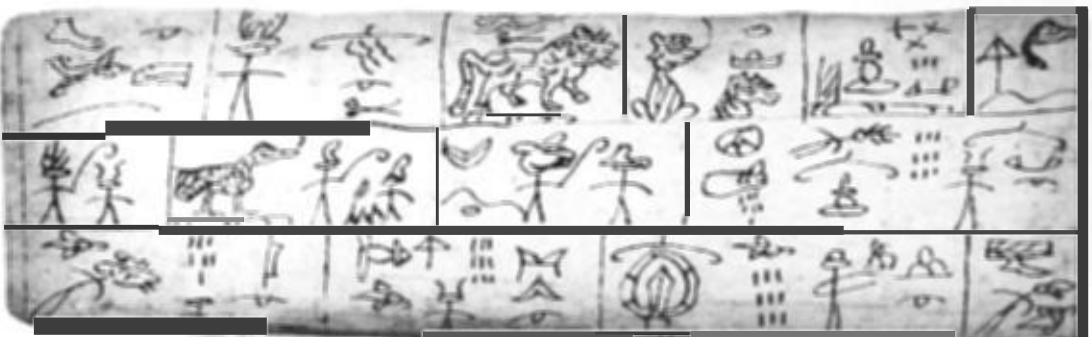
11'



11''



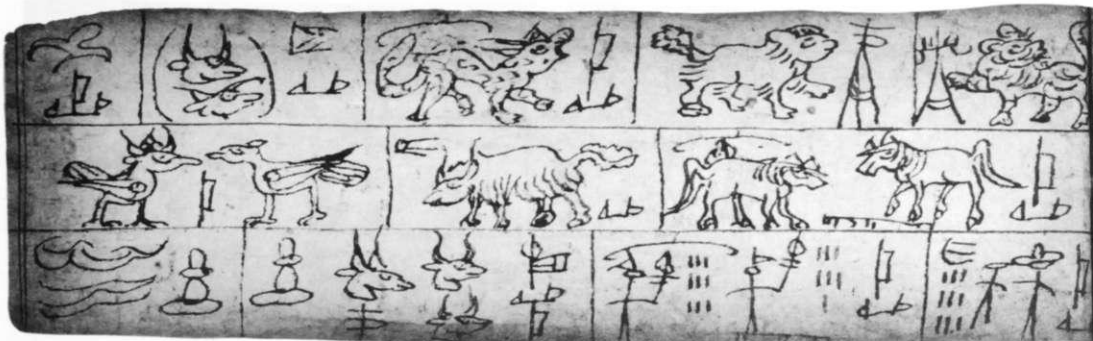
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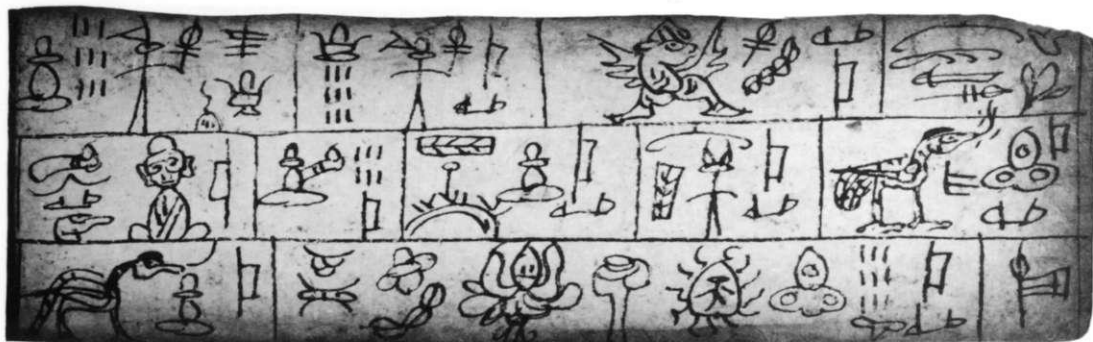
12''



13^r



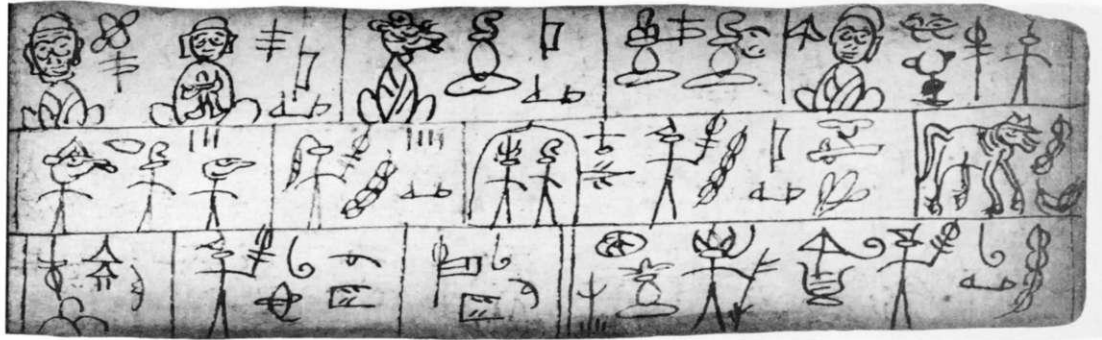
13^v



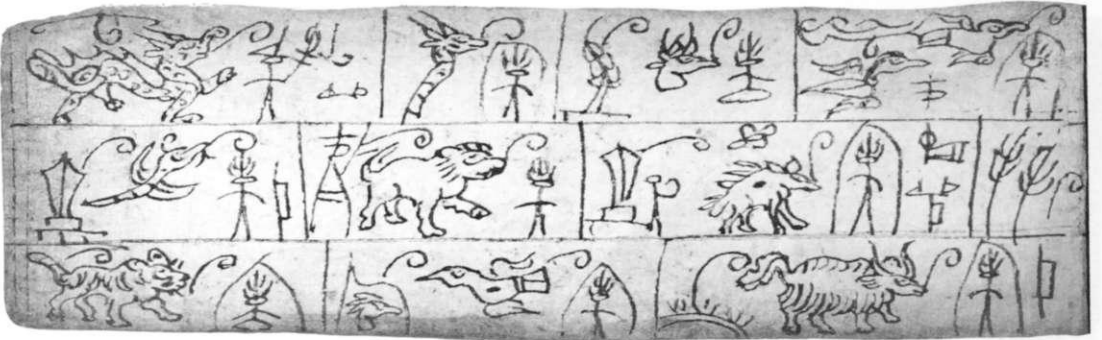
14^r



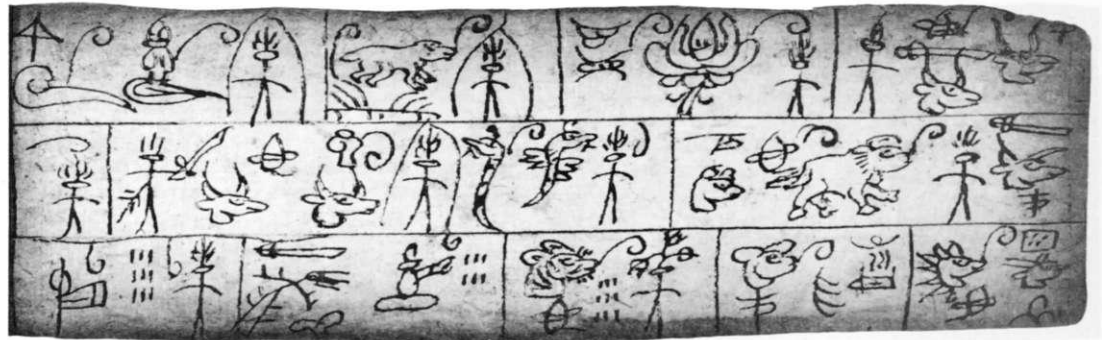
14^v



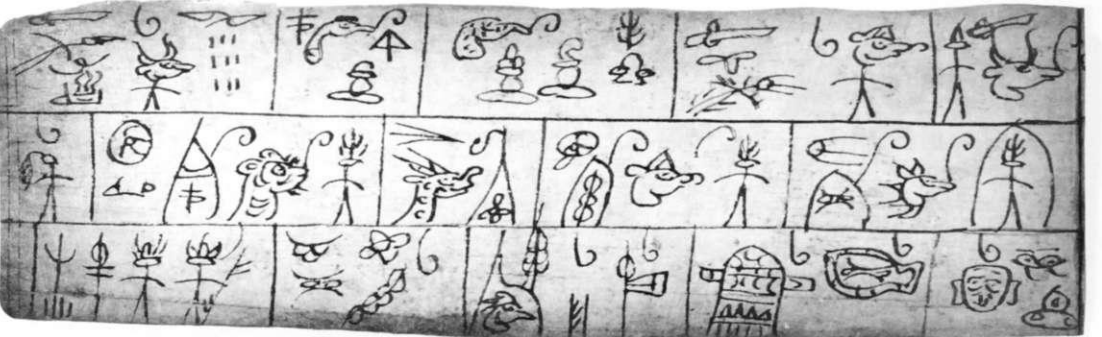
15^r



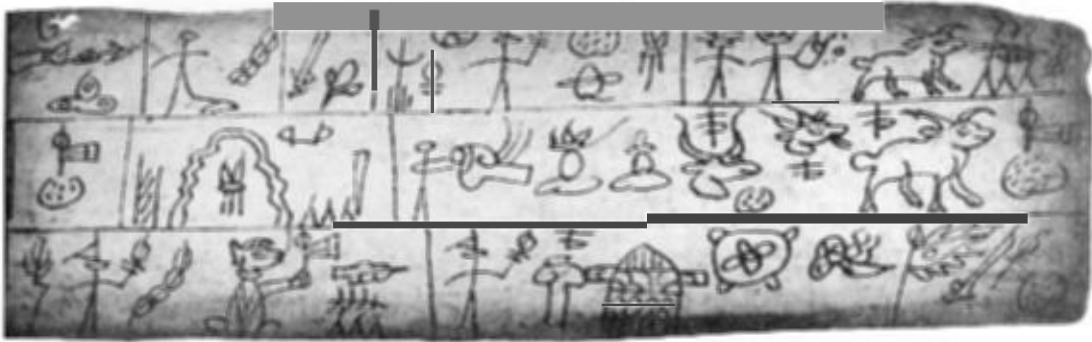
15^v



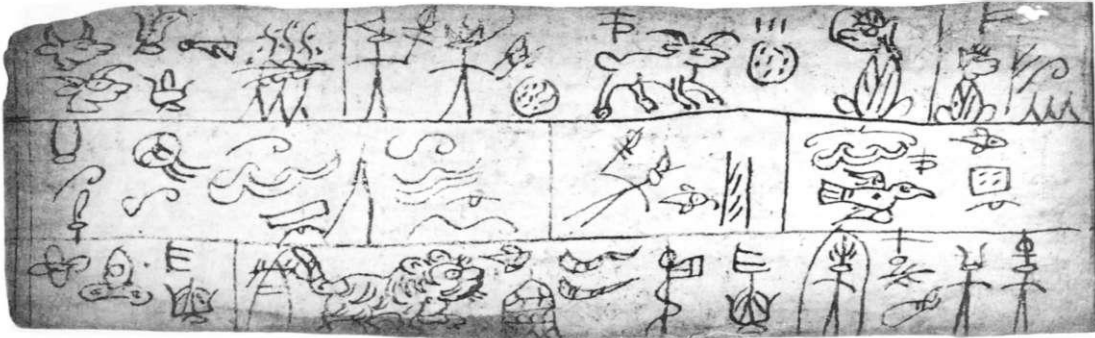
16^r



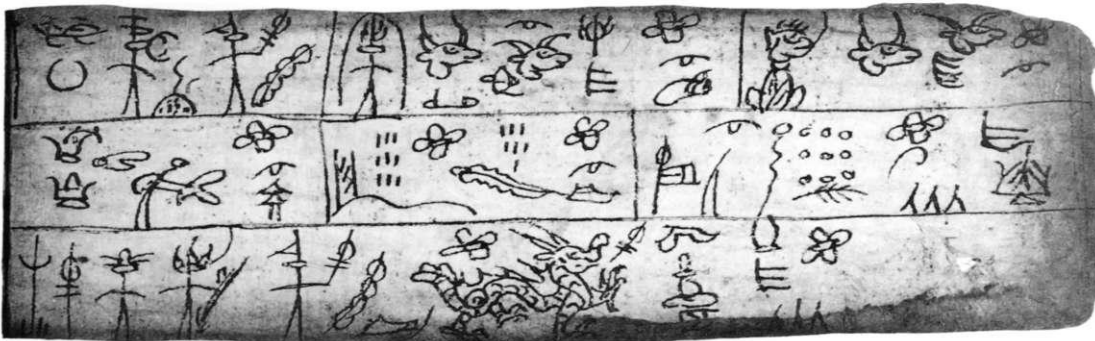
16^v



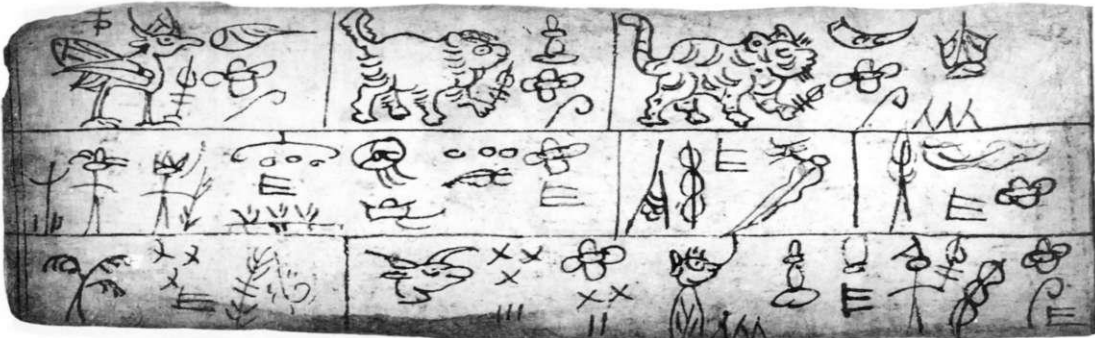
17r



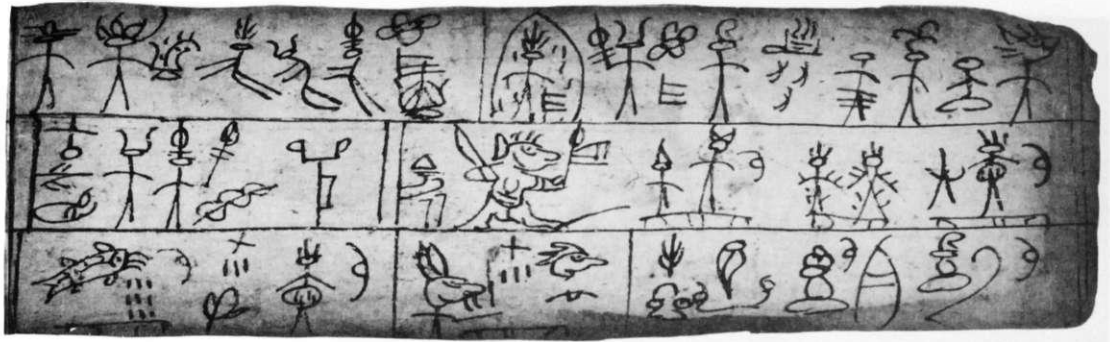
17v



18r

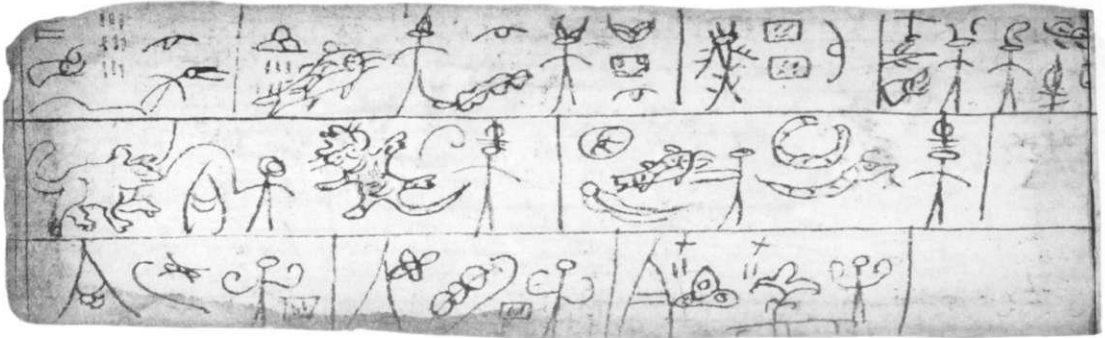


18v



19r

19v

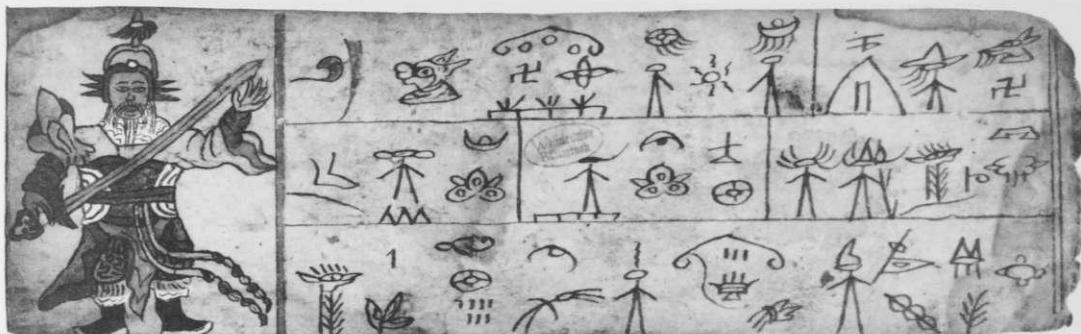


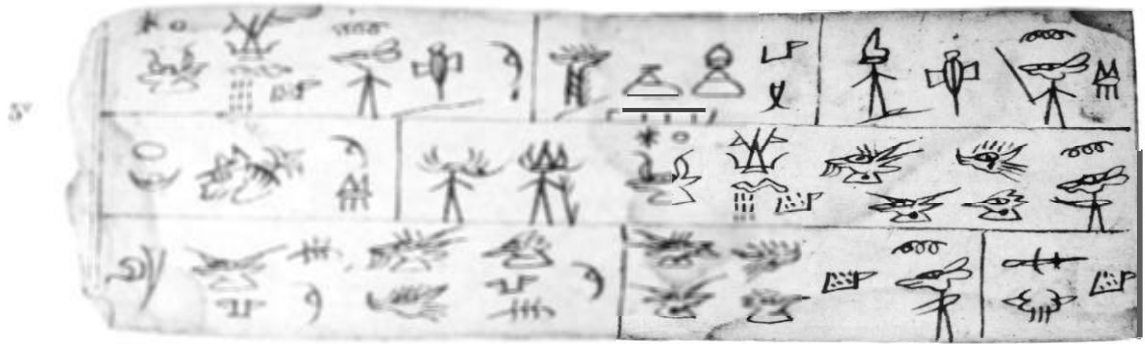
20v



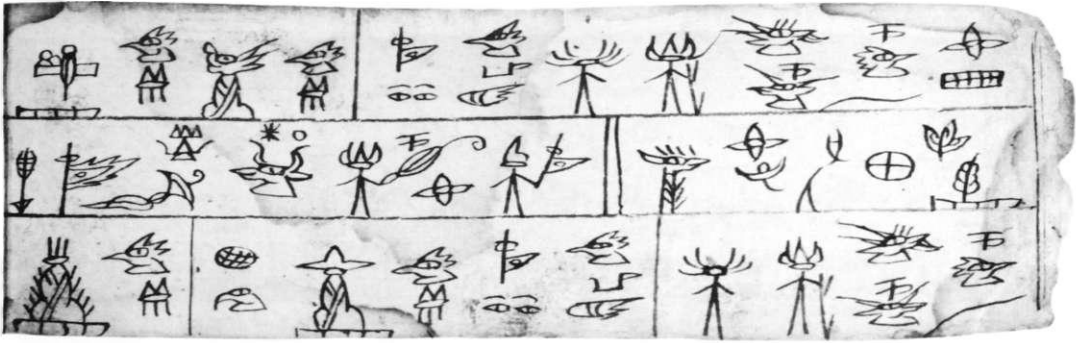
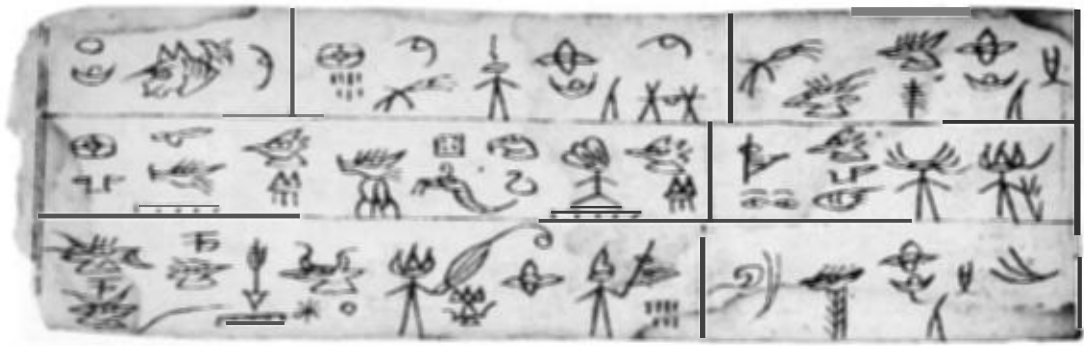
20r



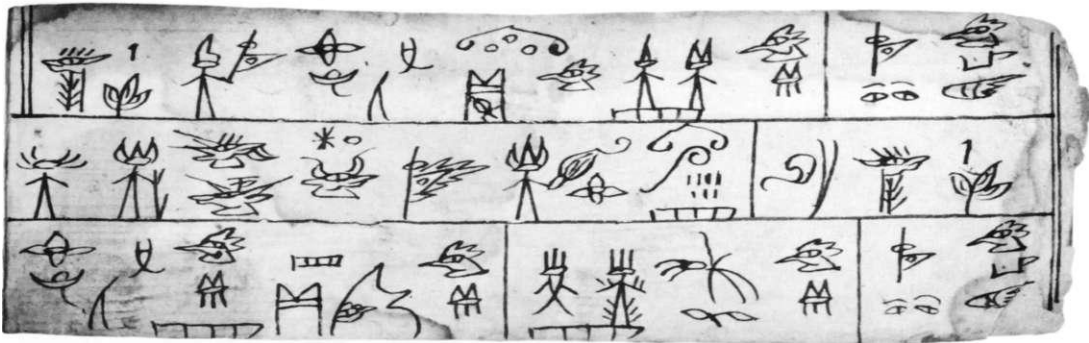
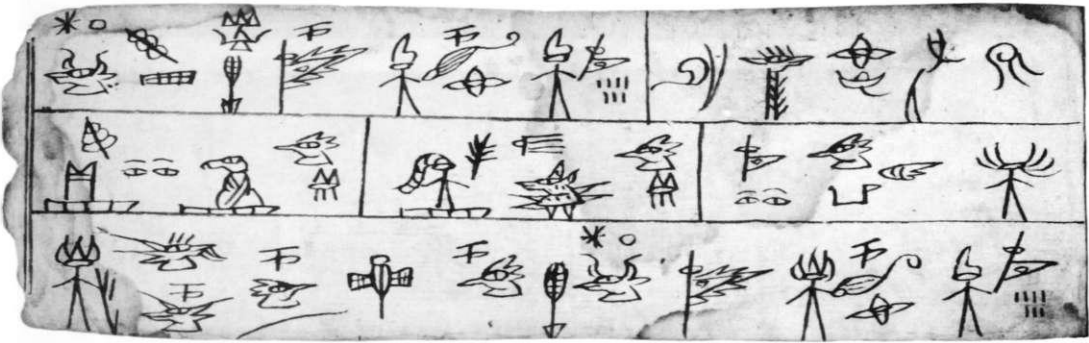




7



5





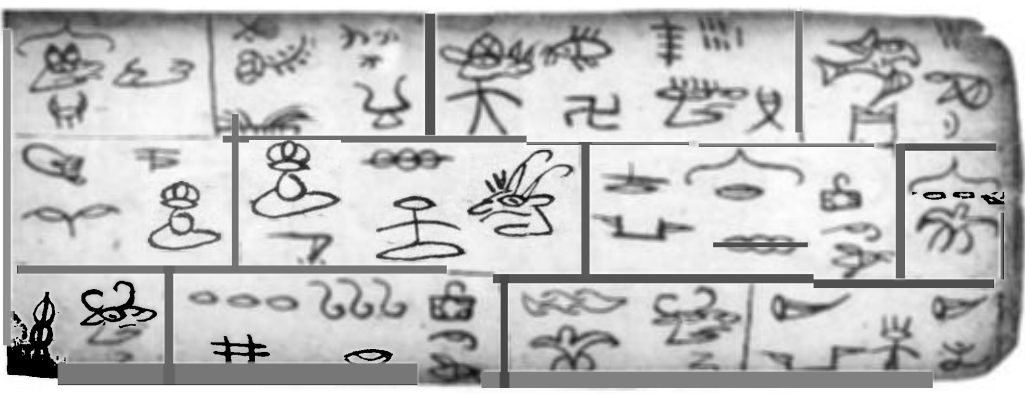
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12

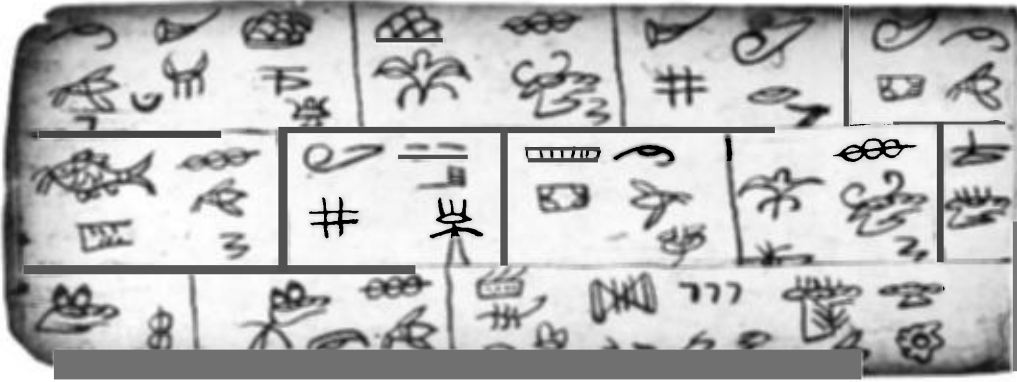


13



14

47



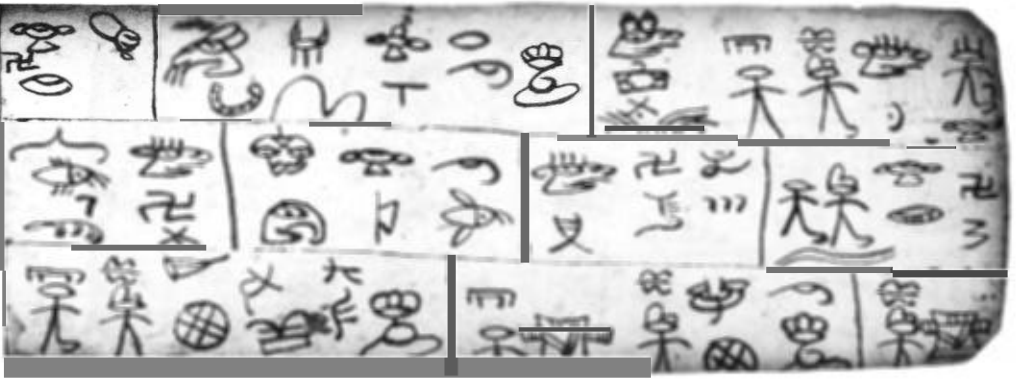
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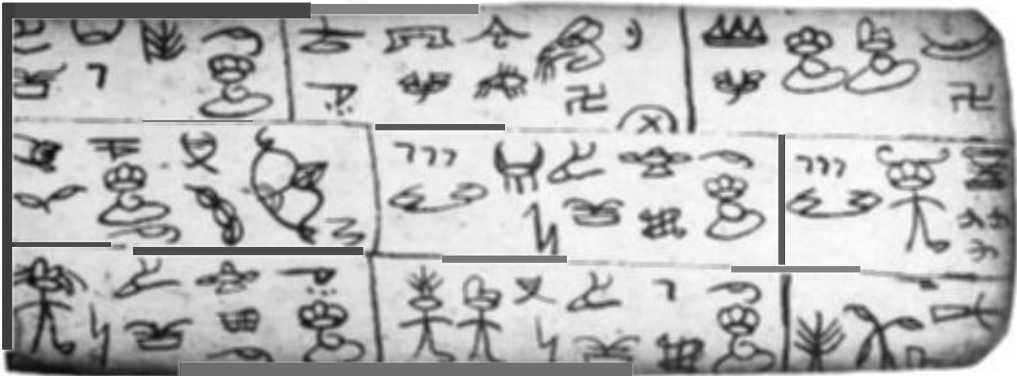


49



50

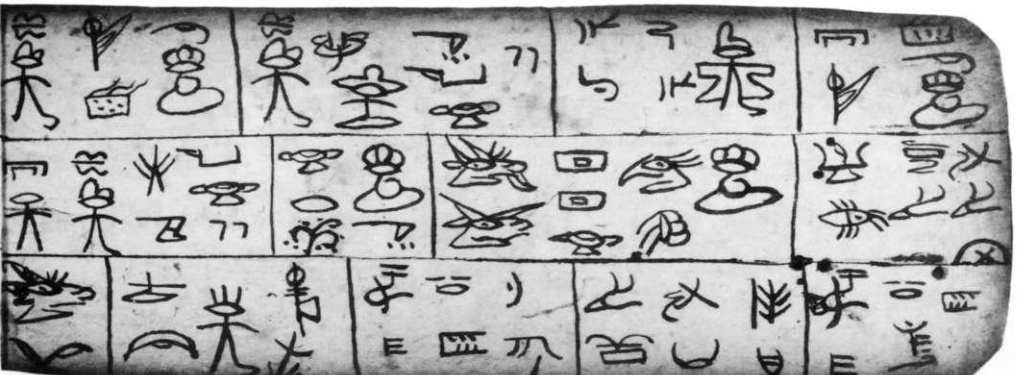




6r

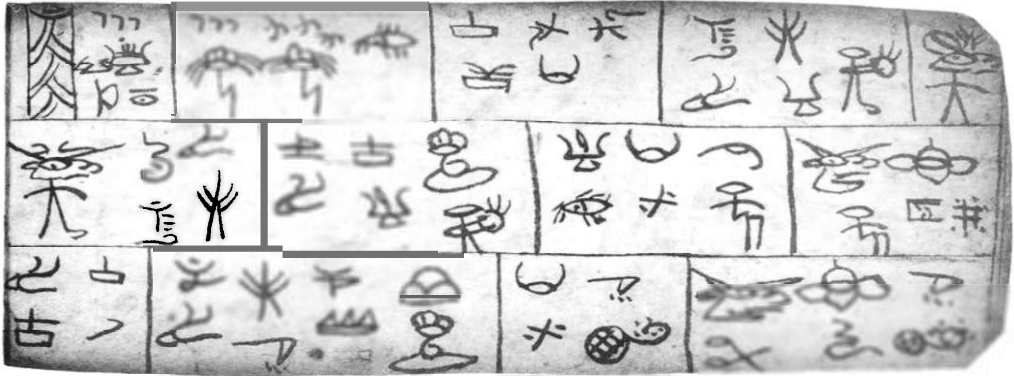


6r

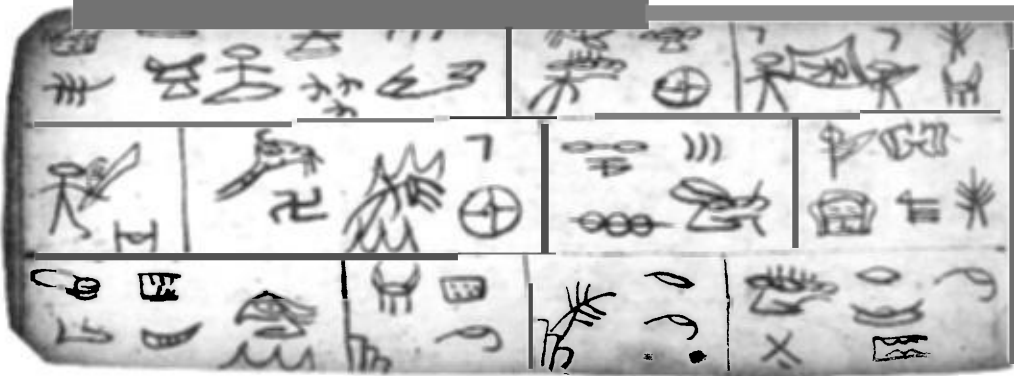


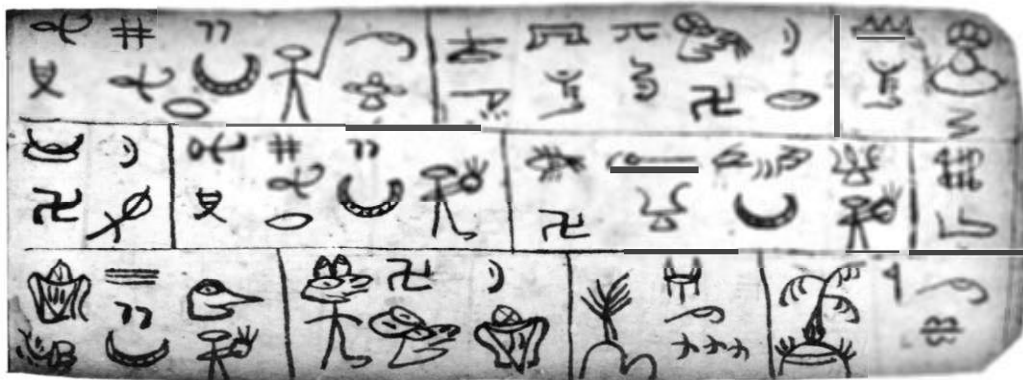
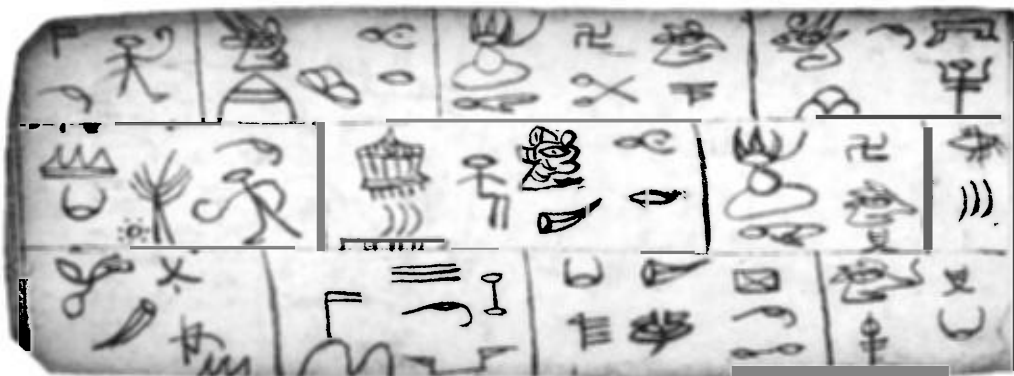
7r

7



8



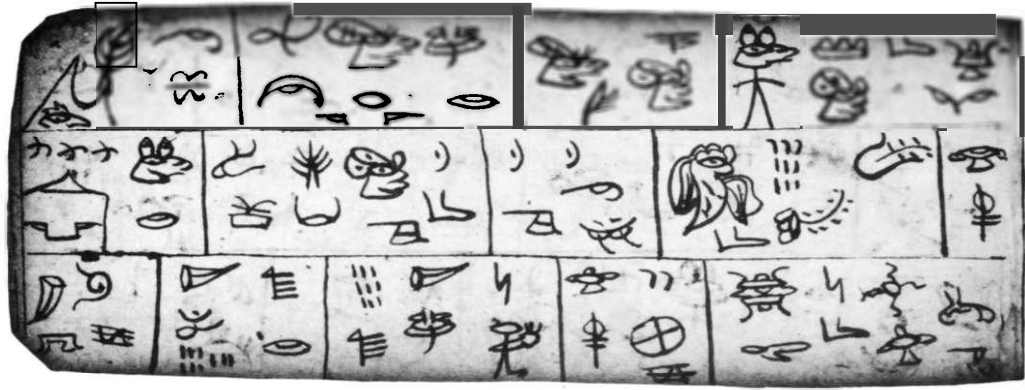


10^r

10^v

11^r

11



12



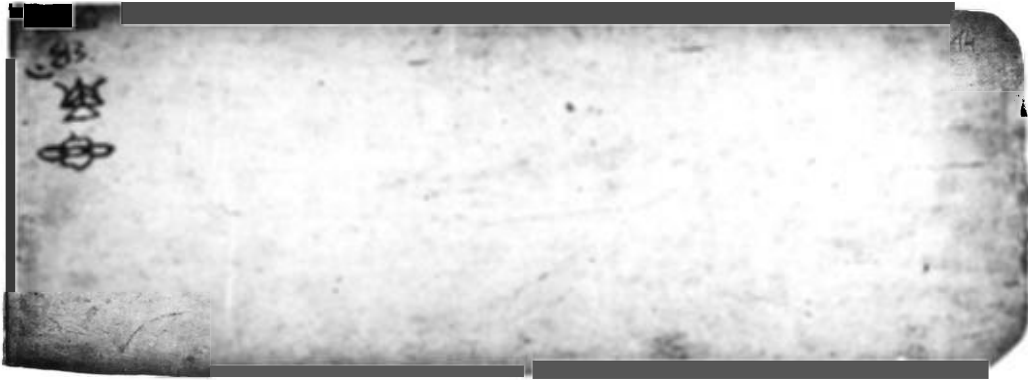
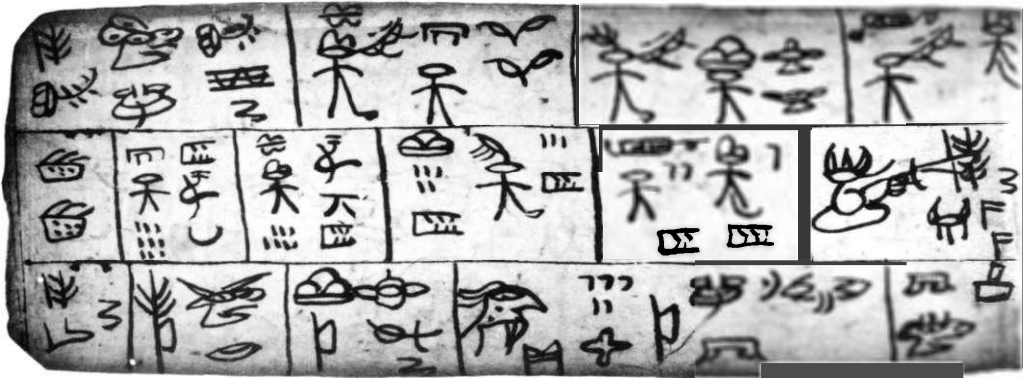
13



13'



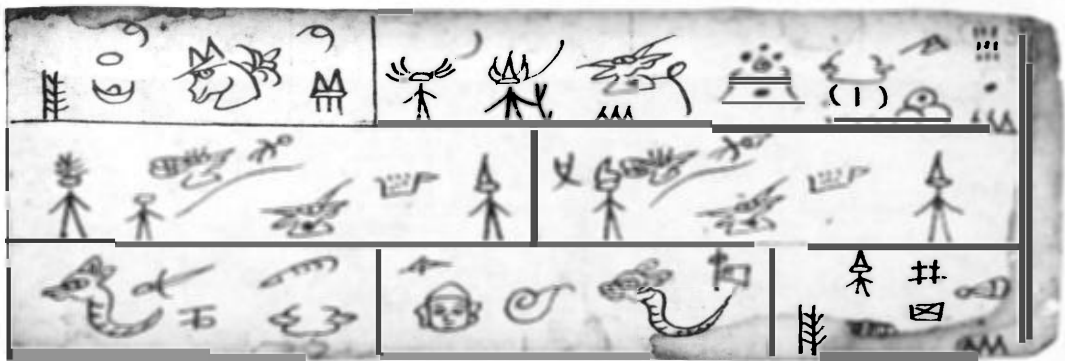
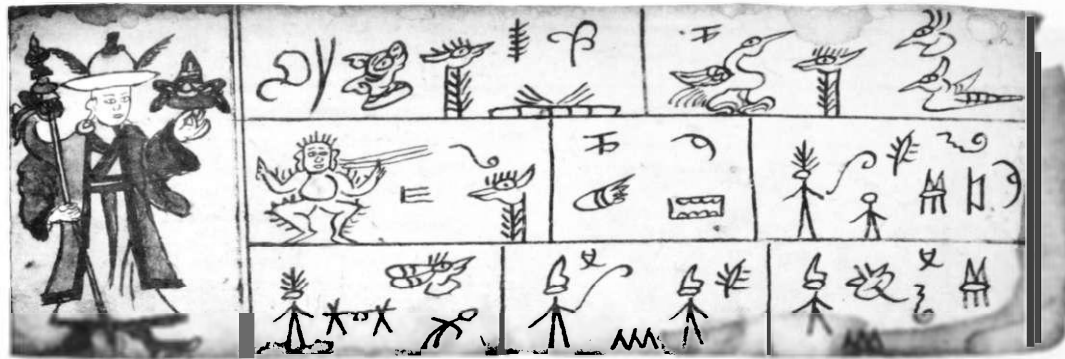
13'



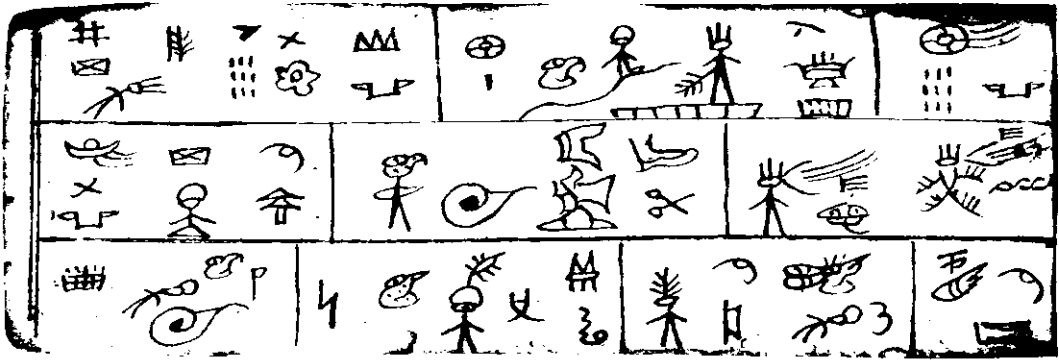
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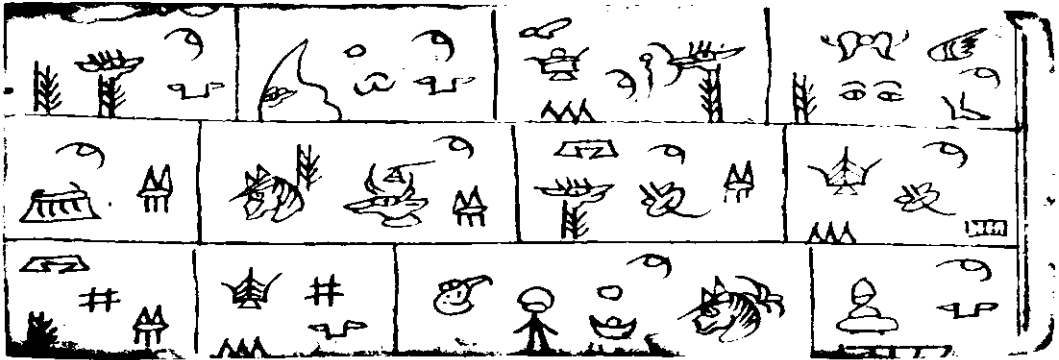
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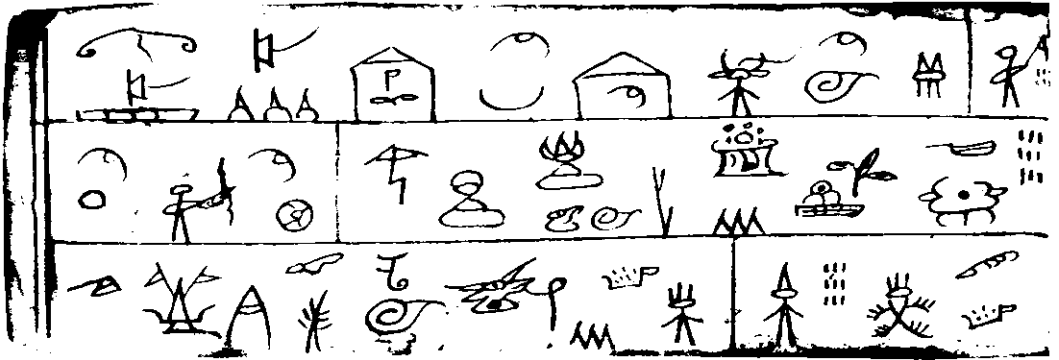
5v



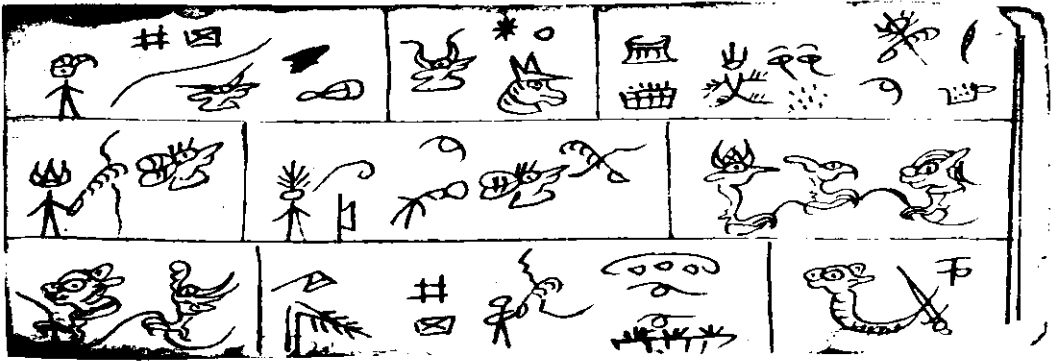
6r



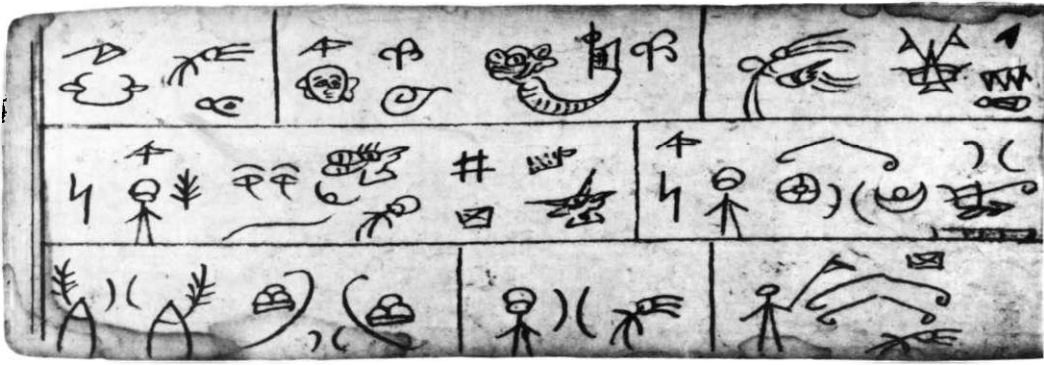
6v



7r



7v

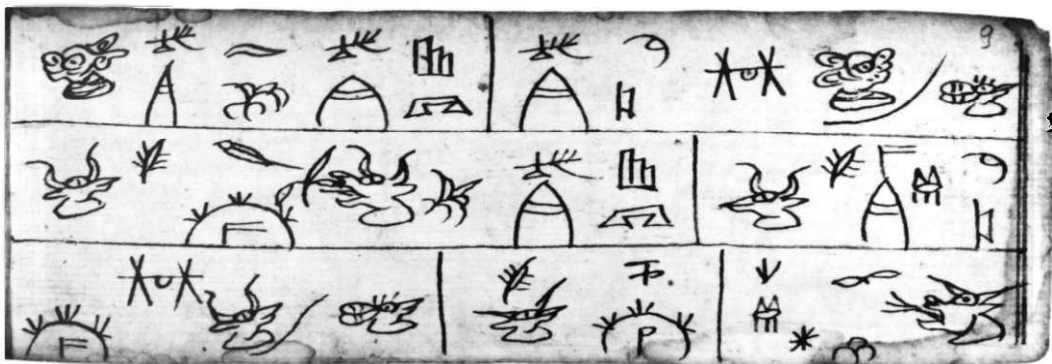


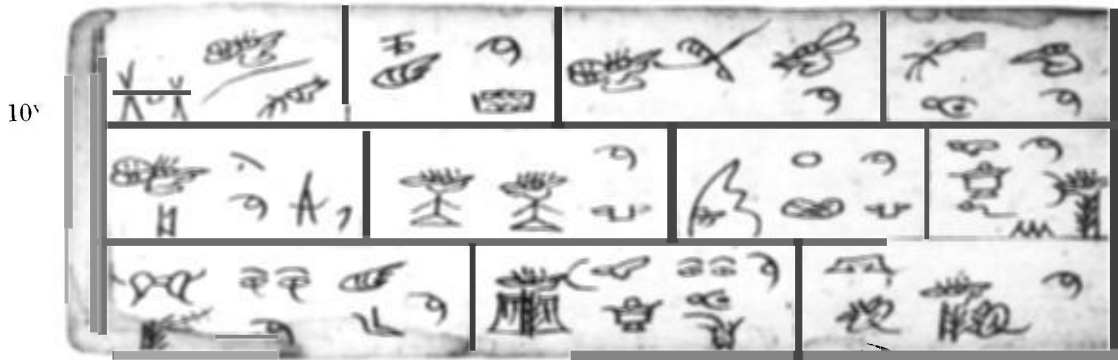
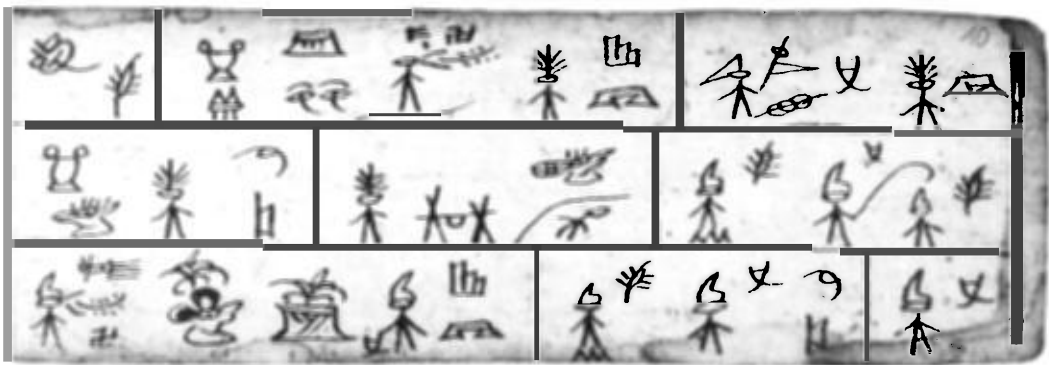
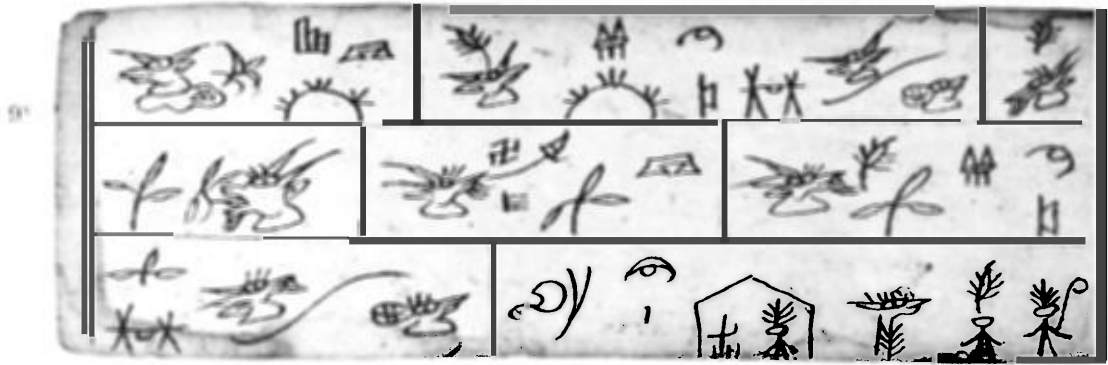
8r



8r

9r

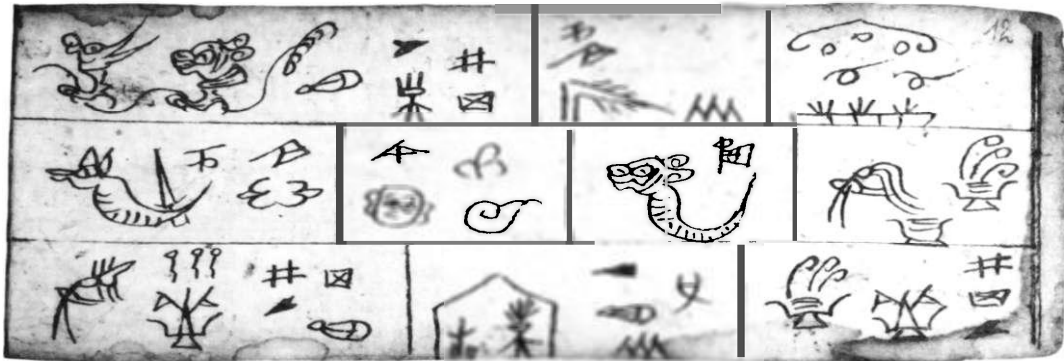




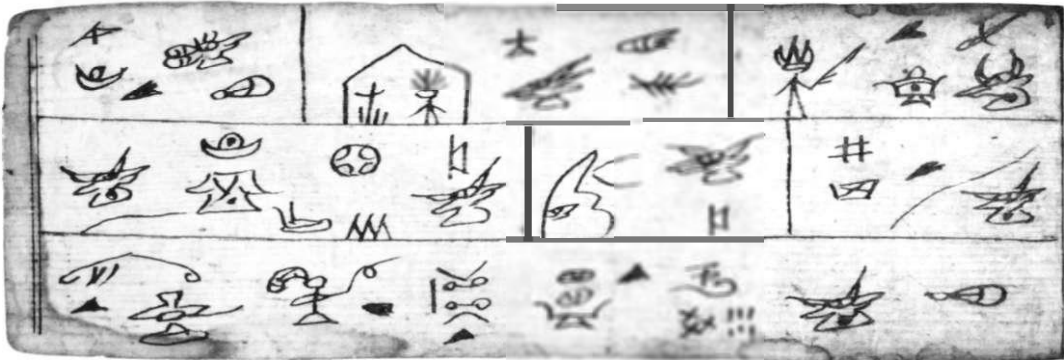
11r



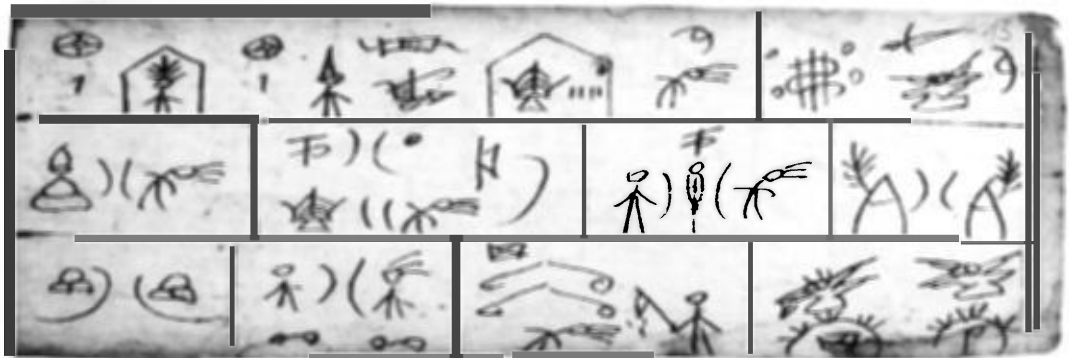
12r



12v



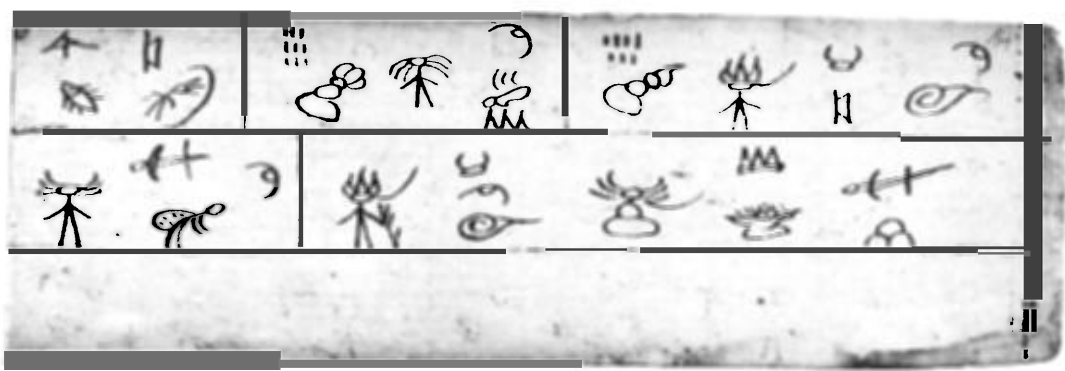
13r



13'



11'




























































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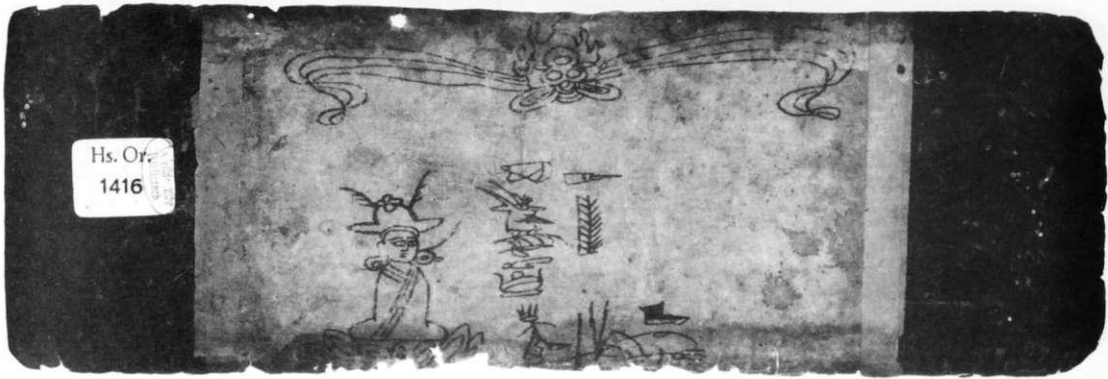


15'

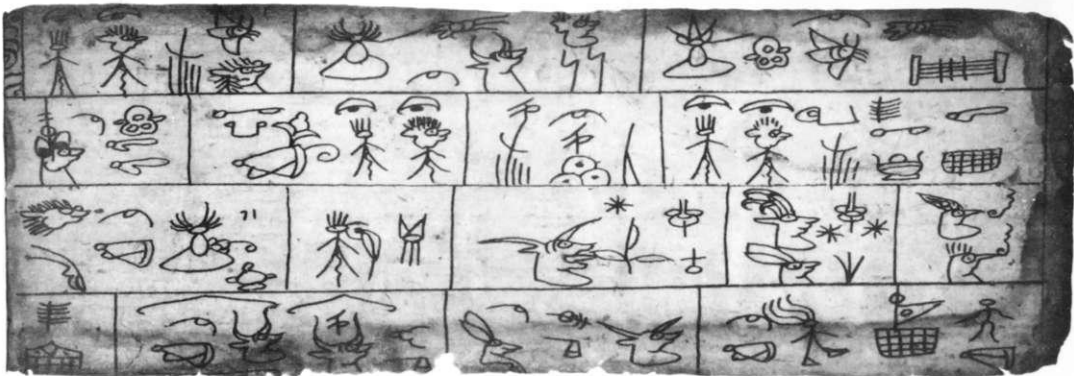


15*

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<p>     </p>	<p>             </p>

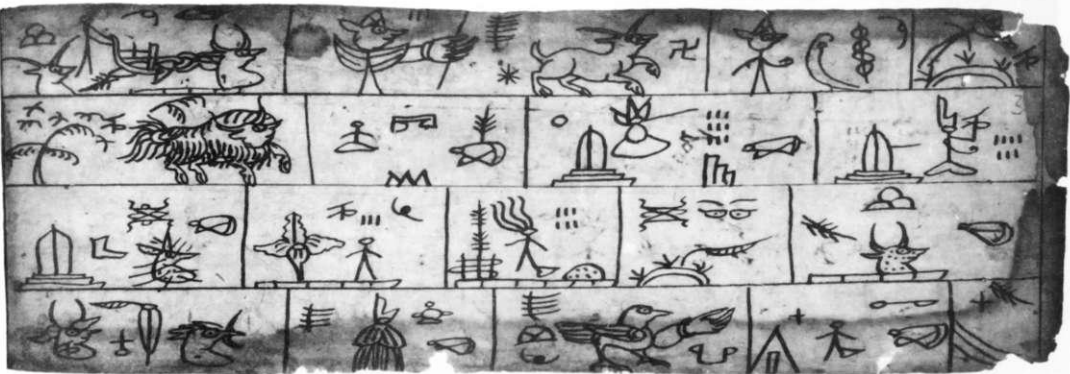
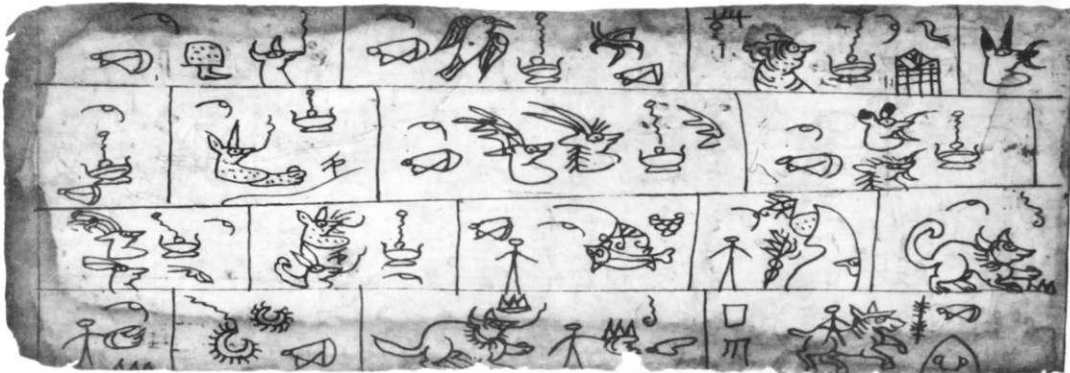


Titel



2r

2v

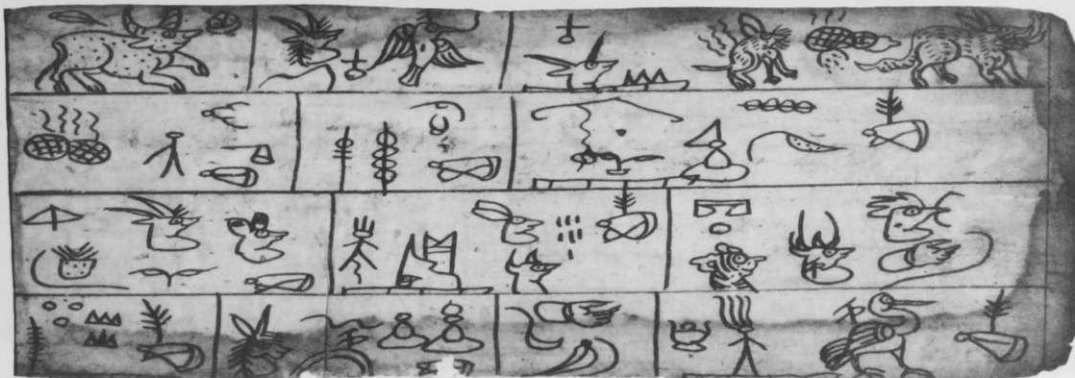


3r

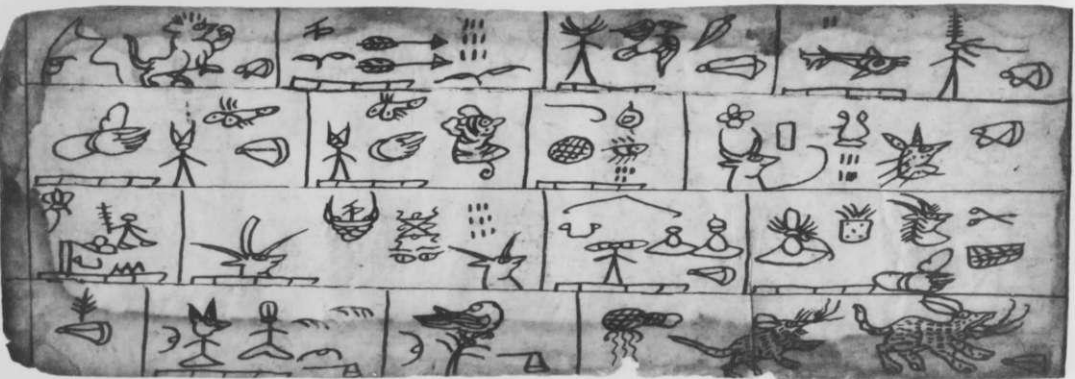
3v



4r

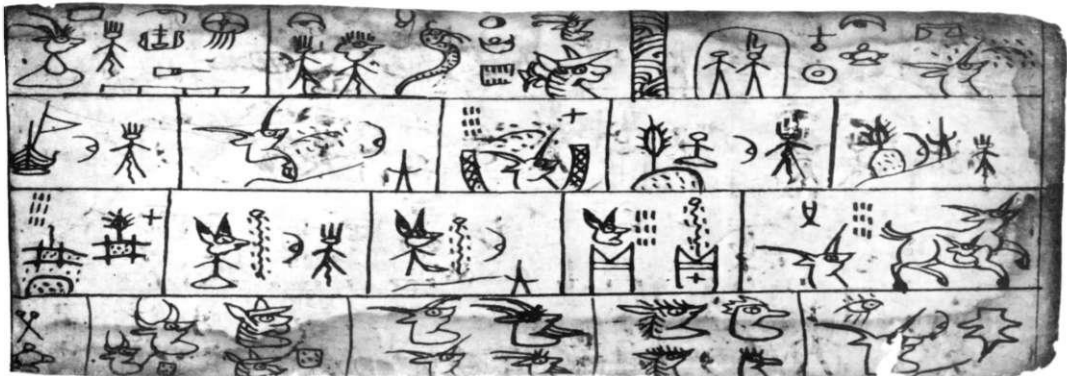
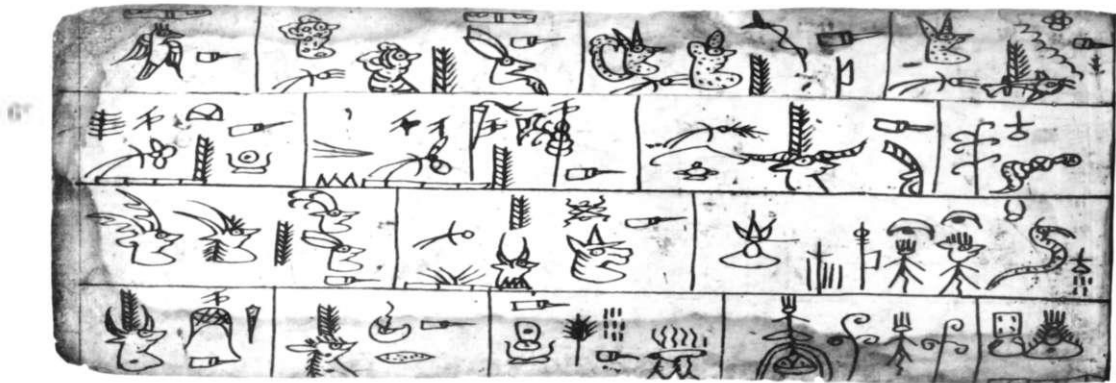
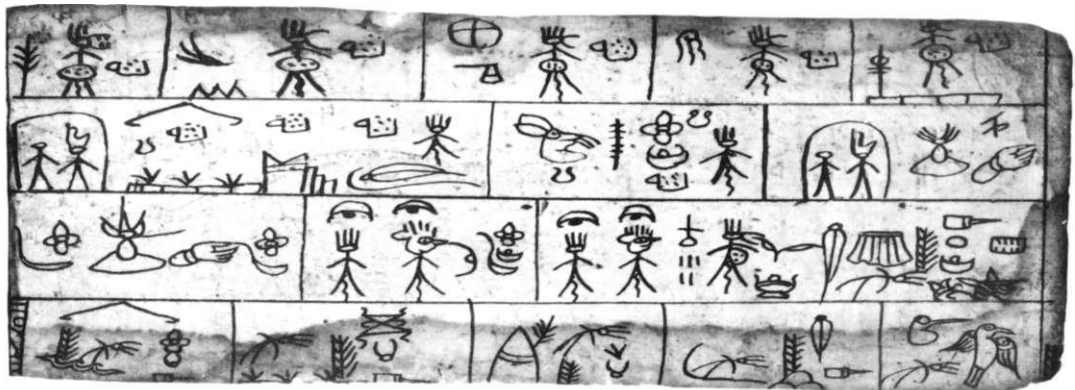


4v

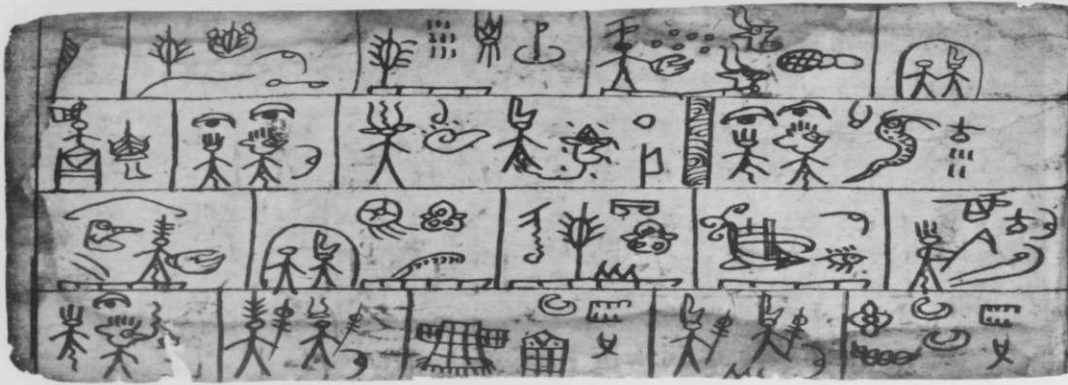


5r





7v



8r



8v



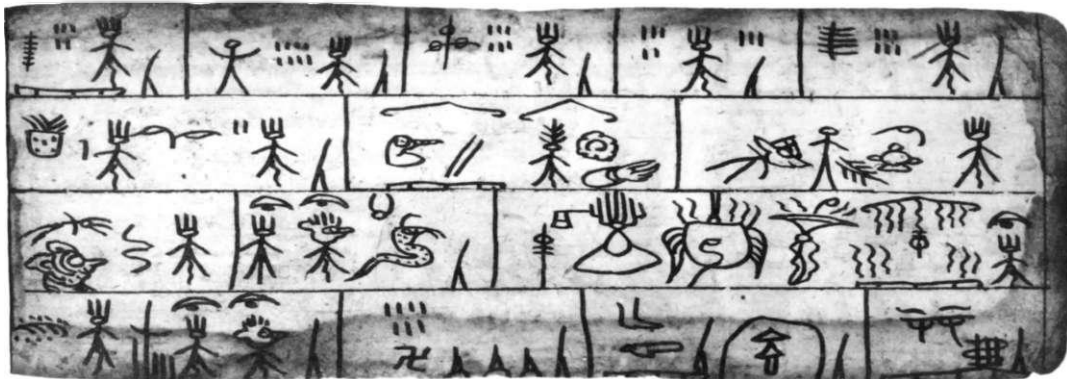
9r



9^r



10^r



10^v



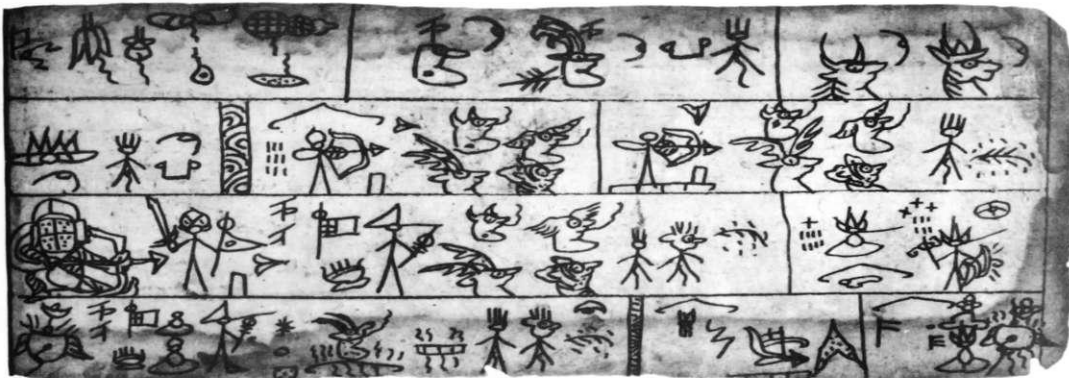
11^v



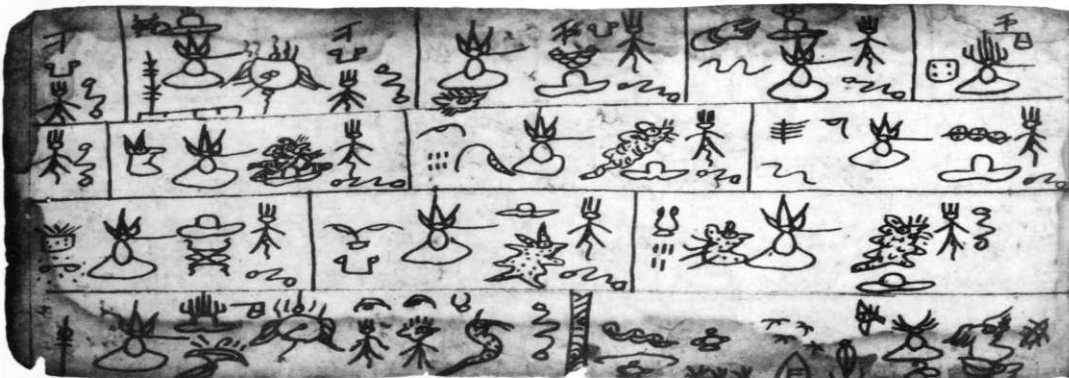
11v



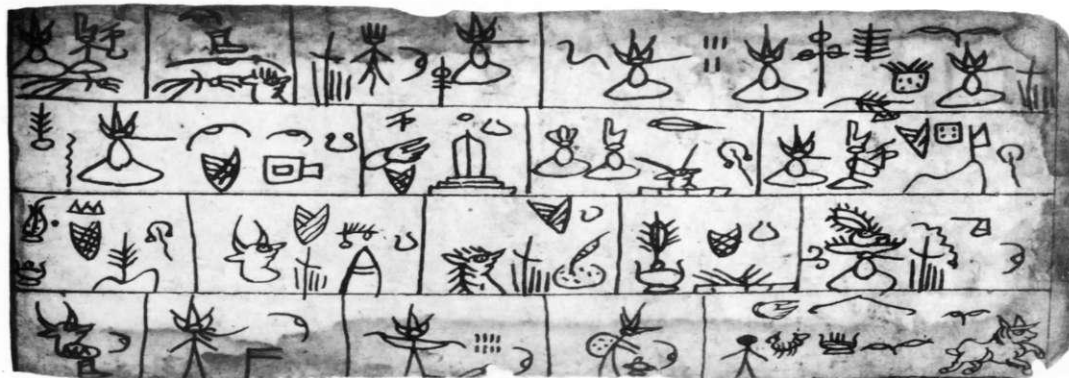
12r



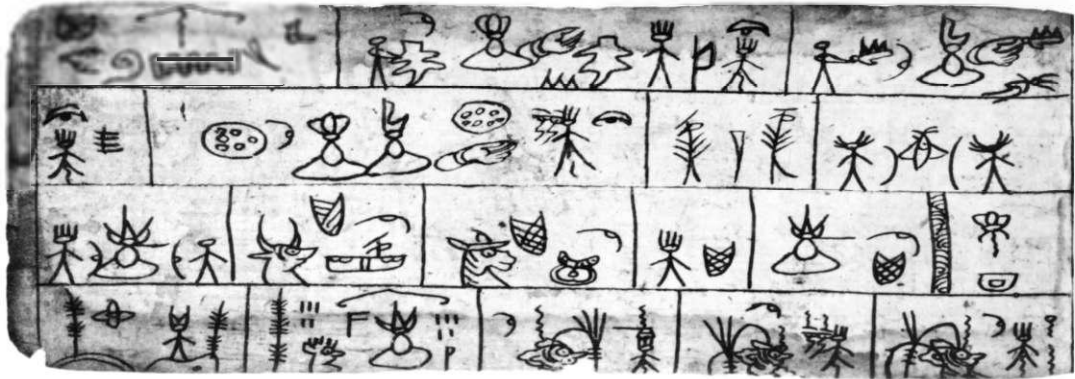
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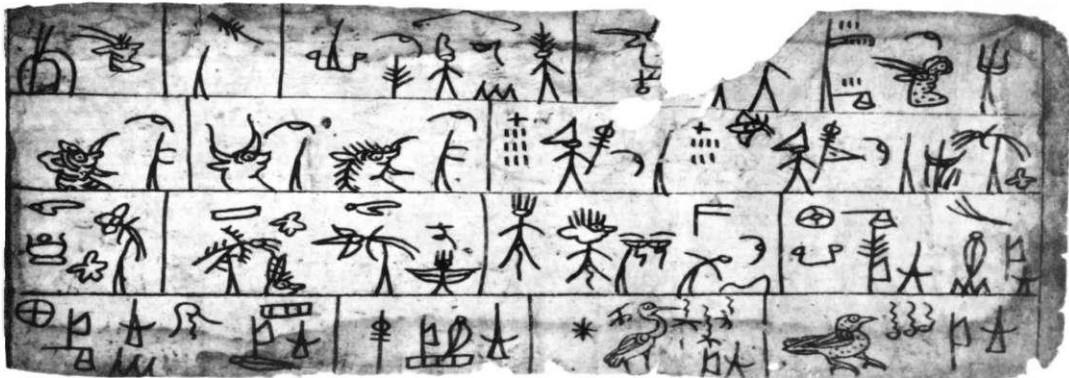
13r



13



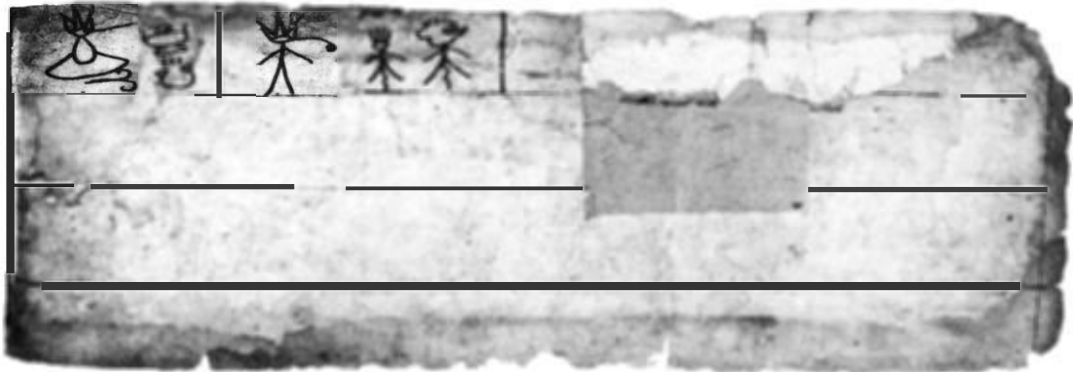
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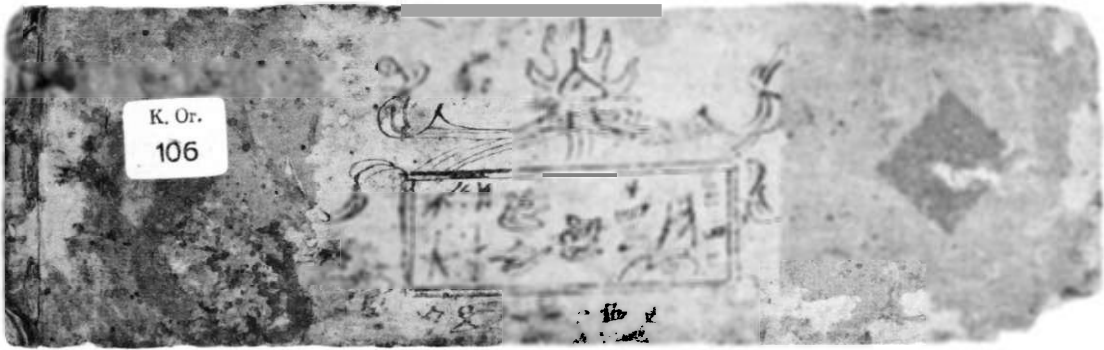


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15

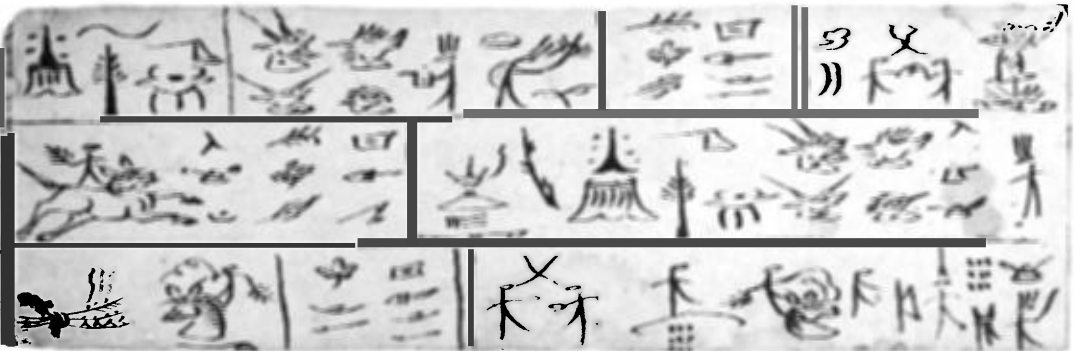




Titel



14



2v



3r

3v

天	天	天	天	天	天	天	天	天	天
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天	天	天	天	天	天	天	天	天	天
天	天	天	天	天	天	天	天	天	天

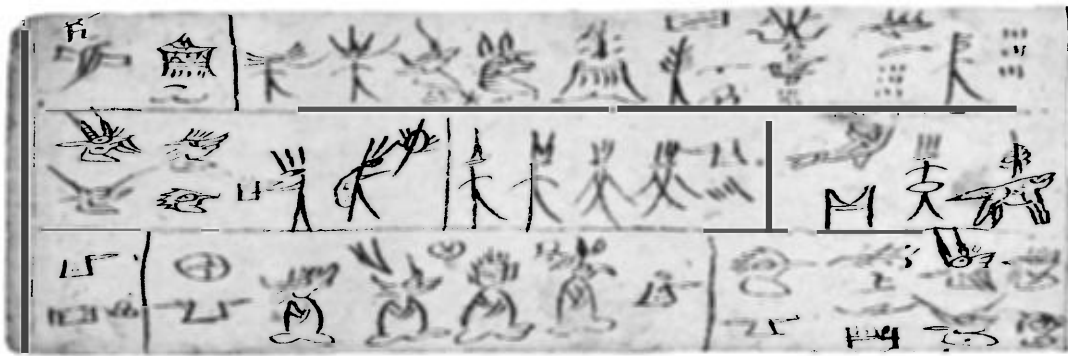
4v

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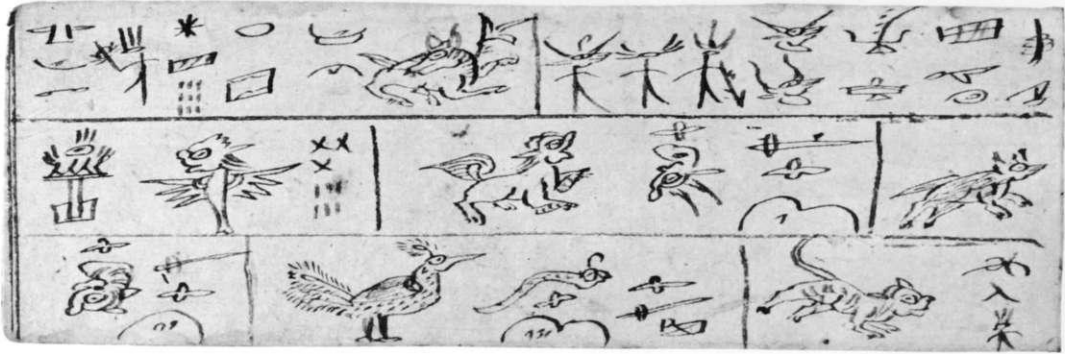
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4

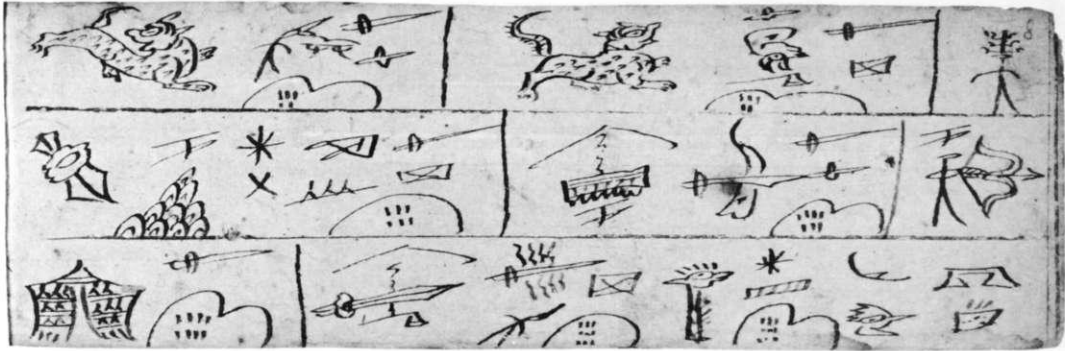
5r



7v



8v



8r

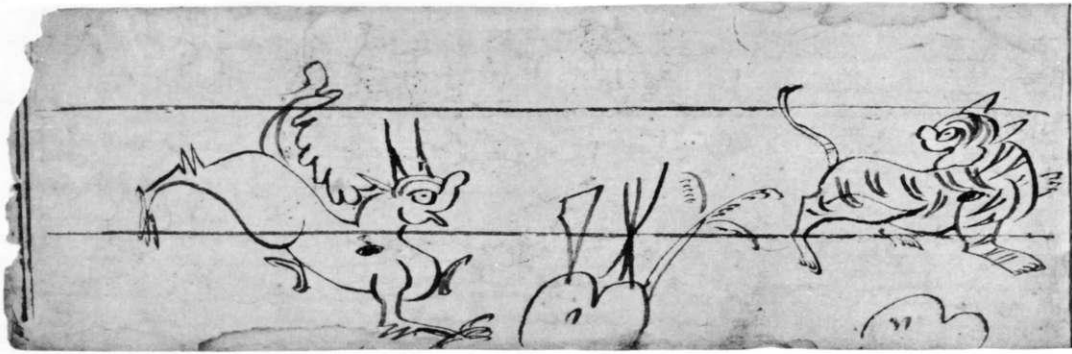
9v



9r



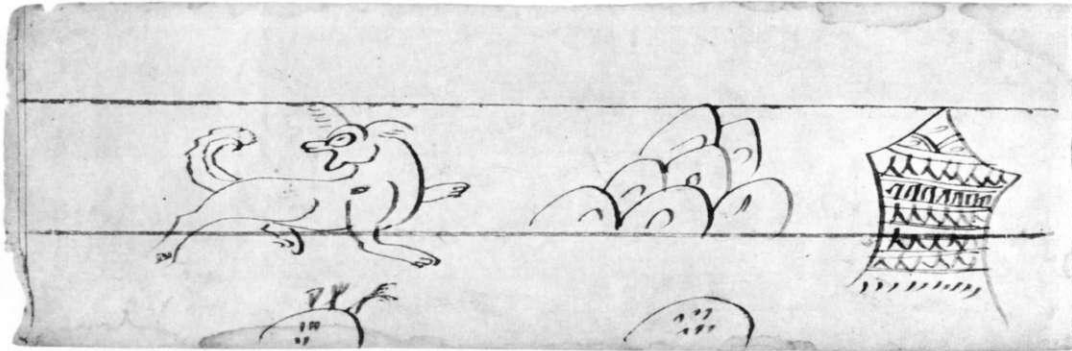
9v



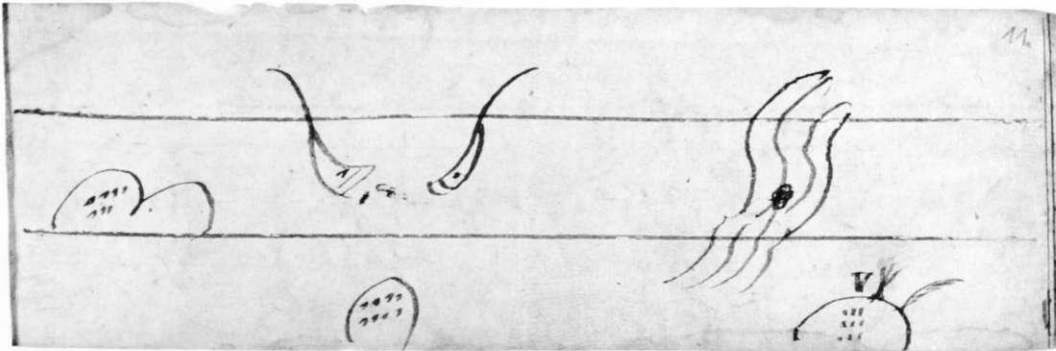
10r



10v



11r



12'

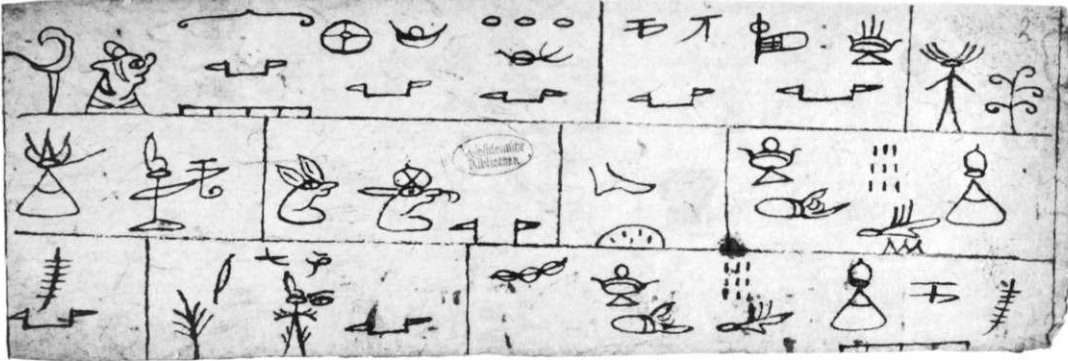
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 一四四...

13'

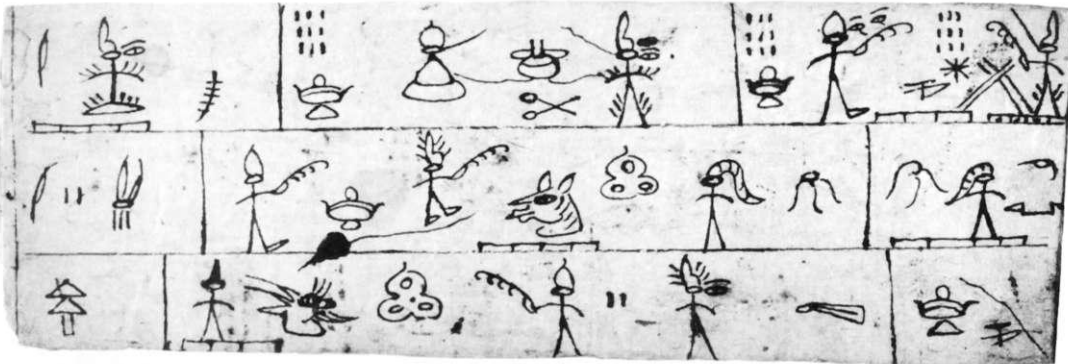
一四四...
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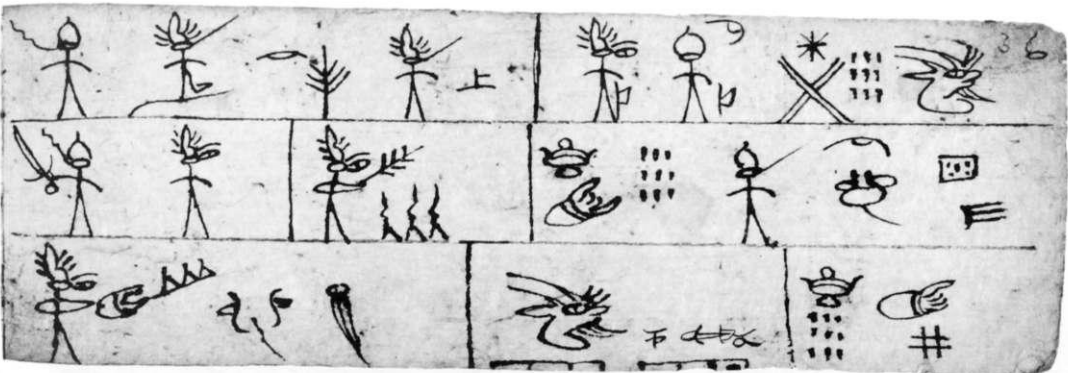
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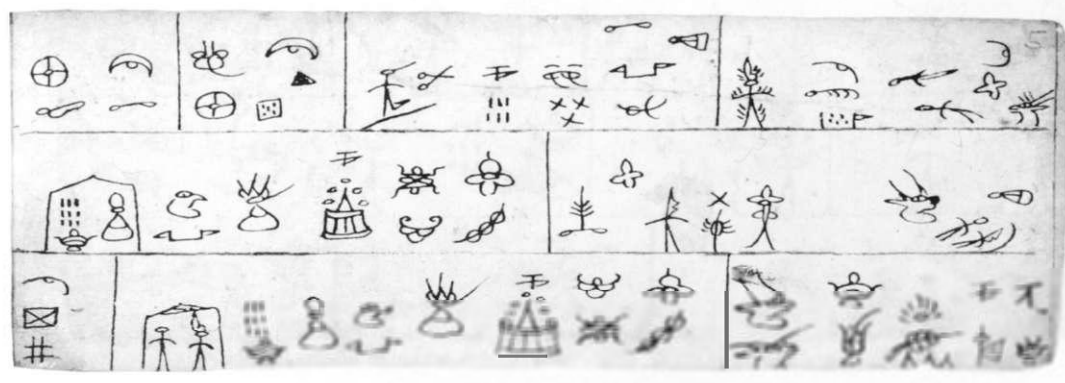
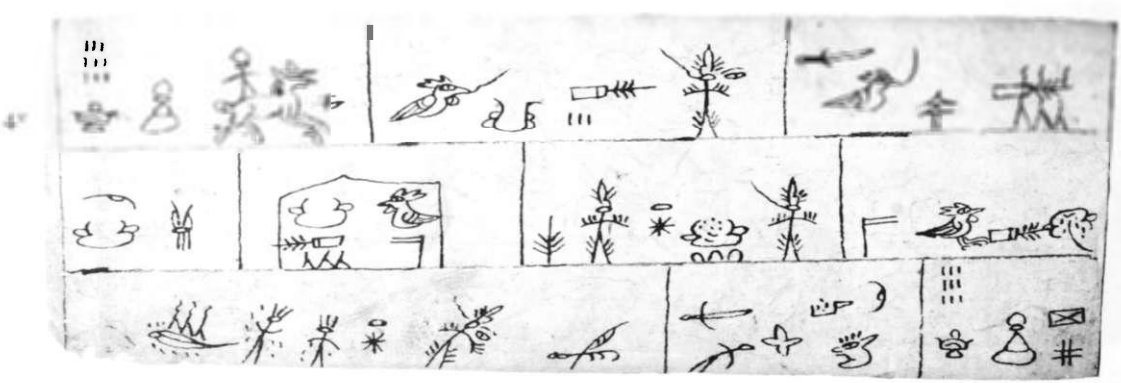
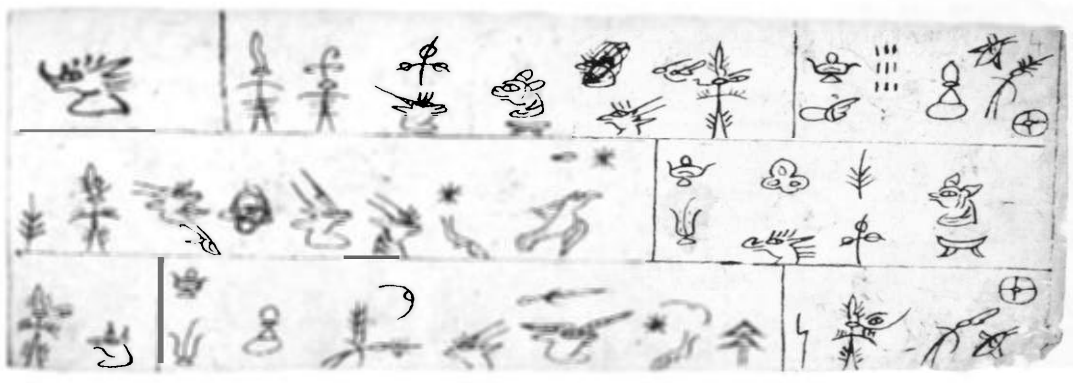
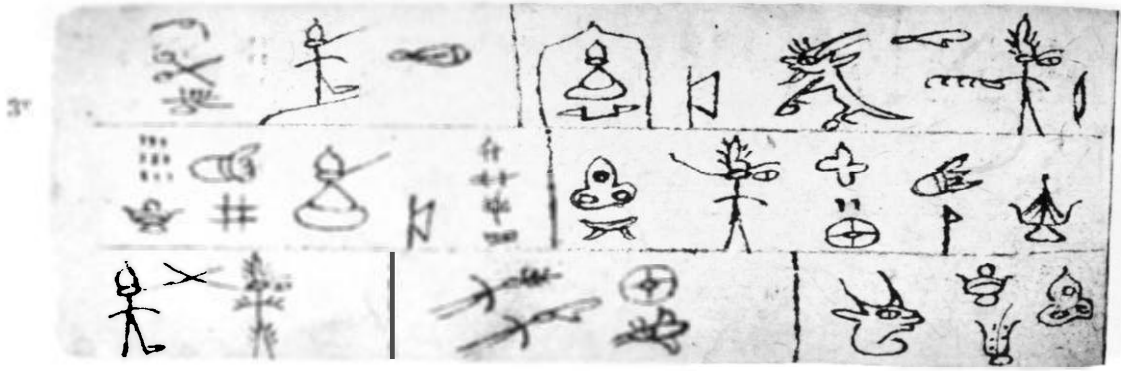
2r



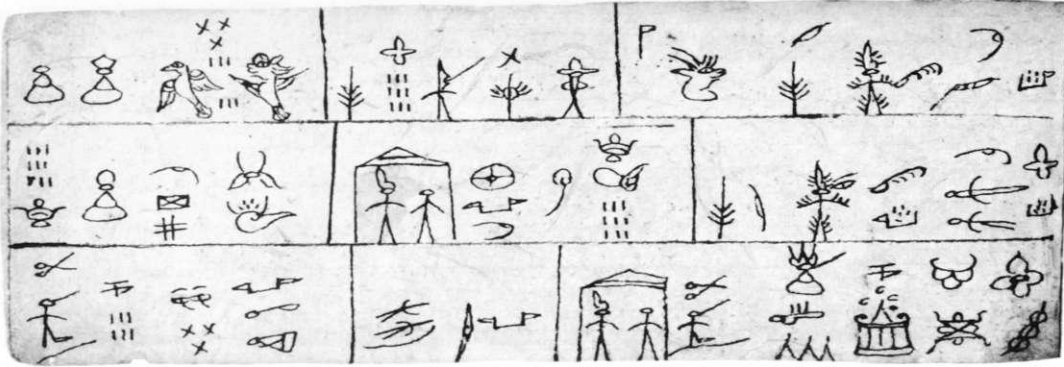
2v



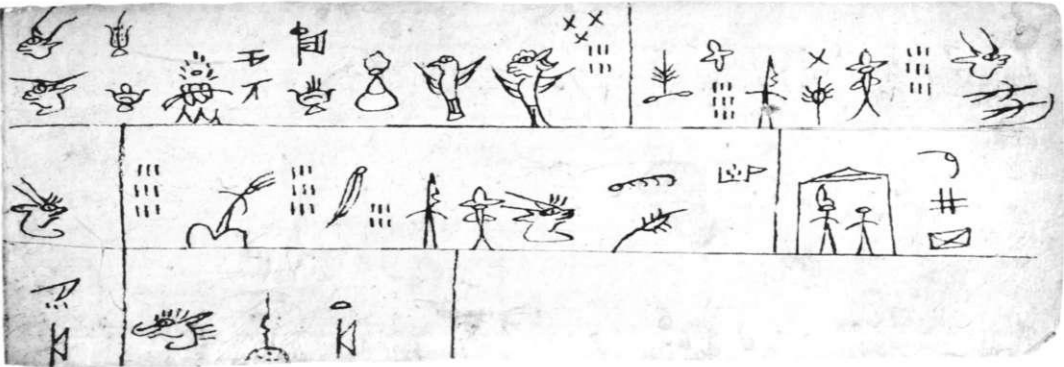
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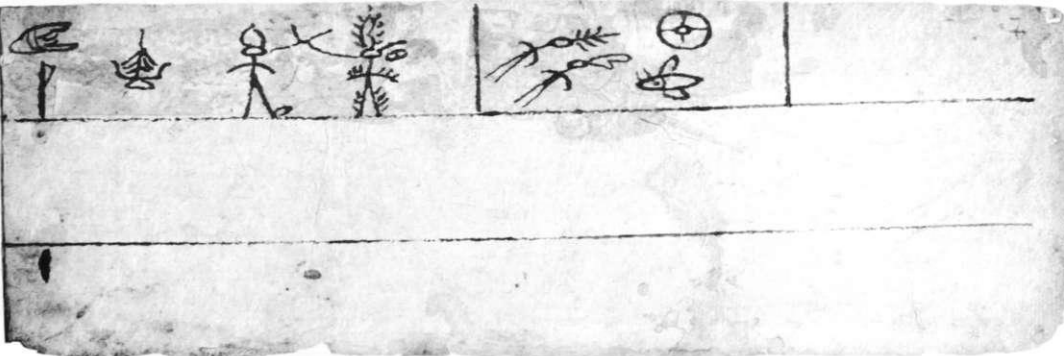
5v



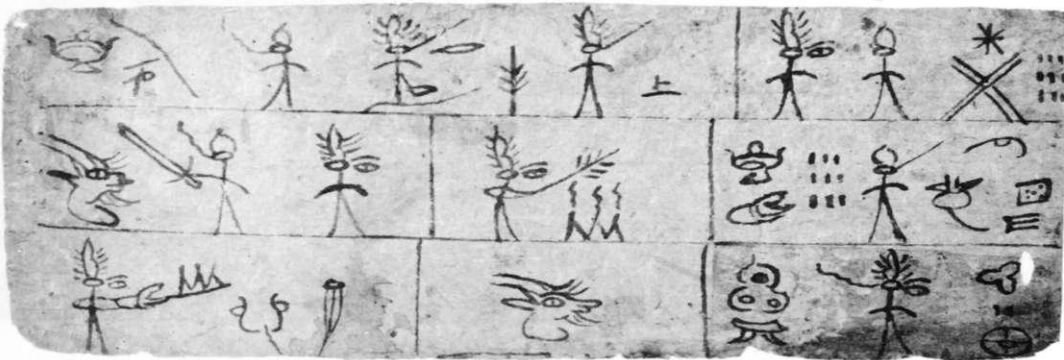
6r



7r

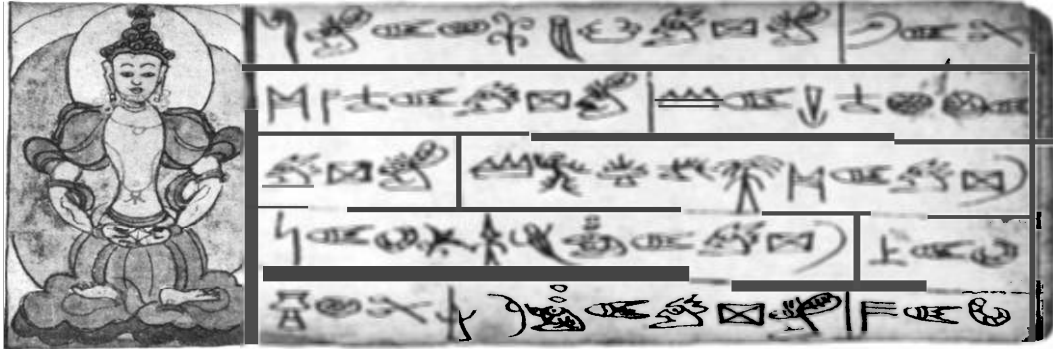


7v[1]





Titel



12

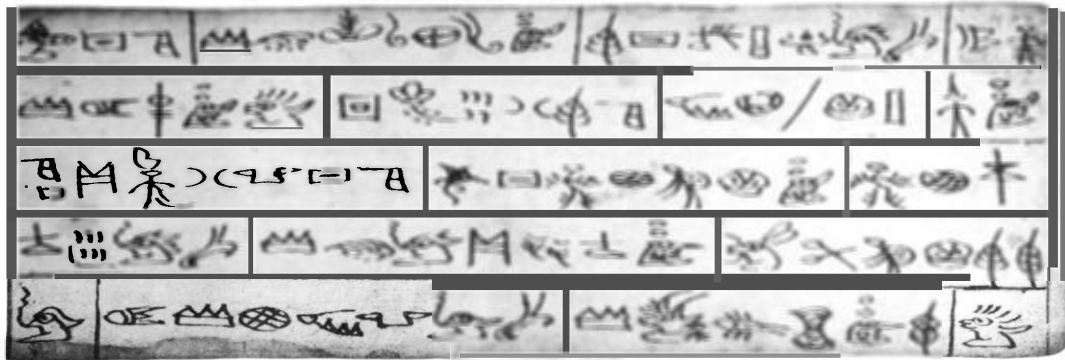


13

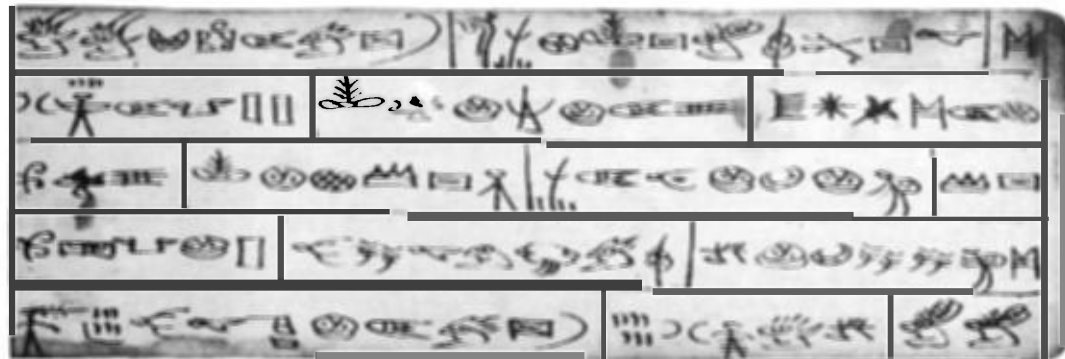
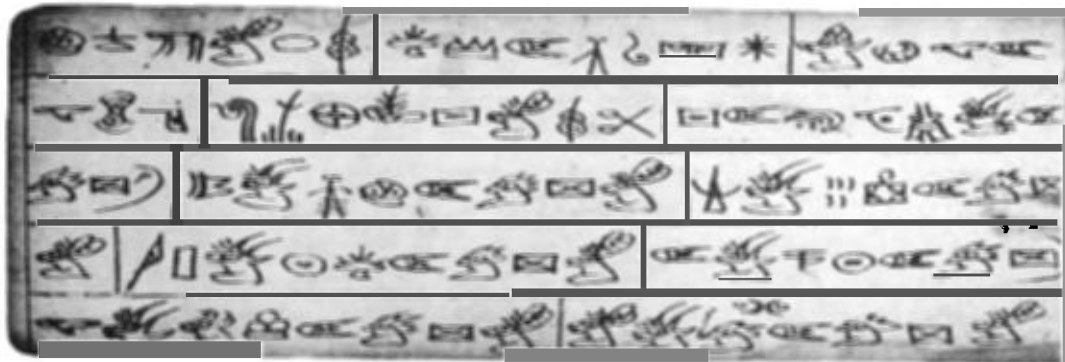


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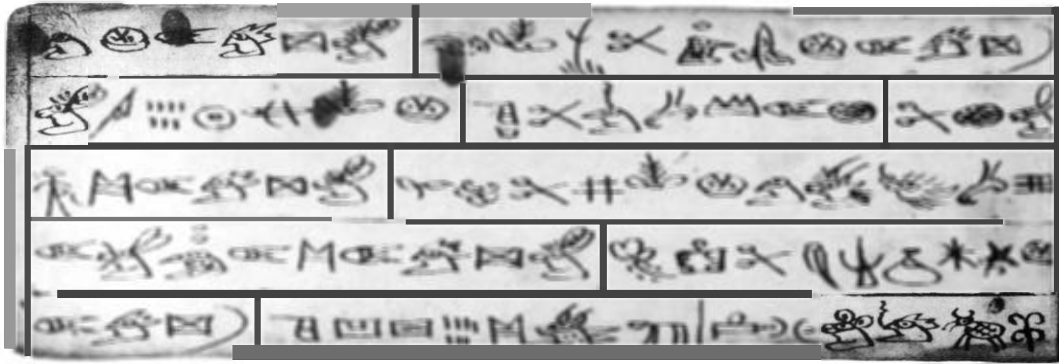
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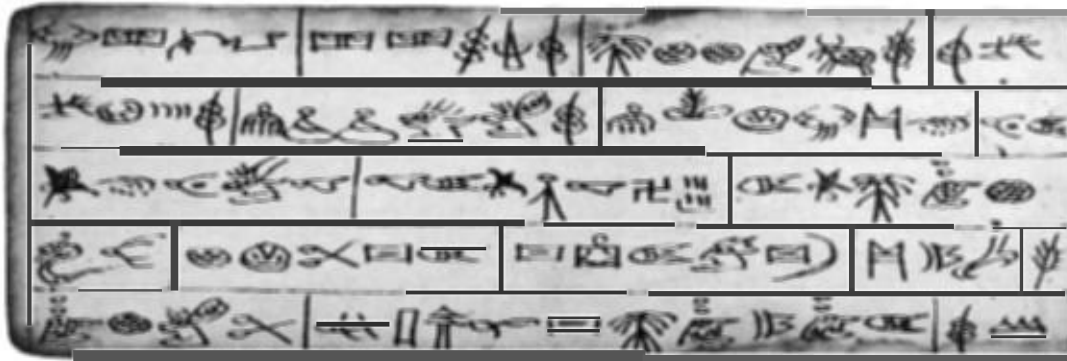
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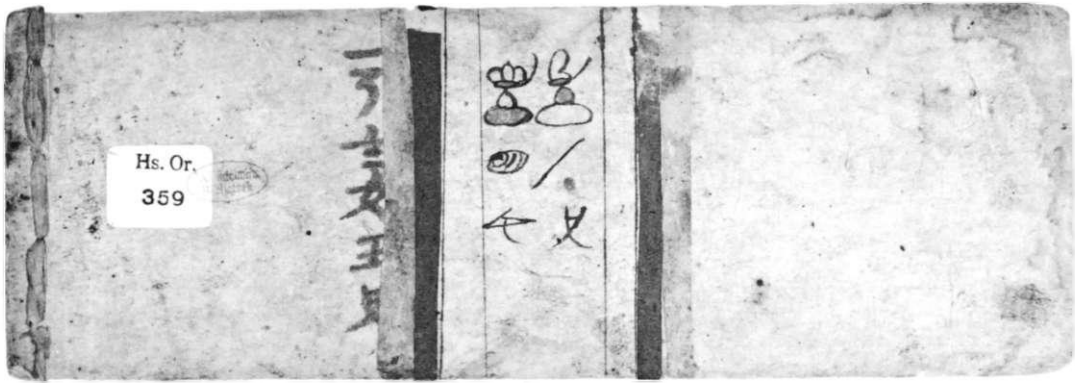
127



127



127



Titel

升 尔 白 日 用 口 夕 在 此 人 在 口
X 11 口 下 果 果 夕 日 果 日 黄 中 人
日 小 又 中 人 季 午 日 日 夕 日

2v

中 夕 升 一 日 中 夕 升 此 日 日 夕 升 万 万
日 夕 升 一 日 中 夕 升 此 日 日 夕 升 万 万
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2v

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升 向 日 夕 升 一 日 中 夕 升 此 日 日 夕 升 万 万

3v

3'

四合星。夕人犬如。八面白鼠申。勿丘天
 丁泉。泉丁下丘。或米丘合。器夕天。式下人
 冷犬。丘×如。白丘。泉且式。并泉。主次×
 左丘且丘。四丘。如人。夕。出。三。开七

主并×如。出。泉。泉。用开七。主并×如。出
 升。升。升。夕。天。如。丁。泉。白。白。白。白。开。中。中。从
 口。丘。式。白。从。式。白。白。泉。人。口。白。夕。升。人。上
 白。白。白。夕。口。白。夕。天。人。丘。白。天。夕。口。白。夕。

4'

夕。犬。白。白。白。人。口。白。夕。犬。只。只。白。白。一。一。
 口。白。天。如。泉。泉。白。白。白。丘。一。丘。丁。丘。上
 且。全。丘。白。白。夕。井。丁。丘。白。一。全。丘。白。白。丘。
 夕。夕。丁。义。文。夕。升。只。丘。人。白。而。丁。如。一

一。升。安。丘。向。×。白。白。白。如。一。一。升。夕。丘。
 向。向。白。白。白。白。文。夕。升。义。丘。×。白。丘。白。白。
 一。夕。升。夕。丘。白。白。白。夕。升。夕。丘。白。白。
 乃。白。白。白。一。夕。升。夕。丘。白。白。白。白。白。白。白。白。

SECTION D

CONCORDANCES AND INDICES

102-1	102-1	102-1	102-1
102-2	102-2	102-2	102-2
102-3	102-3	102-3	102-3
102-4	102-4	102-4	102-4
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102-6	102-6	102-6	102-6
102-7	102-7	102-7	102-7
102-8	102-8	102-8	102-8
102-9	102-9	102-9	102-9
102-10	102-10	102-10	102-10
102-11	102-11	102-11	102-11
102-12	102-12	102-12	102-12
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102-45	102-45	102-45	102-45
102-46	102-46	102-46	102-46
102-47	102-47	102-47	102-47
102-48	102-48	102-48	102-48
102-49	102-49	102-49	102-49
102-50	102-50	102-50	102-50

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2. Persons _____	p.474
3. Toponyms _____	p.474
4. Shelf-marks _____	p.476
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1. Shelf-marks to <i>Rock numbers</i> . _____	p.484
2. <i>Rock numbers</i> to Shelf-marks _____	p.484
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CONCORDANCE
TO THE MARBURG COLLECTIONS

(Hs.Or.301-677, 1362-1590, 1593-1594, 1596-1601, and K.Or.1-501)

Rock numbers to Shelf-marks

<i>R.583</i>	=	K.Or.1	<i>R.1219</i>	=	K.Or.25
<i>R.586</i>	=	K.Or.2	<i>R.1221</i>	=	K.Or.26
<i>R.589</i>	=	Hs.Or.301	<i>R.1229</i>	=	K.Or.27
<i>R.624</i>	=	Hs.Or.302	<i>R.1242</i>	=	K.Or.28
<i>R.628</i>	=	Hs.Or.1362	<i>R.1244</i>	=	K.Or.29
<i>R.807</i>	=	K.Or.3	<i>R.1258</i>	=	K.Or.30
<i>R.808</i>	=	K.Or.4	<i>R.1262</i>	=	K.Or.31
<i>R.809</i>	=	K.Or.5	<i>R.1266</i>	=	K.Or.32
<i>R.810</i>	=	K.Or.6	<i>R.1363</i>	=	K.Or.33
<i>R.811</i>	=	K.Or.7	<i>R.1364</i>	=	K.Or.34
<i>R.812</i>	=	K.Or.8	<i>R.1365</i>	=	K.Or.35
<i>R.815</i>	=	K.Or.9	<i>R.1366</i>	=	K.Or.36
<i>R.816</i>	=	K.Or.10	<i>R.1367</i>	=	K.Or.37
<i>R.817</i>	=	K.Or.11	<i>R.1368</i>	=	K.Or.38
<i>R.820</i>	=	K.Or.12	<i>R.1369</i>	=	K.Or.39
<i>R.824</i>	=	K.Or.13	<i>R.1370</i>	=	Hs.Or.1368
<i>R.825</i>	=	K.Or.14	<i>R.1391</i>	=	Hs.Or.306
<i>R.826</i>	=	K.Or.15	<i>R.1717</i>	=	Hs.Or.1369
<i>R.828</i>	=	Hs.Or.303	<i>R.1902</i>	=	Hs.Or.1370
<i>R.831</i>	=	K.Or.16	<i>R.1905</i>	=	Hs.Or.1371
<i>R.832</i>	=	K.Or.17	<i>R.2046</i>	=	Hs.Or.307
<i>R.833</i>	=	K.Or.271	<i>R.2055</i>	=	Hs.Or.308
<i>R.836</i>	=	Hs.Or.1363	<i>R.2080</i>	=	K.Or.40
<i>R.838</i>	=	Hs.Or.1364	<i>R.2150</i>	=	Hs.Or.1372
<i>R.864</i>	=	Hs.Or.1365	<i>R.2173</i>	=	Hs.Or.1373
<i>R.869</i>	=	K.Or.18	<i>R.2202</i>	=	Hs.Or.309
<i>R.882</i>	=	Hs.Or.304	<i>R.2229</i>	=	Hs.Or.1543
<i>R.885</i>	=	K.Or.19	<i>R.2246</i>	=	Hs.Or.1374
<i>R.888</i>	=	K.Or.20	<i>R.2251</i>	=	Hs.Or.1375
<i>R.889</i>	=	K.Or.21	<i>R.2362</i>	=	Hs.Or.1376
<i>R.890</i>	=	K.Or.22	<i>R.2367</i>	=	K.Or.41
<i>R.891</i>	=	K.Or.23	<i>R.2368</i>	=	Hs.Or.1377
<i>R.895</i>	=	K.Or.24	<i>R.2369</i>	=	K.Or.42
<i>R.1036</i>	=	Hs.Or.305	<i>R.2373</i>	=	K.Or.43
<i>R.1146</i>	=	Hs.Or.1366	<i>R.2374</i>	=	K.Or.44
<i>R.1196</i>	=	Hs.Or.1367	<i>R.2375</i>	=	K.Or.45

Rock numbers to Shelf-marks

<i>R.2376</i>	=	Hs.Or.310	<i>R.4102</i>	=	Hs.Or.1399
<i>R.2382</i>	=	Hs.Or.1378	<i>R.4103</i>	=	Hs.Or.319
<i>R.2383</i>	=	K.Or.46	<i>R.4149</i>	=	Hs.Or.1403
<i>R.2531</i>	=	Hs.Or.1379	<i>R.4150</i>	=	K.Or.59
<i>R.2532</i>	=	Hs.Or.1380	<i>R.4151</i>	=	Hs.Or.1400
<i>R.2681</i>	=	Hs.Or.1381	<i>R.4152</i>	=	Hs.Or.1401
<i>R.2772</i>	=	Hs.Or.1382	<i>R.4153</i>	=	Hs.Or.1402
<i>R.2801</i>	=	K.Or.47	<i>R.4155</i>	=	K.Or.60
<i>R.2834</i> [A]	=	Hs.Or.1545	<i>R.4156</i>	=	K.Or.61
<i>R.2834</i> [B]	=	Hs.Or.1546	<i>R.4157</i>	=	K.Or.62
<i>R.2845</i>	=	Hs.Or.1547	<i>R.4200</i>	=	K.Or.63
<i>R.2847</i>	=	Hs.Or.1544	<i>R.4202</i>	=	K.Or.64
<i>R.3033</i>	=	K.Or.48	<i>R.4203</i>	=	K.Or.65
<i>R.3040</i>	=	K.Or.49	<i>R.4204</i>	=	K.Or.66
<i>R.3043</i>	=	Hs.Or.311	<i>R.4205</i>	=	K.Or.67
<i>R.3044</i>	=	Hs.Or.1383	<i>R.4206</i>	=	Hs.Or.1404
<i>R.3083</i>	=	Hs.Or.1384	<i>R.4207</i>	=	K.Or.68
<i>R.3084</i>	=	Hs.Or.1385	<i>R.4208</i>	=	Hs.Or.1405
<i>R.3143</i>	=	Hs.Or.1386	<i>R.4208</i>	=	K.Or.69
<i>R.3144</i>	=	Hs.Or.312	<i>R.4209</i>	=	K.Or.70
<i>R.3148</i>	=	Hs.Or.313	<i>R.4210</i>	=	Hs.Or.1594
<i>R.3154</i>	=	Hs.Or.1387	<i>R.4211</i>	=	Hs.Or.1406
<i>R.3177</i>	=	Hs.Or.1388	<i>R.4213</i>	=	Hs.Or.1407
<i>R.3872</i>	=	Hs.Or.1389	<i>R.4214</i>	=	K.Or.71
<i>R.4001</i>	=	Hs.Or.314	<i>R.4215</i>	=	K.Or.72
<i>R.4015</i>	=	Hs.Or.1390	<i>R.4216</i>	=	K.Or.73
<i>R.4050</i>	=	Hs.Or.315	<i>R.4217</i>	=	Hs.Or.320
<i>R.4051</i>	=	Hs.Or.1391	<i>R.4218</i>	=	Hs.Or.321
<i>R.4052</i>	=	K.Or.50	<i>R.4219</i>	=	Hs.Or.1408
<i>R.4053</i>	=	K.Or.51	<i>R.4220</i>	=	K.Or.74
<i>R.4054</i>	=	Hs.Or.316	<i>R.4221</i>	=	K.Or.75
<i>R.4080</i>	=	K.Or.52	<i>R.4222</i>	=	K.Or.76
<i>R.4081</i>	=	K.Or.53	<i>R.4223</i>	=	Hs.Or.1409
<i>R.4082</i>	=	K.Or.54	<i>R.4224</i>	=	K.Or.77
<i>R.4083</i>	=	Hs.Or.1392	<i>R.4225</i>	=	K.Or.78
<i>R.4083</i>	=	Hs.Or.1393	<i>R.4226</i>	=	Hs.Or.1410
<i>R.4085</i>	=	Hs.Or.1394	<i>R.4227</i>	=	K.Or.79
<i>R.4086</i>	=	K.Or.55	<i>R.4228</i>	=	K.Or.80
<i>R.4087</i>	=	Hs.Or.1395	<i>R.4230</i>	=	K.Or.81
<i>R.4088</i>	=	K.Or.56	<i>R.4231</i>	=	K.Or.82
<i>R.4089</i>	=	Hs.Or.317	<i>R.4232</i>	=	K.Or.83
<i>R.4090</i>	=	K.Or.57	<i>R.4233</i>	=	Hs.Or.1411
<i>R.4091</i>	=	K.Or.58	<i>R.4234</i>	=	K.Or.84
<i>R.4092</i>	=	Hs.Or.318	<i>R.4235</i>	=	K.Or.85
<i>R.4093</i>	=	Hs.Or.1396	<i>R.4246</i>	=	Hs.Or.322
<i>R.4094</i>	=	Hs.Or.1397	<i>R.4300</i>	=	Hs.Or.323
<i>R.4095</i>	=	Hs.Or.1398	<i>R.5000</i>	=	Hs.Or.324
<i>R.4096</i>	=	Hs.Or.1596	<i>R.5001</i>	=	Hs.Or.325
<i>R.4097</i>	=	Hs.Or.1597	<i>R.5002</i>	=	Hs.Or.326
<i>R.4098</i>	=	Hs.Or.1598	<i>R.5003</i>	=	Hs.Or.327
<i>R.4099</i>	=	Hs.Or.1599	<i>R.5006</i>	=	K.Or.86
<i>R.4100</i>	=	Hs.Or.1600	<i>R.5008</i>	=	Hs.Or.328
<i>R.4101</i>	=	Hs.Or.1601	<i>R.5009</i>	=	K.Or.87

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<i>R.5010</i>	=	K.Or.88	<i>R.5077</i>	=	Hs.Or.1593
<i>R.5012</i>	=	K.Or.89	<i>R.5078</i>	=	K.Or.108
<i>R.5013</i>	=	Hs.Or.329	<i>R.5080</i>	=	K.Or.109
<i>R.5014</i>	=	K.Or.90	<i>R.5083</i> [A]	=	Hs.Or.342
<i>R.5016</i>	=	Hs.Or.330	<i>R.5083</i> [B]	=	Hs.Or.1432
<i>R.5017</i>	=	Hs.Or.1413	<i>R.5083</i> [C]	=	Hs.Or.1433
<i>R.5018</i>	=	K.Or.91	<i>R.5084</i>	=	Hs.Or.1434
<i>R.5019</i>	=	Hs.Or.331	<i>R.5085</i>	=	Hs.Or.1435
<i>R.5024</i>	=	K.Or.92	<i>R.5086</i>	=	Hs.Or.1436
<i>R.5025</i>	=	K.Or.93	<i>R.5087</i>	=	Hs.Or.1437
<i>R.5027</i>	=	Hs.Or.332	<i>R.5088</i>	=	Hs.Or.1438
<i>R.5030</i>	=	Hs.Or.333	<i>R.5089</i>	=	Hs.Or.1439
<i>R.5032</i>	=	Hs.Or.334	<i>R.5090</i>	=	Hs.Or.1440
<i>R.5033</i>	=	Hs.Or.335	<i>R.5091</i>	=	Hs.Or.1441
<i>R.5034</i>	=	Hs.Or.336	<i>R.5092</i>	=	Hs.Or.343
<i>R.5036</i>	=	Hs.Or.337	<i>R.5093</i> [A]	=	Hs.Or.344
<i>R.5037</i>	=	Hs.Or.338	<i>R.5093</i> [B]	=	Hs.Or.1442
<i>R.5038</i>	=	Hs.Or.339	<i>R.5094</i>	=	K.Or.110
<i>R.5039</i>	=	K.Or.94	<i>R.5096</i>	=	Hs.Or.345
<i>R.5040</i>	=	K.Or.95	<i>R.5098</i>	=	K.Or.111
<i>R.5041</i> [A]	=	Hs.Or.340	<i>R.5099</i>	=	K.Or.112
<i>R.5041</i> [B]	=	Hs.Or.341	<i>R.5100</i>	=	Hs.Or.1443
<i>R.5041</i> [C]	=	Hs.Or.1412	<i>R.5101</i>	=	Hs.Or.346
<i>R.5042</i>	=	K.Or.96	<i>R.5103</i>	=	Hs.Or.347
<i>R.5043</i>	=	K.Or.97	<i>R.5105</i>	=	Hs.Or.348
<i>R.5044</i>	=	Hs.Or.1414	<i>R.5106</i>	=	Hs.Or.1444
<i>R.5045</i>	=	Hs.Or.1415	<i>R.5107</i>	=	Hs.Or.349
<i>R.5046</i>	=	Hs.Or.1416	<i>R.5110</i>	=	Hs.Or.1575
<i>R.5050</i>	=	Hs.Or.1417	<i>R.5113</i>	=	Hs.Or.350
<i>R.5055</i>	=	Hs.Or.1418	<i>R.5119</i>	=	Hs.Or.351
<i>R.5056</i>	=	K.Or.98	<i>R.5120</i>	=	Hs.Or.352
<i>R.5057</i>	=	K.Or.99	<i>R.5124</i>	=	Hs.Or.353
<i>R.5058</i>	=	Hs.Or.1419	<i>R.5125</i>	=	K.Or.113
<i>R.5059</i>	=	Hs.Or.1420	<i>R.5126</i>	=	K.Or.114
<i>R.5060</i>	=	Hs.Or.1421	<i>R.5130</i>	=	Hs.Or.354
<i>R.5061</i> [A]	=	Hs.Or.1422	<i>R.5133</i>	=	K.Or.115
<i>R.5061</i> [B]	=	K.Or.100	<i>R.5134</i>	=	K.Or.116
<i>R.5062</i>	=	Hs.Or.1423	<i>R.5218</i>	=	K.Or.117
<i>R.5063</i>	=	Hs.Or.1424	<i>R.5256</i>	=	Hs.Or.355
<i>R.5064</i>	=	Hs.Or.1425	<i>R.5630</i>	=	Hs.Or.1445
<i>R.5065</i>	=	Hs.Or.1426	<i>R.6013</i>	=	Hs.Or.1446
<i>R.5066</i>	=	K.Or.101	<i>R.6015</i>	=	Hs.Or.356
<i>R.5067</i>	=	Hs.Or.1427	<i>R.6017</i>	=	Hs.Or.357
<i>R.5068</i> [A]	=	Hs.Or.1428	<i>R.6051</i>	=	Hs.Or.358
<i>R.5068</i> [B]	=	Hs.Or.1429	<i>R.6052</i>	=	Hs.Or.1447
<i>R.5069</i>	=	Hs.Or.1430	<i>R.6053</i>	=	Hs.Or.359
<i>R.5070</i>	=	K.Or.102	<i>R.6054</i>	=	Hs.Or.360
<i>R.5071</i>	=	K.Or.103	<i>R.6055</i>	=	Hs.Or.361
<i>R.5072</i>	=	K.Or.104	<i>R.6056</i>	=	Hs.Or.362
<i>R.5073</i>	=	K.Or.105	<i>R.6057</i>	=	Hs.Or.363
<i>R.5074</i>	=	K.Or.106	<i>R.6058</i>	=	Hs.Or.364
<i>R.5075</i>	=	Hs.Or.1431	<i>R.6069</i>	=	K.Or.118
<i>R.5076</i>	=	K.Or.107	<i>R.6070</i>	=	Hs.Or.365

Rock numbers to Shelf-marks

<i>R.6071</i>	=	Hs.Or.1448	<i>R.8032[B]</i>	=	K.Or.139
<i>R.6072</i>	=	Hs.Or.366	<i>R.8033</i>	=	K.Or.140
<i>R.6073[A]</i>	=	Hs.Or.367	<i>R.8034</i>	=	K.Or.141
<i>R.6073[B]</i>	=	K.Or.119	<i>R.8035</i>	=	K.Or.142
<i>R.6074</i>	=	Hs.Or.368	<i>R.8036</i>	=	K.Or.143
<i>R.6076</i>	=	Hs.Or.1449	<i>R.8037</i>	=	K.Or.144
<i>R.6077</i>	=	Hs.Or.369	<i>R.8038</i>	=	K.Or.145
<i>R.6078</i>	=	Hs.Or.370	<i>R.8039</i>	=	K.Or.146
<i>R.6079</i>	=	Hs.Or.371	<i>R.8040</i>	=	Hs.Or.391
<i>R.6080</i>	=	Hs.Or.372	<i>R.8041</i>	=	Hs.Or.392
<i>R.6081[A]</i>	=	Hs.Or.373	<i>R.8042</i>	=	K.Or.147
<i>R.6081[B]</i>	=	Hs.Or.374	<i>R.8043</i>	=	Hs.Or.393
<i>R.6082</i>	=	Hs.Or.1450	<i>R.8045</i>	=	K.Or.148
<i>R.6083</i>	=	Hs.Or.375	<i>R.8046</i>	=	Hs.Or.394
<i>R.6084</i>	=	Hs.Or.376	<i>R.8047</i>	=	Hs.Or.395
<i>R.6085</i>	=	Hs.Or.377	<i>R.8048</i>	=	K.Or.149
<i>R.6086</i>	=	Hs.Or.378	<i>R.8049</i>	=	K.Or.150
<i>R.6087</i>	=	Hs.Or.379	<i>R.8050</i>	=	K.Or.151
<i>R.6088</i>	=	K.Or.120	<i>R.8051</i>	=	K.Or.152
<i>R.6090</i>	=	Hs.Or.380	<i>R.8052</i>	=	K.Or.153
<i>R.6091</i>	=	Hs.Or.381	<i>R.8053</i>	=	K.Or.154
<i>R.6100</i>	=	Hs.Or.1451	<i>R.8054[A]</i>	=	K.Or.155
<i>R.7000</i>	=	Hs.Or.1452	<i>R.8054[B]</i>	=	K.Or.156
<i>R.7020</i>	=	Hs.Or.1453	<i>R.8055</i>	=	K.Or.157
<i>R.8000</i>	=	K.Or.121	<i>R.8056</i>	=	K.Or.158
<i>R.8001</i>	=	Hs.Or.382	<i>R.8057</i>	=	K.Or.159
<i>R.8003</i>	=	Hs.Or.1454	<i>R.8058</i>	=	Hs.Or.396
<i>R.8004</i>	=	Hs.Or.383	<i>R.8059</i>	=	K.Or.160
<i>R.8005</i>	=	Hs.Or.384	<i>R.8060</i>	=	Hs.Or.397
<i>R.8006</i>	=	K.Or.122	<i>R.8061</i>	=	Hs.Or.398
<i>R.8009</i>	=	K.Or.123	<i>R.8062</i>	=	K.Or.161
<i>R.8010</i>	=	K.Or.124	<i>R.8063</i>	=	K.Or.162
<i>R.8011</i>	=	Hs.Or.385	<i>R.8064</i>	=	K.Or.163
<i>R.8012</i>	=	Hs.Or.386	<i>R.8065</i>	=	Hs.Or.399
<i>R.8013</i>	=	K.Or.125	<i>R.8066</i>	=	K.Or.164
<i>R.8014</i>	=	K.Or.126	<i>R.8067</i>	=	K.Or.165
<i>R.8015</i>	=	K.Or.127	<i>R.8068</i>	=	K.Or.166
<i>R.8016</i>	=	Hs.Or.1455	<i>R.8069</i>	=	K.Or.167
<i>R.8017</i>	=	K.Or.128	<i>R.8070</i>	=	K.Or.168
<i>R.8018</i>	=	Hs.Or.387	<i>R.8071</i>	=	K.Or.169
<i>R.8019</i>	=	Hs.Or.388	<i>R.8072</i>	=	K.Or.170
<i>R.8020</i>	=	K.Or.129	<i>R.8073</i>	=	K.Or.171
<i>R.8021</i>	=	Hs.Or.389	<i>R.8074</i>	=	K.Or.172
<i>R.8022</i>	=	K.Or.130	<i>R.8075</i>	=	K.Or.173
<i>R.8023</i>	=	K.Or.131	<i>R.8076</i>	=	K.Or.174
<i>R.8024[A]</i>	=	K.Or.132	<i>R.8077</i>	=	Hs.Or.1456
<i>R.8024[B]</i>	=	K.Or.133	<i>R.8078</i>	=	Hs.Or.1457
<i>R.8025</i>	=	K.Or.134	<i>R.8079</i>	=	Hs.Or.400
<i>R.8027</i>	=	K.Or.135	<i>R.8080</i>	=	Hs.Or.401
<i>R.8028</i>	=	Hs.Or.390	<i>R.8081</i>	=	Hs.Or.402
<i>R.8030</i>	=	K.Or.136	<i>R.8082</i>	=	Hs.Or.403
<i>R.8031</i>	=	K.Or.137	<i>R.8083</i>	=	Hs.Or.404
<i>R.8032[A]</i>	=	K.Or.138	<i>R.8084</i>	=	Hs.Or.405

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<i>R.8085</i>	=	Hs.Or.406	<i>R.8140</i>	=	K.Or.182
<i>R.8086</i>	=	Hs.Or.407	<i>R.8141</i>	=	Hs.Or.451
<i>R.8087</i>	=	Hs.Or.408	<i>R.8142</i>	=	Hs.Or.452
<i>R.8088</i>	=	Hs.Or.409	<i>R.8143</i>	=	K.Or.183
<i>R.8089</i>	=	Hs.Or.410	<i>R.8144</i>	=	Hs.Or.453
<i>R.8090</i>	=	Hs.Or.411	<i>R.8145</i>	=	Hs.Or.454
<i>R.8091</i>	=	Hs.Or.412	<i>R.8146</i>	=	K.Or.184
<i>R.8092</i>	=	Hs.Or.413	<i>R.8147</i>	=	Hs.Or.455
<i>R.8096</i>	=	Hs.Or.414	<i>R.8148</i>	=	Hs.Or.456
<i>R.8097</i>	=	Hs.Or.415	<i>R.8150</i>	=	Hs.Or.457
<i>R.8098</i>	=	Hs.Or.146	<i>R.8151</i>	=	Hs.Or.458
<i>R.8099</i>	=	Hs.Or.1458	<i>R.8152</i>	=	Hs.Or.459
<i>R.8100</i>	=	Hs.Or.418	<i>R.8153</i>	=	Hs.Or.460
<i>R.8101</i>	=	Hs.Or.417	<i>R.8154</i>	=	Hs.Or.461
<i>R.8102</i>	=	Hs.Or.419	<i>R.8155</i>	=	Hs.Or.462
<i>R.8103</i>	=	Hs.Or.420	<i>R.8156</i>	=	Hs.Or.463
<i>R.8104</i>	=	Hs.Or.421	<i>R.8157</i>	=	Hs.Or.464
<i>R.8105</i>	=	Hs.Or.422	<i>R.8158</i>	=	Hs.Or.465
<i>R.8106</i>	=	K.Or.175	<i>R.8159</i>	=	Hs.Or.466
<i>R.8107</i>	=	K.Or.176	<i>R.8160</i>	=	Hs.Or.467
<i>R.8108</i>	=	Hs.Or.423	<i>R.8161</i>	=	Hs.Or.468
<i>R.8109</i>	=	Hs.Or.424	<i>R.8162</i>	=	Hs.Or.469
<i>R.8110</i>	=	Hs.Or.425	<i>R.8164</i>	=	Hs.Or.470
<i>R.8111</i>	=	Hs.Or.426	<i>R.8165</i>	=	Hs.Or.471
<i>R.8112</i>	=	K.Or.177	<i>R.8166</i>	=	Hs.Or.472
<i>R.8113</i>	=	K.Or.178	<i>R.8167</i>	=	K.Or.185
<i>R.8114</i>	=	Hs.Or.427	<i>R.8168</i>	=	Hs.Or.473
<i>R.8115</i>	=	Hs.Or.428	<i>R.8169</i>	=	Hs.Or.474
<i>R.8116</i>	=	Hs.Or.429	<i>R.8170</i>	=	Hs.Or.475
<i>R.8117</i>	=	Hs.Or.430	<i>R.8171</i>	=	Hs.Or.476
<i>R.8117</i>	=	Hs.Or.431	<i>R.8172</i>	=	Hs.Or.477
<i>R.8118</i>	=	Hs.Or.432	<i>R.8173</i>	=	Hs.Or.478
<i>R.8119</i>	=	Hs.Or.433	<i>R.8174</i>	=	K.Or.186
<i>R.8120</i>	=	K.Or.179	<i>R.8175</i>	=	K.Or.187
<i>R.8121</i>	=	Hs.Or.434	<i>R.8176</i>	=	K.Or.188
<i>R.8122</i>	=	K.Or.180	<i>R.8177</i>	=	K.Or.189
<i>R.8123</i>	=	Hs.Or.435	<i>R.8178</i>	=	K.Or.190
<i>R.8124</i>	=	Hs.Or.436	<i>R.8179</i>	=	K.Or.191
<i>R.8125</i>	=	Hs.Or.437	<i>R.8180</i>	=	K.Or.192
<i>R.8126</i>	=	Hs.Or.438	<i>R.8181</i>	=	K.Or.193
<i>R.8127</i>	=	Hs.Or.439	<i>R.8182</i>	=	K.Or.194
<i>R.8128</i>	=	Hs.Or.440	<i>R.8183</i>	=	K.Or.195
<i>R.8129</i>	=	Hs.Or.441	<i>R.8185[A]</i>	=	K.Or.196
<i>R.8130</i>	=	Hs.Or.442	<i>R.8185[B]</i>	=	Hs.Or.479
<i>R.8131</i>	=	Hs.Or.443	<i>R.8186</i>	=	K.Or.197
<i>R.8132</i>	=	Hs.Or.444	<i>R.8187</i>	=	K.Or.198
<i>R.8133</i>	=	Hs.Or.445	<i>R.8188</i>	=	K.Or.199
<i>R.8134</i>	=	Hs.Or.446	<i>R.8189</i>	=	K.Or.200
<i>R.8135</i>	=	Hs.Or.447	<i>R.8191</i>	=	K.Or.201
<i>R.8136</i>	=	Hs.Or.448	<i>R.8192</i>	=	Hs.Or.480
<i>R.8137</i>	=	K.Or.181	<i>R.8193[A]</i>	=	K.Or.202
<i>R.8138</i>	=	Hs.Or.449	<i>R.8193[B]</i>	=	Hs.Or.481
<i>R.8139</i>	=	Hs.Or.450	<i>R.8194[A]</i>	=	Hs.Or.482

Rock numbers to Shelf-marks

<i>R.8194</i> [B] =	Hs.Or.483	<i>R.8220</i> [B] =	K.Or.217
<i>R.8195</i> [A] =	Hs.Or.484	<i>R.8221</i> =	K.Or.218
<i>R.8195</i> [B] =	Hs.Or.1459	<i>R.8222</i> [A] =	Hs.Or.518
<i>R.8196</i> [A] =	Hs.Or.485	<i>R.8222</i> [B] =	Hs.Or.519
<i>R.8196</i> [B] =	Hs.Or.486	<i>R.8223</i> [A] =	Hs.Or.520
<i>R.8197</i> [A] =	Hs.Or.487	<i>R.8223</i> [B] =	Hs.Or.521
<i>R.8197</i> [B] =	Hs.Or.488	<i>R.8224</i> [A] =	Hs.Or.522
<i>R.8198</i> [A] =	K.Or.203	<i>R.8224</i> [B] =	Hs.Or.523
<i>R.8198</i> [B] =	K.Or.204	<i>R.8225</i> [A] =	Hs.Or.524
<i>R.8199</i> [A] =	Hs.Or.489	<i>R.8225</i> [B] =	Hs.Or.525
<i>R.8199</i> [B] =	Hs.Or.490	<i>R.8226</i> [A] =	Hs.Or.526
<i>R.8200</i> [A] =	Hs.Or.491	<i>R.8226</i> [B] =	K.Or.219
<i>R.8200</i> [B] =	Hs.Or.1460	<i>R.8227</i> [A] =	Hs.Or.527
<i>R.8201</i> [A] =	Hs.Or.492	<i>R.8227</i> [B] =	Hs.Or.528
<i>R.8201</i> [B] =	K.Or.205	<i>R.8228</i> [A] =	Hs.Or.529
<i>R.8202</i> [A] =	Hs.Or.493	<i>R.8228</i> [B] =	K.Or.220
<i>R.8202</i> [B] =	Hs.Or.494	<i>R.8229</i> [A] =	Hs.Or.530
<i>R.8203</i> [A] =	K.Or.206	<i>R.8229</i> [A] =	K.Or.221
<i>R.8203</i> [B] =	Hs.Or.495	<i>R.8230</i> [B] =	Hs.Or.531
<i>R.8204</i> [A] =	Hs.Or.496	<i>R.8230</i> [B] =	K.Or.222
<i>R.8204</i> [B] =	Hs.Or.497	<i>R.8231</i> [A] =	Hs.Or.532
<i>R.8205</i> [A] =	Hs.Or.498	<i>R.8231</i> [B] =	Hs.Or.533
<i>R.8205</i> [B] =	K.Or.207	<i>R.8231</i> [C] =	Hs.Or.1463
<i>R.8206</i> [A] =	Hs.Or.499	<i>R.8232</i> =	K.Or.223
<i>R.8206</i> [B] =	Hs.Or.500	<i>R.8233</i> [A] =	K.Or.224
<i>R.8207</i> [A] =	Hs.Or.501	<i>R.8233</i> [B] =	K.Or.225
<i>R.8207</i> [B] =	Hs.Or.502	<i>R.8234</i> [A] =	Hs.Or.534
<i>R.8207</i> [C] =	K.Or.208	<i>R.8234</i> [B] =	Hs.Or.535
<i>R.8208</i> [A] =	Hs.Or.1461	<i>R.8235</i> =	Hs.Or.536
<i>R.8208</i> [B] =	K.Or.209	<i>R.8236</i> [A] =	Hs.Or.537
<i>R.8209</i> [A] =	Hs.Or.503	<i>R.8236</i> [B] =	K.Or.226
<i>R.8209</i> [B] =	Hs.Or.504	<i>R.8237</i> [A] =	Hs.Or.538
<i>R.8210</i> [A] =	Hs.Or.505	<i>R.8237</i> [B] =	K.Or.227
<i>R.8210</i> [B] =	Hs.Or.506	<i>R.8238</i> =	Hs.Or.543
<i>R.8211</i> [A] =	Hs.Or.507	<i>R.8239</i> =	Hs.Or.544
<i>R.8211</i> [B] =	Hs.Or.508	<i>R.8240</i> =	Hs.Or.545
<i>R.8212</i> [A] =	Hs.Or.509	<i>R.8241</i> =	Hs.Or.542
<i>R.8212</i> [B] =	K.Or.210	<i>R.8242</i> =	Hs.Or.546
<i>R.8213</i> [A] =	Hs.Or.510	<i>R.8243</i> =	Hs.Or.547
<i>R.8213</i> [B] =	Hs.Or.511	<i>R.8244</i> =	K.Or.228
<i>R.8214</i> [A] =	K.Or.211	<i>R.8246</i> =	Hs.Or.549
<i>R.8214</i> [B] =	K.Or.212	<i>R.8247</i> =	K.Or.229
<i>R.8215</i> [A] =	Hs.Or.512	<i>R.8248</i> =	Hs.Or.550
<i>R.8215</i> [B] =	K.Or.213	<i>R.8249</i> =	K.Or.230
<i>R.8216</i> [A] =	Hs.Or.513	<i>R.8250</i> =	Hs.Or.548
<i>R.8216</i> [B] =	K.Or.214	<i>R.8251</i> =	K.Or.231
<i>R.8217</i> [A] =	Hs.Or.514	<i>R.8252</i> =	Hs.Or.541
<i>R.8217</i> [B] =	Hs.Or.1462	<i>R.8253</i> [A] =	Hs.Or.1464
<i>R.8218</i> [A] =	Hs.Or.515	<i>R.8253</i> [B] =	Hs.Or.1465
<i>R.8218</i> [B] =	K.Or.215	<i>R.8254</i> =	Hs.Or.540
<i>R.8219</i> [A] =	Hs.Or.516	<i>R.8255</i> =	K.Or.232
<i>R.8219</i> [B] =	K.Or.216	<i>R.8257</i> =	Hs.Or.539
<i>R.8220</i> [A] =	Hs.Or.517	<i>R.8258</i> =	K.Or.233

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<i>R.8259</i>	=	K.Or.234	<i>R.8301</i> [A]	=	Hs.Or.580
<i>R.8260</i>	=	Hs.Or.551	<i>R.8301</i> [B]	=	K.Or.246
<i>R.8261</i>	=	Hs.Or.552	<i>R.8302</i> [A]	=	Hs.Or.581
<i>R.8262</i>	=	Hs.Or.553	<i>R.8302</i> [B]	=	K.Or.247
<i>R.8263</i>	=	Hs.Or.554	<i>R.8303</i> [A]	=	Hs.Or.582
<i>R.8264</i>	=	Hs.Or.555	<i>R.8303</i> [B]	=	K.Or.248
<i>R.8265</i>	=	Hs.Or.556	<i>R.8304</i> [A]	=	Hs.Or.583
<i>R.8266</i> [A]	=	Hs.Or.557	<i>R.8304</i> [B]	=	K.Or.249
<i>R.8266</i> [B]	=	K.Or.235	<i>R.8305</i> [A]	=	Hs.Or.584
<i>R.8267</i> [A]	=	Hs.Or.558	<i>R.8305</i> [B]	=	Hs.Or.585
<i>R.8267</i> [B]	=	Hs.Or.1466	<i>R.8305</i> [C]	=	K.Or.250
<i>R.8268</i> [A]	=	Hs.Or.559	<i>R.8306</i> [A]	=	Hs.Or.586
<i>R.8268</i> [B]	=	K.Or.236	<i>R.8306</i> [B]	=	K.Or.251
<i>R.8269</i> [A]	=	Hs.Or.560	<i>R.8307</i> [A]	=	Hs.Or.587
<i>R.8269</i> [B]	=	Hs.Or.1468	<i>R.8307</i> [B]	=	K.Or.252
<i>R.8270</i> [A]	=	Hs.Or.561	<i>R.8308</i> [A]	=	Hs.Or.588
<i>R.8270</i> [B]	=	K.Or.237	<i>R.8308</i> [B]	=	K.Or.253
<i>R.8271</i> [A]	=	Hs.Or.562	<i>R.8309</i>	=	Hs.Or.589
<i>R.8271</i> [B]	=	Hs.Or.563	<i>R.8310</i>	=	K.Or.254
<i>R.8272</i>	=	K.Or.238	<i>R.8311</i> [A]	=	Hs.Or.590
<i>R.8273</i> [A]	=	Hs.Or.564	<i>R.8311</i> [B]	=	K.Or.255
<i>R.8273</i> [B]	=	Hs.Or.565	<i>R.8312</i>	=	K.Or.256
<i>R.8274</i>	=	Hs.Or.1467	<i>R.8313</i>	=	K.Or.257
<i>R.8275</i>	=	Hs.Or.1469	<i>R.8314</i>	=	K.Or.258
<i>R.8276</i>	=	Hs.Or.1470	<i>R.8315</i>	=	K.Or.259
<i>R.8277</i>	=	K.Or.239	<i>R.8316</i>	=	K.Or.260
<i>R.8278</i>	=	K.Or.240	<i>R.8317</i>	=	K.Or.261
<i>R.8279</i>	=	K.Or.241	<i>R.8318</i>	=	K.Or.262
<i>R.8280</i>	=	Hs.Or.1471	<i>R.8319</i>	=	K.Or.263
<i>R.8281</i>	=	Hs.Or.1472	<i>R.8320</i>	=	Hs.Or.591
<i>R.8282</i>	=	K.Or.242	<i>R.8321</i>	=	Hs.Or.592
<i>R.8283</i>	=	Hs.Or.566	<i>R.8322</i>	=	K.Or.264
<i>R.8284</i>	=	Hs.Or.567	<i>R.8323</i>	=	K.Or.265
<i>R.8285</i> [A]	=	Hs.Or.1473	<i>R.8325</i>	=	K.Or.266
<i>R.8285</i> [B]	=	K.Or.243	<i>R.8326</i>	=	Hs.Or.593
<i>R.8286</i> [X]	=	Hs.Or.568	<i>R.8327</i>	=	Hs.Or.594
<i>R.8286</i> a	=	Hs.Or.1474	<i>R.8328</i>	=	K.Or.267
<i>R.8286</i> [Y]	=	K.Or.244	<i>R.8329</i>	=	K.Or.268
<i>R.8287</i>	=	Hs.Or.569	<i>R.8330</i>	=	K.Or.269
<i>R.8288</i> [A]	=	Hs.Or.570	<i>R.8331</i>	=	K.Or.270
<i>R.8288</i> [B]	=	K.Or.245	<i>R.8332</i>	=	K.Or.272
<i>R.8289</i>	=	Hs.Or.571	<i>R.8333</i>	=	K.Or.273
<i>R.8291</i>	=	Hs.Or.572	<i>R.8334</i>	=	K.Or.274
<i>R.8292</i>	=	Hs.Or.573	<i>R.8335</i>	=	K.Or.275
<i>R.8293</i>	=	Hs.Or.574	<i>R.8336</i>	=	Hs.Or.595
<i>R.8294</i>	=	Hs.Or.575	<i>R.8337</i>	=	K.Or.276
<i>R.8295</i>	=	Hs.Or.1475	<i>R.8338</i>	=	K.Or.277
<i>R.8296</i>	=	Hs.Or.576	<i>R.8339</i>	=	Hs.Or.596
<i>R.8297</i>	=	Hs.Or.1476	<i>R.8340</i>	=	K.Or.278
<i>R.8298</i>	=	Hs.Or.577	<i>R.8341</i>	=	K.Or.279
<i>R.8299</i>	=	Hs.Or.615	<i>R.8342</i>	=	K.Or.280
<i>R.8300</i> [A]	=	Hs.Or.578	<i>R.8343</i>	=	K.Or.281
<i>R.8300</i> [B]	=	Hs.Or.579	<i>R.8344</i>	=	K.Or.282

Rock numbers to Shelf-marks

<i>R. 8345</i>	=	K.Or.283	<i>R. 8390</i> [A]	=	Hs.Or.610
<i>R. 8346</i>	=	K.Or.284	<i>R. 8390</i> ₁ [B]	=	Hs.Or.1479
<i>R. 8347</i>	=	K.Or.285	<i>R. 8391</i> [A]	=	Hs.Or.611
<i>R. 8348</i>	=	K.Or.286	<i>R. 8391</i> [B]	=	K.Or.321
<i>R. 8349</i> [A]	=	Hs.Or.597	<i>R. 8392</i> [A]	=	Hs.Or.612
<i>R. 8349</i> [B]	=	K.Or.287	<i>R. 8392</i> [B]	=	K.Or.322
<i>R. 8350</i>	=	K.Or.288	<i>R. 8393</i> [A]	=	Hs.Or.613
<i>R. 8351</i>	=	K.Or.289	<i>R. 8393</i> [B]	=	K.Or.323
<i>R. 8352</i> [A]	=	Hs.Or.1477	<i>R. 8394</i> [A]	=	K.Or.324
<i>R. 8352</i> [B]	=	K.Or.290	<i>R. 8394</i> [B]	=	K.Or.325
<i>R. 8353</i>	=	K.Or.291	<i>R. 8395</i> [A]	=	Hs.Or.614
<i>R. 8354</i>	=	K.Or.292	<i>R. 8395</i> [B]	=	K.Or.326
<i>R. 8355</i>	=	K.Or.293	<i>R. 8396</i>	=	K.Or.327
<i>R. 8356</i>	=	K.Or.294	<i>R. 8397</i>	=	K.Or.328
<i>R. 8357</i>	=	K.Or.295	<i>R. 8398</i> [A]	=	Hs.Or.1480
<i>R. 8358</i>	=	K.Or.296	<i>R. 8398</i> [B] ₁	=	K.Or.329
<i>R. 8359</i>	=	K.Or.297	<i>R. 8399</i> [A]	=	Hs.Or.1481
<i>R. 8360</i>	=	Hs.Or.598	<i>R. 8399</i> [B]	=	K.Or.330
<i>R. 8361</i>	=	K.Or.298	<i>R. 8400</i> [A]	=	Hs.Or.1482
<i>R. 8362</i>	=	K.Or.299	<i>R. 8400</i> [B]	=	K.Or.331
<i>R. 8363</i>	=	K.Or.300	<i>R. 8401</i>	=	K.Or.332
<i>R. 8364</i>	=	Hs.Or.599	<i>R. 8402</i> [A]	=	Hs.Or.1483
<i>R. 8365</i>	=	Hs.Or.1478	<i>R. 8402</i> [B]	=	K.Or.333
<i>R. 8366</i>	=	K.Or.301	<i>R. 8403</i>	=	Hs.Or.1484
<i>R. 8367</i>	=	K.Or.302	<i>R. 8405</i> [A]	=	Hs.Or.616
<i>R. 8368</i>	=	Hs.Or.600	<i>R. 8405</i> [B]	=	Hs.Or.617
<i>R. 8369</i>	=	K.Or.303	<i>R. 8406</i> [A]	=	Hs.Or.1485
<i>R. 8370</i>	=	K.Or.304	<i>R. 8406</i> [B]	=	K.Or.334
<i>R. 8371</i>	=	Hs.Or.601	<i>R. 8407</i> [A]	=	Hs.Or.1486
<i>R. 8373</i>	=	K.Or.305	<i>R. 8407</i> [B]	=	K.Or.335
<i>R. 8374</i>	=	K.Or.306	<i>R. 8408</i>	=	Hs.Or.1487
<i>R. 8375</i>	=	K.Or.307	<i>R. 8409</i>	=	Hs.Or.1488
<i>R. 8376</i>	=	Hs.Or.602	<i>R. 8410</i>	=	Hs.Or.618
<i>R. 8377</i>	=	K.Or.308	<i>R. 8411</i> [A]	=	Hs.Or.619
<i>R. 8378</i>	=	K.Or.309	<i>R. 8411</i> [B]	=	Hs.Or.1489
<i>R. 8379</i>	=	K.Or.310	<i>R. 8412</i>	=	Hs.Or.1490
<i>R. 8380</i> [A]	=	K.Or.311	<i>R. 8413</i> [A]	=	Hs.Or.620
<i>R. 8380</i> [B]	=	K.Or.312	<i>R. 8413</i> [B]	=	Hs.Or.1491
<i>R. 8382</i>	=	Hs.Or.603	<i>R. 8414</i> [A]	=	Hs.Or.621
<i>R. 8383</i> [A]	=	Hs.Or.604	<i>R. 8414</i> [B]	=	Hs.Or.1492
<i>R. 8383</i> [B]	=	K.Or.313	<i>R. 8415</i>	=	Hs.Or.1493
<i>R. 8384</i>	=	Hs.Or.605	<i>R. 8416</i> [A]	=	Hs.Or.622
<i>R. 8385</i> [A]	=	K.Or.314	<i>R. 8416</i> [B]	=	K.Or.336
<i>R. 8385</i> [B]	=	K.Or.315	<i>R. 8417</i>	=	Hs.Or.1494
<i>R. 8386</i> [A]	=	K.Or.316	<i>R. 8418</i> [A]	=	Hs.Or.623
<i>R. 8386</i> [B]	=	K.Or.317	<i>R. 8418</i> [B]	=	K.Or.337
<i>R. 8387</i> [A]	=	Hs.Or.606	<i>R. 8419</i> [A]	=	Hs.Or.624
<i>R. 8387</i> [B]	=	K.Or.318	<i>R. 8419</i> [B]	=	K.Or.338
<i>R. 8388</i> [A]	=	Hs.Or.607	<i>R. 8420</i> [A]	=	Hs.Or.625
<i>R. 8388</i> [B]	=	K.Or.319	<i>R. 8420</i> [B]	=	K.Or.339
<i>R. 8389</i> [A]	=	Hs.Or.608	<i>R. 8421</i> [A]	=	Hs.Or.626
<i>R. 8389</i> [B]	=	Hs.Or.609	<i>R. 8421</i> [B]	=	K.Or.340
<i>R. 8389</i> [C]	=	K.Or.320	<i>R. 8422</i> [A]	=	Hs.Or.1495

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<i>R.8422</i> [B]	=	K.Or.341	<i>R.8470</i>	=	Hs.Or.1519
<i>R.8423</i> [A]	=	Hs.Or.1496	<i>R.8471</i> [A]	=	Hs.Or.1549
<i>R.8423</i> [B]	=	K.Or.342	<i>R.8471</i> [B]	=	K.Or.364
<i>R.8424</i> [A]	=	Hs.Or.1497	<i>R.8472</i>	=	K.Or.365
<i>R.8424</i> [B]	=	Hs.Or.1498	<i>R.8473</i>	=	K.Or.366
<i>R.8425</i> [A]	=	Hs.Or.627	<i>R.8474</i>	=	K.Or.367
<i>R.8425</i> [B]	=	Hs.Or.1499	<i>R.8475</i>	=	K.Or.368
<i>R.8426</i> [A]	=	Hs.Or.1500	<i>R.8476</i>	=	K.Or.369
<i>R.8426</i> [B]	=	Hs.Or.1501	<i>R.8477</i>	=	K.Or.370
<i>R.8427</i>	=	K.Or.343	<i>R.8478</i>	=	K.Or.371
<i>R.8428</i>	=	Hs.Or.1502	<i>R.8479</i>	=	K.Or.372
<i>R.8429</i>	=	K.Or.344	<i>R.8480</i>	=	K.Or.373
<i>R.8430</i>	=	K.Or.345	<i>R.8481</i>	=	K.Or.374
<i>R.8431</i>	=	K.Or.346	<i>R.8482</i>	=	K.Or.375
<i>R.8432</i>	=	Hs.Or.628	<i>R.8483</i>	=	K.Or.376
<i>R.8433</i>	=	K.Or.347	<i>R.8484</i>	=	K.Or.377
<i>R.8434</i>	=	K.Or.348	<i>R.8485</i>	=	Hs.Or.1520
<i>R.8435</i>	=	K.Or.349	<i>R.8486</i>	=	K.Or.378
<i>R.8436</i>	=	Hs.Or.1503	<i>R.8487</i>	=	K.Or.379
<i>R.8437</i>	=	Hs.Or.1504	<i>R.8488</i>	=	K.Or.380
<i>R.8438</i>	=	Hs.Or.1505	<i>R.8489</i>	=	K.Or.381
<i>R.8439</i>	=	Hs.Or.1506	<i>R.8490</i>	=	K.Or.382
<i>R.8440</i>	=	Hs.Or.1507	<i>R.8491</i>	=	K.Or.383
<i>R.8441</i>	=	Hs.Or.1508	<i>R.8492</i>	=	K.Or.384
<i>R.8442</i>	=	Hs.Or.1509	<i>R.8493</i>	=	K.Or.385
<i>R.8443</i>	=	Hs.Or.1510	<i>R.8494</i>	=	K.Or.386
<i>R.8444</i>	=	K.Or.350	<i>R.8495</i>	=	K.Or.387
<i>R.8445</i>	=	K.Or.351	<i>R.8496</i>	=	K.Or.388
<i>R.8446</i>	=	K.Or.352	<i>R.8497</i> [A]	=	K.Or.389
<i>R.8447</i>	=	K.Or.353	<i>R.8497</i> [B]	=	K.Or.390
<i>R.8448</i>	=	Hs.Or.1511	<i>R.8498</i>	=	Hs.Or.634
<i>R.8449</i>	=	K.Or.354	<i>R.8499</i>	=	Hs.Or.1521
<i>R.8450</i>	=	K.Or.355	<i>R.8500</i>	=	K.Or.391
<i>R.8451</i>	=	Hs.Or.1512	<i>R.8501</i>	=	K.Or.392
<i>R.8452</i>	=	Hs.Or.629	<i>R.8502</i>	=	K.Or.393
<i>R.8453</i>	=	Hs.Or.630	<i>R.8503</i>	=	K.Or.394
<i>R.8454</i>	=	K.Or.356	<i>R.8508</i>	=	K.Or.395
<i>R.8455</i>	=	K.Or.357	<i>R.8509</i>	=	K.Or.396
<i>R.8456</i>	=	K.Or.358	<i>R.8510</i>	=	K.Or.397
<i>R.8457</i>	=	K.Or.359	<i>R.8511</i>	=	K.Or.398
<i>R.8458</i>	=	Hs.Or.631	<i>R.8512</i>	=	K.Or.399
<i>R.8459</i>	=	K.Or.360	<i>R.8513</i>	=	K.Or.400
<i>R.8461</i>	=	Hs.Or.1513	<i>R.8514</i>	=	K.Or.401
<i>R.8462</i>	=	Hs.Or.1514	<i>R.8515</i>	=	K.Or.402
<i>R.8463</i> [A]	=	Hs.Or.1515	<i>R.8516</i>	=	K.Or.403
<i>R.8463</i> [B]	=	K.Or.361	<i>R.8517</i>	=	K.Or.404
<i>R.8464</i>	=	Hs.Or.1516	<i>R.8518</i>	=	Hs.Or.635
<i>R.8465</i>	=	K.Or.362	<i>R.8519</i>	=	K.Or.405
<i>R.8466</i> [A]	=	Hs.Or.1517	<i>R.8520</i>	=	K.Or.406
<i>R.8466</i> [B]	=	K.Or.363	<i>R.8521</i>	=	K.Or.407
<i>R.8467</i>	=	Hs.Or.632	<i>R.8522</i>	=	K.Or.408
<i>R.8468</i>	=	Hs.Or.1518	<i>R.8523</i>	=	K.Or.409
<i>R.8469</i>	=	Hs.Or.633	<i>R.8524</i>	=	K.Or.410

Rock numbers to Shelf-marks

<i>R.8525</i>	=	K.Or.411	<i>R.8578</i>	=	K.Or.464
<i>R.8526</i>	=	K.Or.412	<i>R.8579</i>	=	K.Or.465
<i>R.8527</i>	=	K.Or.413	<i>R.8580</i>	=	K.Or.466
<i>R.8528</i>	=	K.Or.414	<i>R.8581</i>	=	K.Or.467
<i>R.8529</i>	=	K.Or.415	<i>R.8582</i>	=	K.Or.468
<i>R.8530</i>	=	K.Or.416	<i>R.8583</i>	=	K.Or.469
<i>R.8531</i>	=	K.Or.417	<i>R.8584</i>	=	K.Or.470
<i>R.8532</i>	=	K.Or.418	<i>R.8585</i>	=	K.Or.471
<i>R.8533</i>	=	K.Or.419	<i>R.8586</i>	=	K.Or.472
<i>R.8534</i>	=	K.Or.420	<i>R.8587</i>	=	K.Or.473
<i>R.8535</i>	=	K.Or.421	<i>R.8588</i>	=	K.Or.474
<i>R.8536</i>	=	K.Or.422	<i>R.8589</i>	=	K.Or.475
<i>R.8537</i>	=	K.Or.423	<i>R.8590</i>	=	K.Or.476
<i>R.8538</i>	=	K.Or.424	<i>R.8591</i>	=	K.Or.477
<i>R.8539</i>	=	K.Or.425	<i>R.8592</i>	=	K.Or.478
<i>R.8540</i>	=	K.Or.426	<i>R.8593</i>	=	K.Or.479
<i>R.8541</i>	=	K.Or.427	<i>R.8594</i>	=	K.Or.480
<i>R.8542</i>	=	K.Or.428	<i>R.8596</i>	=	K.Or.481
<i>R.8543</i>	=	K.Or.435	<i>R.8597</i>	=	K.Or.482
<i>R.8544</i>	=	K.Or.429	<i>R.8598</i>	=	K.Or.483
<i>R.8545</i>	=	K.Or.430	<i>R.8599</i>	=	K.Or.484
<i>R.8546</i>	=	K.Or.431	<i>R.8600</i>	=	K.Or.485
<i>R.8547</i>	=	K.Or.432	<i>R.8601</i>	=	K.Or.486
<i>R.8548</i>	=	K.Or.433	<i>R.8602</i>	=	K.Or.487
<i>R.8549</i>	=	K.Or.434	<i>R.8603</i>	=	K.Or.488
<i>R.8550</i>	=	K.Or.436	<i>R.8604</i>	=	K.Or.489
<i>R.8551</i>	=	K.Or.437	<i>R.8605</i>	=	K.Or.490
<i>R.8552</i>	=	K.Or.438	<i>R.8606</i>	=	K.Or.491
<i>R.8553</i>	=	K.Or.439	<i>R.8607</i>	=	K.Or.492
<i>R.8554</i>	=	K.Or.440	<i>R.8608</i>	=	K.Or.493
<i>R.8555</i>	=	K.Or.441	<i>R.8609</i>	=	K.Or.494
<i>R.8556</i>	=	K.Or.442	<i>R.8610</i>	=	K.Or.495
<i>R.8557</i>	=	K.Or.443	<i>R.8611</i>	=	Hs.Or.636
<i>R.8558</i>	=	K.Or.444	<i>R.8612</i>	=	K.Or.496
<i>R.8559</i>	=	K.Or.445	<i>R.8613</i>	=	K.Or.497
<i>R.8560</i>	=	K.Or.446	<i>R.8614</i>	=	K.Or.498
<i>R.8561</i>	=	K.Or.447	<i>R.8615</i>	=	Hs.Or.1522
<i>R.8562</i>	=	K.Or.448	<i>R.8616</i>	=	Hs.Or.1523
<i>R.8563</i>	=	K.Or.449	<i>R.8617</i>	=	Hs.Or.1524
<i>R.8564</i>	=	K.Or.450	<i>R.8619</i>	=	Hs.Or.1525
<i>R.8565</i>	=	K.Or.451	<i>R.8620</i>	=	Hs.Or.1526
<i>R.8566</i>	=	K.Or.452	<i>R.8621</i>	=	Hs.Or.1527
<i>R.8567</i>	=	K.Or.453	<i>R.8622</i>	=	Hs.Or.1528
<i>R.8568</i>	=	K.Or.454	<i>R.8623</i>	=	Hs.Or.1529
<i>R.8569</i>	=	K.Or.455	<i>R.8624</i>	=	Hs.Or.1530
<i>R.8570</i>	=	K.Or.456	<i>R.8625</i>	=	Hs.Or.637
<i>R.8571</i>	=	K.Or.457	<i>R.8626</i>	=	Hs.Or.638
<i>R.8572</i>	=	K.Or.458	<i>R.8627</i>	=	Hs.Or.639
<i>R.8573</i>	=	K.Or.459	<i>R.8628</i>	=	Hs.Or.640
<i>R.8574</i>	=	K.Or.460	<i>R.8629</i>	=	Hs.Or.641
<i>R.8575</i>	=	K.Or.461	<i>R.8630</i>	=	Hs.Or.642
<i>R.8576</i>	=	K.Or.462	<i>R.8630a</i>	=	Hs.Or.643
<i>R.8577</i>	=	K.Or.463	<i>R.8631</i>	=	Hs.Or.644

The Marburg Collections

<i>R.8632</i>	=	Hs.Or.645	<i>R.8656</i>	=	Hs.Or.665
<i>R.8633</i>	=	Hs.Or.646	<i>R.8657</i>	=	Hs.Or.666
<i>R.8634</i>	=	Hs.Or.647	<i>R.8658</i>	=	Hs.Or.667
<i>R.8635</i>	=	Hs.Or.648	<i>R.8659</i>	=	Hs.Or.668
<i>R.8636</i>	=	Hs.Or.649	<i>R.8660</i>	=	Hs.Or.669
<i>R.8637</i>	=	Hs.Or.650	<i>R.8661</i>	=	Hs.Or.670
<i>R.8638</i>	=	Hs.Or.651	<i>R.8662</i>	=	Hs.Or.671
<i>R.8639</i>	=	Hs.Or.652	<i>R.8663</i>	=	Hs.Or.672
<i>R.8640</i>	=	Hs.Or.653	<i>R.8664</i>	=	Hs.Or.673
<i>R.8641</i>	=	Hs.Or.1531	<i>R.8665</i>	=	Hs.Or.674
<i>R.8642</i>	=	Hs.Or.654	<i>R.8666</i>	=	Hs.Or.675
<i>R.8643</i>	=	Hs.Or.655	<i>R.8667</i>	=	Hs.Or.1534
<i>R.8644</i>	=	K.Or.499	<i>R.8668[A]</i>	=	K.Or.500
<i>R.8645</i>	=	Hs.Or.656	<i>R.8668[B]</i>	=	K.Or.501
<i>R.8646</i>	=	Hs.Or.657	<i>R.8669</i>	=	Hs.Or.676
<i>R.8647</i>	=	Hs.Or.1532	<i>R.8670</i>	=	Hs.Or.677
<i>R.8648</i>	=	Hs.Or.1533	<i>R.8671</i>	=	Hs.Or.1535
<i>R.8649</i>	=	Hs.Or.658	<i>R.8672</i>	=	Hs.Or.1536
<i>R.8650</i>	=	Hs.Or.659	<i>R.8673</i>	=	Hs.Or.1537
<i>R.8651</i>	=	Hs.Or.660	<i>R.8674</i>	=	Hs.Or.1538
<i>R.8652</i>	=	Hs.Or.661	<i>R.8675</i>	=	Hs.Or.1539
<i>R.8653</i>	=	Hs.Or.662	<i>R.8676</i>	=	Hs.Or.1540
<i>R.8654</i>	=	Hs.Or.663	<i>R.8677</i>	=	Hs.Or.1541
<i>R.8655</i>	=	Hs.Or.664			

Shelf-marks of 42 manuscripts without *Rock* number

Hs.Or.1542	Hs.Or.1562	Hs.Or.1577
Hs.Or.1548	Hs.Or.1563	Hs.Or.1578
Hs.Or.1550	Hs.Or.1564	Hs.Or.1579
Hs.Or.1551	Hs.Or.1565	Hs.Or.1580
Hs.Or.1552	Hs.Or.1566	Hs.Or.1581
Hs.Or.1553	Hs.Or.1567	Hs.Or.1582
Hs.Or.1554	Hs.Or.1568	Hs.Or.1583
Hs.Or.1555	Hs.Or.1569	Hs.Or.1584
Hs.Or.1556	Hs.Or.1570	Hs.Or.1585
Hs.Or.1557	Hs.Or.1571	Hs.Or.1586
Hs.Or.1558	Hs.Or.1572	Hs.Or.1587
Hs.Or.1559	Hs.Or.1573	Hs.Or.1588
Hs.Or.1560	Hs.Or.1574	Hs.Or.1589
Hs.Or.1561	Hs.Or.1575	Hs.Or.1590
	Hs.Or.1576	

CONCORDANCE TO SECTION A
THE CLASSIFIED LIST OF CEREMONIES

Rock numbers to List numbers

<i>R.116</i>	=	VII.36,j	<i>R.796V*</i>	=	VIII.50,Bb
<i>R.474*</i>	=	II.0014	<i>R.798V*</i>	=	VIII.50,Ay
<i>R.547*</i>	=	VIII.42,Cr	<i>R.799H</i>	=	VIII.50,u
<i>R.548*</i>	=	VIII.42,Ce	<i>R.801*</i>	=	VIII.43,d
<i>R.551*</i>	=	VIII.42,i	<i>R.805V*</i>	=	VIII.50,m
<i>R.564*</i>	=	VIII.42.By	<i>R.807</i>	=	I,1,a1
<i>R.567</i>	=	VIII.45,e	<i>R.808</i>	=	I,1,ef
<i>R.570</i>	=	VIII.42,k	<i>R.809</i>	=	II.8,b
<i>R.583</i>	=	XII.67,b	<i>R.810</i>	=	I,1,g1
<i>R.583</i>	=	XII.74,a	<i>R.811</i>	=	I,1,g1
<i>R.584</i>	=	VII.36,l1	<i>R.812</i>	=	I,1,1
<i>R.586</i>	=	VI.31,a	<i>R.813</i>	=	V.26,b
<i>R.586*</i>	=	VIII.42,Ai	<i>R.814</i>	=	V.26,a
<i>R.598V*</i>	=	XIII.97,Ac	<i>R.815</i>	=	V.26,t
<i>R.611*</i>	=	VII.36,e	<i>R.816</i>	=	V.26.(p)
<i>R.618*</i>	=	VII.36,l	<i>R.817</i>	=	V.26.(s)
<i>R.624*</i>	=	VII.36,Ap	<i>R.818</i>	=	V.26.1
<i>R.625</i>	=	VI.0034,a	<i>R.819</i>	=	V.26.j-k
<i>R.628</i>	=	III.16,a	<i>R.820</i>	=	V.26.(w)
<i>R.642*</i>	=	XII.89,w	<i>R.821</i>	=	V.26,i1
<i>R.676*</i>	=	XII.93,Bm	<i>R.822</i>	=	V.26,d
<i>R.691V*</i>	=	XIII.97,C:1	<i>R.824</i>	=	II.7,b
<i>R.697[V ?]*</i>	=	XIII.97,q	<i>R.825</i>	=	II.7,a
<i>R.705*</i>	=	XII.73,(o)	<i>R.826</i>	=	VI.034
<i>R.714V*</i>	=	XIII.97,j	<i>R.827</i>	=	V.26.f
<i>R.717[V ?]*</i>	=	XIII.97,Cb	<i>R.828</i>	=	VIII.57
<i>R.724V*</i>	=	XIII.97,Ct	<i>R.828[!]</i>	=	XIII.97,(Et)
<i>R.729V*</i>	=	XIII.97,Ci	<i>R.831</i>	=	V.26.(v)
<i>R.744*</i>	=	XII.93,b	<i>R.832</i>	=	I,1.g1
<i>R.748*</i>	=	XII.93.Be2	<i>R.833</i>	=	I,1.f
<i>R.750*</i>	=	XII.93,o2	<i>R.834</i>	=	XII.69.(a)
<i>R.764*</i>	=	XII.93,Bd	<i>R.834*</i>	=	XII.75,Ao
<i>R.768V*</i>	=	VIII.50.By	<i>R.835</i>	=	XII.69.(b)
<i>R.774*</i>	=	VIII.42,l	<i>R.836</i>	=	I,1,1
<i>R.781V*</i>	=	VIII.50,Bo	<i>R.838</i>	=	XII.79,a
<i>R.783V*</i>	=	VIII.50,Ce	<i>R.844</i>	=	IX.58.a
<i>R.789V*</i>	=	VIII.50,x	<i>R.857*</i>	=	XII.89,k
<i>R.791*</i>	=	VIII.42,Cn	<i>R.859</i>	=	XI.64
<i>R.795</i>	=	VIII.45,d5	<i>R.864</i>	=	II.13,a

Classified List

<i>R.869</i>	=	VI,0034,b	<i>R.968*</i>	=	XII,93,Bs
<i>R.877H</i>	=	VIII,50,At	<i>R.969*</i>	=	XII,93,w
<i>R.880H</i>	=	VIII,50,Cf	<i>R.971*</i>	=	XII,93,Ce
<i>R.882</i>	=	XII,95,b	<i>R.973*</i>	=	XII,93,j
<i>R.882</i>	=	XIII,97,Ck1	<i>R.975*</i>	=	XII,93,Bf
<i>R.885</i>	=	I,1,f1	<i>R.976*</i>	=	XII,93,c4
<i>R.888</i>	=	I,1,d	<i>R.977*</i>	=	XII,93,c
<i>R.889</i>	=	I,1,g1	<i>R.978*</i>	=	XII,93,Aj
<i>R.890</i>	=	III,16,a1	<i>R.980*</i>	=	XII,93,An1
<i>R.891</i>	=	I,1,f1	<i>R.981*</i>	=	XII,93,Bj
<i>R.891</i>	=	X,63,r	<i>R.982*</i>	=	XII,93,Aa
<i>R.893</i>	=	XII,67,b	<i>R.983*</i>	=	XII,93,Bk
<i>R.894V*</i>	=	VIII,50,Ah1	<i>R.985*</i>	=	XII,93,Aq
<i>R.895</i>	=	III,0018	<i>R.986*</i>	=	XII,93,x
<i>R.896V*</i>	=	VIII,50,Bd	<i>R.987*</i>	=	XII,93,Bn
<i>R.898</i>	=	VI,30,a2	<i>R.988</i>	=	XII,93,Ao
<i>R.898</i>	=	VI,33	<i>R.988*</i>	=	XII,93,Bo
<i>R.899V[!]</i>	=	VIII,50,Ai	<i>R.989*</i>	=	XII,93,Bx
<i>R.904*</i>	=	VIII,42,Cx	<i>R.990*</i>	=	XII,93,r
<i>R.905</i>	=	VIII,42,Br	<i>R.991</i>	=	VI,30,y
<i>R.906</i>	=	VIII,42,Di	<i>R.993*</i>	=	VI,30,Aa1
<i>R.907</i>	=	VIII,42,Dh	<i>R.994</i>	=	VI,30,Ac
<i>R.908</i>	=	VIII,42,Dj1	<i>R.995</i>	=	VI,30,Ax
<i>R.909</i>	=	VIII,42,Df1	<i>R.996</i>	=	IV,21
<i>R.914</i>	=	VI,30,Av	<i>R.997</i>	=	VI,30,Bd
<i>R.916</i>	=	VI,30,Aw	<i>R.999</i>	=	VI,30,An2
<i>R.917</i>	=	VI,30,At1	<i>R.1004</i>	=	VI,30,Ae
<i>R.921</i>	=	VI,30,r	<i>R.1005</i>	=	VI,30,Am
<i>R.921</i>	=	VI,30,u	<i>R.1006</i>	=	VI,30,e2
<i>R.931</i>	=	XII,76,a	<i>R.1007</i>	=	VI,30,j
<i>R.932</i>	=	VI,0034,b	<i>R.1008</i>	=	VI,30,q
<i>R.933</i>	=	VI,30,Aq	<i>R.1009</i>	=	VI,30,a
<i>R.938*</i>	=	XII,72,h	<i>R.1010</i>	=	VI,30,Az
<i>R.940*</i>	=	XII,72,g	<i>R.1011</i>	=	VI,30,Au
<i>R.941*</i>	=	XII,72,b	<i>R.1012</i>	=	VI,30,f
<i>R.944</i>	=	VIII,42,Ad	<i>R.1014</i>	=	VI,30,Ag
<i>R.947*</i>	=	XII,93,Ai	<i>R.1016</i>	=	VI,30,g
<i>R.948*</i>	=	XII,93,Az	<i>R.1017</i>	=	VI,30,Af
<i>R.949*</i>	=	XII,93,Ag	<i>R.1018</i>	=	VI,30,Ab
<i>R.953*</i>	=	XII,93,t	<i>R.1019*</i>	=	VI,30,d
<i>R.954</i>	=	XII,65,a	<i>R.1020</i>	=	VI,30,An
<i>R.954*</i>	=	XII,93,Bu	<i>R.1021*</i>	=	VI,30,w1
<i>R.955*</i>	=	XII,93,y	<i>R.1023</i>	=	VI,30,Ar
<i>R.956*</i>	=	XII,93,n	<i>R.1027</i>	=	VI,30,k
<i>R.957*</i>	=	XII,93,Aw	<i>R.1028</i>	=	IV,22
<i>R.958*</i>	=	XII,93,l	<i>R.1029*</i>	=	VI,30,Ad
<i>R.959*</i>	=	XII,93,Bg2	<i>R.1032</i>	=	VI,30,Bc
<i>R.960*</i>	=	XII,93,Av3	<i>R.1033</i>	=	VI,30,Bb
<i>R.962*</i>	=	XII,93,Bt	<i>R.1035</i>	=	VI,30,Aj
<i>R.963*</i>	=	XII,93,Bc	<i>R.1036</i>	=	X,63,Bb
<i>R.964*</i>	=	XII,93,Ae	<i>R.1036</i>	=	X,63,Bc
<i>R.966</i>	=	I,1,d	<i>R.1037*</i>	=	VIII,42,Bi
<i>R.966*</i>	=	XII,93,a	<i>R.1038</i>	=	VIII,42,C1

Section A

<i>R.1040</i>	=	VIII,46,b	<i>R.1115</i>	=	XIII,110,a
<i>R.1043*</i>	=	VIII,43,b	<i>R.1116</i>	=	VI,30,n
<i>R.1044*</i>	=	XII,93,Bv	<i>R.1117[V?]*</i>	=	XIII,97,Bh
<i>R.1046</i>	=	VIII,45,d2	<i>R.1118V*</i>	=	XIII,97,Bb
<i>R.1047</i>	=	VIII,46,e	<i>R.1119*</i>	=	XII,73,(f)
<i>R.1048</i>	=	VIII,46,c	<i>R.1120[V?]*</i>	=	XIII,97,Bq
<i>R.1049*</i>	=	VIII,42,Ag	<i>R.1121[V?]*</i>	=	XIII,97,Bj
<i>R.1050</i>	=	VIII,43,b	<i>R.1123H</i>	=	XIII,97,Ap
<i>R.1051*</i>	=	VIII,42,As	<i>R.1124[V?]*</i>	=	XIII,97,Cs
<i>R.1052*</i>	=	VIII,43,Ai	<i>R.1125V*</i>	=	XIII,97,aa,3
<i>R.1055*</i>	=	VIII,42,Da	<i>R.1126[V?]*</i>	=	XIII,97,Bm
<i>R.1058*</i>	=	VIII,42,Ah	<i>R.1127[V?]*</i>	=	XIII,97,Cu
<i>R.1059</i>	=	VIII,46,a	<i>R.1128[V?]*</i>	=	XIII,97,Bn
<i>R.1060</i>	=	VIII,46,f	<i>R.1129H</i>	=	XIII,97,Cj
<i>R.1063</i>	=	VIII,42,Af	<i>R.1130V*</i>	=	XIII,97,Cx
<i>R.1064</i>	=	VIII,46,d	<i>R.1131H</i>	=	XIII,97,As
<i>R.1065</i>	=	VIII,46,c1	<i>R.1132H</i>	=	XIII,97,Cz
<i>R.1070*</i>	=	VIII,42,Cy1	<i>R.1133[V?]*</i>	=	XIII,97,Cq
<i>R.1071</i>	=	VIII,42,Cp	<i>R.1134H</i>	=	XIII,97,Az1
<i>R.1072V*</i>	=	VIII,50,v1	<i>R.1135</i>	=	XIII,112,b1
<i>R.1073*</i>	=	VIII,42,Cz	<i>R.1136</i>	=	XIII,97,Bf
<i>R.1074</i>	=	VIII,42,Dn	<i>R.1139*</i>	=	VII,36,k
<i>R.1076</i>	=	VIII,43,r	<i>R.1140H</i>	=	XIII,97,Ch
<i>R.1077H</i>	=	VIII,50,Bx	<i>R.1143V*</i>	=	XIII,97,Bi
<i>R.1078*</i>	=	VIII,43,b1	<i>R.1144V*</i>	=	XIII,97,f
<i>R.1079</i>	=	VIII,42,Dj	<i>R.1146</i>	=	I,1,a
<i>R.1082</i>	=	VIII,45,d5	<i>R.1147V*</i>	=	XIII,97,Bs
<i>R.1083*</i>	=	VIII,42,Ct1	<i>R.1148[V?]*</i>	=	XIII,97,Ah
<i>R.1085*</i>	=	VIII,42,Dk	<i>R.1149[V?]*</i>	=	XIII,97,Bp
<i>R.1088*</i>	=	VIII,42,Ac	<i>R.1150</i>	=	XIII,97,s
<i>R.1089</i>	=	VIII,43,a	<i>R.1152[V]*</i>	=	XIII,97,Ag
<i>R.1091*</i>	=	VIII,43,w	<i>R.1153V*</i>	=	XIII,97,Aa
<i>R.1092</i>	=	VIII,43,k	<i>R.1154*</i>	=	XIII,104
<i>R.1093</i>	=	VIII,46,g	<i>R.1155*</i>	=	VIII,54,c
<i>R.1094</i>	=	VIII,42,Bf	<i>R.1157*</i>	=	XIII,108,f
<i>R.1096</i>	=	VIII,43,l	<i>R.1158*</i>	=	XIII,108,c
<i>R.1097</i>	=	X,63,(Bl)	<i>R.1159V*</i>	=	XIII,97,Co
<i>R.1098</i>	=	VIII,42,Df	<i>R.1160[V?]*</i>	=	XIII,97,Ael
<i>R.1099*</i> ^{inHYI}	=	VIII,48,j	<i>R.1161H</i>	=	XIII,97,Ck
<i>R.1101</i>	=	VIII,46,f	<i>R.1162[V?]*</i>	=	XIII,97,y
<i>R.1101*</i>	=	VIII,48,j1	<i>R.1163</i>	=	XIII,97,o
<i>R.1101*</i>	=	VIII,48,j2	<i>R.1164H</i>	=	XIII,97,Da
<i>R.1101*</i>	=	VIII,49,(l)	<i>R.1165H</i>	=	XIII,97,Cy
<i>R.1102*</i>	=	VIII,42,Dj2	<i>R.1166H*</i>	=	XIII,97,i
<i>R.1103</i>	=	VIII,42,Db	<i>R.1167H</i>	=	XIII,97,Ao
<i>R.1104</i>	=	VIII,42,Dm1	<i>R.1169[V?]*</i>	=	XIII,97,z
<i>R.1106V*</i>	=	XIII,97,By1	<i>R.1170[V?]*</i>	=	XIII,97,Ay
<i>R.1107V*</i>	=	XIII,97,Bv	<i>R.1171V*</i>	=	XIII,97,e
<i>R.1108H</i>	=	XIII,97,C1	<i>R.1173[V?]*</i>	=	XIII,97,Am
<i>R.1109*</i>	=	XIII,108,c	<i>R.1175V*</i>	=	XIII,97,Bk.
<i>R.1111H</i>	=	XIII,97,At1	<i>R.1176H</i>	=	XIII,97,Bx
<i>R.1113*</i>	=	XIII,108,d	<i>R.1177</i>	=	XIII,97,Bf
<i>R.1114V*</i>	=	XIII,97,Bf	<i>R.1178[V?]*</i>	=	XIII,97,Be

Classified List

<i>R.1179</i> [V ?]*	=	XIII,97,Ad	<i>R.1288</i> *	=	VIII,49,e
<i>R.1181</i> [V ?]*	=	XIII,97,p	<i>R.1289</i> *	=	VII,36,Ac
<i>R.1186</i>	=	XIII,97,a2	<i>R.1290</i> *	=	VII,36,m
<i>R.1187</i> *	=	XII,93,Au	<i>R.1291</i> *	=	VII,36,Ad
<i>R.1188</i> [V ?]*	=	XIII,97,Cn	<i>R.1294</i> *	=	VII,36,v
<i>R.1190</i> V*	=	XIII,97,w1	<i>R.1299</i> *	=	VII,36,z
<i>R.1191</i> V*	=	XIII,97,Bu	<i>R.1240</i> *	=	II,14,a
<i>R.1192</i> *	=	XIII,112,a	<i>R.1301</i> *	=	VII,36,Ai
<i>R.1193</i> *	=	XII,73,(p)	<i>R.1302</i> *	=	VII,36,Aj
<i>R.1201</i>	=	XII,72,a	<i>R.1303</i>	=	VII,36,An
<i>R.1215</i>	=	XII,77,a	<i>R.1304</i> *	=	VII,36,Ah
<i>R.1216</i> *	=	XII,73,(e)	<i>R.1305</i> *	=	VII,36,Ak
<i>R.1218</i>	=	II,8,a	<i>R.1306</i> *	=	VII,36,o
<i>R.1219</i>	=	I,1,e	<i>R.1307</i>	=	VII,36,As
<i>R.1221</i>	=	XII,96,a	<i>R.1310</i> *	=	VII,36,t
<i>R.1224</i> V*	=	VIII,50,Cd	<i>R.1311</i>	=	VII,36,Ap
<i>R.1225</i>	=	VIII,50,aa1	<i>R.1314</i> *	=	VII,36,n
<i>R.1226</i>	=	XII,93,Bi	<i>R.1315</i> *	=	VII,36,Ar
<i>R.1226</i>	=	XII,0096	<i>R.1317</i> *	=	VII,36,At
<i>R.1227</i>	=	VIII,43,p	<i>R.1321</i>	=	VI,30,aa
<i>R.1228</i>	=	XII,89,a	<i>R.1321</i>	=	VII,36,(Au)
<i>R.1229</i>	=	XII,79,b	<i>R.1322</i> *	=	VII,36,s
<i>R.1230</i> *	=	VIII,43,u	<i>R.1324</i> *	=	VII,36,Ab
<i>R.1233</i> H	=	VIII,50,Cc	<i>R.1325</i>	=	VII,36,Am
<i>R.1235</i> V*	=	VIII,50,Ac	<i>R.1326</i>	=	VII,36,Ag
<i>R.1237</i> V*	=	VIII,50,Ag	<i>R.1327</i> *	=	VII,36,x
<i>R.1240</i> *	=	II,14,1	<i>R.1328</i>	=	VII,36,Af
<i>R.1241</i> *	=	II,14,b	<i>R.1329</i> *	=	VII,36,Aa
<i>R.1242</i>	=	III,15	<i>R.1330</i> *	=	VII,36,y
<i>R.1243</i>	=	VIII,43,o	<i>R.1331</i> *	=	VII,36,w
<i>R.1244</i>	=	I,1,h	<i>R.1331</i> *	=	XII,75,Aa
<i>R.1245</i> V*	=	XIII,97,b	<i>R.1333</i> *	=	XII,75,o
<i>R.1247</i>	=	XII,74,a	<i>R.1334</i> *	=	XII,75,Af
<i>R.1250</i>	=	XII,67,(p)	<i>R.1335</i> *	=	XII,75,Ap
<i>R.1251</i>	=	XII,69,aa	<i>R.1336</i>	=	XII,75,y
<i>R.1252</i>	=	XII,80,a	<i>R.1338</i> *	=	XII,75,r
<i>R.1253</i> V ? H ?	=	VIII,50,Bp	<i>R.1339</i> *	=	XII,75,s
<i>R.1254</i> H	=	VIII,50,Bo	<i>R.1340</i> *	=	XII,75,Ah
<i>R.1255</i> V*	=	VIII,50,Bs	<i>R.1341</i> *	=	XII,75,Aj
<i>R.1256</i>	=	VI,0034,c	<i>R.1342</i> *	=	XII,75,Ai
<i>R.1258</i>	=	XII,83,a	<i>R.1343</i> *	=	XII,75,Ac
<i>R.1262</i>	=	VI,31,b	<i>R.1344</i> *	=	XII,75,Ad
<i>R.1263</i>	=	VI,031,a	<i>R.1346</i>	=	XII,75,aa
<i>R.1266</i>	=	XII,67,h1	<i>R.1347</i> *	=	XII,75,k
<i>R.1275</i> V*	=	XIII,97,Br	<i>R.1348</i> *	=	XII,75,Ag
<i>R.1276</i>	=	V,26,m	<i>R.1349</i> *	=	XII,75,Ab
<i>R.1280</i> *	=	VIII,49,g	<i>R.1350</i> *	=	XII,75,Ak
<i>R.1281</i> *	=	VIII,49,f	<i>R.1352</i> *	=	XII,75,(Bb)
<i>R.1282</i> *	=	VIII,49,j	<i>R.1354</i> *	=	XII,75,t
<i>R.1283</i> *inHYI	=	VIII,48,a	<i>R.1355</i> *	=	XII,75,q
<i>R.1284</i> *	=	VIII,48,c	<i>R.1357</i>	=	XII,75,j
<i>R.1285</i> *	=	VIII,49,b	<i>R.1358</i> *	=	XII,75,v
<i>R.1287</i> *	=	VIII,49,d	<i>R.1359</i> *	=	XII,73,(n)

Section A

<i>R.1360</i>	=	XII,75,z	<i>R.1438*</i>	=	XII,93,BI.
<i>R.1361*</i>	=	XII,75.Aq	<i>R.1439*</i>	=	VIII,42,Bm
<i>R.1362*</i>	=	XII,75,x	<i>R.1440*</i>	=	XII,93,s
<i>R.1363</i>	=	XII,67,e	<i>R.1442*</i>	=	VIII,42,ApI
<i>R.1364</i>	=	XII,67,k	<i>R.1443*</i>	=	VIII,42,Cs
<i>R.1365</i>	=	XII,67,a	<i>R.1445*</i>	=	XII,91
<i>R.1366</i>	=	XII,67,i	<i>R.1448V*</i>	=	XIII,97,Cd
<i>R.1367</i>	=	XII,67,c	<i>R.1451</i>	=	VIII,43,t
<i>R.1368</i>	=	XII,67,d	<i>R.1452*</i>	=	XII,93,z
<i>R.1369</i>	=	XII,67,o	<i>R.1453H</i>	=	VIII,50h
<i>R.1370</i>	=	XII,67,g	<i>R.1456*</i>	=	XII,93,Bb
<i>R.1370</i>	=	XII,74,a	<i>R.1459</i>	=	VII,36,p
<i>R.1371*</i>	=	XIII,112,b	<i>R.1464[V?]*</i>	=	XIII,97,Cp
<i>R.1372*</i>	=	XIII,112,c	<i>R.1480*</i>	=	XII,73,(I)
<i>R.1373*</i>	=	XII,73,(g)	<i>R.1486*</i>	=	XII,73,(m)
<i>R.1374</i>	=	XII,73,(h)	<i>R.1488[V?]*</i>	=	XIII,97,Ail
<i>R.1376</i>	=	VI,30,Ah	<i>R.1493V*</i>	=	XIII,97,k
<i>R.1377</i>	=	VI,30,AI	<i>R.1494V*</i>	=	XIII,97,Au
<i>R.1378</i>	=	XIII,112,cI	<i>R.1495H</i>	=	XIII,97,Bg
<i>R.1382</i>	=	VI,30,Ai	<i>R.1496H</i>	=	XIII,97,Cc
<i>R.1383*</i>	=	VII,36,Ac	<i>R.1501*</i>	=	XII,93,d
<i>R.1383*</i>	=	XII,75,(Ba)	<i>R.1502*</i>	=	XII,93,An3
<i>R.1384</i>	=	VI,30,t	<i>R.1504*</i>	=	XII,93,Am
<i>R.1385</i>	=	VI,30,Ay	<i>R.1505*</i>	=	XII,93,e
<i>R.1386</i>	=	VI,30,fl	<i>R.1510*</i>	=	XII,93,Cb
<i>R.1390</i>	=	VI,30,v	<i>R.1509*</i>	=	XII,93,Bi
<i>R.1390</i>	=	VI,30,w	<i>R.1512*</i>	=	XII,93,p
<i>R.1392</i>	=	VI,30,f2	<i>R.1514*</i>	=	XII,93,Ba
<i>R.1395</i>	=	VI,30,Aa	<i>R.1515*</i>	=	XII,93,Ay
<i>R.1395</i>	=	VI,30,z	<i>R.1517*</i>	=	XII,93,q
<i>R.1397</i>	=	VI,30,b	<i>R.1519*</i>	=	XII,93,Cc
<i>R.1398</i>	=	VI,30,Ba	<i>R.1520</i>	=	XII,93,Ao2
<i>R.1399</i>	=	VI,30,aI	<i>R.1521*</i>	=	XII,93,Bp
<i>R.1400</i>	=	VI,30,d	<i>R.1523*</i>	=	XII,93,Af
<i>R.1402</i>	=	VI,30,x	<i>R.1524*</i>	=	XII,93,AI
<i>R.1403</i>	=	VI,30,c	<i>R.1525*</i>	=	XII,93,o
<i>R.1404</i>	=	VI,30,At	<i>R.1526*</i>	=	XII,93,Av1
<i>R.1406</i>	=	VI,30,o	<i>R.1527*</i>	=	XII,93,Bz
<i>R.1406</i>	=	VI,30,p	<i>R.1528*</i>	=	XII,93,Bq
<i>R.1407*</i>	=	VIII,42,Dm1	<i>R.1529</i>	=	VI,30,Ap
<i>R.1409*</i>	=	VIII,47,(i)	<i>R.1531</i>	=	VI,30,As
<i>R.1410*</i>	=	VIII,47,e	<i>R.1532</i>	=	VI,30,Ao
<i>R.1411*</i>	=	VIII,42,Ck	<i>R.1537</i>	=	VIII,45,c,
<i>R.1417H</i>	=	VIII,50,w	<i>R.1542*</i>	=	VIII,47,b
<i>R.1421</i>	=	VIII,42,Bt	<i>R.1543*</i>	=	VIII,42,Cw
<i>R.1422*</i>	=	XII,93,v	<i>R.1544*</i>	=	VIII,47,(h)
<i>R.1424*</i>	=	XII,93,Ah	<i>R.1545*</i>	=	VIII,42,Bh
<i>R.1427V*</i>	=	XIII,97,Ai3	<i>R.1547*</i>	=	VIII,42,Dp
<i>R.1428[V?]*</i>	=	XIII,97,Ai2	<i>R.1549*</i>	=	VIII,42,Ab
<i>R.1429V*</i>	=	VIII,50,p	<i>R.1552*</i>	=	VIII,42,Am
<i>R.1430</i>	=	VIII,43,o	<i>R.1552*</i>	=	VIII,43,e
<i>R.1430H</i>	=	VIII,50,Aq	<i>R.1553*</i>	=	VIII,42,Bo
<i>R.1430H</i>	=	VIII,50,Cil	<i>R.1555H</i>	=	VIII,50.1

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<i>R.1557H</i>	=	VIII,50,Ag1	<i>R.1711H</i>	=	VIII,50,s
<i>R.1558H</i>	=	VIII,50,v	<i>R.1712</i>	=	VIII,42,r
<i>R.1559*</i>	=	VIII,47,c	<i>R.1713</i>	=	VIII,42,g
<i>R.1563*</i>	=	VIII,42,Ct	<i>R.1714</i>	=	VIII,42,Ar
<i>R.1567*</i>	=	VIII,42,Cu	<i>R.1715</i>	=	VIII,42,Cb
<i>R.1572*</i>	=	VIII,42,y	<i>R.1716</i>	=	VIII,42,Cc
<i>R.1573*</i>	=	VIII,42,Cq	<i>R.1718</i>	=	VIII,(043),d
<i>R.1574*</i>	=	VIII,42,Aa	<i>R.1719*</i>	=	VIII,42,m
<i>R.1576</i>	=	VIII,49,e1	<i>R.1720*</i>	=	VIII,42,Dq
<i>R.1578*</i>	=	VIII,49,hi	<i>R.1721*</i>	=	VIII,43,s
<i>R.1580*</i>	=	VIII,42,z	<i>R.1723</i>	=	VIII,(043).c
<i>R.1585</i>	=	VIII,43,n	<i>R.1724</i>	=	VIII,(043).f
<i>R.1589V*</i>	=	VIII,50,Ca	<i>R.1725*</i>	=	VIII,43,x
<i>R.1599</i>	=	VIII,49,g	<i>R.1726</i>	=	VIII,43.Ac
<i>R.1601*</i>	=	VIII,48,h	<i>R.1727</i>	=	VIII,43,Ab
<i>R.1602H</i>	=	VIII,50,Bu	<i>R.1728</i>	=	VIII,(043),a
<i>R.1606*</i>	=	VIII,42,Bx	<i>R.1729</i>	=	VIII,42,Aw
<i>R.1608*</i>	=	VIII,43,b	<i>R.1730</i>	=	VIII,42,Ax
<i>R.1609</i>	=	VIII,42,B1	<i>R.1731*</i>	=	VIII,42,Az
<i>R.1618</i>	=	VII,36,r	<i>R.1732</i>	=	VIII,43,t1
<i>R.1620*</i>	=	VII,36,Aq	<i>R.1733</i>	=	VIII,42,Ay
<i>R.1624</i>	=	VI,30,1	<i>R.1738*</i>	=	VIII,42,Ci
<i>R.1624</i>	=	VII,36,j	<i>R.1739*</i>	=	VIII,43,Ah
<i>R.1625</i>	=	X,63,Ag1	<i>R.1740</i>	=	VIII,42,f
<i>R.1632</i>	=	X,63,Aq	<i>R.1741</i>	=	VIII,(043),e
<i>R.1637*</i>	=	VIII,44,e	<i>R.1742*</i>	=	VIII,42,a3
<i>R.1645*</i>	=	XII,82,b	<i>R.1743</i>	=	VIII,43,z
<i>R.1646*</i>	=	XII,82,e	<i>R.1744*</i>	=	VIII,42,c
<i>R.1648*</i>	=	XII,82,f	<i>R.1745</i>	=	VIII,42,Cg
<i>R.1650*</i>	=	XII,93,Ad	<i>R.1746</i>	=	VIII,42,Co
<i>R.1652*</i>	=	VIII,42,Bb	<i>R.1747*</i>	=	VIII,42,q
<i>R.1657V*</i>	=	XIII,97,Ar	<i>R.1748*</i>	=	XII,75,w
<i>R.1677*</i>	=	VII,36,e	<i>R.1749H</i>	=	VIII,50,Bv
<i>R.1678*</i>	=	XII,93,Ab	<i>R.1750H</i>	=	VIII,50,r
<i>R.1681*</i>	=	XII,75,Ae	<i>R.1751</i>	=	VIII,45,b
<i>R.1689</i>	=	VIII,42,At	<i>R.1752*</i>	=	VIII,43,Aj
<i>R.1690H</i>	=	VIII,50,a	<i>R.1753H</i>	=	VIII,50,Ae
<i>R.1691V*</i>	=	VIII,50,d	<i>R.1754H</i>	=	VIII,50,c
<i>R.1692*</i>	=	VIII,42,D1	<i>R.1755*</i>	=	VIII,43,Ah
<i>R.1693*</i>	=	VIII,42,Cm	<i>R.1756V*</i>	=	VIII,50,z
<i>R.1695*</i>	=	VIII,42,p	<i>R.1757*</i>	=	VIII,50,y
<i>R.1696</i>	=	VIII,42,Cv	<i>R.1758*</i>	=	VIII,42, Ak
<i>R.1697*</i>	=	VIII,42,Dr2	<i>R.1759*</i>	=	VIII,42,Bw
<i>R.1698H</i>	=	VIII,50,e1	<i>R.1760*</i>	=	VIII,42,Bj
<i>R.1699*</i>	=	VIII,43,v	<i>R.1761</i>	=	VIII,42,s
<i>R.1700</i>	=	VIII,42,Cd	<i>R.1762*</i>	=	VIII,42,Cj
<i>R.1702H</i>	=	VIII,50,Ab1	<i>R.1763*</i>	=	VIII,42,o
<i>R.1704</i>	=	VIII,48,f	<i>R.1764*</i>	=	VIII,42,Ao
<i>R.1706*</i>	=	VIII,42,Cf	<i>R.1765*</i>	=	VIII,42,Bn
<i>R.1707*</i>	=	VIII,42,b	<i>R.1766*</i>	=	VIII,42,Ba
<i>R.1708</i>	=	VIII,50,q	<i>R.1767</i>	=	VIII,42,Bk
<i>R.1709*</i>	=	VIII,49,c	<i>R.1769</i>	=	VIII,55
<i>R.1710H*</i>	=	VIII,50,o	<i>R.1770</i>	=	VIII,49,c

Section A

<i>R.1773*</i> inHYI	=	VIII.48.d	<i>R.1858*</i>	=	VIII.44.n
<i>R.1776*</i>	=	XII.72.d	<i>R.1859*</i>	=	VIII.44.s
<i>R.1779*</i>	=	VIII.49.k	<i>R.1860*</i>	=	VIII.44.t
<i>R.1782</i>	=	VI.32	<i>R.1861*</i>	=	VIII.44.k
<i>R.1790H</i>	=	XIII.97.A1	<i>R.1862*</i>	=	VIII.44.c
<i>R.1793V*</i>	=	VIII.50.Ad	<i>R.1863*</i>	=	VIII.44.Ab
<i>R.1794V*</i>	=	VIII.50.Av	<i>R.1864*</i>	=	VIII.44.a
<i>R.1795*</i>	=	VIII.42.a2	<i>R.1865*</i>	=	VIII.44.z
<i>R.1796V*</i>	=	VIII.50.Cb	<i>R.1866*</i>	=	VIII.44.Ac
<i>R.1801*</i>	=	VIII.43.Aa	<i>R.1867*</i>	=	VIII.44.d
<i>R.1803V[!]</i>	=	VIII.50.Aj	<i>R.1868*</i>	=	VIII.44.o
<i>R.1804</i>	=	VIII.51.f	<i>R.1869*</i>	=	VIII.44.v
<i>R.1805*</i>	=	VIII.51.i	<i>R.1870*</i>	=	VIII.44.g
<i>R.1806V*</i>	=	VIII.50.Au	<i>R.1871*</i>	=	VIII.44.r
<i>R.1807*</i>	=	VIII.48.b	<i>R.1872*</i>	=	VIII.44.c
<i>R.1808V*</i>	=	VIII.50.Bz	<i>R.1873*</i>	=	VIII.44.q
<i>R.1809V[!]</i>	=	VIII.50.Al	<i>R.1873*</i>	=	XII.73.(j)
<i>R.1810*</i>	=	XII.89.m	<i>R.1874*</i>	=	VIII.44.f
<i>R.1811*</i>	=	XII.89.g	<i>R.1875*</i>	=	VIII.44.m
<i>R.1812*</i>	=	XII.89.o	<i>R.1876*</i>	=	VIII.44.p
<i>R.1815*</i>	=	XII.89.i	<i>R.1877*</i>	=	VIII.44.l
<i>R.1816*</i>	=	XII.89.1	<i>R.1878*</i>	=	VIII.44.x
<i>R.1817*</i>	=	XII.89.r	<i>R.1879*</i>	=	VIII.44.i
<i>R.1818*</i>	=	XII.89.q	<i>R.1880*</i>	=	VIII.44.y
<i>R.1819*</i>	=	XII.89.b	<i>R.1881</i>	=	VIII.43.q
<i>R.1825</i>	=	VIII.42.j	<i>R.1901H</i>	=	XIII.97.Cw
<i>R.1827*</i>	=	VIII.42.Bp	<i>R.1903</i>	=	VI.30.An1
<i>R.1829</i>	=	XI.64	<i>R.1904</i>	=	VI.30.An3
<i>R.1830</i>	=	XI.64	<i>R.1908[V?]*</i>	=	XIII.97.Bw
<i>R.1831</i>	=	XI.64	<i>R.1909[V?]*</i>	=	XIII.97.Cr
<i>R.1832</i>	=	XI.64	<i>R.1911V*</i>	=	XIII.97.Bl
<i>R.1833</i>	=	XI.64	<i>R.1912*</i>	=	VIII.42.aa
<i>R.1834</i>	=	XI.64	<i>R.1914*</i>	=	XIII.108.b
<i>R.1835</i>	=	XI.64	<i>R.1915H</i>	=	XIII.97.u
<i>R.1836</i>	=	XI.64	<i>R.1917[V?]*</i>	=	XIII.97.A1
<i>R.1837</i>	=	XI.64	<i>R.1918V*</i>	=	XIII.97.w2
<i>R.1838</i>	=	XI.64	<i>R.1919</i>	=	XIII.97.b
<i>R.1839V*</i>	=	VIII.50.Ap	<i>R.1920</i>	=	I.05
<i>R.1839</i>	=	XI.64	<i>R.1920</i>	=	VIII.057
<i>R.1840</i>	=	XI.64	<i>R.1920</i>	=	XII.71
<i>R.1841</i>	=	XI.64	<i>R.1920</i>	=	XII.86
<i>R.1842</i>	=	XI.64	<i>R.1921</i>	=	XII.87.a
<i>R.1843*</i>	=	VIII.51.c	<i>R.1922</i>	=	IV.20.a
<i>R.1844*</i>	=	VIII.51.c	<i>R.1931[V?]*</i>	=	XIII.97.Cg
<i>R.1848H</i>	=	VIII.50.As	<i>R.1934V*</i>	=	XIII.97.Cm
<i>R.1849V*</i>	=	VIII.50.Bw	<i>R.1935V*</i>	=	XIII.97.w3
<i>R.1850V*</i>	=	VIII.50.Ar	<i>R.1935[!]*V*</i>	=	XIII.97.x
<i>R.1851*</i>	=	VIII.51.j	<i>R.1937</i>	=	XI.64
<i>R.1853*</i>	=	VIII.44.j	<i>R.1938</i>	=	X.63.A1
<i>R.1854*</i>	=	VIII.44.Aa	<i>R.1939</i>	=	X.63.k
<i>R.1855*</i>	=	VIII.44.u	<i>R.1940</i>	=	X.63.Ab
<i>R.1856*</i>	=	VIII.44.w	<i>R.1941</i>	=	C.63.u
<i>R.1857*</i>	=	VIII.44.h	<i>R.1942</i>	=	X.63.j

Classified List

<i>R.1943</i>	=	X.63.g	<i>R.1990*</i>	=	VIII.42,Cx1
<i>R.1944</i>	=	X.63.c	<i>R.1991</i>	=	VIII.42,Cy
<i>R.1945</i>	=	X.63.d	<i>R.1992</i>	=	VIII.42,aa
<i>R.1946</i>	=	X.63.Ag	<i>R.1993</i>	=	VIII.42,n1
<i>R.1947</i>	=	X.63.f	<i>R.1994*</i>	=	VIII.42,Ch
<i>R.1948</i>	=	X.63.Ak	<i>R.1996</i>	=	VIII.(043).f1
<i>R.1949</i>	=	X.63.An	<i>R.2000</i>	=	VIII.42,Dr1
<i>R.1950</i>	=	X.63.Ae	<i>R.2002*</i>	=	VIII.42,Au
<i>R.1951</i>	=	X.63.Be	<i>R.2003*</i>	=	VIII.42,a1
<i>R.1952</i>	=	X.63.q	<i>R.2006V*</i>	=	VIII.50,Ci
<i>R.1953</i>	=	X.63.b	<i>R.2008[V ?]*</i>	=	XIII.97,Bo
<i>R.1954</i>	=	X.63.v	<i>R.2009*</i>	=	XVIII.a
<i>R.1955</i>	=	X.63.p	<i>R.2010*</i>	=	VIII.43,aa1
<i>R.1956 in part</i>	=	V.26.(n)	<i>R.2011*</i>	=	XII.89,s
<i>R.1956</i>	=	X.63.Ba	<i>R.2012*</i>	=	VIII.41,a
<i>R.1957</i>	=	X.63.Ai	<i>R.2028*</i>	=	VIII.42,Cv1
<i>R.1958</i>	=	X.63.o	<i>R.2046</i>	=	X.63.Bk
<i>R.1959</i>	=	X.63.Bf	<i>R.2047</i>	=	X.63.Bh
<i>R.1960</i>	=	X.63.l	<i>R.2052</i>	=	X.63.k1
<i>R.1961</i>	=	X.63.m	<i>R.2055AC</i>	=	X.63.z1
<i>R.1962</i>	=	X.63.n	<i>R.2061</i>	=	X.63.Aj1
<i>R.1963</i>	=	X.63.Af	<i>R.2062</i>	=	X.63.Bb
<i>R.1964</i>	=	X.63.Ad	<i>R.2065V*</i>	=	XIII.97,Ba
<i>R.1965</i>	=	X.63.Ax	<i>R.2066V*</i>	=	XIII.97,Au1
<i>R.1966</i>	=	X.63.Be	<i>R.2067*</i>	=	XII.93,At
<i>R.1967</i>	=	X.63.Az	<i>R.2068[V ?]*</i>	=	XIII.97,Aq
<i>R.1968</i>	=	X.63.At	<i>R.2072[V ?]*</i>	=	XIII.97,Ak
<i>R.1969</i>	=	X.63.j	<i>R.2074</i>	=	XII.69,d
<i>R.1970</i>	=	X.63.a	<i>R.2076</i>	=	VIII.43,j
<i>R.1971</i>	=	X.63.Av	<i>R.2080</i>	=	VI.0034.a
<i>R.1972</i>	=	X.63.As	<i>R.2088</i>	=	XII.69,e
<i>R.1973</i>	=	X.63.x	<i>R.2089*</i>	=	XII.93.Bw
<i>R.1974</i>	=	X.63.Am	<i>R.2090*</i>	=	XII.93,u1
<i>R.1975</i>	=	X.63.t	<i>R.2100</i>	=	VI.30,Ao1
<i>R.1976</i>	=	X.63.Aa	<i>R.2108*</i>	=	VIII.42,Cv2
<i>R.1977</i>	=	X.63.Ao	<i>R.2110</i>	=	VIII.42,g1
<i>R.1978</i>	=	VIII.42,Bv	<i>R.2116*</i>	=	VIII.42,Dm
<i>R.1978</i>	=	X.63.s	<i>R.2117V*</i>	=	XIII.97,Br1
<i>R.1979</i>	=	VIII.42,B11	<i>R.2120[V ?]*</i>	=	XIII.97,At1
<i>R.1979</i>	=	X.63.Aj	<i>R.2123V*</i>	=	VIII.50,Br
<i>R.1980</i>	=	X.63.Ay	<i>R.2125H</i>	=	VIII.50,i
<i>R.1981</i>	=	X.63.y	<i>R.2126*</i>	=	VIII.42,Cv3
<i>R.1982</i>	=	X.63.Aw	<i>R.2134V*</i>	=	VIII.50,Bu
<i>R.1983</i>	=	X.63.z	<i>R.2138*</i>	=	XIII.99,a
<i>R.1984*</i>	=	VIII.42,Ce1	<i>R.2143</i>	=	VIII.42,s1
<i>R.1984</i>	=	X.63.w	<i>R.2144V*</i>	=	XIII.97,x1
<i>R.1985</i>	=	X.63.e	<i>R.2146V*</i>	=	VIII.50 s1
<i>R.1986</i>	=	X.63.Ab	<i>R.2149</i>	=	II.14,c1
<i>R.1987*</i>	=	VIII.42,Cr1	<i>R.2156</i>	=	II.8,c1
<i>R.1987</i>	=	X.63.Au	<i>R.2156</i>	=	VIII.47,(j)
<i>R.1988*</i>	=	VIII.42,Cr2	<i>R.2160*</i>	=	XII.73,(i)
<i>R.1988</i>	=	X.63.h	<i>R.2173</i>	=	VIII.41,b
<i>R.1990</i>	=	VIII.42,B11	<i>R.2178</i>	=	VIII.48,e

Section A

<i>R.2202</i>	=	XII,95.a	<i>R.2383</i>	=	I,1,b
<i>R.2221*</i>	=	XII,84.a	<i>R.2384V*</i>	=	VIII,50.c1
<i>R.2222*</i>	=	XII,84.f	<i>R.2385</i>	=	I,1,e1
<i>R.2223*</i>	=	XII,84.g1	<i>R.2387</i>	=	XI,64
<i>R.2224*</i>	=	XII,84.c	<i>R.2388</i>	=	XI,64
<i>R.2225*</i>	=	XII,84.h	<i>R.2393V*</i>	=	XIII,97.Av
<i>R.2226*</i>	=	XII,84.b	<i>R.2405V*</i>	=	VIII,50.Cj
<i>R.2227*</i>	=	XII,84.e	<i>R.2412*</i>	=	XII,73.(b)
<i>R.2228*</i>	=	XII,84.d	<i>R.2410*</i>	=	VIII,48.j
<i>R.2229</i>	=	XI,64	<i>R.2429</i>	=	XVII.a
<i>R.2236</i>	=	IV,19.a	<i>R.2430</i>	=	XVII.b
<i>R.2237</i>	=	XIII,97.r	<i>R.2431</i>	=	XVII.c
<i>R.2238*</i>	=	XII,82.d	<i>R.2432</i>	=	XVII.d
<i>R.2246</i>	=	XII,78.a	<i>R.2433</i>	=	XVII.e
<i>R.2247*</i>	=	VIII,42.f1	<i>R.2434</i>	=	XVII.f
<i>R.2249*</i>	=	XII,93.aa	<i>R.2435</i>	=	XVII.g
<i>R.2252</i>	=	XIII,97.aa2	<i>R.2436</i>	=	XVII.h
<i>R.2253</i>	=	XII,72.c	<i>R.2437</i>	=	XVII.i
<i>R.2254</i>	=	VIII,43.aa	<i>R.2438</i>	=	XVII.j
<i>R.2254</i>	=	VIII,50.aa	<i>R.2439</i>	=	XVII.k
<i>R.2257V*</i>	=	VIII,50.Ba	<i>R.2440</i>	=	XVII.l
<i>R.2261V*</i>	=	VIII,50.c2	<i>R.2441</i>	=	XVII.m
<i>R.2265V?*</i>	=	VIII,50.(D1)	<i>R.2442</i>	=	XVII.n
<i>R.2265</i>	=	VIII,52.(i)	<i>R.2443</i>	=	XVII.o
<i>R.2269V*</i>	=	VIII,50.Ay1	<i>R.2444</i>	=	XVII.p
<i>R.2274II</i>	=	VIII,50.Ab	<i>R.2445</i>	=	XVII.q
<i>R.2278</i>	=	VIII,43.r1	<i>R.2446</i>	=	XVII.r
<i>R.2294*</i>	=	XIV,113.b	<i>R.2447</i>	=	XVII.s
<i>R.2295*</i>	=	XIV,113.a	<i>R.2448</i>	=	XVII.t
<i>R.2296</i>	=	XI,64	<i>R.2449</i>	=	XVII.u
<i>R.2297</i>	=	XI,64	<i>R.2450</i>	=	XVII.v
<i>R.2311*</i>	=	VIII,52.e	<i>R.2451</i>	=	XVII.w
<i>R.2312*</i>	=	VIII,52.a	<i>R.2452</i>	=	XVII.x
<i>R.2313*</i>	=	VIII,52.g	<i>R.2453</i>	=	XVII.y
<i>R.2314*</i>	=	VIII,52.h	<i>R.2459</i>	=	V,26.n
<i>R.2315*</i>	=	VIII,52.d	<i>R.2459AC</i>	=	X,63.Ba1
<i>R.2316*</i>	=	VIII,52.b	<i>R.2480*</i>	=	XII,93.Bg
<i>R.2317*</i>	=	VIII,52.c	<i>R.2485*</i>	=	XII,93,r3
<i>R.2318*</i>	=	VIII,52.f	<i>R.2492*</i>	=	XII,93.Ap
<i>R.2320</i>	=	VIII,48.g	<i>R.2495*</i>	=	XII,93.(Da)
<i>R.2331</i>	=	XI,64	<i>R.2502</i>	=	XI,64
<i>R.2340</i>	=	I,5.a	<i>R.2504*</i>	=	XII,93.Ac
<i>R.2362</i>	=	V,26.(r)	<i>R.2507*</i>	=	XII,93.As
<i>R.2363</i>	=	V,26.c	<i>R.2510*</i>	=	XII,93.a1
<i>R.2367</i>	=	I,5.b2	<i>R.2514*</i>	=	XII,93.m
<i>R.2368</i>	=	I,5.b1	<i>R.2515</i>	=	XI,64
<i>R.2369</i>	=	V,26.(u)	<i>R.2518</i>	=	XI,64
<i>R.2373</i>	=	I,5.b	<i>R.2528*</i>	=	XII,93.Ao1
<i>R.2374</i>	=	V,26.(o)	<i>R.2538*</i>	=	VIII,42,A1
<i>R.2375</i>	=	V,26.(q)	<i>R.2555</i>	=	XI,64
<i>R.2376</i>	=	IX,58.a	<i>R.2556</i>	=	XI,64
<i>R.2379*</i>	=	XII,84.g	<i>R.2557</i>	=	XI,64
<i>R.2382</i>	=	I,1.g	<i>R.2558</i>	=	XI,64

Classified List

<i>R.2559</i>	=	XI,64	<i>R.2645</i>	=	XI,64
<i>R.2560</i>	=	XI,64	<i>R.2646</i>	=	XI,64
<i>R.2561</i>	=	XI,64	<i>R.2647</i>	=	XI,64
<i>R.2562</i>	=	XI,64	<i>R.2649</i>	=	XI,64
<i>R.2569*</i>	=	VIII,53,c	<i>R.2652</i>	=	II,8,c
<i>R.2570*</i>	=	VIII,53,b	<i>R.2653</i>	=	XII,90,a
<i>R.2571*</i>	=	VIII,53,e	<i>R.2654</i>	=	VIII,54,c
<i>R.2573*</i>	=	VIII,45,c	<i>R.2655</i>	=	XII,81,l
<i>R.2588*</i>	=	XII,73,(d)	<i>R.2657*</i>	=	XII,65,d
<i>R.2593*</i>	=	XII,66,a	<i>R.2658*</i>	=	XII,65,b
<i>R.2596</i>	=	VIII,56	<i>R.2659*</i>	=	XII,65,c
<i>R.2597</i>	=	II,6,a	<i>R.2660[V ?]*</i>	=	XIII,97,Af
<i>R.2598</i>	=	II,6,b	<i>R.2661</i>	=	V,26,m
<i>R.2599</i>	=	XII,096	<i>R.2662*</i>	=	XII,65,a
<i>R.2604*</i>	=	XII,66,b	<i>R.2662</i>	=	XII,93,Bu
<i>R.2605</i>	=	V,26,i	<i>R.2663*</i>	=	XIII,111,a
<i>R.2607</i>	=	V,26,g	<i>R.2664*</i>	=	XII,93,Bh
<i>R.2608</i>	=	III,18	<i>R.2665H</i>	=	XIII,97,Db
<i>R.2608</i>	=	V,26,c	<i>R.2666*</i>	=	VIII,54,a
<i>R.2609</i>	=	XI,64	<i>R.2668*</i>	=	XII,93,Br
<i>R.2610</i>	=	XI,64	<i>R.2669*</i>	=	VIII,54,b
<i>R.2611</i>	=	XI,64	<i>R.2670</i>	=	XII,81,h
<i>R.2612</i>	=	XI,64	<i>R.2672</i>	=	XII,81,c
<i>R.2613</i>	=	XI,64	<i>R.2763</i>	=	XII,81,e
<i>R.2614</i>	=	XI,64	<i>R.2674</i>	=	XII,81,m
<i>R.2615</i>	=	XI,64	<i>R.2675</i>	=	XII,81,k
<i>R.2616</i>	=	XI,64	<i>R.2676</i>	=	XII,81,s
<i>R.2617</i>	=	XI,64	<i>R.2677</i>	=	XII,81,b
<i>R.2618</i>	=	XI,64	<i>R.2678</i>	=	XII,81,f
<i>R.2619</i>	=	XI,64	<i>R.2680[V ?]*</i>	=	XIII,97,Ae2
<i>R.2621</i>	=	XI,64	<i>R.2681</i>	=	I,1,c
<i>R.2622</i>	=	XI,64	<i>R.2683V*</i>	=	VIII,50,q1
<i>R.2623</i>	=	XI,64	<i>R.2684*</i>	=	XIII,103,c
<i>R.2624</i>	=	XI,64	<i>R.2685</i>	=	XIII,103,b
<i>R.2625</i>	=	XI,64	<i>R.2686*</i>	=	XIII,103,a
<i>R.2626</i>	=	XI,64	<i>R.2687*</i>	=	XIII,103,d
<i>R.2627</i>	=	XI,64	<i>R.2688</i>	=	II,9,a
<i>R.2628</i>	=	XI,64	<i>R.2689</i>	=	XII,88
<i>R.2629</i>	=	XI,64	<i>R.2689*</i>	=	XII,93,Ca
<i>R.2630</i>	=	XI,64	<i>R.2751*</i>	=	VIII,51,a
<i>R.2631</i>	=	XI,64	<i>R.2752*</i>	=	VIII,51,b
<i>R.2632</i>	=	XI,64	<i>R.2752</i>	=	VIII,51,h
<i>R.2633</i>	=	XI,64	<i>R.2753*</i>	=	VIII,51,d
<i>R.2634</i>	=	XI,64	<i>R.2754*</i>	=	VIII,51,g
<i>R.2635</i>	=	XI,64	<i>R.2756H</i>	=	VIII,50,Bq
<i>R.2636</i>	=	XI,64	<i>R.2760</i>	=	VIII,[0057],b
<i>R.2637</i>	=	XI,64	<i>R.2761</i>	=	XI,64
<i>R.2638</i>	=	XI,64	<i>R.2762*</i>	=	II,14,c
<i>R.2640</i>	=	XI,64	<i>R.2763</i>	=	XI,64
<i>R.2641</i>	=	XI,64	<i>R.2770</i>	=	XI,64
<i>R.2642</i>	=	XI,64	<i>R.2771</i>	=	VIII,[0057]a
<i>R.2643</i>	=	XI,64	<i>R.2777*</i>	=	XII,82,c
<i>R.2644</i>	=	XI,64	<i>R.2778*</i>	=	XII,82,b1

Section A

<i>R.2779*</i>	=	XII,82,h	<i>R.3034</i>	=	XII,93,Av2
<i>R.2780*</i>	=	XII,82,j	<i>R.3036</i>	=	XII,93,Ae1
<i>R.2781*</i>	=	XII,82,k	<i>R.3036</i>	=	XII,93,02
<i>R.2789</i>	=	VIII,49,e1	<i>R.3037</i>	=	XII,93,Av1
<i>R.2790</i>	=	VIII,(043),f2	<i>R.3038</i>	=	XII,93,Bn1
<i>R.2794</i>	=	XII,76,b	<i>R.3039</i>	=	XII,93,Bol
<i>R.2795</i>	=	XII,85	<i>R.3040</i>	=	XII,93,An1
<i>R.2797*</i>	=	VIII,42,k1	<i>R.3041</i>	=	XII,93,Al1
<i>R.2801</i>	=	XII,68	<i>R.3042</i>	=	XII,93,Ak
<i>R.2805V*</i>	=	XIII,97 Bv	<i>R.3042*</i>	=	XII,93,Bf
<i>R.2807V*</i>	=	XIII,97.Bz	<i>R.3043</i>	=	XII,93,Aj
<i>R.2808V*</i>	=	XIII,97.Ca	<i>R.3044</i>	=	XII,93,Ail
<i>R.2811*</i>	=	XII,82,a	<i>R.3046</i>	=	XII,93,r4
<i>R.2812*</i>	=	XII,82,b2	<i>R.3048</i>	=	XII,93,q1
<i>R.2820*</i>	=	VIII,43,u1	<i>R.3049*</i>	=	XII,93,Ar
<i>R.2821*</i>	=	VIII,42,Ap	<i>R.3049</i>	=	XII,93,Bh
<i>R.2822</i>	=	VI,30.x1	<i>R.3050</i>	=	XII,93,o1
<i>R.2824</i>	=	VII,36,Ae1	<i>R.3059</i>	=	XII,93,y1
<i>R.2826</i>	=	XII,78,(e)	<i>R.3053</i>	=	XII,93,l1
<i>R.2830</i>	=	XI,64	<i>R.3057</i>	=	XII,93,g
<i>R.2831</i>	=	XI,64	<i>R.3060</i>	=	XII,93,r2
<i>R.2832</i>	=	XI,64	<i>R.3061</i>	=	XII,93,d
<i>R.2833</i>	=	XI,64	<i>R.3063</i>	=	XII,93,Ao
<i>R.2834</i>	=	XI,64	<i>R.3064</i>	=	XII,93,Cb1
<i>R.2835</i>	=	XI,64	<i>R.3066</i>	=	XII,93,c3
<i>R.2836</i>	=	XI,64	<i>R.3069</i>	=	XII,93,r1
<i>R.2837</i>	=	XI,64	<i>R.3083</i>	=	XII,93,Ai
<i>R.2838</i>	=	XI,64	<i>R.3084</i>	=	XII,93,Aj
<i>R.2839</i>	=	XI,64	<i>R.3085</i>	=	XII,93,Av4
<i>R.2840</i>	=	XI,64	<i>R.3086</i>	=	XII,93,An2
<i>R.2841</i>	=	XI,64	<i>R.3087</i>	=	XII,93,Bv2
<i>R.2842</i>	=	XI,64	<i>R.3088</i>	=	XII,93,Bg1
<i>R.2843</i>	=	XI,64	<i>R.3089</i>	=	XII,93,By
<i>R.2844</i>	=	XI,64	<i>R.3143AC</i>	=	X,63,a
<i>R.2845</i>	=	XI,64	<i>R.3152</i>	=	VI,30,a3
<i>R.2846</i>	=	XI,64	<i>R.3153</i>	=	VI,30,Ac
<i>R.2847</i>	=	XI,64	<i>R.3155</i>	=	VI,30,b
<i>R.2862*</i>	=	VIII,47,a	<i>R.3158</i>	=	VI,30,o
<i>R.2863*</i>	=	VIII,47(g)	<i>R.3158</i>	=	VI,30,p
<i>R.2865*</i>	=	VIII,47,d	<i>R.3160</i>	=	VI,30,y1
<i>R.2867*</i>	=	VIII,47,(f)	<i>R.3163</i>	=	VI,30,s
<i>R.2868</i>	=	VIII,47,b	<i>R.3164</i>	=	VI,30,Ar
<i>R.2869</i>	=	VIII,47,e	<i>R.3165</i>	=	VII,36,s
<i>R.3000*</i>	=	XIII,97,c	<i>R.3166</i>	=	VII,36,g
<i>R.3001H</i>	=	XIII,97.Bc	<i>R.3167*</i>	=	VII,36,Ae2
<i>R.3006[V ?]*</i>	=	XIII,97,t	<i>R.3170*</i>	=	VII,36,e1
<i>R.3009</i>	=	XIII,97,Ap2	<i>R.3172</i>	=	VII,36,q1
<i>R.3020V*</i>	=	XIII,97,a	<i>R.3177*</i>	=	VII,36,Aq
<i>R.3023V*</i>	=	XIII,97,Az	<i>R.3178</i>	=	VII,36,d1
<i>R.3024</i>	=	XII,93,j1	<i>R.3190</i>	=	VII,36,(At1)
<i>R.3024H</i>	=	XIII,97,At	<i>R.3197H</i>	=	XIII,97,Da1
<i>R.3032</i>	=	XII,93,Bv1	<i>R.3201*</i>	=	VIII,43,(Ak)
<i>R.3033</i>	=	XII,93,Bg	<i>R.3202*</i>	=	VIII,43,(Am)

Classified List

<i>R.3203*</i>	= VIII,43,(Al)	<i>R.5010</i>	= XIII,97,At2
<i>R.3204*</i>	= VIII,43,(An)	<i>R.5012</i>	= XIII,97.By2
<i>R.3227V*</i>	= VIII,50,(Di)	<i>R.5013</i>	= XIII,97.Bv
<i>R.3230V*</i>	= VIII,50,(De)	<i>R.5014</i>	= XIII,97.Bz
<i>R.3231V*</i>	= VIII,50,(Dd)	<i>R.5017</i>	= XIII,97.Au
<i>R.3232V*</i>	= VIII,50,(Df)	<i>R.5017</i>	= XIII,97.Av
<i>R.3233V*</i>	= VIII,50,(Dh)	<i>R.5018</i>	= XIII,97.Db
<i>R.3237V*</i>	= VIII,50,(Db)	<i>R.5019</i>	= XIII,97.Dc
<i>R.3239V?*</i>	= VIII,50,(Dg)	<i>R.5024</i>	= XIII,97.sl
<i>R.3660V*</i>	= VIII,50,(Dk)	<i>R.5025</i>	= XIII,97.Ar1
<i>R.3661M</i>	= VIII,50.a	<i>R.5026</i>	= XIII,97.Bn
<i>R.3661V*</i>	= VIII,50,(Dc)	<i>R.5027</i>	= XIII,97.Bm
<i>R.3662M</i>	= VIII,50.r	<i>R.5028O</i>	= XIII,97.Bw
<i>R.3663H?</i>	= VIII,50,(Do)	<i>R.5030a</i>	= XIII,97.Cj
<i>R.3663M</i>	= VIII,50.Cf	<i>R.5031</i>	= XIII,97,(Ej)
<i>R.3666V*</i>	= VIII,50,(Dj)	<i>R.5032</i>	= XIII,97.Cn
<i>R.3668H</i>	= VIII,50,(Dm)	<i>R.5033</i>	= XIII,97.Av
<i>R.3683</i>	= VIII,43.b1	<i>R.5034</i>	= XIII,97.Cu
<i>R.3683V?*</i>	= VIII,43,(Ap)	<i>R.5036</i>	= XII,93.Ce1
<i>R.3683V?*</i>	= VIII,50,(Da)	<i>R.5036</i>	= XIII,97.Cv1
<i>R.3763</i>	= VIII,50,(Dn)	<i>R.5037</i>	= XIII,97.Cv1
<i>R.3792</i>	= X,63.i1	<i>R.5038</i>	= XIII,97.Cy
<i>R.3794</i>	= X,63.i2	<i>R.5039</i>	= XII,(Ef)
<i>R.3795</i>	= X,63.j3	<i>R.5041</i>	= XII,72,d
<i>R.3828*</i>	= XII,75.An	<i>R.5041</i>	= XIII,97,(Em)
<i>R.3868</i>	= XII,75.Am	<i>R.5042</i>	= XII,72.g
<i>R.3872</i>	= XII,75.y	<i>R.5043*</i>	= VII,36,b
<i>R.3872</i>	= XII,75.y2	<i>R.5043</i>	= XII,72.h
<i>R.4036</i>	= X,63.Ac	<i>R.5044</i>	= VII,36,d
<i>R.4037</i>	= X,63.x1	<i>R.5044</i>	= XII,72,(k)
<i>R.4038</i>	= X,63.Ba1	<i>R.5044</i>	= XII,72,(j)
<i>R.4039</i>	= X,63.aa	<i>R.5045*</i>	= VII,36.q
<i>R.4051</i>	= XII,75.Af	<i>R.5045</i>	= XII,72,(m)
<i>R.4052</i>	= XII,75.r	<i>R.5046</i>	= VII,36.Ao
<i>R.4053</i>	= XII,75,(Bh)	<i>R.5046</i>	= XII,72,(1)
<i>R.4089</i>	= VIII,43.Ac	<i>R.5047</i>	= VII,36.Ao1
<i>R.4103</i>	= VIII,43.z	<i>R.5048*</i>	= VII,36.Ar1
<i>R.4217</i>	= VIII,43.Ac	<i>R.5049</i>	= VII,36.As1
<i>R.4218</i>	= VIII,43.z	<i>R.5050[?]</i>	= VI,30.e1
<i>R.4220</i>	= XII,73,(a)	<i>R.5051</i>	= VI,30.e1
<i>R.4221</i>	= VIII,45.a1	<i>R.5052</i>	= VI,30.k1
<i>R.4222M</i>	= VIII,50.y	<i>R.5053</i>	= VI,30.rl
<i>R.4230</i>	= VIII,42.Dn	<i>R.5054</i>	= VI,30.Ab
<i>R.4232</i>	= VIII,42.Dq	<i>R.5055</i>	= VI,30.Af
<i>R.4246</i>	= XIII,97.Bn	<i>R.5055</i>	= XII,75,x
<i>R.4303</i>	= VIII,45.b	<i>R.5056</i>	= VI,30.At
<i>R.5000</i>	= XIII,97,(Eb)	<i>R.5056</i>	= XII,75.r
<i>R.5001</i>	= XIII,97.c1	<i>R.5056</i>	= XII,75.t
<i>R.5002</i>	= XIII,97.c2	<i>R.5057</i>	= VI,30.Au
<i>R.5003</i>	= XIII,97.Aj	<i>R.5057</i>	= XII,75.Aa
<i>R.5006</i>	= XIII,97.Ax	<i>R.5058</i>	= VI,30.Az1
<i>R.5008</i>	= XIII,97.il	<i>R.5058</i>	= XII,75.Ab
<i>R.5009</i>	= XIII,97.As	<i>R.5058 [!]</i>	= XII,75.Ac

Section A

<i>R.5059</i>	=	V.26,i2	<i>R.5086</i>	=	VIII,51,(q)
<i>R.5060</i>	=	V.26,m	<i>R.5086H</i>	=	XIII,97,As1
<i>R.5060</i>	=	XII,75,j	<i>R.5087</i>	=	VIII,51,(o)
<i>R.5061</i>	=	V.26,i1	<i>R.5087H</i>	=	XIII,97,At2
<i>R.5061</i>	=	V.26,m	<i>R.5088</i>	=	VIII,51,(k)
<i>R.5061</i>	=	XII,75,r	<i>R.5088H</i>	=	XIII,97,Ba1
<i>R.5061</i>	=	XII,75,t	<i>R.5089</i>	=	VIII,51,(n)
<i>R.5062</i>	=	VIII,45,a	<i>R.5089H</i>	=	XIII,97,Bb1
<i>R.5062</i>	=	XII,75,t	<i>R.5090</i>	=	VIII,51,(m)
<i>R.5063*</i>	=	VIII,53,a	<i>R.5090H</i>	=	XIII,97,Bh1
<i>R.5063</i>	=	XII,75,r	<i>R.5091H</i>	=	XIII,97,Bj1
<i>R.5064</i>	=	XII,75.Ap	<i>R.5092H</i>	=	XIII,97,Bm1
<i>R.5064</i>	=	XIII,112,d	<i>R.5093</i>	=	VIII,51,(p)
<i>R.5065</i>	=	XII,75,(Bh)	<i>R.5093</i>	=	XIII,97,Bo
<i>R.5065</i>	=	XIII,112,e	<i>R.5094</i>	=	XIII,97,Bq1
<i>R.5066</i>	=	XII,69,(c)	<i>R.5095H</i>	=	XIII,97,Bu2
<i>R.5066</i>	=	XII,75.Ap	<i>R.5096</i>	=	XIII,97,Bs
<i>R.5067</i>	=	XII,69,d	<i>R.5097</i>	=	XIII,97,Bv2
<i>R.5067</i>	=	XII,75,aa	<i>R.5098</i>	=	XIII,97,By2
<i>R.5067</i>	=	XII,75,y1	<i>R.5099</i>	=	XIII,97,Ca
<i>R.5068</i>	=	XII,75,aa1	<i>R.5100H</i>	=	XIII,97,Ce1
<i>R.5068</i>	=	XIII,97,aa1	<i>R.5100</i>	=	XIII,97,(Ei)
<i>R.5069</i>	=	XII,75,Aa	<i>R.5101</i>	=	XIII,97,Cm
<i>R.5069</i>	=	XIII,97,c1	<i>R.5102[!]¹H</i>	=	XIII,97,Cr2
<i>R.5070</i>	=	XII,75,Ac	<i>R.5102[!]</i>	=	XIII,97,Cs
<i>R.5070</i>	=	XII,73,(q)	<i>R.5103</i>	=	XIII,97,Cs
<i>R.5070</i>	=	XIII,97,d1	<i>R.5103H</i>	=	XIII,97,Cv1
<i>R.5071</i>	=	XII,75,w	<i>R.5104</i>	=	XIII,97,Cv2
<i>R.5071</i>	=	XIII,97,d	<i>R.5105</i>	=	XIII,97,Cw
<i>R.5072</i>	=	XII,75,(Be)	<i>R.5106</i>	=	XIII,97,Cx1
<i>R.5072</i>	=	XIII,97,k	<i>R.5107</i>	=	XIII,97,Da2
<i>R.5073</i>	=	XII,75,(Bf)	<i>R.5108H</i>	=	XIII,97,i2
<i>R.5073</i>	=	XIII,97,q	<i>R.5109H</i>	=	XIII,97,Cq1
<i>R.5074</i>	=	XII,75,(Bd)	<i>R.5109H</i>	=	XIII,108,b
<i>R.5074</i>	=	XIII,97,i1	<i>R.5110H</i>	=	XIII,97,l
<i>R.5075</i>	=	XII,75,(Bc)	<i>R.5111H</i>	=	XIII,97,Av
<i>R.5075H</i>	=	XIII,97,g	<i>R.5112H</i>	=	XIII,97,m
<i>R.5075H</i>	=	XIII,97,r2	<i>R.5113</i>	=	XIII,97,m
<i>R.5076</i>	=	XII,75,(Be)	<i>R.5114H</i>	=	XIII,97,(Ea)
<i>R.5076H</i>	=	XIII,97,s1	<i>R.5115H</i>	=	XIII,97,(Eb)
<i>R.5077</i>	=	XII,75,(Bk)	<i>R.5116H</i>	=	XIII,97,(Ec)
<i>R.5077H</i>	=	XIII,97,y1	<i>R.5117H</i>	=	XIII,97,n
<i>R.5078</i>	=	XII,75,(Bg)	<i>R.5118H</i>	=	XIII,97,ol
<i>R.5078H</i>	=	XIII,97,y1	<i>R.5119</i>	=	XIII,97,ol
<i>R.5079H</i>	=	XIII,97,z1	<i>R.5120</i>	=	XIII,97,ol
<i>R.5080H</i>	=	XIII,97,Aa1	<i>R.5121</i>	=	XII,72,i
<i>R.5080</i>	=	XIII,104	<i>R.5122</i>	=	XII,73,(c)
<i>R.5081H</i>	=	XIII,97,Aa1	<i>R.5123*</i>	=	IV,19,b
<i>R.5082H</i>	=	XIII,97,Ab	<i>R.5124</i>	=	II,14,c2
<i>R.5083</i>	=	XIII,97,Af1	<i>R.5125</i>	=	XII,93,By
<i>R.5084</i>	=	VIII,51,(l)	<i>R.5126</i>	=	XII,68
<i>R.5084H</i>	=	XIII,97,Al	<i>R.5126</i>	=	XII,93,f
<i>R.5085H</i>	=	XIII,97,Ar1	<i>R.5128</i>	=	II,6,b1

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<i>R.5129</i>	=	XII.71	<i>R.8014</i>	=	VIII.50,(Du)
<i>R.5130</i>	=	IX.60	<i>R.8015</i>	=	VIII.43,h
<i>R.5131</i>	=	XII.79,b	<i>R.8016M</i>	=	VIII.50,q1
<i>R.5132</i>	=	I.1,h1	<i>R.8017H</i>	=	VIII.50,q
<i>R.5133</i>	=	I.1,(m)	<i>R.8018M</i>	=	VIII.50,Ar
<i>R.5134</i>	=	I.1,h1	<i>R.8019M</i>	=	VIII.50,Ar
<i>R.5256</i>	=	XIII.97,Db	<i>R.8020M</i>	=	VIII.50,As
<i>R.5257</i>	=	XIII.97,(En)	<i>R.8021</i>	=	VIII.43,r
<i>R.5446</i>	=	VII.36,Ag1	<i>R.8022</i>	=	VIII.43,r
<i>R.5630</i>	=	I.4	<i>R.8023</i>	=	VIII.43,q
<i>R.6015</i>	=	VI.30,m	<i>R.8024</i>	=	VIII.43,q
<i>R.6015</i>	=	VII.36,h	<i>R.8024M</i>	=	VIII.50,Au
<i>R.6051</i>	=	VII.36,d	<i>R.8025M</i>	=	VIII.50,Au
<i>R.6052</i>	=	VI.30,e	<i>R.8026M</i>	=	VIII.50,Av
<i>R.6052</i>	=	XII.93,a	<i>R.8027M</i>	=	VIII.50,Au
<i>R.6052</i>	=	XII.93,a1	<i>R.8028</i>	=	VIII.43,(Ao)
<i>R.6055*</i>	=	VII.36,b	<i>R.8028M</i>	=	VIII.50,Bv
<i>R.6056*</i>	=	VII.36,b	<i>R.8029</i>	=	XII.75,(Bj)
<i>R.6057*</i>	=	VII.36,b	<i>R.8030M</i>	=	VIII.50,Aj
<i>R.6058*</i>	=	VII.36,c	<i>R.8031</i>	=	VIII.43,d
<i>R.6059*</i>	=	VII.36,b	<i>R.8032</i>	=	VIII.43,(Aq)
<i>R.6069*</i>	=	VII.36,c	<i>R.8032</i>	=	VIII.43,e
<i>R.6070</i>	=	VII.36,j	<i>R.8033</i>	=	VIII.43,(Ar)
<i>R.6071</i>	=	VII.36,f	<i>R.8034</i>	=	VIII.43,(Ar)
<i>R.6073</i>	=	VI.33	<i>R.8035</i>	=	VIII.43,(Ar)
<i>R.6073</i>	=	VII.36,s	<i>R.8036</i>	=	VIII.43,(Aq)
<i>R.6077*</i>	=	VII.36,w	<i>R.8037</i>	=	VIII.43,(Aq)
<i>R.6079</i>	=	VII.36,(Aw)	<i>R.8037</i>	=	VIII.43,(Ar)
<i>R.6080*</i>	=	VII.36,(Av)	<i>R.8038</i>	=	VIII.43,(Aq)
<i>R.6081</i>	=	VII.36,Ag1	<i>R.8038</i>	=	VIII.43,(As)
<i>R.6081*</i>	=	VII.36,e	<i>R.8039</i>	=	VIII.43,r1
<i>R.6085</i>	=	VII.36,An	<i>R.8040</i>	=	VIII.43,r1
<i>R.6086</i>	=	VII.36,An	<i>R.8040</i>	=	VIII.43,r2
<i>R.6087</i>	=	VII.36,An	<i>R.8041</i>	=	VIII.43,k
<i>R.6088</i>	=	VII.36,Aq	<i>R.8041M</i>	=	VIII.50,Ap
<i>R.6090</i>	=	VII.36,Ar	<i>R.8042</i>	=	VIII.43,k
<i>R.6094</i>	=	XII.93,Bu	<i>R.8043</i>	=	VIII.43,l
<i>R.8000</i>	=	VIII.45,a1	<i>R.8043M</i>	=	VIII.50,Ap
<i>R.8001</i>	=	VIII.45,d3	<i>R.8044</i>	=	VIII.43,l
<i>R.8002</i>	=	VIII.45,d6	<i>R.8045</i>	=	VIII.43,l
<i>R.8003</i>	=	VIII.45,(f)	<i>R.8046</i>	=	VIII.43,l
<i>R.8004</i>	=	VIII.45,d6	<i>R.8046M</i>	=	VIII.50,Ap
<i>R.8005</i>	=	VIII.45,d3	<i>R.8047</i>	=	VIII.43,l
<i>R.8006</i>	=	VIII.45,d5	<i>R.8047M</i>	=	VIII.50,Ap
<i>R.8007</i>	=	VIII.45,d3	<i>R.8048</i>	=	VIII.43,Ai
<i>R.8008</i>	=	VIII.45,d5	<i>R.8048M</i>	=	VIII.50,Bz
<i>R.8009</i>	=	VIII.45,d1	<i>R.8049</i>	=	VIII.43,Ai
<i>R.8010</i>	=	VIII.45,a1	<i>R.8049M</i>	=	VIII.50,Bz
<i>R.8011</i>	=	VIII.45,d4	<i>R.8050</i>	=	VIII.43,Ai
<i>R.8012</i>	=	VIII.45,d5	<i>R.8050M</i>	=	VIII.50,Bz
<i>R.8013</i>	=	VIII.43,h	<i>R.8051</i>	=	VIII.43,Ai
<i>R.8013</i>	=	VIII.50,(Du)	<i>R.8051M</i>	=	VIII.50,Bz
<i>R.8014</i>	=	VIII.43,h	<i>R.8052</i>	=	VIII.43,Ai

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<i>R.8052M</i>	=	VIII.50.Bz	<i>R.8139</i>	=	XII.93.Ak
<i>R.8053</i>	=	VIII.43.k	<i>R.8139</i>	=	XIII.97.C1
<i>R.8053M</i>	=	VIII.50.Bz	<i>R.8139[.]</i>	=	XIII.97.Cm
<i>R.8054</i>	=	VIII.43.k	<i>R.8140</i>	=	XII.93.k
<i>R.8054M</i>	=	VIII.50.Ap	<i>R.8140</i>	=	XII.93.l1
<i>R.8054M</i>	=	VIII.50.Aq	<i>R.8141</i>	=	XII.93.q
<i>R.8055</i>	=	VIII.43.o	<i>R.8142</i>	=	XII.93.(De)
<i>R.8056M</i>	=	VIII.50.Aq	<i>R.8143</i>	=	XII.93.t
<i>R.8057M</i>	=	VIII.50.Aq	<i>R.8144</i>	=	XII.93.r
<i>R.8058M</i>	=	VIII.50.Ap	<i>R.8145</i>	=	XII.93.Ai
<i>R.8058</i>	=	XIII.97.Ch	<i>R.8146</i>	=	XII.93.An1
<i>R.8059</i>	=	XII.75.(Bi)	<i>R.8147</i>	=	XII.93.Ai1
<i>R.8059</i>	=	XIII.97.Ch	<i>R.8148</i>	=	XII.93.Bn1
<i>R.8060</i>	=	XIII.97.Ch	<i>R.8148</i>	=	XII.93.(Df)
<i>R.8061</i>	=	XIII.97.Ch	<i>R.8149</i>	=	XII.93.Bp
<i>R.8103</i>	=	XII.93.t	<i>R.8149</i>	=	XII.93.(Dl)
<i>R.8104</i>	=	XII.93.Be1	<i>R.8150</i>	=	XII.93.o2
<i>R.8105</i>	=	XII.93.(Db)	<i>R.8151</i>	=	XII.93.An1
<i>R.8106</i>	=	XII.93.Ai	<i>R.8152</i>	=	XII.93.(Dg)
<i>R.8107</i>	=	XII.93.Aq	<i>R.8153</i>	=	XII.93.Ak
<i>R.8108</i>	=	XII.93.Bg	<i>R.8154</i>	=	XII.93.aa
<i>R.8109</i>	=	XII.93.Ae	<i>R.8155</i>	=	XII.93.1
<i>R.8110</i>	=	XII.93.(Do)	<i>R.8156</i>	=	XII.93.Av
<i>R.8111</i>	=	XII.93.Ab	<i>R.8157</i>	=	XII.93.(Dh)
<i>R.8112</i>	=	XII.93.a	<i>R.8158</i>	=	XII.93.Av1
<i>R.8113</i>	=	XII.93.As	<i>R.8159</i>	=	XII.93.Ao2
<i>R.8114</i>	=	XII.93.c	<i>R.8159</i>	=	XII.93.Av4
<i>R.8115</i>	=	XII.93.Aj	<i>R.8160</i>	=	XII.93.An1
<i>R.8116</i>	=	XII.93.f	<i>R.8161</i>	=	XII.93.Ak
<i>R.8117</i>	=	XII.93.Av	<i>R.8162</i>	=	XII.93.w
<i>R.8117</i>	=	XII.93.Aq	<i>R.8163</i>	=	XII.93.Ak
<i>R.8118</i>	=	XII.93.g	<i>R.8164</i>	=	XII.93.Ak
<i>R.8119</i>	=	XII.93.Ao2	<i>R.8165</i>	=	XII.93.An1
<i>R.8120</i>	=	XII.93.(De)	<i>R.8166</i>	=	XII.93.Am
<i>R.8121</i>	=	XII.93.f	<i>R.8167</i>	=	XII.93.(Di)
<i>R.8122</i>	=	XII.93.Aa	<i>R.8168</i>	=	XII.93.i
<i>R.8123</i>	=	XII.93.Bt	<i>R.8169</i>	=	XII.93.g
<i>R.8124</i>	=	XII.93.Bv	<i>R.8170</i>	=	XII.93.Cc1
<i>R.8125</i>	=	XII.93.Bi	<i>R.8171</i>	=	XII.93.Bg1
<i>R.8126</i>	=	XII.93.Bf	<i>R.8172</i>	=	XII.93.(Dj)
<i>R.8127</i>	=	XII.93.a	<i>R.8173</i>	=	XII.93.Ao
<i>R.8127</i>	=	XII.93.m	<i>R.8174</i>	=	XII.93.Cb
<i>R.8128</i>	=	XII.93.d	<i>R.8175</i>	=	XII.93.Cb
<i>R.8129</i>	=	XII.93.Aq	<i>R.8176</i>	=	XII.93.(Dk)
<i>R.8130</i>	=	XII.93.Aw1	<i>R.8177</i>	=	XII.93.w
<i>R.8131</i>	=	XII.93.Ba	<i>R.8178</i>	=	XII.93.d
<i>R.8132</i>	=	XII.93.q	<i>R.8179</i>	=	XII.93.Be
<i>R.8133</i>	=	XII.93.Ai1	<i>R.8179</i>	=	XII.93.o2
<i>R.8134</i>	=	XII.93.Av3	<i>R.8180</i>	=	XII.93.Ba
<i>R.8135</i>	=	XII.93.Cc	<i>R.8181</i>	=	XII.93.Av1
<i>R.8136</i>	=	XII.93.Af	<i>R.8182</i>	=	XII.93.cl
<i>R.8137</i>	=	XII.93.Av3	<i>R.8183</i>	=	XII.93.q
<i>R.8138</i>	=	XII.93.Aj	<i>R.8184</i>	=	XII.93.Bi

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<i>R.8185</i>	=	XII.93.Aw	<i>R.8218</i>	=	XIII.97.w2
<i>R.8186</i>	=	XII.93.Cb	<i>R.8218</i>	=	XIII.111.a
<i>R.8187</i>	=	XII.93.By	<i>R.8219</i>	=	XIII.97.Cr3
<i>R.8188</i>	=	XII.93.Cc1	<i>R.8220</i>	=	XIII.97.Bs1
<i>R.8189</i>	=	XII.93.d1	<i>R.8220</i>	=	XIII.97.y
<i>R.8190</i>	=	XII.93.Av1	<i>R.8221</i>	=	XIII.97.y
<i>R.8191</i>	=	XII.93.Aw2	<i>R.8222</i>	=	XIII.97.Cn1
<i>R.8192</i>	=	XII.93.Bv	<i>R.8223</i>	=	XIII.97.y
<i>R.8193</i>	=	XII.93.Ag	<i>R.8224</i>	=	XIII.(Ed)
<i>R.8193</i>	=	XIII.97.aa1	<i>R.8225</i>	=	XIII.97.w2
<i>R.8194</i>	=	XII.93.(Dm)	<i>R.8226</i>	=	XIII.(Eg)
<i>R.8194-0</i>	=	XIII.97.Ab	<i>R.8227</i>	=	XIII.97.Cs
<i>R.8194</i>	=	XIII.97.Bt	<i>R.8228</i>	=	XIII.97.k
<i>R.8195</i>	=	XIII.97.Ar1	<i>R.8229</i>	=	XIII.97.Cw
<i>R.8195</i>	=	XIII.97.Au	<i>R.8230</i>	=	XIII.97.Db
<i>R.8195-0</i>	=	XIII.97.Cd1	<i>R.8231</i>	=	VI.30.Ap1
<i>R.8196</i>	=	XIII.97.Cb	<i>R.8231</i>	=	XIII.97.Cl
<i>R.8196</i>	=	XIII.97.Cc2	<i>R.8232</i>	=	VIII.49.c1
<i>R.8196-0</i>	=	XIII.97.Cr2	<i>R.8232</i>	=	XIII.97.Bs1
<i>R.8197</i>	=	XII.93.(Dn)	<i>R.8233</i>	=	VIII.49.c1
<i>R.8197</i>	=	XIII.97.Cu	<i>R.8233</i>	=	XIII.97.(Ek)
<i>R.8198</i>	=	XIII.97.aa3	<i>R.8234</i>	=	VI.30.b
<i>R.8199</i>	=	XIII.97.Cj	<i>R.8234</i>	=	XIII.97.l
<i>R.8200*</i>	=	VII.36.Ap	<i>R.8235</i>	=	VI.30.a3
<i>R.8200</i>	=	XII.72.(j)	<i>R.8235</i>	=	XIII.97.Ap2
<i>R.8200</i>	=	XII.72.(k)	<i>R.8236</i>	=	VI.30.Ab
<i>R.8200</i>	=	XIII.97.c1	<i>R.8236</i>	=	XIII.97.Bu1
<i>R.8201*</i>	=	VII.36.e1	<i>R.8237</i>	=	VIII.49.(m)
<i>R.8201</i>	=	XIII.97.As	<i>R.8237</i>	=	XIII.97.Be
<i>R.8202</i>	=	XIII.97.Cw1	<i>R.8238</i>	=	XIII.97.r1
<i>R.8203*</i>	=	VII.36.Ac1	<i>R.8239</i>	=	XIII.97.a3
<i>R.8203-0</i>	=	XIII.97.Bw	<i>R.8239</i>	=	XIII.97.d
<i>R.8204</i>	=	XIII.97.e	<i>R.8240</i>	=	IV.19a
<i>R.8205</i>	=	VII.36.As	<i>R.8240</i>	=	XII.95.(c)
<i>R.8205-0</i>	=	XIII.97.Bf	<i>R.8240</i>	=	XIII.97.(El)
<i>R.8206</i>	=	XIII.97.a2	<i>R.8241</i>	=	XIII.97.e1
<i>R.8206</i>	=	XIII.97.o	<i>R.8242</i>	=	XIII.97.Ae2
<i>R.8207-0</i>	=	XIII.97.Bz	<i>R.8242</i>	=	XIII.97.Bu3
<i>R.8207</i>	=	XIII.97.e	<i>R.8243</i>	=	XIII.97.Aa
<i>R.8208</i>	=	VIII.45.d5	<i>R.8244</i>	=	XIII.97.(En)
<i>R.8208-0</i>	=	XIII.97.By	<i>R.8245</i>	=	XIII.97.Cs
<i>R.8209</i>	=	XIII.97.Ap1	<i>R.8246</i>	=	X.63.(Bk)
<i>R.8210-0</i>	=	XIII.97.Cj	<i>R.8246</i>	=	XIII.97.Cy
<i>R.8211</i>	=	XIII.97.e	<i>R.8247</i>	=	XIII.97.Cq
<i>R.8212</i>	=	XIII.97.j	<i>R.8247</i>	=	XIII.97.Cr1
<i>R.8213</i>	=	XIII.97.Bv1	<i>R.8248</i>	=	XIII.97.Ae1
<i>R.8214*</i>	=	VII.36.w	<i>R.8249</i>	=	XIII.97.Ax1
<i>R.8214</i>	=	XIII.97.Bz	<i>R.8250</i>	=	XIII.97.a2
<i>R.8215</i>	=	XIII.97.Bb	<i>R.8251</i>	=	XIII.97.a1
<i>R.8215[!]</i>	=	XIII.97.Bb1	<i>R.8252</i>	=	XIII.97.Cw
<i>R.8216</i>	=	VII.36.Af	<i>R.8253</i>	=	XIII.97.(Eg)
<i>R.8216</i>	=	XIII.97.s1	<i>R.8254</i>	=	XIII.97.Cu
<i>R.8217</i>	=	XIII.97.Bm	<i>R.8255</i>	=	XIII.97.q

Section A

<i>R.8258</i>	=	XIII.97, Bm	<i>R.8305AC</i>	=	X.63r
<i>R.8259</i>	=	XIII.97, Aa2	<i>R.8306M</i>	=	VIII.50, Ce
<i>R.8260</i>	=	XIII.97, (Eo)	<i>R.8306AC</i>	=	X.63, Al
<i>R.8261</i>	=	XIII.97, Av1	<i>R.8307M</i>	=	VIII.50, Ca
<i>R.8262</i>	=	XIII.97, (Ep)	<i>R.8307AC</i>	=	X.63, (Bj)
<i>R.8263</i>	=	XIII.97, (Eq)	<i>R.8308M</i>	=	VIII.50, e1
<i>R.8264</i>	=	XIII.97, (Er)	<i>R.8308AC</i>	=	X.63, Bb
<i>R.8265</i>	=	XIII.97, (Es)	<i>R.8308AC</i>	=	X.63, x1
<i>R.8265</i>	=	XIII.108, c	<i>R.8309</i>	=	VIII.50, (Ds)
<i>R.8265/6</i>	=	XIII.97, Av	<i>R.8309AC</i>	=	X.63, d
<i>R.8266</i>	=	III.15	<i>R.8310M</i>	=	VIII.50, u
<i>R.8268</i>	=	VI.30, An1	<i>R.8310AC</i>	=	X.63, v
<i>R.8269</i>	=	VI.30, Az2	<i>R.8311M</i>	=	VIII.50, Ag1
<i>R.8270</i>	=	X.63, d	<i>R.8311</i>	=	X.63, l
<i>R.8270</i>	=	XII.74, a	<i>R.8316M</i>	=	VIII.43, (Ap)
<i>R.8271</i>	=	VI.30, Au	<i>R.8316M</i>	=	VIII.50, (Da)
<i>R.8272</i>	=	VIII.46, c	<i>R.8318M</i>	=	VIII.50, q
<i>R.8273</i>	=	VI.30, x	<i>R.8319M</i>	=	VIII.50, Bu
<i>R.8275</i>	=	VIII.52, (j)	<i>R.8322M</i>	=	VIII.50, c
<i>R.8277</i>	=	V.27.027	<i>R.8327M</i>	=	VIII.50, u
<i>R.8278</i>	=	II.13, a1	<i>R.8331M</i>	=	VIII.50, e
<i>R.8286</i>	=	X.63, x1	<i>R.8332M</i>	=	VIII.50, o
<i>R.8286</i>	=	XIII.110, b	<i>R.8333M</i>	=	VIII.50, Bq
<i>R.8287</i>	=	X.63, (Bm)	<i>R.8335M</i>	=	VIII.50, Ae
<i>R.8287</i>	=	XIII.110, c	<i>R.8338</i>	=	VIII.50, (Dt)
<i>R.8288AC</i>	=	X.63, Aq1	<i>R.8339</i>	=	VIII.50, p
<i>R.8288</i>	=	XIII.110, c	<i>R.8340M</i>	=	VIII.50, r
<i>R.8289AC</i>	=	X.63, (Bn)	<i>R.8341M</i>	=	VIII.50, y
<i>R.8290AC</i>	=	X.63, At	<i>R.8342M</i>	=	VIII.50, Br
<i>R.8290AC</i>	=	X.63, Ax	<i>R.8343</i>	=	VIII.50, x
<i>R.8291AC</i>	=	X.63, v	<i>R.8344M</i>	=	VIII.50, CC
<i>R.8292AC</i>	=	X.63, Bg	<i>R.8345M</i>	=	VIII.50, z
<i>R.8293AC</i>	=	X.63, v	<i>R.8347M</i>	=	VIII.50, w
<i>R.8294AC</i>	=	X.63, Bb	<i>R.8348M</i>	=	VIII.50, a
<i>R.8294AC</i>	=	X.63, u	<i>R.8348M</i>	=	VIII.50, c
<i>R.8295AC</i>	=	X.63, Bb	<i>R.8349M</i>	=	VIII.50, z
<i>R.8295AC</i>	=	X.63, (Bi)	<i>R.8350M</i>	=	VIII.50, Br
<i>R.8296AC</i>	=	X.63, At	<i>R.8351M</i>	=	VIII.50, Abl
<i>R.8298AC</i>	=	X.63, v	<i>R.8352M</i>	=	VIII.50, Ai
<i>R.8299AC</i>	=	X.63, Bc	<i>R.8352M</i>	=	VIII.50, w
<i>R.8300AC</i>	=	X.63, Ad	<i>R.8353M</i>	=	VIII.50, Ag
<i>R.8301</i>	=	VIII.42, As1	<i>R.8354M</i>	=	VIII.50, i
<i>R.8301</i>	=	VIII.50, (Dp)	<i>R.8356M</i>	=	VIII.50, Ar
<i>R.8302M</i>	=	VIII.50, Ae	<i>R.8357M</i>	=	VIII.50, w
<i>R.8302AC</i>	=	X.63, Av	<i>R.8358M</i>	=	VIII.50, Ab
<i>R.8303M</i>	=	VIII.50, Bz	<i>R.8359M</i>	=	VIII.50, Ae
<i>R.8303</i>	=	XVIII, a	<i>R.8362M</i>	=	VIII.50, Cb
<i>R.8304</i>	=	VIII.50, (Dq)	<i>R.8365M</i>	=	VIII.50, Bu
<i>R.8304M</i>	=	VIII.50, l	<i>R.8366M</i>	=	VIII.50, e1
<i>R.8304AC</i>	=	X.63, At	<i>R.8367M</i>	=	VIII.50, o
<i>R.8305M</i>	=	VIII.50, (Dn)	<i>R.8369M</i>	=	VIII.50, Aj
<i>R.8305</i>	=	VIII.50, (Dr)	<i>R.8370M</i>	=	VIII.50, Ah1
<i>R.8305M</i>	=	VIII.50, i	<i>R.8372M</i>	=	VIII.50, o

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<i>R.8372M</i>	=	VIII,50,r	<i>R.8407</i>	=	XII,89,(Al)
<i>R.8374M</i>	=	VIII,50,Bp	<i>R.8408</i>	=	XII,89,b2
<i>R.8379M</i>	=	VIII,50,Ai	<i>R.8409</i>	=	XII,89,(Aa)
<i>R.8385</i>	=	II,8,c	<i>R.8410</i>	=	VIII,43,Ah
<i>R.8386</i>	=	VIII,45,a1	<i>R.8410</i>	=	XII,89,s
<i>R.8392M</i>	=	VIII,50,Aq	<i>R.8411</i>	=	VIII,43,Ah
<i>R.8393</i>	=	XII,75,(Bf)	<i>R.8411</i>	=	XII,89,g
<i>R.8394M</i>	=	VIII,50,w	<i>R.8412</i>	=	XII,89,(Ah)
<i>R.8394</i>	=	XII,75,(Bf)	<i>R.8413</i>	=	VIII,43,Ah
<i>R.8395</i>	=	XII,75,(Bf)	<i>R.8413</i>	=	XII,89,i
<i>R.8396M</i>	=	VIII,50,Av	<i>R.8414</i>	=	VIII,49,b
<i>R.8396*</i>	=	XII,75,Al	<i>R.8414</i>	=	XII,89,(Ag)
<i>R.8397M</i>	=	VIII,50,Av	<i>R.8415</i>	=	XII,89,(Af)
<i>R.8397</i>	=	XII,89,b1	<i>R.8418</i>	=	XII,91
<i>R.8398M</i>	=	VIII,50,Bs	<i>R.8419</i>	=	XII,91
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<i>R.8399</i>	=	VIII,50,Ar	<i>R.8421</i>	=	XII,91
<i>R.8399</i>	=	XII,89,(Ad)	<i>R.8422</i>	=	XII,78,b
<i>R.8400V*</i>	=	VIII,50,y	<i>R.8424</i>	=	VIII,56
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<i>R.8401M</i>	=	VIII,50,h	<i>R.8434</i>	=	XII,73,(k)
<i>R.8401</i>	=	XII,89,b2	<i>R.8435</i>	=	XII,73,(b)
<i>R.8402M</i>	=	VIII,50,u	<i>R.8440</i>	=	XII,73,(e)
<i>R.8402</i>	=	XII,89,(Ab)	<i>R.8449</i>	=	XII,72,i
<i>R.8403</i>	=	XII,89,r	<i>R.8457</i>	=	XII,82,h
<i>R.8404</i>	=	XII,89,(Ak)	<i>R.8458</i>	=	XII,82,b1
<i>R.8405M</i>	=	VIII,50,o	<i>R.8459</i>	=	XII,82,g
<i>R.8405</i>	=	XII,89,(Aj)	<i>R.8460</i>	=	XII,82,e
<i>R.8406M</i>	=	VIII,50,Br	<i>R.8461</i>	=	XII,82,e
<i>R.8406</i>	=	XII,89,(Ai)	<i>R.8461</i>	=	XII,82,h
<i>R.8407M</i>	=	VIII,50,Bq	<i>R.8663M</i>	=	VIII,50,(Dc)

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<i>R.3044</i>	= 291	<i>R.4207</i>	= 130	<i>R.5075</i>	= 253
<i>R.3083</i>	= 291	<i>R.4208</i>	= 130; 138	<i>R.5076</i>	= 253
<i>R.3084</i>	= 292	<i>R.4209</i>	= 147	<i>R.5077</i>	= 257
<i>R.3144</i>	= 93	<i>R.4210</i>	= 141	<i>R.5078</i>	= 250
<i>R.3148</i>	= 92	<i>R.4211</i>	= 142	<i>R.5083</i>	= 94
<i>R.3152</i>	= 88	<i>R.4213</i>	= 170	<i>R.5084</i>	= 234
<i>R.3154</i>	= 120	<i>R.4214</i>	= 152	<i>R.5085</i>	= 233
<i>R.3177</i>	= 112	<i>R.4215</i>	= 163	<i>R.5086</i>	= 235
		<i>R.4216</i>	= 187	<i>R.5087</i>	= 233
		<i>R.4217</i>	= 187	<i>R.5088</i>	= 231

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<i>R.5090</i>	= 234	<i>R.8024</i>	= 176	<i>R.8104</i>	= 270
<i>R.5091</i>	= 232	<i>R.8032</i>	= 173; 177	<i>R.8105</i>	= 293
<i>R.5092</i>	= 236	<i>R.8033</i>	= 177	<i>R.8106</i>	= 291
<i>R.5093</i>	= 234	<i>R.8036</i>	= 177	<i>R.8108</i>	= 262
<i>R.5125</i>	= 271	<i>R.8037</i>	= 177	<i>R.8109</i>	= 284
<i>R.5126</i>	= 105	<i>R.8038</i>	= 177	<i>R.8111</i>	= 285
<i>R.5133</i>	= 47	<i>R.8040</i>	= 175	<i>R.8112</i>	= 268
<i>R.5134</i>	= 49	<i>R.8054</i>	= 174	<i>R.8113</i>	= 269
<i>R.5630</i>	= 50	<i>R.8055</i>	= 174	<i>R.8114</i>	= 263
<i>R.6017</i>	= 78	<i>R.8056</i>	= 174	<i>R.8115</i>	= 292
<i>R.6051</i>	= 119	<i>R.8057</i>	= 174	<i>R.8116</i>	= 264
<i>R.6053</i>	= 119	<i>R.8059</i>	= 253	<i>R.8117</i>	= 271; 292
<i>R.6054</i>	= 105	<i>R.8060</i>	= 174	<i>R.8118</i>	= 290
<i>R.6055</i>	= 105	<i>R.8062</i>	= 147	<i>R.8119</i>	= 271
<i>R.6056</i>	= 105	<i>R.8063</i>	= 188	<i>R.8121</i>	= 264
<i>R.6057</i>	= 105	<i>R.8064</i>	= 147	<i>R.8122</i>	= 288
<i>R.6058</i>	= 102	<i>R.8065</i>	= 172	<i>R.8123</i>	= 265
<i>R.6069</i>	= 102	<i>R.8066</i>	= 145	<i>R.8124</i>	= 271
<i>R.6070</i>	= 104	<i>R.8067</i>	= 190	<i>R.8125</i>	= 285
<i>R.6071</i>	= 124	<i>R.8068</i>	= 137	<i>R.8126</i>	= 292
<i>R.6072</i>	= 124	<i>R.8069</i>	= 198	<i>R.8127</i>	= 283
<i>R.6073</i>	= 94; 107	<i>R.8070</i>	= 197	<i>R.8128</i>	= 274
<i>R.6074</i>	= 118	<i>R.8071</i>	= 199	<i>R.8129</i>	= 276
<i>R.6076</i>	= 101	<i>R.8072</i>	= 200	<i>R.8130</i>	= 289
<i>R.6077</i>	= 101	<i>R.8073</i>	= 199	<i>R.8131</i>	= 265
<i>R.6078</i>	= 101	<i>R.8074</i>	= 200	<i>R.8132</i>	= 275
<i>R.6079</i>	= 110	<i>R.8075</i>	= 287	<i>R.8133</i>	= 291
<i>R.6080</i>	= 121	<i>R.8076</i>	= 287	<i>R.8134</i>	= 283
<i>R.6081</i>	= 100; 108	<i>R.8077</i>	= 287	<i>R.8135</i>	= 268
<i>R.6082</i>	= 109	<i>R.8079</i>	= 131	<i>R.8136</i>	= 290
<i>R.6083</i>	= 109	<i>R.8080</i>	= 214	<i>R.8137</i>	= 283
<i>R.6085</i>	= 125	<i>R.8081</i>	= 215	<i>R.8138</i>	= 292
<i>R.6086</i>	= 125	<i>R.8082</i>	= 215	<i>R.8139</i>	= 292
<i>R.6087</i>	= 125	<i>R.8083</i>	= 215	<i>R.8140</i>	= 287
<i>R.6088</i>	= 112	<i>R.8084</i>	= 213; 217	<i>R.8141</i>	= 275
<i>R.6090</i>	= 103	<i>R.8085</i>	= 213	<i>R.8142</i>	= 278
<i>R.6091</i>	= 103	<i>R.8086</i>	= 213	<i>R.8143</i>	= 286
<i>R.6094</i>	= 74	<i>R.8087</i>	= 213	<i>R.8144</i>	= 289
<i>R.6100</i>	= 73	<i>R.8088</i>	= 216; 217	<i>R.8145</i>	= 291
<i>R.7020</i>	= 173	<i>R.8089</i>	= 213; 214; 216; 217	<i>R.8146</i>	= 279
<i>R.8000</i>	= 176			<i>R.8147</i>	= 291
<i>R.8001</i>	= 202	<i>R.8090</i>	= 216	<i>R.8148</i>	= 289
<i>R.8003</i>	= 204	<i>R.8091</i>	= 217	<i>R.8150</i>	= 266
<i>R.8004</i>	= 203	<i>R.8092</i>	= 217	<i>R.8151</i>	= 279
<i>R.8005</i>	= 202	<i>R.8096</i>	= 217	<i>R.8152</i>	= 276
<i>R.8006</i>	= 201	<i>R.8097</i>	= 217	<i>R.8153</i>	= 292
<i>R.8009</i>	= 201	<i>R.8098</i>	= 217	<i>R.8154</i>	= 261
<i>R.8010</i>	= 176	<i>R.8099</i>	= 212	<i>R.8155</i>	= 287
<i>R.8011</i>	= 201; 202	<i>R.8100</i>	= 212	<i>R.8156</i>	= 277; 283
<i>R.8012</i>	= 203	<i>R.8101</i>	= 212	<i>R.8157</i>	= 278
<i>R.8022</i>	= 176	<i>R.8102</i>	= 212	<i>R.8158</i>	= 292

Section B

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<i>R.8160</i>	= 279	<i>R.8220</i>	= 106	<i>R.8466</i>	= 168
<i>R.8161</i>	= 292	<i>R.8221</i>	= 108	<i>R.8471</i>	= 265
<i>R.8162</i>	= 293	<i>R.8222</i>	= 112	<i>R.8478</i>	= 166
<i>R.8164</i>	= 292	<i>R.8223</i>	= 103	<i>R.8479</i>	= 132
<i>R.8165</i>	= 279	<i>R.8224</i>	= 103	<i>R.8480</i>	= 162
<i>R.8166</i>	= 265	<i>R.8225</i>	= 119	<i>R.8481</i>	= 136
<i>R.8167</i>	= 278	<i>R.8226</i>	= 107	<i>R.8485</i>	= 201
<i>R.8168</i>	= 253	<i>R.8227</i>	= 105	<i>R.8492</i>	= 277
<i>R.8169</i>	= 290	<i>R.8228</i>	= 101	<i>R.8495</i>	= 214
<i>R.8170</i>	= 268	<i>R.8229</i>	= 111	<i>R.8496</i>	= 162
<i>R.8171</i>	= 262	<i>R.8230</i>	= 98	<i>R.8498</i>	= 130
<i>R.8172</i>	= 261	<i>R.8231</i>	= 59; 79	<i>R.8499</i>	= 126
<i>R.8173</i>	= 271	<i>R.8233</i>	= 225	<i>R.8500</i>	= 165
<i>R.8174</i>	= 264	<i>R.8234</i>	= 72	<i>R.8501</i>	= 164
<i>R.8175</i>	= 264	<i>R.8236</i>	= 66	<i>R.8502</i>	= 164
<i>R.8176</i>	= 272	<i>R.8237</i>	= 224	<i>R.8503</i>	= 130
<i>R.8177</i>	= 293	<i>R.8253</i>	= 90	<i>R.8508</i>	= 214; 218
<i>R.8178</i>	= 274	<i>R.8268</i>	= 67	<i>R.8509</i>	= 215
<i>R.8179</i>	= 277	<i>R.8269</i>	= 85; 120	<i>R.8510</i>	= 215
<i>R.8180</i>	= 265	<i>R.8270</i>	= 74; 81	<i>R.8511</i>	= 223
<i>R.8181</i>	= 277	<i>R.8271</i>	= 84	<i>R.8512</i>	= 223
<i>R.8182</i>	= 263	<i>R.8273</i>	= 70	<i>R.8513</i>	= 221
<i>R.8183</i>	= 275	<i>R.8285</i>	= 126	<i>R.8514</i>	= 223
<i>R.8185</i>	= 265; 285	<i>R.8300</i>	= 53	<i>R.8515</i>	= 224
<i>R.8186</i>	= 264	<i>R.8326</i>	= 213	<i>R.8516</i>	= 221
<i>R.8188</i>	= 268	<i>R.8334</i>	= 183	<i>R.8517</i>	= 221
<i>R.9189</i>	= 274	<i>R.8387</i>	= 210	<i>R.8518</i>	= 225; 226
<i>R.8191</i>	= 265	<i>R.8388</i>	= 206; 207	<i>R.8519</i>	= 225
<i>R.8192</i>	= 267	<i>R.8389</i>	= 206	<i>R.8520</i>	= 230
<i>R.8193</i>	= 283	<i>R.8390</i>	= 206	<i>R.8538</i>	= 70
<i>R.8194</i>	= 282	<i>R.8391</i>	= 178; 207	<i>R.8547</i>	= 147
<i>R.8197</i>	= 294	<i>R.8392</i>	= 207; 209	<i>R.8548</i>	= 132
<i>R.8199</i>	= 105	<i>R.8393</i>	= 254	<i>R.8549</i>	= 139
<i>R.8200</i>	= 241	<i>R.8395</i>	= 254	<i>R.8550</i>	= 139
<i>R.8201</i>	= 117	<i>R.8405</i>	= 168; 190	<i>R.8551</i>	= 148
<i>R.8202</i>	= 105	<i>R.8410</i>	= 182	<i>R.8553</i>	= 72
<i>R.8203</i>	= 110	<i>R.8411</i>	= 182	<i>R.8558</i>	= 51
<i>R.8204</i>	= 124	<i>R.8413</i>	= 182	<i>R.8559</i>	= 209
<i>R.8205</i>	= 103	<i>R.8414</i>	= 220	<i>R.8560</i>	= 54
<i>R.8206</i>	= 103	<i>R.8416</i>	= 47	<i>R.8561</i>	= 143
<i>R.8207</i>	= 118	<i>R.8418</i>	= 51	<i>R.8563</i>	= 67
<i>R.8208</i>	= 203	<i>R.8419</i>	= 51	<i>R.8564</i>	= 59
<i>R.8209</i>	= 103	<i>R.8420</i>	= 51	<i>R.8565</i>	= 169
<i>R.8210</i>	= 103	<i>R.8421</i>	= 45	<i>R.8566</i>	= 143
<i>R.8211</i>	= 97; 273	<i>R.8422</i>	= 45	<i>R.8570</i>	= 88
<i>R.8212</i>	= 112	<i>R.8423</i>	= 45	<i>R.8571</i>	= 69; 82
<i>R.8213</i>	= 122	<i>R.8424</i>	= 81; 238	<i>R.8572</i>	= 73
<i>R.8214</i>	= 109	<i>R.8425</i>	= 91	<i>R.8573</i>	= 77
<i>R.8215</i>	= 122	<i>R.8426</i>	= 91	<i>R.8574</i>	= 77
<i>R.8216</i>	= 99; 287	<i>R.4832</i>	= 94	<i>R.8575</i>	= 82
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<i>R.8578</i>	= 62	<i>R.8603</i>	= 87	<i>R.8652</i>	= 78
<i>R.8579</i>	= 73	<i>R.8604</i>	= 75	<i>R.8653</i>	= 120
<i>R.8580</i>	= 70: 75	<i>R.8605</i>	= 72	<i>R.8654</i>	= 88
<i>R.8581</i>	= 110	<i>R.8606</i>	= 70	<i>R.8655</i>	= 66
<i>R.8582</i>	= 70: 78	<i>R.8607</i>	= 73	<i>R.8656</i>	= 82
<i>R.8583</i>	= 72	<i>R.8608</i>	= 70	<i>R.8657</i>	= 120
<i>R.8584</i>	= 47	<i>R.8609</i>	= 79	<i>R.8658</i>	= 80
<i>R.8585</i>	= 76	<i>R.8614</i>	= 90	<i>R.8659</i>	= 84
<i>R.8586</i>	= 72	<i>R.8615</i>	= 93; 235	<i>R.8660</i>	= 90
<i>R.8587</i>	= 77	<i>R.8617</i>	= 201	<i>R.8661</i>	= 94
<i>R.8588</i>	= 87	<i>R.8620</i>	= 73	<i>R.8662</i>	= 72
<i>R.8589</i>	= 92	<i>R.8621</i>	= 68	<i>R.8663</i>	= 87
<i>R.8590</i>	= 91	<i>R.8622</i>	= 91	<i>R.8664</i>	= 218
<i>R.8591</i>	= 69	<i>R.8623</i>	= 66	<i>R.8665</i>	= 213; 217
<i>R.8592</i>	= 69	<i>R.8626</i>	= 155	<i>R.8666</i>	= 212
<i>R.8593</i>	= 61	<i>R.8643</i>	= 84	<i>R.8667</i>	= 99
<i>R.8594</i>	= 83	<i>R.8644</i>	= 68	<i>R.8672</i>	= 139
<i>R.8596</i>	= 85	<i>R.8645</i>	= 72	<i>R.8673</i>	= 161
<i>R.8597</i>	= 72: 74; 81	<i>R.8646</i>	= 86	<i>R.8674</i>	= 166
<i>R.8598</i>	= 90	<i>R.8647</i>	= 62	<i>R.8675</i>	= 157
<i>R.8599</i>	= 73	<i>R.8648</i>	= 166	<i>R.8676</i>	= 153
<i>R.8600</i>	= 87	<i>R.8649</i>	= 158	<i>R.8677</i>	= 152
<i>R.8601</i>	= 80	<i>R.8650</i>	= 70		

CONCORDANCE TO SECTION C
THE FACSIMILES OF 19 MANUSCRIPTS

1. SHELF-MARKS TO ROCK NUMBERS

		page			page
Hs.Or.323	= <i>R.4300</i>	= 372	K.Or.2	= <i>R.586</i>	= 328
359	= <i>R.6053</i>	= 431	29	= <i>R.1244</i>	= 310
372	= <i>R.6080</i>	= 337	45	= <i>R.2375</i>	= 314
421	= <i>R.8104</i>	= 421	84	= <i>R.4234</i>	= 341
635	= <i>R.8518</i>	= 388	106	= <i>R.5074</i>	= 415
1382	= <i>R.2772</i>	= 351	271	= <i>R.833</i>	= 299
1406	= <i>R.4211</i>	= 424	395	= <i>R.8508</i>	= 377
1416	= <i>R.5046</i>	= 408			
1436	= <i>R.5086</i>	= 393			
1454	= <i>R.8003</i>	= 368			
1457	= <i>R.8424</i>	= 400			
1598	= <i>R.4098</i>	= 357			

2. ROCK NUMBERS TO SHELF-MARKS

		page			page
<i>R.586</i>	= K.Or.2	= 328	<i>R.5074</i>	= K.Or.106	= 415
<i>R.833</i>	= K.Or.271	= 299	<i>R.5086</i>	= Hs.Or.1436	= 393
<i>R.1244</i>	= K.Or.29	= 310	<i>R.6053</i>	= Hs.Or.359	= 431
<i>R.2375</i>	= K.Or.45	= 314	<i>R.6080</i>	= Hs.Or.372	= 337
<i>R.2772</i>	= Hs.Or.1382	= 351	<i>R.8003</i>	= Hs.Or.1454	= 368
<i>R.4098</i>	= Hs.Or.1598	= 357	<i>R.8104</i>	= Hs.Or.421	= 421
<i>R.4211</i>	= Hs.Or.1406	= 424	<i>R.8424</i>	= Hs.Or.1497	= 400
<i>R.4234</i>	= K.Or.84	= 341	<i>R.8508</i>	= K.Or.395	= 377
<i>R.4300</i>	= Hs.Or.323	= 372	<i>R.8518</i>	= Hs.Or.635	= 388
<i>R.5046</i>	= Hs.Or.1416	= 408			

FURTHER PLATES

Frontispiece 1 (following the Title-page of Part 1) and
Frontispiece 2 (following the Title-page of Part 2) contain

the first folios of

(Front.1:) Hs.Or.563 = <i>R.8271</i> , cf. p.84	(Front.2:) Hs.Or.1529 = <i>R.8623</i> , cf. p.66
Hs.Or.1388 = <i>R.3177</i> , cf. p.112	Hs.Or.1593 = <i>R.5077</i> , cf. p.257
Hs.Or.1464 = <i>R.8253</i> , cf. p.90	Hs.Or.1594 = <i>R.4210</i> , cf. p.141
Hs.Or.1527 = <i>R.8621</i> , cf. p.68	K.Or.483 = <i>R.8598</i> , cf. p.90

Photographs of a very old Hã zhi p'i

Plate 1-31 following page 192

The Nine Mi-wua and the the 21 Ngaw-la
following the Title-page of Part 2 of the present work

Plate I-II	— the Gkv-chung
Plate III-IV	— the Man-chung
Plate V-VI	— the Bpa-gkü
	and one further ms.

