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# Abbreviations and Conventions

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Acknowledgments

This work only exists thanks to the help of a number of people. My supervisor George van Driem has been an unfailing source of insight and encouragement — without him, it would not have been possible. I am grateful to Tom Owen-Smith for first introducing me to George. Peter Austin, Leora Bar-el, Gail Coelho, and Oliver Bond were among those at SOAS who gave me my start in language documentation. The Endangered Language Documentation Programme at SOAS supported the fieldwork with an Individual Graduate Studentship, and the staff at the Endangered Language Archive (ELAR) — first David Nathan, then Sophie Salffner and Vera Ferreira — worked patiently with me on archiving the data. The Firebird Foundation supported follow-up fieldwork to investigate the related language variety known as Gòngshān Nú. Feedback from Scott Delancey came at a critical stage. Thanks also to Daniel Kaufman, my colleague at the Endangered Language Alliance, who has created a haven for people who care about threatened languages and cultures in my hometown of New York City. And to my parents, Martha and Scot Perlin, for teaching and embodying perseverance.

A deep and special gratitude is owed to Randy LaPolla and Stéphane Gros, and to the Trung scholars Yáng Jiānglíng 杨将领, Lǐ Jīnmíng 李金明, and Lǐ Àixin 李爱新 — all of whom introduced me to the world of Trung studies and generously shared their contacts, their data, their knowledge, and their experience.

Above all, thank you to Mon Jisong, A Hua, Lungraq Tin Svr, and all the other Trung friends who welcomed me into their world and into their homes and shared with me their language:

gvmche pvrong, vnvm vgyvng gol!
Be well where you are — and see you again next time!
Trung (ISO 639-3: duu) is a Tibeto-Burman language spoken in Gòngshān Nù and Dúlóng Autonomous County, northwest Yúnnán Province, China, in several dozen villages alongside the Nù 怒 and Dúlóng 独龙 rivers, at approximately 98°-98.5’ E, 27.5°-28° N. The Dúlóng Valley borders Myanmar to the west, the Tibetan Autonomous Region to the north, and the Nù (Salween) Valley to the east.

Image 1. Languages of southwest China

The Trung-speaking community has generally accepted the Chinese exonym Dúlóng, based on the endonym ṭə³¹ruŋ⁵³ and officially promulgated since 1952. Besides Trung and Dúlóng, variants that have been used in print include T’rung, Drung, Tarong, and
Taron. The official introduction of the word Dúlóng 独龙 marked a significant change, fixing identities that seem to have been more fluid and fragmented. Speakers of the closely related Rawang language on the Burmese side of the border apparently still identify to a larger extent by clan or locality, reflecting older practice.

Early Chinese sources, beginning with the Yuan-era imperial geography 《大元大一統志》(Dà-Yuán dàyī tǒngzhì) and continuing into the 1950s, refer to the Dúlóng River by reference to the Lisu exonym Kiu (Qiu), and the people living along it by the same name — with variants including Kiutse and Kiupa. Apparently the name could also be extended to Nungish-speaking populations on what is now the Myanmar side of the border as well, since that border was only officially fixed in 1962 by the Chinese and Burmese governments, more or less at the point where British-controlled Burma and China’s late Qing dynasty had intrigued and expanded to a stalemate half a century earlier. First appearing in the late 19th century, British sources appear to follow the Jingpho/Kachin practice of referring to various Nungish-speaking groups across the region as simply “Nung”. Also occasionally appearing is a local Tibetan name for the Trung, Luo, which was rendered in Chinese as 洛, and sometimes combined with the Lisu name to produce Qiuluo.

1 The Taron of far northern Myanmar, a “pygmy tribe” that Colonel Saw Myint’s expedition came upon in 1954, seem to have migrated from the Dúlóng River in the late 19th century and maintained ties to the valley for several decades thereafter. See Gros 2005, 183, and Klieger 2003.


3 The character used, a hapax legomenon, was actually 撬 qiaò, but already in Qing-era documents appears as the very similar 俅 qiù.

4 David Bradley’s dictionary of contemporary Northern Lisu gives qotpat as ‘Trung man’, where “q” is an aspirated palatal affricate and “t” marks low-falling tone.
At most, there are approximately 13,000 speakers of four different Trung varieties. More precisely, half of those speakers identify and are classified as Dúlóng and are originally from the Dúlóng River valley, while the other half are classified as ethnic Nù, live along the Nù river, and are more likely to consider themselves speakers of Gòngshān Nu, a closely related but distinct variety.  

According to China’s 2010 census, there are 6930 people currently classified as Dúlóng, of whom 4132 live in Dúlóngjiāng 独龙江乡 Township (i.e. the Dúlóng River valley). Most of the others live elsewhere in the same county (e.g. the county capital Cìkāi 茨开) or else over 900 kilometers away in Kūnmíng 昆明 (the provincial capital), with only a small number elsewhere. The Dúlóng are one of the smallest of China’s officially recognized 56 ethnic groups, but their concentration in and strong attachment to a single eponymous valley where they form over 90 percent of the population has helped make them a coherent group, a model case of minority classification, in a way that none of the Nù groups are. Within the present-day context of the Chinese state, the remoteness of the region, which literally represents the end of the road, cannot be over-emphasized — however, it is significantly closer to traditional networks of power and exchange in the eastern Himalayas, including present-day northern Myanmar, southeast Tibet, and northwest Yúnnán.

5 This is the preferred term, according to Gòngshān Nù activist Péng Yìliáng 彭义良 and others. It is also used by Trung anthropologist Lì Jīnmíng 李金明.

6 Linguistically, “Nù” can encompass four distinct speech varieties spoken in communities along the Nù River, all grouped as ethnic Nù by the Chinese government. Linguists have classified these little-known languages as the Loloish languages Nūsū 怒苏 and Roúruò 柔若, as well Ānóng 阿侬 and Gòngshān Nù, which is also called the Nù River dialect of Trung. Trung people, following official practice, generally refer to all of these as Nù or Nong, but they usually mean Gòngshān Nù, the nearest and most relevant.
The Dúlóng Valley is located in a particularly remote section of Yúnnán’s more than 4,000 kilometer border with Myanmar. Local people can move with some freedom back and forth across the border, though apparently less than previously, and border police are now a presence in the area. Foreigners were barred from the area altogether until the mid-1990s and are still routinely treated with suspicion, though that may be changing with the introduction of tourism into the area. The area of Myanmar directly across the border — with which many Trung people, especially in the south of the valley, have ties — has seen ongoing civil war for over 60 years, with Yangon and the Kachin Independence Army both struggling for control.

**Classification and Variation**

Trung has not been definitively classified within the Tibeto-Burman language family, but it can uncontroversially be grouped as one of several closely related Nungish varieties spoken in the Sino-Burmese borderlands. Three of these have ISO 639-3 language codes and a basic orthography: raw (Rawang), nun (Anung/Anong) and duu (Trung). Seeing a dialect continuum without such clear divisions on the ground, LaPolla 2000 tentatively proposes seven such major Nungish languages/dialects: Mvtwang (Matwang), Wvdamkong (Wadamkong), Longmi (Lungmi), Dvru (Ganung), Tangsarr (Dvngsar), Kwinpang (Anong), and Trung. Meanwhile, Bradley 2014 identifies four “language clusters” within Nungish: 1. Trung and Ganøng (Dvru and Jørwang), 2. Anong (China, Myanmar), 3. Mvtwang and Tangsar (Myanmar), 4. Longmi (Myanmar). While Bradley’s clustering of Trung and Ganøng certainly makes sense from a geographic perspective, there is not yet enough evidence available, at least to the present researcher, to evaluate this proposed connection.

7 LaPolla 2000, 283.

8 Bradley 2004.
Clearly, the preponderance of Nungish speakers is in today’s Myanmar, but overall the China-Myanmar border has not been a factor, until recently, in linguistic and cultural differentiation among Nungish groups. In Bradley’s four-cluster proposal, no Nungish cluster is exclusive to China; in LaPolla’s, only Trung is. Though there are still reportedly several thousand Anong speakers on the Myanmar side, the language is almost gone in China, where it remains only among several dozens of elderly speakers in the village of Mügǔjiǎ 木古甲 near Fùgòng 福贡 in the Nú River valley.9

Image 2. Nungish languages: Rawang, Trung, Anong (Courtesy of Randy LaPolla)

The language has largely been replaced by Lisu, which appears from the evidence of place names to have moved north over several centuries. Nungish-speaking groups may have once been widespread to the east (i.e. in China), where they have come under

9 See especially Sun and Liu 2009.
pressure — the ongoing Tibetanization of the northern Nù River valley near
Bìngzhōngluò 丙中洛 is another case in point.

Today the generic term “Rawang” covers most Nungish speakers on the Myanmar side,
with a primary clan division into Daru-Zewang, Longmi, Tangsarr, and Mvtwang with
further clan and dialect subgrouping, as described in their recent dictionary by LaPolla
and Sangdong 2015. Some sources, from a Myanmar perspective, may use the term
“Trung Rawang”, treating the Trung as a sub-group or clan within the Rawang. The
Anong, for their part, are regarded as completely separate from the Trung in China —
the former are classified as Nù, but are also held to be distinct from the Gòngshān Nù.
Apparently in Myanmar, the Anong are also often considered to fall outside the
Rawang orbit. Among the Rawang, the central Mvtwang dialect is both the lingua
franca and the standard, prestige dialect used in writing. Most Rawang live in far
northern Kachin State in the Mae Hka and and Maeli Hka river valleys, as well as in larger towns such as Putao and Myitkyina and elsewhere in Myanmar.

“Nungish” as a subgroup is well established, but its pieces are only just falling into place, and its wider affiliations within the Tibeto-Burman language family remain a matter of debate and conjecture. LaPolla 2000 suggested that Nungish was a key part of a speculative Rung super-group spoken to the south and east of Tibet, \textit{contra} the older view, represented in Sun 1982\footnote{Originally proposed in Thurgood 1984.} and seconded by Matisoff until recently,\footnote{Sun 1982.} that tied Trung to Jingpho/Kachin. Without further documentation, the question is unlikely to be resolved. Given the many archaic Tibeto-Burman features preserved in the Nungish languages, an early “split” from the rest of Tibeto-Burman is not inconceivable, and the most parsimonious hypothesis at this stage is still van Driem’s, which describes Nungish as a “fallen leaf” from the tree of Proto-Tibeto-Burman.\footnote{van Driem 2011.}

Evidence for higher-order groupings is thin on the ground, and for now the prime imperative is to enhance the sparse documentary record for Nungish varieties on both sides of the border. Spread over hundreds of miles and two modern nation states (as well as the \textit{de facto rule of} the Kachin Independence Army), the Nungish languages are without exception situated in remarkably rugged and “undeveloped” terrain. Nungish speakers spread and differentiated along the region’s many remote rivers and their tributaries, giving rise to differentiated speech varieties, cultural practices, and clan names.

\textit{\textsuperscript{10} Originally proposed in Thurgood 1984.}

\textit{\textsuperscript{11} Sun 1982.}

\textit{\textsuperscript{12} Matisoff 2013 now agrees that any influence on Nungish from Jingpho is principally due to contact. There does not appear to be any present-day contact between Jingpho and Nungish speakers in China.}

\textit{\textsuperscript{13} van Driem 2011.}
Indeed, despite mutual intelligibility between all neighboring communities, there is a considerable degree of differentiation within Trung itself. Chapter 2 will treat this in terms of the phonetic system, though dialect differences exist at every level of the language — when possible, these will be covered in the relevant sections of this study and in the appended lexicon. Sun 1983 describes a basic division between Nù and Trung River dialects, while LaPolla divides the latter into the mutually intelligible First, Third, and Fourth Township varieties largely on the basis of phonological and lexical differences, acknowledging a dialect chain in roughly that order. Regular phonological correspondences are among the most obvious dialect features, but there are also substantial differences in terms of grammatical markers used and in the lexicon, including “core” vocabulary and closed classes, e.g. pronouns, as well as loanwords, which are more likely to come from Tibetan in northern areas and from Lisu in southern areas.

In accordance with the self-identification of its speakers and its increasing divergence from Trung, this study will refer to the Nungish variety spoken in the Nù River valley as Gòngshān Nù — excepting the more recently settled village Xiǎo Chálà 小茶腊, where Third Township Trung is spoken. “Trung” will be the term applied to all Nungish varieties native to the Dúlóng River Valley, but this study will focus primarily on the most central Third Township variety, the emerging standard used in the valley’s largest town and the site of the township government.

**Research**

The remoteness of the Nungish languages has kept them little-documented — predating the 1930s there were no source materials at all focused on this grouping of languages, and there are still few today. None of the languages has been written until recently. The first publication on any Nungish language (the Wvdamkong variety) was A
handbook of the Rawang dialect of the Nung language, published in Rangoon in 1934 by the British officer J.T.O. Barnard. Following that, the most significant work on Rawang — including a widely used Romanization system that formed the basis for the Trung orthography — was undertaken by the American missionary Robert Morse, who led a large Nungish-speaking Christian community in the Putao area of northern Myanmar for decades. More recently, LaPolla and his student David Sangdong have focused on the Mvtwang variety of Rawang, which has emerged as the standard in Myanmar, particularly due to its use in religious contexts. Their work — encompassing audio recordings, a wide variety of transcribed texts, and a recent dictionary — constitutes the most complete documentation of a Nungish language to date. This study aims to provide something similar for Trung.

On the Chinese side of the border, the eminent Chinese linguist Luó Chángpéi (羅常培) — driven into southwestern exile by war, like so many Chinese intellectuals — worked with a Trung student in Dàlǐ (大理) to produce “A preliminary study of the Trung language of Kung Shan” in 1945. Following the establishment of the People’s Republic, Chinese linguist Sǔn Hóngkāi (孫紅凱) delved into Trung as part of China’s ethnic minority classification program (民族识别 mǐnzú shìbié), during a few visits in the 1960s. The findings were only published after the Cultural Revolution, in his 1982 sketch grammar 独龙语简直 Dúlóngyǔ Jiǎnzhī (Trung Language Sketch). A handful of other linguists have since worked on the language, including LaPolla, who focused on First Township Trung, and notably the young Trung linguist Yáng Jiānglíng (杨将领), now based in Beijing, who has written on various aspects of Trung morphosyntax. Likewise, the Trung anthropologist Lǐ Jīnmíng (李金名) has produced important work on Trung culture over the last 30 years, joined recently by the French anthropologist Stéphane Gros, who

14 Sun also documented the disappearance of Anong as spoken in the Nujiang village of Mugujia — today there are at most several dozen speakers, all over 60, and the well-documented multi-century shift to Lisu, and secondarily Southwest Mandarin, is nearly complete.
has reconstructed many aspects of Trung religion and history, particularly in the northern part of the valley. Though officially supported, the existence of a Trung Studies Association, which convenes infrequently, is testimony to the existence of a small Trung intelligentsia, some of whom are involved with language efforts — though most of these have yet to make their impact felt in the community.

My own work on Trung began in the summer of 2007 with a survey of language attitudes, involving 48 informants, half in Xiǎo Chálá 小茶腊 and half in the Third Township area of Dúlóngjiang. Each interview lasted approximately 30 minutes and focused on a 27-item questionnaire, asking either for Yes-No responses or a reply on an ascending 1-5 scale, with 5 indicating the highest level of agreement or strongest possible feeling. The questions looked at the use and importance of Trung, Lisu, and Chinese in all aspects of life, showing unanimity about the importance of Chinese, despite how new it is to the region and a lack of Chinese-language competence, especially among older people. On the other hand, views about Trung and Lisu were more complex and variable, based on gender, age, and other factors. Even as Trung is being replaced in certain spheres of use such as work, entertainment, and education, it remains a language of community solidarity, with the expectation that any “real” Trung person will speak it, even when that is no longer really the case. Older Trung,

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15 Gros also made video recordings, particularly of the revived Kralchang/Losar New Year's ritual he attended, which he has said he intends to edit and make public. Li Jinming has numerous cassette recordings of audio recordings from the 1980s and 1990s which he has expressed a willingness to digitize and make available. The Taiwanese linguist Mei Guang 梅廣 also apparently did a considerable amount of recording in the 1980s, though attempts to get access to these recordings have not succeeded.

16 Gao and Min 2004 is a useful overview of Chinese research in a variety of disciplines.

17 Perlin 2009.
though more steeped in the language, articulated its increasing irrelevance, while younger people reported feeling pride but uncertainty about the language’s future. There was a marked ambivalence among women and people over 50, who instead were more likely to valorize Lisu, a regional lingua franca. Unsurprisingly, Lisu held much greater importance in Xiao Chala, in the Nû River valley, than in the Dulong River valley, where there is every indication that language shift is occurring directly to Southwest Mandarin (and even Standard Mandarin), not Lisu as in many parts of the Nû River valley.

After a period of providing some support for minority languages in the 1950s and 60s, the Chinese government has moved steadily towards a policy of promoting Standard Mandarin in the realms it controls, especially administration, media, and education. Only the largest languages spoken by China’s over 100 million minority people (Uighur, Zhuang, Tibetan, Lisu etc.) are used in education and media, usually only to a small extent, and can be said to be “safe” in the coming few generations. In Yûnnán, for demographic and economic reasons, Southwest Mandarin has been making inroads for centuries, first in densely populated valleys like Kûnmíng and Dàlî and now more rapidly everywhere, as a network of roads, norms, and institutions has come to envelop even the most remote villages. In some parts of the province, larger minority languages like Tibetan, Naxi, and Dai have impacted and even overwhelmed smaller languages, as has also happened in the past few centuries in the Nû River valley with Anong speakers shifting to Northern Lisu and some shift by Gongshan Nu speakers to a local variety of Tibetan.

Despite its small number of speakers, Trung has remained viable up to the present time not because of a concerted community effort but because of significant isolation, two to three days’ journey from Kûnmíng, the provincial capital — and at least double that before 1999. Trung is also an officially recognized language in Gòngshān Autonomous
County and is clearly felt to be a distinct language by its speakers. Children in the villages still speak it, to a degree that is rare for a minority language in China, though sometimes with a heavy Chinese influence. There are a handful of second-language Trung speakers who married into the community and live in the area. Though almost all fully Trung people speak the language to some degree, there are probably no monolingual speakers, with the possible exception of a few very elderly people. This is one of China’s most multilingual areas, and almost everyone is multilingual with varying levels of proficiency in Southwest Mandarin, Standard Mandarin, Northern Lisu, Gōngshān Nû, and sometimes local varieties of Tibetan in the north and even Burmese in the south. Trung speakers are shifting to the first three of those languages in particular, with the *lingua franca* of Southwest Mandarin most pervasive but Standard Mandarin set to take hold over time.

Trung is used primarily in the home, in the village, and in informal community settings — in any setting where all speakers are Trung. In the Dúlóng River valley, which is over 90 percent Trung, that is still usually the case. Yet the presence of one outsider in a conversation may be enough for speakers to switch into Chinese, and there can be considerable shyness and shame on the part of Trung people about speaking their language even among themselves if they are in unfamiliar or urban settings, if outsiders are within earshot. Traditional shamanic religious practices, if still done at all, are in Trung, as is the sermon part of church services, though the hymns are typically in Lisu and Bible reading may be in Chinese, because no Trung translations exist. Where there are, very occasionally, Trung teachers in the primary schools, a little of the language may be used as students are transitioned into Chinese. Significant efforts by Trung activists to train teachers in the language and orthography and translate a series of

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18 Lisu is an official language of the prefecture, of which ethnic Lisu form a substantial part, and it is the main *lingua franca* of the area north of Liuku up to Bingzhongluo 丙中洛, along the Nû River.
standard primary-school textbooks, at the Minority Affairs Commission 民委 in Kunming, have not yet made a significant impact. All mid- or high-level schooling takes place in Chinese outside the Dúlóng River valley, where the surrounding environment is largely Chinese- and Lisu-speaking and students of other groups are present. At the time of research, there were very few media of any kind being produced in Trung, except for individual songs which were recorded and sometimes available locally. The recent introduction of the Internet and the spread of mobile phones has substantially changed that, especially WeChat. As of 2018, there were several active WeChat groups where a mix of Chinese and Trung (especially audio messages) were in use, including a group for those learning the orthography. While there is exciting potential for the language to be used in these new contexts, there is also increasing unease about the language’s future among Trung people themselves.

My 2007 language attitudes survey laid the groundwork for the multi-year documentation project that followed, begun in earnest in 2009, with several periods of intensive fieldwork into 2011 and then follow-up trips in 2014 and 2018. The aim of the project was to document and describe Trung while the language is still widely used in everyday life. The material recorded includes texts in Gòngshān Nù (previously unrecorded and virtually undocumented) as well as every variety of Trung, though Third Township material predominates.

Concrete outcomes of the documentation effort have included a trilingual Trung-Chinese-English Concise Dictionary《简明独龙语汉语英语词典》, based on an underlying Fieldworks (FLEX) database and now available online and hopefully ultimately available in print in the community. With over 4,000 detailed entries, this evolving lexicon has been a collaborative effort between myself, Yang Jiangling, Li Jinming, and Lǐ Aīxīn 李爱新, all of whom have been involved in Trung language maintenance efforts. Also critical was the compiling of a substantial, diverse corpus of
texts, recorded in archive-quality audio and visual formats, of which a representative portion has been annotated and translated—among the tens of hours of materials are recordings of the community’s last remaining storytellers, of house-building, weaving, alcohol-making, church services (trilingual in Trung, Lisu, and Chinese), divination practices, and other speech act situations. Also included are recordings of natural conversations and some elicitation sessions, such as Pear Story narratives, a social cognition experiment, a nature walk investigating local flora, and discussions of specialized vocabulary relating to the local environmental and cultural circumstances. The data — digitally accessible through the online Endangered Language Archive at the School of Oriental and African Studies (London) — could serve as a basis for language maintenance efforts in the community and provide data previously unavailable to scholars and others interested in the language. An SIL group is currently working on literacy training with several Trung speakers, with the long-term goal of Bible translation and continued evangelization.

Specifically, audio recordings were made with a Marantz PMD670 solid-state audio recorder and an Audio Technica 831b lavalier microphone, in uncompressed WAV format at a sample rate of 44,100. Video recordings were made with a Canon Vixia HV30 camcorder, recorded onto mini-DV tapes whose contents were subsequently transferred onto a 2007 Macbook laptop computer as uncompressed .mov files and then exported as .mp4 files. Data was stored and then transferred to ELAR on LaCie Rugged Hard Drives. Basic audio editing was generally done with Audacity, basic video editing with Final Cut Pro. Texts were generally transcribed in ELAN or SayMore, interlinearized in FLEx, and exported from FLEx into other formats.

The goal of the research is to present the Trung language in its own terms, not to fit the facts of the language into any prescribed theoretical framework which might well be outmoded in a decade or two. In this sense, the work is situated in a revived and
growing tradition of documentary and descriptive linguistics whose goal, as recently articulated by Nikolaus Himmelmann, is to produce “a lasting, multipurpose record of a language”, and specifically a “Boasian triad” of dictionary, grammar, and texts. The term “basic linguistic theory”, as used by Dixon, may also apply, to the extent that unexplained analytical assumptions and concepts do underlie the description but are kept to a minimum empirical standard. Such an approach is still relatively unusual in the Chinese context, where insufficient fieldwork, translation methodologies, and the basic template of Chinese linguistics are all too often imposed directly on other, very different languages of the “Sinosphere” and where, in addition, primary data (especially recordings) are not published or presented in an accessible format. Two very important but flawed series of short descriptive grammars published in China sometimes suffer from these issues: the Zhōngguó Shǎoshù Mínzú Yǔyán Jiǎnzhì Cónghū《中国少數民族語言簡志叢書》 [Outlines of Minority Languages of China Series] and Zhōngguó Xīn Fāxiàn Yǔyán Yánjū Cónghū《中國新發現語言研究叢書》 [New Found Minority Languages in China Series]. Though the situation is gradually improving, richly detailed descriptive grammars of languages elsewhere in the Himalayas — most notably the Brill series Languages of the Greater Himalayan Region (LGHR), edited by George van Driem — have been a more ready inspiration.

**Environment and Livelihood**

Among speakers of Nungish languages, the prominence of potamonyms (ethnic and clan names based on rivers) is a direct consequence of a natural environment in which river systems with their manifold tributaries play a central role. Originating on the Tibetan plateau, several of Asia’s most important rivers flow within just a few hundred kilometers of each other in northwest Yunnán. From east to west, they are the Yangtze,

19 Himmelmann 1998.

20 Dixon 2009.
the Láncāng 澜沧 (Mekong), Nù (Salween), and the Dúlóng — which, although small compared to these others, is the easternmost tributary of Burma’s vital Irrawaddy River. These rivers are generally not navigable, but rush through steep, high-elevation gorges where the smallest parcel of flat land is exceedingly rare. The unusually flat top of mə³¹kum⁵⁵dəm⁵⁵ mountain, described as gaʔ⁵⁵pu⁵⁵ri⁵⁵ “the navel of the world”, plays a significant role in Trung mythology as the site from which ladder to heaven once extended. In general, the suffix <-dəm⁵⁵> ‘flat’ is the most common suffix used in forming Trung place names. Separating these mighty rivers are the Héngduàn mountains 横断山脉 of northwest Yúnnán, from west to east: the Dandanglíka range 担当利卡山 (reflecting Trung placename tay³¹dəm⁵⁵ ‘pine flat’ and lə³¹kɑ⁵⁵ ‘mountain’) right on the China-Myanmar border; the Gāolígòng range 高黎贡山 between the Dúlóng River valley and the rest of China; and the Bìlúo range 碧罗 just east of the Nù River valley.

Gòngshān County is estimated to contain some 350 mountain peaks, 60 of which are over 4000 meters high. The highest is Bìlúo Snow Mountain 碧罗雪山 at 4435 meters. The narrow valley floor, alongside the rivers, is invariably well over 1000 meters. Confounding steep, half the land lies at a gradient over 35 degrees, making cultivation difficult but not impossible for the preternaturally tough inhabitants of the region.

Despite these elevations, the Nù and (even more so) the Trung River valley is temperate, with subtropical vegetation appearing especially in its southernmost reaches, due to monsoon effects. Across the region, the climate becomes progressively warmer and more humid to the south and to the west, and the valley experiences one of the longest rainy seasons anywhere in China, correspondingly with some of the highest levels of rainfall in the country (usually estimated at over 3000 mm annually).
The average temperature in the valley is 11 degrees celsius, but again there is considerable difference between the north and south.

Although there is a basic division between the rainy and dry seasons, as elsewhere in the region, winters can be frigid in the mountains, especially in the north, where considerable snowfall has long impeded travel. Travel during the warm rainy season — which can begin as early as March and last through October — can be equally difficult due to frequent downpours and treacherous mudslides and debris flows. As elsewhere in the region, the Trung practiced a basic pattern of upland foraging during the summer and fall, preparing for the ever-present threat of winter famine. Famine foods like ɲə³¹ɹɯ⁵⁵ ‘kudzu vine root (Pueraria lobata)’ and the similar starchy root ɲəŋ⁵⁵ are still remembered by elders. All in all, the region presents an unusual combination of high elevation, high rainfall, and mild temperatures. Although not definitively standardized, the Trung conception of “seasons” is considerably more intricate than this binary division, as reflected in the following, often overlapping, terms:

ɲəŋ⁵⁵tɔŋ⁵⁵ nəm⁵³ ‘winter’
ʃə³¹ɹɯ⁵⁵ nəm⁵³ ‘snow season’
ɲə³¹ɹi⁵⁵ɬi⁵⁵ nəm⁵³ ‘hungry season’
ʃə³¹ɹu⁵³ nəm⁵³ ‘monsoon season’ (literally ‘cicada season’)
ə³¹zai⁵⁵ nəm⁵³ ‘hot rainy season’
ɲəm³¹ɬum⁵⁵ nəm⁵³ ‘warm season’
ɲəm³¹ɬu⁵³ nəm⁵³ ‘summer (when the ɲə³¹ɬu⁵³ trees bloom)’
ɲəm⁵³ɲəŋ⁵³ nəm⁵³ ‘season of long days’
ɕiŋ³¹ɬu⁵³ɕi⁵³ nəm⁵³ ‘green leaf season’
əŋ³¹za⁵³ min⁵³ nəm⁵³ ‘harvest season’
ɲəm⁵³tui⁵³ nəm⁵³ ‘season of short days’
Today, most Trung live down by the rivers under 2000 meters, where the roads and towns are, but they continue to find livelihood up on the slopes, farming terraces at vertiginous angles, hunting, and gathering medicinal plants on long expeditions. Consolidation into towns and villages is a relatively recent and ongoing process both here and in neighboring valleys, inaugurated in earnest by the Chinese state since 1949 and beginning with the major social reorganization, as elsewhere in China, that came with the introduction of work cooperatives 合作社. At first, a guided shift to non-swidden agriculture was a primary impulse behind this move, as well as political control, but the introduction of irrigated rice in the 1950s never went far. This population movement, in addition to the distribution of iron tools by representatives of the state, may have resulted in some of the environmental degradation, notably deforestation, blamed on swiddening. More recently, service delivery, the encouragement of labor mobility, and new construction (including both the road and a complete overhaul of housing stock) have been prime motivators for ongoing concentration into small towns beside the river. Where the Chinese state once worked to open village schools, most of those have now been closed in favor of centralized locations in towns like Kôngdāng and Gòngshān, with most students boarding.

Swidden (“slash-and-burn”) agriculture, called 脣三十满‘knife land’ in Trung, had been the traditional livelihood mainstay for as long as anyone could remember. The language contains an array of terms relating to knowledge of swiddening practices, from 三十割‘the process of clearing the remaining tree stumps in a scorched field’ to 三十间 (a noun classifier for pieces of swidden land), 三十间三十‘a clear day suitable for swiddening’, and 三十间廿, a type of black fly known for laying its eggs in swidden-scorched fields. At least twelve crops were apparently being planted as recently as 2002: maize, barnyard millet (Echinochloa frumentacea), foxtail millet (Setaria italica (L.) Beauv.), finger millet (Eleusine coracana), pearl millet (Setaria italica}

21 Gros 2014, 86.
*var. germanica* (*Mill.*) *Schrad.*, amaranth (*Amaranthus paniculatus* *L.*), two kinds of buckwheat (*Fagopyrum tataricum* and *Fagopyrum esculentum*), and several varieties of taro and beans.\textsuperscript{22}

Traditional Trung swiddening, broadly congruent with similar practices in the region, involved the clearing of primary or secondary forests, cultivation of crops over a one- to three-year period, and then planting of the alnus nepalensis tree *sa*\textsuperscript{31} *mu*\textsuperscript{55}, during a multi-year fallow period. Alnus nepalensis, which grows fast and fixes nitrogen in the soil, is a culturally significant species still known to all Trung and plainly visible in the valley — it was traditionally also used as firewood and building material. “During clearing, larger Alnus trees are selected to be retained and pollarded, whereas smaller trees and other undergrowth are cut, dried, and then burned,” report Shen, Wilkes et al. in the most complete description of traditional Trung swiddening available. “Burning the dried vegetation accelerates decomposition, releases useful nutrients for crop production, and kills weeds and pests. Some months after burning, Alnus saplings previously collected from nearby locations are transplanted to the cleared site. Pollarding the retained Alnus trunks reduces shading impacts on crops, and the thin branches that subsequently grow are sometimes also cut and burned in the second and third years of cropping to maintain soil fertility.”\textsuperscript{23}

Supplementing this have been permanent maize fields and vegetable gardens, which continue today, and a variety of hunting, fishing, and gathering practices — old Trung grannies are still adept at seizing wasps’ nests, for instance, and the larvae are considered a great treat. The dilemma of Trung livelihood today is that a great many of these subsistence practices, particularly swiddening and hunting, are now forbidden by

\textsuperscript{22} Now, with the complete demise of swiddening, few families still cultivate, retain seeds, or even remember many of these crop types.

\textsuperscript{23} This description is largely based on Shen, Wilkes, et al. 2010, 205–211.
the Chinese state for ostensibly environmental reasons. Though more livestock is now kept — traditionally there was little if any, with hunting the main source of occasional meat — the principal subsistence strategies today are dependence on the Chinese state and precarious wage labor. Despite recent evidence that swiddening may aid in the maintenance of biological diversity and have other advantages over permanent monocultures, China has implemented the Sloping Land Conversion Program (SLCP) 退耕还林 tuīgēng huánlín, along with a series of logging bans since 1998, in the name of reforestation. One first-hand observer of the switch described the process: “One might say that SLCP has traded ‘nature’ conservation and food security goals for the biocultural heritage of a people and their right to pursue sustainable livelihoods without relying on government handouts to meet their basic needs.”

Over the course of three years (2003-2005), most arable land in the Důlóng River valley (933 hectares, including 663 hectares of swidden land then in the cultivation phase) was converted to forest. The vast majority of permanent arable land was also left to re-forest. Government grain subsidies to farming families, later replaced by direct cash payments, were meant to fill in the gap — they were initially promised for 8 years and then later extended. Coupled with other developments (discussed below), the government’s longer-term strategy was both to transform these former farmers into mobile laborers able to join the market economy and to transform the valley in situ into a eco- and minority tourism area.

Previously, sheer distance and expense meant that very few Důlóng could join China’s “floating population” of migrant laborers, but more are now making the move from their village to the township and then to the county seat level, and sometimes beyond.

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that to the prefectural capital, even the provincial capital of Kūnmíng, and (in a handful of cases) even Beijing, over 2000 miles away. A formal labor export program, attempted by the local government in 2008, sent 19 Dúlóng farmers to work in the eastern industrial city of Dōngguān. Education, however is the usual way out of the valley — a way out that many now seek. Secondary school is only available outside the valley, and those who perform best or have the resources now go on to university, if not further afield. The main reason they might return would be to work for the township, county, or prefectural governments, which are major employers, especially of minorities. As a small minority, the Trung are eligible for certain government benefits.

Conservation programs are not without their own logic. The botanical and biological diversity of northwest Yúnnán is remarkable, due to climate, isolation from large human population centers, and a geographic position between upland Southeast Asia and the Tibetan plateau. The Chinese government has classified the Dúlóng River valley as a provincial-level (1983) and national-level (1986) nature reserve, setting the stage for a variety of conservation measures, at least in theory if not in practice. Conservation International, the World Wildlife Fund, and the International Union for Conservation of Nature have identified the region as one of the world’s biodiversity hotspots, and UNESCO has listed the region as a World Heritage site for being “an epicentre of Chinese biodiversity... one of the richest temperate regions of the world in terms of biodiversity.” Though China does not have a single national park system, a number of different government bureaus and levels manage the Three Parallel Rivers National Park, which includes 15 different areas and 1.7 million hectares in total. One major section of it is the Gāolígông Mountain National Nature Reserve — over 500,000 hectares, established in 1983 and including the entire Trung homeland.
Botanists estimate that approximately 3,500 species of endemic plants grow within the Gāolígòng Mountain National Nature Reserve, approximately 10 percent of which are found nowhere else on earth, and including 55 that are rare or endangered. Biological diversity is no less impressive: more than 400 vertebrate species and 1,700 invertebrate species have been recorded within the reserve. Xu and Wilkes 2004\textsuperscript{26} report that over 2000 species of medicinal plants can be found in this corner of Yúnnán, and these are indeed a major economic focus. New species are still discovered on a not infrequent basis. Despite reports that the old trade routes and hunting trails to Myanmar and Tibet are now overgrown and impassable, I found that some Trung, despite the recent ban on hunting, still knew and used those trails and were familiar with the Myanmar side of the Gāolígòng Mountains.

The ultimate outcome of conservation efforts remains in doubt, but what is certain is that the last 20 years have brought massive changes to the human environment and to Trung livelihood and culture. Most iconically, there was the first, mostly unpaved 96-km car road into the Dúlóng river valley, completed in 1999 at a reported cost of 98 million yuan and terminating in the central town of Kōngdāng 空当, site of the township government and a place where some non-Trung small business owners and traders settle semi-permanently or cycle through. The road originates in Cīkaī, the seat of Gòngshān County, where one-third of the county’s 35,000 people live and where government, trade, and education are concentrated for a substantial rural hinterland, not to mention taxis, karaoke clubs, churches, and public amenities.

The 1999 road was transformative, but in a still limited way, as it was closed at least half the year by winter snows. By November 2014, a remade, all-seasons, fully paved road had been completed, including a 6-kilometer tunnel at an altitude of over 3,000 meters. “The opening of the highway will lead the Dúlóng people to prosperity and ________________

\textsuperscript{26} Xu and Wilkes 2004.
happiness,” announced Yúnnán Party Secretary Lǐ Jīhéng 李纪恒. At a reported cost this time over 700 million yuan, one of the country’s most isolated places was now fully open for business. Outsiders, still relatively few, have begun to arrive in greater numbers — as tourists, border guards, officials, teachers, traders, temporary laborers etc. As of early 2016, there was even a boutique hotel open in the model traditional hamlet of pə³¹kua⁵³wan⁵⁵, where neo-traditional showcase houses with thatched roofs have been built.

Underlying economic conditions nonetheless remain dire, and ultimate questions of livelihood remain unresolved — the county is still officially recognized as a ‘poor mountain area county’ (贫困山区县), indeed one of China’s poorest, with the majority of the population living below the national poverty line. Within the broader frameworks of the national Western Development Strategy 西部大开发 launched in 2000 and the New Socialist Countryside 新社会主义农村, the provincial government has reportedly poured over one billion yuan (including some of the road-building funds) into its ‘Help the whole Dúlóng nationality’ 独龙整族帮扶项目 project. Besides road-building, which has now extended not just into the valley but along the valley floor itself, the aim has been to improve housing conditions, infrastructure, social development and population ‘quality’ (素质), as well as contributing to environmental protection. Entirely new villages — 26 “settlement areas”, some near traditional sites, others quite a bit further — have been built near the road, with new housing stock (1,068 homes) in somewhat traditional style but with distinctive blue iron roofs and a new kind of spatial organization no longer based around the hearth. Electricity, phone service, Internet, and the rest have all appeared within recent years, and their penetration is becoming more complete even as some traditional lifeways persist. By

Guo and Hu 2014.

Wong 2016.
2009, according to official figures, annual income had already risen sharply to 2300 yuan (~$365) per annum in the north of the valley and over 2700 (~$435) in Kongdang — still very low by Chinese standards. Yet a significant portion of this income now comes from subsidies which may not continue, and a wave of suicides testifies to a profound and growing sense of dislocation.29

Political History
Records on Trung history are thin on the ground. The early 14th century Dà-Yuán dàyì tōngzhì only mentions the Trung (Qiao) in passing as one of eight groups in the Lìjiāng 丽江 region. The Yongzheng-era (early 18th century) Yúnnán Tōngzhì 《云南通志》 reports, in the formulaic fashion in which barbarians were often described sight unseen, that the Trung “use leaves for clothing, eat hair and drink blood, have no houses but live in mountain caves”. Only slightly more specific, possibly first-hand information begins to emerge with the Qianlong-era (mid-late 18th century) Lìjiāng fūzhīlǜè《丽江府志略》, in which the Trung (Qiù) are mentioned as being distinct from the Nu. Broadly, the pattern of Trung history seems to fit broadly into the “Zomian” pattern of Tibeto-Burman peoples across the Himalayas and upland Southeast Asia,30 where deeply archaic features (of the language, for instance) coexisted with innovations like New World cultigens such as potatoes and maize, which are now so deeply embedded in Trung society as to be considered “authentically Trung”. There is nothing incompatible in recognizing the profound comparative isolation of the Trung world while also seeing it as a “shatter zone”, an area of refuge and avoidance where statecraft, irrigated agriculture, writing and other features of lowland society were known of but consciously resisted.

29 Wong 2016. See also Gros 2014.

Morse and Morse 1966 posit Rawang origins in the Mekong and Nû River valleys to the east on the basis of place names mentioned in shamanic chants that trace the route taken by the dead back to an original homeland.\textsuperscript{31} The Trung, among whom there appear to be no extant migration stories for the whole group, trace their presence in the valley to the earliest days of humanity. Individual clans, however, do have migration stories — meticulously traced by Gros, they repeatedly reflect migration patterns in two directions: west from the Nû River to the Dûlóng and south within the Dûlóng River valley.\textsuperscript{32} Other directions of migration are of course attested as well — within recent memory (the 1950s), migrants from the Third Township went east and settled in the Nû River valley south of Bîngzhîngluô, at Xiăo Chàlå. The Taron, who headed further west and north into Myanmar, are another case in point. Mobility and displacement appear to have been the rule rather than the exception — toponyms and oral history indicate that the search for fertile land and good hunting were primary motivators.

The outlines of the Trung creation story seem to be relatively stable. The highest mountains in the region, considered to be the residences of the la\textsuperscript{55} spirits who mediate between the spirits of earth and the spirits of the sky, are known as kæ\textsuperscript{31}wa\textsuperscript{55}kæ\textsuperscript{55}pu\textsuperscript{55} (from Tibetan Kha-ba-dkar-po, “white snow mountain”).\textsuperscript{33} The Tibetan Kha-ba-dkar-po refers to just the single, holy peak in today’s Diqing Prefecture, a major site of kora pilgrimage. This iconic peak, northeast of Trung territory and nearly on the border of today’s Tibetan Autonomous Region, is known to the Trung as jæ\textsuperscript{55}mu\textsuperscript{55}kæ\textsuperscript{31}wa\textsuperscript{55}kæ\textsuperscript{55}pu\textsuperscript{55} and is sacred to the Trung as the site where humanity originated. It was there on the region’s highest peak that the progenitors puÆ\textsuperscript{55} and naÆ\textsuperscript{55}, the first

\textsuperscript{31} Morse and Morse 1966
\textsuperscript{32} Gros 2005, 269.
\textsuperscript{33} Gros 2005, 469-470.
brother and sister, were allowed by the divine spirit \( gə^{31}mu^{55} \) to take refuge from the flood that engulfed everything else. “And it was up there that mankind began to develop and split off into different groups,” explains the storyteller.

When the flood began to recede, the two siblings discovered that they were the only people left. Though they placed a bowl full of water between themselves every night when they went to sleep, the bowl was moved to the side by the morning — they ended up in the same bed together. \( gə^{31}mu^{55} \) made us become man and wife in order to propagate mankind, \( nə^{55} \) and \( pu^{55} \) think to themselves, so that from us all mankind would develop — and \( gə^{31}mu^{55} \) proves it by instantly creating nine river valleys and nine rivers for the paired sons and daughters of the primal couple to disperse and inhabit. The \( ja^{55} \) (Chinese) are usually mentioned as the eldest pair, receiving first choice, after which may usually come the \( mək^{55}pəi^{55} \) (Tibetans) or \( nu^{55} \) (Nu). The Trung generally say that they stem from the third-oldest pair, who find their inevitably subordinate but proper place in this world of river valleys.\(^{34}\)

The notched wooden message boards (\( qi^{55}kəu^{55}? \)) that seem to have been used formerly for the transmission of messages about taxes, marriages, celebrations and so on have not survived, nor have the knotted cords, perhaps like Andean quipu, which have been reported. Oral histories emphasize a highly egalitarian but often destitute society, organized around clans but with little else in the way of formal political organization. At least in times of peril, the Trung might look to \( ka^{55}sə^{55} \), orators and mediators who were held to be “good at speaking”, and \( da^{55}bə^{55} \), fighting heroes who could lead the resistance against invaders — but these were not fixed or hereditary titles. Spiritual figures, including Trung shamans (\( nam^{55}sa^{55} \)) and Tibetan Buddhist

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\(^{34}\) There may be flexible variation in how other groups in the region are listed in this creation story, which as much explains varying intergroup relations as it does the diversification of humanity into \( nə^{31}ru^{55} \) (types/groups/species). See Gros 2005, 93-94.
leaders (in Trung, la⁵⁵ma⁵⁵ does not necessarily denote an incarnate Buddha) might also lead the community in times of trouble.

Trung oral history, with some confirmation from 19th century Chinese sources, report that the worst depredations came from local sources: the Tibetans in Cháwǎlóng 察瓦龙 who dominated the northern end of the valley and the Lisu raiders (ko⁵⁵laʔ⁵⁵) who terrorized the south. This basic north-south distinction, strongly evident in the language, also runs through many aspects of life in the valley — differential Tibetan and Lisu influences are sometimes cited as an explanation, but there is less direct evidence about the Lisu.

Some older people today still remember the last of these incidents, which seem to have continued into the Nationalist period, but the raids are also now part of a collective memory created and maintained by teachers, publications, and local Party officials, among others — a thin but standard narrative of Trung history which ends with “Liberation” 解放 in 1949. Beforehand, Chinese sovereignty, though occasionally asserted from a great distance, was apparently never actually a factor on the ground. Gathering the sources, Gao and Duan 2002 repeat the standard charge that the Trung chafed under the exactions of the Lijiang-based tūsī 土司 (also called tūguǎn 土管) and wanted direct contact, if possible, with an imperial court in Beijing that claimed suzerainty and might bring some relief from exploitation.

“Once upon a time, Cháwǎlóng would extract tribute from our people, making them pay tribute in [the medicinal plant] Chinese goldthread… or in animal skins. After we had paid the tribute in animal skins, our people had to buy their salt” — this is a

35 I recorded several narratives featuring raids and Trung resistance.

36 Gao and Duan 2002.
representative, schematic account I recorded. Particularly in the northern part of the valley, the Tibetan influence, at least by the early 20th century, went considerably deeper, influencing commercial, spiritual, and economic life. Trung shamanism drew on local Tibetan practices, including the liturgical language and the principal Trung holiday of $k\text{u}^{{31}}l\text{e}^{{55}}$ 卡雀哇, and “lamas” could be respected figures. The Cháwâlóng $p\text{o}^{{55}}$ (leaders, chiefs) and their hereditary, tribute-collecting deputies ($l\text{e}^{{55}}m^{{55}}b\text{u}^{{55}}$), aided by Tibetan trading partners ($b\text{e}^{{55}}n^{{55}}m^{{55}}$), managed a complex ritual-commercial exchange with the Trung that might also involve harsh justice and the drafting of Trung people into a kind of serfdom/peonage/slavery ($l\text{a}^{{31}}d\text{u}^{{55}}$), often in a transfer process known as $c\text{u}^{{53}}d\text{a}^{{31}}b\text{o}n^{{55}}$ ‘presenting captives’ and involving Trung intermediaries ($c\text{u}^{{31}}t\text{a}^{{55}}$). The slaves were “typically orphans, individuals who did not manage to start a family, the poor who could not pay taxes or tribute, or thieves and even sorcerers… people [who] were regarded as not having a valid social existence.”

The commercial complexity of Trung-Tibetan relations in the past is hard to gauge today, but there is evidence from the lexicon that some innovations in material culture came this way. Trade was always secondary to subsistence, but $c\text{u}^{{55}}$ ($c\text{u}^{{55}}j\text{u}^{{55}}$) came from Tibetan into Trung, as did the names of material goods, such as certain types of Tibetan-style earrings, $\eta\text{u}l^{{31}}k\text{u}^{{55}}$ (metal, decorated with stone) and $\nu\text{e}^{{31}}t^{{53}}$. Though there is little evidence for the use of money besides the Tibetan loanword $\eta\text{u}l^{{55}}$ ($j\text{a}^{{25}}$, however, is the word in the Fourth Township dialect), Trung people began to acquire some iron tools, notably knives, axes, woks, teapots, and tripods, as well as salt, clothing, and ornaments, according to travellers’

37 Gros, who studied the language of the heavily Tibetanized and archaic language of $s\text{a}^{{31}}m\text{o}t^{{55}}$ ‘vows, incantations’, says they are understood sentence by sentence via fixed formula and ritual context.

38 See Gros 2005.

39 Gros 2011.
accounts. Other loanwords, via Northern Lisu, testify to foods and goods that must have gone from the south: 泐ə³¹biʔ⁵⁵ ‘potato’, bsub³¹ka⁵⁵ ‘pen’, na³¹li⁵⁵ ‘watch’.

Arguably, the most important “trade” item during this period was livestock. The Qing official Xià Hú 夏瑚 reports the raising of cattle for beef as becoming more common by the time of his early 20th century visit, including the ηə³¹puʔ⁵⁵ ‘Trung cow’, 独龙牛, Bos frontalis, which is unique within China but seems to have come to the Dúlóng River valley from the south in relatively recent times. (It was an economic mainstay among the Rawang.) Trung oral histories mention that people would trade large quantities of medicinal plants (such as mo³¹cit⁵⁵, fritillary bulbs), animal skins, and other forest products to the Tibetans for a single cow. While the ownership of cattle must have been a marker of incipient inequality in Trung society, the desire for cattle also became bound up in the prestige economy of a potlatch-like ritual, the da³¹ruʔ⁵⁵wa⁵³, 剽牛 or “group-making” which featured the ritualized sacrifice of a cow and its ritualized distribution in a celebratory feast. The da³¹ruʔ⁵⁵wa⁵³, today known as the Trung celebration par excellence, became associated with kual³¹tɕɑŋ⁵⁵, itself bound up in a local version of the lunar Tibetan New Year lo³¹sər⁵⁵ and now arbitrarily fixed as January 10 by the government, and with the attempt to ensure fertility and prosperity in the new year.⁴⁰

Attempts to reach the source of the Irrawaddy brought Westerners to the region, who left minimal but valuable accounts. The first seems to have been Henri Prince d’Orléans, whose 1895 expedition to discover the source of the Irrawaddy brought him into contact with the “Tourong”, but he was soon followed by British expeditions across Assam and northern Burma. With the crucial assistance of local guides, the famous “plant hunters” of the late 19th and early 20th centuries — among them Frank

⁴⁰ See Gros 2005, 442-452.
Kingdon-Ward, George Forrest and Heinrich Handel-Mazzetti — were among the first Westerners to traverse and describe the area, as were Christian missionaries.

The visit by Xià Hú in 1908, the first clear evidence of a Chinese official coming to the valley, was part of a small-scale “Great Game” that developed in the late 19th century and featured the British coming over from Burma, the French trickling north from Indochina, the newly concerned Chinese, and the region’s traditional Tibetan and Lisu forces. The net result would be the departure of the overextended British and French, the confinement of Tibetan and Lisu influence to the Nù River valley, and the ushering in of Sinification. Xià Hú’s mission apparently succeeded in its dual goal of countering the French and British exploratory missions then beginning to penetrate the region and gathering valuable intelligence about the people and their environment, as recorded in his 13,000-character《怒俅边隘详情》(Detailed Description of the Nù and Trung Border Pass).

The Tibetans in Cháwālóng, however, continued to contest for control of the region into the 1920s, and the French and British presence continued at least in a very limited sense as well, with missionary activity through 1949. The revolution of 1911 in Beijing and the resulting Nationalist period resulted in the creation of a Border Colonization bureau 殖边公署 in the Nù River valley, which then became an administrative office for the region, which was then newly reorganized along bureaucratic lines into four baō 保, according to the Nationalist baōjià 保甲 system, with a Bureau of Public Security 抚江公安局 — all prefiguring later developments, though impact on the ground may have been comparatively small.

41 Their religions, heavily indigenized, would remain. Modern Chinese sources, anachronistically on the basis of a few unclear incidents, sometimes cast the Trung as anticolonial border guards defending the Chinese motherland 祖国 (e.g. Li Jinming 2000).
After 1949, the Communist Party’s arrival in the region — Liberation, 解放, or gaifang, following the Southwest Mandarin pronunciation used by older Trung — unquestionably represented a watershed. In popular Trung memory, this marks the end of a lawless period at the mercy of bandits and outside invaders and the beginning of a kind of modernity. Today’s administrative structures, drawing on the Nationalist period, were put in place, and the old road 老路, not much more than a trail over the mountains, was used by a state caravan (ultimately the last in China) which brought food, medicine, and other goods into the valley. The Trung were given what was billed as their proper name, as we have seen, and classified as an official minority in what has been seen as a relatively straightforward application of the minority classification program. Following Engels’ reading of the American anthropologist Lewis Morgan, who classified five stages of social development, the new Chinese state judged the Trung to be in a state of “primitive communism”, given their largely hunter-gatherer economy and apparent lack of hierarchical class structures and capital accumulation. As such, the Trung were deemed to be eligible for a direct transition to modern socialism as it was developing along Chinese or Soviet lines, bypassing the “feudal” stage ascribed to their Tibetan neighbors, among others.

**Material Culture**

Early accounts described the Trung as cave-dwellers and sometimes, more improbably, as tree-dwellers. For cave-dwelling, at any rate, there is evidence — though these habitats seem to have served primarily during times of conflict or danger from the natural world. Traditional housing stock, almost entirely replaced over the last decade (as described earlier), meant bamboo wattle houses in the south of the valley and log cabins in the north, and thatched roofs were common. The largest villages might have up to 20 households, the smaller ones just a few belonging to a single lineage. Some villages stayed more or less on the same site while others came and went, with rebuilding and re-siting fairly common — *contra* the exoticizing discourse of
timelessness. Houses were surrounded by garden yards (cum⁴³put⁵⁵). Before a complex series of social and economic changes elevated the nuclear family unit, “longhouses”⁴² known as cum⁴³ma⁵⁵ (‘mother houses’) or cum⁴³pa⁵⁵ (‘father houses’) were reportedly common, consisting of two parallel rows of hearth areas, each hearth used by a nuclear family.

If the future of Trung building is today in doubt, there is likely to be more continuity for Trung weaving, the most prominent and salient form of traditional production in the valley — and still the preserve of adult women. Gathering and preparing the materials and then weaving the beautiful rainbow-hued blankets (mu²⁵ɕiŋ⁵⁵jo²⁵⁵, 独龙毯) on a traditional backloom (tar³¹ʦa⁵⁵) is a remarkable and time-consuming process. Though Chinese looms (jo²⁵ua⁵³ʨi⁵⁵ʨi³¹) have been known for some time, Trung women still typically use a portable backstrap loom with several wooden rods, which is tied between the weaver and any secure point, often the wooden column of a house’s front “porch”. When wild hemp is still gathered, it is generally stripped, boiled, dried, and dyed, and mixed with imported cotton. Nearly every home has a traditional blanket or two, and the rainbow cloth (now a salient marker of Trung identity) is also featured on vests and shirts. Ersatz “traditional clothing”, of a generalized Yûnnán minority type, is also sometimes seen in touristic and ceremonial settings — in everyday life, manufactured clothing is generally the norm. Other kinds of weaving and sewing continue, as do woodworking (bows and arrows) and bamboo basket-weaving.

The relative lack of material goods among the Trung feeds into a larger discourse of “backwardness” (落后), which only seems to grow as more goods come within reach. No trip is taken to the county seat of Gòngshān or indeed any other large town without something being brought back — in one case, I witnessed the excitement caused by the

⁴² Longhouses of a broadly similar style have been noted elsewhere in the Himalayas. See Gros 2005, 304.
installation of a washing machine, a first for the family, in an otherwise traditional Trung house. The last decade has seen a substantial change — many families now have a television, DVD/VCD players, cell phones, cooking implements and dishes, and a wide range of other goods from the outside world. Newer houses have beds, blankets, windows, and racks where dishes and other items are kept, though kitchen appliances are not yet common and most cooking is done in large woks or kettles placed on a tripod (mə³¹ga⁵⁵) directly over the fire. Outside the home, most men still carry large, flat, iron knives (cəm⁵⁵) and men and women often still transport things in expertly made baskets of various types, but usually made of woven bamboo.

Though consumption of purchased, mass-produced food and drink is on the rise, food production processes in the home remain substantially as they have been. In some places, millstones (ran⁹ⁱtaʔ⁵⁵) may still be used for crushing grains. Wooden mortars (cəm⁵⁵pəŋ⁵³) and pestles (duŋ⁹ⁱbli⁵⁵) were still in evidence. Corn was hung around the home, while wood and meat were dried and preserved with smoke on a small suspended bamboo platform just above the hearth (xəm⁵⁵ɕi⁵³). Cereals, such as those used in alcohol production, were stored in a large area under the roof, from which the xəm⁵⁵ɕi⁵³ was suspended. Homemade alcohol has remained popular — though any use of alcohol whatsoever is forbidden in Christian households — and is typically made by women from corn, rice (a recent development), or other grains. Boiled, cooled, sprinkled with yeast, and then laid away for a few weeks in a large basket or plastic bag, the would-be brew is transferred, mixed together, and continually checked for the fermentation smell. Eventually the mush is cooked on a makeshift stove, mixed with copious amounts of water, and a steaming process releases the strong moonshine that results.
One other aspect of Trung culture that deserves special mention because of its salience, especially in the Chinese imagination, is facial tattooing (bəŋ⁵⁵tuʔ⁵⁵纹面).

Though the practice of tattooing young women ended in the 1950s, effectively banned by the government as a “feudal”, misogynistic practice, several older women with the tattoos are still alive. For the small but steady number of visitors, photographers, and tourists who come to the region, they are an irresistible draw, representing the Trung “brand” to the wider world more than any other symbol. Some now understandably charge outsiders who want a photograph. The standard Chinese explanation for the practice, as elsewhere in the Himalayas, is that these tattoos served as protection for the women, by rendering them unsightly to the invaders who might otherwise abduct them. In this sense, the tattoos are an expression (and enforcement) of Trung endogamy, and the tattooing is not necessarily seen as being unsightly.

Clan and Kinship

The exact number of Trung clans (ɲə³¹ɹɯʔ⁵⁵, 氏族) is not known — Chinese sources ritually cite the number 15, but there seem to have been more. Moreover, this patrilineal clan system is in the process of breaking down, and most young people today are likely to be confused by the question of what clan they belong to and to respond instead with the name of their home village. Indeed, there is considerable overlap and natural confusion between clan names and place names, but the two are not identical, especially given recent geographic shifts.

Terminology only adds to the conclusion, since ɲə³¹ruʔ⁵⁵ is a generic word for kind, type, and even ethnic group — although some Trung clans are also found among the Gòngshān Nǔ and the Rawang. The word tsɐu⁵⁵ is sometimes used interchangeably with ɲə³¹ruʔ⁵⁵ but can also indicate “local lineages”, or 家族 in Chinese, that represent an

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43 See Gros 2005, 225-254 for a fuller discussion, including documentation of specific patterns.
even smaller unit within the clan. In any case, the practical, everyday aspects of clan life have not really been in force for some time, for instance the fishing areas along the river reserved for a particular clan (da³¹gʷa⁵⁵) — though local rights may still generally and more loosely be respected today — or the former system in which certain clans function as the “givers” and others as the “receivers” of brides. Even Trung names, which once incorporated a clan or lineage element along with a birth order or personal name, are now less likely to do so. Clan members were known as the “children” of a given clan, e.g. members of the ka³¹buŋ⁵⁵ clan were ka³¹buŋ⁵⁵tɕə⁵³, using the diminutive suffix that also means child.

Trung clan and family structure have been transformed on nearly every level in recent decades. A tradition of ultimogeniture, whereby at least the youngest son (if not others) would remain with his family, is giving way to a situation where many old people are isolated in their villages while their children leave the valley for work. Exogamy, though not widespread, is now common as it never was before, especially as Trung women look for access to opportunities beyond the valley — this may be one cause of a significant gender disparity with regard to language attitudes. Nothing remains of past polygamy, which existed to some extent among the better-off before 1949, except the vocabulary: li³¹tuŋ⁵⁵ (first wife), li³¹tɕi⁵⁵ (second wife), li³¹nu⁵⁵ (third wife). Likewise, both levirate marriage (by which a man marries his brother’s wife if the brother dies) and sororate marriage (by which a woman marries her sister’s husband if the sister dies) were apparently practiced — their residue remains in kinship terms (*tɕɯm⁵⁵ is parallel aunt, step-mother, and parallel uncle’s wife; *wɑŋ⁵³ is parallel uncle, step-father, and parallel aunt’s husband).

44 Perlin 2009 found much more positive attitudes towards Lisu and Chinese among Trung women. Mixed Trung/non-Trung couples are particularly common outside the valley, and in such families Trung is much less likely to be passed on. It is still the norm among all groups in the region for women to move after marriage to the husband’s village.
Straub 2015 compiles existing information on kinship terms in different Nungish languages, and there are substantial commonalities. Personal names are canonically composed of the patrilineal clan or local lineage name (which does not transfer with marriage) followed by a birth-order term, e.g. ə³¹pɑɔŋ⁵⁵puŋ⁵⁵ (first-born male of the ə³¹pɑɔŋ⁵⁵clan) in Trung, or Yintvng Dø (second-born male of the Yintvng clan) in Rawang. A small number of personal names are also in use, which may or may not be combined with birth-order names — for example, sə⁵⁵‘new’ may be used in the name tin⁵⁵sə⁵⁵(‘new second-born-male’) as well as in əŋ³¹ɟɯ⁵³səɹ⁵⁵(‘new seed’). Other examples include suŋ⁵⁵, from the word meaning to guard or protect, and ə³¹bɑ⁵⁵, a name given to children whose umbilical cords are tangled at birth, or sometimes to the children of women who had been infertile or experienced miscarriages.

Within the household, the village, or the extended family, it usually suffices to use birth-order names paired with possessive pronouns (e.g. ik⁵⁵puŋ⁵⁵, “our Pung”); kinship terms with the special 1st, 2nd, and 3rd person kinship prefixes <ə³¹->, <nə³¹->, and <əŋ³¹-> ~ <ək⁵⁵->, (e.g. nə³¹la⁵³ “your cousin”); or to combine kin terms with birth-order “suffixes”, e.g. ə³¹la⁵³puŋ⁵⁵ (“my first-cousin Pung”). The gender suffixes <-pəi⁵³> (‘male’) and <-məi⁵³> may be added to differentiate gender-neutral terms. There are dyadic terms for mother-and-child (mə³¹chał⁵³) and father-and-child (pa³¹təəł⁵³), and there is occasional reduplication of kinship terms, especially by children, e.g. kəŋ⁵⁵kəŋ⁵³‘grandpa’, or Fourth Township ja⁵⁵ja⁵⁵ ‘parallel aunt, parallel husband’s wife, stepmother’. Christian names have spread with the faith — more so among the mostly Christian Rawang — and they may be combined with clan or place names in the traditional fashion, e.g. tə³¹məi⁵³dəm⁵⁵jo⁵⁵xaʔ⁵⁵(‘John’ from the Tameidam clan).

45 Straub 2015 mentions up to 7 for each gender in Rəmøl dialect, with nicknames used after that. Anong terms and their influence in Northern Lisu are traced in Bradley 2007.
In the past, Trung families were larger. China’s one-child policy has generally allowed the Trung, as a small rural minority, to have up to three children. Trung has a system of at least nine different birth-order names for each gender, though all but the first few are now falling out of use and there may be disagreement or confusion towards the bottom of the list. Listed below is the system as it is remembered today by a diminishing number of elders. There is considerable variation in usage, possibly because the system is breaking down and possibly because there is some confusion between citation forms and what seem to be direct address terms (here in parentheses) that are sometimes completely distinct from, or in other cases variations on, the reference terms, which are also used in direct address. Monosyllabic birth-order terms are often used with the preface <a³¹->, in both citation form and in direct address, e.g. a³¹ tin⁵⁵. tuti³⁷/nə⁵⁰ ‘little sibling’ is reportedly used after the ninth child, and Straub mentions tam⁵⁵ as being a nickname for the last child. Dialect variation for these terms within Trung is relatively limited — of the list below, tin⁵⁵ is cen⁵⁵, and nen⁵⁵ is nən⁵⁵, in the First Township; bəŋ³¹nəm⁵⁵ is shortened to ba³¹nəm⁵⁵ in the Fourth Township dialect.

<table>
<thead>
<tr>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>First-born</td>
<td>pun⁵⁵</td>
</tr>
<tr>
<td>Second-born</td>
<td>tin⁵⁵ (du⁵⁺⁵⁵,i⁵⁺⁵⁵)</td>
</tr>
<tr>
<td>Third-born</td>
<td>kʷen⁵⁵</td>
</tr>
<tr>
<td>Fourth-born</td>
<td>tusn⁵⁵ (ku⁵⁺⁵⁵,u⁵⁺⁵⁵)</td>
</tr>
<tr>
<td>Fifth-born</td>
<td>təŋ⁵⁵ (təŋ⁵⁺⁵⁵bo⁵⁵)</td>
</tr>
<tr>
<td>Sixth-born</td>
<td>pui⁵⁵ (bi⁵⁺⁵⁵jər⁵⁵)</td>
</tr>
<tr>
<td>Seventh-born</td>
<td>jəŋ⁵⁵</td>
</tr>
<tr>
<td>Eighth-born</td>
<td>rai⁵⁵</td>
</tr>
<tr>
<td>Ninth-born</td>
<td>bəŋ³¹nəm⁵⁵</td>
</tr>
</tbody>
</table>
Table 1: Birth order names

Broadly speaking, the Trung kinship system can be classified, as Straub notes for Rawang, as being of the “Iroquois type” described in traditional kinship studies — here as in other such systems, the tradition of cross-cousin marriage is marked in the language. Categories differ in each generation, and the cross/parallel distinction is salient. There are unique terms for Ego’s parents, but then the divide is parallel (paternal uncle and maternal aunt’s husband are *wəŋ⁵³; maternal aunt and paternal uncle’s husband are *tɕɯm⁵⁵) and cross (maternal uncle and paternal aunt’s husband are *kɯ⁵³; paternal aunt and maternal uncle’s wife are *ni⁵³). Parallel cousins are designated by *nəm⁵⁵ (as are Ego’s siblings), while cross cousins are designated by *lɑ⁵³ (as are siblings-in-law) and there is in addition the specific asymmetric term *mɛt⁵⁵ (only for the male Ego) that designates a female cross-cousin, i.e. an ideal marriage partner.

Shamanic and Religious Traditions

Today a significant number of Trung people are Christians, attending locally run churches in a broadly Protestant, heavily indigenized tradition common to the Rawang, Lisu, and other minorities in the region, which can ultimately be traced back to American missionaries, notably the famous Morse family. In the Dúlóng River valley, they are concentrated in the south, close to the Myanmar border, where they have frequent contact with Rawang cousins and correligionists and enjoy some measure of grudging tolerance from local Communist Party authorities, with the Religious Affairs Bureau 宗教局 keeping close watch. There is anecdotal evidence that Christian belief and practice, which have only appeared in the last 20 to 30 years, are growing and spreading north. A prohibition against drinking and smoking is a hallmark of the faith, and many Trung believers mention that they became Christians as a way out of alcoholism and bad health, or else because a spouse or close relative had converted.
Animist and shamanic traditions, on the other hand, are clearly on the wane, despite a small revival following the persecutions of the Cultural Revolution. According to the traditional Trung conception, all living beings including humans, animals, plants, and supernatural beings, are accompanied by $pə³¹lɑ⁵³$, a vital essence the loss of which brings death. Not much is said about the Trung afterlife, and there is no record of an ancestor cult, but the dead are said to go to “the land of the dead” ($ə³¹-ci⁵³ mə³¹-li⁵⁵$) after burial in the ground.⁴⁶

The Trung do not believe in a fixed number of spirits, but speak of spirits with different functions and locations, and of their inhering in all manner of things, including rocks, water, and mountains. Though there is a creator deity $gə³¹-mɯ⁵⁵$, and there are other “celestial” deities associated with the sky ($mə³¹-pei⁵³-pun⁵⁵$ and his female equivalent $mə³¹-pei⁵³-mə³¹-zə⁵³$), these have nothing like the overwhelming importance of an omnipotent deity like the Christian god, who is known in Trung as $gə³¹-re⁵⁵$.

In addition to the $la⁵⁵$ (mountain spirits) mentioned earlier, there are specific spirits who influence the outcome of the hunt: the master hunting spirit $zəm³¹-daʔ⁵⁵$, as well as the $za³¹-daʔ⁵⁵$, the $ca⁵⁵$ $za³¹-kəj⁵³$ (masters of the hunt), and the $ca³¹-si⁵⁵$, or animal spirit, of the prey itself. There are the $u⁵⁵-plaj⁵⁵$, or $tsəu³¹-plaj⁵⁵$, who take possession either of shamans or of those in an alcoholic frenzy, particular during the $də³¹-uə⁵⁵-wa⁵³$. There is the martial $gram³¹-la⁵⁵$ spirit, invoked during one particular ritual, and there is the maleficent $pra³¹-doʔ⁵⁵$ spirit, which lives in the high mountains. Other spirits dwell in the waters ($ra³¹-saʔ⁵⁵$) or in caves ($nai⁵⁵$) or in the ground ($ə³¹-sa⁵⁵$ $plan⁵⁵$), and others still ($mən³¹-lam⁵⁵$, $nəm⁵³$) come to the aid of shamans so that they can combat or negotiate with other spirits, rescue fugitive souls, and proceed directly into celestial or

⁴⁶ Li Jinming 2000, 109-112.
subterranean zones. The term *plaŋ⁵⁵* applies to invisible beings of all types, including those known in English as ghosts.

In the early 1980s, the time of the short-lived shamanic revival, there were reportedly ten active shamans (*nam⁵⁵sa⁵³*) in the valley, two of them women.⁴⁷ Shamanic skills may be taught and transmitted within families, but not inherited — one must be or become a *me⁴³jøŋ⁵³ja³¹* ‘a person who can see’, as opposed to an ordinary person unable to see the spirits because of ‘black eyes’ (*me³¹naʔ⁵⁵*). Visits to shamans, when they still happen at all, usually take place in times of trouble, illness, or apprehension. Various forms of divination (*mɔn⁵⁵*) may be attempted, to see the spirits if the spirits will give a sign (*mɔn⁵⁵*), including egg divination (*kα⁴³lum⁵⁵ mɔn⁵⁵*), divination with a special bamboo cane (*tɕi³¹kluŋ⁵⁵ mɔn⁵⁵*), water divination (*ŋɑŋ⁵⁵ mɔn⁵⁵*), divination by seeing how a bowl filled with water will land when thrown (*pɯɾ⁴³kɔʔ⁵⁵ mɔn⁵⁵*) and divination with a type of orchid, by reading leaves that are tied together (*ɕə³¹wɛ⁵⁵mɔn⁵⁵*).

The impact that local versions of Tibetan Buddhism once had on Trung religion and shamanic activity is hard to gauge today, but there undoubtedly was an impact, especially in the north of the valley. All such practices have been strongly discouraged under the People’s Republic — one of the simplest deterrents is the fact that Communist Party members cannot be part of any religion, and joining the Party remains vital for having any leadership role even at the village level. Active persecution of the shamans and a ban on all ritual activity only came into effect during the Cultural Revolution (1966-1976), which drove shamans to suicide, exile across the border, or else to a cessation of all practice. Ironically, the effect of that period was to leave a religious vacuum that Christianity has filled.

---

⁴⁷ Li Jinming 2000, 58.
In 1943, the Lisu preacher ‘Paul’ began his ministry among the Trung, and three of his young converts are said to have become the first Trung pastors four years later. Churches (lo³¹ban⁵⁵cum⁵³‘prayer houses’) are now common, particularly in the south of the valley. Contact and solidarity among Christians throughout the valley — and apparently beyond — is an entirely new phenomenon that seems to cut across traditional markers of clan, family, and locality. Christianity (often just explained with the Chinese term 信教 xìnjiaò ‘believe in religion’) is also seen as a social movement reacting to the problems of alcoholism, poor health, and suicide. Trung preachers in the Fourth Township have expressed an interest in translating portions of scripture into their language, as their Rawang cousins have, a step which may boost literacy. Christian belief and practice are also starting to have a small effect on the lexicon, with terms coming into the language like sə³¹ɿa⁵⁵‘preacher’, mə³¹pa⁵³‘pastor’, lo³¹ban⁵⁵ni⁵³ (the first word is from Chinese 礼拜), and çəŋ³¹ma⁵⁵zə³¹je⁵³‘Bible’.

41
Chapter 2: Phonetics and Phonology

Consonants

The Trung consonant inventory includes two voicing types: voiceless and voiced. The voiceless affricates are often pronounced with aspiration, but aspiration does not have phonemic status in the Trung sound system. There are six places of articulation for stops, five for nasals, four for fricatives, and two for affricates. Both the stop series and the dental and palatal fricatives distinguish between voiced and voiceless. There are three approximants and one lateral in the Trung sound system. The next section demonstrates the phonemic status of these segments by showing them in contrastive distribution using minimal pairs.

<table>
<thead>
<tr>
<th></th>
<th>Labial (Plain)</th>
<th>Labial (Palatalized)</th>
<th>Dental</th>
<th>Alveolar</th>
<th>Palatal</th>
<th>Velar</th>
<th>Labiovelar</th>
<th>Glottal</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Stops</strong></td>
<td>p b</td>
<td>pʲ bʲ</td>
<td>t d</td>
<td>c j</td>
<td>k g</td>
<td>kʷ gʷ</td>
<td>(?)</td>
<td></td>
</tr>
<tr>
<td><strong>Affricates</strong></td>
<td></td>
<td>ts</td>
<td>tɕ</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Fricatives</strong></td>
<td></td>
<td>s z</td>
<td>ç z</td>
<td>x</td>
<td>xʷ</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Nasal</strong></td>
<td>m (mʲ)</td>
<td>n</td>
<td>n</td>
<td>η</td>
<td>η</td>
<td>ηʷ</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Lateral</strong></td>
<td></td>
<td>l</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Approximant</strong></td>
<td>w</td>
<td>ɹ (j)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 2: Trung consonant inventory (IPA)⁴⁸

⁴⁸ Column headings represent place of articulation; row headings represent manner of articulation. Where more than one symbol is shown, the symbol to the right represents a voiced sound. /ts/ and /tɕ/ are voiceless, /l/ is voiced. Parentheses indicate a phoneme in marginal distribution, present in only a few items.
i. Obstruents
Trung has a full series of voiceless stops /p, p', t, c, k, kʷ/ as well as a corresponding voiced series /b, b', d, ð, g, gʷ/. In the class of fricatives, the Trung sound system distinguishes voiceless /s, ɕ/ and voiced /z, ʑ/ at two places of articulation (dental and palatal), and also includes voiceless velar fricative /x/ and voiceless labiovelar fricative /xʷ/. The two affricates /ts/ and /tɕ/ are voiceless and often pronounced with aspiration — Trung has no voiced affricates, a gap in the paradigm worthy of further study.

i.a. Stops
Trung distinguishes between voiceless and voiced stops, as demonstrated by the following minimal pairs:

\[
\begin{array}{ll}
\text{/p/} & \text{/b/} \\
(1) \text{put}^{55} & \text{bu}^{55} \text{‘tell’} \\
\text{pu}^{53} & \text{bu}^{53} \text{‘rot’} \\
\text{peŋ}^{55} & \text{beŋ}^{55} \text{‘flat pounded rice’} \\
\text{pen}^{55} & \text{beŋ}^{55} \text{‘be useful’} \\
\text{pon}^{53} & \text{beŋ}^{53} \text{‘coil (thread)’} \\
\text{paŋ}^{55} & \text{baŋ}^{55} \text{‘half’} \\
\end{array}
\]

\[
\begin{array}{ll}
\text{/t/} & \text{/d/} \\
(2) \text{ti}^{55} & \text{di}^{55} \text{‘trip up’} \\
\text{tup}^{55} & \text{du}^{55} \text{‘be willing to do’} \\
\text{tu}^{55} & \text{du}^{55} \text{‘thousand’} \\
\text{teŋ}^{55} & \text{deŋ}^{55} \text{‘hold, use’} \\
\text{ten}^{55} & \text{deŋ}^{55} \text{‘finish’} \\
\text{tan}^{53} & \text{deŋ}^{53} \text{‘hemlock tree’} \\
\end{array}
\]

43
Palatal stops /c/ and /j/ may be pronounced with slight affrication. Initial /k/ may be pronounced to the back, especially before back vowel /ɑ/ , as in /kɑʔ⁵⁵ 'chicken'.

i.b. Fricatives

Trung distinguishes between voiceless and voiced fricatives at two points of articulation (dental and palatal), as demonstrated by the following minimal pairs:

/s/  /z/
(4)  su⁵⁵ 'comb hair'          zuuᵰ⁵⁵ 'bear fruit'
suᵰ⁵⁵ 'nourish, raise'        zuᵰ⁵⁵ 'make, produce'
sᵰ⁵⁵ 'pick, choose'           zeᵰ⁵⁵ 'leprosy'
sᵰᵰ⁵³ 'filter alcohol'        zaᵰᵰ⁵³ 'be sharp'
sᵰᵰᵰ⁵³ 'sound'                zaᵰᵰᵰ⁵³ 'fall'
/ɕ/ /ʐ/

(5) ɕiʔ⁵⁵ ‘louse’ zиʔ⁵⁵ ‘ache (head)’
ɕɨʔ⁵⁵ ‘moist’ zʉ⁵⁵ ‘wash face’
ɕɨʔ⁵⁵ ‘coil (vine)’ zuʔ⁵⁵ ‘decrease’
ɕɛt⁵⁵ ‘grounds (rice, corn etc.)’ zɛt⁵⁵ ‘squeeze (between fingers)’
ɕɔt⁵⁵ ‘peel, pare’ zɔt⁵⁵ ‘ride (horse, bicycle)’
ɕaʔ⁵⁵ ‘be wet’ zaʔ⁵⁵ ‘prick’

i.c. Affricates

Trung distinguishes between the dental affricate /ts/ and the palatal affricate /tɕ/, as demonstrated by the following minimal pairs:

/ts/

(6) tsiʔ⁵⁵ ‘pile’
tsu⁵⁵ ‘sharpen’
tst⁵⁵ ‘suck’
tśm⁵⁵ ‘pin (v.)’
tsoʔ⁵⁵ ‘time, moment’
tśaʔ⁵⁵ ‘sift’

/tɕ/

tciʔ⁵⁵ ‘pinch’
tcʉ⁵⁵ ‘catch with fishing net’
tcɔt⁵⁵ ‘pull out (hair)’
tɕm⁵⁵ ‘side’
ṭɔt⁵⁵ ‘make ritual aspersions’
ṭaʔ⁵⁵ ‘come down from upriver’

i.d. Glottal Stop

Glottal stop appears after every vowel except schwa, but not after diphthongs, with the sole example in my data being laʔ⁵⁵ ‘to flash (of lightning)’. Glottal stop appears only in final position, where it is distinguished from the other final consonants allowed in Trung: the voiceless stop series /p, t, k/ and the nasals /m, n, ə/, as well as the lateral /l/ and alveolar approximant /ɹ/. In practice, it can be difficult for non-native speakers to distinguish glottal stop from a word-final falling tone on an open syllable, although minimal pairs are not uncommon:
The other, very subtle occurrence of glottal stop is in the biactantial verb agreement system which will be discussed in Chapter 4, where postglottalized nasals occur in consonant-final stems, apparently the result of a loss of word-final vowels. Here the stop coda undergoes lenition to become the corresponding nasal, followed by a final glottal stop:

(8) ɑp⁵⁵ ‘shoot’ > amʔ⁵⁵ ‘shoot.1SG > 3’
(9) sət⁵⁵ ‘beat’ > sənʔ⁵⁵ ‘beat.1SG > 3’
(10) guʔ⁵⁵ ‘say’ > guŋʔ⁵⁵ ‘say.1SG > 3’

Given the lack of minimal pairs for these forms, it seems possible the glottal stop here is simply an allophone of the relevant plosives. On the other hand, the examples in (9) appear to violate Trung’s canonical syllable structure of (C)(C)V(C)T since there are no other examples of complex codas. Glottal stop can thus either be treated as a phoneme that only appears in a restricted environment — namely, in final position following a vowel or a nasal — or one can say that Trung has syllable-final “glottal prosody” or “glottalization”, much as van Bruegel 2008 does for Atong.

Additionally, in normal speech, where a glottal stop appears in the middle of a compound word or before a suffix, it may be elided, e.g. bruʔ⁵⁵ ‘kind of tree’ > bru³¹ɕt⁵⁵ ‘fruit of the bru tree’, or kaq⁵⁵ ‘chicken’ > ka³¹bu⁵³ ‘large chicken’.

46
i.e. Labiovelar Series

Trung has a labiovelar series /kʷ, gʷ, xʷ, ŋʷ/, although the last two phonemes have a somewhat limited distribution. In native Trung words, /w/ only appears medially following velar initials, but other labialized consonants — /tsʷ, /tʷ/, /sʷ/, /lʷ/ — appear in such Chinese loanwords as tʷan⁵⁵tɕe⁵⁵ ‘unite’ or sʷaj⁵⁵sɨr⁵⁵ ‘arithmetic’. The native labiovelar series is demonstrated by the following minimal pairs:

<table>
<thead>
<tr>
<th>/k/</th>
<th>/kʷ/</th>
</tr>
</thead>
<tbody>
<tr>
<td>ka⁵⁵ ‘bitter’</td>
<td>kʷa⁵⁵ ‘bee’</td>
</tr>
</tbody>
</table>

(11)

<table>
<thead>
<tr>
<th>/g/</th>
<th>/gʷ/</th>
</tr>
</thead>
<tbody>
<tr>
<td>gɑ⁵⁵ ‘brighten’</td>
<td>gʷɑ⁵⁵ ‘wear (clothing)’</td>
</tr>
</tbody>
</table>

(12)

<table>
<thead>
<tr>
<th>/x/</th>
<th>/xʷ/</th>
</tr>
</thead>
<tbody>
<tr>
<td>xɑi⁵³ ‘acrid’</td>
<td>xʷɑi⁵⁵ ‘split (by chopping)’</td>
</tr>
</tbody>
</table>

(13)

<table>
<thead>
<tr>
<th>/ŋ/</th>
<th>/ŋʷ/</th>
</tr>
</thead>
<tbody>
<tr>
<td>ŋɑʔ⁵⁵ ‘drink’</td>
<td>ŋʷɑʔ⁵⁵ ‘type of bamboo’</td>
</tr>
</tbody>
</table>

(14)

i.f. Palatalized Series

Rich in palatal phonemes, the Trung sound system also has a native series of palatalized stops /pʲ, bʲ, mʲ/, though all are in relatively limited distribution, with /mʲ/ only weakly attested for one possibly onomatopoetic item mʲa⁵⁵ ‘chew’. The following minimal pairs substantiate the Trung native series of palatalized stops /pʲ, bʲ, mʲ/:

<table>
<thead>
<tr>
<th>/p/</th>
<th>/pʲ/</th>
</tr>
</thead>
<tbody>
<tr>
<td>pa⁵⁵ ‘belly’</td>
<td>pʲɑʔ⁵⁵ ‘break with both hands’</td>
</tr>
</tbody>
</table>

(15)
/b/  /bʲ/  
(16) baʔ⁵⁵ ‘stpe over’  bʲaʔ⁵⁵ ‘splash’

/m/  /mʲ/  
(17) ma⁵⁵ ‘hide’  mʲa⁵⁵ ‘chew’

/x/  /xʲ/  
(18) xuŋ⁵⁵ ‘smell (of alcohol)’  xʲuŋ⁵⁵ ‘leak air’
     xəŋ⁵⁵ ‘dazed’  xʲəŋ⁵⁵ ‘skilled’

xʲ appears to exist, marginally, as a distinct phoneme among some speakers of Third Township dialect, as established by the two minimal pairs in (17). Other areas, however, typically use the palatal fricative ç instead, without secondary articulation, e.g ça⁵⁵ ‘hundred’ instead of xᵃ⁵⁵.

/xʲ/  /xʲ/  
(18) xuŋ⁵⁵ ‘smell (of alcohol)’  xʲuŋ⁵⁵ ‘leak air’
     xəŋ⁵⁵ ‘dazed’  xʲəŋ⁵⁵ ‘skilled’

Palatalized segments /lʲ/ and /tʲ/ only appear in Chinese loanwords such as tsə³¹tʲɛŋ⁵³ ‘dictionary’ and lʲɛŋ⁵⁵ɕiʔ⁵⁵ ‘practice’. Among some speakers, palatization may be slight or non-contrastive especially before front vowels /i/ and /ɛ/ — cum⁵³ ‘home’ may also be pronounced kim⁵³, der⁵³ ‘fart’ and der⁵⁵ ‘bald’ may be pronounced more like dᵉʳ⁵³ or dʲᵉʳ⁵⁵, but there are no minimal pairs to indicate clearly that /dʲ/ is a distinctive phoneme.

ii. Sonorants

ii.a. Nasals

Trung distinguishes nasal segments in five positions: the voiced bilabial nasal /m/, the voiced alveolar nasal /n/, the voiced palatal nasal /ɲ/, the velar nasal /ŋ/, and the labiovelar nasal /ŋʷ/. The following minimal pairs are evidence of their contrastive
distribution in initial and final position, where only the bilabial, alveolar, and velar nasals can appear:

(19) /m/   /n/   /ŋ/
mɑʔ⁵⁵ ‘break’   nɑr⁵⁵ ‘black’   nɑr⁵⁵ ‘demand’

/ŋ/    /ŋ’/   /ŋ’/
ŋɑʔ⁵⁵ ‘drink’   ncpy⁵⁵ ‘type of bamboo’

(20) /m/   /n/   /ŋ/
kɑm⁵⁵ ‘bamboo’   kɑn⁵⁵ ‘summon’   kɑŋ⁵⁵ ‘open up’

ii.b. Lateral /l/
The following minimal pairs demonstrate that lateral /l/ is a distinctive phoneme in Trung, used in initial or final position or in an initial consonant cluster (following a stop):

/l/    /l/    /n/
lɑ⁵⁵ ‘search’   ɹɑ⁵⁵ ‘put down’   nɑ⁵⁵ ‘feed’
gɑl⁵⁵ ‘delicious’   ɹɑr⁵⁵ ‘forge’   gɑn⁵⁵ ‘step’
ə³¹mlɑ⁵⁵ ‘forget’   ə³¹mɹɑ⁵⁵ ‘land’

ii.c. Approximants /ɹ/, /w/, and /j/
Trung distinguishes between three approximants: bilabial /w/, alveolar /ɹ/, and (marginally) palatal approximant /j/. Only /ɹ/ appears in final position. Because /j/, like /w/ only appears after stop consonants (b, p, m), I consider /bʲ, pʲ, mʲ/ to be a series of palatalized labials, as discussed above. Both /w/ and /ɹ/ appear in initial position, but /j/ only does so in the Fourth Township dialect, where it corresponds to
the voiced palatal stop /j/ used elsewhere, e.g. the proximal demonstrative pronoun \(ja^{55} \sim j\alpha^{55}\) ‘this’. The following is the only minimal pair that seems to demonstrate that /j/ is a distinctive phoneme for Third Township speakers:

\[
\begin{array}{ll}
/j/ & /\gamma/ \\
(22) & \varepsilon^{31}\gamma^{53} \text{‘that (medial)’} \quad \varepsilon^{31}j\alpha^{53} \text{‘type of wasp’}
\end{array}
\]

The distinctive status of bilabial /w/ and alveolar /\gamma/ is demonstrated by the minimal pairs in (22). Initial /w/ cannot be followed by the vowels /\varepsilon/, /u/, /i/, /\varepsilon\mu/.

\[
\begin{array}{ll}
/w/ & /\gamma/ \\
(23) & wa^{55} \text{‘pig’} \quad \varepsilon^{55} \text{‘weave} \\
 & w\varepsilon^{55} \text{‘needle’} \quad \varepsilon^{55} \text{‘thresh (grain)’}
\end{array}
\]

iii. Loan Consonants

Loanwords from Chinese have introduced new sounds into Trung, including palatalized /t\varepsilon/ and /l\varepsilon/ and labialized /ts\varepsilon/, /s\varepsilon/, /t\varepsilon/, /l\varepsilon/, mentioned above. In addition, the voiceless labial fricative /f/ can appear in words borrowed from Chinese, e.g. \(fa^{31}li^{55}\) ‘law’. On the other hand, Standard Mandarin reflex consonants /\varepsilon/\, /l\varepsilon\, /\varepsilon/ are not generally preserved because they are not part of the Southwest Mandarin varieties with which most Trung speakers are familiar — instead /\varepsilon/, /ts\varepsilon/, and /s\varepsilon/ are used.

Vowels

Trung has an inventory of 11 basic vowel phonemes, including seven monophthongs (i, \(\varepsilon\), a, u, \(\varepsilon\), u, a) and four i-final diphthongs (oi, ai, uai, ai). Three high vowels, three mid vowels, and one low vowel make up the system in terms of height, and there are two front vowels, one central vowel (phonemic schwa) and four back vowels, with only the high back position showing roundedness as a contrastive feature. Breathiness and
nasality do not play a role in the Trung vowel system. Vowel length, as described below, plays a role in the grammar, such that long vowels can be considered to have phonemic status, although in practice it would be unusual to make the distinction in isolation. Counting long vowels and diphthongs, there are a total of 19 vowel phonemes, since ə lengthens to ɑ, ɑ lengthens to ɔ, and əi lengthens to ai.

<table>
<thead>
<tr>
<th></th>
<th>Front</th>
<th>Central</th>
<th>Back</th>
</tr>
</thead>
<tbody>
<tr>
<td>High</td>
<td>i (iː)</td>
<td></td>
<td>u (uː) u (uː)</td>
</tr>
<tr>
<td>Mid</td>
<td>ɛ (ɛː)</td>
<td>ə</td>
<td>ɔ (ɔː)</td>
</tr>
<tr>
<td>Low</td>
<td></td>
<td></td>
<td>ɑ</td>
</tr>
<tr>
<td>Diphthongs</td>
<td>əi, ai (aiː), uii (uiiː), ɔi (ɔiː)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 3: Trung vowel inventory (IPA)

i. Monophthongs
i.a. High

Trung distinguishes three high vowels: the high front unrounded vowel /i/, the high back unrounded vowel /u/, and the high back rounded vowel /u/, as shown by the following minimal pairs:

(24) /i/ /u/ /u/
    bi⁵³ ‘give’ bu⁵³ ‘snake’ bu⁵³ ‘walnut’
    piŋ⁵⁵ ‘vagina’ puŋ⁵⁵ ‘be stupid’ puŋ⁵⁵ ‘first-born (name)’

49 Only the vowels /u/ and /ɔ/ are rounded.
i.b. Mid
Trung distinguishes three mid vowels: the mid front unrounded vowel /ɛ/ (sometimes pronounced closer to high-mid /e/), the mid central schwa /ə/, and the mid back rounded vowel /ɔ/. However, schwa appears only in certain closed syllables or else in prefixes like <ə³¹>, <ə³¹> etc. — i.e. reduced syllables that fit the sesquisyllabic stress pattern common to many disyllabic Trung words. The following minimal pairs demonstrate the contrast between these three mid vowels:

<table>
<thead>
<tr>
<th>/ɛ/</th>
<th>/ə/</th>
<th>/ɔ/</th>
</tr>
</thead>
<tbody>
<tr>
<td>pɛn⁵⁵ ‘stick, paste’</td>
<td>pən⁵⁵ ‘be useful’</td>
<td>pɔn⁵⁵ ‘chief, leader’</td>
</tr>
<tr>
<td>nɛt⁵⁵ ‘get close’</td>
<td>nət⁵⁵ ‘be paralyzed’</td>
<td>nɔt⁵⁵ ‘harm’</td>
</tr>
</tbody>
</table>

i.c. Low
Trung has only one low vowel, the low back unrounded vowel /a/.

i.d. Front
The Trung vowel inventory includes two distinctive front vowels, the high front unrounded vowel /i/ and the mid front unrounded vowel /ɛ/. The examples in (24) show these vowels in contrastive distribution.

<table>
<thead>
<tr>
<th>/i/</th>
<th>/ɛ/</th>
</tr>
</thead>
<tbody>
<tr>
<td>kɪ⁵⁵ ‘tax’</td>
<td>kɛ⁵⁵ ‘type of tree’</td>
</tr>
<tr>
<td>zɪt⁵⁵ ‘dense’</td>
<td>zɛt⁵⁵ ‘squeeze’</td>
</tr>
<tr>
<td>bɪŋ⁵⁵ ‘give.1SG’</td>
<td>bɛŋ⁵⁵ ‘finish’</td>
</tr>
</tbody>
</table>

i.e. Back
Trung distinguishes four back vowels: the high back rounded vowel /u/, the high back unrounded vowel /ɯ/, the mid back rounded vowel /ɔ/, and the low back unrounded vowel /ɑ/. The following minimal pairs show these vowels in contrastive distribution.

\[
\begin{array}{llll}
/u/ & /u/ & /ɔ/ & /ɑ/ \\
\hline
bu^{53} & 'walnut' & bu^{53} & 'snake' & bo^{53} & 'write' & ba^{53} & 'thin'
\end{array}
\]

\[
\begin{array}{llll}
/ɔ/ & /u/ & /ɑ/ & /a/
\hline
\text{sun}^{55} & 'protect' & \text{sun}^{55} & 'plug.1SG' & \text{sən}^{55} & 'copper' & \text{sən}^{55} & 'know.1SG'
\end{array}
\]

ii. Diphthongs

The Trung vowel system has four i-final diphthongs /əi, ai, ui, ɔi/, which appear in open syllables only. The distinction between /ui/ and /i/ may not exist for all speakers. The distinction between /ɛ/ and /i/ can be particularly difficult to hear. The following minimal pairs demonstrate the distinctiveness of the diphthongs both from each other and from their corresponding monophthongs:

\[
\begin{array}{llll}
/əi/ & /ai/ & /ui/ & /i/
\hline
\text{tə}^{53} & 'be large' & \text{tai}^{53} & 'be.large.1PL' & \text{tui}^{53} & 'short' & \text{təi}^{53} & 'already'
\text{ləi}^{53} & 'plant (v.)' & \text{lai}^{53} & 'spit out' & \text{ləi}^{53} & 'OK'
\end{array}
\]

\[
\begin{array}{ll}
/ɔi/ & /ai/
\hline
\text{ə}^{53}\text{gi}^{53} & 'be ensnared' & \text{ə}^{53}\text{gi}^{53} & 'type of monkey'
\end{array}
\]

\[
\begin{array}{ll}
/ɛ/ & /ai/
\hline
\text{me}^{55} & 'NEG.COP' & \text{məi}^{55} & 'thing [classifier]'
\text{se}^{55} & 'pick' & \text{səi}^{55} & 'be spicy'
\text{tə}^{55} & 'compare' & \text{təi}^{55} & 'how'
\end{array}
\]

/ɑ/ /ai/
iii. Vowel Length

Vowel length does not have contrastive status in the Trung lexicon — there are no true minimal pairs when eliciting lexical items in citation form — but it plays an important, apparently innovative role in Trung grammar. The specific uses of vowel length in Trung, in the biactantial verbal person marking system and in marking the agentive or instrumental case on nouns, will be discussed in the relevant sections of Chapter 3 and 4, respectively.

Syllable Structure and Phonotactics

Canonical Trung syllable is (C)(C)V(:)(C)T, where C is consonant, V is vowel (which can be lengthened in both open and closed syllables), and T is tone. Allowable syllable structures include VT, VCT, CVT, CVV (diphthong), CVCT, CCVVT (consonant cluster),

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50 Some researchers (beginning with Sun 1982) have considered long vowels (and long diphthongs) to have phonemic status in Trung; Dai and Liu 1986 consider them “semi-independent.” What Dai and Liu 1986 posit as “half-long vowels” in a variety of Fourth Township Trung, I treat as the normal-length back vowel a; what they call “short vowels” I treat as containing phonemic schwa in the nucleus. In this schema, there are only regular vowels and long vowels — a system of three phonemic lengths (only applicable to one vowel) would be very unusual typologically.
and CCVCT. Diphthongs, as noted above, can only appear in open syllables — they are not clearly attested as standing alone as null-onset syllables, except for the Fourth Township \( \text{x}^{53} \) ‘before’. All syllable types are quite widespread, including the null-onset syllables VT and VCT. The consonants allowed in final position are the voiceless stop series /p, t, k, ?,/ , nasals /m, n, ŋ/, lateral /l/ and the alveolar approximant /ɹ/. Tone is required on every syllable, as discussed below, except in the case of effectively toneless (reduced-syllable) grammatical particles and for null onset <\( \text{ə}^{31} \)>, a multi-purpose prefix which is similarly reduced.

Examples of different syllable structures with a variety of onsets, nuclei, and codas can be seen below:

<table>
<thead>
<tr>
<th>VT</th>
<th>VCT</th>
<th>CVT</th>
<th>CVV</th>
</tr>
</thead>
<tbody>
<tr>
<td>33  ( \text{ə}^{55} ) ‘boil’</td>
<td>( \text{at}^{55} ) ‘escape’</td>
<td>( \text{ka}^{55} ) ‘bitter’</td>
<td>( \text{na}^{55} ) ‘knead’</td>
</tr>
<tr>
<td>34  ( \text{ɛ}^{53} ) ‘COP’</td>
<td>( \text{ɛt}^{55} ) ‘mock’</td>
<td>( \text{be}^{31} ) ‘LNK’</td>
<td></td>
</tr>
<tr>
<td>35  ( \text{i}^{53} ) ‘hemp’</td>
<td>( \text{iŋ}^{55} ) ‘1PL’</td>
<td>( \text{j}^{53} ) ‘carry’</td>
<td></td>
</tr>
<tr>
<td>36  ( \text{əŋ}^{55} ) ‘from’</td>
<td>( \text{ko}^{55} ) ‘DIST’</td>
<td>( \text{l}^{53} ) ‘OK’</td>
<td></td>
</tr>
<tr>
<td>37  ( \text{u}^{55} ) ‘turn (millstone)’</td>
<td>( \text{uŋ}^{55} ) ‘suffocate’</td>
<td>( \text{žu}^{55} ) ‘sugar’</td>
<td>( \text{gu}^{53} ) ‘shoot’</td>
</tr>
<tr>
<td>38  ( \text{u}^{55} ) ‘head’</td>
<td>( \text{u}^{55} ) ‘arm’</td>
<td>( \text{ju}^{53} ) ‘carve’</td>
<td></td>
</tr>
<tr>
<td>39  ( \text{ə}^{31} \text{də}^{53} ) ‘shiver’</td>
<td>( \text{əl}^{53} ) ‘have’</td>
<td>( \text{s}^{55} ) ‘spicy’</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>CVCT</th>
<th>CCVT</th>
<th>CCVVT</th>
<th>CCVCT</th>
</tr>
</thead>
<tbody>
<tr>
<td>40  ( \text{ka}^{25} ) ‘chicken’</td>
<td>( \text{x}^{55} ) ‘basket’</td>
<td>( \text{b}^{55} ) ‘scratch’</td>
<td>( \text{k}^{55} ) ‘win’</td>
</tr>
<tr>
<td>41  ( \text{pe}^{55} ) ‘wall’</td>
<td>( \text{k}^{55} ) ‘tree type’</td>
<td>( \text{k}^{55} ) ‘emaciated’</td>
<td></td>
</tr>
<tr>
<td>42  ( \text{tsit}^{55} ) ‘clutch’</td>
<td>( \text{b}^{53} ) ‘write’</td>
<td>( \text{kri}^{55} ) ‘ask.1SG’</td>
<td></td>
</tr>
<tr>
<td>43  ( \text{rəŋ}^{53} ) ‘sit’</td>
<td></td>
<td>( \text{k}^{55} ) ‘village’</td>
<td></td>
</tr>
<tr>
<td>44  ( \text{bwr}^{53} ) ‘fat’</td>
<td>( \text{tə}^{31} \text{x}^{53} ) ‘horn’</td>
<td>( \text{v}^{31} ) ‘night’</td>
<td>( \text{ɡ}^{55} ) ‘say’</td>
</tr>
<tr>
<td>45  ( \text{luŋ}^{55} ) ‘stone’</td>
<td>( \text{glu}^{55} ) ‘reed’</td>
<td>( \text{blu}^{55} ) ‘billow’</td>
<td></td>
</tr>
</tbody>
</table>
Allowable consonant clusters, which appear in initial position only, are the following: /pɹ, bɹ, mɹ, kɹ, gɹ, xɹ, pl, bl, ml, kl, gl/. With the exception of /xl/, which is not attested, that means that Trung essentially allows the labial stop series and the velar stop series to be followed by approximant /ɻ/ and lateral /ɻ/. Both /mr/ and /ml/ are attested in relatively few lexical items. Some speakers of the Fourth Township dialect appear not to have /xɻ/, using /x/ instead, e.g. hɹə⁵³ ~ hi⁵³ ‘foot’, xɻɹ⁵³ ~ xɻp⁵³ ‘gulp’. As noted above, we are treating the palatalized series and the labiovelar series (see above) as being co-articulated. Below are examples of the consonant clusters allowable in Trung:

(46) ə³¹tsəŋ⁵³ ‘person’  xɻɹ⁵³ ‘foot’  xɻən⁵⁵ ‘move up’

(47) /pɹ/ /bɹ/ /mɹ/
 pɻə⁵⁵ ‘sieve’  bɻə⁵³ ‘fast’  mɻə⁵³ ‘land’
 də³¹bfə⁵³ ‘rattan bridge’  tɻəm⁵³ ‘child’

(48) /kɹ/ /ɡɹ/ /xɹ/
 kɻə⁵⁵ ‘win’  gɹən⁵³ ‘say’  xɻə⁵³ ‘basket’
 tə³¹kɹi⁵³ ‘lacquer tree’  lə³¹ɡɹu⁵³ ‘shoe’  tɻə³¹xɻəi⁵³ ‘pebble’

(49) /pɻ/ /bɻ/ /mɻ/
 pɻa⁵⁵ ‘ghost’  bɻu⁵³ ‘billow’  mɻən⁵⁵ ‘dream’
 nə³¹pəʔ⁵³ ‘fish’  də³¹bɻu⁵³ ‘plant type’  ə³¹mɻə⁵³ ‘forget’

(50) /kɻ/ /ɡɻ/ /ɡɻ /
 kɻəʔ⁵⁵ ‘peel’  gɻu⁵³ ‘fall’  mɻən⁵⁵ ‘dream’
  bə³¹kɻiŋ⁵³ ‘butterfly’  tɻə³¹ɡɻə⁵³ ‘waterfowl type’

56
There is one small exception to the rule prohibiting complex codas — the subtle phonological change, described above, that occurs when verbs with stop codas interact with the first-person singular inflection in agentive sentences, e.g. \(sat^{55} > san^{255}\).

**Phonological Patterns**

The phonological conservatism of Trung — and its usefulness for reconstructing Proto-Tibeto-Burman — has been demonstrated by LaPolla 1987. In general, the original PTB place of articulation is well preserved and PTB prefixes have become reduced initial syllables (e.g. the causative prefix \(<sə^{31}>\)).

i. Stopping of Final Nasals Before Voiceless Segments

One widespread phonological process in Trung is the transformation of final nasals /m, n, ŋ/, when followed in the same ‘word’ by any voiceless segment, into the corresponding voiceless stops /p, t, k/. Examples of this phonological rule, which may be less evident during careful speech, include the following:

(51) \(kam^{55} ‘bamboo’ > kap^{55}sə^{55} ‘bamboo cross-section’\)

(52) \(kə^{31}sə^{55} ‘praise’ > kə^{31}sə^{55}cə^{31} ‘boast’\)
\(kə^{55} ‘green vegetable’ > kə^{55}ti^{55} ‘green vegetable soup’\)

(53) \(ɕiŋ^{55} ‘tree, wood’ > ɕi̯k^{55}kə^{55} ‘timber’\)
\(ɕa^{55} ‘flesh’ > ɕə^{55}sə^{55} ‘his/her/its flesh’\)
\(puŋ^{55} ‘first-born male’ > puk^{55}sə^{55} \) (personal name)

During fluent speech, a variant of this phonological rule also plays an important role in the grammar, distinguishing plural personal pronouns (which all end in \(\text{-} η \)) from
possessive pronouns (which end in <-k>). In this case, however, the stopping occurs regardless of the following segment:

(54) ɪŋ⁵⁵ ‘we’     ik⁵⁵ mə³¹li⁵³ ‘our land’
    nə³¹nɪŋ⁵³ ‘you.PL’   nə³¹nɪk⁵⁵ puŋ⁵⁵ ‘your Pung (first-born male)’
    əŋ³¹nɪŋ⁵³ ‘they’   əŋ³¹nɪk⁵⁵ cʊm³³ ‘their home’

ii. Allomorphic Variation With Schwa

Although initial schwa appears widely in the lexicon (e.g. ə³¹tsəŋ⁵³ ‘person’), it is most common seen as the verbal prefix <ə³¹->, which is both an intransitivizer and (secondarily, by extension) a reciprocal marker. This prefix has the allomorph <ɑ³¹-> when the verb in question is either inherently disyllabic or already prefixed (e.g. with an intransitive, negative, or causative prefix):

(55) ət⁵⁵ ‘hit, beat’ > ə³¹sət⁵⁵ ‘fight’
    ə³¹lɔŋ⁵⁵ ‘apply ointment’ > ə³¹lɔŋ⁵⁵ ‘apply ointment (to each other)’

The same allophonic variation for schwa applies when the verb has any of the following prefixes applied to it: <mə³¹> ~ <mə³¹-> ‘NEG’, <nə³¹-> ~ <nə³¹-> ‘MS’, <pə³¹-> ~ <pə³¹-> ‘IMP’, <sə³¹-> ~ <sə³¹-> ‘CAUS’, and <tə³¹-> ~ <tə³¹-> ‘CAUS’. It is a process that effectively involves vowel lengthening, probably for rhythmic reasons, since having two consecutive reduced syllables is not favored:

(56) mə³¹ci⁵⁵ ‘not die’     mə³¹pə³¹sə⁵⁵ ‘not be clear’

51 There is also a nominal prefix, first-person possessive <ə³¹->, which is used primarily with kinship terms e.g. ə³¹pəi⁵³ ‘my father’. Though some speakers may pronounce it closer to ɑ³¹-, it does not seem to undergo allophonic variation.
nə³¹ gɯŋ⁵⁵ ‘you say’  na³¹ ɗə³¹ gɯl⁵³ ‘you talk nonsense’

ɯ⁵⁵ pə³¹ tɕi⁰⁷⁵ ɕu³¹ ‘Wash your hands.’  pa³¹ kə³¹ ɬəm⁵⁵ ɕu³¹ bu³¹ ‘Go run by.’

Causative prefix <sə³¹- > ~ <sə³¹- > derives directly from Proto-Tibeto-Burman causative <s- >, but has allophonic <tə³¹- > ~ <tə³¹- > before verbs that begin with voiceless fricatives and affricate initials:

(57) ə³¹ su⁵⁵ ‘be boiling (of water)’ > tə³¹ su⁵⁵ ‘boil (water)’

çi⁵³ ‘die’ > tə³¹ ɕi⁵⁵ ‘kill’

xən⁵⁵ ‘ascend’ > tə³¹ xən⁵⁵ ‘move up’

tsəʔ⁵⁵ ‘sift’ > tə³¹ tsəʔ⁵⁵ ‘cause to be sifted’

tɕɛʔ⁵⁵ ‘shabby’ > tə³¹ tɕɛʔ⁵⁵ ‘make shabby’

This allophonic variation also appears in verbs with an initial reduced syllable — in some cases, an older, no longer transparent prefix — where the <-a-> intransitive (here effectively an infix) indicates self-sustaining activity:

(58) da³¹ gɯŋ⁵³ ‘burn’ ~ da³¹ gɯŋ⁵³ ‘be burning (by itself)’

kə³¹ ɿi⁵³ ‘turn’ ~ kə³¹ ɿi⁵⁵ ‘rotate (itself)’

mA³¹ ɿɛp⁵⁵ ‘press from both sides’ ~ mA³¹ ɿɛp⁵⁵ ‘be pressed from both sides’

Stress and Rhythm

In disyllabic words, which make up most of the lexicon, Trung is a strongly sesquisyllabic (“one-and-a-half syllable”) language, featuring an unstressed presyllable followed by a stressed main syllable. This “iambic” pattern is very much in keeping with other Tibeto-Burman languages and languages of Southeast Asia.

To some extent, the sesquisyllabic pattern is apparent in all disyllabic words pronounced at natural, fluent speed. However, at slower speed (citation form), a fully
reduced vowel will only consistently appear after single-consonant initials — not after consonant clusters or double-articulated consonants — and with a final stop, which always brings the tone closer to a high-level “checked” tone slightly shorter in duration. One statistical analysis of a small Trung lexicon (Dai and Liu 1987) found that some 87% of all disyllabic words have a reduced first syllable.

Trisyllabic words typically reflect affixation, compounding, or reduplication, though there are words that may be synchronically unanalyzable, such as *ta²¹lam⁵³bɔŋ⁵³ ‘egret’. In the case of reduplication that produces a trisyllabic word, the root is copied to its immediate right, creating a “bacchic” short-long-long pattern:

\[(59) \text{pa}³¹sai⁵³ ‘red’ > \text{pa}³¹sai⁵³sai⁵³ ‘very red’\]

Compounds with three syllables — particularly common when it comes to place names — may have a reduced syllable in any position, depending on the compound’s constituent parts:

\[(60) \text{maŋ}³¹bli⁵³ ‘Mangbli clan’ + -dɔm⁵⁵ ‘place’ > \text{maŋ}³¹bli⁵³dɔm⁵⁵

‘Mangblidam’ (village name)’

\[\etaŋ⁵³ ‘water’ + \text{pa}³¹tɕi⁵³ ‘bird’ > \etaŋ⁵³ \text{pa}³¹tɕi⁵³ ‘type of waterfowl’\]

\[sə³¹- ‘CAUS’ + kɔi⁵³ ‘eat’ + -ɕɯ³¹ ‘R/M’ > sə³¹kɔi⁵³ɕɯ³¹ ‘make a living’\]

Fixed four-syllable phrases (and compounds) — common in Trung, as in many languages of the region that favor a sesquisyllabic pattern — typically reduce the first and third syllables, as expected. If predictable, these syllables are also liable to drop out and leave a disyllabic word:

\[(61) \text{ma}³¹ɕa⁵⁵ \text{ma}³¹na⁵⁵ ‘by every means possible’\]
Grammatical particles and affixes are generally unstressed, resulting in a disyllabic word with stress on the initial syllable and a less typical trochaic pattern, e.g. **ɛt⁵⁵ɕɯ³¹** ‘laugh’.

**Tone**

The Trung syllable is a tone-bearing unit, and tone must be specified on every root lexeme. Overall, the Trung tonal system can be seen as intermediate between the highly tonal languages of the Sinosphere and the generally non-tonal languages of the Indosphere. In Trung, there are effectively two tones in contrast — “level” (pronounced high-level or mid-level and, in the Chinese tradition, conventionally marked with superscript ⁵⁵) and “falling” (pronounced high-falling and conventionally marked in China with superscript ⁵³). What has been described as low-falling tone — found on grammatical affixes and particles, as well as the initial syllable of most disyllabic words — is conventionally marked in China with superscript ³¹ and can also be considered “toneless”. We will follow LaPolla (and the usual English translation of Mandarin qīngshēng) in calling it “neutral tone”. Syllables ending with the voiceless stop finals /p, t, k, ʔ/ are short, “checked” tones, pronounced at a pitch which is quite similar to but not always identical with the high-level tone.

The following minimal pairs establish the basic contrast between level and falling tone in all syllables that do not have stop codas:

(62) **bu⁵³** ‘walnut’  **bu⁵⁵** ‘have burn wound’  
**paï⁵³** ‘large bamboo basket’  **paï⁵⁵** ‘sling over the arm’  
**Tə³¹ruŋ⁵³** ‘Trung’  **tə³¹ruŋ⁵⁵** ‘column’
Such minimal pairs are common enough, but do not make up a very substantial portion of the lexicon — only 3 percent, according to Liu 1989. Given that tone carries such a low functional load, there may be relatively little problem in making oneself understood even without clear tonal specification. Unsurprisingly, there is a good deal of what appears to be free variation among the tones, even with individual words in citation form such as \textit{d}ɪ\textsuperscript{53} \textasciitilde \textit{d}ɪ\textsuperscript{55} ‘bear, carry’ and \textit{kəi}\textsuperscript{53} \textasciitilde \textit{kəi}\textsuperscript{55}, and even more so in compounds (where neutral tone is a function of syllable reduction). More study, including acoustic data, could hopefully help establish what is going on with this apparently free variation. Though Trung is not a clearcut case of “tonal binarity”, where one of two tones plays a dominant role, it is possible to argue that level tone is the more fundamental of the two, as it is roughly three times as prevalent in the lexicon and more likely to appear where tone plays a grammatical role.

Most words in the Trung lexicon are disyllabic, and the vast majority of those words have an initial syllable with neutral tone. For evident historical and phonotactic reasons, such neutral-tone reduced syllables generally appear after simplex consonants — not after initial consonant clusters, nor after double articulated consonants (labiovelars, palatalized stops). The nucleus of every neutral tone syllable tends towards schwa, but sounds more like \textit{-a-} with lengthening or during careful speech. The following minimal pairs establish a contrast between neutral tone on the one hand — though generally they would not be used in isolation — and the other two tones:

(63) \textit{dɔ}\textsuperscript{31} ‘LOC, TEMP’ \hspace{1cm} \textit{dɔ}\textsuperscript{53} ‘let’s go’
\textit{nuu}\textsuperscript{31} ‘FOC’, ‘OPT’ \hspace{1cm} \textit{nuu}\textsuperscript{53} ‘fermented alcohol’ \textit{nuu}\textsuperscript{55} ‘mountain lake’
\textit{cui}\textsuperscript{31} ‘ADD’ \hspace{1cm} \textit{cui}\textsuperscript{55} ‘moist’
Tone sandhi is the phonological process by which the tone on one syllable (or word) changes because of the tone of another adjacent syllable or word. In Third Township Trung, at least, tone sandhi is essentially right-headed and involves the transformation of a full-fledged level or falling tone into a neutral syllable, fitting the preferred iambic (sesquisyllabic) pattern of the language:

\[(64)\quad \text{nam}^{53} \text{‘sky’} + \text{kləŋ}^{53} \text{‘drop’} > \text{nam}^{31}\text{kləŋ}^{53} \text{‘raindrop’}\]
\[(65)\quad \text{wəŋ}^{55} \text{‘river’} + \text{mi}^{55} \text{‘tail’} > \text{wəŋ}^{31}\text{mi}^{55} \text{‘river mouth’}\]
\[(66)\quad \text{luŋ}^{55} \text{‘rock’} + \text{duŋ}^{53} \text{‘cave, hole’} > \text{luŋ}^{31}\text{duŋ}^{53} \text{‘cave’}\]
\[(67)\quad \text{tui}^{53} \text{‘short’} + \text{naʔ}^{55} > \text{tui}^{31}\text{naʔ}^{55} \text{‘little sibling’}\]

Tone sandhi — and to some extent the sesquisyllabic pattern it aims for — is blocked when either the first syllable of the compound inherently has a /p, t, k/ stop coda, or when the previously mentioned rule turning final nasals into final stops kicks in.

\[(68)\quad \text{mit}^{55} \text{‘think’} + \text{bumb}^{55} \text{‘much’} > \text{mit}^{55}\text{bumb}^{55} \text{‘worry’}\]
\[(69)\quad \text{piŋ}^{55} \text{‘vagina’} + \text{kaŋ}^{55} \text{‘open’} > \text{pi}^{55}\text{kaŋ}^{55} \text{‘labia’}\]

When the root has a glottal stop coda, however, it generally seems to drop off in rapid speech and produce the sesquisyllabic pattern:

\[(70)\quad \text{meʔ}^{55} \text{‘eye’} + \text{kəp}^{55} \text{‘cover’} > \text{me}^{31}\text{kəp}^{55} \text{‘eyelid}\]

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\[\text{52} \text{Of course, this can also be understood (as in Liu 1989) as separate tone sandhi rules, e.g. } 55 + 55 \rightarrow 31 + 55, 53 + 53 \rightarrow 31 + 53, 53 + 55 \rightarrow 31 + 55, \text{ and (according to Liu)} 55 + 53 \rightarrow 33 + 53, \text{ though the use of 33 instead of 31 (if it occurs) is barely perceptible. Likewise, the subtle sandhi rules in Sun 1982 (e.g. } 53 + 55 \rightarrow 32 + 55, \text{ and even left-headed rules such as } 55 + 55 \rightarrow 55 + 53) \text{ seem hard to substantiate when pitch values are non-contrastive and often in free variation.}\]
Given its low functional load in the lexicon and the fact that grammatical morphemes generally have neutral tone, it is perhaps surprising that tone has a role to play in the verbal system. Originally, the grammatical role of tone was not determinative — it came about as a byproduct of other developments and only become contrastive when evidence of the original marking disappeared. For instance, the primary first-person singular inflection is <-ŋ> for vowel-final roots, <-k> for roots with a glottal stop coda, and level tone for all other root endings (-ŋ, -r, -l) with falling tone. (If already level tone, the latter take zero inflection.) Historically, it seems that the addition of a syllable coda induced a tone change which spread through all roots, even those which could not take the coda. Now, on a verb such as ɟəŋ⁵³ — and others ending -ŋ, -r, -l — level tone can be considered the first-person singular marker, although there will almost always be other indications (usually a personal pronoun) in context:

(67)  a⁵³ ‘cook’ > aŋ⁵⁵ ‘cook.1SG’
     bi⁵³ ‘give’ > biŋ⁵⁵ ‘give.1SG’
     wa⁵³ ‘do’ > wan⁵⁵ ‘do.1SG’
     ə³¹blₐʔ⁵⁵ ‘arrive’ > ə³¹blₐk⁵⁵ ‘arrive.1SG’
     jəŋ⁵³ ‘see’ > jəŋ⁵⁵ ‘see.1SG’

Liu 1989 reports that a Fourth Township variety uses falling tone to mark third person, though in other varieties third person is unmarked — so it is not clear if tone is really playing a contrastive role in this case. LaPolla 2003 describes falling tone changing to level tone whenever a root in first or second person has a suffix or undergoes vowel lengthening, though this is not readily apparent in other varieties.

**Dialectology**

The Nungish languages are spoken principally along four north-south river valley corridors and their tributary systems, two in Myanmar (the Mali Hka and the Nmai
Hka) and two in China (the Trung, or Dúlóngjiāng 独龙江 river valley, and the Nùjiāng 怒江). Two Nungish varieties are spoken along the Nù: the highly endangered Anong principally documented by Chinese linguist Sūn Hóngkāi 孙宏开 and now confined to the single village of Mùgǔjiǎ 木古甲 near Fùgòng 福贡), and a variety spoken from the northernmost villages of Songta and Longpu (on the southern edge of China’s Tibetan Autonomous Region) down to Gòngshān 贡山. Linguists (e.g. Sun, LaPolla) have termed this variety the “Nujiang dialect” of Trung, though its speakers are officially classified as ethnic Nu and do not identify as Trung. Following the practice of some of its speakers and language activists — who wish to distinguish themselves both from other “Nu” groups and from the Trung — we use the term Gongshan Nu for this variety.

The limited work I have done on Gongshan Nu will be treated elsewhere, but there are both sociolinguistic and linguistic reasons for treating it as a distinctive Nungish variety, part of the intermittent and poorly described Nungish dialect chain that stretches from Songta and Longpu all the way over and down nearly as far as Myitkyina. Mutual intelligibility depends greatly on context throughout this Nungish-speaking world — whether speakers have acclimated to each other, share common referents, have recourse to a second language such as Chinese or Lisu. Shared vocabulary may be as high as 80 percent but core words (e.g. personal pronouns) and grammatical morphemes (e.g. case markers) may differ, so that a speaker of Fourth Township Trung will have difficulty understanding recordings of Gongshan Nu, for instance. In daily life, however, there is a strong metalinguistic awareness that the languages are related, and comprehension for practical purposes is certainly possible in most cases.

Although we will include scattered observations throughout especially on First and Fourth Township Trung — much more than on Gongshan Nu or other Nungish varieties — the focus will remain overwhelmingly on what appears to be the emerging standard,
the centrally located Third Township variety. Below are the more or less regular sound correspondences found most commonly across the three dialects:

<table>
<thead>
<tr>
<th>Segments</th>
<th>Environment</th>
<th>First</th>
<th>Third</th>
<th>Fourth</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>m ~ n</td>
<td>before front-central vowels /i, e, a/</td>
<td>tə³¹ni⁵⁵</td>
<td>tə³¹mi⁵⁵</td>
<td>tə³¹mi⁵⁵</td>
<td>‘fire’</td>
</tr>
<tr>
<td>p ~ ts</td>
<td>before front vowels /i, e/ or palatalized /pʲ/</td>
<td>tsu⁵⁵</td>
<td>pʲu⁵⁵</td>
<td>pʲu⁵⁵</td>
<td>‘penis’</td>
</tr>
<tr>
<td>l ~ n</td>
<td>in final position</td>
<td>ο³¹dal⁵³</td>
<td>ο³¹dal⁵³</td>
<td>ο³¹dan⁵³</td>
<td>‘shiver’</td>
</tr>
<tr>
<td>xʲ ~ ç</td>
<td>in initial position</td>
<td>çɑ⁵⁵</td>
<td>çɑ⁵⁵</td>
<td>çɑ⁵⁵</td>
<td>‘hundred’</td>
</tr>
<tr>
<td>i ~ u</td>
<td>before /m, η, ?/</td>
<td>çiŋ⁵⁵</td>
<td>çiŋ⁵⁵</td>
<td>çiŋ⁵⁵</td>
<td>tree’</td>
</tr>
<tr>
<td>uɯ ~ i</td>
<td>all environments</td>
<td>ni³¹gɔŋ⁵³</td>
<td>nɯi³¹gɔŋ⁵³</td>
<td>nɯi³¹gɔŋ⁵³</td>
<td>‘mouth’</td>
</tr>
</tbody>
</table>

Table 4: Regular phonological correspondences by dialect

Orthography

The Trung orthography uses Latin letters, based on a system first conceived by American linguist and missionary Robert Morse for Rawang in Burma. The effort to create a Trung orthography on this basis and the initial outlines of such a system date back to the mid-1980s and have continued down to the present day thanks to the efforts of Trung scholars. Although no competing standard exists, the current

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53 LaPolla 1987 points out that n- is also a reflex of m- before front vowels in Ahi, Nyi, Bahing, Aka, and Mawo Qiang.
orthography has only been implemented to a very limited degree and varies by user — the most notable efforts towards dissemination and standardization include training sessions for teachers and a series of standard primary school textbooks (bilingual, translated from Chinese into Trung by Lǐ Jīnmíng 李金明 and Lǐ Aīxīn 李爱新). Trung Christians, working with the Summer Institute of Linguistics, have also produced very basic primers employing a version of the orthography, but otherwise very little exists in terms of writing or media in the language.

Though some users may spell phonetically, the orthography employed here is a “deep” phonological representation of the language, rather than a “surface” orthography that shows the language exactly as spoken. Hence, despite the phonological rule that transforms final nasals /m, n, ŋ/, followed by any voiceless segment, into the corresponding voiceless stops /p, t, k/, the compound will be spelled in its underlying form. In (41), \( kat^{55}ti^{55} \) ‘green vegetable soup’ will be spelled \( kn^{55}ti^{55} \).

When Trung is written without marking of tones, as native speakers may sometimes do due to tone’s low functional load, apostrophes can be used to disambiguate syllable boundaries, e.g. between adjacent vowels that do not constitute a diphthong (\( mv’eu \)), adjacent consonants (\( vng’lvp \)), or in cases where syllable codas and onsets might be confused (\( wang’u \)).

<table>
<thead>
<tr>
<th>Trung</th>
<th>IPA</th>
<th>Description</th>
<th>Trung</th>
<th>IPA</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>p</td>
<td>p</td>
<td>vl bilabial stop</td>
<td>j</td>
<td>z</td>
<td>vd alveo-palatal fricative</td>
</tr>
<tr>
<td>b</td>
<td>b</td>
<td>vd bilabial stop</td>
<td>Cu</td>
<td>Cʷ</td>
<td>labialized velar</td>
</tr>
<tr>
<td>t</td>
<td>t</td>
<td>vl dental stop</td>
<td>r</td>
<td>r</td>
<td>alveolar approximant</td>
</tr>
<tr>
<td>d</td>
<td>d</td>
<td>vd dental stop</td>
<td>l</td>
<td>l</td>
<td>vd dental lateral</td>
</tr>
<tr>
<td>Trung</td>
<td>IPA</td>
<td>Description</td>
<td>Trung</td>
<td>IPA</td>
<td>Description</td>
</tr>
<tr>
<td>-------</td>
<td>-----</td>
<td>----------------------</td>
<td>-------</td>
<td>-----</td>
<td>----------------------</td>
</tr>
<tr>
<td>ky</td>
<td>c</td>
<td>vl palatal stop</td>
<td>w</td>
<td>w</td>
<td>labial approximant</td>
</tr>
<tr>
<td>gy</td>
<td>ɟ</td>
<td>vd palatal stop</td>
<td>y</td>
<td>j</td>
<td>palatal approximant</td>
</tr>
<tr>
<td>k</td>
<td>k</td>
<td>vl velar stop</td>
<td>a</td>
<td>a</td>
<td>low back</td>
</tr>
<tr>
<td>g</td>
<td>g</td>
<td>vd velar stop</td>
<td>e</td>
<td>e</td>
<td>mid front</td>
</tr>
<tr>
<td>m</td>
<td>m</td>
<td>bilabial nasal</td>
<td>i</td>
<td>i</td>
<td>high front</td>
</tr>
<tr>
<td>n</td>
<td>n</td>
<td>alveolar nasal</td>
<td>o</td>
<td>ɔ</td>
<td>mid back rounded</td>
</tr>
<tr>
<td>ny</td>
<td>ɲ</td>
<td>palatal nasal</td>
<td>u</td>
<td>u</td>
<td>high back rounded</td>
</tr>
<tr>
<td>ng</td>
<td>ɲ</td>
<td>velar nasal</td>
<td>v</td>
<td>ə</td>
<td>schwa</td>
</tr>
<tr>
<td>c</td>
<td>ts</td>
<td>vl dental affricate</td>
<td>eu</td>
<td>ɯ</td>
<td>high back unrounded</td>
</tr>
<tr>
<td>ch</td>
<td>tɕ</td>
<td>vl palatal affricate</td>
<td>q</td>
<td>?</td>
<td>glottal stop</td>
</tr>
<tr>
<td>s</td>
<td>s</td>
<td>vl alveolar fricative</td>
<td>V₁V₁</td>
<td>:</td>
<td>vowel length</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>V₁V₁V₂</td>
<td>:</td>
<td>diphthong vowel length</td>
</tr>
<tr>
<td>sh</td>
<td>ş</td>
<td>vl alveo-palatal fricative</td>
<td>³¹</td>
<td>‾</td>
<td>mid falling tone</td>
</tr>
<tr>
<td>h</td>
<td>x</td>
<td>vl velar fricative</td>
<td>⁵³</td>
<td>‾</td>
<td>high falling tone</td>
</tr>
<tr>
<td>z</td>
<td>z</td>
<td>vd alveolar fricative</td>
<td>⁵⁵</td>
<td>‾</td>
<td>high level tone</td>
</tr>
</tbody>
</table>

Table 5: Trung orthography (with IPA)
Chapter 3: Nominal Morphology

This chapter introduces Trung morphosyntax, specifically the morphology of the Trung noun phrase. A discussion of the phonological and morphological word in Trung and of Trung word classes will be followed by a closer look, in turn, at pronominals, nominalization, nominal classifiers, number, gender, diminutive and augmentative, compounding, comparatives, and “case” postpositions marking semantic roles.

Phonological and Morphological Word in Trung

As Trung people have started to write their language, even to a very limited degree, it has become clear that there is no absolute common intuition as to what constitutes a word in Trung. The Trung word ka⁵⁵ (or kat⁵⁵) means both ‘language’ and ‘word’ — what constitutes the latter (“one bit of language”) is ambiguous. Few if any Trung speakers have had experience with alphabetic systems — if they are literate, they tend to be literate in Chinese, where the problem of the word does not arise in the same way. In Chinese, there may be a tendency to identify the notion of “word” with the more intuitive concepts of syllable and, for literate people, the (Chinese) character. If asked to identify a Trung word, some Trung speakers will apply this Chinese model to their own language, identifying every morpheme (even bound ones) as a word, such as <-mə³¹-> ‘NEG’ and <-ɹɑ⁵³> ‘PL’, though they will recognize that certain disyllabic Trung words cannot be broken down any further, e.g. the first syllable of ɹə³¹nɑ⁵³ ‘rest’.

The minimal Trung syllable structure of VT is also the minimal word structure, where V is vowel and T is tone, in words such as ɛ⁵³, the copular verb ‘be’, though CVT is far more typical. Monomorphemic words are typically monosyllabic (pa⁵⁵ ‘belly’), but there are synchronically unanalyzable, polysyllabic monomorphemic forms that appear not to be loanwords, e.g. na⁵⁵pɔm⁵⁵ ‘stomach’. There is evidence that phonological rules like

54 See Post 2009.
the stopping of final nasals before voiceless segments, discussed in Chapter 2, apply only at the ‘word’ level. In this context, compare on the one hand the word \textit{\texttt{waŋ⁵⁵tɕi⁵⁵}} ‘stream’ which is pronounced /wak⁵⁵tɕi⁵⁵/ or the compound name \textit{\texttt{puŋ⁵⁵səɹ⁵⁵}}, which is realized as /puk⁵⁵səɹ⁵⁵/, with \textit{\texttt{ŋɑŋ⁵⁵tɕə³¹xɯi⁵³}} ‘beach’, where the rule does not apply.

A related factor towards establishing the notion of a phonological (or prosodic) word in Trung, in the sense of “a phonological unit between syllable and phonological phrase”,\textsuperscript{55} is the widespread sesquisyllabic rhythmic pattern, discussed in Chapter 2, which features an unaccented presyllable followed by a stressed main syllable. Trisyllabic words (e.g. \textit{\texttt{tə³¹lɑ⁵³bɔŋ⁵³}} ‘egret’) also feature an unaccented first or second syllable, with the other two syllables getting nearly equal stress. Four-syllable phrases in Trung, like “elaborate expressions” in other languages of the region, typically reduce the first and third syllables, with those unstressed syllables liable to drop out and leave a disyllabic word, e.g. \textit{\texttt{aŋ⁵⁵cui⁵⁵aŋ⁵⁵cə⁵⁵}} \sim cui⁵⁵cə⁵⁵ ‘flesh and blood’ — they seem like transparent compounds. Speakers may interpret these three- and four-syllable compounds as unitary ‘words’ (albeit not as canonical as a properly unanalyzable mono- or disyllabic word), depending on factors of cohesiveness and conventionalization of meaning.

Affixation, compounding, and reduplication are common morphological processes for the Trung noun. Affixes, postpositions, and grammatical particles are generally unstressed and toneless (with the vowel reducing towards schwa), as are many reduplicated elements, e.g. \textit{\texttt{kə⁵³ ‘eat’ \sim kə³¹kəi⁵³ ‘keep eating’}}. As such, these elements will not be perceived as words, except to the extent that the speaker’s understanding of the concept of ‘word’ is influenced by a Chinese-style identification of syllable with ‘word’. Postpositions, as we will discuss in greater detail, are virtually indistinguishable from case markers — for some speakers, they are all but fused to the preceding noun,\textsuperscript{55} Ibid.

\textsuperscript{55} Ibid.
while for others there is a clear prosodic break. Even though lack of tone might be taken as evidence that grammatical particles are clitics — for example, the noun conjunction particle $nin^{31}$ in $ka^{55} nin^{31} wa^{55}$ ‘chickens and pigs’, or $en^{53} pu^{55} nin^{31}$ ‘he and Pung’ — their ability to move freely to different parts of the noun phrase or the sentence seems to indicate their status as independent words.

**Nouns**

Nouns and verbs\(^{56}\) are open word classes in Trung; among the closed word classes are classifiers, postpositions, and numerals. Trung nouns may be defined by their ability to appear with a nominal classifier, as in (68). In addition, a noun is prototypically a word which serves as the agent of a transitive verb (69), subject of an intransitive verb (70), or object of a transitive verb (71), and it also functions as the head of a noun phrase (72):

(68) \[i^{55} ti^{55} bui^{55}\]

hemp one thread

‘one thread of hemp’

(69) \[da^{31} gui^{55} mi^{31} nə^{31} guə^{55} ran^{31}\].

dog AGT MS.bite VEN.1SG

‘The dog bit me.’

(70) \[wa^{55} be^{55} di^{31}\].

axe be.chipped PRFV.RECPST.VIS

‘The axe is chipped.’

\(^{56}\) “Adjectives”, as will be discussed in Chapter 4, are stative verbs where reduplication signals intensification or adverbialization.
Most nouns are free forms, but some (derived from free morphemes) are bound morphemes that appear only with affixation, e.g. *məi⁵³ ‘mother’ in a⁳¹məi⁵³ ‘my mother’, or the diminutive *tɕəl⁵³, a bound form meaning ‘child’ which has grammaticalized into the diminutive suffix. Plural marking is another property of nouns, though very rare in actual speech and seemingly only used for disambiguation, principally with human or animate subjects, e.g. the animate plural marker <-məʔ⁵⁵> in cə³¹ʃiŋ⁵⁵məʔ⁵⁵ ‘students’ or the group marker <-a⁵³> in a⁳¹tɕiʔ⁵⁵a⁵³ ‘flock of sheep’. The <-a⁵³> suffix can also be used as a classifier when counting: kəʔ⁵⁵ t⁵⁵ jə⁵³ ‘one brood of chickens’. Reduplicated nouns and pronouns have the distributive meaning ‘every’.

Trung nouns do not take much morphology. They are not marked for grammatical (or biological) gender, or otherwise semantically classified in any overt, synchronically apparent way, for instance in terms of animacy/inanimacy. However, there is structure in the lexicon — most words related to stone or rock, for instance, are compounds beginning with luŋ⁵⁵, while most related to water are compounds beginning with nəŋ⁵⁵; and at a deeper, diachronic level there are other apparent patterns (e.g. bird names beginning with cha⁳¹- or else pa⁳¹-, which is also used for a range of small animals; bugs beginning with bo⁳¹-). There is a wide range of onomatopoetic words, from verbs like dɯŋ⁵³ ‘thud, thump’, nɔm⁵³ ‘chomp’, nɔɹ⁵³ ‘snore’ to a wide range of reduplicated
adverbials like \( xii\text{ŋ}^{55}l_{31}xii\text{ŋ}^{55} \) ‘with a jingling sound’ (to be discussed in Chapter 4), and nouns like \( ni^{55}ni^{55}t_{ei}^{55}t_{ei}^{55} \) for a bird that makes a similar sound.

Some nouns appear to be completely isomorphic with verbs, e.g. \( z\text{u}^{53} \) ‘sugar, be sweet’, \( i^{53} \) ‘hemp, weave hemp’. Nouns frequently begin with the prefix \(<\text{əŋ}^{31} \rightarrow \text{ək}^{55}>\), or may be derived from verbs with the use of a nominalizer \( sa^{31} \), as will be discussed in more detail below:

(73) \( k\text{ə}^{53} \quad sa^{31} \quad \eta\text{ŋ}^{55} \quad sa^{31} \)

\( \text{eat NMLZ drink NMLZ} \)

‘food and drink’

A Trung noun phrase may contain a demonstrative, a genitive, a classifier or a classifier with a numeral, and additional modifiers, and it may be followed by a postposition marking semantic relations or case, as will be discussed below. There is no overt genitive marking — the possessing noun simply precedes the head noun — but there are possessive pronouns and prefixes, as described below. A noun-classifier combination cannot appear alone: either a numeral or a demonstrative is required. The numeral-classifier combination, with or without a demonstrative, can come before or after the head noun. Using a classifier without a numeral requires the use of \( p\text{e}^{55} \), which LaPolla has called a numeral substitute, in place of the numeral.

**Pronominals**

The noun subclasses are personal pronouns, pronominal kinship prefixes, possessive pronouns, interrogative pronouns (which can also function as indefinite pronouns), demonstrative pronouns, and emphatic pronouns. There are no relative pronouns or reflexive pronouns.
i. Personal Pronouns

The Trung pronominal system distinguishes person, number (singular/dual/plural), agency, and inclusivity (1st person only).\(^{57}\) It does not distinguish for gender. There are no oblique forms. Mentioned in Chapter 2, the two agentive pronouns (1st and 2nd person singular only) in the Third Township variety reflect the normal singular form, diphthongized with an ending likely related to the Rawang clitic =í, which also marks agents. These agentive pronominal forms (ŋai\(^{53}\), naï\(^{53}\)) are semantically interchangeable with the regular forms plus the agentive marker (ŋa\(^{53}\) mi\(^{31}\), na\(^{53}\) mi\(^{31}\)). Likewise, nouns taking the same agentive <–i> ending could just as easily (and more typically do) take the agentive postposition mi\(^{31}\). The dual forms transparently represent a fusing of the singular form and the numeral a\(^{31}\)ni\(^{55}\) ‘two’, with the initial unstressed syllable dropping out. Below are the paradigms for personal pronouns in Third Township and First Township Trung, respectively:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Agentive (Singular)</th>
<th>Dual</th>
<th>Plural (3 or more)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>ŋa(^{53})</td>
<td>ŋəi(^{53})</td>
<td>a(^{31})nɛ(^{55})</td>
<td>ɨŋ(^{55})</td>
</tr>
<tr>
<td>1st Inclusive</td>
<td></td>
<td></td>
<td>iŋ(^{55})nɛ(^{55})</td>
<td>ɨɛŋ(^{53})</td>
</tr>
<tr>
<td>2nd</td>
<td>na(^{53})</td>
<td>nəi(^{53})</td>
<td>nə(^{31})nɛ(^{55})</td>
<td>nə(^{31})niŋ(^{55})</td>
</tr>
<tr>
<td>3rd</td>
<td>əŋ(^{53})</td>
<td></td>
<td>əŋ(^{31})nɛ(^{55})</td>
<td>əŋ(^{31})niŋ(^{55})</td>
</tr>
</tbody>
</table>

Table 6. Personal Pronouns (Third Township)

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\(^{57}\) See LaPolla 2005 for the hypothesis that ɨɛŋ\(^{53}\), mark the 1st person inclusive, is cognate to Tibetan raŋ ‘self’ and possibly due to Tibetan influence.
Table 7. Personal Pronouns (First Township)

As will be discussed in Chapter 4, the Trung verb marks person (hierarchically marking speech act participants, especially first-person agents) so personal pronouns are often dropped out in everyday speech, unless they are needed for emphasis or disambiguation, as in (63).

(74) \( \text{na}^{53} \text{ ti}^{55} \text{ pa}^{55} \text{ ni}^{53} \text{ ti}^{55} \text{ pa}^{55} \text{ kəi}^{53} \text{ niə}^{31}. \)

2SG one half 1SG one half eat OPT.1

‘You eat half, and I’ll eat half.’

ii. Pronominal Kinship Prefixes

All kinship terms in Trung are bound forms which require a special pronominal prefix — of which there are three: \(<ə^{31}-> ‘my, our’, \(<\text{na}^{31}-> ‘your’, and \(<əŋ^{31}-> ‘his, her, their’. All derived from the free, singular personal pronouns but can at least in principle be used for singular and plural. For example, with the bound form \(\text{*ni}^{53}\) ‘paternal aunt, wife of maternal uncle, mother-in-law’, the possible forms are \(ə^{31}\text{ni}^{53}\) ‘my aunt’, also used vocatively; \(\text{na}^{31}\text{ni}^{53}\) ‘your aunt’; and \(əŋ^{31}\text{ni}^{53}\) ‘his, her, their aunt’.

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural (3 or more)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>ə^{31}g^{53}</td>
<td>ə^{31}jɯj^{53}ni^{55}</td>
<td>ə^{31}jɯj^{53}</td>
</tr>
<tr>
<td>1st Inclusive</td>
<td></td>
<td>əj^{55}ni^{55}</td>
<td>əj^{53}</td>
</tr>
<tr>
<td>2nd</td>
<td>na^{53}</td>
<td>əna^{55}ni^{55} / əna^{31}jɯj^{55} / əna^{31}ji^{55}</td>
<td>əna^{31}jɯj^{53}</td>
</tr>
<tr>
<td>3rd</td>
<td>əŋ^{53}</td>
<td>ə^{31}jɯj^{53}ni^{55}</td>
<td>əŋ^{53}jɯj^{53}</td>
</tr>
</tbody>
</table>

75
For disambiguation, these terms, as noted in Chapter 1, can be combined with the traditional birth-order names, e.g. \(nə^{31}ni^{53}\) \(naŋ^{55}\) ‘your [first-born] aunt Nang’. The third-person prefix \(<əŋ^{31}->\) is sometimes realized as \(<ək^{55}->\) based on the phonological rule, described in Chapter 2, that mandates the stopping of final nasals before all voiceless segments, e.g. \(əŋ^{31}ni^{53}\) ‘his, her, their aunt’ but \(ək^{55}kəŋ^{53}\) ‘his, her, their grandfather’. This last term \(*kəŋ^{53}\) by extension has also come to mean ‘master’ and so represents an exception to the rule that these pronominal prefixes are only to be used with kinship terms.

The third-person pronominal prefix \(<əŋ^{31}->\) ~ \(<ək^{55}->\) is homophonous and undoubtedly historically connected with what I am calling the nominalizer prefix \(<əŋ^{31}->\) ~ \(<ək^{55}->\) (described below), which is now also an integral part of many lexical items. This may introduce some ambiguity, for instance with \(*tɕəl^{53}\) ‘child’, which is usually but not always a bound form (\(tɕəl^{53}\) \(a_{l}^{53}\) ‘be pregnant’ is permissible). While \(a^{31}tɕəl^{53}\) ‘my child’ and \(nə^{31}tɕəl^{53}\) ‘your child’ are clearly good normal forms, it is also possible to use the fuller forms \(nə^{53}\) \(a^{55}tɕəl^{53}\) ‘my child’ and \(nə^{53}\) \(a^{55}tɕəl^{53}\) ‘your child’ — which could be taken as partial evidence that the kinship prefixes are gradually losing their possessive meaning, as in Anong.\(^{58}\)

iii. Possessive Pronouns

The Trung possessive pronouns are indistinguishable from the personal pronoun system outlined above, except in one respect: at least in plural forms, in fluent speech, the final nasals usually seem to be stopped (\(ŋ > k\)).\(^{59}\) The most common form by far, in

\(^{58}\) Sun and Liu 2009, 58.

\(^{59}\) For one Fourth Township variety, Liu Juhuang 1991, 210, reports the forms \(ik^{55}kəu^{55}\) ‘1SG.POSS’, \(nə^{31}nək^{55}\) ‘2SG.POSS’, \(əŋ^{55}nək^{55}kəu^{55}\) ‘3SG.POSS’. He also reports that a full paradigm of agentive (“emphatic”) pronouns distinguished by vowel length, with apparently optional loss of the final nasal (e.g. \(ə:\) ‘3SG.AGT’). I was not able to verify or collect these forms.
keeping with hierachical person marking, is the first person possessive plural *ik⁵⁵, used in such forms as *ik⁵⁵ puj⁵⁵ ‘our eldest brother’, *ik⁵⁵ cum⁵³ ‘our home’, *ik⁵⁵ pon⁵⁵ ‘our leader’, and even (with loanwords from Chinese) *ik⁵⁵ taŋ niŋ⁵¹ ciŋfu ‘our party and government’. The second-person and third-person forms, *na³¹nik⁵⁵ and *ŋə³¹nik⁵⁵ respectively, seem to function the same way but appear most frequently in one particular form that uses the <.-ə⁵³> group marker (discussed below) combined with the possessive pronoun to indicate siblings or close relations, e.g. *ęŋ⁵⁵ci⁵³ ęŋ³¹nik⁵⁵ ą⁵³ ‘the late Shong’s siblings’. While the first-person inclusive *ęŋ⁵³ can be used possessively, as in (61) above, it does not seem to undergo stopping to become *iéndo⁵³, perhaps an indication that it is not fully incorporated into the pronoun system.

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural (3 or more)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>ę⁵³</td>
<td>ę³¹ne⁵⁵</td>
<td>*ik⁵⁵ (ıŋ⁵⁵)</td>
</tr>
<tr>
<td>1st Inclusive</td>
<td>ıŋ⁵⁵ne⁵⁵</td>
<td></td>
<td>ęŋ⁵³</td>
</tr>
<tr>
<td>2nd</td>
<td>ńe⁵³</td>
<td>ńe³¹ne⁵⁵</td>
<td>*ńe³¹nik⁵⁵ (ńe³¹niŋ⁵⁵)</td>
</tr>
<tr>
<td>3rd</td>
<td>ęŋ⁵³</td>
<td>ęŋ³¹ne⁵⁵</td>
<td>ęŋ³¹nik⁵⁵ (ęŋ³¹niŋ⁵⁵)</td>
</tr>
</tbody>
</table>

Table 8. Possessive Pronouns (Third Township)

Note that the stopping of the final nasal to make the possessive pronoun is not just an extension of the stopping of final nasals before all voiceless segments. It may have its origins in that rule, but has spread to forms where it is not phonologically warranted, e.g. *ik⁵⁵ ą⁵³ ęŋ⁵³ ‘our Gat (placename)’, *ik⁵⁵ ą⁵³li⁵³ ‘our place’. It is also clear that the possessive pronouns differ from the free forms in being virtually prefixes, though conventionally still written as separate words, sometimes with little if any space
between the possessive pronoun and the thing possessed. For one thing, the possessive pronouns that are overtly marked as such, like ik⁵⁵, seem not to appear as free forms separate from what they possess. Moreover, the nasal stopping rule could only have operated in a situation where the possessives were interpreted as prefixes, since such phonological rules in Trung do not operate across word boundaries:

(75) iŋ⁵⁵ tə⁵³ɹɑ⁵⁵ niŋ³¹
1PL leader and
“we and [our] leader”

It should be added that Trung possessive pronouns, while not rare, are in relatively limited distribution. All kinship terms, as discussed immediately above in ii., use a special set of even further reduced prefixes. As in many languages, possessives are generally not used with body parts, since it is almost always clear from context whose body parts are meant. Nor is it common, though it may technically be permissible, to use possessives when discussing highly alienable objects like rice, arrows, or a pen — perhaps because of the Trung ethic of common ownership, or perhaps because it is almost always clear from context whose object might be meant. What this means in practice is a kind of alienability hierarchy in Trung: on one extreme, kinship terms that use obligatory pronominal prefixes; on the other extreme, body parts and objects where possession is generally not marked; and the use of these prefix-like “possessive pronouns” in between, applied to personal and place names, as well as words meaning things like friend, leader, home, country, people etc., vaguely reminiscent of the use of

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⁶⁰ A marginal case I recorded is is æk⁵⁵ pa³¹ma⁵⁵ ‘his wife’, which could be interpreted as a pronominal prefix applied by extension to pa³¹ma⁵⁵, which is a free form that does not usually pattern like normal bound kinship forms. Otherwise, this could be evidence for a third-person singular possessive pronoun <æk⁵⁵->, at least in rapid speech, although this is hard to tell apart from the nominalizing use of the same prefix.
the bare pronoun in Chinese, without associative/genitive marker de 的, in a handful of terms like 我国 wǒguó and 我妈 wǒmā.

iv. Interrogative and Indefinite Pronouns

Interrogative pronouns in Trung, which vary substantially by dialect, nonetheless seem to double as indefinite pronouns throughout the valley, e.g.:

(76) na⁵³ təŋ⁵⁵ na³¹lən⁵⁵ɕɯ³¹?
    2SG what MS.call-R/M
    ‘What’s your name?’

(77) təŋ⁵⁵ɕɯ³¹mɑ⁵³
    what also not.have
    ‘have nothing at all’

(78) na⁵³cum⁵³do³¹ə³¹təŋ⁵⁵gyɕ⁵⁵ə³¹səŋ⁵³əl⁵³?
    2SG house LOC what CLF person have
    ‘Which (how many) people are there in your house?’

(79) ə³¹dəŋ⁵⁵niŋ⁵⁵na³¹wa⁵³?
    when year MS.do
    ‘What year did you do it?’

The Trung interrogative/indefinite pronouns, in the Third Township variety, are as follows:

təŋ⁵⁵ ~ ə³¹təŋ⁵⁵‘what’
təŋ⁵⁵ca⁵³‘why, how’
ə³¹dαŋ⁵⁵ ‘when’
ə³¹α⁵⁵ (də³¹) ‘where’
ə³¹mi⁵⁵ ‘who’
tə³¹wa⁵⁵ ~ ə³¹ tə³¹wa⁵⁵ ‘how’
ə³¹α⁵⁵ (pɛ⁵⁵) ‘which’

Instead of (ə³¹)tαŋ⁵⁵, Fourth Township Trung has (ə³¹)ta⁵⁵, but otherwise usage seems more or less identical. All varieties can use ə³¹tsαŋ⁵³ ‘person’ as an indefinite, meaning ‘nobody’ when used with the negative prefix <mə³¹->, and ‘nothing’ is expressed with a similar construction, very common in Tibeto-Burman languages, with the additive marker ɕɯ³¹ ‘also’:

(80) ə³¹tsαŋ⁵³ ɕɯ³¹ mə³¹αŋ⁵³
    person also NEG.be-present
    ‘Nobody is here.’

(81) tαŋ⁵⁵ ɕɯ³¹ mə³¹ə³¹ta⁵⁵ɕɯ³¹
    what also NEG.INTR.hear.R/M
    ‘Nothing is audible.’

The First Township forms, except the first two which are the same, are a little different:

təŋ⁵⁵ ~ ə³¹təŋ⁵⁵ ‘what’
təŋ⁵⁵ca⁵³ ‘why’

61 What separates these two forms is not entirely clear. Moreover, Fourth Township has ə³¹tæi⁵⁵wa⁵⁵ ‘how’.
ə³¹dəŋ⁵⁵ ‘when’
ka⁵⁵ (də³¹) ‘where’
ə³¹ni⁵⁵ ‘who’
kə⁵⁵wa⁵⁵ ‘how’
ka⁵⁵ (pe⁵⁵) ‘which’

There are many derived forms based on the interrogative/indefinite pronouns, such as
dəm³¹məŋ⁵³ ‘how big’; dəŋ³¹ma⁵⁵ ‘what thing’ (a common filler word, as is ə³¹μa⁵⁵); and
dəŋ³¹bum⁵⁵ ~ dəm³¹bum⁵⁵ ‘how many, how much’, which is dəm³¹bu⁵⁵ in First
Township and ta³¹bum⁵⁵ in Fourth Township and can be followed by a verb or not:

(82)  ja⁵⁵ dəŋ³¹bum⁵⁵ e⁵³?
     PROX how.much COP
     ‘How much is this?’

(83) ŋɑŋ⁵⁵ dəŋ³¹bum⁵⁵ rə³¹naʔ⁵⁵?
     water how.much be.deep
     ‘How deep is the water?’

Reduplication of some of the interrogative/indefinite pronouns is common, with a
distributive meaning ‘every’ (as with other nominals):

(84)  təŋ⁵⁵təŋ⁵⁵ pə³¹guʔ⁵⁵
     what.REDUP IMP.say
     ‘Say everything.’

(85) ə³¹mi⁵⁵mi⁵⁵
     everyone
Demonstrative Pronouns

In its demonstrative pronouns, Trung shows a three-way distinction between proximal, medial, and distal, with other demonstratives for vertical space. For the distal, vowel lengthening gives a remote interpretation, as it does for both terms in the two-way vertical space distinction:

ɟɑ⁵⁵ ‘this’ (proximal) - jɑ⁵⁵ in Fourth Township
ə³¹jɑ⁵³ ‘that’ (medial)
kɔ⁵⁵ ‘that’ (distal)
kɔ:⁵⁵ ‘that’ (remote)
ŋɔ⁵⁵ ‘that (up)’
ŋɔ:⁵⁵ ‘that (way up)’
ɟu⁵⁵ ‘that (down)’
ɟu:⁵⁵ ‘that (way down)’

These forms can be used in a variety of ways as free forms, as demonstratives modifying a noun or a noun-classifier combination, very frequently with postpositions to indicate direction or position, and ə³¹jɑ⁵³ can function as a kind of nominalizer with Trung “adjectives”, as in (89):

(86) ɟɑ⁵⁵ əŋ⁵³ kɔi⁵³ mə₃¹i⁵³.
PROX 3SG eat NEG-EXPER
‘He hasn’t eaten this before.’

(87) ə³¹jɑ⁵³ sa³¹iɑ⁵³ mə₃¹da₃¹gul⁵³
MED thing PROH-shift
‘Don’t move that thing.’
In addition to their use in describing physical space, the proximal, medial, and remote demonstratives have also taken on more abstract, discourse-related uses. A fixed four-syllable phrase \( kɔ^{55} \ldots jɔ^{55} \ldots \) indicates a distributive and/or reciprocal meaning, e.g. 
\[ kɔ^{55} \text{waŋ}^{53} jɔ^{55} \text{waŋ}^{53} '\text{on all the different rivers}', \text{ka}^{55} \text{muŋ}^{53} jɔ^{55} \text{muŋ}^{53} '\text{all kinds}', \text{ka}^{55} \text{le}^{31} jɔ^{55} \text{le}^{31} '\text{everywhere}' \] (or with the reading ‘each other’ in \( \text{ka}^{55} \text{le}^{31} jɔ^{55} \text{le}^{31} \text{sə}^{53} \text{luŋ}^{55} \text{cu}^{31} '\text{teach each other}' \). The medial demonstrative \( \text{ə}^{31}jə^{53} \) is a kind of default in discourse contexts, especially involving temporal sequences or in any kind of narrative, e.g. \( \text{ə}^{31}jə^{53} \text{ma}^{31}nəŋ^{55} \text{nəu}^{31} '\text{after that}', \) or can be used simply as filler.

vi. Emphatic Pronouns
Trung has no reflexive pronouns — reflexivity is handled by reflexive-middle marking on the verb, as will be described in Chapter 4 — but there are two emphatic pronouns emphasizing that the actor performed the action him- or herself (and usually by him or herself). The more common is \( (\text{ə}^{31})də^{53} \), which can be used in a variety of contexts: 
\( \text{ə}^{31}də^{53} \text{kət}^{55} '\text{mother tongue}', \text{ə}^{31}də^{53} \text{ma}^{31}lə^{53} \text{ə}^{31}tsəŋ^{53} '\text{local person}', \text{nə}^{31}də^{53} '\text{you by yourself}', \text{ə}^{31}də^{53}də^{53}rəŋ^{53} '\text{live all by oneself}'. \) Indistinguishable in terms of meaning, but only used following other pronominals is \( \text{lu}^{55} \), as in \( \text{nə}^{31} \text{lu}^{55} \text{pə}^{31}də^{55} '\text{You go yourself}'. \)

**Nominalization**
Nominalization is an important source of word formation and syntactic construction in Trung, albeit highly dependent on contextual interpretation. The standard general nominalizer in Trung is $s\alpha^{31}$, which is widely used to transform verbs into nouns and verb phrases into noun phrases, including some standard lexical items like $k\alpha^{53}s\alpha^{31}$ ‘food’. Nominalized verbs cover a full range of nominalizer functions, not always easily distinguished: location nominalization (90), purposive nominalization (91), participant nominalization, in this case of the agent (92), action nominalization (93), and as a focalizer (94). The productivity and frequency of $s\alpha^{31}$ is also visible in the fact that new or improvised coinages often employ it, e.g. $z\alpha^{31}je^{53}$ $\j\eta^{53}$ $s\alpha^{31}$ $c\mu^{53}$ ‘library (lit. house for looking at books).

(90) $m\alpha^{55}w\alpha^{55}$ $s\alpha^{31}$
    practice.divination NMLZ
    ‘the place for orchid divination’ (or ‘the act of orchid divination’)

(91) $k\alpha^{55}$ $b\i^{53}$ $s\alpha^{31}$ $\alpha^{31}j\alpha^{53}$
    chicken give NMLZ MED
    ‘That’s to feed the chickens.’

(92) $m\alpha^{31}k\alpha^{55}$ $s\alpha^{31}$ $n\i^{53}$ $\eta\alpha^{55}$ $z\mu^{55}$
    NEG-win NMLZ alcohol drink cause
    ‘Whoever lost had to drink alcohol.’

(93) $\alpha^{31}t\mu^{55}$ $n\i^{31}$ $\alpha^{31}x\i^{55}$ $c\alpha^{53}$ $s\alpha^{31}$
    after FOC evening become NMLZ

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62 Instead of $s\alpha^{31}$, LaPolla records $g\i^{53}$ as the First Township form of the nominalizer, giving this example of prenominal relativization that would also work with $s\alpha^{31}$ in Third Township: $s\i^{53}w\alpha^{55}$ $l\alpha^{55}$ $g\i^{53}$ $s\alpha^{31}$ $s\i^{31}t\alpha^{53}$ ‘the person who brought flowers’.
‘After that, evening fell.’

(94)  təŋ⁵⁵ wə⁵³ sə⁳¹ nəŋ⁵⁵ le⁳¹ nə³¹ təcat⁵⁵?

what  do  NMLZ water  ALL  MS-throw

‘What were you doing throwing me into the river?’

As these demonstrate, Trung makes extensive use not just of “derivational nominalization”, where only the lexical root of the verb is nominalized, but also of clausal nominalization, where a noun phrase is produced.⁶³ The noun phrases thus produced can be used in many different syntactic contexts for a wide variety of general attributive functions.

Nominalized noun phrases can also operate as non-embedded, independent clauses, with the nominalized verb sometimes, including in interrogatives, being followed by the copula e⁵³. Indeed, sometimes it feels that there is “a sheer inflation of nominalizers”⁶⁴ in questions, statements, and in general to make sentences sound better (in the manner of a polite utterance-final particle), or in the case of sa³¹ e⁵³ to lend a normative sense that there is a certain way things are done.

(95)  ø³¹ sə³¹ nə⁵³ nə³¹ jəŋ³³  sa³¹.

tomorrow  RECIP-see  NMLZ

‘See you tomorrow.’

(96)  zə³¹  jə⁵³  ø³¹  sa³¹  e⁵³

book  have  NMLZ  COP

—

⁶³ See Genetti 2008.

⁶⁴ Ebert 2003.
‘There are books.’

(97) ɲə⁵³ nu³¹ ə³¹tuŋ⁵⁵ sa³¹ me⁵³.
1SG FOC be.delayed NMLZ NEG-COP

‘I won’t be delayed.’

(98) ə³¹taŋ⁵⁵ wa³¹ di⁵³ sa³¹ ɛ⁵³?
how ADVZ go NMLZ COP

‘How does one get there?’

(99) ə³¹sum⁵³tsəl⁵⁵ xu⁵⁵ tum⁵⁵ do³¹ zəŋ³³cu³¹ sa³¹ ɛ⁵³.
thirty minute after LOC enter-R/M NMLZ COP

‘One can enter in thirty minutes.’

(100) tə³¹ruŋ⁵³ kət⁵⁵ təŋ⁵⁵wa³¹ gu²⁵⁵ sa³¹?
Trung language how say NMLZ

‘How do you say that in Trung?’

More limited in scope, the nominalizer prefix <əŋ³¹-> ~ <ək⁵⁵->, derived from the third-person singular personal pronoun and related to the third-person pronominal kinship prefix with the same form mentioned earlier, has some properties of nominalization, particularly with adjectives, e.g. tuŋ⁵⁵ ‘thick’ > ək⁵⁵tuŋ⁵⁵ ‘thickness’. In (89) above, we demonstrated the substantive use of medial a³¹ja⁵³.

(101) ə³¹taŋ⁵⁵təŋ⁵⁵ ək⁵⁵sər⁵⁵ nu³¹sa³¹⁵⁵?
what-REDUP NMLZ-new MS-know

‘Do you know what new things there are here?’

65 The last two examples are from Li and Yang 2014.
“Nominalized” adjectives with the <əŋ³¹> ~ <ək⁵⁵> prefix can be used before or after the noun head, with the suffix preferred in both cases but only obligatory before the noun head: ᵐ₅₅ak⁵⁵ WaitForSeconds₅₅ versus WaitForSeconds₅₅ (ᴮ⁵⁵ak⁵⁵) WaitForSeconds₅₅ ‘fresh moist bamboo’. In Trung as in Rawang, where it has been described as “more of a general formative prefix”⁶⁶, it can be used on nouns as well. The meaning may be the same either way (e.g. lap⁵⁵ ~ əŋ³¹lap⁵⁵ ‘leaf’), but the prefix will come off in compounds (e.g. shing⁵⁵lap⁵⁵ ‘leaf on a tree’). This same alternation may also play a role in the formation of classifiers, as we will see immediately below.

**Nominal Classifiers**

Trung has a rich inventory of nominal classifiers, with at least 130 recorded in my data, but many others are possible because they can more or less productively be generated from verbs and nouns. It may even be a partially open word class: 𝑝 unread⁵⁵, the classifier for za³¹je⁵³ ‘book’, seems to be borrowed from Chinese 本 běn; the classifier xʷᵃ⁵⁵ ‘large group [of people]’ seems to be borrowed from Northern Lisu; and tsuŋ⁵⁵ ‘household’ appears to be a Tibetan loanword from the period when Tibetan overlords from Chawalong would use the tsuŋ⁵⁵ as a unit of taxation. Of special interest are Trung classifiers that reflect aspects of traditional life, such as xəŋ⁵⁵, specifically for a piece of swidden land, or təŋ⁵⁵, traditionally used for a section of river that would have been the reserve of a particular clan, as in ƞ⁵⁵pe⁵⁵ təŋ⁵⁵ ‘that section of river up there’.

“Mass” nouns can be made “count nouns” in Trung simply by adding a numeral-classifier combination, e.g. 𝑢⁵⁵جائ⁵⁵ ti⁵⁵ ləŋ⁵³ ‘one hair’, where ləŋ⁵³ is the classifier for something long and thin. When reduplicated, nominal classifiers, like other nominals, are given a distributive reading ‘every’, or a partitive reading with the ti⁵⁵ ‘one’, as in ti⁵⁵جائ⁵⁵جائ⁵⁵جائ⁵⁵ ‘some things’

⁶⁶ LaPolla 2008, 51.
Moreover, classifiers are required for any noun phrase containing a numeral or the numeral substitute $pe^{55}$, which is often used when a classifier occurs by itself with the noun implied, as in the following:

(102) $ja^{55} \quad pe^{55} \quad x^w\alpha^{55} \quad u^{31}zu^{55} \quad t\alpha^{31}k\alpha^{55} \quad geI^{55}$

PROX NUMSUB CLF before dig HORT

‘Let’s dig this side first.’

Yang 2012 identifies four types of classifiers:

1) “specialized” hapax classifiers associated with only a single noun, of which there are only two: $du\eta^{55}$, the classifier for $wa^2^{55}$ ‘pig’ (only for large pigs) and $tu^{55}$, the classifier which means ‘room’ when used with $cu\mu^{53}$ ‘house’

2) auto-classifiers that fully or partially reduplicate the head noun, e.g. $u\mu^{55} \ \ti^{55} \ \wi^{55}$ ‘one hand’ or $wa^5^{55}d\eta^5^{53} \ \ti^{55} \ \do\eta^{53}$ ‘one river’

3) the general classifier $mai^{55}$ ‘thing’, which can be used for bowls, bridges, songs, and indeed with virtually any noun, though generally not with human beings

4) all other classifiers

Classifiers in category (4), by far the largest group, carve up Trung semantic space in ways broadly familiar from other Chinese and many other languages. There is a designated, high-frequency classifier for human beings ($jo\alpha^{55}$); one that covers all animals ($gu\mu^{55}$); and a particularly rich array depending on shape, such as $lu\eta^{55}$ for round objects (from the word for ‘stone, rock’); and three different classifiers for long,
thin objects: $kloŋ^{53}$ for manmade, inflexible objects like cigarettes or arrows; $kɔʔ^{55}$ for something natural and flexible like a blade of grass; $kui^{55}$ for a thread or a length of rope etc.

Yang notes interesting a “division of labor” between categories (2) and (4), where the “objective meaning” in using the “normal” (category 4) classifier is the same as using an auto-classifier, but the latter can convey a particular vividness:

(103) əŋ^{53} meʔ^{55} ti^{55} luŋ^{55} bɔʔ^{55}
3SG eye one CLF be.blind
‘He is blind in one eye.’

(104) əŋ^{53} meʔ^{55} ti^{55} meʔ^{55} bɔʔ^{55}
3SG eye one CLF be.blind
‘He is blind in one eye.’

Yang points out that the $<əŋ^{31}->_~<ək^{55}>$ prefix, ultimately derived from the free third-person personal pronoun and previously identified for its use nominalizing/formative function, is also frequently used for “part nouns”, objects that are partially made or produced from some larger whole. He makes a convincing argument that these “part nouns”, already being classifier-like in compounds, have grammaticalized into full-blown classifiers over time. Many, or perhaps most classifiers, have a corresponding noun form with $<əŋ^{31}.>_~<ək^{55}>$, with some degree of semantic difference, e.g. $gu^{55}$ ‘CLF for animals’ $~əŋ^{31}gu^{55}$ ‘body’, $kui^{55}$ ‘CLF for thread or length $~ək^{55}kui^{55}$ ‘thread’.

Take the example $ciŋ^{55}ək^{55}peʔ^{55}$, commonly reduced to $cik^{55}peʔ^{55}$, which means ‘(tree) bark’ but is literally ‘tree skin’, with the $<əŋ^{31}->_~<ək^{55}>$ prefix between playing a
genitive or associative function. Yang argues that before the prefix dropped out, it left a residue in an auto-classifier: *ɕik⁵⁵peʔ⁵⁵ ti⁵⁵peʔ⁵⁵* ‘one piece of bark’. In another kind of case, where the meaning is already partitive, the entire “part noun” drops out, so that over time *gui⁵⁵ŋ⁵³lap⁵⁵ ti⁵⁵lap⁵⁵* ‘one taro leaf’ reduces simply to *gui⁵⁵ ti⁵⁵lap⁵⁵* with no change in meaning.

**Number**

Although number is usually not explicitly marked and must simply be understood from the discourse context, Trung has a variety of ways to express quantity and quantification, including required plural marking on pronominals (discussed above), plural marking on the verb (to be discussed in Chapter 4), the pluralizing suffix <-maʔ⁵⁵> which may be used with human nouns and the group marker <-ŋa⁵³>, a wide range of quantifiers and measure classifiers, reduplication, and numerals.

The plural suffix <-maʔ⁵⁵>, although not much used in natural discourse, can be applied to human referent nouns as in *ɕɔ³¹siŋ⁵⁵maʔ⁵⁵* ‘students’ and *cum⁵³ŋ⁵³maʔ⁵⁵* ‘young women’. In fact, it seems particularly likely to be used with the small class of nouns that end in <-ŋa⁵³>, denoting human beings (*tsi⁵⁵ŋa⁵⁵* ‘leader’, *kur⁵³ŋa⁵³ra⁵⁵* ‘young man’, *me⁵³ŋa⁵³ra⁵⁵* ‘shaman’ etc.), but is not to be confused with the group marker <-ŋa⁵³>. It seems highly unusual, or perhaps wrong, to use <-maʔ⁵⁵> with a number-classifier combination — the only use is for cases of emphasis or disambiguation. More common and apparently related is the reciprocal particle *maʔ⁵⁵* used in First Township Trung:

(105) ə³¹ɹɔʔ⁵⁵ maʔ⁵⁵ gɔɊ⁵⁵ help RECIP HORT

‘Let’s help each other.’
The group marker <-\=\^53> can apparently be used with any animate noun, e.g.
\( p\^31 m\^55 \=\^53 \) ‘women’ and \( k\^55 r\^53 \) ‘brood of chickens’, which is functionally equivalent
to \( k\^55 t\^55 r\^53 \), where \( r\^53 \) is a classifier. As we have seen, <-\=\^53> also attaches to
pronominals with the special meaning ‘siblings’ or ‘close relatives’, and double marking
is also permissible:

(106) \v^31 d\v^55 \=\^53 \v^31 n\v^55 \=\^53 \ v^55 \^53
    EMPHPRO.GRP 3PLPOSS.GRP flee COP
    ‘All of their own siblings fled.’

When used with the “nominalizing” <-\( \v^31 \> ~ <-\( k\^55 \> \) prefix, discussed
immediately above, \( \v^31 \=\^53 \) follows another noun and has the meaning ‘...and that sort
of thing’:

(107) s\v^55 \v^31 \=\^53 p\v^55 s\v^31 c\v^53
    yeast NMLZ.GRP sprinkle NMLZ become
    ‘And then you sprinkle yeast and that sort of thing on it.’

(108) p\v^55 k\v^55 \v^31 \=\^53 \v^31 c\v^31
    rattan.basket NMLZ.GRP also
    ‘rattan baskets and that sort of thing’

Trung employs a number of quantifiers, which are first listed and then exemplified
below. They usually precede the verb but sometimes in conjunction with the numeral
\( t\^55 \) ‘one’, and they are often reduplicated for intensification.

\( m\v^31 g\v^55 \) ‘every’
\( t\v^55 \) ‘a little’
tɕum⁵³ ‘more’
so³¹naʔ⁵⁵ ‘all, whole, entire’
kə³¹ta⁵⁵ ‘all, every’
ə³¹ɕin⁵³ ‘all’
dəŋ³¹ ‘so (to such a degree)’ e.g. dək⁵⁵təi⁵³ ‘so big’
tə³¹ ‘each’
<-cə⁵⁵> ~ <-sə⁵⁵> ‘such a/an’

(109) ti⁵⁵ tɕuʔ⁵⁵ pə³¹kə⁵⁵
one a.little IMP.eat
‘Eat a little more.’

(110)ɕiŋ⁵⁵gɪn⁵⁵ dɔ³¹ pə³¹tɕiʔ⁵⁵ büm⁵⁵büm⁵⁵ ɹəŋ³¹
.tree LOC bird many.REDUP sit
‘There are many birds in the tree.’

(111) na⁵³ tɕum⁵³ tə⁵⁵ sə⁵⁵
2SG more listen understand.AGT
‘You understand quite a bit.’

(112) ti⁵⁵ ni⁵⁵ mə³¹ɡuʔ⁵⁵
one day every
‘every day’

(113)ə³¹də⁵³ sə³¹naʔ⁵⁵ ɬə⁵⁵ di³¹
Appears to be more archaic, typically used before the noun it modifies.

67 Appears to be more archaic, typically used before the noun it modifies.

68 <-sə⁵⁵> is the Fourth Township pronunciation, where the suffix may be more productive. It can also apparently mean “approximately”, as in dəŋ⁵³cə³¹.
Reduplication, both partial and full, is another common strategy for indicating (distributive) plurality:
‘every flower’

(120) ə³¹sum⁵³ luŋ⁵⁵ luŋ⁵⁵
three stone stone
‘three stones’

Trung also has two connective particles: niŋ³¹ (ni³¹ in First Township) and da³¹gʷɑn⁵⁵, both of which link two nouns and can be translated “and” or “have”. Apparently, as in (122) and (124) the second referent need not be explicitly mentioned if understood from context — however, da³¹gʷɑn⁵⁵ cannot include the speaker him- or herself and seems to be restricted to situations where there are only two referents:

(121) kaʔ⁵⁵ niŋ⁵⁵ waʔ⁵⁵
chicken CONN pig
‘chickens and pigs’

(122) əŋ⁵³ puŋ⁵⁵ niŋ⁵⁵ mo³¹nəŋ⁵³ di:⁵³ di³¹
3SG Pung CONN with go PRFV
‘He went with Pung and them.’

(123) nit⁵⁵ da³¹gʷɑn⁵⁵ nuɨ⁵³ wən⁵⁵ o³¹tsəŋ⁵³ bum⁵³
cigarette with alcohol buy person many
‘Cigarettes and alcohol are the things people buy the most.’

(124) pa³¹li⁵³ da³¹gʷɑn⁵⁵
grandchild CONN
‘two grandchildren’
Trung has a full set of native cardinal numerals on the base-10 system, though there is no evidence for a separate native ordinal system, for which the ordinal prefix <ti⁵⁵-> is a Chinese borrowing (dì 第) and Chinese numbers are consequently now sometimes used, e.g. ti⁵⁵san⁵⁵ ‘third’.

The Trung numerals follow a regular pattern above ten, and numerals above ten thousand are generated compositionally:

ti⁵⁵ ‘one’
ə³¹ni⁵⁵ ‘two’
ə³¹sum⁵³ ‘three’
ə³¹bli⁵³ ‘four’
pə³¹ŋa⁵³ ‘five’
kəu⁵⁵ ‘six’
sə³¹nit⁵⁵ ‘seven’
hə⁵⁵ ‘eight’
də³¹gu⁵³ ‘nine’
ti³¹tsal⁵⁵ ‘ten’
ti³¹tsal⁵⁵ ti⁵⁵ ‘eleven’
ə³¹ni⁵⁵ tsal⁵⁵ ‘twenty’
hə⁵⁵ ‘hundred’
tu⁵⁵ ‘thousand’
mur⁵⁵ ‘ten thousand’
Approximations are made either by saying two numbers together (ə³¹bli⁵³ ə³¹ŋa⁵³ ‘around four or five’) or by the use of the adverbializer wa³¹, as in ə³¹ni⁵⁵ tsal⁵⁵ wa³¹ ‘around twenty’. The verb ə³¹klat⁵³ ‘to remain, be left over’ can be used following a numeral to mean ‘more than’, as in ə³¹ni⁵⁵ tsal⁵⁵ ə³¹klat⁵³ ‘more than twenty’.

Though Trung people now generally use the Western solar calendar (where ti⁵⁵ sə³¹la⁵³ ‘Month One’ is January), there are still distinctive Trung terms for different seasons (listed in Chapter 1), and there is a distinctive set of Trung terms both for the days of ‘the week’ — as they relate to today — and for the years directly preceding or following the current one:

tɔə³¹ŋaŋ⁵³ ni⁵³ ‘day before yesterday’
tɔə³¹ja⁵⁵ ni⁵³ ‘yesterday’
tən³¹ni⁵⁵ ‘today’
ə³¹san⁵⁵ ni⁵³ ‘tomorrow’
man³¹ni⁵³ ‘day after tomorrow’
man³¹la⁵⁵ ni⁵³ ‘third day after today’
ɔk⁵⁵təl⁵³ ni⁵³ ‘fourth day after today’
ɔn³¹met⁵⁵ ni⁵³ ‘fifth day after today’
ɔn³¹gu⁵⁵ ni⁵³ ‘sixth day after today’
ɔk⁵⁵pum⁵⁵ ni⁵³ ‘seventh day after today’

tɔə³¹niŋ⁵⁵ niŋ⁵⁵ ‘year before last’
tɔə³¹niŋ⁵⁵ waŋ⁵³ ‘last year’
tən³¹niŋ⁵⁵ waŋ⁵³ ‘this year’
man³¹niŋ⁵⁵ waŋ⁵⁵ ‘next year’
man³¹niŋ⁵⁵ niŋ⁵⁵ ‘year after next’
Finally, there is a set of traditional measurements in Trung, used as nominal classifiers, increasingly falling out of daily use as Chinese measurements come into wider use:

- kə³¹tsɛ⁵⁵ ‘unit of weight (small container of ground corn, approximately 20 jin)
- gəp⁵⁵ ‘tael’ (traditional unit of measurement (equivalent to 50 grams)
- c⁵⁵ ‘catty’ (traditional unit of weight equivalent to 500 grams) （一）市斤
- kəŋ⁵⁵ ‘peck’ (dry measure for grain equal to ten Chinese sheng)
- lan⁵⁵ ‘mile’ (traditional Trung unit of distance)
- ləm³³ ‘fathom’ (traditional measure of length for armspan, with outstretched arms)
- pə³¹ʑɑ⁵⁵ ‘little span’ (traditional measure between thumb and middle finger)
- pə³¹tɑ⁵⁵ ‘span’ (unit of measurement from thumb to little finger)

**Gender**

Trung does not have grammatical gender, but does have several suffixes in the lexicon (of limited distribution) that can be used used to indicate gender on animates such as people and animals.

<-məi³³> ‘mother/female’:
- çə³¹məi³³ ‘large, female prey’
- òŋ³¹du³³məi³³ ‘his wife’ (literally ‘his own woman’)
- wə³¹məi³³ ‘mother sow’ (which has given birth)
- kə³¹məi³³ ‘mother hen’
- pə³¹li⁵⁵məi³³ ‘granddaughter’
- nə³¹məi³³ ‘your mother’

<-pəi³³> ‘father/male’:
- çə³¹pəi³³ ‘takin’
- pə³¹li⁵⁵pəi³³ ‘grandson’
- nə³¹pəi³³ ‘your father’
- luk⁵⁵pəi³³ ‘large rock’

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The word *ma³¹ʑəl⁵³* ‘uterus’ can also be used, in what may not necessarily be a pejorative sense, to mark female gender, e.g. *ʑi³¹li⁵³ ma³¹ʑəl⁵³* ‘a female savage clan’, *ja⁵⁵ ma³¹ʑəl⁵³* ‘Han Chinese women’.

**Diminutive/Augmentative**

The Trung diminutive suffix is *<-tɕəl⁵³>* , for which the most basic meaning is child (as in *ŋə³¹tɕəl⁵³* ‘child’), as with the Chinese 子 *zi*. The diminutive suffix is widely used with both animates (*pə³¹tɕiʔ⁵⁵tɕəl⁵³* ‘baby bird’, *la³¹bu⁵⁵tɕəl⁵³* ‘male calf’) and inanimates (*ɕin⁵⁵tɕəl⁵³* ‘little plant’). As noted in Chapter 1, clan members also took the diminutive, e.g. members of the *kə³¹buŋ⁵⁵* clan were *kə³¹buŋ⁵⁵tɕəl⁵³*.

There is a far less productive diminutive suffix *<-cəŋ⁵⁵>* , used with the following items and a few others: *ɕəp⁵⁵cəŋ⁵⁵* ‘small knife’, *wa³¹cəŋ⁵⁵* ‘newborn piglet’, *kə³¹la⁵³cəŋ⁵⁵* ‘eaglet’.
The augmentative suffix <-dun⁵³> is likewise typically limited in distribution, used in such items as cuum⁵³dun⁵³ ‘large house’ and ə⁵³səŋ⁵³dun⁵³ ‘giant’ (Fourth Township), but appear to be still (at least potentially) productive.

**Compounding**

Nominal compounding processes in Trung are numerous and varied, accounting for the majority of polymorphemic nouns in the lexicon. As discussed in Chapter 2, four-syllable compounds will be subject to the dominant sesquisyllabic pattern of the language and may be affected by tone sandhi.

Endocentric compounds, in which the first nominal root modifies the following one (or an affix) to produce a new meaning, appear to be the most common:

- ə³¹хи⁵⁵əŋ³¹za⁵³ ‘evening’ + ‘meal’ —> ‘dinner’
- ə⁵³m⁵³zəŋ⁵³ti⁵³ ‘raindrop’ + ‘liquid’ —> ‘rainwater’
- bai³¹luŋ⁵⁵ ‘oak’ + ‘stone’ —> ‘acorn’
- tɕə³¹xra⁵⁵səp⁵⁵ ‘throat’ + ‘shell’ —> ‘Adam’s Apple’
- x_ra³¹xram⁵³ ‘foot’ + ‘digit’ —> ‘toe’
- prə³¹se⁵³krəŋ⁵³ ‘common people’ + ‘village’ —> ‘countryside’
- ə⁵³m⁵³k’əŋ⁵³ ‘bamboo’ + ‘place’ —> ‘place for harvesting bamboo’

Another type of endocentric compound pairs a first nominal root with a following verb — in some cases producing a hyponym and in others producing a new meaning entirely:

- ə⁵³ŋəŋ⁵³jit⁵³ ‘water’ + ‘burning hot’ —> ‘boiling water’
- ə⁵³ŋəŋ⁵³gləŋ⁵³ ‘water’ + ‘cold’ —> ‘cold water’
- nəp⁵⁵tɕiŋ⁵³kaŋ⁵³ ‘door’ + ‘open’ —> ‘doorway’
There are at least a few exocentric compounds, which lack an apparent head:

- **pik**\(^{55}\) \(\text{kan}^{55}\) ‘labia’ ‘vagina’ + ‘open’ —> ‘labia’
- **nəm**\(^{31}\) \(\text{bu}^{55}\) \(\text{tət}^{55}\) ‘pants’ + ‘cut’ —> ‘shorts’
- **mit**\(^{55}\) \(\text{bu}^{55}\) ‘mind’ + ‘be many’ —> ‘be worried, full of anxiety’
- **lə**\(^{31}\) \(\text{rəŋ}^{53}\) \(\text{cəm}^{53}\) ‘god’ + ‘live’ + ‘house’ > ‘Buddhist temple’
- **mə**\(^{31}\) \(\text{ŋə}^{55}\) \(\text{rə}^{55}\) ‘eyes’ + ‘see’ + ‘person’ —> ‘shaman’\(^{69}\)

In coordinate compounds, of which there are a few in Trung, neither element is the head and related or contrasting items from a single semantic domain (usually hyponyms) are conjoined:

- **di**\(^{31}\) \(\text{lam}^{55}\) ‘walk’ + ‘path’ —> ‘custom, rule’
- **nui**\(^{31}\) \(\text{ta}^{55}\) ‘mouth’ + ‘big’ —> ‘glutton’
- **ŋu**\(^{31}\) \(\text{təŋ}^{55}\) ‘cry’ + ? > ‘crybaby’
- **ŋək**\(^{55}\) \(\text{təŋ}^{55}\) ‘prosperity, fortune’ + ‘hold’ —> ‘holding the prosperity’ (name of a chant and dance performed during funerals)

“Elaborate expressions”, common to many languages of the region, exhibit a compound-like structure through quasi- or near-reduplication or parallelism — the added element is meaningless on its own — in order to produce a meaning that is usually felt to be richly idiomatic:

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\(^{69}\) These last two could be considered examples of a nominal + verb compound nested inside a nominal + nominal compound.
Comparatives

The adverb *mə³¹ɗəm⁵³* ‘above’ has grammaticalized to be the comparative marker in Trung — the comparee is followed by the comparand, then *mə³¹ɗəm⁵³* (sometimes with the locative marker *dɔ³¹*), then the stative verb (adjective):

(126) ɲə⁵³ ɲa⁵³ *mə³¹ɗəm⁵³* təi⁵³.
1SG 2SG COMP big
‘I am bigger than you.’

(127) ti⁵⁵ ni⁵⁵ *mə³¹ɗəm⁵³* ti⁵⁵ ni⁵⁵ ɡəm⁵³.
one day COMP one day good
‘Each day is better than the last.’

Statements with an understood or unspecified comparand typically use the adverb *mə³¹ʐu⁵⁵* ‘very, more, most’ or *tɕum⁵³* ‘more, comparatively’ (*tɕə³¹nuʔ⁵⁵* in Fourth Township), with no specific way of marking the superlative:

(128) *mə³¹ʐu⁵⁵* sə³¹ləp⁵⁵ɕu⁵³ *pəŋ³¹wəŋ⁵⁵*.
more study INCH.do.1SG
‘I am going to study more.’
Reduplication

As in other Tibeto-Burman languages, the reduplication of nouns in Trung — giving a distributive sense — and of adjectives (stative verbs) — giving an intensified sense — is relatively straightforward and predictable. Color terms are stative verb forms that are particularly liable to be reduplicated without any particular semantic change, as in (132), and (134) and (135) demonstrate how the exact reading of a reduplicated form, appearing in these cases with an interrogative pronoun and an adverb respectively, will depend on the semantics of the word and the pragmatics of the situation. According to Sun,\footnote{Sun 1982, 81.} the reduplication of personal pronouns has a reflexive reading, e.g. $\eta a^{53}\eta a^{53}$ ‘I myself’, which is described as semantically interchangeable with the emphatic pronouns mentioned in Chapter 3. Both partial and full reduplication are exemplified here — the latter typically occurs by reduplicating the (typically second) syllable but not the (typically initial) reduced syllable.

\begin{itemize}
\item (129) $kɔ^{55}\ mɔ^{31}zɯ^{55}\ gɔm^{53}$.  
DIST more good
‘That one is better/best’
\item (130) $nɑ^{53}\ tɔum^{53}\ tɑ^{55}\ sɔ^{55}$.  
2SG more listen understand.AGT
‘You understand quite a bit (of what’s being said).’
\item (131) $tɔ^{31}nuʔ^{55}\ gɔm^{53}\ tɑʔ^{55}\ rɔŋ^{53}$
COMP good RESULT live
‘live comparatively well’
\end{itemize}
white-REDUP sheep-DIM PL
‘a group of white lambs (from the same mother)’

(133) ti⁵⁵ni⁵⁵ ti⁵⁵ni⁵⁵
one-day one-day
‘every day’ / ‘day by day’

(134) na⁵³ o³¹ma⁵⁵ma⁵⁵ le³¹ no³¹di⁵³?
2SG where-REDUP ALL MS-go
“Where are you going?”

(135) tə³¹lat⁵⁵ o³¹duŋ⁵⁵duŋ⁵⁵ do³¹
string middle-REDUP LOC
‘(right) in the middle of the string’

(136) əŋ³¹do³¹ζɛ⁵⁵ζɛ⁵⁵ mu⁵⁵ po³¹tɕi⁵⁵?
NMLZ-array-REDUP goose bird
‘row after row of wild geese’

(137) ma³¹kɑʔ⁵⁵ mo³¹kɑʔ⁵⁵ sa³¹ nɯ⁵³ hə⁵⁵ zɯ⁵³.
not.win not.win NMLZ alcohol drink cause
‘Every time someone lost, they had to drink.’

Case Postpositions
Like many other Tibeto-Burman languages, Trung does not strictly mandate the case marking of core arguments on a syntactic basis — such marking is rather dependent on referential hierarchies and pragmatic considerations. (When no marking at all is used, word order may be determinative, with the agent prototypically before the patient.) Trung has several postpositions which are enclitic to noun phrases and function in a non-obligatory fashion — highly sensitive to animacy, definiteness, and other semantic
and pragmatic factors — to mark semantic relations. I call them “case postpositions” here — on what may be described as the continuum between adpositions and case markers, the Trung markers clearly lean towards the former in that they are not imposed by the structure of the noun phrase but dictated by communicative intent. The one exception is the innovative use of vowel length (in place of postpositions) to mark agentive/instrumental case, which also appears on the first-person singular as \( \eta ai^{53} \) and the second-person singular as \( na^{53} \) (semantically interchangeable with \( \eta a^{53} \) \( mi^{31} \) and \( na^{53} \) \( mi^{31} \), respectively).

Note that all Trung case postpositions are toneless (only marked with \( ^{31} \) for convention) and that speakers do not usually regard them as separate words. A noun phrase generally can only take a single postposition, but may be followed by a discourse marker like \( nu^{31} \). The substantial variation by dialect for many of these postpositions is a strong indication that the particular forms are perhaps recent innovations, though the general categories seem to hold across varieties.

i. Agentive/Instrumental \( mi^{31} \)

The postposition \( mi^{31} \) (\( te^{31} \) in the First Township) marks a noun phrase, prototypically at the beginning of the sentence, as agentive (used interchangeably with vowel length, or the agentive pronouns \( \eta ai^{53} \) (1SG.AGT) and \( na^{53} \) (2SG.AGT), in certain dialects) or instrumental. This isomorphism, or lack of distinction, is fairly common in Tibeto-Burman, but for some speakers there appears to be a distinction — though this is possibly a dialect issue.

\(^{71}\) Interest in differential or “optional” case marking in Tibeto-Burman has increased markedly in recent years. See for example Chelliah and Hyslop 2011 and the papers therein. How it functions in Trung is worthy of further study.

\(^{72}\) Payne 1997, 100.
Further research may be needed, but there seems to be no context where the agentive postposition is absolutely required — rather, it has to do with pragmatic and semantic considerations. Certainly the prototypical agent is a human actor acting with volition, choice, and control on some object, used with either monovalent or bivalent verbs.

Sun and Liu report that in Anong “when the predicate verb is transitive, the agentive particle is obligatory” and also “when the causer cannot be identified.” Describing the First Township variety, LaPolla writes that agentive marking “is often used when there is a specific identifiable patient referent, particularly if the direction of action is inverse (e.g. 3 > 1) and/or the action is completed. It is never used on intransitives.”
Contrastive focus, or disambiguation of semantic roles, is another function of the agentive postposition, as in other Tibeto-Burman languages. It appears frequently in texts where the action is continually switching back and forth between different actors.

(140) ək₅₅ʨəⁿ₅³ nu³¹ zəⁿ₃¹jɛ₅³ dɔp₅₅ sɔ₅₅ əⁿ³¹təŋ₅³ tiⁿ₅₅ ɡəⁿ₅₅ ɛ₅³.
3SG-child FOC book much know person one CLF COP

‘Her child was someone very learned about books.

əṇⁿ₃¹məⁿ₃¹ miⁿ₃¹ ək₅₅ʨəⁿ₅³ leⁿ₃¹ təⁿ³¹təⁿ₅³ dɔp₅₅ biⁿ₅₃ ɛ₅³.
3SG-mother AGT 3SG.child ALL REDUP-big much give COP

His mother gave her child so much.’ [Fourth Township]

Instrumental miⁿ₃¹ looks virtually identical, such that examples such as (142) could be interpreted either way:

(141) təⁿ³¹ruŋⁿ₅³ kətⁿ₅₅ miⁿ₃¹ jəⁿ₅₅ səⁿ₅⁵jəⁿ₅₅ lanⁿ₅₅.
Trung language INS PROX table call

‘This [table] is called səⁿ₅⁵jəⁿ₅₅ in Trung.’

(142) nəmⁿ₃¹ɡəŋⁿ₅³ miⁿ₃¹ əŋⁿ₅₅ bətⁿ₅₅ diⁿ₅₃.
sunshine AGT/INS water dry PRFV

‘The sunshine dried up the water.’

(143) ɕinⁿ₅₅ wəⁿ₅³ ɕəⁿ₅₅ təᵐⁿ₅₅ nu³¹ əⁿ³¹ɡɔⁿ₅₅ tɛⁿ₃¹ əⁿ³¹mʊⁿⁿ₅³
plant do finish after FOC hoe INS land

təⁿ³¹kɔⁿ₅₅ səⁿ₃¹ ɛⁿ₅³.

See Chelliah and Hyslop 2011, LaPolla and Yang 2007 etc.
LaPolla and Yang 2007 reconstruct <mi> as the immediate ancestor form for agentive case in the Nungish languages. In what appears to be a later development — only in the Third and Fourth Township varieties, not in First Township — vowel lengthening has also come to operate as a case marker in some situations, instead of mi³¹, with no apparent difference in meaning. In the minimal pairs below, either mi³¹ or vowel length can mark the semantic roles of agent and instrument, which frequently show isomorphism (or are indistinguishable) in Tibeto-Burman:

(144) nə³¹niŋ⁵⁵ mi³¹ mə³¹nə³¹wan⁵³? ‘This was done by you all?’
     nə³¹niːŋ⁵⁵ mə³¹nə³¹wan⁵³? ‘This was done by you all?’

(145) əŋ⁵³ mi³¹ nə³¹cì⁵⁵ əŋ³¹ ‘He’s pinching me.’
     əŋ⁵³ nə³¹cì⁵⁵ əŋ³¹ ‘He’s pinching me.’

(146) luŋ⁵⁵ mi³¹ pə³¹ə³¹tə⁵⁵ɕɯ³¹. ‘Throw rocks at it, you two.’
     luŋ⁵⁵ pə³¹ə³¹tə⁵⁵ɕɯ³¹. ‘Throw rocks at it, you two.’

(147) əŋ⁵³ mu⁵⁵gʷa³¹ mi³¹ gəp⁵⁵ɕɯ³¹. ‘He covers it with a poncho.’
     əŋ⁵³ mu⁵⁵gʷə:i³¹ gəp⁵⁵ɕɯ³¹. ‘He covers it with a poncho.’

As shown above, most pronouns (like all nouns) simply lengthen the vowel of the stressed syllable, but for first-person singular the agentive form is a diphthongized ηai⁵³ and for second-person singular it is naître (again, semantically interchangeable with ηa⁵³).
If the agent or instrument ends in a closed syllable with a, u, or u, the vowel is lengthened and <-i> is suffixed:

(148) tə³¹muː⁵³kaʔ⁵⁵ruʔp⁵⁵di³¹
eagle.AGTchickensnatchPRFV
‘The eagle snatched the chicken.’

From these forms — and the fact that closely related Rawang varieties use the clitic =í both for marking agents and for first-person plural agreement — Yang and LaPolla 2007 argue convincingly that contrastive vowel length to mark agentive/instrumental case in Trung is a relatively recent innovation. (Its variability across Trung dialects also argues in favor of this.) Their hypothesis is that, as in Rawang, the clitic =í after a closed syllable induced vowel lengthening, but that the clitic subsequently dropped off in Trung, leaving vowel length as the only contrastive feature. As we shall see below, a similar pathway of change can account for the use of vowel length to mark verbal person in Trung. Nevertheless, the earlier agentive case marker mi³¹ remains the exclusive marker in First Township Trung and is still the prototypical form in all varieties.

ii. Allative/Purposive/Anti-Agentive le³¹
The postposition le³¹ (zəŋ³¹ in the Fourth Township) covers a wide variety of semantic roles. The most basic and widespread use of le³¹ as is an allative marker meaning “to or towards”, as in (149) and (150), and naturally extends to a dative meaning as in (151).

75 For the Muliwang variety, Dai and Liu 1990 even report the 1PL.AGT form i⁵⁵ and the 3SG.AGT form aŋ⁵³.

76 See Yang 2016 for an in-depth discussion.
As in other languages, the allative has apparently grammaticalized into a purposive marker when \( l\varepsilon^{31} \) follows a verb — typically there are two verbs and \( l\varepsilon^{31} \) indicates that the second action is being performed in order to achieve the first.

Furthermore, \( l\varepsilon^{31} \) by extension can be used following human patient arguments, where it marks a direct contrast semantically and pragmatically with the agentive marker (only one or the other need be used), leading us to call this use of \( l\varepsilon^{31} \) “anti-agentive”, drawing on the terminology established (originally “anti-ergative”) in LaPolla 1992 and 1995. The Trung pattern, restricted to animate (human) nouns, should also be understood in the wider context of Different Object Marking, which appears to be widespread in Tibeto-Burman. There are parallels, for example, with the anti-agentive
hpe described by Morey 2012 for Singhpo — although le₃¹ is not obligatory as hpe is, it likewise marks animate patients, recipients/beneficiaries and experiencers.

(153) ŋa⁵³ na⁵³ le₃¹ san⁵⁵ nıŋ³¹.
1SG 2SG A.AG know.1SG OPT.1SG
‘I’ll take you.’

(154) s³¹ja⁵³ əŋ⁵³ le₃¹ mən³¹put⁵⁵ nɯ³¹.
MED 3SG A.AG PROH-tell OPT
‘Don’t tell her that.’

(155) əŋ⁵³ le₃¹ ə³¹ta⁵⁵ɕɯ³¹.
3SG A.AG INTR.hear.R/M
‘It was audible to him.’

In short, Trung speakers have at their disposal a number of linguistic resources (specification or non-specification of the agent and patient, agentive and anti-agentive marking, as word order) for specifying who is acting and who is being acted upon, and whether that is surprising.

iii. Locative/Temporal do³¹
The postposition do³¹ is an all-purpose locative, as in (156) — in the First Township (and in Gòngshān Nù) it is bok⁵⁵, while in the Fourth Township it is koi³¹. As shown in (157), it also has a likely secondary function as a temporal marker.

(156) ja⁵⁵ do³¹ pə³¹ɕŋ⁵⁵
PROX LOC IMP-sit
‘Sit down here.’
iv. **Prolative** \( \eta^{55} \)

The prolative\(^{77}\) case postposition \( \eta^{55} \) ‘via, by way of’ marks the path by which something came to be where it is, as opposed to the original source, marked by the elative.

\[
(157) \quad \eta^{31}\eta^{53} \quad \eta^{31}\eta^{53} \quad \eta^{31}\eta^{53} \\
\text{MED} \quad \text{time} \quad \text{LOC} \\
\text{‘at that time’}
\]

\[
(158) \quad \eta^{31}\eta^{53} \quad \eta^{31}\eta^{53} \quad \eta^{31}\eta^{53} \quad \eta^{31}\eta^{53} \quad \eta^{31}\eta^{53} \quad \eta^{31}\eta^{53} \quad \eta^{31}\eta^{53} \\
2SG \quad \text{where} \quad \text{PROL} \quad \text{MS-come} \\
\text{‘You came via where?’}
\]

v. **Elative** \( \rho^{55} \)

The elative case postposition \( \rho^{55} \) (\( \rho^{31} \) in First Township, \( \rho^{31} \) in Fourth Township) marks the origin or source (physical, temporal, or logical) of some event or actor:

\[
(159) \quad \rho^{31}\rho^{53} \quad \rho^{31}\rho^{53} \quad \rho^{31}\rho^{53} \quad \rho^{31}\rho^{53} \quad \rho^{31}\rho^{53} \quad \rho^{31}\rho^{53} \\
2SG \quad \text{where} \quad \text{ELAT} \quad \text{MS-come} \\
\text{‘Where do you come from?’}
\]

vi. **Comitative**

The comitative postposition \( ma^{31}na^{53} \) (in the First Township) or \( ba^{31}na^{53} \) (in the Fourth Township variety) is used to show that some actor, prototypically human, undertook some action accompanied by another, and can be used following a noun or between two nouns.

\[
\]

\(^{77}\) Yang 2017 reports that vowel length can also mark prolative case.
vii. Terminative $ta^5\text{55}$

The terminative postposition $ta^5\text{55}$ ($xe^5\text{55}$ in the First Township) expresses the physical or temporal idea ‘until’ or ‘up to a certain point’.

(161) $ko^5\text{55}$ $ta^5\text{55}$ $p\text{oa}^3\text{1} di^5\text{55}$

DIST TERM IMP-go

‘Go up to there [and no further]’

This postposition seems to have grammaticalized into a resultative particle, as will be discussed in Chapter 4, that can signal cause and effect.

viii. Benefactive $s\text{oa}^3\text{1} na\text{y}^\text{55}$ (Fourth Township)

The benefactive postposition $s\text{oa}^3\text{1} na\text{y}^\text{55}$ has straightforwardly grammaticalized from the word for ‘help’ in the Fourth Township only, where the regular verb ‘help’ is now typically $\text{oa}^3\text{1} net^\text{55}$. In the other varieties, $le^\text{31}$ is apparently used and $s\text{oa}^3\text{1} na\text{y}^\text{55}$ is still available as an ordinary lexeme meaning ‘help’.

**Discourse Markers**

Also able to attach to the noun phrase are the two discourse markers, contrastive focus $nu^\text{31}$ and additive $cu^\text{31}$, which can follow the case postpositions discussed immediately above. The use of $nu^\text{31}$ and $cu^\text{31}$ following clauses — in the case of $nu^\text{31}$ the difference is slight, but $cu^\text{31}$ after a clause is frequently concessive — will be treated in Chapter 5.
i. Contrastive Focus $nu^{31}$

In context, the functions of $nu^{31}$ can be overlapping, involving contrast, focus, emphasis, and topicalization. Often followed by a pause, it can follow any noun phrase in a Trung sentence, introducing a topic-comment-like structure, whether seeming to indicate a new topic or a shift in attention, as in (162), or a contrastive focus (implied with the present day), as in (164) and most other examples in my corpus, “emphasising the marked constituent over and above other referents or propositions that are present in the context, whether explicit or implicit.”

(162) $ja^{55} nu^{31} o^{31}məi^{53} tə^{55}təa^{55} e^{53}$.
    PROX  FOC  mother     loom  COP

‘This is my mother’s loom.’

(163) $kən^{55} pən^{55} də^{31} nu^{31} tə^{31}uə^{53} rə^{31}məi^{53} æ^{31}jə^{53} e^{53}$.
     village below LOC  FOC    Trung    river    flow    COP

‘Dulongjiang [the Trung River] flows below the village.’

(164) $təa^{55}par^{55} nu^{31} o^{31}tsən^{53} æ^{31}ni^{53} jə^{55} æl^{53} wa^{31} təi^{31}$.
     old.times  FOC   person   two   CLF   have   HRS   PST.EVID

‘In olden times, there were two people.’

ii. Additive $əu^{31}/kəu^{55}$

Familiar from many other related languages, this marker, which in ordinary usage can be translated “also”, can be used with indefinite pronouns like $o^{31}tsən^{53}$ ‘person’ or $tən^{55}$ ‘what’, along with a negated verb, to express negative indefinites — “nobody”, “nothing” respectively — as mentioned earlier. Below it is used first in an emphatic

78 Andvik 2010, 434.
request, where additive and dual ɕɯ³¹ are both shown, then correlatively, and last as a negative indefinite.

(165) nə³¹ne⁵³ ɕɯ³¹ pə³¹di⁵⁵ɕɯ³¹.
2DU ADD IMP.go.DU

‘You two also go.’

(166) bə³¹ləi⁵⁵ ə³¹cəŋ³¹ ɕɯ³¹ kəi³¹ ȵi⁵³,  wə⁵⁵ le³¹ ɕɯ³¹
plant.type person ADD eat allowed pig ALL ADD

zi⁵³ ȵi³¹. (First Township)
feed allowed

‘Balei can be eaten by people and can be fed to pigs.’

(167) əŋ⁵³ ə³¹təŋ⁵⁵ ɕɯ³¹ mo³¹plə?⁵⁵
3SG AGT what ADD NEG.willing.to.give.up

‘He’s not willing to give up anything.’
Chapter 4: Verbal Morphology

This chapter introduces the morphology of the Trung verb phrase, which is fairly complex by Tibeto-Burman standards. Affixation and reduplication are the two principal morphological processes that the Trung verb can undergo. The chapter goes on to discuss the copula, negation, verbal person marking, the marked scenario prefix, reciprocals, the complex interaction of tense and aspect and evidentials, deictic directional markers, valency, directives, modals, existential and stative verbs, verbal classifiers, adverbials, and serial verb constructions.

Morphosyntactic Processes of the Trung Verb Phrase

Trung verbs can be defined most straightforwardly by their ability to appear with negation, as well as with person or tense marking — the appearance or absence of which is more pragmatically determined. In comparison to the Trung noun, the Trung verb complex is the site of significant morphological complexity, which can sometimes be telescoped into a very small space, as in (168). Contained within a verb phrase are not only a wide range of affixes and markers, but also postpositional phrases, adverbs, objects, and other complements:

(168) təŋ⁵⁵ na³¹ə³¹guʔ⁵⁵çɯ³¹?
     what MS-RECIP-say-DU

‘What are you two saying to each other?’

(169) də³¹guĩ⁵³ mi³¹ kɑʔ⁵⁵ tɔ³¹çi:⁵⁵ luŋ³¹.
     dog AGT chicken CAUS-die PRFV.RECPST.INVIS.AGT

‘The dog caused the chicken’s death.’

(170) sə³¹rə⁵³ sə³¹naʔ⁵⁵ mə³¹li⁵³ lε³¹ də³¹bluŋ⁵⁵ di³¹.
thing all place ALL throw many things PRFV

‘All the things were thrown outside [out of the house].’

i. Affixation

Trung is generally verb-final, but a range of aspect markers, epistemics, directional markers, and modal markers (as well as sentence-final particles to be discussed in Chapter 5) can only appear after the verb — in some cases it is clear that these markers have themselves grammaticalized from lexical verbs and simply retained their original position.

In general, there are pre-determined slots for each affix in the Trung verb phrase, as follows:

<table>
<thead>
<tr>
<th>Slot 1</th>
<th>Slot 2</th>
<th>Slot 3</th>
<th>Slot 4</th>
</tr>
</thead>
<tbody>
<tr>
<td>IMP &lt;pə³¹&gt;</td>
<td>NEG &lt;mə³¹&gt;</td>
<td>MS &lt;nə³¹&gt;</td>
<td>CAUS &lt;sə³¹&gt;</td>
</tr>
<tr>
<td>JUSS &lt;lə³¹&gt;</td>
<td></td>
<td></td>
<td>INTR &lt;ə³¹&gt;</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Slot 5</th>
<th>Slot 6</th>
<th>Slot 7</th>
<th>Slot 8</th>
<th>Slot 9</th>
</tr>
</thead>
<tbody>
<tr>
<td>RECIP &lt;ə³¹&gt;</td>
<td>Verb Head</td>
<td>AGT</td>
<td>R/M &lt;-ɕɯ³¹&gt;</td>
<td>Person/Number</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Slot 10</th>
<th>Slot 11</th>
<th>Slot 12</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tense/Aspect</td>
<td>Directionals</td>
<td>Optative</td>
</tr>
<tr>
<td></td>
<td>Evidentials</td>
<td></td>
</tr>
</tbody>
</table>

There are some qualifications to this highly schematic and general picture. Not all affixes can go together in the same utterance — the imperative marker and the negative are incompatible, for example — and in most cases no more than four or five affixes will appear at any given time. The semantics of co-occurring affixes can be
complex, and there are portmanteau morphemes like prohibitive \textit{man}^{31}\ (a combination
of NEG <\textit{ma}^{31}\> and MS <\textit{nə}^{31}\>) which itself usually co-occurs with an optative
marker, and possibly \textit{niŋ}^{31}\ ‘OPT.1SG’, which may be a combination of -\textit{neu}^{31}\ and -\textit{ŋ}^{55}. Trung prefixes (<\textit{ə}^{31}\>, <\textit{ma}^{31}\>, <\textit{nə}^{31}\>, <\textit{pə}^{31}\>-,
<\textit{sə}^{31}\>-) have a reduced vowel unless they are followed by a two-syllable or already prefixed verb, in which
there is strengthening to -\textit{ɑ-} (<\textit{ɑ}^{31}\>, <\textit{ma}^{31}\>, <\textit{nə}^{31}\>, <\textit{pa}^{31}\>-,
<\textit{sa}^{31}\>-).
These prefixes, perhaps because of the reduced syllable, are apparently universally
judged by native speakers to be affixes (not independent words), whereas Slots 10-12
could be regarded as independent words within the verb phrase.

Below are some examples demonstrating the structure of the Trung verb phrase and its
slots:

(171)  \textit{ŋəŋ}^{55}\quad \textit{pə}^{31}\textit{tə}^{31}\textit{su}^{55}.
water\quad \text{IMP-CAUS-boil.2>3}
‘You boil the water.’

(172)  \textit{ɕɛŋ}^{55}\quad \textit{le}^{31}\quad \textit{diŋ}^{55}\quad \textit{di}^{31}\quad \textit{wa}^{31}\quad \textit{gu}^{55}\quad \textit{klup}^{55}
county\quad \text{ALL}\quad \text{go.1SG}\quad \text{PRFV.RECPST.VIS}\quad \text{COMPL}\quad \text{say}\quad \text{lie}
ɛ^{53}.
COP
‘Whoever said I was going to Gongshan [the county capital] was lying.’

(173)  \textit{ə}^{31}\textit{sa}^{55}\quad \textit{do}^{31}\quad \textit{mən}^{31}\textit{bə}^{55}\textit{cu}^{31}\quad \textit{nu}^{31}.
ground\quad \text{LOC}\quad \text{PROH-lie.down-R/M}\quad \text{OPT}
‘Don’t lie [flat] on the floor.’

117
‘Someone said he shouldn’t go back.’

‘From now on I’ll be mindful of that.’

One other complicating factor in this picture, illustrated in (176)-(179), is that some affixes seem to “spread” across the verb phrase, notably the first-person marker <-ŋ> and the vowel lengthening of the agentive conjugation, at least with luŋ³¹. Note the difference between (176)-(177) with first person <-ŋ⁵⁵>, on the one hand, and (178)-(179) with the dual <-ɕɯ³¹> on the other hand. The dual marker clarifies and picks up on either the imperative <pə³¹-> or the marked scenario prefix <nə³¹-> immediately before the verb head.⁷⁹

‘You pull me a little.’

‘Did you take my book?’

⁷⁹ Though the second-person dual could thus be described as a circumfix, one could also argue that there should be a separate slot for this affix immediately after Slot 11. The portmanteau suffix <-ɕin³¹> is used for first- and second-person dual optatives and appears to be a combination of <-ɕɯ³¹> and <-neu³¹>, showing that the dual suffix precedes the optative, if nothing else. Dual <-ɕɯ³¹> should in all cases be distinguished from the homophonous reflexive/middle <-ɕɯ³¹> — in fact their behavior in terms of affix order is often diagnostic as to which is which.
(178) `xə³¹biʔ⁵⁵  pə³¹gləm⁵⁵  rət³¹  çu̯³¹.
potato   IMP-slice   VEN   DU
‘You two come slice up the potatoes.’

(179)  cum⁵³  o³¹daŋ⁵⁵  nə³¹tən⁵⁵  ḋəŋ⁵³
cum⁵³  when  REMPST.PRFV  DU
home   when   REMPST.PRFV   DU
‘When did you two finishing covering [roofing] the house?’

ii.  Reduplication
A unified reading of the reduplication of dynamic verbs — where there are more variable semantics across Tibeto-Burman — is harder to pinpoint. A nominalized dynamic verb, as in (180-181), can take on the distributive reading of a reduplicated nominal. LaPolla 2003 suggested a perfective reading that could even serve as diagnostic for distinguishing dynamic verbs from stative (adjective-like) verbs, but also pointed out that such reduplication is favored in particular discourse contexts, notably as a stylistic touch prominent in narratives where two events are being related temporally, conditionally, in some other background-foreground relationship, or for repetitive emphasis:

(180)  ḡəŋ⁵⁵  dəŋ³¹məi⁵⁵  zaŋ⁵³  sa³¹  ca³¹,  ḡəŋ⁵⁵  nə³¹zaŋ⁵³zaŋ⁵³  di³¹.
water what-CLF  put  NMLZ RES  water  MS-put-REDUP  PRFV
‘Then you put in water, and with that water poured in there...’

(181)  pə⁵³  ḍəŋ³¹məi⁵⁵  çə⁵³  ḡə³¹zən⁵⁵.
pan   LOC   what-CLF   meat   INTR-crush
ce³¹  ḡə³¹zən⁵³zən⁵³  di³¹...
meat  INTR-crush-REDUP  PRFV
‘The meat is being crushed up in the winnowing pan. Once the meat has been crushed up...’

(182)  na⁵³ meʔ⁵⁵ nə³¹boʔ⁵⁵ e⁵³? gɯʔ⁵⁵ zin³¹, ə³¹jo⁵³ pə³¹jəŋ⁵³ jəŋ⁵³.
2SG eye MS-be.blind COP say DUR MED IMP-look-REDUP
‘Are you blind?’ he said. ‘Take a good look.’

In certain discourse contexts, particularly procedural texts and instructions, reduplication of dynamic verbs appears to be fully productive, occurring with a wide range of verbs and as frequently as five or six times per minute, often clustered together. Often the same verb has just appeared non-finite and unrepeated, and the presence of the perfective di³¹ only with the reduplicated form, as in (180) and (181), is another indication that perfectivity is part of the meaning here, doubly expressed.

**Copula**

The Trung copula has the citation form e⁵³ (third person, as elsewhere, being unmarked) and conjugates irregularly as follows:

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1SG</td>
<td>iŋ⁵⁵ ‘I am’</td>
</tr>
<tr>
<td>1DU</td>
<td>i⁵³cu³¹ ‘we two are’</td>
</tr>
<tr>
<td>1PL</td>
<td>i:⁵³ ‘we are’</td>
</tr>
<tr>
<td>2SG</td>
<td>nə³¹e⁵³ ‘you are’</td>
</tr>
<tr>
<td>2DU</td>
<td>nə³¹e⁵³cu³¹ ‘you two are’</td>
</tr>
<tr>
<td>2PL</td>
<td>nə³¹iŋ⁵⁵ ‘you are’</td>
</tr>
<tr>
<td>3SG/PL</td>
<td>(nə³¹)e⁵³ ‘he/she/it/they are’</td>
</tr>
</tbody>
</table>

**Table 10.** Conjugating the copula e⁵³
While the basic meaning of the copula is equative, as in (183), by a common semantic extension it is more often employed — indeed, may appear in almost every other sentence, especially in narrative contexts — with an epistemic meaning conveying the certainty or affirmation of the speaker. It can also serve as a single-word affirmative answer to a question, meaning ‘yes’ (as does the word $lɔ^{53}$), and can also appear at the end of the question. Exemplified in (185), this epistemic, typically utterance-final $ɛ^{53}$ is one of highest-frequency words in my Trung corpus. Although it seems to appear almost without restriction, sometimes even as filler, it appears to be less favored, at least utterance-finally, where there are other epistemics expressing uncertainty such as $wa^{31}$ (used for hearsay), which will be discussed below. However, it is used as part of the utterance-final phrases $tut^{55} ɛ^{53}$ and $na^{55} ɛ^{53}$, both of which express uncertainty with the foregoing statement and will be discussed at the end of Chapter 5.

(183) $tə^{31}run^{53} o^{31}təŋ^{53} iŋ^{55}$.
    Trung person COP.1SG
    ‘I am a Trung person.’

(184) $əŋ^{31}niŋ^{53} cum^{53} nu^{31} dəp^{55} tə^{31}ça^{55} cum^{53} ɛ^{53}$.
    3PL house FOC very miserable house COP
    ‘Their house was a miserable one.’

(185) $kwə^{55} tçem^{55} kəi^{31} çiŋ^{55}zun^{53} kɔp^{55} ɛ^{53}$.
    village side LOC tree grow COP
    ‘A tree was growing on the edge of the village.’

The copula appears notably in another place as well: frequently used phrasal “conjunctions” that link clauses and draw out relations of cause and effect. These are
$e^{53} \text{ be}^{31} (\text{cu}^{31}), e^{53} \text{ di}^{31} n\text{u}^{31}, e^{53} \text{ mi}^{31},$ and $e^{53} \text{ di}^{31} \text{ cu}^{31},$ all roughly meaning ‘this being the case’ and often used at the beginning of an utterance.

The negative copula $m\varepsilon^{53}$ is used widely, meaning “no” when used singly, but also in ways that are not always easy to define or delineate, in some cases for rhetorical questions and in others as a negative conditional. In a phrase like $t\text{ci}^{53} m\varepsilon^{53} t\text{ai}^{53} m\varepsilon^{53}$ ‘whether big or small’, it can function as a correlative conjunction.

(186) $x\text{a}^{31} \text{bi}^{55} \text{ wa}^{53} \text{ ca}^{53} \text{ wa}^{31}, x\text{a}^{31} \text{bi}^{55} \text{ me}^{55}, \text{ su}^{53} \text{su}^{53} \text{ wa}^{53}$

potato do RES ADVZ potato NEG.COP plum do

$\text{ca}^{53} \varepsilon^{53} \text{ ma}^{31}?$

RES COP POL

‘It looks like he’s picking potatoes — oh, not potatoes — plums, right?’

**Negation**

Negation in Trung is primarily achieved with the prefix $<m\text{a}^{31}->$, which becomes $<m\text{a}^{31}->$ before a two-syllable or already prefixed word and $m$- in $m\varepsilon^{55}$, the negative copula, and $ma^{53}$, the negative existential ‘not have’.

(187) $\text{ca}^{53} t\text{a}^{55} \text{ cu}^{31} m\text{a}^{31}\text{na}^{53}, t\text{a}^{55} \text{ cu}^{31} \text{ ma}^{53}$.

iron.pot also NEG-exist what also NEG.have

‘There were no iron pots, there was nothing.’

(188) $e^{53} \text{ mi}^{31} t\text{a}^{31} \text{ wa}^{53} \text{ nu}^{31} \text{ mi}^{31} t\text{a}^{55}$

COP CAUSAL peacock FOC tail

$\text{ma}^{31} \text{da}^{53} \text{ jo}^{31} \text{ wa}^{31}.$
That’s why the peacock has no tail, they say.’

In (189), \( da^{31}bar^{55} \) ‘too’ is used with a negated verb, in a common construction. In (190), this same formula is employed with a dynamic verb — this also shows how, in a serial verb construction, the negative prefix (like other affixes) will attach itself to the abilitive \( ca^{53} \), completive \( wa^{53} \), \( sa^{55} \) ‘be able to’, or \( go^{55} \) ‘need’, all of which follow the principal verb:

\[
\begin{align*}
(189) \quad də^{31}baŋ^{55} & \quad mə^{31}məŋ^{55} & \quad ə^{31}tsəŋ^{53} & \quad ɛ^{53}. \\
\text{too} & \quad \text{NEG-tall} & \quad \text{person} & \quad \text{COP} \\
\text{‘He is not a very tall man.’}
\end{align*}
\]

\[
\begin{align*}
(190) \quad xə^{31}xa^{55} & \quad dɪŋ^{55} & \quad bə^{31}, \quad də^{31}baŋ^{55} & \quad di^{53} & \quad mə^{31}caŋ^{53}. \\
\text{foot} & \quad \text{go-1SG} & \quad \text{LNK} & \quad \text{too} & \quad \text{go} & \quad \text{NEG-RES.1SG} \\
\text{‘If I go on foot, I won’t make it.’}
\end{align*}
\]

Prohibitive \(< mə^{31}- >\), which will be discussed in Chapter 4, is clearly formed from a combination of the negative prefix and the marked scenario prefix \(< nə^{31}- >\).

Speakers can use a construction \( V-mə^{31}-V \) (where \( V \) can be any verb) for both direct and indirect questions:

\[
\begin{align*}
(191) \quad ə^{31}pla?^{55} & \quad tuĩ^{55} & \quad kəi^{53} & \quad mə^{31}kəi^{53} & \quad mɛ^{55} & \quad ců^{31} & \quad mə^{31}rə^{31}sə^{55}. \\
\text{fish} & \quad \text{short.while} & \quad \text{eat} & \quad \text{NEG-eat} & \quad \text{NEG.COP} & \quad \text{also} & \quad \text{NEG-clear} \\
\text{‘Whether the fish will bite or not is not clear.’}
\end{align*}
\]

**Biactantial Verbal Person Marking**

123
Intransitive verbs in Trung agree for person and number with the agent, while transitive verbs agree for person and number with both the agent and patient, displaying the kind of robust biactantial verbal agreement system that Van Driem 2013 described for Gongduk and demonstrated to be a widespread and ancient feature of Tibeto-Burman morphosyntax. Only *speech act participants* are inflected, and the appearance of this marking is hierarchically and situationally determined.\(^{80}\) The hierarchy of persons is \(1 > 2 > 3\), such that any first-person argument in a sentence must be indexed, and typically so must any second-person argument (unless there is a first-person actor). In this sense, the system can be called “split-ergative” in that the verb agrees sometimes with the patient and sometimes with the object. In certain cases we will discuss below, intransitive verbs follow the transitive paradigm and there is a degree of optionality in the verbal agreement system which seems to be ultimately traceable to patterns of Differential Object Marking sensitive to the semantics and pragmatics of the utterance.

i. **Intransitives**

First-person singular inflection, while apparently derived from the first-person pronoun ŋɑ\(^{53}\), depends on the final segment of the verb root, as shown in Table 11 below. The first-person plural, reflecting an older underlying 1PL =i seen in Rawang, is formed by vowel lengthening, with additional diphthongization following back vowels /ɑ, u, u/:

\[^{(192)}\]

\[
\begin{align*}
\text{di}^{53} & \text{ ‘go’} & \text{di}^{53} & \text{ ‘go.1PL’} \\
\eta\tilde{a}^{55} & \text{ ‘drink’} & \eta\tilde{a};^{55} & \text{ ‘drink.1PL’} \\
\text{la}^{55} & \text{ ‘search’} & \text{la};^{55} & \text{ ‘search.1PL’} \\
\text{lu}^{53} & \text{ ‘take’} & \text{lu};^{53} & \text{ ‘take.1PL’} \\
\text{kui}^{55} & \text{ ‘steal’} & \text{kui};^{55} & \text{ ‘steal.1PL’} \\
\text{s\tilde{a}t}^{55} & \text{ ‘beat’} & \text{s\tilde{a}t}^{55} & \text{ ‘beat.1PL’}
\end{align*}
\]

\(^{80}\) There are also a few “impersonal” verbs like ηt\(^{53}\) ‘be allowed’.
kəi⁵⁵ ‘eat’      kəi⁵⁵ ‘eat.1PL’
tə⁵⁵ ‘compare’     tə:⁵⁵ ‘compare.1PL’

The second-person plural suffix is < -n > with a vowel (i.e. monophthong)-final root in Third Township, but < -jʊŋ > in First, < -ŋʊŋ > in Gongshan Nu, and < -nʊŋ > in Rawang — the last three all seem to derive from the pronominal plural marker in nə³¹niŋ⁵³ ‘you (plural)’ and əŋ³¹niŋ⁵³ ‘they’. The dual marker, regardless of person, is < -çu³¹ >. For intransitive 2SG and 3 predicates, there is no marking.

<table>
<thead>
<tr>
<th></th>
<th>Vowel-final</th>
<th>ʔ-final</th>
<th>Falling-tone</th>
</tr>
</thead>
<tbody>
<tr>
<td>1SG</td>
<td>-ŋ⁵⁵</td>
<td>-ŋ⁵⁵ &gt; -k⁵⁵</td>
<td>-⁵⁵</td>
</tr>
<tr>
<td>1DU</td>
<td>-çu³¹</td>
<td>-çu³¹</td>
<td>-çu³¹</td>
</tr>
<tr>
<td>1PL</td>
<td>V:</td>
<td>V:</td>
<td>V:</td>
</tr>
<tr>
<td>2SG</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2DU</td>
<td>-çu³¹</td>
<td>-çu³¹</td>
<td>-çu³¹</td>
</tr>
<tr>
<td>2PL</td>
<td>-ŋ³³</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3SG/PL</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Table 11.** Verbal person marking for intransitive verbs

Lengthening always occurs on the second, stressed syllable. Sometimes the long vowel sounds closer to a diphthong with an intruding schwa or a, or even an intruding approximant (dɪː⁵⁵ – dɪə⁵⁵ – dɪjə⁵⁵). Examples of the paradigm in action include the following:

(193) ɪŋ⁵⁵   blu⁵⁵   tçu⁵⁵   waːi⁵⁵   nuː³¹.
1PL discuss a.little do.1PL OPT
‘Let’s discuss a little.’

(194) ŋɑŋ⁵⁵ blem⁵⁵ pəŋ³¹wa⁵³. 
water overflow INCH-do
‘The water is overflowing.’

(195) ja⁵⁵ pə³¹bin⁵³. 
PROX IMP.give.2PL
‘Give it (to me), you guys.’

(196) ŋa⁵³ mə³¹səŋ⁵⁵. 
1SG NEG-know.1SG
‘I don’t know.’

(197) ŋa⁵³ pə³¹re⁵⁵ mi⁵¹ gurl⁵⁵ o³¹puk⁵⁵. 
1SG fear CAUS sweat be.on.fire.1SG
‘I’m sweating from fear.’

ii. Transitives
For transitive predicates, a complex biactantial verbal agreement system exists, with some variation based on the final segment of the verb root. In general, the agentive marker, usually the case postposition mi⁵¹, patterns with the biactantial agreement

---

81 Chinese linguists have referred to this as the “emphatic” conjugation.
system, just as it patterns with the non-past third-person object suffix \(<-o>\) in Rawang.\(^{82}\) Marked Scenario Prefix \(<n\alpha^{31}->\) is discussed in its own section below:

\begin{verbatim}
Agent     1SG   1DU  1PL  2SG  
Object    
1SG        
1DU        
1PL        
2SG        sət\(^{55}\)   sət\(^{55}\)ɕு\(^{31}\)  sət\(^{55}\)  
2DU        sət\(^{55}\)ɕу\(^{31}\)  sət\(^{55}\)ɕу\(^{31}\)  sət\(^{55}\)  
2PL        sət\(^{55}\)  sət\(^{55}\)ɕу\(^{31}\)  sət\(^{55}\)  
3          sənʔ\(^{55}\)  sət\(^{55}\)ɕу\(^{31}\)  sət\(^{55}\)  nə\(^{31}\)sət\(^{55}\)  
Agent     2DU  2PL  3  
Object    
1SG        nə\(^{31}\)sət\(^{55}\)ɕу\(^{31}\)  nə\(^{31}\)sənʔ\(^{55}\)  nə\(^{31}\)sət\(^{55}\)  
1DU        nə\(^{31}\)sət\(^{55}\)ɕу\(^{31}\)  nə\(^{31}\)sət\(^{55}\)ɕу\(^{31}\)  nə\(^{31}\)sət\(^{55}\)ɕу\(^{31}\)  
1PL        nə\(^{31}\)sət\(^{55}\)ɕу\(^{31}\)  nə\(^{31}\)sənʔ\(^{55}\)  nə\(^{31}\)sət\(^{55}\)  
2SG        nə\(^{31}\)sət\(^{55}\)ɕу\(^{31}\)  
2DU        nə\(^{31}\)sət\(^{55}\)ɕу\(^{31}\)  
2PL        nə\(^{31}\)sənʔ\(^{55}\)  
3          nə\(^{31}\)sət\(^{55}\)ɕу\(^{31}\)  nə\(^{31}\)sənʔ\(^{55}\)  sət\(^{55}\)  
\end{verbatim}

\(^{82}\) With regard to Rawang, Morse 1965 and LaPolla 2011 differ as to which of these is morphologically defining of transitivity (roughly, Morse favoring the verbal suffix, LaPolla \(mi\)), and both dismissing the traditional notion that it is simply the number of unmarked or core arguments.
Table 12: Biactantial Verb Agreement (sat⁵⁵ ‘hit’) — Stop-Final Root

<table>
<thead>
<tr>
<th>Agent</th>
<th>1SG</th>
<th>1DU</th>
<th>1PL</th>
<th>2SG</th>
</tr>
</thead>
<tbody>
<tr>
<td>Object</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1SG</td>
<td></td>
<td></td>
<td></td>
<td>na³¹bin⁵⁵</td>
</tr>
<tr>
<td>1DU</td>
<td></td>
<td></td>
<td>na³¹bi⁵⁵ɕɯ³¹</td>
<td></td>
</tr>
<tr>
<td>1PL</td>
<td></td>
<td></td>
<td>na³¹bi⁵⁵</td>
<td></td>
</tr>
<tr>
<td>2SG</td>
<td>bin⁵⁵</td>
<td>bи⁵⁵cu³¹</td>
<td>bi⁵⁵</td>
<td></td>
</tr>
<tr>
<td>2DU</td>
<td>bin⁵⁵ɕɯ³¹</td>
<td>bи⁵⁵cu³¹</td>
<td>bi⁵⁵</td>
<td></td>
</tr>
<tr>
<td>2PL</td>
<td>bi⁵⁵</td>
<td>bи⁵⁵cu³¹</td>
<td>bi⁵⁵</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>bи⁵⁵</td>
<td>bи⁵⁵cu³¹</td>
<td>bi⁵⁵</td>
<td>na³¹bi⁵⁵</td>
</tr>
</tbody>
</table>

Table 13: Biactantial Verb Agreement (bi⁵³ ‘give’) — non-ɑ Vowel-Final Root

<table>
<thead>
<tr>
<th>Agent</th>
<th>2DU</th>
<th>2PL</th>
<th>3</th>
</tr>
</thead>
<tbody>
<tr>
<td>Object</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1SG</td>
<td>na³¹bin⁵⁵ɕɯ³¹</td>
<td>na³¹bin⁵⁵</td>
<td>na³¹bin⁵⁵</td>
</tr>
<tr>
<td>1DU</td>
<td>na³¹bi⁵⁵ɕɯ³¹</td>
<td>na³¹bi⁵⁵cu³¹</td>
<td>na³¹bi⁵⁵cu³¹</td>
</tr>
<tr>
<td>1PL</td>
<td>na³¹bi⁵⁵ɕɯ³¹</td>
<td>na³¹bin⁵⁵</td>
<td>na³¹bi⁵⁵</td>
</tr>
<tr>
<td>2SG</td>
<td></td>
<td></td>
<td>na³¹bi⁵⁵</td>
</tr>
<tr>
<td>2DU</td>
<td></td>
<td></td>
<td>na³¹bi⁵⁵cu³¹</td>
</tr>
<tr>
<td>2PL</td>
<td></td>
<td></td>
<td>na³¹bin⁵⁵</td>
</tr>
<tr>
<td>3</td>
<td>na³¹bi⁵⁵ɕɯ³¹</td>
<td>na³¹bin⁵⁵</td>
<td>bi⁵⁵</td>
</tr>
</tbody>
</table>

As noted in the earlier discussion of syllable structure, Sun 1982, 89 and Yang 2000, 39 identify glottal prosody for the 1SG > 3, 2PL > 1SG, 2PL > 1PL, 2PL > 3, and 3 > 2PL forms whenever the root ends with a stop coda, though it can be almost imperceptible. This would appear to be the stop coda plus 2PL < -n >, with assimilation causing the coda to become the corresponding nasal. It could be likewise when it comes to 1SG > 3, with 1SG < -η > interacting with the underlying third-person object marking.
Verbs with roots ending in -a conjugate slightly differently from others, with -a > -ɔː in certain forms due to an underlying Proto-Tibeto-Burman #-u, which manifests as the non-past 3:O marker <-o> in Rawang.\textsuperscript{84} The pattern is regular for such -a verbs include \textit{wa}\textsuperscript{53} ‘do’, \textit{sa}\textsuperscript{55} ‘know, be able to’, \textit{la}\textsuperscript{53} ‘look for’, and \textit{a}\textsuperscript{55} ‘put down’.\textsuperscript{85}

\begin{table}[h]
\centering
\begin{tabular}{|c|c|c|c|c|}
\hline
Agent & 1SG & 1DU & 1PL & 2SG \\
\hline
Object & & & & \\
\hline
1SG & & & & \\
1DU & & & & \\
1PL & & & & \\
2SG & \textit{wa}_5\textsuperscript{55} & \textit{wa}_5\textsuperscript{55} \textit{cu}_3\textsuperscript{51} & \textit{ɔ}_5\textsuperscript{55} & \\
2DU & \textit{wa}_5\textsuperscript{55} \textit{cu}_3\textsuperscript{51} & \textit{wa}_5\textsuperscript{55} \textit{cu}_3\textsuperscript{51} & \textit{ɔ}_5\textsuperscript{55} & \\
2PL & \textit{ɔ}_5\textsuperscript{55} & \textit{wa}_5\textsuperscript{55} \textit{cu}_3\textsuperscript{51} & \textit{ɔ}_5\textsuperscript{55} & \\
3 & \textit{wa}_5\textsuperscript{55} & \textit{wa}_5\textsuperscript{55} \textit{cu}_3\textsuperscript{51} & \textit{ɔ}_5\textsuperscript{55} & \textit{n}_3\textsuperscript{31} \textit{ɔ}_5\textsuperscript{55} \\
\hline
\end{tabular}
\caption{Biactantial Verb Agreement (\textit{wa}\textsuperscript{55} ‘do’) — -a-Final Root}
\end{table}

\textsuperscript{84} See Delancey 1981 for a description of the related <-u> suffix in Gyarong. Delancey 1989b, 318 mentions how this direction marker has been “reanalysed as a 3p. object agreement marker” in Rawang and Kiranti. See also Yang 2000 and Jacques 2012.

\textsuperscript{85} In the First Township variety, -a > -ɔː also occurs with 1PL intransitive predicates.
Table 15: Biactantial Verb Agreement (*beum*⁵³ ‘strike’) — Nasal-Final Root

The following sentences illustrate and reinforce the paradigms outlined in the tables above. In (198) and (199), the person hierarchy is as expected, and in (200) neither of the arguments is a speech act participant and there is no clear hierarchical distinction to make between a third-person agent and object. In (201), a first-person agent is marked and a second-person person patient is assumed on the basis of the verb — a third-person patient could also be intended, but would more likely be made explicit.
We can only make sense of these forms diachronically, by understanding that compensatory vowel length has been left as a contrastive remnant by the loss of 1PL =i (A or O) and non-past 3:O <-o> (in Rawang). The absence of vowel length in 2DU > 1PL and 2PL > 1PL forms is presumably due to the fact that those forms have retained suffixal/clitic material, <-cù³¹> and <-n>, respectively. Harder to explain

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86 LaPolla and Yang 2007. Morse 1965 writes: “Only action from first or second to third person, or between two third parties, is expressed as transitive action. This is also redundantly manifested by the morphological use of the phoneme of length, -ː- 'transitive action'.”
is the fact that vowel length appears in 1SG > 2PL situations — which perhaps is not a true first-singular usage, given the use of *nu³¹* instead of *niŋ³¹* with these examples, but rather grammatically 1PL > 2PL, a kind of “royal we”. Nor is it clear why 1SG > 3SG does not show biactantial agreement, though this is true in Rawang as well:

(203) (ŋə⁵³ mi³¹) nə³¹niŋ⁵³ sə:t⁵⁵ nu³¹ .

1SG.AGT AGT 2PL fight.1SG>2PL OPT

‘I am going to fight you (all).’

Understanding not just the forms themselves but when they appear is particularly challenging given the semantic and pragmatic complexity of Differential Object Marking. By far the most frequent appearance of biactantial agreement in my corpus is with imperatives (2SG > 3) and jussives (3 > 3). Yet here, and elsewhere, use of the transitive forms is, in a sense, optional — this optionality presumably reflecting an underlying optionality about the circumstances under which the object needs to be marked. Both commands below are grammatical, for instance, but the latter, according to speakers, is used to focus on the agent enlisted for the task:

(204) ja⁵⁵ (nə⁵³) pə³¹ri⁵⁵.

PROX 2SG IMP-carry

‘Carry this.’

(205) ja⁵⁵ (nəi⁵³) pə³¹ri:i⁵⁵

PROX 2SG.AGT IMP-carry.2SG>3

‘You carry this.’

In general, the transitive forms (usually marked by vowel length reflecting the lost <-o->) seem to be used more often when there is a punctual, completed action, the agent
is overtly marked with the agentive, and there is a preposed object. In addition, there is sensitivity to tense, aspect, evidentiality, and possibly causativity and negation (or lack thereof), though there is not enough relevant data in my corpus to flesh this out fully. In the utterances below, the transitive form (i.e. 3 > 3 biactantial agreement) appears to be ungrammatical when used in a declarative sentence without a tense/aspect marker, but it is preferred with the perfective marker <di³¹>, bringing the agent into focus.

(206) əŋ⁵³ puŋ⁵⁵ çəl⁵³ ra³¹.
3SG Pung drag MIR.FH
‘He is/was dragging Pung (I saw firsthand).’

(207) ɑːŋ⁵³ puŋ⁵⁵ çɑːl⁵³ di³¹.
3SG.AGT Pung drag.3>3 PRFV
‘He (was the one who) dragged Pung.’

(208) *ɑːŋ⁵³ puŋ⁵⁵ çɑːl⁵³ ra³¹.

(209) ?əŋ⁵³ puŋ⁵⁵ çəl⁵³ di³¹.

Further complicating the picture is the appearance of transitive forms in certain intransitive completed-action predicates, depending on the nature of the verb and usually with third-person subjects that are often inanimate and may not qualify as agents at all. In the following examples I have not glossed vowel length, but the predicate typically seems to be involuntary or comes either as a surprise or as new information.

(210) ŋa⁵³ u³¹moʔ⁵⁵ ə³¹baŋ⁵⁵ di³¹.


133
1SG  hat  blow  PRFV.RECPST.VIS
‘My hat blew away’ (i.e. ‘Something blew my hat away’).

(211)  tɔi⁵⁵jaʔ⁵⁵  ηaŋ⁵⁵  tɔ:i⁵⁵  ɻi³¹.
last.night  water  rise  EXPER
‘Last night the water rose.’

(212)  puŋ⁵⁵  za:i⁵³  mu³¹.
Pung  get.sick  MIR.SH
‘Pung got sick (while I was away).’

(213)  kɔn⁵⁵  grɑːm⁵³  mu³¹.
plant  wither  MIR.SH
‘The plant is withering (from what I understand).’

(214)  pɔ³¹laʔ⁵⁵  gri:⁵⁵  luŋ³¹.
fried.bread  burn  PRFV.RECPST.INVIS
‘The fried bread got burnt.’

(215)  ɲa⁵³  ɻə³¹a⁵³  ɻaŋ⁵³  ɔ³¹ɡɑːm⁵³.
1SG  thing  3SG.AGT  INTR-seize
‘My things have been seized by him.’

In the following three examples, speakers report that the conversational situation and the evidential status of the predicate may matter. These utterances (both above and below) would be ungrammatical without the grammatical particles following the verb. All indicating in different ways that the action was not perceived first-hand by the speaker, the evidential particles luŋ³¹ (ʑər³¹ in Fourth Township), mu³¹, ip³¹, and ri³¹ seem to co-occur with vowel lengthening in the verb regardless of transitivity in the predicate. In addition, luŋ³¹ itself can also undergo lengthening to become luŋ³¹ (in Fourth Township, ʑaɻ³¹), and likewise bu³¹ can become bui³¹.
(216) əŋ³¹ne⁵⁵  lɔ:i⁵⁵  lu:ŋ³¹.
     3SG.DU  return PRFV.RECPST.INVIS
     ‘The two of them came back (while I wasn’t here).’

(217) na⁵³  na³¹i:p⁵⁵  lu:ŋ³¹?
     2SG  MS-sleep  PRFV.RECPST.INVIS
     ‘Did you sleep (while I wasn’t here)?’

(218) ŋɑ⁵³  ə³¹je⁵³  nɔi⁵³ma³¹  na³¹lu:⁵³  lu:ŋ³¹?
     1SG  book  2SG.AGT-Q  MS-take  PRFV.RECPST.INVIS
     ‘Did you take my book?’

(219) əŋ⁵³  Pe³¹tɕiŋ⁵³  le³¹  di:⁵⁵  bwi³¹.
     3SG  Beijing  ALL  go  PRFV.REMPST
     ‘He went to Beijing (a long time ago).’

**Marked Scenario Prefix <nə³¹- ->**

Reflected in Tables 11 and 12 above, the marked scenario prefix <nə³¹- -> / <nə³¹- -> (/<ŋə³¹- -> / <ŋi³¹- -> in First Township) indexes both second-person participation and any inverse situations (actions which someone lower on the hierarchy performs on someone higher), i.e. 2 > 3; 2 > 1; 3 > 2; and 3 > 1. The term “marked scenario prefix” was first used by Van Driem 1993 for Dumi and has more recently been identified in Kiranti, rGyalrong, and Rawang. As Bickel 2000 explains in discussing the Tibeto-Burman “epistemology of persons”, “[t]he speaker knows best about agency where she herself is actor or subject. She knows virtually nothing about agency if

88 LaPolla, who sees the presence of such a prefix as part of the case for reconstructing a Rung branch, has used the term “non-first person actor”. Some Chinese sources have apparently overlooked the 3 > 1 scenario and treated it essentially as a second-person marker. Anong is described as having both a second-person and an inverse prefix, both <ŋə³¹- ->, in Sun and Liu 2009, 78. For Rawang, see LaPolla 2010b.
neither she nor her partner in dialogue are involved in the situation. In-between these two extremes, and therefore of special status, are just the ‘marked’ scenarios, i.e. situations where the addressee is involved as agent or undergoer, or the speaker as undergoer."

For the inverse scenarios, as elsewhere in Tibeto-Burman, the goal is to make explicit a rearrangement of expected roles, since first person is the prototypical assumed agent in the Trung person marking hierarchy. The second- or third-person agent can still be present in the sentence (and may even take agentive marking), so the construction is not passive, nor is it middle or reflexive (as discussed below), but somewhere in between in terms of “voice”. In Fourth Township Trung, it should be noted that the imperative is <nə³¹> and thus formally identical with the marked scenario prefix.

DeLancey 2011 notes that the marked scenario prefix is “likewise a secondary innovation in which original 2nd person *t- was replaced by #na- or #i-, the latter originally a 1pl Inclusive index.” Delancey 1989b showed the significance of the fact that Trung, like Rawang, lacks the 2nd person suffix <-na> found in other languages and instead uses the <nə-> prefix. Moreover, <nə-> is used for 3>1 and not for 1>2, so historically the association with 2nd person is a more recent development even if *t- is very ancient indeed.

In (168-169) below, with an intransitive predicate and a 2 > 3 transitive predicate, it is clearly second-person participation that is being indexed. The examples in (170-174) are all inverse scenarios, because in each case the expected 1 > 2 > 3 hierarchy of persons is violated. Trung seems to treat (171) as a 3>1 inverse scenario, perhaps because ə³¹dup⁵⁵ ‘bang’ in this context is unexpected and accidental, and u⁵⁵ ‘head’ is transformed into a kind of unexpected agent. Second-person agents acting on a first-person patient are not much attested in my corpus, outside of the imperative, and both
persons can be marked, but LaPolla also identifies the following hierarchical pattern: “In the case of two human interactants, particularly first and second person, person marking can be of either one, but usually when the agentive marking is used, the person marking is of the higher ranking participant (1 > 2 > 3).” Note how in (174), a human actor is distinguished with the agent postposition $mi^{31}$ (discussed above), but this does not affect the use of the marked scenario prefix.

(220) $na^{53} mər^{55} na^{31}ə^{31}sai^{55}$.  
2SG face MS-be.red  
‘Your face is red.’

(221) $na^{31}gɔ^{55} na^{31}ə^{31}bɑ:n^{55} iɑ^{31} nu^{31}$.  
baby MS-injure.accidentally-AGT VEN OPT  
‘Be careful you don’t accidentally hurt the baby.’

(222) $iɑ^{55} nu^{31} ə^{31}pə^{53} mi^{31} na^{31}bɪŋ^{55} sə^{31}iɑ^{55} ε^{53}$.  
PROX FOC 1SG-father AGT MS-give.1SG thing COP  
‘This is the gift my father gave me.’

(223) $u^{55} na^{31}ə^{31}dwp^{55} iɑŋ^{31}$.  
head MS-INTR-bang VEN-1SG  
‘I hit my head.’

(224) $tɕuʔ^{55} na^{31}ɕaʔ^{55} iɑŋ^{31}$.  
damn MS-be.wet VEN-1SG  
‘Damn, you soaked me.’

89 LaPolla 2017.
Tense, Aspect, and Evidentiality

Tense, aspect, and evidentiality are treated here together because they overlap and intertwine in Trung. Of the three, tense is the least salient generally, and there are no explicit distinctions for present and future — however, recent, semi-remote, and remote past are distinguished. All are marked with morphemes that follow the verb, several of which appear to have grammaticalized from ordinary verbs in the Trung lexicon — there is also overlap between some of these and the deictic directional markers used in Trung, though the pathways of grammaticalization are not clear.

Imperfective aspect is arguably unmarked in many situations, but there are a large number of markers for completed actions that took place at different points in the past, which I term here “recent”, “semi-remote”, and “remote”, although this is not a matter of objective, metered time, but of subjective experience based on context and perspective. The use of time adverbials with these markers is common.

The other distinction made among these morphemes is an evidential one, reporting the basis of a speaker’s statement. For instance, $di^{31}$ indicates a completed action from the recent past which the speaker witnessed (of someone or something else); $lu_{j}^{31}$ indicates a completed action from the recent past which the speaker did not witness, but learned about in some other way; and $zi{n}^{31}$ indicates a first-person completed action reported
by the speaker him or herself. The rich system described below makes evidential distinctions based on direct visual evidence, indirect evidence or inference, and finally customary knowledge and hearsay.

i. Inchoative <pəŋ³¹->
An inchoative prefix <pəŋ³¹-> has developed, through expected grammaticalization from the verb pəŋ⁵³ ‘start’, and is usually used in conjunction with the all-purpose verb wa⁵³ ‘do’. (Another way to express the inchoative is with the adverb tə³¹sa⁵⁵ ‘at first’, placed before the verb.) An inchoative sense is very similar to, even indistinguishable from, an immediate future sense, where there is certainty about the action — other than this, Trung has no explicit marking of future tense on the verb. Fourth Township speakers use dəm⁵⁵ wa⁵³ in a similar fashion.

(227) nə⁵³ bəŋ³¹pə⁵³ lə³¹ di⁵³ pəŋ³¹waŋ⁵⁵.
1SG Bapo ALL go INCH-do.1SG
‘I am going to Bapo.’

(228) gəm⁵³ ə³¹jə⁵³ çu⁵³ ə³¹bə²⁵⁵ ɹə³¹ pəŋ³¹wa⁵³.
good MED also arrive VEN INCH-do
‘Then the good things began to arrive.’

(229) kə³¹tə⁵³ gəl⁵³ pəŋ³¹o²⁵⁵.
chick hatch INCH-do.3SG
‘The chick is about to hatch.’

ii. Experiential ɹi³¹
Similar to Chinese guò 过, the Trung experiential marker ɹi³¹ signifies that some event has been experienced at least once within a given time frame. With the negative prefix,
attached to it and not to the main verb, the morpheme indicates that something has never been experienced:

(230) \(\text{ja}^{55} \quad \text{əŋ}^{53} \quad \text{kaɪ}^{53} \quad \text{mə}^{31} \text{ɪ}^{31}.\)

PROX 3SG eat NEG-EXPER

‘He has never eaten this.’

Seemingly unlike Chinese \(\text{guò}\) 过, a human or animate experiencer is not necessarily required for \(\text{i}^{31}\), as in (231), which was explained to me by a speaker as having taken place at night, unseen by the speaker, until discovered in the morning. The speaker was not necessarily asleep at the time, however, for (231) was also explained in contrast to a sentence like (232), where \(\text{ip}^{55}\) ‘sleep’ has partially grammaticalized into a kind of tense/aspect/evidential morpheme suggesting that the event took place while the speaker was sleeping, so there was no chance to witness it.

(231) \(\text{tə}^{31} \text{ja}^{55} \quad \text{ŋaŋ}^{55} \quad \text{tə}^{53} \quad \text{i}^{31}.\)

last.night water be.big EXPER

‘Last night the water [in the river] rose.’

(232) \(\text{kaɪ}^{55} \quad \text{ə}^{31} \text{maŋ}^{53} \quad \text{ip}^{31}.\)

chicken lose sleep

‘During the night [while asleep] the chicken was lost.’

iii. Recent Past / Durative \(\text{ʑin}^{31}\)

Possibly derived from the adverb meaning “already”, the morpheme \(\text{ʑin}^{31}\) (\(\text{ʨa}^{55}\) in the Fourth Township) typically links two actions, as in (233) and (234). Similar in this context to Chinese \(\text{zhē}\) 着, the morpheme is placed in between the two verbs, where the second, often a semantically bleached verb like \(\text{ɿŋ}^{53}\) ‘sit, live, exist’, serves as a
durative background for the first. When used following a single verb and with a first-person agent, *zin*³¹ indicates an action just completed, experienced firsthand by the speaker as in (235). Indeed, the connection between the recent past meaning and the sense of simultaneity, sometimes so similar as to be indistinguishable, is apparent when *zin*³¹ is used in a chain of recent-past sequential clauses, as in (187). Another common use is in reported speech, with *gi⁵⁵ *zin*³¹ meaning “he/she said”.

(233) lai⁵⁵ka⁵⁵ wa⁵³ *zin*³¹ ʐɛ̃³³
    work       do       DUR    live
  ‘make a living’

(234) kɔi⁵³  tɔɔ⁵⁵ ʐɛ̃³³
    eat        DUR    sit
  ‘sit and eat’

(235) mɔn⁵⁵  kɔi⁵³  *zin*³¹
    medicine    eat   RECPST.PRFV
  ‘I just took the medicine.’

(236) tɔn⁵⁵ni⁵⁵  nu⁵³  ʐɑ³³  sɔ³¹ɾɑŋ⁵⁵  kɔŋ⁵⁵ɕu⁵³¹  *zin*³¹
    today       FOC  1SG  morning  wake-R/M  RECPST.PRFV

  tɔɔ⁵³  ʐɑ⁵⁵  *zin*³¹
    tea        drink  RECPST.PRFV
  ‘Today I woke up this morning, drank tea, and...’

iv. Perfective *luŋ*³¹ (Recent Past, Non-Visual)
The recent past morpheme *luŋ³¹* is used for completed actions that were not seen by the speaker, but where the speaker has come to learn or infer the result. It can also be used for questions, as in (239). *luŋ³¹* appears to have grammaticalized from the verb *luŋ⁵⁵* ‘go up’, which has also become the directional marker for upward motion.

(237) əŋ⁵³ _ioctl⁵⁵  luŋ³¹.
3SG return.3SG PRFV.RECPST.INVIS
  ‘He went back (so he’s not here).’

(238) nəŋ⁵⁵ mi³¹ əŋ³¹ za⁵³  tɔn⁵⁵ luŋ³¹  tuʔ⁵⁵ ɛ³¹.
Nang AGT food finish PRFV.RECPST.INVIS DUB COP
  ‘Nang should have finished cooking the food (by now).’

(239) na⁵³ tɔi⁵³ ma³¹ na³¹di⁵³  luŋ³¹?
2SG just.now NEG-MS-go PRFV.RECPST.INVIS
  ‘Did you just go or not?’

v. Perfective *di³¹* (Recent Past, Visual)

Perhaps the most widely used of Trung morphemes — prototypical for past, completed actions — has grammaticalized from the verb *di⁵³* ‘go, come’, or *jì⁵³* in First Township (mirroring the form of ‘go, come’ in that variety). In addition to marking a completed event, *di³¹* indicates that the speaker is reporting an event that he or she visually witnessed in the recent past, possibly moments earlier as in (240) or at an unspecified, but not-too-distant time as in (241). The speaker may also be referencing someone else’s report about the speaker, as in (242).

(240) ɲaŋ⁵⁵ ə³¹su⁵⁵  di³¹.
  water boil PRFV.RECPST.VIS
‘The water has boiled.’

(241) əŋ⁵³ ɕiŋ⁵⁵ ɬi⁵³ ɬe³¹ ɗi,⁵⁵ ɗi³¹.
3SG wood carry ALL go.3SG PRFV.RECPST.VIS

‘(I saw that) he went to carry firewood.’

(242) ɕɛŋ⁵⁵ ɬe³¹ ɗiŋ⁵⁵ ɗi³¹ wə³¹ ɡuʔ⁵⁵ klup⁵⁵ ɛ⁵³.
county ALL go.1SG PRFV.RECPST.VIS HRS say lie COP

‘Whoever said I was going to Gongshan [the county capital] was lying.’

vi. Perfective ɬəŋ³¹ (Remote Past, Non-Visual)
The morpheme ɬəŋ³¹ (ɬəŋ³¹ in Fourth Township) is used for completed actions in the remote (or semi-remote) past that the speaker has presumably not witnessed, as in (243), or about which the speaker has only the assumptions of custom and hearsay, as in the Fourth Township utterance (244), where ɬəŋ³¹ is paired with (tɕi³¹) wa³¹, described below.

(243) cɯm⁵³ ɬə³¹ɗəŋ⁵³ ɲə³¹tɕən⁵⁵ ɬəŋ³¹ ɬɯ³¹?
house when MS-finish PRFV.REMPST.INVIS 2DU

‘When did you (two) finish covering (roofing) the house?’

(244) ɬə³¹ɕəŋ⁵³ ɲu³¹ tɕə⁵⁵ ɬə³¹məŋ⁵³ wə³¹ ɬə³¹je⁵³ ɱən⁵³
person FOC long.time.ago ELAT book NEG.have

ɬəŋ³¹ wə³¹.
PRFV.REMPST.INVIS HRS

‘They say people from a long time back had no books.’
Strangely, ꜁ɲ³¹ is homophonous with, and has presumably has grammaticalized from, the verb ꜁ɲ⁵³ ‘see, look’, perhaps reflecting an impersonal sense “was seen”. In comparison to bu³¹ (below), ꜁ɲ³¹ seems prototypically to cover more semi-remote events (perhaps within the speaker’s lifetime) — according to one speaker, an event from 10 days ago could be described with ꜁ɲ³¹. Seemingly di³¹ can cover events at a similar time depth which the speaker did witness.

vii. Perfective bu³¹ (Remote Past)
The morpheme bu³¹ is used with completed actions that occurred in the remote past, with no overt evidential distinction made, although the assumption seems to be that the event was not directly witnessed but was learned about in some other way — as also confirmed by the co-occurrence of bu³¹, like ꜁ɲ³¹, with the marker of customary knowledge tɕi³¹ and the hearsay marker wa³¹. This remote past marker appears to have grammaticalized from the andative directional marker, used for actions that proceed in a direction away from the speaker, itself possibly related to the verb buu⁵⁵ ‘float away’. Like luŋ³¹ becoming luːŋ³¹, bu³¹ can take a spreading agentive ending to become bui³¹.

(245) tə³¹tɕu⁵⁵tɕə³¹ u⁵⁵zu⁵⁵ mə³¹gəm⁵³ bu³¹ tɕi³¹
orphan.DIM before be.rich PRFV.REMPST CUST

wa³¹ guʔ⁵⁵.
HRS say
‘Then first, they say, the orphan went off and became rich.’

(246) əŋ⁵³ Pe³¹tɕiŋ⁵³ le³¹ di⁵⁵ bui³¹.
3SG Beijing ALL go PRFV.REMPST
‘He went to Beijing (a long time ago).’
viii. Mirative ǝa⁹¹ (Firsthand)

The morpheme ǝa⁹¹ indicates an event which the speaker has learned or discovered firsthand — e.g. by sight, touch, or another sense — and which appears to him or her as new information, typically evincing surprise. As such, it seems broadly congruent with mirativity, as first described by Delancey 1999 and more recently identified in a range of languages:

(247) na⁹¹gɔʔ⁵⁵ ɡən⁵⁵ ǝa⁹¹.
    baby    have.fever    MIR.FH
    ‘The baby has a fever.’

(248) na⁵³ ǝn⁵³tɔl⁵³ ǝl⁵³ ǝa⁹¹, ǝn⁵³ ǝl⁵³ pɔ³¹la⁵³ ɕɯ³¹.
    2SG child have MIR.FH where IMP-seek-DU
    ‘Your child is here [lives], go seek him out.’

ix. Mirative mɯ³¹ (Secondhand)

The morpheme mɯ³¹ indicates an event which the speaker did not directly witness firsthand, with his or her own senses, but has learned or come to understand secondhand by inference or by discovery of some result — something like a secondhand mirative, in contrast to ǝa⁹¹.

(249) gui⁵⁵ ǝn⁵⁵ ǝl⁵³ wo⁳¹, ɬn̥n⁵⁵ ɬl⁵³ mɯ³¹
    really have HRS ghost have MIR.SH
    ‘There really were ghosts…’

(250) ǝn⁵³ (tɔn⁵³ ɕi⁵⁵) ɬpʔ⁵⁵ əl⁵³ mɯ³¹.
    3SG (today) clothing wash MIR.SH
'He washed clothes today [e.g. as I saw from the clothes hanging up].' 

x. Customary $tɕi^{31}$

The morpheme $tɕi^{31}$, often used in stories followed or sometimes preceded by $wa^{31}$, indicates something which the speaker knows because it is customary knowledge, or something otherwise widely known.

(251) $xɨa^{55}$ $nu^{31}$ $ɛʔ^{55}wa^{31}$ $blat^{55}$ $tɕi^{31}$.

basket FOC this.way weave CUST

'This is how you weave a basket (based on our experience).'

(252) $ɛ^{55}wa^{31}$ $mə^{31}ɔː^{55}$ $tɕi^{31}$.

this.way NEG-do.1PL CUST

'We don't do that (customarily).'

xi. Hearsay $wa^{31}$

The hearsay marker $wa^{31}$ — used at the end of an utterance, including after all other tense/aspect/evidential markers, except sometimes $tɕi^{31}$ — indicates information that the speaker has learned by report from other people. It can also frequently be used together with $guʔ^{55}$ 'speak' as a quotative or reportative particle, seemingly regardless of whether the speaker heard the speech firsthand or by secondhand report.

(253) $nə^{53}$ $mən^{31}di^{53}$ $nu^{31}$ $wa^{31}$.

2SG PROH-go OPT HRS

'You shouldn’t go (according to someone).'

(254) $əŋ^{53}$ $ləʔ^{55}ma^{31}mə^{31}dum^{53}$ $wa^{31}$.

3SG JUSS-NEG-return HRS

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‘(Someone said) he shouldn’t go back.’

**Directionals**

In addition to a rich inventory of (often paired) verbs expressing directional motion — such as *tɕɑʔ⁵⁵* ‘descend (from a hill or river)’ and *xɭɑp⁵⁵* ‘arrive (upriver or up top)’ — Trung has a system of grammatical morphemes for expressing both horizontal and vertical deixis. As noted above, these have generally grammaticalized from lexical verbs and, expressing a change of state, may further grammaticalize into tense/aspect/evidential morphemes. The speaker is usually the reference point for the direction of motion — which can be venitive (towards the speaker), andative (away from the speaker), upwards, or downwards — but in some cases another point of reference, such as the addressee, can also be established. Straub 2016 is a useful overview of directional markers in Nungish more generally — note small differences in terminology, e.g. “cislocative” for “venitive” etc.

i. **Venitive *ɭɑ³¹ / ɭə³¹**

The venitive morpheme *ɭɑ³¹*, a reflex of Proto-Tibeto-Burman *ra* ‘come’, is used with actions that occur in the direction of some deictic center, typically the speaker as in (255), where speakers reported that (with the imperative) it is also felt to have a “softening” effect like the Chinese particle 吧 ba. Without the venitive marker, however, *pə³¹di⁵³* would be an ambiguous command to just “go” in some unspecified direction. In (260), motion is towards a place where the speaker is currently but is about to leave. The venitive is homophonous with and probably the source of mirative -*ra³¹*, to be discussed below.

(255) *pə³¹di⁵³ ɭɑ³¹*.

IMP-come VEN

‘(You) come over here.’
The other Trung venitive marker is *rt⁵³, which typically follows transitive verbs and seems able to express motion towards any deictic center. It may be connected to the Proto-Tibeto-Burman transitivizing suffix *-t. The use of *rt⁵³ is possible regardless of person and number, as demonstrated below, where the speaker takes on the physical position of the person who made the initial request. The object does not need to be specified to trigger *rt⁵³: in (206) below, for instance, the basket need not be included. In (261), *rt⁵³ implies a coming or bringing towards before the action can be
undertaken without the words “come” or “bring” even needed. In (264) below, *rət*³¹ cannot appear together with the first-person perfective marker *zin*³¹, and this seems to extend to most other tense-aspect markers, though I have not been able to test all of them. It appears most frequent with imperatives and optatives, but, unlike in some other Nungish varieties as described by Straub 2016, it is permissible with the indicative.

(261) *xɪə⁵⁵ pə³¹sə⁵⁵ rət³¹.*
basket IMP-bring VEN

‘Bring over the basket.’

(262) *ə³¹dɔi⁵³ sɑŋ⁵⁵ rət³¹ niŋ³¹.*
soon bring.1SG VEN OPT.1SG

‘I’ll bring it over there in a little bit.’

(263) *ə³¹dɔi⁵³ sai⁵⁵ rət³¹ nuŋ³¹.*
soon bring.1PL VEN OPT

‘We’ll bring it over there in a little bit.’

(264) *əŋ⁵³ mi³¹ so: rət³¹.*
3SG AGT bring.3 > 3 VEN

‘He brought it over.’

(265) *pə³¹kəi⁵⁵ rət³¹.*
IMP.eat.2SG > 3 VEN

‘Bring it over here and eat it.’

(266) *xɪə⁵⁵ sɑŋ⁵⁵ zin³¹.*
basket bring.1SG RECPST.PRFV
‘I brought over the basket.’

However, ɻa³¹ can apparently still be used following certain transitive verbs where the speaker is referring to his or her own body, a special kind of inverse use of the venitive, as below:

(267) da³¹gui⁵⁵ mi³¹ na³¹ɻat⁵⁵ ɻaη³¹.
dog AGT MS.bite VEN.1SG
‘The dog bit me.’

In the Fourth Township dialect, which does not have ɻa³¹, seems to be the only venitive marker:

(268) ə³¹kəŋ⁵³ di³¹ɻa³¹.
grandfather come VEN
‘Grandfather is coming.’ (Fourth Township)

ii. Andative buu³¹ / di³¹
The andative morphemes buu³¹ and di³¹, which complement venitive ɻa³¹ / ɻa³¹ (although there is no transitive/intransitive distinction), are applied to actions proceeding in a direction away from the speaker:

(269) əŋ³¹niŋ⁵³ saŋpəŋ wa⁵³ be³¹ ma³¹da⁵⁵ ma⁵⁵ko³¹ni⁵³ zi⁵³ di³¹?
3SG.PL go.work do LNK car Q-drive DUR AND
‘When they go to work, do they drive in a car?’

(270) ɳa⁵³ diŋ⁵⁵ buŋ³¹ niŋ³¹.
iii. Upwards \textit{luj}³¹

The directional marker \textit{luj}³¹, which has clearly grammaticalized from the verb \textit{luj}⁵⁵ ‘fly (of birds, bugs), climb tree (of animals)’, marks any action which occurs upwards of the speaker. In practice, this usually means either towards a higher elevation or upriver (which usually amounts to the same thing in Trung territory):

\begin{verbatim}
(271) s³¹san⁵⁵ni⁵³ pø³¹jø⁵⁵ luj⁳¹ çu⁳¹.
tomorrow IMP-go.up UP DU
‘(You two) head up the mountain tomorrow (I'm going today).’
\end{verbatim}

iv. Downards \textit{zaʔ}³¹

The directional morpheme \textit{zaʔ}³¹, which has grammaticalized from the verb \textit{zaʔ}⁵⁵, which at least currently means ‘fall (of rain)’, is used with actions which occur downwards of the speaker. It pairs with \textit{luj}³¹ and likewise is used with seemingly equal frequency to refer to actions taking place downriver or downward from the perspective of some higher elevation. Note that the mention of yesterday means, at least in this case, that no tense/aspect/evidential morpheme is needed, although the means by which the speaker learned this information is not overtly specified.

\begin{verbatim}
(272) æŋ⁵³ tə³¹ja⁵⁸ni⁵³ çœm⁵³ zaʔ³¹.
3SG yesterday come.down DOWN
‘He came down yesterday (from a village upriver).’
\end{verbatim}

\textit{Valency}

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The Trung verb can be subject to several morphological or periphrastic operations that increase or decrease the valence (i.e. the number of participants) of the verb. Valence can be decreased by the application of the intransitivizing prefix \(<ə^{31}->\), the reciprocal prefix \(<ə^{31}->\), or the reflexive/middle marker \(<-cu^{31}>\). Valence can be increased with the use of the causative prefix \(<sə^{31}->\) or the indirect causative formed periphrastically with the verb \((sə^{31})ʒur^{55}\).

i. Intransitivizer \(<ə^{31}->\)

For many transitive verbs, like \(ců^{55}\) ‘take off (pants)\’, there is an intransitive equivalent \(ə^{31}ců^{55}\) ‘fall off (of pants, by themselves)\’, where the primary semantic difference is actually around intentionality (intransitivity implies unintentionality). For some speakers, these seem to be two versions of the same verb, and either may given as a citation form. On the other hand, an ambitransitive verb like \(kəi^{53}\) can be used transitively or intransitively, and the form *\(ə^{31}kəi^{53}\) seems not to be attested. Some verbs, like \(ə^{31}nəɾ^{53}\) ‘protect’, have initial \(ə^{31}\) as part of their form (i.e. *\(nəɾ^{53}\)).

The intransitivizer prefix \(<ə^{31}->\), or \(<ə^{31}->\) before two-syllable or already prefixed verbs, can be joined to many verb roots to produce an intransitive or passive meaning.

(273) \(əŋ^{53}\ ma^{31}ziŋ^{55}\).

3SG NEG-pursue-1SG

‘I didn’t pursue him.’

(274) \(əŋ^{53}\ tən^{55} ma^{31}ə^{31}zi^{55}\).

3SG now NEG-INTR-pursue

‘There’s no catching up with him now.’

(275) \(kən^{55}\ pə^{31}kut^{55}cu^{31}\).

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vegetable IMP-cook-R/M
‘Cook the vegetables.’

(276) kən\textsuperscript{55} ə\textsuperscript{31}kut\textsuperscript{55} di\textsuperscript{31}.
vegetable INTR-cook PRFV
‘The vegetables are cooked.’

(277) jə\textsuperscript{55} tək\textsuperscript{55}tcən\textsuperscript{55} do\textsuperscript{31} pə\textsuperscript{31}xəp\textsuperscript{55}cw\textsuperscript{31}.
clothing porch LOC IMP-hang-DU
‘You two, hang the clothing on the porch.’

(278) na\textsuperscript{53} jə\textsuperscript{55} tək\textsuperscript{55}tcən\textsuperscript{55} do\textsuperscript{31} ə\textsuperscript{31}xəp\textsuperscript{55}.
2SG clothing porch LOC INTR-hang
‘Your clothing is hanging up on the porch.’

ii. Reciprocal \textlangle ə\textsuperscript{31} - \textrangle

The standard reciprocal marker in Trung is identical in form to the intransitivizer, suggesting a unified reading as reciprocals can be considered naturally intransitive. A dual or plural animate subject, a verb inflected for dual number, or simply the semantics of the situation, can precipitate a reciprocal interpretation. A formal distinction is apparent when an intransitive prefix is part of the standard form of the verb, e.g. ə\textsuperscript{31}k\textnu\textsuperscript{55} ‘be frightened’ > a\textsuperscript{31}k\textmu\textsuperscript{55} ‘frighten each other’. In some cases, the semantics of reciprocity lead to an unpredictable new lexical item, e.g. sat\textsuperscript{55} ‘beat’ > ə\textsuperscript{31}sat\textsuperscript{55} ‘fight’, bi\textsuperscript{53} ‘give’ > ə\textsuperscript{31}bi\textsuperscript{53} ‘present gifts to each other’. A semantically transparent prefix can be altered as well, e.g. tə\textsuperscript{31}k\textla\textsuperscript{55} ‘kick’ > ta\textsuperscript{31}k\textla\textsuperscript{55} ‘kick each other’, or sa\textsuperscript{31}nən\textsuperscript{55} ‘help’ > sa\textsuperscript{31}nən\textsuperscript{55} ‘help each other’. A few examples of the reciprocal prefix in action are below in (279) and (280), along with a First Township example in
(281) of the “optional reciprocal particle” that LaPolla 2017 describes for First Township Trung:

(279) təŋ⁵⁵ nə³¹ə³¹ɡɯʔ⁵⁵ɕɯ³¹?
    what    MS-RECIP-say-DU
    ‘What are you two saying to each other?’

(280) əŋ³¹nɛ⁵⁵kɔ⁵⁵lɛ³¹ja³¹lɛ³¹ə³¹kʷɑn⁵⁵.
    3DU     DIST     ALL   PROX     ALL   RECIP-chase
    ‘The two of them are chasing after each other.’

(281) nə³¹nɨ⁵³nə³¹sət⁵⁵maʔ⁵⁵ɕɯ³¹.
    2DU     MS-RECIP-fight     RECIP     DU
    ‘You two are fighting with each other.’

ii. Reflexive/Middle <-ɕɯ³¹>

The reflexive and the middle voice are formally indistinguishable in Trung, covering a whole range of actions that one does for or to oneself, or anything that is part of or related to oneself. Among the typically “middle voice” meanings covered by <-ɕɯ³¹>, notes LaPolla, are “changes in body posture, emotions, cognitive actions, grooming actions and spontaneous events”. In these cases, the citation form, sometimes the only form, includes <-ɕɯ³¹> as an integral part of the verb — examples include ə³¹lep⁵⁵ɕɯ³¹ ‘be happy’, at⁵⁵ɕɯ³¹ ‘laugh’, tuʔ⁵⁵ɕɯ³¹ ‘be pregnant’, xρəp⁵⁵ɕɯ³¹ ‘cover or block (with one's body)” etc.

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90 This <mɑʔ⁵⁵> can be used in conjunction with <ə³¹>. LaPolla speculates that it may be the same morpheme as the <-mɑʔ⁵⁵> suffix used to mark human groups, discussed in Chapter 3.
(282) əŋ³¹gɯ⁵⁵ əɔł⁵⁵ɕiŋ⁵⁵.
body wash-R/M.1SG
‘I am washing my body.’

(283) ɲɑ⁵³ mə³¹dɔ⁵⁵ ɿe³¹ ɭən⁵⁵ɕɯ³¹ nìŋ³¹.
1SG car ALL move.up-R/M 1.OPT
‘I am going to get in the car.’

(284) lɔ³¹gɯ⁵³ pə³¹tɕiŋ⁵⁵ɕɯ³¹.
shoe IMP-tie.up-R/M
‘Tie your shoes.’

(285) tə³¹mі⁵³ pə³¹ləm⁵³ɕɯ³¹ ɭə³¹.
fine IMP-warm-R/M VEN
‘Come warm yourself by the fire.’

(286) na³¹gɔʔ⁵⁵ nəŋ³¹ɡəm⁵³ pə³¹ə³¹nəːɭ⁵³.
baby very.well IMP-protect.2SG>3
‘Do a good job looking after the baby.’

(287) mə³¹ləŋ⁵³ ɿd³¹ nəŋ³¹ɡəm⁵³ pə³¹ə³¹nəːɭ⁵³ɕɯ³¹.
road LOC well IMP-protect-R/M
‘Be careful on the road.’

Where it is a productive suffix, reflexive/middle <-ɕɯ³¹> goes on transitive verbs and reduces their valency (i.e. makes them intransitive), with other arguments understood as oblique whether they take overt oblique marking. As LaPolla points out, verbs intransitivized by the <-ɕɯ³¹> suffix are distinct from <-ə³¹-> intransitives in that the
latter express unintentionality while the former do not necessarily, e.g. ɲəŋ⁵³ ‘see’, ə³¹ɲəŋ⁵³ ‘be seen’, ɲəŋ⁵³ɕɯ³¹ ‘look at oneself’, ə³¹ɲəŋ⁵³ɕɯ³¹ ‘be visible, be made manifest’ (the last with a more stative meaning). LaPolla hypothesizes that <-ɕɯ³¹ was once primarily used for direct reflexives and spread gradually into more “middle” situations, finally taking on more of a “stativizer” function with transitive verbs. As such, the reflexive/middle marker can emphasize that some state of events is general or long-lasting:

(288) Kun³¹din⁵³ ti⁵⁵ ɲə³¹ɲɯ⁵⁵ ɲə⁵⁵ɕɯ⁵⁵.

Keunding one clan live-R/M

‘And one clan, the Keunding, is settled there.’

iii. Causative <sə³¹->

Derived from the Proto-Tibeto-Burman *s- prefix, the causative prefix <sə³¹-> is the highly productive, prototypical means of causativizing (and thus raising the valence of) a verb. The resulting transitive verbs can be undertaken by a highly agentive agent (e.g. one marked with mi³¹) or take the agentive conjugation in the verb phrase, as in (289) below. Some verbs that begin with <sə³¹-> do not have non-causativized counterparts, at least in today’s lexicon, e.g. sa³¹ɲɯ⁵⁵ ‘fletch (an arrow)’, sa³¹ɲap⁵⁵ ‘teach’ / sa³¹ɲap⁵⁵ɕɯ³¹ ‘learn’. In other cases, the new verb created by causativization is not entirely predictable, e.g. blañ⁵³ ‘forage’ > sa³¹blañ⁵³ ‘put out to pasture’, or the “unpredictability” may come from the addition of both the causative and the “stativizing” reflexive/middle suffix, e.g. kai⁵³ ‘eat’ > sa³¹kai⁵³ ‘feed’ > sa³¹kai⁵³ɕɯ⁵¹ ‘make a living’.

As with other sesquisyllabic prefixes, <sə³¹-> becomes <ta³¹-> before two-syllable and already prefixed verbs. By a regular sound change which only applies to this prefix, it also becomes <ta³¹-> before voiceless fricative initials, e.g. tɕat⁵⁵ ‘be tight’ >
to³¹tɕət⁵⁵ ‘tighten’, cɨ⁵⁵ ‘die’ > to³¹cɨ⁵⁵ ‘kill, cause to die’ etc. A certain number of items in the lexicon also begin with da³¹- and have a causative meaning, e.g. bɕə⁵⁵ ‘explode, make a popping sound’ > da³¹bɕə⁵⁵ ‘explode’, bɨat⁵⁵ ‘die out (of a lineage or group)’ > da³¹bɨat⁵⁵ ‘annihilate’, gəŋ⁵³ ‘be dull’ > da³¹gəŋ⁵³ ‘blunt, dull (e.g. a knife) etc. Although neither productive nor morphologically conditioned in Trung, this is clearly related to the much more widespread <dv-> causative prefix in Rawang.

(289) joʔ⁵⁵ na³¹sə³¹brɛːŋ⁵⁵ luːŋ³¹.
clothing MS-CAUS-tear.2>3 PRFV.RECPST.INVIS
‘You caused the clothing to tear.’

iv. Indirect Causative (sə³¹)ʑɯr⁵⁵
Indirect causation, where a purposeful causer in control of the situation makes a primary causee act on a secondary causee, is expressed periphrastically with the verb ʑɯr⁵⁵ or its causativized form sə³¹ʑɯr⁵⁵. The proceeding verb must be volitional, as in the examples below, or else the morphological causative will be used. Both a morphological causative (if the verb is intransitive) and a reflexive/middle marker can be added to the preceding verb in this construction, e.g. sə³¹ləp⁵⁵ʑɯr³¹ sə³¹ʑɯr⁵⁵ ‘force someone to study’, such that the causer is making the causee do something to him or herself.

(290) ma³¹cɨt⁵⁵ kəŋ⁵³ ʑɯr⁵⁵
fritillary.bulbs dig.up cause
‘make [us] dig up the fritillary bulbs’

(291) ɲa⁵³ na⁵³ lɛ³¹ oŋ³¹za⁵³ kəi⁵³ sə³¹ʑɯr⁵⁵.
1SG 2SG A.AG food eat CAUS-cause
‘I am making you eat the food.’
Directives

i. Imperative <pə³¹->
The basic imperative in Trung is formed with the prefix <pə³¹->, or <pə³¹-> before two-syllable and already prefixed verbs, and is used for any direct command. Dual and plural imperatives use the same prefix but with suffixing morphology: <-n> and <-ɕɯ³¹>, respectively, as in (292) and (293). Venitive or andative morphemes often follow the prefixed command, both to give specific direction and (subjectively) to “soften” the command. Causative morphology can be incorporated into the command too, as in (294) below, where agentive marking on the verb also appears (as frequently in imperatives). As noted above, the Fourth Township prefix is <nə³¹->, not <pə³¹->.

(292) pə³¹bɪn⁵³.

IMP-write-PL

‘Write, you guys!’

(293) cəm⁵³ pə³¹ləng⁵⁵ ɾət³¹ ɕɯ³¹.
knife IMP-take.hold VEN DU

‘You two take the knife.’

(294) nə³¹goʔ⁵⁵ kəʔ⁵⁵ pə³¹sə³¹iːp⁵⁵.
baby quickly IMP-CAUS-sleep.2SG > 3

‘Quick, make the child go to sleep.’

ii. Prohibitive <mən³¹->
The prohibitive (or negative imperative) prefix <mən³¹->, sometimes pronounced <məŋ³¹->, is clearly formed from a combination of the negative prefix <mə³¹-> and the marked scenario prefix (indicating second person participation) <nə³¹->. Negative commands must be followed by a sentence-final second-person optative nu⁶³ or its dual
equivalent ɕin³¹ — without it, the command is not grammatical. In the First Township, negative commands can be expressed simply with the negative prefix, the verb, and (sentence-finally) the existential verb al⁵³.

(295) ɕ³¹ja⁵³  dɔ³¹  mən³¹tɔp⁵⁵  nuw³¹.
     MED   LOC   PROH-put.up  2.OPT
     ‘Don't put your foot up there.’

(296) kə⁵⁵  mən³¹ə³¹ʑɔp⁵⁵  nij³¹.
     word     PROH-interrupt  1.OPT
     ‘Don't interrupt me.’

iii. Jussive (Indirect Directive) <lə³¹->
The jussive or indirect directive prefix <lə³¹->, or <ləʔ⁵⁵-> before two-syllable and already prefixed verbs, effectively handles third-person directives in Trung, issuing orders and exhortations to a second person or in some cases, like (299), reporting a directive issued by someone else. The prefix is often followed immediately by a negative marker, thus paralleling the prohibitive, but there is clearly less force to a jussive construction than to an imperative issued directly to a second person to act on someone or something else, if we compare (294) and (297).

(297) əŋ⁵³  lə³¹ip⁵⁵.
     3SG      JUSS-sleep
     ‘(You should) put him to sleep.’

(298) əŋ⁵³  e³¹wa⁵⁵  ləʔ⁵⁵mə³¹guʔ⁵⁵.
     3SG    thus   JUSS-NEG-speak
     ‘(I'd rather you) not let him speak that way.’
(299) əŋ⁵³ łaʔ⁵⁵ ma³¹ ma³¹ du⁵³  wa³¹.
3SG JUSS-NEG-return HRS
(Someone said) he shouldn't go back.’

**Modals**

i. Optative *nu*³¹

Homophonous with the contrastive focus marker *nu*³¹, the optative morpheme *nu*³¹ expresses requests, wishes, desires, and intentions on the part of the speaker for all but the first-person singular, where *niŋ*³¹ fills the same role, as in (296) and (300). It is apparently mandatory following the prohibitive, as seen in (301) below, where it is used together with the dual marker <-ɕɯ³¹>, the optative becomes <-ɕin³¹>. On the other hand, the optative seems to be optional, or even unfavored, with an imperative — in (300) below, the inclusion of *nu*³¹ could even be seen as making a polite wish sarcastic or insincere.

(300) ŋɑ⁵³ diŋ⁵⁵ bɯŋ⁵⁵ *niŋ³¹.
1SG go-1SG AND-1SG OPT.1SG
‘I’m going.’

(301) ɛ³¹ wa⁵³  məŋ³¹ wa³¹ ɕin³¹.
thus PROH-do-DU.OPT
‘Don't do that, you two.’

(302) tse³¹  la³¹ ruŋ⁵⁵ (nu³¹).
lifespan JUSS.live OPT
‘May you have a long life.’
‘We’re not going.’

‘Be careful the cat doesn’t scratch your face.’

Trung has several verbs that express an agent’s ability to achieve or accomplish some task, but the most standard, idiomatic way to express this is with the versatile and polysemous verb ɕɑ⁵³, or sometimes ɟɔ⁵³ in the Fourth Township, used as a complement with the preceding verb.⁹¹

‘I can’t walk.’

‘can't fit people’

‘can't do it’

---

⁹¹ Often, ɕɑ⁵³ can be translated ‘happen’ or express that some time, age, event, or result has been reached. It can also be used in a phrase like ze⁵⁵ ɕɑ⁵³ 柁⁵³ ‘leper’, which could be analyzed “leprosy-happen-person”.
Obligative $gɔ^{55}$

Obligation, exhortation, and a range of “must, should, ought” meanings are expressed with the complement $gɔ^{55}$ following the main verb, or often $mə^{31}gɔ^{55}$ ‘no need’, which politely indicates that the hearer need not trouble him or herself about the foregoing. Used without an explicit subject, it may imply a first-person inclusive one, as in (309) or in the phrase sometimes used when saying goodbye: $ə^{31}nam^{53}ə^{31}ŋə^{53}gɔ^{55}$ ‘Let’s see each other later.’ Arguably, a stronger sense of obligation comes from a common double-negative formula with the $ŋi^{53}$ ‘be allowed’, as in $mə^{31}but^{53}mə^{31}ŋi^{53}$ ‘must write’.

(308) $ŋa^{53}$ cum$^{53}$ le$^{31}$ lɔ$^{55}$ sa$^{31}$ gɔ$^{55}$.

1SG home ALL return NOM OBLIG

‘I have to go home (because something serious has happened).’

(309) kə$^{53}$ gɔ$^{55}$

eat OBLIG

‘We should eat.’

Existential Verbs

Trung has four verbs which can express possession or existence: $ə^{31}da^{53}$ ‘possess’, $əa^{55}cw^{31}$ ‘possess’, $ŋə^{53}$ ‘be present’, and $əl^{53}$ ‘have’ — the latter is the most common and generic for all types of situations. (The use of a stimulus for eliciting positional verbs and postpositions for a range of objects in a range of positions on different surfaces revealed a wide variety of specific terms, but $əl^{53}$ was the only existential verb used). In each case, the possessor does not take any relational marking, and the construction patterns as a simple transitive clause. Deriving originally from the verb ‘sit’, $ŋə^{53}$ most typically applies to human presence or residence. The distinction between $ə^{31}da^{53}$ and $əa^{55}cw^{31}$ is less clear, with both used for first- and second-person
possession, e.g. of family members and domestic animals. Apparently, these are fixed forms whose valency cannot be increased or decreased and allows for a possessor and a possessee — *da⁵³ and *ra?⁵⁵ seem not to be permitted forms.

(310) na⁵³ pa³¹ma⁵⁵ ma³¹na³¹da⁵³?
    2SG wife NEG-MS-possess
    ‘Do you have a wife?’

    1SG young.child two CLF baby one CLF possess-1SG
    ‘I have two young children and one baby.’

(312) na⁵³ e³¹ja⁵³ e³¹laŋ⁵³ ma³¹oŋ⁵³.
    1SG MED time NEG-be.present
    ‘I wasn’t around at the time.’

(313) e³¹wɑ⁵³ la³¹jit⁵⁵ ti⁵⁵ ma⁵⁵ əl⁵³.
    thus story one CLF have
    ‘There is a story like this.’

**Stative Verbs**

Expressing relatively ongoing and unchanging states and qualities, stative verbs in Trung can appear either as the predicate (sometimes in a copula clause) or, like adjectives, can directly modify a noun head. They cannot be directly preceded by the imperative prefix. Above, we have seen how this subset of verbs, not otherwise formally distinguished, can take the nominalizer prefix <əŋ³¹-> ~ <ək⁵⁵->, derived from the third-person singular personal pronoun. For stative verbs, reduplication means intensification or adverbialization, as we have seen, rather than the perfective reading...
that dynamic verbs often get. Frequently used adverbs such as \textit{dɔp}^{55}, \textit{təi}^{53}, and \textit{tə}^{31}\textit{təi}^{53}, all meaning ‘very’, are more likely to appear with stative verbs,\footnote{Examples of exceptions include \textit{nam}^{53} \textit{dɔp}^{55} \textit{zaʔ}^{55} ‘It’s raining very hard’ and \textit{tə}^{31}\textit{təi}^{53} \textit{mə}^{31}\textit{təi}^{55} ‘almost die’.
} and some of the morphological marking described above (tense/aspect/evidentials, directionals etc.) will only appear rarely with statives.

\begin{verbatim}
(314) tə^{31}\textit{təi}^{53} də^{31}gə\textit{ɲ}^{53} ɕiŋ^{55} ɕu^{31} əl^{53} ɛ^{53}.
   very beautiful tree also have COP
   ‘There are very beautiful trees.’
\end{verbatim}

\begin{verbatim}
(315) əŋ^{53} ba^{55}ba^{55} ɲəʔ^{55} ti^{55} təp^{55} g^{wə}^{55}ɕu^{31}.
   3SG thin-REDUP clothing one CLF wear-R/M
   ‘He is wearing a very thin piece of clothing.’
\end{verbatim}

\textit{Adverbials}\n
Adverbial elements usually appear before the verb, and occasionally after the verb, as LaPolla points out, with a different meaning. These elements are usually followed by the adverbializer particle \textit{wa}^{31} — which can have the meaning “like”, or “approximately” with a numeral. Another particle that can play an adverbializing role is \textit{tɛ}^{31}, which can follow an adverb like \textit{tə}^{31}sə^{55} ‘at first’, and in some cases can have the meaning “just” or “only”.

\begin{verbatim}
(316) gəm^{53}tɛ^{31} pə^{31}ɾən^{53}
   good-ADVZ IMP-dwell
   ‘Take care now.’ [said when leaving someone’s house]
\end{verbatim}

\begin{verbatim}
(317) ti^{55} ɲə^{55} tɛ^{31} di^{53} di^{31}
\end{verbatim}
one CLF ADVZ go PRFV

‘It was only him who came.’

(318) ta³¹wən⁵³ wa³¹ məŋ⁵⁵
snow ADVZ white

‘white as snow’

(319) eŋ⁵³ pə³¹dal⁵³ tot⁵⁵ wa³¹ ta³¹put⁵⁵cu⁵³.
3SG earthworm cut ADVZ struggle

He struggled like an earthworm cut in two.

Reduplication is behind a colorful class of three-syllable adverbials, some of which are transparently derived from still extant verbs, others of which appear to be onomatopoetic or akin to the elaborate expressions discussed in Chapter 3:

(320) ko⁵⁵ pə³¹ma⁵³ u⁵⁵ni⁵⁵ buŋ⁵⁵tə̆³¹buŋ⁵⁵ ca⁵³.
DIST woman hair disheveled become

‘That woman’s hair is all disheveled.’

More common than epenthetic -tə̆³¹-, which bears a resemblance to the adverbializer tə̆³¹, is the epenthetic element -la³¹-, which is widespread in words like bal⁵⁵la³¹bal⁵³ ‘with a continuous twinkling (of light)’ — where bal⁵³ is simply ‘twinkle’ — and the possibly onomatopoetic plup⁵⁵la³¹plup⁵⁵, used to describe a chicken struggling to flap its wings. Below are more examples demonstrating the colorful, physically oriented, sometimes onomatopoetic nature of these reduplicated adverbial complements:

tə̆ŋ⁵⁵la³¹tə̆ŋ⁵⁵ ‘drip drop (of dripping water)’
gən⁵⁵la³¹gən⁵⁵ ‘dragging and pulling’
Verbal Classifiers

Trung has a small number of verbal classifiers, where verbs have become transformed into classifiers, usually for counting the number of times an action has occurred or for marking the duration or manner of some action. These include $\kappa t^{55}$, $\delta r^{53}$, and $\kappa u^{55}$ (from the verb ‘turn around’), all of which mean ‘time, instance’, $\lambda a^{55}$ ‘instance of hitting or kicking’, $\tau a^{53}$ ‘little while, pause’ (from the verb ‘rest’) — all are used in practice just like nominal classifiers, e.g.:

(321) $\varsigma i^{55} \, o^{31} n i^{53} \, \kappa t^{55} \, i^{53}$

   wood two time carry

   ‘make two trips carrying firewood’

Serial Verb Constructions

Many serial verb constructions in Trung use at least one verb from a restricted set — usually it is the last verb in the construction, given that the verb head comes first in such constructions. As seen above, directional markers like venitive $\lambda a^{31}$ and andative $b u u^{31}$, for example, are often found directly after a verb and seem to have originated in serial verb constructions that now may or may not be analyzed as directionals
following a verb head, as in (249). Other common verbal complements in serial constructions have been covered above, such as abilitive ca₅³ and wa₅³ 'do', which is also used as an auxiliary, e.g. blu₅⁵ wa₅³ 'discuss, negotiate'. Other serial verb constructions are formed with verbs like sa₅⁵ 'know, be able', but the most common pattern is for such constructions to express resultative and cause-and-effect completed-action situations with the verb lon₅⁵ 'find' or with the resultative morpheme taʔ₃¹, which can chain together any two verbs but often takes wa₅³ as the second. In examples like (324), where the first verb is an “adjectival” state, the sense is of the second, dynamic verb occurring until that state has been reached.

(322) tɕa₅⁵ rə₃¹məŋ₅³ tə₃¹ruŋ₅³ ə₃¹cəŋ₅³ nu₃¹ gə₃¹mu₅³ le₃¹
old.days Trung person FOC god A.AG

kəp₅⁵ɕɯ₃¹  mə₃¹sə:  jəŋ₃¹.
believe NEG-be.able PRFV.REMPST.INVIS

‘In the old days, Trung did not know to believe in [the Christian] God.’

(323) tə₃¹ru₅⁵ ɕɯ₃¹ mə₃¹lən₅⁵  nəm₃¹kləŋ₅³
count also NEG-find raindrop
‘too many raindrops to count’

(324) ŋə₅³  jo₅⁵  ca₅⁵ taʔ₃¹ o₃¹ luŋ₃¹.
1SG clothing wet RES do.3 > 3 PRFV.RECPST.INVIS

‘Someone got my clothing all wet.’

(325) əŋ₅³ ну₅³  taʔ₅⁵ sənʔ₅⁵.
3SG cry RES beat.1SG > 3
‘I beat him until he cried.’
He’s going to collect water.

(326) əŋ⁵³ ŋɑŋ⁵⁵ tɑʔ⁵⁵ di⁵³.

3SG water collect go

‘He’s going to collect water.’
Chapter 5: The Sentence

Speech acts in Trung can be broadly categorized into statements, directives, and questions. Statements and assertions, by far the most common, take the declarative mood. Directives take the imperative, prohibitive, and jussive moods, detailed above. Questions take the interrogative mood, expressed by a number of different strategies depending on the type of question. Constituent order is broadly similar across different types of clauses but is by no means fixed and can be subject to context- and discourse-based variation.

**Simple Clauses**

i. **Declarative**

The declarative mood is unmarked in Trung, but the sentence-final epistemic particle ɛ⁵³, apparently grammaticalized from the copula via nominalized clause constructions as in many other Tibeto-Burman languages, frequently marks assertions for which the speaker is willing to claim a relatively high degree of certainty. Not surprisingly, these tend to be declarative assertions, but with a different intonation ɛ⁵³ can also appear with interrogatives, as we will see below. As noted above, this epistemic particle seems less likely to go with other evidential markers which express uncertainty.

The constituent order for simple declarative clauses is Agent-Object-Verb, but fronting the object is possible, and zero anaphora (where the agent or object need not be specified for any number of reasons,) is normal with pronouns and actors understood from the discourse context. (See the earlier discussion of the hierarchical marking of speech act participants.)

(327) nəp⁵⁵tcɨŋ⁵⁵ ɟα⁵³ mi³¹ Ɇə³¹dɔt⁵⁵.

    door      PROX INS    IMP-prop.open.2SG > 3
‘Use this to prop open the door.’

(328) əŋ⁵³ nut⁵⁵ mi³¹ up⁵⁵.
3SG smoke INS suffocate

‘The smoke suffocated him.’

One-syllable adjectives follow the noun while two-syllable adjectives (most commonly with the prefix <əŋ³¹- > ~ <ək³¹- > discussed above) can either precede or follow it. The numeral and classifier, in that order and sometimes preceded by a demonstrative, can appear either before or after the noun in a classifier phrase. Adverbs usually appear before the verb, and postpositional phrases appear sentence-initially with some frequency:

(329) də³¹bəŋ⁵³ mə³¹təi⁵³
very NEG-be.large
‘It's not very big.’

(330) ŋəŋ⁵⁵ də³¹ tei³¹dut⁵⁵ ləŋ⁵³.
water LOC water.rat swim
‘The water rat is swimming in the water.’

(331) na⁵³ əŋ³¹gu⁵³ də³¹ bə³¹liŋ⁵⁵ bləŋ⁵³.
2SG body LOC insect crawl
‘There's an insect crawling on you.’

ii. Directive

As discussed in Chapter 4, directives are marked by prefixes on the verb: <pə³¹- > for imperative, <mən³¹- > for prohibitive, <lə³¹- > for jussive. The understood second person agent does not appear, leaving the constituent order as simply Object-Verb, effectively an unmarked topic-comment-type structure.
In a case of raised valency, e.g. a jussive (indirect directive) or an imperative prefixed onto a causative, there is a strong tendency to put another any other arguments, and likewise any adverbials, before the verb, which can be followed by person and number marking, the reflexive/middle marker <-ɕɯ³¹>, and directionals.

iii. Interrogative

Trung has a wide range of methods for making interrogatives: a prefix that attaches to verbs and a related suffix that attaches to nominals and to clauses; several different sentence-final particles for polar questions and tag questions; A-not-A questions; a number of question-word questions; and rising intonation.

iii.a. Question Prefix <mɑ⁵⁵->

The question prefix <mɑ⁵⁵->, used for polar (“yes-no”) questions, is one of the most frequently used interrogative devices in Trung discourse. It is apparently related to the negative prefix <mɑ³¹-> ~ <mɑ³¹-> and differentiated from it by vowel length and tone in (332) and by tone and context in (333).

(332) ɕɑ⁵⁵ mɑ⁵⁵ min⁵³ luŋ³¹?
meat Q-be.ready PRFV.RECPST.INVIS
‘Is the meat ready [cooked]?’

(333) nɑ⁵³ mɑ⁵⁵ nə³¹ di⁵⁵ nu³¹?
2SG Q-MS-go OPT
‘Are you going or not?’

Deployed as a suffix, with the subtlest shifting of word boundaries, <mɑ³¹> has an altogether different reading, if you compare (334) and (335). In (335) and (336), the
question is not yes or no, but a choice between two options — one of which is clearly referenced and identifiable, giving the impression that the speaker already knows the answer, while the other option is more theoretical, from some understood subset (e.g. other people in a given group, all the objects at hand etc.). (336) is an example of a question where <-ma³¹> can be followed by the existential verb ĕl⁵³, a common but apparently unique formulation. In (337) and (338), ma²¹ is used as a clause-final particle in situations that fall somewhere between being rhetorical questions and questions where at least assent is being sought or expected by the speaker. Furthermore, ma²¹ can appear after any element if the speaker thinks she has misheard or wants to check a word.

(334) na⁵³ma³¹ na³¹di⁵⁵ nuᵣ³¹?
   2SG-Q   MS-go   2.OPT
   ‘Are you the one going [or is it someone else]?’

(335) ja⁶⁵ma³¹ ē⁵³?
   PROX-Q   COP
   ‘Is it this one?’

(336) na⁵³ na³¹nik⁵⁵ma³¹ ēl⁵³?
   2SG   2SG-siblings   Q   have
   ‘Do you have siblings?’

(337) ċui⁵⁵ bum³¹ ə³¹tsən⁵³ təi⁵⁵ wa³¹ po³¹rə⁵⁵cwu³¹ ma³¹?
   blood much   person   how   ADVZ   fear-R/M   Q
   ‘In what way should people with a lot of blood [in them] be afraid?’

(338) ti⁵⁵ jə⁵⁵ ən³¹, ē³¹ ma³¹?
one person have COP Q
‘There is one person, right?’

iii.b. Other Question Particles
There are other particles which often appear sentence-finally in questions but cannot themselves turn a declarative sentence into a question.\(^{93}\)

Sometimes used together with the question prefix \(<\text{ma}^{55}.>\), for added emphasis and generally with rising intonation, is the sentence-final particle \(a^{53}\). This could be related to the somewhat similar “confirmation question” usage of Chinese 啊, just as the other usage of \(a^{53}\) in (339) below may be related to the vocative usage of Chinese 啊.
Sentence-initial \(a^{53}\) is reported by some speakers to express agreement, recognition, surprise, or simply a pause.

(339) \(nəŋ^{55} a^{53}, nə^{53} ma^{55}nə^{31}də^{55} a^{53}\)?
Nang VOC 2SG Q-MS-go Q
‘Nang, are you going or not?’

(340) \(ma^{55}tə^{31}tə^{53} sə^{55}du^{55} \, nə^{31}, a^{53}\)?
Q-very be.interesting MIR.FH Q
‘Is it really interesting?’

Of more limited distribution is the particle \(da^{51}\), which shares a few characteristics with Chinese 呢 ne in its interrogative usage, where it can go in truncated questions with a single noun or pronoun, as in (341), or with a question-word question like (342). The case of (341) differs from (335) above, as the translations show, in that the former

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\(^{93}\) For First Township Trung, LaPolla 2017 says that postverbal \((\text{pu}^{55}) a^{53}\) forms a polar question but I have not come across this optional \(\text{pu}^{55}\) in the other varieties.
clearly refers to some immediately relevant state or action while the latter presents a choice between at least two options. (342) includes the copula \( \varepsilon^{53} \), which seems to reflect that the speaker is seeking confirmation from her interlocutor. It can also appear in question-word questions as a normal predicate nominative or predicative adjective copula, as examples in the next section will demonstrate. (343) is a Fourth Township example where an almost tag-like usage of \( \varepsilon^{53} \) seems to be common, perhaps similar to the Third Township use of \( a^{53} \) in (339) above.

(341) \( nə^{53} \quad də^{53} \)  
\( 2SG \quad Q \)  
‘And you?’

(342) \( aŋ^{53} \quad təŋ^{55} \quad wət^{55} \quad sə^{31}təŋ^{53} \quad də^{31} \quad \varepsilon^{53} \)  
\( 3SG \quad \text{what do person} \quad Q \quad \text{COP} \)  
‘What's he doing, that person?’

(343) \( nə^{53} \quad mən^{31}də^{53} \quad \varepsilon^{53} \)  
\( 2SG \quad \text{NEG.MS-go} \quad \text{COP} \)  
‘You're not going?’

iii.c. Question-Word Questions

The Trung interrogative pronouns, or question words, are identical to the indefinite pronouns listed in Chapter 3 and listed again below:

**Third Township**

\( təŋ^{55} \sim sə^{31}təŋ^{55} \) ‘what’

\( təŋ^{55}cə^{53} \) ‘why, how’
When they do not require a final particle or any other marking, even intonation, to form a question, but it is common for them to appear followed only by the copula in a particular syntactic configuration like (344). Their use as indefinite pronouns seems primarily to occur when the question is embedded in a declarative sentence or, as in (346), in certain common constructions, e.g. with cu³¹ ‘ADD’.

(344) na⁵³  tə³¹sə⁵⁵  əŋ³¹bəŋ⁵⁵  nu³¹  ə³¹təŋ⁵³  ɛ⁵³?
2SG before name FOC what COP
‘What is your first name?’

(345) na⁵³  ə³¹daŋ⁵³  naə³¹lə⁵⁵?
2SG when MS-return
‘When are you coming back?’

(346) \( təi^{55}wa^{31} \ e^{53} be^{31} \ cw^{31}, \ pə^{31}di^{53} \ rə^{31}. \)

how COP LNK also IMP-come VEN

‘Come whatever happens.’

iii.d. A-not-A Questions

In Trung, there may be some avoidance of A-not-A Questions, given that the question prefix and the negative prefix can be almost indistinguishable in fluent speech. In (347), the presence of the question prefix is preferred to reinforce that there is a choice and a question here, but \( əŋ^{53} \ di^{53} ma^{31}di^{53} wa^{31}? \) appears to have the identical sense, especially with rising intonation. In (348), an embedded question is express with A-not-A, a construction which may be more common than a direct A-not-A question.

(347) \( əŋ^{53} \ ma^{55}di^{53} \ wo^{31} \ ma^{55}mə^{31}di^{53} \ wo^{31}? \)

3SG Q-go HRS Q-NEG-go HRS

‘(He said) he’s going or not?’

(348) \( xi^{53} \ ma^{31}xi^{53} \ ma^{31}ə^{31}sa^{55} \)

appropriate NEG-appropriate NEG-RECIP-know

‘don’t know if they’re compatible [as a couple]’

Clause Combining

Strategies for combining clauses abound in Trung, but as Lidz 2010 writes of Yongning Na, another Tibeto-Burman language of Yunnan, it “is very much a language where clause combining strategies are not always clear-cut examples of coordination or subordination.” As in Na, this is at least partly because nominal arguments are often elided if understood from context, as in (349-351), and tense/aspect/evidential
marking is similarly fluid. Some serial verb constructions, discussed at the end of Chapter 4, may be seen as a clause combining strategy as well.

The linking particle $be^{31}$, treated immediately below, is probably the most common clause combining strategy, besides asyndesis and parataxis, but like others, it can reflect a wide variety of possible relations between two clauses, depending on discourse context. Prototypically, the particles discussed below, including $be^{31}$, come at the end of the intonation contour of the first clause and are followed by a brief pause. Speakers usually suggest a kind of subordination of the first clause to the second, where more verb phrase “slots” are likely to be filled, though at least person and number are generally marked in both clauses. Among the most common relations of subordination are reason, purpose, conditionality, sequentiality, simultaneity, concessiveness, and cause and effect. Nominal postpositions can in many cases be used in the subordination of clauses, with some semantic extension, e.g. $le^{31}$ in its purposive rather than allative sense, $ta^{55}$ in its resultative rather than terminative sense, and apparently also in several of the cases detailed below. LaPolla writes that $sa^{31}nəŋ^{55}$, a benefactive postposition from the word ‘help’ in Fourth Township Trung, is a clausal subordinator meaning ‘because of (in order to)’ in First Township.

The examples in (349-351) demonstrate the common use of parallelism, with a pause, as a primary way of combining clauses, with the elision of the nominal argument in the second clause. (352) and (353) follow up on the earlier discussion of reduplication as a morphological process in the Trung verb phrase, where two clauses can also be related temporally, conditionally, or in some other background-foreground relationship, when the first verb is reduplicated. This may be particularly common, as in (353), where the second clause is imperative.

(349) $na^{31}gə^{55}$ $ŋə^{53}$ $le^{31}$ $təən^{53}$, $kət^{55}$ $mə^{31}ta^{55}$.  

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child 1SG ALL follow talk NEG-listen
‘The child is following me around, not listening to what I say.’

(350) əŋ⁵³ ma³¹de³¹gəŋ⁵³, jəŋ⁵³ ma³¹gəm⁵³.
3SG NEG-beautiful look NEG-good
‘She is neither beautiful, nor good-looking.’

(351) bo³¹lai⁵⁵ ə³¹tsəŋ⁵³ cu³¹ kai⁵³ nǐ⁵³, wa⁷⁵⁵ le³¹ cu³¹ zi⁵³
plant.type person also eat be.allowed pig ALL also give
nǐ⁵³. [First Township]
be.allowed
‘The balei plant is fine for humans to eat, and fine for feeding to pigs.’

(352) kai⁵³kai⁵³ ə³¹gui⁵⁵
eat-REDUP go
‘eat and (then) go’

(353) tə³¹run⁵⁵ mi³¹ na³¹ə³¹zam⁵³zam⁵³ pə³¹kai⁵³.
soup INS MS-mix.soup.with.rice.REDUP IMP-eat
‘Mix the soup with rice and then eat it.’

In some ways the counterpart to the particles below like be³¹, coming at the end of the first clause, is ba⁵⁵li⁵⁵ ‘again, then’, which often appears at the beginning of the following (not necessarily final) clause and can be said to simply “move the action along” sequentially. Particularly in narratives, as the narrator is thinking of the next event to mention, an extended chain of events can proceed with one ba⁵⁵li⁵⁵ after another, with less sequential emphasis than tum⁵⁵ ‘after’ or ma³¹nəŋ⁵³ ‘when’.
‘After drinking a little tea, we went to find people.’

‘She fled her old home and went over to the Nu River valley to marry A Pe, and she wasn’t seen (after that)’.

i. Linking *be*³¹
In normal discourse, the most common use of the clause-linking particle *be*³¹ seems to be conditional, in the broad sense that the fulfillment of one situation in the “protasis” results in some occurrence in the “apodosis”. This is certainly the case in (356) and (357), but less obviously so in an examples like (358) and (359), where *be*³¹ is used as something more like a complementizer, or (360) where, especially used with *ɕɯ³¹*, the meaning is concessive. Nor is *be*³¹ needed when other kinds of parallelism or asyndesis, in a given situation, can suggest conditionality. There appears to be no overt irrealis marking or any other indication of conditionality in these sentences, though the protasis-apodosis order is fixed. The distinction between past, present, habitual, and hypothetical conditions can be made on the basis of context and discourse or possibly the use of tense/aspect etc. marking, but such marking seems to be relatively uncommon or unfavored.

(356) η⁵³  di⁵³  be³¹,  ηα⁵³  ɕw³¹  diŋ⁵⁵.
3SG go LNK 1SG also go.1SG

‘If he goes, I’ll go too.’

(357) ə³¹xai⁵³ diŋ⁵⁵ be³¹, ə³¹bəŋ⁵³ di⁵³ mə³¹caŋ⁵³.

foot go-1SG LNK too go NEG-ABIL.1SG

‘I won’t get there if I go on foot.’

(358) na⁵⁵wa⁵⁵ do³¹ nə³¹rəŋ⁵³ be³¹, ŋul⁵⁵ təŋ⁵⁵ bum⁵³?

airplane LOC MS-sit LNK money what many

‘How much money is it to fly?’

(359) nəi⁵³ cət⁵⁵ be³¹ ə³¹ja⁵³ dəŋ³¹bum⁵³ məl⁵³.

1SG.AGT calculate LNK MED how.many NEG-have

‘I reckon there aren’t that many.’

(360) əŋ⁵³ təi⁵³ xəŋ⁵⁵ be³¹ çu⁵¹ mə³¹li⁵³çu⁵¹.

3SG thus shout LNK also NEG-look.back

‘Even when I call after him, he doesn’t turn around.’

(361) tən⁵⁵ be³¹ tən⁵⁵ nu³¹ u⁵⁵ mə³¹ləŋ⁵⁵

use LNK use FOC NEG-accomplish

‘Using them, [you] couldn’t use them up.’

Negative conditionals can be formed either simply by adding the negative prefix to the verb in a be³¹ protasis, or for the meaning ‘if not’ just using the copula, with a protasis that consists of me⁵³ be³¹.
A truncated apodosis of this sort linking clauses or sentences is quite common in the form of what were mentioned above as phrasal “conjunctions”. The most common is $ε^{53} \, be^{31} (cɯ^{31})$, where $cɯ^{31} ‘ADD’$ is more likely to get a concessive reading like ‘but’ or ‘no matter what’. In Fourth Township, $ε^{55} \, di^{31} (cɯ^{31})$ is more common, employing the perfective aspect instead of the clause-linking particle:

(362) $ε^{53} \, be^{31} \, cɯ^{31}, \, na^{53} \, pa^{31} di^{53} \, bu^{31}$.
COP LNK also 2SG IMP-go AND

‘No matter what, you’re going.’

(363) $ε^{53} \, di^{31} \, cɯ^{31}, \, ηa^{53} \, ma^{31} diη^{55}$.
COP PRFV.RECPST.VIS also 1SG NEG-go.1SG

‘If that's how it is, I'm not going either.’

ii. Contrastive Focus $nu^{31}$

The contrastive focus marker $nu^{31}$ was presented in Chapter 3 as occurring after any noun phrase, typically with a topic-comment-like structure, sometimes for introducing a new topic or setting up a contrastive focus. However, it also plays a major role as a linker of clauses, second only to (and often in concert with) $be^{31}$. Again, the prototypical assumption in the linking of two classes seems to reach for a conditional meaning, as in (365), although in an example like (366) — for it is foreordained that the New Year will come — it is clearly a matter of one eventuality setting off another in the most general sense.

(364) $əŋ^{31} pa^{53} \, əŋ^{31} ma^{53} \, ci^{55} \, tum^{55} \, nu^{31}, \, ə^{31} du^{53} du^{53} \, rəŋ^{53} \, wa^{31}$.
3SG-father 3SG-mother die after FOC own-REDUP live PST.EVID

‘After his parents died, he lived all by himself.’
If the baby gets sick, bring it to a hospital quick, or else the illness may not get better.

When the New Year comes, the person who has livestock will kill it.

iii. Causal *mi*³¹

The causal particle *mi*³¹ (pronounced closer to *me*³¹ in the Fourth Township), possibly related to or derived from agentive/instrumental *mi*³¹ discussed above, links clauses in an overtly causal relationship. The particle follows the clause that expresses the cause, and this in turn is followed by the clause expressing what was caused. Used together with the copula, the set phrase *ɛ⁵⁵mi*³¹ can be used to mean “therefore”, with the cause understood from previous discourse, as in (368):

3SG young.man FOC drink have.hardship CAUSAL 3SG

woman cry COP
'Because of the hardship of her husband drinking, the wife cried.'

(368) \( \epsilon^{53} \) \( mi^{31} \), \( pə^{31} wəm^{53} \) \( nu^{31} \) \( mi^{31} tɕə^{55} \) \( ma^{31} da^{53} \)

COP CAUSAL quail FOC tail NEG-possess

jəŋ^{31} \( mə^{31} \).

PRFV.REMPST.INVIS HRS

'So that's why the quail has no tail, they say.'

iv. Concessive (\( be^{31} \)) \( ɕu^{31} \)

As shown above, the phrasal “conjunction” \( \epsilon^{53} be^{31} ɕu^{31} \) can itself also function as the entire protasis. One common way to express a concessive relationship between two clauses is to pair the linking particle \( be^{31} \) with \( ɕu^{31} \) ‘ADD’, with the following apodosis often being a single negated verb.

(369) \( əŋ^{53} \) \( tə^{53} \) kluŋ^{55} \( ɕu^{31} \) \( be^{31} \) \( ɕu^{31} \) \( ma^{31} daːʔ^{55} \).

3SG how leap LNK also NEG-reach.3 > 3

'Even with a big leap he couldn't reach [it].'

(370) \( əŋ^{53} \) \( sən^{55} \) \( be^{31} \) \( ɕu^{31} \) \( ma^{31} sə^{31} ri^{56} \).

3SG beat.1SG > 3 LNK also NEG-learn.lesson

'I hit him but he still didn't learn his lesson.'

(371) \( əŋ^{53} \) \( lə^{31} ma^{55} \) \( ɕu^{31} \) \( ma^{31} sə^{55} \) \( do^{31} \),

3SG really also NEG-know.3 > 3 TEMP

\( \epsilon^{31} wə^{55} \) \( kə^{31} sə^{55} ɕu^{31} \).

thus boast
‘Even though he really doesn’t understand, he’s still boastful like that.’

v. Sequential \( ma^{31}nəŋ^{55} \)

In First Township Trung especially, \( ma^{31}nəŋ^{55} \) (originally ‘follow’) can serve as a comitative postposition, and it appears that this usage has by extension a sequential meaning when \( ma^{31}nəŋ^{55} \) is used to chain together two clauses. LaPolla has noted that in examples like (372), from a procedural First Township text he collected, there is a pattern where one or more clauses with reduplicated (perfective) verbs will “lead up to the completion of some act or stage of a process, and then \( V \ tən^{55} ma^{31}nəŋ^{55} \) [‘having finished V’ing’] will lead into the next series of actions.”

(372) \( pu^{55} \ tən^{55} \ ma^{31}nəŋ^{53}, \ nə^{31}tsə^{53} \ na^{31}tsə^{53} \ tə^{31}lu^{55} \ zəŋ^{55}. \)

bore finish SEQ slowly slowly bow fit

‘After having bored a small hole, (I) slowly fit the bow into the hole.’

**Nominalization and Relativization**

As discussed in Chapter 3, \( sa^{31} \) can be used for a full range of nominalizer functions — expressing location, purposiveness, participation, focalization etc. — and clausal nominalizations are a major feature of Trung syntax, where the nominalizer effectively marks a generalized boundary between two clauses such that whatever comes before and is being nominalized can be embedded (for instance) within the larger frame of a question, as in (373), or a sentence with a copula, as in (374). As in so many other Tibeto-Burman languages, as first outlined in Matisoff 1972, a single morpheme (\( sa^{31} \)) can mark nominalization, relativization, possession, and independent clause formation (with or without copula) in Trung — a convergence of functions, much discussed in the Tibeto-Burman literature, which Bickel 1999 labeled “Standard Sino-Tibetan Nominalization” and which broadly applies to Trung.
Trung has no relative pronouns, but relative clauses must precede the head noun or noun phrase (which can drop out in rare cases). Any semantic role — agent, patient, recipient, experiencer, instrument, and so on — can be relativized. It is also an option, in unambiguous cases like (376), not to use any complementizer, or to use a verb plus \textit{wa}^{53} ‘do’, as in (377). (378-379) are examples of lexicalized expressions where no relativization is needed, as is very common in Trung, especially with the copula and the nominal head \textit{ə}^{31}təŋ^{53} ‘person’.

94 Example from Li and Yang 2014.
‘the man who emerged from a thigh’

(378) əŋ³³ də³¹ nət⁵⁵ ə³¹ təŋ³³ ɛ³³.
3SG stutter person COP
‘He’s a person who stutters.’

(379) əŋ³³ kət⁵⁵ dən⁵⁵ ə³¹ təŋ³³ ɛ³³.
3SG word speak.convincingly person COP
‘He’s someone who speaks convincingly.’

Complementation
Complement clauses in Trung generally do not need a complementizer, as in (298) and (299), but quotations that are complements take wa³¹ before the main verb (typically guu²⁵⁵ ‘say’). Traced by LaPolla to a verb originally meaning ‘say’, this complementizer appears to be the same as the adverbializer in Chapter 4, perhaps unsurprising given that adverbial clauses (or adjuncts) cannot necessarily be formally distinguished from complements in Trung — in both cases, the function is to add information to the main clause. This same complementizer/adverbializer, exemplified in (382) and (383), also exists in fixed, very common lexical items, such as ta⁵⁵ wa³¹ ‘with difficulty, reluctantly’, ɛ⁵⁵ wa³¹ ‘thus, this way’, ta³¹ wa³¹ ‘how’, of which the latter two also commonly feature as complements linking a verb of speaking (also cognition etc.) to a complement.

(380) əŋ³³ nə³³ lə³¹ num⁵⁵ əə³¹.
3SG 1SG ANTI think.filthy MIR.FH
‘He thinks I’m filthy.’

(381) mə³¹ zə³¹ sə³¹ ləp⁵⁵ shu³¹ pəŋ³¹ waŋ³³.

186
more study INCH-do.1SG
‘I really want to study.’

(382) тə³¹цəω⁵⁵цə³¹мə³¹гə⁵³ wə³¹ гə³¹
orphan be.rich COMPL say
‘they say the orphan became rich’

(383) tsu⁵⁵ wə³¹ гə³¹.
sizzle COMPL say
‘It’s making that sizzling sound.’

**Information Structure**

The pragmatics of how information is structured in natural Trung discourse vary considerably and employ much of the morphology described above — hence the brief treatment here. The relatively free word order allowed in Trung is sensitive to information structure. Topic-comment, in particular, is nearly as common as subject-predicate structure, with the topic introduced by мə³¹, as discussed above, which can also serve a contrastive function, or bring something into focus. The position immediately before the (typically clause-final) verb is also a focus position where new information can be introduced, as in (384). It is also the position where adverbs, resultative complements, and other elements of the verb phrase will generally, but not uniformly, appear.⁹⁵

(384) нə³¹ də³¹ тəŋ⁵⁵ а³¹?
2SG LOC what have

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⁹⁵ LaPolla 2017 points out that a few adverbs always follow the verb — and that in some cases an adverbial element can appear either before or after the verb but with a different interpretation: мə³¹də⁵⁵ а³¹бə⁵³бə³¹мə³¹ ‘The car is going quickly’, versus мə³¹də⁵⁵мə³¹ бə³¹бə³¹ ‘The car goes (can go) quickly’.
‘What do you have over there [by you]?’

Cleft constructions are another common way (in statements and in questions) to put the focus on a noun phrase, by ending the sentence with the nominalizer and the copula.

(385) ə³¹gəⁿ⁵⁵ teⁿ³¹ əⁿ³¹muⁿ³¹ təⁿ³¹kəʔ⁵⁵ saⁿ³¹ ɛⁿ³¹
hoe INS land dig NMLZ COP
‘... we go dig up [the plants] with hoes.’

**Epistemic and Attitudinal Sentence-Final Particles**

Particles expressing the attitude or epistemic stance of the speaker vis-à-vis the entire foregoing statement appear at the end of a sentence, and their scope includes the entire clause (or sentence), not just the verb. Arguably some of the morphemes already discussed along with the verbal morphology in Chapter 4 also belong in this section: the two mirative markers (the firsthand ɾaⁿ³¹ and the secondhand  UNUⁿ³¹), the marker tɕiⁿ³¹ for statements that the speaker considers customary knowledge, and the “hearsay”, or reported speech, particle ɾaⁿ³¹.

The copula ɛⁿ³¹, as discussed in Chapter 4, also has a sentence-final epistemic function, at times resembling an indicative mood, expressing the speaker’s affirmation of, or relative certainty about, his or her own statement. However, with the insertion in penultimate position of ɾuʔⁿ⁵⁵ or ɾaⁿ⁵⁵ — never by themselves but always in the utterance-final phrases ɾuʔⁿ⁵⁵ ɛⁿ³¹ and (ɛⁿ³¹) ɾaⁿ⁵⁵ ɛⁿ³¹ (apparently more common in the Fourth Township) — the speaker instead asserts probability, possibility, or uncertainty. This, rather than any lexical item, is the prototypical way in Trung of expression the idea of “maybe” or “perhaps”.

(386) maⁿ⁵⁵lumⁿ³¹ naⁿ⁵³ ɛⁿ³¹, naⁿ⁵³ naⁿ³¹gəʔ⁵⁵?

188
Q-warm DUB COP 2SG MS-speak

‘You say it should be warm or not?’

(387) ə³¹san⁵⁵ni⁵³ lɔ⁵⁵ τui⁵⁵ e⁵³.
tomorrow return DUB COP

‘Maybe he will be back tomorrow.’

Another set of sentence-final particles⁹⁶ — ɫ⁵⁵ and ɔ⁵⁵ ~ jɔ⁵⁵ — are used by a speaker, seemingly interchangeably and usually with some kind of directive, as adhortatives to enjoin or remonstrate with or encourage some course of action on the part of the interlocutor, as in the following Fourth Township example:

(388) ɑŋ⁵³ tɛʔ⁵⁵ nə³¹bi⁵⁵ jɔ⁵⁵.
3SG little IMP-give ADH

‘Give him a little.’

Not exemplified in my data but mentioned by Liu Juhuang⁹⁷ for the (Fourth Township) Muliwang variety is am³¹, which is described as following (and perhaps “softening”) both imperatives and indirect directives in sentences such as nə⁵³ nə³¹bi⁵⁵ am³¹ ‘You go’ and aj⁵³ la⁵₃di⁵₃ am³¹ ‘Have him go.’

———

⁹⁶ See the useful discussions in Sun 1984, 158, and Liu Juhuang 1991, 221.

Appendix A: Texts

τɕə³¹ɟɑ⁵⁵ni⁵³ (Yesterday)

1 τɕə³¹ɟɑ⁵⁵ni⁵³  nu³¹

Yesterday, TOP

n  prt

Yesterday,

2 τə³¹sɑ⁵⁵  sə³¹rɑŋ⁵⁵  kɔk⁵⁵kɔk⁵⁵ɕiŋ⁵⁵  ηα⁵³  tum⁵⁵  nu³¹  o³¹ja⁵³  do³¹

τə³¹sɑ⁵⁵  sə³¹rɑŋ⁵⁵  kɔk⁵⁵  kɔk⁵⁵  -ɕɯ³¹  tum⁵⁵  ηα⁵³  nu³¹  o³¹ja⁵³  do³¹

initially  morning  awaken  awaken  R/M  1SG  1SG  after  TOP  MED  LOC
adv  n  v  pro  post  prt  dem  post

after I woke up in the morning, over there

3 lam⁵⁵brɔʔ⁵⁵  tə³¹xrɯm⁵⁵  sa³¹  nu³¹

lam⁵⁵brɔʔ⁵⁵  tə³¹xrɯm⁵⁵  sa³¹  nu³¹

friend  meet  NMLZ  TOP
n  v  prt  prt

I got together with my friends

4 pi⁵⁵tɕɯ⁵³  ηα⁵³  ηα⁵³  ηα⁵³  e⁵³  ,  pi⁵⁵tɕɯ⁵³  ηα⁵³  zin³¹  roj⁵³

pi⁵⁵tɕɯ⁵³  ηαι⁵³  ηαι⁵³  ηαι⁵³  e⁵³  pi⁵⁵tɕɯ⁵³  ηα  zin³¹  roj⁵³

beer  drink  drink  drink  COP  beer  drink  DUR  sit
n  v  v  v  prt  n  v  prt  v

and we all drank and drank a lot of beer, sat around and drank,

5 sə³¹brei⁵⁵  wa³³  zin³¹  roj⁵³

sə³¹brei⁵⁵  wa³³  zin³¹  roj⁵³

joke  do  DUR  sit
v  v  prt  v

joked around and sat for a while,

6 me⁵⁵  o³¹ja⁵³  nu³¹

m-  e⁵⁵  o³¹ja⁵³  nu³¹

NEG  COP  MED  TOP, v  dem  prt

did some other things.
After that I worked for a while in the Forestry Station.

On the job I did a little writing work,

I did a little writing up, and after I was done with the writing up,

we went together with our boss,

a bunch of us friends went and drank alcohol together.

We sat around and drank alcohol, had fun and played pool.
Playing pool...

we each paid one yuan per person to play.

When I was playing I won twice,

so my friends lost twice, there were three of us playing.

By then it was evening.

In the evening, again we were drinking alcohol and
that friend home LOC alcohol drink n n v nprop nprop nprop nprop nprop pro

three person num nclf

we were at my friend's house drinking: Wang Jun, Mu Xinyong... there were three of us.

We went to our friend administrator Zhang's house to have a good time,

We went to the house of the head of Justice Administration to have a good time, and there we kept drinking,
just joking around and playing, just playing a lot of poker.

Whoever lost at poker had to drink.

There we ate some cucumbers,

After that we were a little drunk, we were having a good time,

we sang songs for a little while,
went home after that,

that's how it was.
Making Alcohol

1. You take corn,

2. which do that's what you use to make it.

3. The very first thing

4. is that you do it with corn kernels already prepared,

5. and you boil them up.

6.
After boiling it all up, when it's ready you take it all out

7 se⁵⁵ əŋ³¹ra⁵⁵ prup⁵⁵ ə³¹ca⁵³.
se⁵⁵ əŋ³¹ra⁵⁵ prup⁵⁵ ə³¹ca⁵³
brewer's.yeast group sprinkle CAUS ABIL
n n v v

and then you sprinkle on the yeast.

8 se⁵⁵ na³¹prup⁵⁵prup⁵⁵ di³¹ ə³¹ja⁵³ nu⁵³.
se⁵⁵ na³¹prup⁵⁵prup⁵⁵ di³¹ ə³¹ja⁵³ nu⁵³
brewer's.yeast MS sprinkle PRFV IMM.VIS.PRFV MED TOP
n v prt dem

You sprinkle yeast all over the corn.

9 ə³¹ja⁵³ ku⁵³ — ə⁵⁵ əu⁵³ tum⁵⁵ tɕe³¹ se⁵⁵ prup⁵⁵ ə³¹ca⁵³.
ə³¹ja⁵³ ku⁵³ əu⁵³ tum⁵⁵ tɕe³¹ se⁵⁵ prup⁵⁵ ə³¹ca⁵³
MED also oh be.cool after ADVZ brewer's.yeast sprinkle CAUS ABIL
dem adv interj v post prt n v v

And then — oh, it's after letting it cool first that you sprinkle on the yeast.

10 se⁵⁵ prup⁵⁵ tɔn⁵⁵ sə³¹na⁵³⁵⁵ ə³¹ja⁵³ nu⁵³.
se⁵⁵ prup⁵⁵ tɔn⁵⁵ sə³¹na⁵³⁵⁵ ə³¹ja⁵³ nu⁵³
brewer's.yeast sprinkle finish.doing all MED TOP
n v v quant dem

Once you're done sprinkling all the yeast on,

11 tə³¹ko⁵³⁵⁵ ək⁵³⁵⁵ ku⁵³⁵⁵ tɔ⁵³⁵⁵ suliaodai ək⁵³⁵⁵ ku⁵³⁵⁵ tɔ⁵³⁵⁵.
tə³¹ko⁵³⁵⁵ ək⁵³⁵⁵ ku⁵³⁵⁵ tɔ⁵³⁵⁵ suliaodai ək⁵³⁵⁵ ku⁵³⁵⁵ tɔ⁵³⁵⁵
basket.type LOC also be.enough plastic.bag LOC also be.enough
v post adv v n post adv v

either in a basket, or in a plastic bag,
you lay it away for about ten nights

until you start getting that alcohol smell, then after that you put it into a large jar.

In one of those large fermentation jars,

for a week, or for ten nights you lay it away until you really have that alcohol smell going.
So then first [by smelling] you have to see or not you can start brewing it, whether or not you can start brewing.

Only when the fermentation has gone far enough can you start brewing, and you can do that inside the house, or you can do it just outside too,
First you light the fire.

Then after lighting the fire, you put the wok down on top of it, you set the wok down right on top of the fire, then you put water into it, you put water in to make the alcohol.
is place a big bamboo steamer on top of the wok, you put down the cooking pot—

I mean you put down the bamboo steamer [there on top of the giant wok].

Now inside the steamer there's a divider, and under that is where you put the corn kernel mush,

taking it from the large jar

and putting it there inside the steamer.
Then you keep the top uncovered for the time being

since it's from there the alcohol is going to come out [dripping out through a hole].

So after first putting the corn mush in there, you get a lever in there just above that [for the alcohol to drip out], and then

you put yet another pot on top of the steamer,
you set a pot down there.

Then the steamer and that pot will have an area where they intersect,

and that you want to seal up with bran

to make sure no steam gets out, you spread the bran there over the intersection with your hand.
So that steam won't escape, you have to be sure to spread the bran there.

And on top of that pot, there's still more level, the level where the water goes in,

where you keep pouring in the water.

So then finally the alcohol will start coming out,

and when the water on top of the pot starts getting too hot, you switch it out [with cold water],

you keep switching the water,

changing whenever it starts getting too hot.

And then it should start flowing out from that hole [in the steamer],

and you can collect it either in some kind of bucket,
And while you're collecting it, you can see whether it's good or not,

You can test it, you can try a little.

However,

from just one fermentation process you may not get very much,

maybe for every 20 jin [= 10 kilos] of corn you grind up,
If there are people around who might want to buy some, you can sell it, or of course you can just drink it yourself!

You might only get 10 or 11 jin [=5 kilos] worth of alcohol actually coming out.
(The Story of an Orphan)

1.1 Of course you know a little of that story about the orphan, right?

A long time ago there was an orphan, that's right—

an orphan who gave everything, who started out poor, that's right.

So this orphan, a long time ago this was, this is what they say about him, isn't it.

Yes, there was once an orphan, an orphan.
It was his aunt [paternal uncle's wife], his aunt who raised him, but [his aunt] was not like a mother to him, so they say, for she had children of her own.

They taught their own children well, taught them how to live, at night sitting by the firepit, but the orphan they
kept driving off, sending him away.

And while they were teaching, he would go to the livestock fence—

from just behind the house he would listen, right nearby, and the orphan took in a great deal that way.

So much did he take in, in fact, that afterwards one of those who had a mother and father said:
"My father and mother never taught me so well," was all he could say. "What skill do you have?" he said.

That was a long time ago.

There was also [the orphan hero] Tichong Tar, now passed, who also went off with the orphan, after that off to do business, went off to trade,
Up in those hills,

He was from Keunding, from the Kabeung clan he was, that Tichong Tareum.

This is the story that people usually tell, that afterwards they were blocked at the rope bridge [coming back
That those people from the next section [up the river] blocked the rope bridge, and after that they had to get across by holding on to the tails of their yaks.

[What was the orphan's name?]
He was called Tichong Tar! And he was also from Keunding, from the Kabeung clan.

And so after that, those who at first had looked down on him—when he'd gotten rich, he gathered them all together the villagers together, he called them all together,

for the daru (the bovine sacrifice rite).
[What clan was the orphan from?]

30.2  \text{Kə³¹bɯŋ⁵⁵} \text{tɕəl⁵³}, \text{Kə³¹bɯŋ⁵⁵} \text{tɕəl⁵³}  \\
that Kabeung.clan Kabeung.clan DIM  \\
det nprop nprop

The old Kabeung clan,

30.3  \text{Kun}³¹\text{diŋ}⁵³  \\
be Keunding  \\
cop top

you know, that's Keunding.

31  \text{Kə³¹bɯŋ⁵⁵} \text{tɕəl⁵³}  \\
Kə³¹bɯŋ⁵⁵ *tɕəl⁵³  \\
Kabeung.clan DIM one clan inhabit R/M Keunding LOC  \\
nprop num n v  \\
Kə³¹bɯŋ⁵⁵  \\
Kə³¹bɯŋ⁵⁵ *tɕəl⁵³  \\
Kabeung.clan DIM one clan inhabit R/M Keunding LOC  \\
nprop num n v  \\
Kə³¹bɯŋ⁵⁵  \\
Kə³¹bɯŋ⁵⁵ *tɕəl⁵³  \\
Kabeung.clan DIM one clan inhabit R/M Keunding LOC  \\
nprop num n v  \\
Kə³¹bɯŋ⁵⁵  \\
Kə³¹bɯŋ⁵⁵ *tɕəl⁵³  \\
Kabeung.clan DIM one clan inhabit R/M Keunding LOC  \\
nprop num n v  \\
Kə³¹bɯŋ⁵⁵  \\
Kə³¹bɯŋ⁵⁵ *tɕəl⁵³  \\
Kabeung.clan DIM one clan inhabit R/M Keunding LOC  \\
nprop num n v

Marangdam.village one clan inhabit R/M word in.this.way Keunding one clan  \\
top num n adv  \\
Mə³¹rəŋ⁵⁵ —  \\
Mə³¹rəŋ⁵⁵dəm⁵⁵  \\
Mə³¹rəŋ⁵⁵dəm⁵⁵  \\
Marangdam.village one clan inhabit R/M word in.this.way Keunding one clan  \\
top num n adv  \\
Mə³¹rəŋ⁵⁵ —  \\
Mə³¹rəŋ⁵⁵dəm⁵⁵  \\
Mə³¹rəŋ⁵⁵dəm⁵⁵  \\
Marangdam.village one clan inhabit R/M word in.this.way Keunding one clan  \\
top num n adv  \\
Mə³¹rəŋ⁵⁵ —  \\
Mə³¹rəŋ⁵⁵dəm⁵⁵  \\
Mə³¹rəŋ⁵⁵dəm⁵⁵  \\
Marangdam.village one clan inhabit R/M word in.this.way Keunding one clan  \\
top num n adv

Of the Kabeung clan one group was living in Keunding, and the other was living in Marangdam— so the one living that was living in Keunding,
isn't that what they say, that he was in the Kabeung clan.

Anyway, after all that, when the orphan was already rich,

he made the bovine sacrifce— "Come on, be there," he said, and he made the bovine sacrifice, he performed the rite.

And then after that,
They might have been feeling a little ashamed, who knows.

So

that's what he did, and they came, all of them came.

All those people came to his bovine sacrifice, everyone who had been working in the fields, and he gave all of them lumps of the raw meat because of how rich he was.
And he did the teasing of the bull, and he was so rich he called all the villagers together, isn't that what they say.

Yes, there once was an orphan who grew rich, they say.

Back then it was as I was saying just now, they were teaching their own child so well,
he would consider things, that orphan, and he succeeded, they say, disappeared and got rich.

Then after that, this is what they say, he came back over there, that's right,
Back then that's what happened!
In that place Tungmatu-

well, how about I tell the story of the message passed down by the lama?

That place right up near Gongshan where people go gather the logs that float down, it's called Tungmatu—

A person like you always going over there to the Nu river valley and you don't know it?
It's that place where you have to cross the river near Gongshan — Mangzeu.

[Oh, Mangzeu.]

It's near Mangzeu.

It used to be called Tungmatu.

A long time ago
if the lama had not been powerful, the lineage of the Trung people would have died out. That lama,

11

sent Namzeungbru over to the Trung lands,

sent him over to the Trung River valley, that's right.

"Our people have no books," the lama said, "haven't got them yet. Our people have no looms, no crossbow
triggers, so many things, haven't got them yet, and so they are being raided.

15.1 .Exceptions, so many things, haven't got them yet, and so they are being raided.

Go to the region of the Trung," he said,

15.2  Go to the region of the Trung," he said,

sending Namzeungbru over there.

16  And once he had sent Namzeungbru over there, after that

17  And once he had sent Namzeungbru over there, after that

18  the bandits could no longer do their pillaging, isn't that so.

19  the bandits could no longer do their pillaging, isn't that so.
Because those raiders were coming to pillage the common people, the lama called the Trung people over to Tungmatu,

he sent word,

the lama called over all of the people.

And the lama made prepared for a fight: he had the people making crossbow triggers, one after another, he had our people do this.
And the Lisu people looking on were wondering: what on earth is it they're doing?

"Right, right", they were saying [in Lisu], and meanwhile our people were putting triggers into their crossbows, preparing for the struggle.

Yes indeed, those Lisu over on their side over there

Our people were putting their triggers into their crossbows, piece by piece, until all the crossbows had them.
And the lama said: "Our people have no books, haven't gotten them yet, and so they raid us.

Our people have no looms, haven't got them yet, and so they raid us."

And so after the Lisu

had been taught a lesson at Tungmatu,

and after that the bandits no longer came to the Trung river valley,
the bandits stopped coming, isn’t that so?

Just below Ngaisat, they had been raiding us.

how after hurriedly pouring boiling water over all our taro we would eat it, I still remember how we went out to hide, to save ourselves, out in the wild.
Up there in Gat, our Gat, the bandits halted a bit in that place called Gat.

They would come to raid the people,

It also happened in the Mangbli area,
that the raiders would come down from the mountains up there.

Oh, how the bandits would all swarm together, and it was only because a deaf-mute working was out pounding corn —

he was able to sound the alarm.
and with that we all fled.

After that, they also came to Mangbli several times to raid us,

but whenever the bandits come, we would all flee quickly down to the caves by the riverside, and hide down there.

"Beautiful as the shining sun,
just as beautiful as the sky above are all these maidens

pouring down to the river," so the bandits said.

But down there by the riverside they couldn't find us, we were hiding down by the riverside [in the caves].

They came to Mangbli to pillage twice,
that's what they say, isn't it.

Down there that person Tinsong Tin and his cousin, the two of them up over there, were brought by the bandits to their camp, and they had to be ransomed, that's what they say.

And then there was the late Shong,
and it was down below Tangna mountain, down there it was, that Shong was killed by the raiders, together with the person he was with.

And after that, over at Tangna,

Shong's siblings —

and she was hauled away by them over to Kyangsar [in present-day Burma].
After having two sons, Tin and Pung, she fled, escaping back to her old home and then later going over to the Nu River valley to marry A Pei, and she never returned.

His name was A Pei, A Pei was his name,
And that girl who went over to A Pei [Nang],

her own siblings were still alive, it was said, they had fled, it was said, they hadn't died.

They were over in that place Kyangsar, that's what people were saying.

And another thing —
when the pillaging was happened, over there at Tungmatu,

70 \text{prɑ⁵⁵sɛ⁵³} \text{prɑ⁵⁵sɛ⁵³} \text{common.people} \text{n} \text{ɛ³¹wɑ⁵⁵} \text{ɛ³¹wɑ⁵⁵} \text{so} \text{adv} \text{kɛi⁵³} \text{kɛi⁵³} \text{exploit} \text{v} \text{mə³¹nəŋ⁵⁵} \text{mə³¹nəŋ⁵⁵} \text{after} \text{post} \text{n} \text{v} \text{v} \text{prt}

\text{lə³¹mɑ⁵⁵} \text{lə³¹mɑ⁵⁵} \text{Buddhist.religious.figure} \text{n} \text{mi³¹} \text{mi³¹} \text{AGT} \text{post},

when the people were being exploited, this message was passed down by the lama:

71 " \text{tən⁵⁵tɯm⁵⁵} \text{tən⁵⁵} \text{now} \text{adv} \text{nɯ³¹} \text{nɯ³¹} \text{TOP} \text{prt} \text{ŋɑ⁵³} \text{ŋɑ⁵³} \text{1SG} \text{pro} \text{prɑ⁵⁵sɛ⁵³} \text{prɑ⁵⁵sɛ⁵³} \text{common.people} \text{n} \text{ɛ³¹wɑ⁵⁵} \text{ɛ³¹wɑ⁵⁵} \text{so} \text{adv} \text{nə³¹kɛi⁵³} \text{nə³¹-} \text{MS} \text{kɛi⁵³} \text{kɛi⁵³} \text{exploit} \text{v} \text{ləŋ³¹} \text{ləŋ³¹} \text{EMPH} \text{prt} \text{mə³¹nəŋ⁵⁵} \text{mə³¹nəŋ⁵⁵} \text{after} \text{post},

"From now on, when they try to raid us,

72 \text{ka⁵⁵səŋ⁵⁵} \text{ka⁵⁵səŋ⁵⁵} \text{informal.chief n} \text{le³¹} \text{e⁵⁵} \text{e⁵⁵} \text{ɔ⁵³ja⁵³} \text{ɔ⁵³ja⁵³} \text{MEDIALL MED} \text{n} \text{ɛ⁵³m⁵³duŋ⁵³} \text{ɛ⁵³m⁵³duŋ⁵³} \text{machete} \text{n} \text{tɑ³¹lɑʔ⁵⁵} \text{tɑ³¹lɑʔ⁵⁵} \text{arrow} \text{DISTR} \text{n} \text{tɔn⁵³} \text{tɔn⁵³} \text{divide up}

\text{wa⁵³} \text{wa⁵³} \text{tei³¹} \text{tei³¹}, \text{ɔ⁵³ja⁵³} \text{ɔ⁵³ja⁵³} \text{ɛ⁵³m⁵³duŋ⁵³} \text{ɛ⁵³m⁵³duŋ⁵³} \text{machete}

\text{do} \text{CUST} \text{MED} \text{machete}

\text{v} \text{prt} \text{dem} \text{n}

there will be machetes for all the leaders, and lots of arrows will be distributed,
arrows distributed for all the leaders, and from now on when they come to raid you, you will slaughter those Lisu," that's what the lama said.

And to all the leaders he handed out arrow after arrow,

that's the story that's told.

And after he had said these words at Tungmatu, they no longer came to raid the people,
so if the lama hadn't said this, our people would no longer exist, isn't that right?

A long time ago we would have been pillaged out of existence, little by little, isn't that so?

(Don't do that, that's to feed the chickens!

Don't feed it, in a little while when we're back, you can feed it.)

And only after this message was passed down at Tungmatu, did the Lisu stop coming, haven't you seen?

They stopped coming,
And one of those arrows was given [by the lama] to my late uncle Kyen, which his son Tin later used to shoot a flying squirrel, they say.

"From now on, if the Lisu come to raid you, you will fight back against them with these machetes," so the lama said.

And to each the leaders and such, he distributed all the arrows,
And so at Tungmatu

if it hadn't been for the lama, half our people would have not had more than one share of it all to eat for themselves.
There once was a man,

who took a she-ghost for his wife,

who married a she-ghost.

Of course

the man didn't realize, just couldn't imagine that's what had happened.

But after a while
his wife started getting terribly thin,

she just kept getting thinner and thinner, and so then the husband asked her,

he went and he asked her,

he went to his wife and this is what he asked her:
So why is it you're getting so thin?" That's what he said, the husband.

And after that she replied, "It's because before, before we were married —

I didn't eat the things that my mother and father used to eat, that's why I'm getting so thin," that's what she said.

And she went on,
"Go find the things my father and mother used to eat," she said, and with that she sent him off.

They say she sent her husband off with those words,

And with that they say that he started off in search of what she wanted,

he went off looking for it,
He went off to look for her food, and then they say he came back, he came back from the road,

was just off the road arriving back home,

when he turned over what he had ??

what he'd been carrying this whole way in the bamboo food chest.

The husband opened up the chest,
and opening it up he was shocked, shocked to find a human foot, a human arm.

24.2
be.worn.out  be.thin
v  v

But she was so terribly thin!

24.3
CAUS  bear  say  NEG  COP  CAUS  bear  do
v  v  v  v  v

So he'd been made to go get those things.

25
MED  all  MED  TOP  again  home  ALL  arrive  NMLZ

And after all that, he arrived back at home to his wife.

26
be.small  MED  MED  eat  all  TOP  be.worn.out  be.fat  IMM.VIS.PRFV
v  dem  dem  v  quant  prt  v  v  v  prt

HRS
prt
She had eaten just a little, and she was becoming so huge!
You just sit there in the corner chopping up all that meat.

And the husband didn't dare look at what was right in front of his eyes, he didn't dare believe what he was seeing, and again after all this [he said]:
She was getting so enormous! And so at last the husband shot a poison arrow at her, that's what they say, and then

And after she had died, the man set off and went to tell his father-in-law what had happened.

"Your daughter is dead," said [the son-in-law],
"What could have possibly caused my daughter to die? Maybe she isn't dead," said the father-in-law.

But if she is dead, my dear little child, you eat one half of her and I'll eat the other half," that's what he said,
He did the divination over her flesh, with all his might he was doing the divination, they say.

Over his daughter's flesh he said the divination, and it spoke the truth.

"My daughter died on someone's poison arrow. There is also a sign!" he said, that's what the father-in-law said.
And after this, when the divination had spoken true, the — the son-in-law fled wherever he could,

he fled and he fled, kept trying to escape,

he took in every direction at once.

For two, three kilometers on the road the son-in-law stayed ahead, wasn't caught by his father-in-law.
Then he came across an old man, an old man with a goatee, he ran into a man with a long beard.

46. **dun⁵⁵bur⁵³ jɔ⁵⁵ ot³¹tsɔ⁵³ to³¹xrɯm⁵⁵ [xrum⁵⁵] wa⁵³, e³¹wa⁵⁵ guɾ⁵⁵ wa³¹, beards**

47.1 " na⁵³ ja⁵⁵ nɯ⁵³, na⁵³ ja⁵⁵ nɯ⁵³, tɔŋ⁵⁵ca⁵³ mi⁵³ na³¹at⁵⁵ ?"

47.2 guɾ⁵⁵ wa³¹ o³¹ja⁵³ .

48. jɔ⁵⁵mei⁵⁵pei⁵³ .

49. o³¹ja⁵³ so³¹na⁵³ o³¹wa⁵⁵ guɾ⁵⁵ wa³¹ , " na⁵³ nɯ⁵³ plan⁵⁵ mi⁵³ na³¹gran⁵³

He ran into an old with a long beard, who asked him this:

"You, yes you, why are you running like this?"

that's what he said,
And this is what the younger man replied, "There's a ghost chasing me, that's why I'm trying to get away!"

And then the [old man] said, "Don't be afraid, grandson,

just pull three hairs out of grandpa's beard," he said.

"After one mile, put down one hair."

And then even as he ran further and further, the son-in-law still managed not to be caught,
54  ma³¹ zi⁵⁵ zi⁵⁵ wa³¹ nuu³¹ , de⁵⁵ la⁵⁵ ...  
ma³¹- zi⁵⁵ [...] wa³¹ nuu³¹ de⁵⁵ la⁵⁵  
NEG chase PRFV do OPT finally  
v v v v 

he still wasn't caught, until finally —

55  ciŋ⁵⁵ zoŋ⁵⁵ ηŋ⁵⁵ ho⁵⁵ le³¹ ο³¹ baa⁵⁵ guu⁵⁵ —, ciŋ⁵⁵ zoŋ⁵⁵ — ciŋ⁵⁵ zoŋ⁵⁵ ηŋ⁵⁵ ho⁵⁵  
tree climb up ALL arrive say tree tree climb up  
n v adv post v v n v v adv  
le³¹ ηŋ⁵⁵ wa³¹ e⁵³ , duŋ⁵⁵ bur⁵³ doŋ³¹ mei⁵⁵ ca⁵³ wa³¹ sa³¹ naŋ⁵⁵ ο³¹ ja⁵³ nuu³¹  
le³¹ ηŋ⁵⁵ wa³¹ e⁵³ duŋ⁵⁵ bur⁵³ doŋ³¹ mei⁵⁵ ca⁵³ wa³¹ sa³¹ naŋ⁵⁵ ο³¹ ja⁵³ nuu³¹  
ALL climb HRS COP beard FIL happen HRS all MED TOP  
post v prt prt n interj v v prt quant dem prt  

they say he climbed up a tree, up and up he climbed, and after he'd used up the beard hairs -

56  duŋ⁵⁵ bur⁵³ bei⁵⁵ sa³¹ ο³¹ ja⁵³ nuu³¹ , ciŋ⁵⁵ zoŋ⁵⁵ ηŋ⁵⁵ ho⁵⁵ le³¹ ηŋ⁵⁵  
duŋ⁵⁵ bur⁵³ bei⁵⁵ sa³¹ ο³¹ ja⁵³ nuu³¹ ciŋ⁵⁵ zoŋ⁵⁵ ηŋ⁵⁵ ho⁵⁵ le³¹ ηŋ⁵⁵  
beard be.finished.up NMLZ MED TOP tree climb up ALL climb  
n v v v v v 

wa³¹  
wa³¹  
HRS  
prt  

the beard was all used up, but he kept climbing and climbing the tree.

57  ο³¹ ja⁵³ e⁵⁵ di⁵⁵ nuu³¹ , ciŋ⁵⁵ zoŋ⁵⁵ ηŋ⁵⁵ ruu⁵⁵ do³¹ raŋ⁵⁵ guu⁵⁵ tu⁵³ e⁵³ , plan⁵⁵  
ο³¹ ja⁵³ e⁵⁵ di⁵⁵ nuu³¹ ciŋ⁵⁵ zoŋ⁵⁵ ηŋ⁵⁵ ruu⁵⁵ do³¹ raŋ⁵⁵ guu⁵⁵ tu⁵³ e⁵³ plan⁵⁵  
MED if... then tree root CAUS sit say CUST COP ghost  
dem conn n n v v prt prt n  
doŋ³¹ mei⁵⁵ ο³¹ ku⁵³ pei⁵³ ο³¹ ja⁵³ nuu³¹  
doŋ³¹ mei⁵⁵ ο³¹ ku⁵³ *pei⁵³ ο³¹ ja⁵³ nuu³¹  
FIL 1-father-in-law male MED TOP  
interj n demprt  

But by that time, that ghost— the father-in-law— had chased him to the base of the tree and sat down right there, saying:
"Whether you come down the trunk or whether you keep climbing to the top, there'll be no escaping," that's what he said.

And after all that, the son-in-law could only piss his pants out of fear —
Ki⁵⁵ Sər⁵⁵, sər⁵⁵ oŋ⁵⁵ klot⁵⁵ɕɯ³¹ wɑ⁵³ ə³¹tsəŋ⁵³ (Ki Sar, the Man Born From a Thigh)

1 ə³¹ja⁵³ ə³¹tsəŋ⁵³
   ə³¹ja⁵³ ə³¹tsəŋ⁵³
   MED person
dem n

That man

2 sər⁵⁵ oŋ⁵⁵ klɔt⁵⁵ɕɯ³¹ wɑ⁵³ ə³¹tsəŋ⁵³ .
   sər⁵⁵ oŋ⁵⁵ klɔt⁵⁵ɕɯ³¹ wɑ⁵³ ə³¹tsəŋ⁵³
   upper.leg from emerge do person
n post v v n

was the one who emerged from of a thigh.

3 hnnnn ...

4 mə³¹nɯ⁵⁵ mi³¹
   mə³¹nɯ⁵⁵ mi³¹
   long.period.of.time CAUSAL
adv post

After a long time,

5 ti⁵⁵ niŋ⁵⁵ wɑ³¹ ca⁵³ tɕɛ³¹
   ti⁵⁵ niŋ⁵⁵ wɑ³¹ ca⁵³ tɕɛ³¹
   one year approximately reach.time ADVZ
num n prt v prt

after about a year had passed,

6 tu⁵⁵ kra⁵⁵ pu⁵⁵ ra⁵³ poʔ⁵⁵ɕɯ³¹ .
   tu⁵⁵ kra⁵⁵ pu⁵⁵ ra⁵³ poʔ⁵⁵ɕɯ³¹
   short.time strongman become
adv n v

he had long since turned into a giant,
Once he had become such a giant,

his mother and father

would give him food

and he would just eat it all up, a whole big bamboo basket of meat.

he had become a person who could wolf down a whole basket of meat.
So once he'd become like this,

14  hnnnn ..

15.1  kɔ⁵⁵  tə³¹sə⁵⁵  luŋ⁵⁵  ma³¹dam⁵³  "plaŋ⁵⁵  nei⁵³  me⁵⁵  a⁵³  ?"
   kɔ⁵⁵  tə³¹sə⁵⁵  [...]  luŋ⁵⁵  ma³¹dam⁵³  plaŋ⁵⁵  nei⁵³  m-  e⁵⁵  a⁵³
   DIST  initially  INTS  rock  above  ghost  2SG.AGT  NEG  COP  Q
   pro  adv  n  post  n  pron  v  prt
his father first thought to smash him against a rock, asking "Are you a ghost or not?"

15.2  guʔ⁵⁵  ,  əŋ³¹pe⁵³  e³¹wa⁵⁵  ə³¹duŋ⁵⁵  .
   guʔ⁵⁵  əŋ³¹pe⁵³  e³¹wa⁵⁵  duŋ⁵⁵
   say  3-father  so  smash
   v  n  adv  v
and then his father dashed him against the rock.

16  ə³¹ja⁵³  be³¹  luŋ⁵⁵  do³¹  ə³¹duŋ⁵⁵  wa⁵³  be³¹  cəw³¹
   ə³¹ja⁵³  be³¹  luŋ⁵⁵  do³¹  duŋ⁵⁵  wa³¹  be³¹  cəw³¹
   MED  LNK  rock  LOC  smash  do  LNK  also
   dem  prt  n  post  v  v  v  prt  adv
But when he tried to dash him against that rock,

17  ə³¹ja⁵³  luŋ⁵⁵  paŋ⁵⁵  ci⁵⁵ci⁵⁵  wa⁵³  ə³¹tal⁵⁵  .
   ə³¹ja⁵³  luŋ⁵⁵  paŋ⁵⁵  ci⁵⁵ci⁵⁵  wa³¹  ə³¹tal⁵⁵
   MED  rock  from  same  do  INTRs  roll
   dem  n  post  adv  v  v
the giant just rolled away from the rock just the same,

18  ə³¹ja⁵³  be³¹  ə³¹ja⁵³  əŋ⁵³  ə³¹ja⁵³  ə³¹ja⁵³  wa³¹
   ə³¹ja⁵³  be³¹  ə³¹ja⁵³  əŋ⁵³  ə³¹ja⁵³  [...]  wa³¹
   MED  LNK  MED  from  do.AGT  PRFV  HRS
   dem  prt  dem  post  v  prt
that's just exactly what he did.
"What kind of person is it that won't die?"

said the father.

And he took the child and stuck him on a fire to burn,

but the child was just as before, not burned at all,

he pulled himself out of it with a jump.

So then his father took him from the fire,
and threw the youth into a patch of briar,

but somehow not even that briar did anything prick him, and he climbed his way right out.

Here or there, whatever place it was, the youth went off to live in his own way — somewhere else.

"Here too, also on the thorn bush!" [the father had said.] "What kind of person have you become?
29.1 \(təŋ^55\) ə³¹tsəŋ⁵³ ne⁵³ "?
\(təŋ^55\) ə³¹tsəŋ⁵³ nə³¹- e⁵³ what person MS be interrog n v
What kind of person are you?"

29.2 guʔ⁵⁵ zin³¹
\(guʔ^55\) zin³¹ say DUR v prt
he said.

30 kɔʔ⁵⁵ dahai ɲəŋ⁵⁵ le³¹ tɕat⁵⁵
kɔʔ⁵⁵ dahai ɲəŋ⁵⁵ le³¹ tɕat⁵⁵ that large.body.water water ALL throw.away det n n post v
When he threw him into all that water,

31 ɲəŋ⁵⁵ le³¹ tɕat⁵⁵ wa³⁵ be³¹ nu³¹
ɲəŋ⁵⁵ le³¹ tɕat⁵⁵ wa³⁵ be³¹ nu³¹ water ALL throw.away do LNK TOP n post v v prt prt when he threw him into the river,

32 ɲəŋ⁵⁵ le³¹ tɕat⁵⁵ wa³⁵ dor⁵³ mə³¹ɲəŋ⁵³
ɲəŋ⁵⁵ le³¹ tɕat⁵⁵ wa³⁵ dor⁵³ mə³¹- ɲəŋ⁵³ water ALL throw.away do emerge NEG look n post v v v v threw him into the river that time, he emerged and disappeared from sight.

33 ə³¹ja⁵³ ɲəŋ⁵⁵ le³¹ tɕat⁵⁵ wa³⁵ dor⁵³ mə³¹ɲəŋ⁵³ wa³⁵ be³¹
ə³¹ja⁵³ ɲəŋ⁵⁵ le³¹ tɕat⁵⁵ wa³⁵ dor⁵³ mə³¹- ɲəŋ⁵³ wa³⁵ be³¹ MED water ALL throw.away do emerge NEG look do LNK dem n post v v v v v prt
When he threw him into the river that time, he emerged and disappeared from sight.

34 ŋɔ⁵⁵ la⁵⁵ma⁵⁵
ŋɔ⁵⁵ la⁵⁵ma⁵⁵
up Buddhist.religious.figure
adv n
That lama up there,

35 tən⁵⁵ləŋ⁵³ la⁵⁵ma⁵⁵ wa⁵⁵
now time Buddhist.religious.figure do
adv n v
the one who was lama at the time,

36 ø³¹tsəŋ⁵³ le³¹ ŋu⁵⁵ tap⁵⁵ wa⁵³ ,
person ANTIE appearance set.up do
n post n v v
the father went to him to divine the child's whereabouts:

37 " ŋa⁵³ øŋ³¹təl⁵³ e³¹wa⁵⁵ ŋaŋ⁵⁵ le³¹ tɔt⁵⁵ dor⁵⁵ ma³¹ʒoŋ⁵³ zin³¹ e³¹wa⁵⁵ ,
1SG 3-child so water ALL throw.away time NEG look DUR so
pro n adv n post v vclf v prt adv
"After throwing my child in the river that time, I haven't seen him.

38 lu- ləŋ⁵³ le³¹ ø³¹dəŋ⁵³ be³¹ ,
rock ALL smash LNK rock from also same INTRS roll fire
n post v n post adv adv v n
də³¹ɡəŋ⁵³ be³¹ ,
burn LNK fire from also DIST ALL go
v n post adv pro post v
When I smashed him against a rock, he rolled right away from the rock, just the same, and when I burned him in the fire, he stepped right out of it.
I threw him into a briar patch and yet he came away from there without getting pricked at all,

and finally when I threw him in the water the child just disappeared from sight.

"There are indeed ghosts in this world, I know it,
man-eating ghosts, one kind called Hor and one kind called Do.

There are such ghosts,

and one kind called Di,

who flies down from on high and eats people.

Only after eating nine people

is the ghost's stomach be good and full.
So spoke the lama—

50 əŋ³¹pe⁵³ əŋ³¹me³⁵ mi³¹ guᵲ⁵⁵ wo³¹.
   əŋ³¹pe⁵³ əŋ³¹me³⁵ mi³¹ guᵲ⁵⁵ wo³¹
   3-father 3-mother AGT say HRS
n n post v prt

and then the father and mother spoke—

51 ə³¹jɑ⁵³ be³¹ " na³¹ əŋ³¹tɕəl⁵³ ø³¹ ra³¹ ",
   ə³¹jɑ⁵³ be³¹ na³¹ əŋ³¹tɕəl⁵³ ø³¹ ra³¹
   MED LNK 2SG 3-child have MIR.FH
   dem prt pro n v prt

[Or no, the lama again:] "Your child is still alive, I know it,

52 na³¹ əŋ³¹tɕəl⁵³ ø³¹ ra³¹ ."
   na³¹ əŋ³¹tɕəl⁵³ ø³¹ ra³¹
   2SG 3-child have MIR.FH
   pro n v v prt

your child is still alive."

53 ŋu⁵⁵ tap⁵⁵ wo³¹ , " na³¹ əŋ³¹tɕəl⁵³ ø³¹ ra³¹ , ø³¹ra³¹ ø³¹la⁵³ɕɯ³¹
   ŋu⁵⁵ tap⁵⁵ wo³¹ na³¹ əŋ³¹tɕəl⁵³ ø³¹ ra³¹ ø³¹ra³¹ ø³¹- la⁵³ -ɕɯ³¹
   appearance set.up do 2SG 3-child have MIR.FH where IMP la⁵³ -ɕɯ³¹
   n v v v pro n v v prt interrog v

Diving the child's whereabouts, the lama said, "Your child still lives, go seek out your child.

54 ɲaŋ⁵⁵ le³¹ na³¹tɕat⁵⁵ dɔ³¹ mal⁵³ be³¹ , ø³¹ ra³¹ jʊ₁⁵⁵ ɲaŋ⁵⁵ ,
   ɲaŋ⁵⁵ le³¹ na³¹- tɕat⁵⁵ dɔ³¹ m- ø³¹ be³¹ ø³¹ ra³¹ jʊ₁⁵⁵ ɲaŋ⁵⁵
   water ALL MS throw.away TEMP NEG have LNK have MIR below water
   n post v post v prt v prt adv n

Though you threw him in the water, he still lives down there by the river,

55 ə³¹jɑ⁵³ dahai
   ə³¹jɑ⁵³ dahai
   MED large.body.water
   dem n
all that water,

56  hnnn  ...  tɕem⁵⁵  ɤŋ⁵⁵
tɕem⁵⁵  ɤŋ⁵⁵  
side  from
n  post

along the river bank,

57  o³¹ja⁵³  pə³¹la³³ -cu³¹  gu⁵³  wa³¹
do³¹ja⁵³  pə³¹la³³  -cu³¹  gu⁵³  wa³¹  
MED  IMP  seek  12DU  say  HRS
dem  v  v  prt

go look for him there.

And indeed that man Ki Sar had not died.

58  e³¹wa⁵³  ɤŋ⁵⁵  dahai  
so  water  large.body.water  side  water  from  find  do  waterside
adv  n  n  n  post  v  v  n

And along the shore of that great river they went searching for him, looking all along the river bank,

59  o³¹wa⁵³  ɤŋ⁵⁵  dahai  
so  water  large.body.water  side  water  from  find  do  waterside
adv  n  n  n  post  v  v  n

and when they went downriver, there came from upriver
an arrow shot from a crossbow.

It was Ki Sar.

And down over there-

and then when they went upriver,

from downriver there came an arrow shot from a crossbow.

He's definitely here, they thought,
He must still be alive, they thought.

It was true, of course.

Our child must live here [they thought] in this kind of cave,

hanging all his meat up like this.

He must just sit around here eating meat, animal skins covering everything,
just sitting here, shooting his bow, shooting at game, just sitting here.

And indeed from then on, people would kill animals and invent this way of living by hunting, so it is said,

and it was Ki Sar who started doing this.

And so...

hnnnn...
And it was all the way up there, nearly in the sky [??], that his father and mother found him,
as he sat there eating meat, in his cave of hanging meat.

And so his father and mother were cursing him, and then this is what his father asked him—

Or no, it was their child who spoke to them thus:

"You're my aunt, aren't you?
81.2 guʔ⁵⁵ wa³¹ ,
guʔ⁵⁵ wa³¹
say HRS 
v prt
he said.
82.1 " ə³¹wəŋ⁵³ ma⁵⁵ne⁵³ ɕɯ³¹ ?"
ə³¹wəŋ⁵³ ma⁵⁵- na³¹- ɕɯ³¹
1-uncle.paternal POL MS COP also 
v adv
"You're my uncle, aren't you?"
82.2 guʔ⁵⁵ wa³¹
guʔ⁵⁵ wa³¹
say HRS 
v prt
he said.
83 " ə³¹ɕɯm⁵⁵ nə⁵³ ɕɯ³¹
ə³¹ɕɯm⁵⁵ nə³¹- ɕɯ³¹
1-wife.paternal.uncle of.course MS be also LNK this this so be.big 
v adv v adv prt dem dem v
ca⁵⁵pɯn⁵⁵
cə⁵⁵pɯn⁵⁵
animal.skin 
n
If you're my aunt, you two should go ahead and take a great big animal skin,
84 ja⁵⁵ ne³⁵ ɕŋ⁵⁵ ju³⁵ le³¹ ə³¹səŋ⁵⁵ taʔ³¹ ."
ja⁵⁵ ne³⁵ ɕŋ⁵⁵ ju³⁵ le³¹ ə³¹səŋ⁵⁵ taʔ³¹
this 2SG.AGT from down ALL fall.down RES 
pro pron post adv post v prt
take it from the ones that have fallen down there."
85 " kei⁵³ wa³⁵ ə³¹tsəŋ⁵⁵ ne³⁵ lan⁵⁵ ?"
kei⁵³ wa³⁵ ə³¹tsəŋ⁵⁵ ne³⁵ lan⁵⁵
eat do person 2SG.AGT call 
v v n pron v
"You, person eating, what's your name?" [asked the father].
"My name is Ki Sar.

And if you really are my uncle and my aunt, take a look, you two, come and eat what I have left over.

If you are my uncle or my father or my mother, from this meat hanging up here,
And so Ki Sar went to the lama up there.

As soon as he heard there were man-eating ghosts, he showed up right away,

he went there to talk with the lama.

And so

and so Ki Sar went up there to the lama,

to the person there serving as lama —
and it was as big as a tree

it was as big as a tree the cigarette he set down into the basket before the lama, and it was so long
mankind, that only get full after eating nine people?

102.1 play⁵⁵ əl⁵³ ," guŋ⁵⁵ ẓiŋ⁵³ .

plan⁵⁵ əl  guŋ⁵⁵ ẓiŋ⁵³

ghost have say DUR
n v v prt

There are such ghosts," he said,

102.2 " na⁵³ meʔ⁵⁵ na³¹ bo⁵⁵ ə⁵³ ?"

na³¹ seʔ⁵⁵ na³¹- bo⁵⁵ ə⁵³

2SG eye MS be.blind Q
pro n v v prt

"Are you blind?"

102.3 guŋ⁵⁵ ẓiŋ⁵³ , " ə³¹ja⁵³ pa³¹ yoŋ⁵³ joŋ⁵³ ,

guŋ⁵⁵ ẓiŋ⁵³ ə³¹ja⁵³ pa³¹- yoŋ⁵³ [..]

say DUR MED IMP look INTS
v prt dem v

he said, "why don't you have a look, just have a look," he said,

103 ma³¹ u⁵⁵ so³¹ na⁵⁵ ko⁵⁵ le⁵³ plan⁵⁵ taʔ⁵³ pa³¹ o⁵⁵ ," guŋ⁵⁵ , ə³¹ja⁵³ le³¹ —

ma³¹ u⁵⁵ so³¹ na⁵⁵ ko⁵⁵ le⁵³ plan⁵⁵ taʔ⁵³ pa³¹- ho⁵³

smoke all DIST ALL scatter RES IMP do.AGT say MED
n quant pro post v v prt interj v dem

la⁵⁵ mo⁵⁵
la⁵⁵ mo⁵⁵ mi³¹

Buddhist.religious.figure AGT
n post

Clear away all this smoke here," he said. And the lama —

104 " guŋ⁵⁵ yoŋ⁵⁵ " le⁵⁵ ma⁵⁵

guŋ⁵⁵ yoŋ⁵⁵ le⁵⁵ ma⁵⁵

really Buddhist.religious.figure nearby LOC sit do person AGT
adv v adv post v v n post
"It's true!" said someone sitting next to the lama "It's true! I've seen it and it's true, there are ghosts, ghosts that are only full after eating nine people."

So it was, so it was that Ki Sar went after all, he went up to the lama.
"If you're mighty and powerful, go and do it, go and kill them," said the lama,

And then in a little while, that wasn't all, there were other sorts of talk as well [?].

And Ki Sar went cursing to his father and mother.

"If you recognized me as your offspring,

what were you doing dashing me against a rock?
What were you doing tossing me into a fire, what were you doing throwing me into a briar patch?

What were you doing throwing me into the river?"

What were you doing throwing me into the river?"

that's what he was saying.

Ah! And this is what his parents said,
to make you as hard as a rock," so his father replied to him,

"As for throwing you into the fire, that was to make you as blaze with strength like a fire, so that you would be mighty," so his father said.

Throwing you into the thorn bush — that was so the ghost would prick itself on you, that's why we threw you in.
And throwing you into the river, that was for you would become huge and bold the way a river is."

That's what he said to Ki Sar, and that's what his father said.

[And Ki Sar replied]: "So if that's how it is,

prepare a horse for me,"
prepare a sword that with one slash can make a hundred men fall,

and I will set off to kill the ghosts,"

that's what he said.

"If what you're saying is true, father,

I will set off this instant to kill the ghosts."
This story of his going to kill the ghosts really happened.

Hor! [ghost name]

Di! [ghost name]

Do! [ghost name]

These were the names of the three ghosts,

man-eating ghosts,
and these were man-eating ghosts.

And so the man named Ki Sar —

he and the ghosts had decided to go to war, to fight it out,

each on their own, they rode up with their houses, climbing up the mountain.
And that horse of his was also a very obedient, responsive horse!

And then [Ki Sar said]:

"You three [ghosts], go ahead and kill me first!", so he said.

"You go first and shoot at me with your bow!"
And each went with their own horse, the three ghosts climbing up together on one slope, while the man Ki Sar went climbed up the opposite slope.

And the three ghosts had one arrow each, and Ki Sar had just three arrows he was carrying.

(Arrows, you know, right?) The old bows and arrows.)
And so this is what those three ghosts did:

The first one sent off a shot like this,

and Ki Sar grabbed the arrow midair.

By then the sky was just growing light as they climbed up to the mountain peak, and as soon as dawn appeared,

they got to the top, climbed up and begin to fight, that's what people say.
"So go head, you three, go ahead and kill me, kill Ki Sar," he said,

"come on and attack me, you three."

And the three ghosts shot at him with their crossbows, shooting from the opposite ridge,
and Ki Sar, holding on tight to his horse, cut off the saddle.

And then the horse said to Ki Sar, "Quick now, flip yourself over and go under my belly", so said the horse, and then again and again Ki Sar would pull himself back up.

And the horse started sliding down the mountain,

and then the ghost closes to them was shooting, the one in the middle was shooting, again and again,

and Ki Sar was just barely holding on to his saddle, which he had cut down.
And among the three ghosts, there was still one shooting at him, still one ghost left to shoot at him,

But just with his saddle [?]  

Ki Sar cut it down.

And then down below,

From the horse's belly down below, Ki Sar righted himself, sat back up on his horse:
"What kind of shooting have you been doing? Now how about I start shooting at you, okay?"

he said to them.

And he shot at the three ghosts.

And that Ki Sar shot at

down the three of them,

shooting one arrow after another, the man shooting just so with his crossbow as
he climbed up the mountain along the ridge, while the ghosts were riding up as well,

and he shot at them with his crossbow,

and their heads lurched forwards as the arrows cut right into their necks, passing from one side through to the other, that's how accurate his bow was.

that's what happened.
And he hit the three of them, the three of those ghosts,

rights into their necks, cutting from one side to the other, that's how he hit them. And after this happened,

And after that, Ki Sar said,

"There won't be man-eating things anymore in this world, only people will exist."
And there will be no more ghosts," so he said.

And then nine pine trees [he cut down],

he made them coffins, and then he left.

And that's how it was done, [entombing the ghosts in those] nine pine trees, three ghosts in each, all together in that one place.
He made them a tomb, and then he left.

And so then [he said again]:

"If there are ghosts in the future, other ghost-killers like me, the one named Ki Sar,

other mighty people will emerge to deal with them," he said. "May it be so," he said, "may it be thus."
And at the same time as he was putting the ghosts in their tombs,

this is what [Ki Sar] had to say, "From now on

this is how ghosts will be dealt with, the one named Ki Sar will kill them, will kill the ghosts."

And so from then on,

from then going forward, people have lived in the world, that's what has happened, that's what people say.
Now there are no ghosts, only people, that's what happened.

[What was his name?]

He was called Ki Sar.

[Ki Sar.] Yes.

He came out of his mother's thigh, wasn't torn from her vagina. He was a person who seemed to be born right out of a thigh!
Appendix B: Trung-English Lexicon

A a

a₁ /a⁵⁵/ vt 及物动 1) boil; cook 炖 | nga sha ang. I am stewing meat. 我炖肉。
a₂ /a⁵³/ 1) interj 感叹 okay (expresses agreement or recognition) 嘿 (表示答应) | a, nga mvding. Okay, I won't go. 哦，我不去了。
2) interj 感叹 oh (expresses surprise) 呃 (表示惊讶) | a, vtving nvchung e? Hm? What are you saying? 呃，你在说什么？
3) interj 感叹 ah (used to make a deliberate pause) 啊(用来做故意停顿) | nvg a, na manvdī a? Nang, are you going or not? 那，你要吗？
4) prt 助词 question 吗（疑问）| matvtei saqdeu ra, a? Is it really interesting? 是不是很有趣？
A /a⁵⁵/ prt 助词 honorific (expressing affection or intimacy) 阿 | A Tin Dear Second Brother 阿二
am /am⁵⁵/ n 名 1) eat 吃 (Used in Maku and border areas. 马库国边使用.) 2) food 食物 (Child language. 儿语)
an /an⁵⁵/ vt 及物动 采 | vng waqza an di. She's going to pick [plants for] pig feed. 她去采猪食了。
ap /ap⁵⁵/ vt 及物动 release weapon; shoot (bow, gun) 射 (弓枪)
aq /a⁵²/ n 名 duck 鸭子
at /at⁵⁵/ vt 不及物动 escape 逃跑

B b

ba /ba⁵³/ vi 动 1) be thin; be fine 薄；细 | gya gyoq
dop ba. This piece of clothing is very thin. 这件衣服很薄。| vng baba gyoq ti tup guaqsheu. He's wearing a very thin piece of clothing. 他穿着薄薄的衣服。2) be shallow 浅 | ngang ba the water is shallow 水浅
svba vt 及物动 make thin 弄薄
ba'kling /ba³¹klin⁵³/ n 名 cicada 土蝉 | (一乡)
ba'kleung /ba³¹klun⁵³/
ba'tu /ba³¹tu⁵³/ n 名 barrel; vat 大桶 | ngang ba'tu water bucket 水桶
baicheur /bai³¹tʃeʊr⁵³/ n 名 oak tree epiphyte (produces a liquid that animals drink, presenting an opportunity for hunters) 栎树附生植物 (野生动物来喝里面产生的液体，猎人等在附近) | (一乡) maicheur
/mai³¹tʃeʊr⁵³/
bailung /bai³¹luŋ⁵⁵/ n 名 acorn 板果 | Literally "oak stone", a traditional food. 直译“栎石”，传统食物。
baisheung /bai³¹ɕiŋ⁵⁵/ n 名 oak tree 栎树 | Used for making crossbows. 可作为弩身。|(一乡) baisheung
/bai³¹ɕiŋ⁵⁵/
bakuar /ba³¹kʷɑ⁵⁵/ n 名 butterfly 蝴蝶
bal₁ /bal⁵³/ vi 不及物动 be thirsty 渴 | nga saq bal. 我口渴。
bal₂ /bal⁵³/ vi 动 twinkle 闪光 | chvngbał bal lightning flashes 打闪
bal₃ /bal⁵³/ vt 及物动 push aside (e.g. plants) 扒开（草）| shin bał
bal'l'v'bal /ba³¹l'v'bał⁵³/ adv 副 with a continuous twinkling (of light) (光)一闪一闪地 | ko do tvng bal'l'v'bal kyaq e? What's twinkling over there? 那儿一闪一闪的是什么？
bali /ba³¹li⁵³/ adv 副 1) again; another 又；再 | vng bali di rvt. He's come again. 他又来了。| na bali pvdi beu. You should go again. 你再去一次。2) continually 不断地 | vpei bali vmra wa di. Father keeps on doing farm work. 父亲继续干活了。|(一乡)
oloq /ɔ³¹loq⁵³/
ban /ban⁵⁵/ n 名 bucket; basin; plate; dish 盆子
ban /bɑn³¹/ top 地名 Ban village (Kelaolong River valley) 班（克劳洛河谷村名）
ban-da /bɑn⁵³μ politely barnyard millet 鸡爪谷；稗子 | 其他类型有 zai, zvtan. 其他种类包括 zai, zvtan.
bang /bɑŋ³¹/ vi 及物动 使生活变得轻而易举；使感到轻松；使感到放心；使感到快乐 | washed out 浅色 | gyoq bangbang kya hreq vkt. 那件衣服已经褪色成浅褐色了。
bang-gu /bɑŋ³¹ɡu⁵⁵/ n 名 1) shadow 影子 2) soul 灵魂 | (一乡) manggu /mɑn³¹ɡu⁵⁵/
bang-kop /bɑk⁵³kɔp⁵⁵/ n 名 rattan threads, coated in lacquer, formerly worn tightly over the calf by men (in the southern part of the valley) 脚镯
banyi /bɑn³¹jɪ⁵³/ n 名 steamer (for cooking food, made of bamboo) 蒸器 | banyi m vngza puq. Use the steamer to steam the rice. 用蒸子蒸饭。| Lisu loanword. 棉质借词.
baq /bɑʔ⁵⁵/ v 动 1) step over 跨 | (四乡) peur nbaq pung’o. Be sure to step over the bowl. 你的(脚)要跨碗了。 2) stride over 跨过
basi /bɑsi³¹⁵³/ n 名 mosquito 蚊子 | gya do basi dop kei ra. The mosquitoes here really bite. 这里蚊子很咬人。
be /bɛ⁵³/ 助词 clause-linker (often conditional); if 联系 (条件法) | vng di be, nga sheu ding. If he goes, I'll go too. 他去的话，我也去。 | nawa do nvrong be, ngul tvng beum? How much money is it to fly? 坐飞机要多少钱？
bei /bɛʔ⁵⁵/ v 动 be finished up; used up 用完；尽 | nga neut bei di. My cigarette is done. 我的烟(吸)完了。 | vngy an suli beei taq bing. I gave them all of the pears. 梨子全都给他们了。| (四乡) vbai /bɛ⁵³bi⁵³/
ben /bɛn⁵³/ nclf 名量 1) sheet (flat, thin object: paper, flag etc.) (一)片、张（纸，旗） | jvgye ti ben pbing rang. Give me one piece of paper. 给我一张纸吧。| 2) page number (一)页码
ben-ba /bɛn⁵³/ vi 及物动 be infected; catch (a disease) 传染（疾病） | vng keuq moq mi ben ri. He has also caught a cold. 他也被传染感冒了。 | (一乡) ku /ku⁵³/
sven vi 及物动 infect 使被传染
beng /bɛŋ⁵³/ vi 及物动 1) finish 完成 | vng mi laika mawa beng di? Is his work done? 他的工作做完了吗？ 2) be able 能 | gya ri mvbeng. I can't carry this. 这个我背不动。
beq /bɛʔ⁵⁵/ vi 及物动 1) be chipped 缺（口） | wvr beq di. The axe is chipped. 斧子缺了口了。 2) be smashed 打碎
svbeq vi 及物动 chip 使缺口
beu /bur⁵³/ n 名 snake 蛇
beu /bur⁵³/ prt 助词 go (andative deictic, from speaker’s point of reference) 去 (动作向外, 说话人所处位置) | na pvdì beu. You go ahead. 你去吧。 | nga ding beun ning. I'm going. 我去吧。 | singho sot sot gvm taq laqwoq beu. It will make life better and better. (这会)让生活变得更美好。
beu /bur⁵³/ prt 助词 remote past perfective 完成体（很久以前完成或发生） | vng Peching le dii beu. He went to Beijing (a long time ago). 他(很久以前)去北京了。 | to i’mlo beu forgot long ago 早就忘了 | na nvngreung beu ka pvminit. Remember your own words. 记住你自己的话。
beu /bur⁵³/ v 动 flush; float away (on water) (水流) 冲走 | nga gyoq ngang mi beu luung. My clothing was apparently carried off by the water. 我的衣服被水冲走了。
beu kvlang /buri⁵³ kɔ⁵³jʌŋ⁵⁵/ n 名 type of very small, glossy, black snake, sometimes poisonous 一种光滑，细小的蛇
beu pyla /bur⁵³ pa⁵³la⁵³/ n 名 snake venom 蛇毒
beu pvshing /bur⁵³ pa⁵³cijn⁵⁵/ n 名 type of very small, poisonous snake 毒蛇 (小) | Literally "green snake". 直译“绿蛇”。 | (一乡) beu pvsheung /bur⁵³ pa⁵³cijn⁵⁵/
beu svri waq /bur⁵³ sa⁵³ri⁵³ wə⁵³/ n 名 lizard 四脚蛇
beu svrvnga /bur⁵³ sa⁵³rag⁵³/ n 名 type of short, thin snake 一种细短的蛇 |
beu tvlang /bur⁵³ ta⁵³lan⁵³/ n 名 tiny, non-poisonous snake 蛇
beu’leum /bur⁵³tum⁵³/ n 名 snake egg 蛇卵
beun'cha /bu³³nɑʔ⁵⁵/ n 名 type of dark-colored snake 一种黑色的蛇
beu'toq /bu³³təʔ⁵⁵/ n 名 type of black and white, non-poisonous snake 一种黑白相间的无毒蛇
beubyer /bu'/bër⁵⁵⁵/ n 名 flying snake 飞蛇
Chryseolepis
beudung /bu¹⁵⁵⁵ɡʊn³⁵³/ n 名 snake nest 蛇窝 | Also called beu mvrvp, literally "fire pit snake". 也叫做 beu mvrvp，直译“火塘蛇”.
beugang /bu³¹ɡɑŋ⁵³/ n 名 big snake 大蛇
beujing /bu²¹zɪŋ⁵³³/ n 名 type of large, non-poisonous black snake 一种无毒的大蛇 | (乡) beujeung /bu¹³⁵⁵⁵zʊn³⁵³/ beul'lv'beul /bu³³lo¹⁵⁵⁵/ adv 副 shaggy; all hairy 毛茸茸 | Negative connotation. 贬义.
beuv /bu³³v/ n 动 1) to be many | ka mvrbeum neu. Don't talk so much. 话不要多. 2) more | gya chuq beuqi. A little more here. 这多了一点.
beum /bu³³m/ n 动 1) lie; crouch 卧 | dvgeui dvmong lok beum. The dog is lying down in the yard. 狗在院子里卧着. 2) (hen) incubate (an egg) 孵 | kaq kaqdung do beum. The chicken is in the coop hatching an egg. 鸡在窝里孵蛋.
svbeum vi 及物动 put (a child) to sleep 使 (孩子) 躺下 (睡觉)
beumbeum /bu³³⁵⁵⁵bʊm⁵³³/ quant 数量 very many 许多 | (乡) shinggeun do pvcieq beumbeum rong. There are lots of birds on this tree. 树上有许多鸟. | (乡) beubeu /bu³³⁵º⁵⁵⁵/ beun /bu³³⁵³⁵/ vi 不及物动 1) be soft; pliable 软 | tashiq ngang mi chuq pvcbeum. Soften the crispy rice crackers in water for a little while. 饭巴在水里软了.
svbeun vi 及物动 make spongy soft 使软
beun'chv'beun /bu³³⁵³³tə'³³⁵⁵⁵/ adv 副 messily; dishevelled 蓬蓬松松; 扰乱蓬蓬 ko pvmə unı beun'chv'beun kya. That woman's hair has gotten all dishevelled. 那个女人头发乱蓬蓬. > chvbeun
beup /bu³³⁵³⁵/ vi 不及物动 1) be spoiled; rotten (because of dampness) (因潮湿) 腐烂 | binma beup wound rots 受伤烂 2) be half-cooked (of boiled rice) (煮的米) 夹生 | vngza beeup luung. The rice is half-cooked. 米饭夹生了.
beur /bu³³⁵³⁵/ vi 不及物动 be fat (person or animal) 胖 | waq tvtei beur. The pig is pretty fat. 猪很胖. | vng beur beur e. He's very fat. 他很胖.
svbeut vi 及物动 fatten 使肥
beuren /bu³³¹rɛn³⁵³/ n 名 type of serpent mentioned in mythology 传说的一种龙
beurong /bu³³¹lɛn⁵³³/ n 名 roundworm (ascaris lumbricoides) 蜗虫
beusheur /bu³³¹wɛn⁵³³/ n 名 type of brightly colored, poisonous snake 一种红色的毒蛇 | Lives near people's homes. 住在家附近.
beusop /bu³³¹sp⁵³³/ n 名 snakeskin (蛇蜕的) 皮 | Literally "snake shell". 直译“蛇壳”.
beut /bu³³tu̯⁵³³/ vi 及物动 lose 损失 | ngul beumbeum beut di. A lot of money has been lost. 钱损失了很多.
beutshe /bu³³tu̯⁵³³⁵³³/ vi 不及物动 perish 遇难
svbeut vi 及物动 cause loss; punish 使损失; 罚
beutei /bu³³¹tɛi⁵³³/ n 名 python (mentioned in mythology) 传说中的巨蟒
beutsheu /bu³³tu̯⁵³³⁵³³ / vi 不及物动 die in a violent accident 遇难 | vng gya do beutsheu e. He perished here. 他是在这儿遇难的. | Examples include drowning, falling off a cliff. 如：掉水里，从悬崖滚下等意外灾祸. > beut
bi /bi⁵³³/ vi 动 1) give 给 | gya pvbing rang. Give me that. 把这个给我吧. | gya neu vpei mi nvbing svra e. This is the gift my father gave me. 这是我爸爸送给我的礼物. | (乡) na le zeung ning. I am giving it to you. 我给你. 2) offer 提供 3) marry (a man) 嫁 (女) | (乡) zi /zi³³³/ Bingdvm /biŋ³¹dɛm⁵³³/ 1) top 地名 Bingdam (Third Township village) 丙当 (三乡村名) 2)aproop 有名 Bingdam clan 丙当家族
binma /biŋ³¹ma²³³/ n 名 wound 伤口 | binma rvseq scab 疤 | (乡) bilma /bi³³¹ma²³³/ bit'l'v'bit /bit⁵³³⁵³³/ adv 副 1) weakly 软弱无力; 有气无力 2) trembling; shivering 发抖地
bla /bla³³³/ n 名 image 雕像; 像像 | Includes pictures, drawings, statues etc. 包括画幅、雕像等等.
bamboo tube. (in a basket or other receptacle)

There's an insect crawling on you. (insects)

The chicken is alive.

The chicken is alive.

There are lot of peach trees planted near the house.

Onomatopoetic.

ko gyomeira za mi mvr bongbong kya.

brɔŋ⁵³ ʑi⁵³ li⁵³

The chicken is alive.  鸡活了.

bong ji li /bɔŋ⁵³ɔŋ⁵³ li⁵³/ n 名 measles 麻疹 | (一乡)

bongbong /bɔŋ⁵³bɔŋ⁵³/ vi 不及物动 be pale; wan 萎白 | ko gyomeira za mi mvr bongbong kya. That old man's face is wan from illness. 那个老人因病脸色很苍白.

bop /bɔp⁵³/ vi 不及物动 be mushy; soft (of fruit) (水果) 软 | gya seum dop bop. That peach is very soft. 这个桃子很软.

bopcheq /bɔp⁵³ʨʰɛ⁵³/ n 名 large gong (used by Buddhist lamas) 锣 (藏佛喇嘛用的) | Tibetan loanword. 藏语借词.

boq /bɔʔ⁵³/ vi 不及物动 be blind 瞎 | meq boq 眼瞎

boq /bɔʔ⁵³/ vi 动 1) explode; blast to pieces 爆炸；爆裂 | tvng boq di e? What's that explosion? 是什么爆炸了？ | lung dvboq blast rock to pieces 炸石头 2) go pop; make the sound of popping 呜 | kam vboq popping sound of bamboo 竹啪 3) sprout; bud 出芽；发芽 | vmrda do shin beumbeum boq. On the ground there are lots of plants sprouting. 地里长出了许多草. | vnoq boq beans are sprouting 豆子发芽 | Onomatopoetic. 象声词.

dvboq vi 动 explode 炸

boq /bɔʔ⁵³/ adv 副 near at hand 附近；旁边（挨近身体处） | kyeym boq do seum beumbeum kat. There are lot of peach trees planted near the house. 房子旁边种了很多桃树. | boq kei | Fourth Township. 四乡话.
brem /brem²⁵/ vi 不及物动 expand (in volume); inflate （体积）增大；膨胀 | gya ngang shaq mnvng bot tvcha e. After soaking in water, this thing is going to expand. 这个被水浸了以后会膨胀。

svbrem vt 及物动 cause to expand; increase; exaggerate 使膨胀；增多；夸

Bowar /bɔ⁵³wɔr⁵²⁵/ n 地名 Bowar (First Township village) 部旺（一乡村名）

bra'ngvm /braⁿgvm²⁵/ n 名 type of mountain rodent 山鼠的一种

bra'braq /braⁿbraq²⁵/ adv 副略微; 有点; 稍微 | za bra'braq gvm. My illness is a little better. 我的病好了一点。| chuqchuq使用得更多 commonly. chuqchuq 比较常用。

bracem /breum³¹tem²⁵/ n 名 garlic chives 韭菜

brai /braⁱ⁵³⁵/  v 动 scratch (with a claw) （爪子）划 | vli mi mvr nvbrai ra neu. Be careful the cat doesn't scratch your face. 小心猫抓你脸。

bra'kyi /braⁿ'ki⁵³³⁵/ n 名 chili pepper 辣椒 | (四乡) ba'kri /bɑⁿ'kri⁵³³⁵/

brał /brał⁵³⁵/  v 动 1) relax; feel relieved 解乏 | chuq rvna sa e, gyong chuq labral. Rest a little bit, take a load off if you're tired. 休息一会儿，解一下乏。2) sober up 酒醒 | vng neu bral di, loq neu. He sobered up and went back. 他酒醒了，回去了。

brang /braŋ⁵³⁵/  v 动 split off; split up; separate 分别；分手 | gya do vbraang neu. Let's split up here. 我们在这里分手吧。

brap /brap²⁵⁵/ n 名 ice; icle 冰；冰锥

braq /braq²⁵⁵ 1) v 动 take (in arms or hands); carry （抱着）拿 | shing chuq pvbraaq vrt. Take some firewood. 拿点柴。2) nclf 名量 armful (一) 把

braqšhew v 动 take up 端起

svbraq vt 及物动 hold 使拿

braqšhew /braqšhew²⁵⁵/  v 动 take up (with both hands) 端起 | shong nvbraqšhew hold the chopsticks (with both hands) 端起筷子 > braq

braši /braši³¹si⁵³ / n 名 very small mosquito 一种很细小的蚊子 | Archaic. 古代。

brem /brem⁵³/  v 动 toast (in the flames) （在火焰上）烤 | mvdeum chuq pvbrem. Let the torch burn (in the flames) a bit. 把火把烤一下。 | (四乡) prem

brenɡ /brenɡ²⁵⁵/ vi 不及物动 1) tear; be torn (of clothing, thread) （衣服、布条）破裂 | gyoq brenɡ di. The clothing is torn. 衣服破了。2) break (of bottles etc.) 打破 | (四乡) breq /bre³¹⁵⁵/

svbrenɡ vt 及物动 tear 冒破

breq /breq²⁵⁵/ vi 不及物动 have sharp pain (e.g. from a thorny plant) 辣疼 | ur breq sharp pain in the arm 手辣疼

svbraq vt 及物动 cause searing pain 使辣疼

breum /brum³¹⁵⁵/ n 名 smallpool 天花

breut /breut³¹⁵⁵ vi 不及物动 collapse (of a house) （房屋）倒塌；垮 | kyeup breut pvngwa. The house will collapse. 房子要倒塌了。

svbreut vt 及物动 bring down 弄垮

bri /bri⁵³⁵/ vt 及物动 write 写

bring /briŋ⁵³⁵ ncfl 名量 long, thin object (一) 条（绳子） | i ti bring one hemp thread 一条麻 | (一乡) breunɡ /brunɡ⁵³⁵/

bröm /bröm³¹⁵⁵/ vi 不及物动 1) expand; swell 膨胀 | ngo le brom swell up 膨起 2) pluck up (one's courage) 鼓起

svbröm vt 及物动 cause to swell 使膨胀

brong /braŋ³¹⁵⁵/  v 动 develop; grow (of a population) （人口）发展 | vng kaq buembeum brong. Her chickens have developed a lot. 她的鸡发展了很多。2) vi 不及物动 be overgrown (of plants) （植物）太繁

bruqshi /bruqši³¹ci⁵³⁵ / n 名 pea-sized, green-blue wild fruit which birds eat 一种鸟爱吃的野果，青色，黄豆般大小 | Fruit of the bruq tree. bruq 树的水果。

brvksa /brvksa³¹⁵⁵ / n 名 outdoor sleeping place (plants laid down somewhere flat) 睡处（野外）

brvrm /brvrm³¹⁵⁵/ vi 不及物动 be mildly spicy 微辣 | brakyi brvrm ra. The chili pepper is a little bit spicy. 有点辣椒辣。

brvnŋnaq /braŋ³¹naŋ³¹⁵⁵/ n 名 type of black fly 一种的蝇虫 | Smaller than an ordinary house fly, lays its eggs in burned swidden land. 比苍蝇略小，在灰土里产卵。

brvt /brvt³¹⁵⁵/  v 动 scratch (with a claw) （用爪子快速）抓 | chuq nvbrat rang. It scratched me a bit. 抓了我一下。 | (四乡) huaï /xuaï⁵³/
brvt /brt⁵⁵/ v 动 die out 灭绝 | nga kaq brvt pvnw. My chickens are going to die out. 我的鸡要灭绝了。
dvbvt v 动 annihilate 消灭
bu, /bu⁵³/ n 名 walnut 核桃 | bushing walnut tree 核桃树
bu, /bu⁵⁵/ v 动 burn (injury) (火伤) 伤口 | nga ur tvmi mi nwwvr chq bu. I burned my arm a bit in the fire. 我的手在火里受了一点灼痛。
bu, /bu⁵³/ v 动 moo (牛) 叫 | ko oong nungngwa bu ra. From over there I hear a cow mooing. 那儿有牛叫。
bu tvmvr /bu⁵³ tə³¹mər⁵³/ n 名 walnut oil 核桃油
budor /bu³¹dɔr⁵³/ n 名 walnut oil 核桃油
bugreng /bu³¹greŋ⁵⁵/ n 名 hard-shell walnut (硬壳) 核桃
buloq /bu³¹ləq⁵³/ n 名 soft-shell walnut (软壳) 核桃
bung /buŋ⁵⁵/ v 动 cease (of rain) (雨) 停 | nvm bong di. It stopped raining. 雨停了。
bung'lv'bung /buŋ⁵⁵ ləq⁵³ buŋ⁵³/ adv 副 wolf pow; booming sound of fighting 咚咚 | Onomatopoeic. 象声词。
buq /bu¹⁵³/ v 动 bubble up (of spring water) (水) 冒出 | wang buq | Fourth Township. 四乡话。
bvl /bəl⁵³/ interj 感叹 go ahead 来 (语气词) | bvl pvpaaŋ rvt. Go ahead and start. 来, 开始吧。
bvlei /bə³¹lɛi⁵³/ n 名 type of plant, used as pig feed and human food 一种植物, 猪食, 人也可以吃 | (一乡) bvlei cvng sheu kei nvy, waq le sheu zi nvyi. bv³¹li⁵³ is edible for humans and can be fed to pigs. 这种植物可以食, 也可以喂猪。
bvling /bə³¹lɪŋ⁵³/ n 名 1) insect (general) 虫 (总称) 2) worm | (一乡) bvleung /bə³¹lʊŋ⁵³/
bvn, /bɑn⁵⁵/ vt 及物动 1) empty (of household utensils) (器皿) 空 | ban mabvn? Is the plate empty? 盆子是空的吗? 2) have free time 有空 | tvnmi vtei ewa gya le di nsvban e? How do you have free time to go out today? 今天怎么有空出来呀?
bvn, /bɑn⁵⁵/ v 动 wear (earrings) 戴 (耳环) | gya pvbəan. You wear this. 你戴上这个。
bvna, /bɔn⁵³/ post 后置 comitative (with) 随伴格 (和, 与) | ing bvna tikat together with us 和我们一起去 nga bvna nvdì. Come with me. 你根我去。| Fourth Township. 四乡话。
bvna, /bɔn³¹na⁵³/ n 名 livestock; domesticated animals 牲畜 | bvna su raise animals 养牲畜 | Cf. bvna sha, pangdong sha.
bvneq /bɔn³¹nɛ⁵³/ n 名 flab (around the midsection) 油肚
bvneu /bɔn³¹lu⁵³/ n 名 type of thorny plant with seeded wild fruit, very red when ripe 一种刺梅 (红红的) 
bvng /bɑn⁵⁵/ vi 不及物动 blow away; float away (on the wind) (风) 飘 | nga umoq baang di. My hat blew away. 我的帽子被刮走了。 
svbvng /vɪ 及物动 make something blow away 使飘
bvng'löt /bɔn³¹lət⁵³/ n 名 type of grass with thorny oval-shaped leaves, grows in bamboo groves 一种叶子椭圆形状的草, 叶上有刺, 生长在箐沟
bvngheu /bɑn³¹hɛŋ⁵³/ n 名 1) briar; bramble (e.g. blackberry vine) 刺棘; 黑刺梅 2) thorn 刺 | Much used in traditional medicine and tattooing. 用于传统医学、文面。
bvngkang /bɑn⁵⁵kɑŋ⁵³/ n 名 type of caterpillar (white body, red head, lives underground, likes to eat potatoes) 一种虫子 (白色, 红头, 住在地下, 喜欢吃土豆)
bvngma /bɑn¹¹ma⁵³/ n 名 dregs (of alcohol) 渣滓
bvngmi /bɑn³¹mì⁵³/ n 名 type of tiny mosquito 一种很小的蚊子; 飞蛾
bvngnga /bɑn³¹nu⁵³/ n 名 Rhizoma Paridis (medicinal herb) 赤芍 (药材)
bvngnvvm /bɑn³¹nəm⁵³/ n 名 1) trade partner 贸易伙伴 2) diehard follower 死党
Bvngnvvm /bɑn³¹nəm⁵³/ n prop 专有名 ninth-born male 老九 (男) | (四乡) Bvnvvm /bɔn³¹nəm⁵³/
Bvngpot /bɑŋ⁵⁵pət⁵³/ top 地名 Bangpot (Bapo) village 巴坡 (四乡村名)
bvngsep /bɑŋ⁵⁵spu⁵³/ n 名 type of mosquito 野外的一种蚊子
bvngteu /bɑŋ⁵⁵tu⁵³/ n 名 short-tailed rodent 尾鼠
bvngtuq /bɑŋ⁵⁵tʊə⁵³/ n 名 tattooing 艺文身 | bvngtuq ru get tattooed 做文身
bvni /bɔn³¹ru⁵³/ n 名 domestic animals 宠物
bvnr /bɔn³¹rů⁵³/ n 名 1) rope; string 绳 2) reins 缰绳
bving /bɔ³:riŋ⁵⁵/ vi 不及物动 be old; elderly (person or animal) 老 (人或动物) | (乡) bvreung /ba³:run⁵⁵/
bv /ba⁵⁵/ vi 不及物动 1) dry up (of water) (水) 干；干涸 | ngang bv di. The water dried up. 水干了。
2) recede (of a river's water level) (河道水位) 下降
svbv /vt 及物动 make dry 使干
bvttvng /ba⁵⁵tɔŋ⁵³/ n 名 type of bird 一种鸟 | bvttvng geuq be kam le cu. When the bvttvng bird starts calling, the bamboo begins to grow. 报春鸟叫时出竹笋。| Known for announcing the arrival of Spring. 宣布春天的到来。
byan /ba⁵⁵an⁵³/ vi 不及物动 1) melt (slowly, of something solid) (慢慢) 溶化 2) dissolve (slowly) (慢慢) 融化 | kua byan pvngwa. The sugar is going to dissolve. 糖要融化了。
svbyan vt 及物动 make melt or dissolve slowly 使融化
byaq /ba⁵⁵q⁵³/ vi 动 1) splash 泼 | gya ngang pvbyaaq. Splash this water. 把这水泼了。
2) pour 倒
3) spill (水) 泼 | rain 下雨 (Fourth Township. 四乡话.) | (乡) zaq /zaq⁵³/ | (乡) yaq /jaq⁵³/
byer /ba³:ɛr⁵³/ vi 不及物动 飞；飞翔 | ko do vtvng byer ra e? What's that flying over there? 那儿飞的是什么？| (乡) zer /zer⁵³/
byeq /bə⁵⁵q⁵³/ vi 不及物动 1) melt (quickly) 融化 (快) 2) dissolve (quickly) 融解 (快) | (乡) zuq /zaq⁵³/
svbyeq vt 及物动 make melt or dissolve (quickly) 使融化

C c

ca /tsa⁵³/ n 名 pulse 脉搏
cʌ /tsa⁵³/ n 名 type of relatively large wildfowl 一种野鸡 (比较大)
cagar /tsa³:ɡar⁵³/ n 名 lime 石灰 | (乡) lungci /luk⁵³ci⁵³/
cai /tsa⁵³/ vt 及物动 fish out; dredge up 捞 | ing shing caai. We're dredging up firewood. 我们在捞柴。| (四乡) kuai /kuai⁵³/
cakukan /tsa³:kwen⁵³/ n 名 young male wildfowl (that has not yet mated) 未交配的公野鸡
cangma /tsan⁵³ma⁵³/ vi 不及物动 1) be clean 干净 | cangma mkya dirty 脏 | vngza cangma pvwa. Clean the food a little. 粮食要弄干净点。2) be pure 纯 | (乡) chvngma /tɔŋ⁵³ma⁵³/
capplvng /tsa⁵³plɔŋ⁵³/ n 名 young female wildfowl (that has not yet mated or laid an egg) 未交配的母野鸡
caq /tsa⁵³/ vt 动 1) sift (with a sieve) (用筛子) 筛 | gya pvseu pvcaaq rvt. You come sift these noodles. 你来筛这面。2) strain (tea) (茶) 滤 | cha caq
car /tsa⁵³/ n 名 local lineage 家族
ce /tsə⁵³/ n 名 life span 寿命 | ce larong May you have a long life. 祝你长寿。| (乡) ci /tsi⁵³/
cekvr /tsə³:kɛɾ⁵³/ n 名 type of white cotton thread or yarn 一种白色的棉线
cem /tsəm⁵³/ vt 及物动 pin 别 (针) | wvp umoq do pvceem. Pin the needle on the hat. 把针别在帽子上。
ceeqceq /tsə⁵³tsə⁵³q⁵³/ n 名 scream of terror (of a sleeping infant) 娃娃熟睡时突然惊吓时说的话 | | ceeqceq ceq.
cereung /tsə³:run⁵³/ n 名 longevity 长寿 ||
celareung. May you have long life. (祝你) 长寿。
Cereung /tsə³:run⁵³/ top 地名 Cereung 自楼 | Near present-day Gongshan. 在贡山县城附近。
ceu /tsu⁵³/ vt 动 sharpen (by scraping) 削 (尖) | gya kam pvceu rvt. You sharpen this bamboo by scraping. 你把这个竹子削尖。
vceu vi 不及物动 be pointy 尖
cuevceu /tsu⁵³tsu⁵³ /vi 不及物动 be very pointy and sharp 尖尖的
ceumceum /tsu³:mu³:tsu³:mu³:/ adv 副 1) well-behaved (of children) 规规矩矩的 | na ceumceum pvrong. 你坐得要规规矩矩地坐着。2)
honestly and sincerely 老老实实地

**Ceun** /tsuːn/5/ n prop 专有名 fourth-born male 老四（男）| Term of address: Keuru. 称呼 Keuru.

**cha** /ʨɑ³¹/5/ v动 wait 等；等候 | vmi nvcha? Who are you waiting for? | nga mudo chang. I'm waiting for the car. 我等车子。 | chuq pvcheo! Wait a bit. 等一下。

**cha**, /ʨɑ³¹/5/ n 名 tea 茶

**cha**, /ʨɑ³¹/5/ v动 1) dye; color 染 2) smear; daub 涂 | gya mi pvcheu. Smear it with this. 用这个染。

**chaker/** /ʨɑ³¹kɑr/5/ n 名 butter tea 酥油茶 | Mixture of strong tea, salt, rendered pork fat or vegetable oil (lacquer sap), and, in contemporary times, powdered milk purchased in shops. 浓茶、盐、猪油或植物油（漆油）混合在一起。当代也用商店购买的奶粉。

**cha’rap** /ʨɑ³¹rap/5/ adv 副 ancient times 古代；古时候

**cha’raq** /ʨɑ³¹raʔ/5/ n 名 friend 朋友 | Often a partner in goods exchange. 经常来往交换物品的。

**Cha’ul’dvm** /ʨɑ³¹u³¹dɔŋ/5/ top 地名 Chawudam village 村名

**chabei** /ʨɑ³¹biʔ/5/ adv 副 a long time ago 很久以前 | chabei vcnγ ancient people 古代人 | chabei vlang former 从前 | (乡) | (四乡) | (1乡) | (2乡) | (3乡) | (4乡) | cha rvmang /ʨɑ³¹rɔ³¹mɑŋ/5/ | cha rvmang 车头村

**chagyet** /ʨɑ³¹jet/5/ n 名 trivet (tripod for holding pots over the fire pit) （火塘上支锅的）三脚架 | Same term used by neighboring Nu and Tibetans. Cf. mvgre. 当地怒族藏族也用。

**chai** /ʨɑ³¹/5/ n 名 clothing 服饰；服装

**chaima** /ʨɑ³¹ma/5/ n 名 saliva 口水

**chake** /ʨɑ³¹kɑ/5/ n 名 type of traditional hoe made of naturally warped wood, similar to gola, except for the addition of a metallic piece at the head 小弯锄（带金属头）

**chakang** /ʨɑ³¹kɑŋ/5/ n 名 mug; cup 茶缸；缸口；杯子 | Chinese loanword. 汉语借词。

**chakew** /ʨɑ³¹ku/5/ n 名 hot water (for tea) 没有打过茶水

**chaling** /ʨɑ³¹lin/5/ n 名 crawl space (under a house) （房屋）底下 | (乡) | chaleung /ʨɑ³¹lɪŋ/5/ | chaleung

**chama** /ʨɑ³¹ma/5/ n 名 flint 火石 | chama lung
chem /ʈʰɛm/ n 名 side, edge 边 | v’rma chem side of the land 地边 | mvlong chem roadside 路边
cheng /ʈʂɛŋ/ n 名 percussion instrument (usually large drum hit with a mallet) 芒锣
cheq /ʈʂɛʔ/ vi 及物动 1) be shabby; used 破旧 2) old (item); used 旧 (物品) | landa cheq an old shoulder bag 旧包
tvcheq vi 及物动 make shabby 弄破旧
cheq /ʈʂɛʔ/ n 名 small bamboo hunting trap for birds, which works by strangling them 一种捕捉鸟的工具 (扣子)
cheq’sheu /ʈʂɛʔ’ɕɯ⁵³/ vi 不及物动 open wide (mouth) 张开 | nei cheq’sheu gape 张嘴
cher /ʈʂɛʔ/ n 名 kernel (husked grain) 颗粒 (脱壳后的粮食) | ymbeu cher rice grain 大米颗粒 | tabong cher corn kernel 包谷颗粒 | zaicher pearl millet kernel 小米颗粒
chetuq /ʈʂɛʔ’tu⁵³/ n 名 corn porridge 浓香包谷稀饭 | Young corn dried and stewed together with bone and pig trotter. 青玉米晒干后保留起来，用骨头、猪脚等一起炖。
chew /ʈʂɛʔ/ 1) vi 及物动 catch (with a fishing net) 用网夹 (鱼) | ngvplaq chew beung ning. 我要去夹鱼。 2) n 名 fishing net (hung on two long bamboo canes) 网
cheu’meq /ʈʂɛʔ’meʔ⁵³/ n 名 fishing net mesh 夹网眼
cheu’plang /ʈʂɛʔ’plang⁵³/ n 名 spirit takes that possession of shamans or those in an alcoholic frenzy (also called u’plang) 一种神灵 (着魔巫师，发酒风的人) | (四乡) chi’plang /ʈʂɪ⁵³plang⁵³/
cheonu /ʈʂɛʔΧu⁵³/ n 名 fishing net pole 夹网竿
cheugyen /ʈʂɛʔ’jɔŋ⁵³/ n 名 fishing net 鱼网
chem /ʈʂɛʔm/ quant 数量 1) more; much 多 | cheum pvuəu rvt. Take a little more. 多拿一点来。 | na cheum ta so. 你好像知道一点点 (这是什么) | cheum (four) chnuq gum taq rong live pretty well 好好地生活 2) comparatively; quite 比较 | (四乡) chnuq /ʈʂɿ’nuʔ⁵³/

*cheum /ʈʂɛʔm/ n 名 1) maternal aunt 嫂妈 2) aunt (wife of paternal uncle) 叔母；伯母 3) stepmother 后母 | (四乡) nyanya /ŋaŋ⁵⁵ɲaŋ⁵⁵/
vcheum n 名 (your) maternal aunt; aunt (wife of paternal uncle); stepmother (you/your) 爷妈；叔母；伯母；后母
vngcheum n 名 (his/her/their) maternal aunt; wife of paternal uncle; stepmother (he/she/their) 妈妈；叔母；伯母；阿姨
cheup /ʈʂɛʔp/ vi 及物动 chew; gnaw (sugar cane, corn cob) 嚼 (甘蔗、玉米秆)
chequ /ʈʂɛʔqu⁵³/ 1) interj 感叹 damn (expresses displeasure or pain) 哎哟 (表示被淋湿) | chequ, nvskaŋ rang. Damn, you soaked me. 哎哟，我被淋湿了。 2) v 动 serve (someone) right, expressing schadenfreude 活该 (表示幸灾乐祸) | wei, tvcheuq chequ. Serves him right! 活该！
chi /ʈʂɪ⁴⁵/ pr 助词 past evidential 经验示证 | vng vngtong do vblaŋ raq chi e. (At that time) he arrived in winter. (当时) 他是冬天到的。 | hra neu eqwa blat chi. This is how you weave a basket (based on our experience). 篮子要这样编。 | ewa mv’oo chi. You don’t do that (according to us). (咱们的习惯) 不能那样做。 | Especially used in stories, followed by wa. 专门用于故事，随后有 wa.
chiwa prt 助词 supposedly 据说
chii /ʈʂɪ⁵³/ n 名 urine 尿 | chi chor pee 尿布 | chi vjon pee in one's pants 尿裤子
chikkip /ʈʂɪ³⁵kį⁵³/ n 名 bottom beam: part of a loom, consisting of a piece of wood in two parts, for winding the fabric, with a tension device at the ends 低轴 (织布机)
chikklung /ʈʂɪ³⁵klʊŋ⁵³/ n 名 bamboo cane used in divination 占卜拐杖
chikklung mon /ʈʂɪ³⁵klʊŋ⁵³ mɔn⁵³/ n 名 cane divination 拐卜
chikklung /ʈʂɪ³⁵kɪŋ⁵³/ n 名 bladder 膀胱
chichung /ʈʂɪ³⁵tɕʊŋ⁵³/ vi 及物动 be very small 小小的 | mvdu chichung cu put forth tender little
He's pinching me.

There is a water rat swimming in the water.

水中水鼠在游.

Chidvm /tɕi³¹ɔm⁵⁵/ top 地名 Jindang (Second Township village) 今当 (二乡村名)

Chiglam /tɕi³¹γlæm⁵⁵/ n 名 type of waterfowl (black body, red mouth, very strong) 一种鸟 (黑身, 红嘴, 力气大)

Chikua /tɕi³¹kʰa³¹m⁵⁵/ n 名 pumpkin 南瓜 | (方言) kyikua /ci³¹kʰuë⁵⁵/

Chilang dvnggu /tɕi³¹læŋ⁵⁵ dæŋ⁵⁵ɡu⁵⁵/ n 名 type of bird 一种鸟

Chilep /tɕi³¹lep⁵⁵/ n 名 loincloth 遮羞布 | Worn by men, held at the waist by a thread belt. 以前男子穿的，在腰部一纸带起.

Chin /tɕin⁵⁵/ 1) v 动 tie up 系 | lvgru pvchinšheu. Tie up your shoes. 把鞋系上. 2) n 名 laces 带子 | lvgru chin shoelaces 鞋带


Ching /tɕing⁵⁵/ vi 及物动 be small; tiny 小

Vngsaq ching quiet 轻声 | Vnggeu ching He's small (in stature). 个子小.

Ching′a /tɕing′a³¹ræ⁵⁵/ n 名 younger sibling 弟弟; 妹妹

Chinit /tɕi³¹init⁵⁵/ n 名 type of water rat 鼠 (生活在水中)

Chinreuidvm /tɕi³¹rui³⁵dom⁵⁵/ top 地名 Chinreuidam (Fourth Township village) 钦浪当 (四乡村名)

Chipkor /tɕi³¹kʰor⁵⁵/ n 名 watermill 水车

Chiq /tɕi³¹/ v 动 1) light (a fire) 点 (火) | Tvmi pvchiqsheu. You two light the fire. 你俩点火. 2) strike a light 打 (火) | (方言) cheuq /tɕeu²⁵⁵/

Pvchiq /tɕi³¹/ v 动 kindle 点 (火)

Chiq /tɕi³¹/ v 动 1) pinch 拍 | Aang nvchiq rang. He's pinching me. 他掐我. 2) wash (hands) 洗 (手) | Ur pvchiqsheu. Wash your hands a bit. 洗一下手吧.

3) suckle (at a breast) 吃 (奶) | Nung chiq suckle at a breast 吃奶 | (方言) cheuq /tɕeu²⁵⁵/

Chireuq /tɕi³¹ru³⁵⁵/ n 名 type of bird 一种鸟

Chit /tɕit⁵⁵/ v 动 1) blame (someone) 怪 (别人) | Nge le mvnchitsheu neu. Don't blame me. 你们俩怪我. 2) be angry at 气 3) make angry 使生气

Chitang /tɕi³¹tæŋ⁵⁵/ n 名 type of wild fowl 一种野鸡

Chitak /tɕi³¹ta³¹/ n 名 diaper 尿布

Chiwa /tɕi³¹wa³¹pʃi/ pr 助词 supposedly (according to hearsay) 据说 | Geuq chiwa supposedly 据说 | Cannot be used in isolation. 不能单独用.

Chol /tɕol⁵⁵/ 1) n 名 porch; outer area of house for sitting and entering 门廊; 入口处 | Tvmhchon (四乡名)

Chol /tɕol⁵⁵/

Cholopa /tɕol⁵⁵pa³¹/ n 名 type of bird that appears in winter (similar to a dove in size) 一种冬季出现的鸟 (鸽子大)

Cholotagar /tɕol⁵⁵tæŋ⁵⁵tæl⁵⁵ɡaɾ⁵⁵/ n 名 type of bird 一种鸟

Chom /tɕom⁵⁵/ n 名 rob (on the road) (土匪或者坏人来途中) 抢劫 | Vng svra choom wa. (I heard) his things were stolen. 说他被抢了. | Archaic. 古代.

Chongnga /tɕon⁵³ŋa⁵³/ n 名 type of bird 一种鸟

Chop /tɕɔp⁵⁵/ vi 及物动 be satisfied 满意 | Mit chop

Choq /tɕɔq⁵⁵/ vi 及物动 be enough; be sufficient 够

Chor /tɕɔr⁵³/ v 动 1) rush (of water) (水柱) 涌出 2) urinate; piss 尿 (尿) | Vng chi chor di. He went to take a piss. 他去小便了.

Chor /tɕɔr⁵³/ v 动 mold 长 (霉) | Wa chor

Choridvm /tɕɔr³¹IVERS⁵⁵/ top 地名 Choridam village 村名

Choseu /tɕɔsʰu³¹/ n 名 classroom 教室 | Chinese loanword. 汉语借词.

Chot /tɕʰɔt⁵⁵/ v 动 make ritual aspersions (throwing or sprinkling, e.g. water, flour, alcohol) (仪式中)酒 (酒, 水, 面) | Vshi chot funeral aspersions 礼仪仪式 | Tibetan loanword. 藏语借词.

Chotpa /tɕʰɔt⁵⁵pa³¹/ n 名 asperion ritual 酒仪式 | Tibetan loanword. 藏语借词.

Chotsheu /tɕʰɔtsʰu³¹/ v 动 take 拿

Chul /tɕu³¹/ n 名 1) Chinese mahogany tree (Cedrela chinensis) 椴树 2) camphor tree 樟树 Cinnamomum
chvbu /ʨʰ⁴⁵bu⁵⁵/ n 动 boil (on one's body) 起泡
chvbu /ʨʰ⁴⁵bu⁵⁵/ v 动 boil (on one's body) 起泡
chvgreup /ʨʰ³¹grup⁵⁵/ n 名 skirt 裙子
chvgreut /ʨʰ³¹grut⁵⁵/ v 动 wrinkle 起皱
chvgri /ʨʰ³¹gri⁵³/ n 名 hoof (horse, pig, goat etc.) 蹄
chvgri /ʨʰ³¹gri⁵³/ v 动 踢 (马、猪、羊等) | waq chvgri pig's foot 猪脚
chvgya /ʨʰ³¹ɡja⁵³/ adv 副 not long ago (within the last 10 or so days) 前不久 (大概几天到十天左右之前) | vng chvgya shvng do vl ra. Not long ago he was in the county capital. 他前不久在县里。
chvgya /ʨʰ³¹ɡja⁵³/ n 名 yesterday 昨天 | nga chvgya ni lok. I came back yesterday. 我昨天回来。
chvgya ni /ʨʰ³¹ɡja⁵³ ni⁵³/ n 名 yesterday 昨天 | nga chvgya ni lok. I came back yesterday. 我昨天回来。
chvgya /ʨʰ³¹ɡja⁵³/ adv 副 not long ago (within the last 10 or so days) 前不久 (大概几天到十天左右之前) | vng chvgya shvng do vl ra. Not long ago he was in the county capital. 他前不久在县里。
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chvkeui /tɔə³¹kwù⁵⁵/ n 名 burial objects (used by the deceased during their lifetime, left on top of the burial site, e.g. crossbow, loom) 坟墓上挂的死者物品（如弩弓，织布机）
chvkong /tɔə³¹kɔŋ⁵⁵/ n 名 mire; bog 泥潭
chvkop /tɔə³¹kɔp⁵⁵/ n 名 1) turtle 乌龟 2) water beetle 一种水生的甲虫
chvkor /tɔə³¹kor⁵⁵/ n 名 whirlpool (formed because of some obstruction) 河流因地形的阻拦，影响形成的漩涡 | ngang chvkor | (一乡) ngangkor /ŋæŋ³¹kor⁵⁵/
chvkua /tɔə³¹kwɑ⁵³/ n 名 earthen pot 土锅
chvkung /tɔə³¹kʊŋ⁵³/ n 名 roof 屋顶
chvkuaq /tɔə³¹kuɑ⁵³/ n 名 pool (of water); well 水塘 | ngang chvkuaq
chvkut /tɔə³¹kut⁵⁵/ v 动 1) shrink 缩成 | vŋngpong kya hreq chvkutsheu. 它缩回 something round. 他缩回成个圆型. 2) bend; warp 弯曲
chvkveig /tɔə³¹tsɛŋ⁵³/ n 名 (your) child 子
chvl /tɔəl⁵³/ n 名 baby 娃娃 | chvl al be pregnant 怀孕 | (四乡) chvn /tɔən⁵³/ chvn
*chv /tɔəľ⁵³/ n 名 1) diminutive 子（表示小的语尾）| Kvbeungchvl descendants of the Kabeung clan 肯顶家族的子孙 2) baby (human and other animals) 小（动物）；崽 | pvmiqchvl baby bird 小鸟 | pmachvl baby girl (daughter) 女儿（女孩子） | shinchvl little plant 小草 | (四乡) chvn /tɔən⁵³/ chvn
nvchvl n 名 (your) child 你（你们的）孩子
vchvl n 名 (my/our) child 我（我们的）孩子
vngchvl n 名 (his/her/their) child 他/她/他们的孩子
chvleum /tɔə³¹ltùm⁵⁵/ n 名 wasp (small in size, with a dark purple body) 蜂一种（体型较小，身紫黑色）
chvlneum /tɔə³¹ntùm⁵⁵/ n 名 womb; uterus 子宫
chvm /tɔəm⁵³/ v 动 trample 踩（踢） | vŋng mi nvcchvm rang. He trampled me. 他踹了我.
chvma /tɔə³¹ma⁵³/ n 名 1) irrigated field 水田 2) rice paddy; paddy field 稻田
chvma /tɔə³¹mdar⁵³/ n 名 child; young person 小孩
chvn /tɔən⁵³/ v 动 follow 跟着；跟随 | nagoq nga le chvn, kvt mvtə. The child is following me around, not doing what I say. 孩子跟着我，不听话.
chvnen /tɔə³¹nɛn⁵³/ n 名 type of black and yellow bird 一种鸟，黄色黑色 | nvm'leum nvm du, chvnen geuq ra. The warm season is here, the birds are calling. 春天到了，听见春鸟在叫。
chvng, /tɔən⁵³/ ncl 名: section (of river) (一) 节 (河) | ngo pe chvng the section upriver 上面的一节 (河) | Formerly, particular sections of river were reserved fishing areas for particular clans. 以前，氏族是各有各的钓鱼地方。
chvng /tɔən⁵³/ v 动 press out liquid (e.g. when making tofu) 济水；使（水）滴下 | ngang chvng |

tvcvng vt 及物动 cause (liquid) to drip down 使滴下
chvng'lv'chvng /tɔən⁵³lə³¹tɔən⁵³/ adv 副 sound of dripping water 水滴的样子 | ngang chvng'lv'chvng vtoq. The water goes drip drop.
水“哗哗”地滴落。 | Onomatopoeic. 象声词.
chvnbba /tɔəm⁵³bɑ⁵³/ n 名 mud 泥巴 | (四乡) chvkong /tɔə³¹kɑ³⁵/
chvngbal /tɔəm⁵³bal⁵³/ n 名 lightning 闪电 | chvngbal bal lightning flashes 打闪
chvngdung /tɔə³¹dʊŋ⁵³/ n 名 brick 砖
chvngdung /tɔə³¹dʊŋ⁵³/ n 名 type of waterfowl 一种水鸟
chvnggyan /tɔə³¹dɛn⁵³/ n 名 lower back; small of the back 后腰 | (四乡) dvmching /dɒp⁵³tɔən⁵³/
chvngkeu /tɔək⁵³kwu⁵³/ n 名 rice wine moonshine 水酒
chvngma /tɔə³¹ma⁵³/ n 名 type of plant, with sour seeds, used to make a tofu-like food 一种酸, 可做豆腐的植物
chvngmit /tɔə³¹mit⁵³/ n 名 type of fruiting bramble (edible red fruit, small seeds, small thorns) 刺果（红色，果粒小，可食） | Also used in traditional tattooing. 也用于传统纹身. | (一乡) chunggit /tɔən³¹gɪt⁵³/
chvngmitmit /tɔən³¹mit⁵³mit⁵³/ v 动 sneeze 打喷嚏
Chvngnai /tɔən³¹nai⁵³/ nprop 专有名 Changnai clan (in Burma) 家族名（在缅甸境内）
chvngngu /tɔən³¹ŋu⁵³/ n 名 type of bird 一种鸟

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chvngnv 'tɕʰɔŋ³¹nʌm⁵⁵/ n 名 ear of grain 穗
chvning 'tɕʰɔ³¹nɪŋ⁵⁵ n 名 year before last 前年
chvningwang 'tɕʰɔ³¹nɪŋ⁵⁵wʌŋ⁵³/ n 名 last year 去年 | (一乡) chvneungwang 'tɕʰɔ³¹nʌm⁵⁵wʌŋ⁵³/
chvpanchvl 'tɕʰɔ³¹pʌt⁵³tɕʰəl⁵³/ n 名 illegitimate child 私生子 | (一乡) pattoq 'tɕʰɔ³¹tsɯʔ⁵⁵tɕʰəl⁵³/
chvt 'tɕʰət⁵³/ 1) vi 不及物动: be tight 紧 | nvmbu chuq chvt ra. The pants are a little tight. | chvt 'tɕʰət⁵³tɛŋ⁵³tɑr⁵³ 2) vi 动 keep close; draw near; keep on a leash 换得拢
svcvt 'tɕʰət⁵³/ vi 及物动: tighten strap 使 (背带) 紧
tvcht 'tɕʰət⁵³/ vi 及物动: tighten 使紧
chvt 'tɕʰət⁵³/ vi 动 have a stomach virus 翻肠子 | pvgyeu chvt
cht 'tɕʰət⁵³/ n 名 特殊的 chvt
chvtar 'tɕʰɔ³¹tʌr⁵³/ n 名 waterfall 瀑布
chtartar 'tɕʰɔ³¹tʌr⁵³tʌr⁵³/ n 名 type of bird 一种鸟
chvtn 'tɕʰɔ³¹tɛŋ⁵³/ n 名 thunder 雷声 | chvtn tɛŋ the crash of thunder 打雷
chvteung 'tɕʰɔ³¹tʌŋ⁵³/ n 名 deep spot (good for fishing); still pool of water (in a river) 江流 深水潭 (可以钓鱼的)
Chwawalong 'tɕʰɔ³¹wʌŋ⁵³lɔŋ⁵³/ top 地名 Chawalong 察瓦龙 | Town in Southeast Tibet, close to Trung territory, whose rulers formerly exerted their power over many Trung. 西藏东南部的镇子，藏族人统治独龙江时期的首都。
ci 'tsi⁵³/ vi 动 calculate (number) 计 (数)
*cì 'tsi³¹/ n 名 1) grandmother (maternal or paternal) 奶奶；外婆 2) great-aunt 姨祖母；姑祖母
nvq 'nɪŋ⁵³ n 名 (your) grandmother; great-aunt (you/your) 的) 奶奶；外婆；姨祖母；姑祖母
vq 'nɪŋ⁵³ n 名 (my/our) grandmother; great-aunt (我/我们) 的) 奶奶；外婆；姨祖母；姑祖母
ngi 'nɪŋ⁵³ n 名 (his/her/their) grandmother; great-aunt (他/她/他们的) 奶奶； (他/她/他们的) 外婆； (他/她/他们的) 姨祖母； (他/她/他们的) 姑祖母
Cicir 'tsi³¹tsi³¹ Vi³¹/ n 名 type of bird, very small and black一种鸟 (斑黑色)
Cin 'tsi³¹ tsin⁵³/ vi 动 pluck (e.g. hairs from a beard) 拔出 (毛发)
ciq 'tsi³¹tɕʰət⁵³/ 1) vi 及物动 build by laying bricks, stones etc. 砌；垒 | vngning lung ciq ra. They are laying stones (for a building). 他们在砌石块. 2) n 名 pile (firewood, stone) 堆 (柴堆，石墙) | (一乡) ceuq 'tsu³¹tɕʰəl⁵³ | (四乡) ceuq 'tsu³¹/
cit 'tsi³¹/ vi 动 grip; clutch (hair) 搂 (头发) | unei cit clutch hair 搂头发 2) n 名 trap string | cit 'tsu³¹tɕʰəl⁵³ string holder (for hunting)
Coceuq 'tɕʰɔ³¹tsu³¹/ n 名 table 桌子 | Chinese loanword. 汉语借词。
Co'naq 'tɕʰɔ³¹hu³¹/ n 名 direction in which spirits face, and towards which a dead person should be facing in order to become a spirit 一种鬼灵存在的方向 | (一乡) mvr co'naq lai le maqvpnq hreq pwwaše. Don't turn your face in the direction of the spirits. 不要把脸朝向鬼灵存在的那个方向. | After a person dies and his face is in the spirit direction, he will remain dead (unable to become a spirit). 人死后如果脸朝向“朝拿”，就会继续死人。
Cong 'tsɔ³¹/ 1) vi 及物动 pile up; stack; heap 堆 | Shing gya lok laac. Pile up the firewood here. 把柴堆这儿. | Congkyeum concrete (block) houses 水泥房 2) nclf 名量 堆
Coq 'tɕʰɔ³¹/ n 名 type of spirit 一种鬼灵 | After someone dies, their body should be made to face east immediately, so that the coq spirit can see it, otherwise it will continue to be merely dead. 人死后要立即将其面朝东，让这种鬼灵看到，否则会继续死人。
Cot 'tsɔ³¹/ n 名 1) time 时间；时候 | (一乡) vng loq cot do pvgi. Go there when he comes back home. 你在他回来 (到家) 的时间去. 2) moment 时间 | (四乡) sot 'tsɔ³¹/
Cui 'tsu³¹/ n 名 lake (usually up in the mountains); sea 大湖 (平常在山上)；海
Cu 'tsu³¹/ vi 动 grow (of a tender shoot) 嫩芽 长 | Vmr do vngza cu. The grains in that field are growing shoots. 田地里粮食发芽。
Cui 'tsu³¹/ vi 动 graze; put out to pasture (cows, sheep) 放 (牛、羊) | Nungngua cu put the cow out to pasture 放牛
cu /tsu³⁵/ v 动 shock (of electricity) 触（电） | (一乡) tyen te nyvcu. The electricity shocked me. 电来触着了。
cu bvl'ing /tsu³⁵ bo³¹liŋ³⁵/ n 名 shrimp 虾 | Literally "lake insect". 直译“湖虫". | (一乡) cu bvl'leung /tsu³⁵ bo³¹liŋ³⁵/
cul /tsu⁵⁵ / v 及物动 fill in (a hole) (往洞里) 塞 | vngdong do pvcul. Fill in the hole. 在洞里塞住。
cung /tsu⁵⁵ / n 名 business 生意 | cung wa do business 做生意 | (四乡) sung /su⁵⁵/
cung /tsu⁵⁵ / n 名 household (一) 户 | Unit of taxation during period of Tibetan rule. 藏族人统治时期的征税单位。
cung wa /tsu⁵⁵ wa⁵³/ v 动 engage in commerce; buy and sell 做买卖 | cung wa vcvng merchant, businessman 生意人 | cungwa kyeum small shop 小卖部
cungba /tsu³¹ba⁵³/ n 名 merchant 生意人 | Tibetan loanword. 藏语借词。
cunv /tsu¹nam⁵³/ n 名 rain that falls when hunters are soon to return 猎人要回来时下的雨
cur /tsu⁵⁵/ adv 副 sizzling sound of deep frying 油炸的声音. 象声词 | cur wa geuq. It’s making that sizzling sound. “嗞”地响. | Onomatopoetic. 象声词。
cut /tsu⁵⁵ / v 及物动 1) suck 吮吸 2) smoke 叮；抽 | Onomatopoetic. 象声词。
svc /tsu⁵⁵ / v 及物动 make suck 吮吸
cut /tsu⁵⁵ / v 动 notice; pay attention 理 | vng nga le macut. 他不注意道我. 他不理我。
cvm /tsan⁵³/ v 动 curse 诅咒

cvm /tsan⁵³/ v 动 1) be sociable; get on well with others 和群 | vng lambroq le mvcvm vcvng e. 他不怎么与别人相好。他 (跟朋友) 是个不和群的人。2) muster; gather up completely 集中 (全部) | nungquva cvm herd all of the cattle together (so that none are missing) 把牛集中起来。 | (四乡) rvm /rom⁵³/
cvm /tsan⁵⁵/ n 名 an edible variety of bracken (with an edible pointy top that curls up) 一种蕨类（尖头卷起，食尖头）
cvmgyoq /tsan³¹jo³⁵/ n 名 a person who curses others at will 随意诅咒人的人
cvmnai /tsan³¹nam⁵³/ n 名 container with five different types of seed, used for divination purposes during the mvsq ritual 种子容器 (保命延寿仪式)
cvng /tsan⁵³ / vi 不及物动 mate (of animals) (动物)交配 | gya pe geu cang. This animal is mating. 这个动物正在交配。
cvngjoq lunggang /tsan³¹zsg⁵⁵ lun³¹gan⁵³/ n 名 a mythological stone slab where god made men 神话传说中天帝造人的石板
cvngzi wa /tsan³¹izi⁵³ wa⁵³/ vi 不及物动 be drunk 醉


cvnma /tsan³¹ma⁵³/ n 名 propriety 分寸 | vng cvnma mal vcvng e. He's a person without a sense of propriety. 他是个 (做事) 没分寸的人。
cvntv /tsan³¹tn¹⁵³/ n 名 reed: part of a loom, consisting of a bamboo rod with heddle rings of thread or plastic, keeping the warp threads separate 靴 (织布时上下线用的线)
cvnv /tsan³¹nv⁵³/ n 名 type of wasp that makes its nests underground 一种在土里造巢的野蜂
cvp /tsap⁵³/ v 动 1) repay (a debt or indemnity) 还 (债) | vng pvlon cvp jin. I paid back his debt. 他的债我还了。2) lose (one's life) 损失 (生意) | vcp /cvp jin. I paid back his debt.
cvp /tsap⁵³/ v 及物动 1) bake; heat by fire 烤 | gyā pvca rvp. Bake this a little bit. 把这个烘一下。2) roast 烤

cv /tsar³⁵/ v 动 rise (of the sun) 太阳 | nvm cvr di. The sun is out. 太阳出来了。 | (四乡) sv /sər³⁵/
cvr'lv'cvr /tsar³¹lsvtsar³¹/ adv 副 excitedly 滋滋地
cvri /ts¹ri³⁵/ n 名 thread (usually of plant or cotton fiber for weaving) 线 | gyōq wa sa cvri thread of woven cloth 织布的线 | cvri sv≠ou knotted cord formerly used for counting (especially days), with each node representing one unit 以前算数 (算天) 的工具
cvt /tsat⁵³/ v 动 estimate; reckon 估计 | ngei cvt be vya dvngebum mal. I reckon there aren't that many. 我估量没那么多。
-cvt /tsat⁵³/ dem 指示代 such (an extent) 多么 (程度) | (四乡) yasv vi lungdeung such a heavy rock 这么重的石头 | (四乡) ya dvngevtei lungdeung such a large rock 这么大的石头 | dvngcvt? About
| da | /da⁵⁵/ vi 不及物动 1) inflate; expand 膨胀 2) swell (stomach) (肚子) 胀 | nga pa dang. My stomach is swollen. 我肚子胀。
| svda | vt 及物动 cause swelling 使膨胀 |
| da | /da³¹/ n 名 scarecrow 稻草人 |
| daba | /da³¹ba³¹/ n 名 strong man; heroic warrior 体强力壮的人；英雄 |
| dadvm | /da³¹dam³¹/ 1) vt 动 compete 竞争 2) n 名 competition; contest 比赛 |
| dagrong | /da³¹grɔŋ³¹/ vi 不及物动 be burning; be in flames 被烧着; 燃烧着 |
| dai | /dai⁵³/ n 名 person 人 | vng vmi dai? Who is he? 他是谁? | (四乡) vng vta dai e ra. So that's the kind of person he is. 他原来是这样的人。| Fourth Township. 四乡话。
| dajeu | /dai³¹zu⁵⁵/ vi 不及物动 be set up (of a target) (靶子) 摆放着 |
| dala | /da³¹la⁵³/ n 名 reward; remuneration (劳动的)报酬 |
| dalsheu | /dal⁵³cu³¹/ vt 动 stand (leaning) (斜靠着) 站 | vya do mvndalsheu neu. Don't stand leaning there. 别站在那儿。 |
| dalsheu | /dal⁵³cu³¹/ vt 动 admit; acknowledge 承认 |
| dam | /dam⁵³/ vi 不及物动 be lost 迷路 | vng daam luung. He's lost. 他迷路了。 |
| svdam | vt 及物动 cause to be lost 使迷路 |
| dang | /dang³¹/ vi 不及物动 lean 倚靠 |
| dang | /dang⁵³/ n 名 steep slope 陡坡 |
| dangsheu | /dak⁵³cu³¹/ vi 不及物动 rest against; lean on (of a person) 倚靠 | vya do mvndangsheu neu. Don't lean there. 别靠在那儿。 > dang⁴¹ |
| daq | /daq⁴⁴/ vt 及物动 reach; get to 达到; 到达 | vya le mvdaqsheu. The two of us can't reach there. 那儿我俩够不着。 |
| daq lashe | /daq⁵³ la³¹she⁵⁵/ interj 感叹 forget it 算了 | ewa e meu be, daq lashe. Even if that's the way it is, forget it. 既然这样，那就算了。 |
| dar | /dar³¹/ n 名 riverbank (江、河)岸 | neup dar west bank (of a river) 西岸 |
| dar | /dar⁵³/ 1) vt 动 fever 发烧 | dar kya catch fever 2) n 名 flu or severe cold 流行性感冒 |
| dar | /dar⁵³/ 1) vt 动 mark (with tool or item) (用利器)划破 | gya gyoqupuq pvdaar vt. Use this string to mark it. 把这布条划开。2) vt 刮 | vng mvr do dar. His face is scratched. 他脸划破了。 |
| dareu | /dai³¹ru⁵³/ vt 动 argue; fight 吵架 Fourth Township. 四乡话。 > dvreu |
| dei | /dai⁵³/ 1) vi 不及物动 be sharp (knife) (刀) 快 2) vt 动 chop 砍得动 3) vt 动 bite off 咬得动 | gya sha mvdei. This meat I can't bite off. 这肉我咬不动。 |
| demsheu | /dep⁵³cu³¹/ vi 不及物动 communicate; be in touch (with someone) 于(某人)联系 | (一乡) lvnsheu /lat⁵³cu³¹/ | (四乡) tepsheu /tep⁵³cu³¹/ |

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**D d**

study for my dad. 我为爸爸读书。 | nga na dang wei kvsnshing. I am proud of him. 我为你骄傲。 | cvwaq /tsa³¹wa³¹/ n 名 sand 沙子 | cvwaq mvsvm do vgl play on the sand 在沙滩上玩耍 | (四乡) vpi /s³¹pi⁵³/
den /dɛn⁵⁵/ v 动 speak convincingly 讲道 | vng kv t den vcvng e. He's someone who speaks convincingly. 他是讲道理的人。| ka mv den unconvincing words 讲的没有道理
dennu /dɛn⁵⁵/ vi 不及物动 be weary; exhausted 疲劳 | vng tvtetei den wa. He says he's exhausted. 他说他很疲劳。
svedeng vt 及物动 tire someone out 使劳累
deq /dɛʔ⁵⁵/ vi 不及物动 be destroyed; die out (of a lineage) 死亡 | tvkaq deq the clan dies out 家族灭绝
svdeq vt 及物动 extinguish 消灭
der /dɛr³¹mu⁵⁵/ vi 不及物动 be bare 光秃 | u der bald-headed (naturally) 光头（自然的）| mvli derder the land is bare 地上不长草
der /dɛr⁵⁵/ v 动 fart; break wind 放屁 | pi der 放屁 | (一乡) ci vhu | (一乡) vhu /s³¹ xu⁵³/
dermu /dɛr⁵⁵mu⁵⁵/ n 名 claw (of an animal) 爪子
deu /dɛu⁵⁵/ vi 不及物动 1) be dark; gloomy 暗 2) darken (of the sky) (天) 黑 | nvm deu di. The sky is getting dark. 天黑了。
svdeu, vt 及物动 dim 使阴暗
deum /dɛu⁵⁵ma /dɛ⁵⁵ma /dɛ⁵⁵da⁵⁵/ 1) be surprised (unexpectedly, suddenly) 惊讶 | deu mamvda? Are you surprised? 你惊讶么？ 2) seem strange 奇怪 3) be confused 不知道是怎么回事
defum /dɛ⁵⁵ /dɛ⁵⁵/ 1) vi 及物动 pool (water) 使水聚集 2) n 名 midstream where current is gentler because of a blockage 江河中水流因阻，比较平缓处
defumchin /dɛ⁵⁵vin⁵³/ n 名 lower back 后腰 | Fourth Township. 四乡话。(一乡) defumchin /dɛ⁵⁵vin⁵³/
deum /dɛ⁵⁵ /dɛ⁵⁵/ vt 及物动 1) use to pen (animals) 以...围起来 2) spring (a trap or tool for catching animals) 下 (捕捉猎物的工具)
deu /dɛ⁵⁵/ n 名 thump; thud 咚咚 | Onomatopoetic. 象声词。
-deung /dɛ⁵⁵/ n 名 augmentative marker (big, large) 大的 | kyeu mend eun big house 大房子 | (四乡) vswng deung giant 巨人
deup /dɛ⁵⁵/ v 动 1 bang; hit 碰撞 | (一乡) vng te nya /vdeup rang. He banged into me. 他撞了我。 2) dash; smash 摔；砸 | lung pa /vdeupsheu. Smash it on the stone. (把它) 摔到石头上。
svdeupsheu v 动 bump into; collide 撞；碰撞
deuqsheu /dɛu⁵⁵cu⁵³/ vi 不及物动 reflect (mentally) 反思 | mit nvggym pvdeuqsheu. You think hard on it. 你好好想 (反思) 下。
deusheu /dɛu⁵⁵cu⁵³/ vi 不及物动 shake (from loud noise) 震动 | pvshin le deusheu taq dvreue. The rumbling is shaking my heart. 震的震动心。
deut /dɛu⁵⁵/ n 名 mouse; rat 老鼠 | (四乡) dit /dit⁵⁵/
deutdeung /dɛu⁵⁵dɛu⁵⁵ /dɛu⁵⁵/ n 名 large mouse or rat 大老鼠
deutdung /dɛu⁵⁵dɛu⁵⁵ /dɛu⁵⁵/ n 名 mouse burrow 老鼠洞
deutrong /dɛu⁵⁵vru⁵³/ n 名 rodent path 老鼠道 (草丛里老鼠爬行留下的路)
deutna /dɛu⁵⁵na⁵³/ n 名 bait (for rodents) (老鼠) 诱饵
deutplu /dɛu⁵⁵pɛu⁵³/ n 名 wild rodent (medium-sized, with a white stomach) 野鼠 (体型中大，肚子白色)
deutsai /dɛu⁵⁵sai⁵³/ n 名 type of rodent 一种啮齿目的动物 | A kind of deuttei. 一种 deuttei.
deuttei /dɛu⁵⁵tsai⁵³/ n 名 large type of rodent 一种啮齿目的动物 (大)
di, /dɛi⁵³/ vi 不及物动 1) walk 走 2) go 去 3) come 来 | na pdu ri. You come here. 你过来。 | (一乡) gyi /ji⁵³/
svdi vi 及物动 make walk 使走
di, /dɛi⁵³/ pr 助词 1) go (andative deictic marker from any point of reference, often the speaker) 去 (动作向外，可能是说话人正处的位置，兼表亲见意义) | vng shing ri le dii di. (I saw that) he went to carry firewood. (我看见) 他去背柴了。 | nga sheng le ding di wa gεuε kεu ε. Someone said I went to the county capital, but he was lying. (某人说) 我去县城了，是谎言。 2) immediate past perfective (visual evidential) 完成体（刚刚完成，兼表亲见意义）| ngang vas di. The water is boiled. (水烧) 开了。 | In both senses, typically not used with a first-person agent, unless reporting someone else's statement about the speaker. Speaker is directly reporting a
witnessed event. 一般不用于第一人称做施事，除非表示说话人转述他人的事。动作的发生是说话人亲眼目睹的。| (一乡) gyi /ji³³/
di₃ /di³³/ vi 及物动 be able (to do) 有办法；能（做）| ewa wa lep mvdì. It can't be done this way. 这样没法做。| na mi peui nvso di e? Can you memorize it? 你会背诵吗？
mvdì vi 及物动 be incapable (of doing) 无法做的
dilam /di³³lam⁵⁵/ n 名 custom; propriety; standards 礼仪；规矩；习惯 | Literally "walk the path". 直译“走路”。
Dinggeu /diŋ⁵³gɯ⁵³/top 地名 Dinggeu (Second Township village) 丁给（二乡村名）| (一乡) Deunggeu /Duŋ⁵³gɯ⁵³/
diq /diq⁵³/ vi 及物动 cook until soft 炖饭软了。| (一乡) deuq /duq⁵³/
do₁ /dɔ³¹/ post 后置 1) locative (at, on) 在（表示方位和方向）| gya do pvrong. Sit here. 坐这里。2) temporal (at, when) 在（时间）| (四乡) kei /kai³³/
do₂ /dɔr³³/ interj 感叹 let's go 走吧 | do, loq shin. Let's go, let's head back (the two of us). 走吧，我俩回去吧。
dokci /dɔktsi⁵³/ n 名 wild grass (used as pigfeed) 一种野草（猪食）
dokshang /dɔkʃaŋ⁵³/ n 名 type of taro (with long tuber) 一种芋头（块茎较长）
dol₁ /dɔ³¹/ 1) v 动 tie on; wrap (legging, puttee) 扎（绑腿）| heidoł pvdošheu. You two tie on the puttees. 你俩把绑腿扎上。2) nclf 名量 roll (一) 团 | gyoq ti dɔl a roll of cloth 一布团

dol₂ /dɔl⁵³/ v 动 storm off（因生气）出走；气走
domu /dɔm⁵³/ v 动 praise; bless 赞颂
don₁ /dɔn⁵³/ v 动 1) narrate; tell out aloud 讲 | vŋg jvgye don ra. He's reading a book. 他在念书。2) read 读 | 3) attend school上学；读书
don₂ /dɔn⁵³/ v 动 stand (a ladder) 搭（梯子）
dong₁ /dɔŋ⁵³/ n 名 1) bamboo tube 竹筒 | dong do ngang kvp. Put water in the bamboo tube. 竹筒里打水。2) bottle 瓶子 | Cf: svkvam, heu, pangcheuq for other types of containers, based on the contents they hold. 根据他们持有的内容，也有其他的容器

dong₂ /dɔŋ⁵³/ v 动 drink (continuously and in huge gulps) 大口地，连续地喝 | neu svnaq doong di. The alcohol has all been guzzled up. 酒都喝光了。
svdong /svdɔŋ⁵³/ vi 及物动 make drink 使喝

dong₃ /dɔŋ⁵³⁵/ nclf 名量 river（一）条（河）| wangdong ti dong one river一条河 | ti wangdong one river一条河
donqnav /dɔŋ¹ⁱru⁵³⁵/ n 名 wilderness 野外
donqnav doeu /dɔŋ¹ⁱru⁵³⁵ dɯ⁵³ /n 名 lush jungle 茂盛的）野外丛林
dop₁ /dɔp⁵³/ adv 副 very 非常 | gya ngang dop rvnaq. This water is very deep. 这水很深。| (四乡) ttei /tɔ³¹təi³³/
dop₂ /dɔp⁵³⁵/ 1) n 名 physical strength 力气 2) v 动 exert oneself; use all one's strength 使劲；用力 | dop pvrhoong Use all your strength to call out. 使劲喊。
dop₃ /dɔp⁵³/ vi 及物动 wrap (e.g. with thread) 包扎（布条）| gya mi pvdošheu. Use this to wrap it. 你用这个包扎。| Fourth Township. Also used in personal names to indicate a tangled umbilical cord at birth, e.g. Pung Dop. 四乡话，也用于人名指出生时脐带纠结，如：Pung Dop.
dopma /dɔp⁵³⁵ma⁵³⁵/ n 名 woman who practices voodoo poisoning 做蛊的女人 | Lisu loanword. 傈僳语借词。
doppa /dɔp⁵³⁵pa⁵³⁵/ n 名 man who practices voodoo poisoning 做蛊的男人 | Lisu loanword. 傈僳语借词。
dog /dɔg³³/ vt 及物动 1) scoop 起 | tvn chuq pvdoq rvt. Scoop a little more. 再舀一点来。2) fill up (a bowl with rice) 装满（一碗饭）
dor₃ /dɔr⁵³⁵/ n 名 1) oil (炒菜的) 油 2) lard 动物油
dor₄ /dɔ르⁵³⁵/ v 动 emerge 冒出来 | ko mvli le dor emerge from there 从那边冒出来的 | (四乡)
ben /ben⁵³⁵/
dor₅ /dɔr⁵³⁵/ vclf 动量 time (instance) 次
dor₆ /dɔr⁵³⁵ /vi 及物动 have an erection 勃起
svdor vi 及物动 cause an erection 使勃起
dot /dɔt⁵³⁵/ v 动 prop up 顶；抵住 | nvphching gya mi pvdoot. Use this to prop open the door.

门用这个住头。

du /du⁵⁵/ 1) arrive 到达 | ang madu⁵⁵ rvt? Has he arrived? 他到了吗？ 2) reach (a certain time, someone's turn) 论到；到（时间） | vng le du reach his turn 论到他 | tical ti deum du di. It's 11 o'clock. 十一点了。

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Du /du⁵⁵/ nprop 专有名 fourth-born female 老四 (女) | Term of address: Duna. 称呼：Duna.

duduq /du³⁵du²⁵²/ 1) n 名 vomit (呕吐的) 秽物 2) v 动 vomit 呕吐 | nga duduq pvgeung. I want to vomit. 我想吐。 | duduq duq vomit 呕吐
dul /du¹⁵³/ vi 不及物动 occur (of a natural disaster) 发生 (灾害) | gya do dul gyang. There was a landslide here. 这里滑坡了。 | Rockslide, flooding, mudslide etc. 滑坡洪水泥石流等。
svdul vi 及物动 cause landslide 使滑坡
dung /duŋ⁵⁵/ 1) n 名 1) hole (in roof, in clothing, nostril etc.) 洞 2) natural source of salt water, where takins go to drink 盐水的源头
dung, /duŋ⁵⁵/ n 名 cave; hole 洞穴
dung, /duŋ⁵⁵/ 1) vi beat; play (drum) 敲打 (敲) | ngeu dung play the drum 敲鼓 2) butt (with one's head) 以头或角抵撞
dung, /duŋ⁵³/ vi 不及物动 be burned 被烧 | na gyoq dung di. Your clothing was burned. 你的衣服被烧了。 | tvmi mi dung lung mvlon a wildfire could not consume it all 野火烧不尽
dung, /duŋ⁵³/ n 名 wild bamboo leaf vegetable 竹叶菜 | (一乡) deyeungwang lvka do dung tei vcong. This year up on the mountain the bamboo leaf vegetables are flourishing. 今年山上竹叶菜很茂盛。
dungbeur /duŋ³¹bəɾ⁵³/ n 名 facial hair; beard 胡子
dungbli /duŋ³¹blɪ⁵³/ n 名 wooden pestle (for pounding rice) （舂米的）木杵
dunggua /duŋ³¹ɡwəʁ⁵³/ n 名 cucumber 黄瓜
dungma /duŋ³¹mu⁵⁵/ n 名 largest of the ritual banners, traditionally used during the Kralchang festival 槃（雀雀节使用） | Ritual expression la dungma means "the highest summit of a mountain". la dungma 意味着“最高峰”
duŋ /duŋ⁵³/ vi 不及物动 vomit; throw up 呕吐；吐 | vng duŋ luung. He threw up. 他呕吐了。
svduŋ vi 及物动 make vomit 使呕吐
dur /duɾ⁵⁵/ 1) v 动 pound corn (with pestle) 捣 | nga tabong dur. I am pounding corn. 我在玉米。 | pvgol dur working in the fields (pounding corn) 做农业

dv- /dv¹⁵³/ 1) v 动 causative 使动态 | vpraq dvboq blow up the cliff (to repair the road) 炸悬崖（修路） | Apparently not a productive affix, but goes before certain monosyllabic roots with voiced initial consonants. Related to Rawang dv-. 显然不是一个派生词缀，可以加在浊辅音声母的单音节动词前，跟日语 dv- 有关系。
dvbang /dv¹³bæŋ⁵³/ adv 副 too; really 太；不怎么 | vhrei ding be, dvbang di mvkyang. We won't get there by walking. 走路的话，走不起。 | dvbang mvtei. It's not very big. 不是很大。 | Often used with negative. 常常用于否定句

dvbeq /dv³¹beʔ⁵⁵/ 1) v 动 spit 呕吐 | kyeul dvbeq spit 吐痰 2) n 名 spit 呕吐

dvbeqsheu /dv³¹beʔ⁵⁵cu³¹/ vi 不及物动 fall; drop 坠落 | vng kyeum'u pang dvbeqsheu. He fell down from the roof. 他从屋顶摔下来。 | (四乡) dvbleqsheu /dv³¹bleʔ⁵⁵cu³¹/ dvbeum /dv³¹bum⁵³/ 1) v 动 pile up 堆 | hvbiq gya do padvbeumsheu. Pile up the potatoes here. 把土豆堆在这儿。2) n 名 pile 堆 | kam ti dvbeum a pile of bamboo 一堆竹子 3) v 动 plus; add (numbers) 加

dvbiq /dv³¹biʔ⁵³/ vi 不及物动 be flexible; not rigid 松软；不坚硬 | (一乡) dvbeeq /dv³¹buʔ⁵⁵/
dvbleu /dv³¹blʊ⁵³/ n 名 wormwood (a type of plant) 藿子（一种草） | Common plant, with a foul odor, can be boiled and rubbed inside the anus to ease diarrhea. Source of a river name in Burma, Dvbleu rvmei. 常见的植物，有难闻的气味，可揉揉肛门内缓解腹泻。缅甸河名的来源。
dvblung /dv³¹blʊ⁵⁵/ v 动 throw (numerous things) 扔；扔 (数量大的东西) | svra svnaq mvle dvblung di. The things were all thrown out
of the house. 东西都扔到（屋）外面了。

dvbleuq /da³¹blue²⁵/  v 动 tell; narrate 讲；叙述 | kv 睁眼

dvblung /da³¹blung²⁵/  v 动 1) speak quickly (快速地) 说
2) yammer; jabber 讲 (含贬义) 3) speak without stopping 不停的讲话

dvbon /da³¹bou²⁵/  v 动 present to a superior 敬 | Archaic expression shu dvbon refers to the buying and selling of slaves. 古代说法 shu dvbon 指的是买卖奴隶。

dvboq /da³¹boq²⁵/  v 动 explode 炸；使爆炸 | nga tabong dvboq. 我在炸爆米花。> boq₂
dvbra /da³¹bra³³/  n 名 rattan bridge 藤桥
dvbra tvng /da³¹bra³³ taŋ²⁵/  n 名 foot of the bridge 桥头

dvbram /da³¹bram²⁵/  v 动 flutter around (of bees and insects) (蜂群、蚊虫) 翩飞

dvbreq /da³¹bre²⁵/  v 动 1) set off firecrackers 放鞭炮 2) shoot weapons in a series 一连串的打枪声
dvbrvt /da³¹brvt²⁵/  v 动 annihilate; put an end to 消灭 > brvt₂
dvbu /da³¹bu²⁵/  n 名 bandit 强盗
dvbu₂ /da³¹bu²⁵/  v 动 cook; bake 烤

Dvbleu /da³¹bo³¹lu³³/  top 地名 Dabaleu village
(Kelaolong River valley) 迪布里 (克劳洛河谷村名)

Dvbleu rvmei /da³¹bo³¹lui³³ ro³¹mai³³/  top 地名 Dabaleu river 迪布里河 (克劳洛河谷村名)

dvbvm /da³¹bvm²³/  n 名 type of grass (used as pigfeed) 田草 (猪食)
dvbvn /da³¹bvn²³/  n 名 thumb 拇指
ur dvbvn /n 名 thumb 拇指
dvbvn /da³¹bvn²³/  n 名 1) deaf person 哑巴 2) fool; idiot 傻子

dvbvr /da³¹bar²⁵/  n 名 goiter 溜子
dvbveu /da³¹bve²³/  v 动 refine (oil) 炼 (油)
dvbveu /da³¹bve³³/  n 名 pus 脓 (一乡) suzeu /su³¹zu³³/
dvdveu /da³¹dve²³/  v 动 boil; pan-fry (large chunks of meat) 熬；煮；煎 (大块肉) | sha dveuo boil (large chunks of meat) 熬肉

Dvdveum /da³¹du³¹mu²³/  n 名 pond 池塘；水池 | ngang dveum

Dvdung /da³¹dung²³/  top 地名 Dadung (Fourth Township village) 独都 (四乡村名)

dvgeu /da³¹gi³³/  n 名 dog 狗 | (一乡) dvgi

dvgei kv /da³¹gi³³ ka⁵⁵/  n 名 expletive; curse words 肮脏话；秽语；秽言的话 | Literally "dog talk". 直译"狗语"。

Dvgeiu meul /da³¹gi³³ mu³³/  n 名 dog fur 狗毛

Dvgeiu sa /da³¹gi³³ sa³³/  n 名 incisor (tooth) 犬齿；门牙

Dvgeiu tvng /da³¹gi³³ taŋ²⁵/  n 名 puppy 小狗

Dvgeiu wa /da³¹gi³³ wa³³/  v 动 commit adultery 通奸；通奸 | Literally "act like a dog". 直译"像狗"。

Dvgeung /da³¹gu³³/ 1) vi不及物动 be willing 愿意 2) v 动 want 想 (做、说) | nga wa madvgeung. I don't want to do it. 我不想做。
3) v 动 consent (to certain conditions) 答案 (条件)

Dvgeung dvgeung /da³¹gu³³ də³¹gu³³/  adv 副 slow; 慢慢地

Dvgeup /da³¹gup³³/  v 动 prick 刺；刺痛

Dvglai /da³¹glai³³/  v 动 throw away 丢弃

Dvgleum /da³¹glem³³/  v 动 mass (for an attack) 集中攻击 | (一乡) tvleum te dvgleum. The wasps are massing for an attack. 群蜂来叮。

Dvgleup /da³¹glup³³/  v 动 insert 插入 2) integrate 使嵌入

Dvgleut /da³¹glet³³/  v 动 swallow whole (a large chunk of something) (把大块的东西) 团团吞下 | shacheq dvgeuitvng mi vya keuq dvgleut di. The little dog directly swallowed whole a chunk of meat. 小狗把肉块直接吞了.
are the most popular products. 烟和酒人买的比较多。

dvšgu /də³¹ɡʊ³⁄ n 名 small sweet fruit of the
dvštngvng tree 树果

dvšgtlo /də³¹ɡʊ³⁄ v 动 hinder; obstruct 挨得着管得着

na le tvcg tvdol che? What's hindering you? 你妨碍什么了?
dvšgtl, /də³¹ɡʊ³⁄ n 名 1) fang 犬齿 2) animal tusk 狼牙

dvšgtq /də³¹ɡʊ³⁄ 1) vi 不及物动 be hunchbacked; be all
hunched over 驼背 | gong dvgtq vcvng hunchback 驼
背的人 | vngdvgtq. He is all hunched over. 他驼
背. 2) vi 不及物动 be bent 弯 | svr dvgtq. curved legs 弯曲的腿 | mit dvgtq have hatred or resentment 怨恨 3) v 动 bend 弯身

dvšgtla /də³¹ɡʊ³⁄ v 动 1) hear the sound of activity (听
to) 有动静 | madvšgtla peaceful 安静 2) ring; sound 听 | tvtng dvšgtla raq e? What's that ringing? 是什么在
响?
dvšgtrn /də³¹ɡʊ³⁄ vi 不及物动 1) be beautiful 漂亮
美丽 | vng tvtci dvšgtrn. She's very beautiful. 她很
美丽. 2) be attractive 好看

dvšgtvng /də³¹ɡʊ³⁄ 1) v 动 sway; rock 摇晃 | gya
tvng dvšgtvng ra. This pillar is swaying. 这柱子摇
晃了. 2) waver 摇动 3) cause to waver 使动摇

dvšgtvl /də³¹ɡʊ³⁄ v 动 speak nonsense 胡说 | tvtng
nadvšgtvl? What nonsense are you talking? 你在说什
么?
dvšgtvl /də³¹ɡʊ³⁄ vi 及物动 burn; set fire 烧 | gya
shing vsvnq padvšgtvl. Burn all this firewood. 把
这些柴都烧了.
dvšgt /də³¹ɡʊ³⁄ n 名 1) muscle 肌肉 2) vein 血管
Dvšgr /Do³¹ɡʊ³⁄ n 名 Sturdy (personal name) 劲 (名
字)

dvšgu /də³¹ɡʊ³⁄ n 名 single-plank bridge (over river rapids
or across a cliff) 独木桥 (悬崖峭壁上、激流上) | (四
乡) mvgu /ma³¹ɡʊ³⁄
dvšgtv /də³¹ɡʊ³⁄ n 名 fishing area (reserved for a
particular clan) 渔场；鱼口（限于家族）
dvšgtv /də³¹ɡʊ³⁄ coni 连 and; with 和；跟 | nit
dvšgtv tuv vcvng beum. Cigarettes and alcohol

are the most popular products. 烟和酒人买的比较多。

pvlı dvšgtv two grandchildren 两个孙子 | Nvng dvšgtv Nang and her partner [Pung] 女
人的老大跟男的老大 | Joins two people or two
items, only one of which has to be stated
explicitly. Cannot include the speaker. 连接两个
人或两个项目，其中只有一个要明确规定。不
能包括说话者。

dvšgtv /də³¹ɡʊ³⁄ v 动 twist; wind (of a road) 弯曲

mvlong dvšgtvtv. This road twists and
turns. 道路弯弯曲曲。
dvšgtv /də³¹ɡʊ³⁄ v 动 fidget (e.g. under a quilt) 微
微移动（在被窝里） | mvndvšgtv neu ipgyeu ma'vgyong. Stop fidgeting, I'm exhausted but
can't fall sleep. 别动，我睡不着。 | vya svra
mvndvšgtv. Don't move that thing around at all. 别
动那个东西。

dvšgtv /də³¹ɡʊ³⁄ v 动 draw (a bow) 弓 |
vngdvšgtv bow-shaped object 弓形（的东西）

dvšgtv /də³¹ɡʊ³⁄ n 名 upper leg muscle 大腿的
筋

dvšgtv /də³¹ɡʊ³⁄ vi 不及物动 be stubborn; be
obstinate 倔| tvng le nadvšgtv? What are
you being stubborn about? 你倔强什么？ What
are you fretting over? 你急什么？
dvšgtv /də³¹ɡʊ³⁄ v 动 climb; clamber 攀缘

dvšgtv /də³¹ɡʊ³⁄ v 动 dry (over a firepit or under
the sun); smoke (in the sun); smoke (in the
sun) | rvmvng dvšgtv dried and smoked
bamboo shoots 干竹笋

dvšgtv nevšgtvshu /də³¹ɡʊ³⁵cwu³¹⁄ vi 不及物动 moan 感
叹 | tvkya nadvšgtvnevšgtvshu? Why are you
moaning that way? 你为什么感叹？
dvšgtv /də³¹ɡʊ³⁄ n 名 type of small wildfowl 最小的
野鸡

dvšgtv /də³¹ɡʊ³⁄ n 名 bullet 子弹 | (四乡) di'u
| (di³¹ul³⁄)
dvšgtv /də³¹ɡʊ³⁄ v 动 array; arrange in a line 排列

kyeu mvgu do shing geung vngdvšgtv rong.
There is a row of trees down below the house. 有
屋后树成行。 | vngdvšgtv wa form a line 排着队 |
dvjeu /da³¹zur⁵⁵/ v 动 set up (a target) 摆放（靶子） |
langga dvjer
Dvjeulong /da³¹zur⁵⁵lvŋ⁵⁵/ top 地名 Dajeu river valley 河谷名
dvjeum /da³¹zum⁵³/ v 动 wink; blink 眨（眼）
dvjeup /da³¹zup⁵⁵/ n 名 crop 庄稼
Dvjeuwang /da³¹zur⁵⁵wən⁵³/ top 地名 Dajeu river 河流名
dvji /da³¹zi⁵³/ n 名 snowcock (Tetraogallus tibetanus) 雪鸡
Dvjingdvvm /da³¹zin⁵⁵dm⁵⁵/ top 地名 Dajingdam (Third Township village) 迪京当（三乡村名）|(一乡)
Dvjeungdvvm /Da³¹zunj⁵⁵dm⁵⁵/ dvjitsheu /da³¹zi⁵⁵ɕu⁵³/ vi 及物动 bunch together (of woven fabric) 挤在一处（编织品）> jit
Dvlan /da³¹ləm⁵⁵/ top 地名 Dalan (Second Township village) 迪兰（二乡村名）
Dvlandvmm /da³¹ləm⁵⁵dm⁵⁵/ top 地名 1) Dalandam (Fourth Township village) 迪兰当（四乡村名）2) Dalandam clan 迪兰当家族
dvdldung /də³¹lɯŋ⁵⁵/ n 名 stretcher (temple): part of a loom, consisting of a hollow piece of bamboo slipped between two layers of the warp, to keep cloth stretched to a proper width during weaving 型板
dvleq /da³¹leʔ⁵⁵/ n 名 infant; baby 婴儿；娃娃 | Less common than nagoq, sometimes referring only to newborns. 没有 nagoq 常用，尤其是新生婴儿。
dvling /da³¹lɛʔ⁵⁵/ v 动 shake head 摇头 |(一乡) dvleung /da³¹lɛʔ⁵⁵/
dvlong /da³¹lŋ⁵⁵/ v 动 1) wiggle 蠕动 | shiq dvlong ra. The lice are wiggling. 虱子瘙痒. 2) cause to itch 痒痒
dvlop /da³¹lɔp⁵⁵/ v 动 move (lips) 嘴上下蠕动 | neiuig marvna dvlop. The lips keep moving. 嘴唇不停地蠕动。
dvlv /da³¹lu⁵⁵/ adv 副 almost 差一点；差不多
dvlu che /da³¹lu⁵⁵ tɕe⁵³/ adv 副 almost; nearly 差点 |
tvnni dvlu che shing. Today I almost died. 今天我差点死了。
dvlvm /da³¹lɔm⁵⁵/ n 名 bracken (Pteridium aquilinum) 蕨子
dvlmv dvgreg /da³¹lɔm⁵⁵ də³¹greʔ⁵⁵/ n 名 type of bird (which hoots inside the bracken) 一种鸟。在蕨草中鸣叫的鸟

dvlvmmei /da³¹lɔm⁵⁵mai⁵³/ 1) top 地名 Dalammei (Second Township village) 迪拉梅（二乡村名）
2) n prop 有地名 Dalammei clan 迪拉梅家族
dvlnvg /da³¹lŋ⁵⁵/ v 动 wave; flutter 飘扬 |
hongchi dvlnvp the red flag waves 红旗飘扬 |
(四乡) dvlvp /da³¹lŋ⁵⁵/
dvlvt /da³¹lət⁵⁵/ v 动 slide around (this way and that) 上下左右滑动
dvln, /dmv⁵³/ vi 及物动 1) be full 满

dvm, /dmv⁵³/ vi 及物动 be flat (level) 平 |
dvm məi flatland 平地；坪坝
dvln, /dmv⁵³/ n hour 小时 |
vtnvg dvln du di? What time is it? 几点了?
dvln, /dmv⁵³/ vi 及物动 float (on water) 漂浮 |
ngang do shing dam. There's wood floating on the water. 水上漂着木头。
svdvn, vi 及物动 make float 使漂浮

dvln, /dmv⁵³/ prt 助词 inchoative (be about to) 将要 |(四乡) Mvningwang Bvngpot le di dvm e ra, na vtei wa dvm? When you go to Bapo next year, what will you do? 明年去巴坡你要怎么办？ | (四乡) lambroq me neu nagaq dvm svlon. His friends are encouraging him to drink. 他的朋友劝他喝。| Fourth Township. 四乡话.
-dvvm /dmv⁵³/ n 名 place 处 |
shindvvm ti dvm a grassy field 一块草地 |
rvnag dvm deep area (in water) 深处 | Used in many village names, such as Krongdvvm. 用于各种村名如 Krongdvvm.
dvma /da³¹ma⁵³/ n 名 betrothed young woman (not yet married or moved in with her in-laws) (未过门的) 媳妇 |
dvma lu integrate a daughter-in-law into her in-laws' household 欢迎新媳妇进家庭

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dvmbong /dəm³¹bɔŋ⁵³/ n 名 yard (flat area just outside the house) 院子 (屋外的平地)
dvn /dən⁵⁵/ 1) n 名 pad; cushion; mat 垫子；席子 2) v 动 lay (cushions or padding) 垫 3) v 动 pave (road) 铺 (路)
dvna /dən³¹na⁵³/ v 动 recover a little; improve (in health) (病情) 渐渐好转；稍好 | tvnνi chuq manadvna? Are you a little better today? 你今天好一点了吗？
dvnaí /dən³¹nai⁵³/ n 名 submontane river valley 山下河谷区 | dvnaí le shom go down into the valley 下山
dvnan /dən³¹nan⁵³/ v 动 sound like movement or activity 有动静 | ko do tvng dvnan raq e? What's that sound of activity coming from over there? 那儿是什么在动？
dvng /dən³¹/ prt 助词 merely 光 | vtvng sheu mawa kei dvng so doing nothing but eating 光吃不做
dvng- /dən³¹ADV 副1) so (to such a degree) 这么（程度） | dvngtei so big 这么大 2) several 几 | vdvng ni several days 几天 | dvngmei several [fller word] 几个
dvng'lv't /dən³¹lv'⁵⁵/n 名 small knife (used for making arrows) (制箭的) 小刀
dvngbeum /dən³¹bɯ⁵⁵/ quant 数量 how much; how much; how many 多少 | (一乡) na ngul dvngbeum vi? How much money do you have? (一乡) 你有多少钱？| (一乡) ngang dvngbeum rvnaq? How deep is the water? 水有多深？| gya dvngbeum e? How much is this? 这是多少？| (一乡) dvngbeu /dən³¹bur⁵⁵/ | (四乡) tabeum /tə³¹bɯ⁵⁵/
dvnggang /dən³¹gəŋ⁵³/ n 1) large, wide knife (面宽的) 大刀 2) sheath; scabbard 刀鞘
dvnggrvl /dən³¹grəl⁵³/ n 名 process of clearing the remaining tree stumps in a scorched field, in swidden agriculture 刀耕火种（火山地）里砍平烧剩余的树枝的过程 | vng νmva do dvnggrvl wa. He's on the land clearing the stumps. 他在地里清理地。
dvnggù /dən³¹gù⁵⁵/ n 名 rooster 公鸡 | kɑq dvnggu
dvnggu /dən³¹gu⁵³/ n 名 plank; board 木板 | dvnggu kyeum plank house (walls made of large wooden planks placed horizontally) 木板房
dvngmei /dən³¹mai⁵³/ interj 感叹 filler word 填空 | Literally "several". 直译"几个".
dvngsheu /dək⁵⁵shu⁵¹/ vi 不及物动 hover (of birds on rising currents in the sky) (飞禽靠上升的气流在空中)
中）停滞
dvngshi /dək⁵⁵ʃi⁵⁵/ n 名 dagger 笔首
dvnt /dən³¹nt⁵⁵/ v 动1) stutter; stammer 结巴；口吃 | vng dvnt vcvang e. He's a person who stutters. 他是个结巴的人。2) hiccup 打嗝
dvp /dəp⁵⁵/ v 动1) nail; hammer in 钉 | gya lok pvdap. Hammer here. 钉在这儿。2) stick 贴 3) go with; fit well; match (in appearance or status) 配得上
dvreu /dər⁵³u⁵³/ v 动 scold; abuse 骂（人）| Fourth Township. 四乡话。
dvreung /dər⁵³un⁵³/ vi 不及物动 be noisy 吵闹；(人声) 嘈杂 | vngning ti gyaq dvreung ra. They were noisy all night. 他们嘈杂了一夜。| ko pe cangko dvreung ra. The noisy sound of singing is coming from over there. 那边传来唱歌的声音。2) v 动 boom; rumble; resound 轰鸣 | muq dvreung there's the sound of thunder 有雷声
dvreup /dər⁵³up⁵³/ vi 不及物动 be blocked 封闭；封山 | (一乡) lvka twvn te dvrit gyi. The mountains are blocked by snow. 山被雪封了。| (一乡) dvrit /dər⁵³ri⁵³/
dvri /dər⁵³ri⁵³/ n 名 type of frog 一种青蛙
dvruq /dər⁵³ruq⁵³/ n 名 1) group of people (forming a circle) (围成圈坐着的) 人群 | vcvang ti dvruq 2) Trung rite of bovine sacrifice traditionally associated with the lunar New Year 割牛仪式 | dvruq wa
dvt /dvt⁵³/ vi 不及物动 snap off; break (e.g. of rope, thread etc.) 断 | tvrt dtv di. The bow-string is snapped. 弓弦断了。| soq dtv die 丢命
svdvt vi 及物动 snap 使断
dvwal /dəv⁵³wal⁵³/ v 动 flash (of a reflection or silhouette) （影子或身影）晃
dvwat /dəv⁵³wat⁵³/ n 名 type of hunting trap, usually made of bamboo and activated when an animal steps on a string 一种扣子（地弩）
dvzeung /dəz⁵³zung⁵³/ vi 不及物动 be falling 正在下 | tvvn dvzeung. Snow is falling. 雪正在下。
Dvzeungdvm /dɔ³³zuŋ³³dɔm⁵⁵/ top 地名 Dazeungdam
(First Township village) 通政当 (一乡村名)

E e

e₁ /e⁵³/ 1) cop 系 be | vtng e, manvso? Do you know what they are? 你知道他们是什么？| vng vmi e? Who is he? 她是谁？2) prt 助词 sentence-final 吧 (句末助词) 3) prt 助词 question marker 吗 (疑问) | na mvndi e? You're not going? 你不去吗？
(Fourth Township. 四乡话.)
e₂ /e⁵⁵/ dem 指示代 this 这
e be sheu /e⁵⁵ bo³¹ cuí¹¹/ conn 1) in that case 这样的话... 也 2) no matter what 无论如何 | e be sheu, na pvdi beu. No matter what you're going. 无论如何，你去吧。3) but 可是 | (四乡) e di sheu /e⁵⁵ di⁵⁵ cuí¹¹/
e di /e⁵⁵ di⁵¹/ interj 感叹 enough; okay 够了；好了
e di neu /e⁵⁵ di⁵⁵ nu¹¹³¹/ conn 连 if... then 如果... 就
e di sheu /e⁵⁵ di⁵⁵ cuí¹¹/ conn 连 1) that being the case 这样的话... 也 | e di sheu nga mvding. If that's how it is, I'm not going either. 这样的话，我也去不去。
2) no matter what 无论如何 | vtei wa edisheu no matter what 不管怎么样；无论如何 | Fourth Township. 四乡话。
ekek /e⁵⁵ ek⁵⁵/ adv 副 sound of cracking 破裂声 | ekek wa geuq tvng geuq da e? What is making that cracking sound? “哎哎”地叫，什么东西在叫？| Onomatopoetic. 象声词。
emi /e⁵⁵ mi³¹/ conn 连 because 因此；因为 | (四乡)
eng /e⁵⁵/ n 名 seed 籽

eq₁ /eq⁵⁵/ n 名 shell (very small in size) (微小的) 壳 | dunggua eq cucumber seed shell 黄瓜籽壳
eq₂ /eq⁵⁵/ v 动 crack open (with one's teeth) 嚼开 (瓜子壳) | gya eq jin pv'oo. Crack this open and eat it.
eq₂ /eq⁵⁵/ adv 副 this way 这样 | eqwa pv'oo rvt. Come, do it this way. 你来这样做。
et /et⁵⁵/ v 动 mock; jeer 嘲笑 | nga le et raq e ra. Seems to be mocking me. 看来是在笑我。
etsheu /et⁵⁵ cuí¹¹/ vi 不及物动 1) smile 笑 2) laugh 嘲笑 | tvkya nv'etsheu? Why are you laughing? 你为什么笑？|(一乡) gyetsheu /jet⁵⁵ cuí¹¹/
eu /eu³¹/ v 动 1) turn millstone 推磨 | vng rvngtaq eu. He's turning the millstone. 他在推磨。2) turn; twist (bending) | vng mvtep ti klng eu. He's bending a pair of bamboo fire tongs. 他在扭弯一把竹子火夹。
eum /um⁵⁵/ v 动 thump (with a stick) (用棍) 打 | vng talaq mi vng eum. He's pummeling him with a stick. 他用棍子打他。
eup /up³¹/ vi 不及物动 suffocate (from smoke) (烟) 呛 | vng neut mi eup. He was suffocated by the smoke. 他被烟呛着了。
s'ewu v 动 及物动 be suffocated with smoke 使被 (烟) 呿
ewa /ew³¹ wa⁵⁵/ adv 副 so; thus 那样 | ewa mvnwa neu. Don't do it that way. 别那样做。| ewa emi therefore 因此 (一乡) yawa /ja³¹ wa⁵⁵/

G g

ga₁ /ga⁵³/ vi 不及物动 1) brighten 亮 | nvm ga The sky is brightening. 天亮了 2) be bright | ko do tvng ga e? What's so bright over there? 那儿是什么亮？
svga vt 及物动 illuminate 照亮

ga₂ /ga⁵⁵/ n 名 horse saddle 鞍子 | gagyeung saddle bag 马搭子
ga₂ /ga⁵⁵/ n 名 rice worm 米虫
foot is jammed.

baby just started walking. toddlers)

天

large stone is shining again. the sun)

gang ra.

gansheu.

名

料

tvtei gaam.

up (一)

四乡话

The peach is ready to split open.

The fre is too hot.

day

The thing we lack most is oil.

The sun is too hot.

Mvngku gaq Maku 马库 | Fourth Township. 四乡话.

gaqdvnm /gaʔ³⁵dɔm³⁵ n 名 street 街道
gar /gar³⁵/ n 名 forge 锻炉
gar'v'gar /gar³⁵gɑr³⁵ / vi 及物动 (walk) with legs splayed out (considered unattractive) (脚) 岔开地；缝隙地 (走步)| ko pvma hrei gar'v'gar,
gyvng mvgvm. That woman is bow-legged, not very attractive. 那个女的脚岔开的不好看.
garwa /gar³⁵wa³⁵/ n 名 blacksmith 铁匠
gaweng /ga³¹wen³⁵/ n 名 type of large cicada 一种大蝉
geu /gʊ⁵⁵/ v 动 want 要 | nga mvgeung. I don't want it. 我不要.
geu /gʊ⁵⁵/ nclf 名量 animal （一）只 (动物)；头；匹 | pvchiq ti gung one bird 一只鸟 (四乡)
gung /gʊg⁵⁵/
geu /gʊ⁵⁵/ prt 助词 tag question 是否问句 (是不是 ) | vng gya geu e? Is he Chinese or not? 他是不是汉人？| (四乡) gung /gʊg⁵⁵/
geu /gʊ³¹ / prt 助词 nominalizer 名物化 | (一乡) shingwvt lang geu vcvng the person who brought flowers 送花的那个人 | First Township. 一乡话.
geura /gʊ⁵⁵ra³⁵/ n 名 diligence; work ethic 勤劳 | geura vl
geu /gʊ³¹/ v 动 shoot; fire 射
geu /gʊ³¹/ v 动 call (of rooster) (公鸡) 啼
geu /gʊ³¹/ v 动 lift 抬 | dvnggu pvgeuisheu. Lift open the wooden plank. 把木板掀开.
geuisvng /gʊ³¹səŋ⁵⁵/ adv 副 1) really; truly 真的；确实；果然；果真 2) definitely 一定 (一乡) gyesvng /je³¹səŋ⁵⁵/
geul /gʊ⁵⁵/ vi 及物动 be stuck at an impasse, with no way forward 无路可走 | (一乡) gi tvp mal geul gi. Can't go any further, we're at an impasse. 走不成了，无路可走.
svegeul vi 及物动 force; teach lesson 逼；教训
guemsheu /gup⁵⁵ɾu³¹/ vi 及物动 1) bend down; crouch 弯腰；蹲下
gueng /gup⁵⁵/ ncll 名量 tree (一) 棵 (树) | shing ti geung one tree 一棵树
gup /gup⁵⁵/ vi 动 sink down; extend down 伸出去
geuq /gɯt⁵⁵/ vt 及物动 1) say; speak 说 | tvng nvgeuq
pvngwə? What are you going to say? 你要说什么？ |
geuq mazu speak wrongly 说错 2) call over (people) 叫 (人) | vngning chuq nvgeuq beu. Go call over them here for a minute. 去叫一下他们。 3) call (of animals) 叫 (动物) 4) make a sound 喊

svgeuq /glɑʔ⁵⁵/ vt 及物动 make ring 使响

geur /gɯt⁵⁵/ 1) n 名 sweat 汗 | geur vpuq can't help but sweat 汗流浃背 ri geur vpuq. I'm sweating from fear. 我害怕冒汗了。 | geur vlaī give off sweat 冒汗 2) 动 sweat 出汗 | nga geur ding. I'm sweating. 我出汗了。

guhruap /gɯ³¹x"æp⁵⁵/ n 名 扇子 | literally "sweat fan". 直译"汗扇"。

gueri /gᵻᵻ⁵ⁿ/ ti⁵³/ n 名 sweat 汗水

guet, /gᵻᵻ⁵ⁿ/ /gᵻᵻ⁵ⁿ/ vt 及物动 1) carry with both hands 把 2) be able to lift 捧得动 | gya ma\'vgeu. This can't be lifted. 这个背不动。

guet, /gᵻᵻ⁵ⁿ/ vt 及物动 1) be crowded 拥挤 | geut ra, koko taq pvrep. It's too crowded, move (stand) over a bit. 太挤了，站过去一点。 | geut kii, ko taq pvrong. It's too crowded, move (sit) over a bit. 太拥挤了，坐过去一点。 2) be tight 挤 | lvgru geut the shoe is tight 袜子挤

svgeut /glᵻʔ⁵⁵/ vt 及物动 squeeze crowd 挤；使感觉拥挤

giruget /gᵻᵣᵻ⁵ⁿ get⁵ⁿ/ n 名 type of bird 一种鸟

gisheuq /gᵻᵻ⁵ⁿ cu⁵ⁿ⁵ⁿ/ n 名 bedbug 臭虫

gla /gla⁵ⁿ/ vt 及物动 fall 落下 | ngang wáng'lu le gla di fell into a vat of water 掉进了大水缸

svgra vt 及物动 cause to fall 掉下

glaq /gla²⁵ⁿ/ vt 及物动 have hole 通洞 | ygeung glaq ra. The bag is leaking (because there's a hole). 袋子漏了。

svglaq /glaq²⁵ⁿ/ vt 及物动 make hole 使（底）破（洞）

glem /g lem⁵ⁿ/ v 动 slice into round pieces 切（成圆片） | hvbiq pvglem rvt sheu. You two slice up the potato (into round pieces). 你们俩切土豆（成圆片）。

gleglu /gl u⁵ⁿslu³⁵ⁿ /v 动 smell fishy 有腥气
glep /gl u⁵ⁿ /vi 及物动 1) get stuck in 陷进 2) disappear gradually 渐渐消失 | vng ruq do gleup di. He disappeared into the gully. 他消失在山沟里了。

svgleup /gl u⁵ⁿ/ vt 及物动 implant 嵌进

gligli /gli⁵ⁿgli⁵ⁿ/ vi 不及物动 be smooth; sleek (like the walls of a cave) (洞穴四壁）光滑 | giligli lung tvləŋ very smooth stone pillar 滑溜溜的石柱

gliq /gli⁵ⁿ⁵ⁿ/ vi 不及物动 1) be razed; be torn down; be knocked down 折 2) split 断 | tvngol gliq di. The bamboo cane is split. 竹杖断了。 （一乡）gleuq /głuʔ⁵⁵/

svgliq /gl u²⁵ⁿ/ vt 及物动 raze 折

glom /glom⁵ⁿ/ vi 动 set (of the sun, stars) (太阳) 落 (山) | nvm glom di. The sun just set. 太阳落山了。

glu /glu⁵ⁿ/ n 名 reed 芦苇

glvg /gluⁿ⁵ⁿ/ vi 不及物动 be cold; cool 凉

svglvng /gluⁿ⁵ⁿ/ vt 及物动 cool down 凉

gol /gol³¹/ /gol⁵ⁿ/ vt 动 1) need 需要 | nga kyeum len loq sa gol. (Something serious has happened) I have to go home. 我得回家（出事了）。 | mvgoł mít mvntvsha neu. Don't be nervous, don't grieve. 不要紧张，别伤心。 | mvgoł you're welcome (don't bother) 不客气；没事 2) let (hortative) 激励 | kei gol let's eat 吃吧 | tvng sva sei gol what are you doing getting angry 干吗生气呢？

gola /gọ³¹la⁵ⁿ/ n 名 type of traditional hoe, small in size, made with a warped piece of wood as its head 一种小木锄

gong, /gōŋ³¹/ /gōŋ⁵ⁿ/ n 名 1) back (of the body) 脊背 | gong dvqgoq be hunchbacked 驼背 body; health 身体

gong, /gōŋ³¹/ /gōŋ⁵ⁿ/ n 名 mountain ridge; slope 山脊；山坡 | lvka gong

gong, /gōŋ³¹/ /gōŋ⁵ⁿ/ vi 及物动 be dull; blunt 钝 | shvml gong di. The knife is dull. 刀钝了。

svgong /gōŋ³¹/ vt 及物动 make blunt 使钝

gong /gōŋ³¹/gong⁵ⁿ/ n 名 tall; long (长条形) 大 | shinggong tall tree 大木头 | Different from -gang. 根 -gang 不一样。

gong'rijk /gōŋ³¹ri²⁵ⁿ/ n 名 backbone; spine 脊梁；脊椎骨 | （一乡）gong'reeq /gōŋ³¹ru⁵ⁿ⁵ⁿ/

gonggrai /gōŋ³¹gru⁵ⁿ⁵ⁿ/ n 名 caterpillar 毛虫

gonggvm /gōŋ³¹gam³ⁿ/ vi 及物动 be healthy 身体健康
gongmei /gɔŋ³⁵ma³⁵/ n 名 focus; core 重点 | gongmei vngza staple food 主食 | nga neu bri jvgye do gongmei ing. As long as only I am the main character in that piece of writing. 只有我才是文章的主角。Gongmeq /gɔŋ³⁵me³⁵/ nprop 专有名 Gongme clan 家族名

goq /gɔ⁵⁵/ v 动 sate (baby's appetite) 娃娃肚子饱 | (一乡) nagoq goq gi. The baby is sated. 娃娃喂饱了。
gor /gɔr³¹/ vi 不及物动 be completely bald 秃头 | u gor bald-headed 秃头

gorg /gɔr⁵⁵/ vt 及物动 make bald 使光秃
gorla /gɔr³¹la³¹/ n 名 very common type of black and white bird 田鸟 | v'mra do gorla vjar. There are gorla birds on the field. 田地里有田鸟。
got /gɔt³¹/ vi 不及物动 1) be smart 聪明 | mitgot 2) be sensible 懂事 | vng mvgot cvng e. He is not a sensible person. 他是个不懂事的人。3) be attentive; obedient (of a child) 乖 | gya chvmra tei got. 这孩子是乖的。

This child is very well-behaved. 这孩子很乖。

grai /gra³⁵/ vi 不及物动 die (by freezing or starving) (冻、饿) 死 | vng lvka do grai wa. I hear he died up on the mountain (of unnatural causes). 他死在山上去了。

gvrai /gvrai³¹/ vt 及物动 freeze; starve to death 使冻；饿死
gram /grum³¹/ vi 不及物动 dry up; wither (of leaves) (叶子) 枯 | kvn graam meu. (I understand) the plant is withering. 菜枯了。

svram /svram²¹/ vt 及物动 cause wither 使（树木）枯死

Gram'la /gɾɑm³¹lə³¹/ nprop 专有名 spirit protector, with a martial aspect, invoked with swords during the dvqaqsheu ritual 守护神 (武术方面，dvgqaqshu 仪式过程中用剑向他祈愿)  
grang /gɾɑŋ³¹/ vi 不及物动 1) burn; scald 烫 2) have a fever 发烧 | nagoq grang ra. The child has a fever。孩子发烧了。

svrang /svrang²¹/ vt 及物动 warm up 加热

svrang'ch'rang /gɾɑŋ⁵⁵tɕə³¹gɾɑŋ⁵⁵/ adv 副 bristling; standing on end (of animal hair when an animal is angry) (动物如猪由于发怒) 毛发竖立 | meul grang'ch'rang wa. The hair is standing on end。毛

发竖立起来。

grapci /gɾɑp⁵⁵ci³¹/ n 名 sparrow (or similar bird) 麻雀 (之类的鸟) | (四乡) gapci /gap⁵⁵ci³¹/  
grel /gɾɛl³¹/ vi 不及物动 be scorched (of hair or dry grass) (毛发, 干草) 被烧 | v'mra gɾɛl di. The field is scorched. 田地烧着了。

greng /gɾɛŋ³¹/ vi 不及物动 be hard 硬 | lung wa greng hard as a rock 和石头一样固执 | (一乡) chizvng /kʃi³¹zə³¹/  
svgreng /svgreng²¹/ vt 及物动 harden 使变硬

gret /gɾɛt³¹/ v 动 slice (hard material) 切 (硬材料)
greum /gɾɯm³¹/ vi 不及物动 smell deliciously (of burning meat) 焦味 | sha greum ra. The meat smells good。肉香味。

greumgyaq /gɾɯm³¹gjæ⁵⁵/ v 动 1) argue 吵架 2) scold; get angry; be bad-tempered 骂；发怒；脾气暴躁 | greumgyaq wa abuse or scold someone 斥责；骂 | vng vcvng greumgyaq e. He's a person with a bad temper. 她是个脾气暴躁的人。| (四乡) geumgyaq /gɾɯm³¹jæ⁵⁵/  
greung, /gɾɯŋ³¹/ v 动 speak; tell; say (humans only) 讲；说（人）| nga mi greung. I'll speak now。我来说了。| Fourth Township。四乡话。

greung, /gɾɯŋ³¹/ v 动 1) cry; howl (of wolves) (狼) 叫 2) cry; chirp (鸟) 叫

greup /gɾɯp³¹/ v 动 reduce (量) 缩小；减少 | (一乡) vngza chug gyeup ri, vcvng tei ri me v'l? Is the reason there's less food that someone stole it? 粮食少了一点是不是有人偷掉了？
gri /gɾi³¹/ vi 不及物动 be scorched; be burnt (by overcooking) 烧焦 | pvleq grii luung. The fried bread got burnt。粑粑烧焦了。

svgres /svgres²¹/ vt 及物动 scorch 使烧焦

grol /gɾɔl³¹/ v 动 rot; corrode 腐蚀
grom /gɾɔm³¹/ n 名 coffin 棺材
grong /gɾɔŋ³¹/ vi 不及物动 be wizened; shrivelled 瘦得干瘪 | vng tei grong. She's all shrivelled。她瘦得干瘪。

grop /gɾɔp³¹/ v 动 crack (of bamboo tubes or bottles) (竹筒，瓶) 破裂 | dong groIp di. The bamboo tube cracked。竹筒破了。
groq /grɔt³⁵/ 1) vt 动 pile 堆 | lung gya do grooq neu. Pile up the stones here. 把石头堆起来。2) n 名 | shinggroq wood pile 柴堆
groqshu /grɔt³⁵cu³¹/ vi 不及物动 wedge mouth between the front legs (of a dog while sleeping) (狗睡觉时把嘴) 夹 (在两只前腿间)
gru /gru³⁵/ vt 动; yap (狗) 叫; 吠
grvn'lv'grvn /grɔnt³³la³¹grɔnt³⁵/ adv 副 dragging and pulling 拉拉扯扯 | (一乡) grvn'le'grvn tvng'la nyv'o? You are doing all this dragging and pulling? 拉拉扯扯搞什么?
grvn, /grɔnt³³/ n 名 winnowing pan (household receptacle woven from bamboo, with large holes on all four sides and a small base) 一种竹编的四方形口较大，底较小的容器 2) ncl 名量
grvnt /grɔnt³³/ 1) vi 不及物动 bite 咬 | dvgeui mi nvgrnt rang. The dog bit me. 狗咬了我。2) ncl 名量 bit; instance of biting (一) 吃
mvgrvt vt 动 grip; pinch 揪；抓
svgrvt vi 及物动 make bite 使咬
gu, /gu³¹/ vt 1) guess 猜 2) guess correctly (of a riddle) 猜中
-gu /gu³¹/ n 名 coffin 棺材
gu, /gu³¹/ vt 动 surrender; capitulate 投降 | gu taqsheu
-gu /gu³¹/ n 名 male (animal) 公的 | waq vnggu male pig 公猪
gu'ŋaq /gu³¹ŋa³²⁵/ n 名 egg (from a chicken) 鸡蛋 | Child language. 儿语
gua /gu³²⁵/ vi 不及物动 put on (clothing); wear 穿 (衣服)
guaqsheu vt 动 be wearing (clothing) 穿着 (衣服)
svgru vi 及物动 make (someone) put on clothing 使穿
-gua /gu³²⁵/ vt 动 stop by one place (in order to go to another) (为了去一个地方) 先去另一个
guaqsheu /gu³²⁵cu³¹/ vi 动 be wearing (clothing) 穿着 (衣服) > gua
-gua /gu³²⁵/ vi 不及物动 be yellow 金黄色
svguar vt 及物动 turn yellow; heat until red 使黄；使烧
-guat /ga³¹t³⁵/ vt 动 snatch 撕扯
gubeut /gu³¹but³⁵/ vt 动 finish 完成 | ngul cvp gu mvbeut haven't finished paying a debt 还没有还钱
-gugu /gu³¹gu³¹/ n 名 owl 猫头鹰
gui, /gwi³¹/ vi 不及物动 wear (shoes or pants) 穿 (鞋、裤)
svgui vi 及物动 put on (shoes, pants) 使穿 (鞋、裤)
gui /gwi³¹/ n 名 taro (general) 茭头 (总称)
guigor /gu³¹gɔr³⁵/ n 名 type of taro 一种茭头
guina /gu³¹na³¹/ n 名 type of taro 一种茭头
guiplu /gu³¹plu³¹/ n 名 type of taro 一种茭头
guitongge /gu³¹tɔŋɡ̥ə⁵³/ n 名 type of wild goose 一种大雁
-Guizungtu /gi³¹zungtuo /top 名地 Guizungtu (Fourth Township village) 坤中土（四乡村名）| Guizungtu nycpheres Guizung clan 坤中家族
gukaa /guka³¹/ n 名 door 门 | Used in ritual language. 用于仪式语言。
gukaa /guka³¹/ n 名 riddle 谜语
gul /ga³¹/ vi 不及物动 lay (egg) 孵出 | kati gul pvang’oo. The chick is going to lay an egg. 小鸡要孵出来了。| vng'leum gul lay an egg 鸟蛋孵出来
gulung /ga³¹luŋ³¹/ ncl 名量 loop; circuit 圈 | vseum vbli gulung vkorsheu rotate three or four times 三四次转动 | gulung gulung circle around (looking) 一圈一圈地 (寻找)
gulp /ga³¹luŋ³¹/ n 名 ritual of the opening of the door during the construction of a new house 开门仪式 (建房时)
gunatsuq /gu³¹natsu⁵³cu³¹/ adv 副 dead drunk; in a drunken stupor 喝醉地
gung /gu³¹n/ vi 不及物动 be mature (of seeds) (籽) 成熟 | tabong tvntaq mvng. The corn seeds are not yet mature. 玉米 (籽) 还没成熟
-guqsheu /gu³¹cu³¹/ vi 不及物动 doze (of a dog by the firepit) 睡 (在火塘边) | dvgeui mvkung tung do guqsheu. The dog is dozing in the corner by the firepit. 狗睡在火塘边
gurm /gu³¹mɛt³¹/ n 名 star 星 | (一乡) gunyit /gu³¹nit³⁵/
The dog is trying to repair the door (because he wants to wrangle with it).
Gyangmu Kvwakarpu / tön³¹ mə⁵³ gən⁵³ kə³¹ /top地名
Gyangmu仰目谷陇  |  另一个名称为Gyangmu Kvwakarpu。Gyangmu Kvwakarpu的另一个名称。

Gyangmuglung / tön³¹ mu⁵³ lng⁵³ / top地名
Gyangmug仰目谷陇  |  另一个名称为Gyangmu Kvwakarpu。Gyangmu Kvwakarpu的另一个名称。

Gyangten / yən⁵³ tən⁵³ / n名chant and dance for conserving prosperity, performed during funerals （丧礼时） | Literally "holding the prosperity". 直译"福舞"。

Gyapshetu / yəp⁵³ su³¹ / 动1) open wide 敞开 | (一乡) yaeung te nvkcheung gyapshetu ge. It's the two of us who opened the door wide. 是我两把门敞开的。 2) dig open 撬开

gyaq / yə⁵³ / n名night 夜

gyaq / yə³⁵ / vi不及物动1) be happy 幸福 2) be rich 富有 | First Township. 一乡话。

gyenak / yən²⁵ kə³¹ / vi不及物动be fortunate 幸福 | gyenak kya | gyenak yesom thriving 繁华

gyeq / yə³¹ te³¹ / v动tie up (an animal) 拴 (动物) | Fourth Township. 四乡话。

gyeu, / jə⁵³ / n名tree-spring hunting snare 扣子（捕猎工具） | sha gyeu lei. Set the noose for the prey. 下野兽的扣子。

gyeu, / jə³¹ / interj感叹 sound for calling dogs 叫狗声

gyeumbrai / jum³¹ brai³¹ / n名sweet buckwheat 甜荞

gyeumbrai pi / jum³¹ brai³¹ pi⁵³ / n名sweet buckwheat flour 甜荞面 | gyeumbrai pi pi mv leq pvnai.
Knead the sweet buckwheat flour into fried bread. 用甜荞面来捻粑粑。

gyeung / jə⁵³ / n名large bag 袋子 | cv’llo (suliao) gyean plastic bag 塑料袋子

gyeuq / jəυ⁵³ / v动twist together (rope)搓（绳） | gya pv gyeuq rvv sheu. You two twist this together. 你俩来搓这个。

gyi / jəi³¹ / First Township. 一乡话。 > di²

gyinnei dung / jin³¹ na³¹ duŋ³¹ / n名straw (for drinking) 吸管

gyit / jəi³¹ / vi不及物动be burning hot 烫

svgyit vi及物动boil烧（水）

gyol / jəl³¹ / vi不及物动be easy; simple 容易 | gyə wa mvgyol. Doing this isn't easy 这个不容易做。 | geuq sa gyol easy to say 容易说 | (一乡) la / la⁵³ / (四乡) yon / jən³¹ /
hai /xai⁵³/ vi 不及物动 be acid (flavor of sprouting potatoes, certain liquids, corn or taro going bad) 溏；

H h

hai /xai⁵³/ vi 不及物动 be acid (flavor of sprouting potatoes, certain liquids, corn or taro going bad) 溏；

Fourth Township. 四乡话。

gyu, /ju⁵³/ adv 副 down (in the downstream direction) 下面（下游方） | gyuu further down 最下面 | vng gyu le di di. He's walking down that way (downstream). 他往下面去了。| (四乡) yu /ju⁵³/

gyu, /ju⁵³/ vi 不及物动 1) be correct 正确 | 2) be appropriate 合适 | mvgyu kop hide what is inappropriate 不合适隐藏 3) be permitted 允许

gyuq /ju²⁵⁵/ der 限定 below; down there 下面（定语） | gyuq shing that tree down there 下面的树

gyvm /jɔ³¹m⁵³/ vi 不及物动 be even (length) 长短齐 | gya shong mvgyvm. The chopsticks are not the same length. 这筷子不齐。

gyvng /jɔ³¹⁵³/ vt 及物动 watch; look; see 看 | tvng mvgyvng. What are you looking at? 你看什么？| pvgyvng take a look (for example) 你看（比如） | (四乡) yvng /jɔ³¹⁵³/

svgyvng vt 及物动 cause to look 使看

vgyvngsheu vi 不及物动 be visible 看得见

gyvng /jɔ³¹¹/ prt 助词 semi-remote past perfective 完成体（十多天以前完成，兼表非亲见意义）| kyeum vdang nvton gyvng sheu? When did you (two) finish covering the house? (你俩）房子什么时候盖好的？

gyvnggvm /jɔ³¹gəm⁵³/ vi 不及物动 be beautiful; pleasant to the eyes 漂亮；好看 | (四乡) yvnggvm /jɔ³¹gəm⁵³/

gyvp /jɔ³¹⁵³/ vt 及物动 dig | v’mra gyvp dig up (a field) 挖地 | nvpying gvmche pvgyvp. Be sure to lock the door. 请锁门。3) vt 及物动 inject 注射 | mvn gyvp have an injection 打针 4) n 名 switch; trigger (e.g. for crossbow) 开关（弩机）

gyvp /jɔ³¹⁵³/ v 动 fight; make war 打仗 | məq gyvp make war (fight each other) 打仗

H h
hreiben /xraɪ²⁵³/ 名 sole (of foot) 脚掌

hreichen /xraɪ²³¹tɛu²⁵⁵/ 名 ankle (joint) 脚踝

(乡) hreiheuq /xreɪ²³¹tɛu²⁵⁵/ (乡) hichiq /xɪ²³¹tɛi²⁵⁵/

hreidol /xraɪ²³¹dʊ⁵⁵/ 名 puttee 布制绑腿

hreigana /xraɪ²³¹gʊn⁵⁵/ 名 脚步

hreigong /xraɪ²³¹gʊŋ⁵⁵/ 名 shin 小腿的前端

hreihram /xraɪ²³¹xɑm⁵³/ 名 toe 脚趾

Literally "digit of the foot".

hreimal /xraɪ²³¹mal⁵³/ 名 footprint 脚印

hreimeq /xraɪ²³¹me⁵⁵⁵/ 名 ankle (bony part) 脚踝 (附骨部位) Literally "eye of the foot". 直译“脚眼。

hreiteun /xraɪ²³¹tum⁵³/ 名 foot of the bed 床头

(一乡) hreitut /xreɪ²³¹tɪt⁵⁵/

hreitol /xraɪ²³¹tɪt⁵⁵⁵/ 名 1) leg amputation 断腿；断腿的人 2) leg amputation 断腿的人

hrem /xreɪ²³¹⁵⁵/ 名 roast (on a fire) (火上) 烤 | gya sha chuq pʰvrem. Roast this meat a little bit. 这肉在火上烤一下。

hreq /xreɪ²³¹⁵⁵/ 助词 until (terminative) 才（表示终结）"vpei vmei" geuq so hreq oo chiwa. [The baby] did this until it could say "mommy, daddy".

(婴儿) 这样做，直到它可以学“妈妈，爸爸”。 ko hreq pʰvɡi. Go over there (and no further). 走到哪儿 （为止）。First Township. 乡话。>

taqi,

hret /xreɪ²³¹⁵⁵/ 1) v 动 saw off 斧 | dvʊŋgu chuq pʰvɾɛt vrt. Saw this plank a bit. 这个木板锯一下。

2) v 动尖 (knife) (刀) 快 3) v 动物物 be stingy; miserly 小气 | vya vɔŋŋ tei hret. That person is very stingy. 这个人很吝啬。

hreu /xɾuu²³⁵³/ 乡话

hreu /xɾu⁵³³/ 名 bamboo internode (used as a cup for drinking) 竹节 (喝饮料)；竹杯

hreujoen /xɾu⁵³³zɛn³³/ 名 strap for basket carried on the back (usually made of woven rattan strips) 背篓绳（藤编的） | (乡) svjen /sə³¹ʑɛn³³/

hreujoen weq /xɾu³⁵³ zɛn³³ we³⁵⁵⁵/ 名 centipede 蜈蚣 | (乡) kajən beq /ɑ³¹zɛn³³ mɪ⁵⁵⁵/

hreu /xɾu⁵³³/ 名 charcoal 炭 | Used for smelting iron or for burning in a brazier. 用于炼铁或在火盆里烧
的。
hreuma /xru³⁴ma³³/ n 名 basket of woven bamboo strips 一种篮子
hreuq /xru³⁵/ vi 不及物动 be thin; be lean 瘦 | na nvhreuq ra. You got thin. 你瘦了. | (四乡) cheui /teu³⁵/
svhreuq vi 及物动 make emaciated 使瘦
hri /xri³³/ vi 不及物动 be appropriate; compatible (of something long term) 适合 | hri mvrh ma'vsa don't know if they're compatible or not (of a couple) 不知道他们是不是合适
hrin /xrin³⁵/ v 动 touch bottom (in deep water) (深水中脚) 触到水底 | gya deum tei rvnq hreq te mvhrin. This water is very deep, feet can't touch the bottom. 这水很深，脚无法触地。|
hring'le'hring /xrin³⁵b³⁵xri⁵⁵/ adv 副 with a jingling sound (of metal) 金属叮叮当当的声音 | (一乡) vŋser guisheu, mvlong gi be "hreng'le'hreng" geuq. She's wearing metal jewelry, when she walks it makes a jingling sound. 她身带金属饰品，走路时叮叮当当地响。| Onomatopoetic. 象声词. | (一乡) hreung'le'hreung /xruŋ¹⁴le³¹xruŋ³⁵/
hrol, /xrəl³⁵/ v 动 hide (something, e.g. stolen goods) 藏 (东西) | gya guyq lok pvhrool. Hide this down below (on the side of a path). 把这个藏在下面（路边）。| Negative connotation. 贬义. | (四乡) hol /xol³⁵/
hrolsheu vi 不及物动 hide oneself 躲藏
hrol /xrəl³⁵/ vi 不及物动 1) fit right 合适 2) be medium-sized 中等
hrolsheu /xrəl³⁵cù³¹/ vi 不及物动 hide oneself (urgently or degradingly) 躲藏 (紧急，下贱) | vŋg vra le hrolsheu e? Where did he hide himself? 他躲哪儿去了？> hrol
hrong, /xro³⁵/ v 动 have a hole 有 (洞) | gya do dung hrong. Here there's a hole. 这里有个洞。
hrong /xro³⁵/ v 动 shout; cry out 喊 | vŋg le nvhrong? What are you shouting? 你喊什么？| na vtŋg le nvhrong e? What are you shouting about? 你喊什么？
hrong'long /xro³¹lə⁵³/ n 名 type of bird 一种鸟
hrop /xrop³³/ 1) v 动 slurp; drink (porridge) 喝 (粥) | tupa hrop 2) nelt' 名量 gulp; mouthful (of liquid) (一 口) | nga mi ngang ti hrop ngvk. I drank a mouthful of water. 我喝了一口水. | ti hrop pv'nga. Drink it down in one gulp. 干杯. | (四乡) hop /xap³³/
hroq /xro³⁵/ 1) scrape out (e.g. with a spoon) (用调羹) 刮 | tombu mi tasarh hroq (use a spoon to) scrape out the crust of cooked rice (用调羹) 刮锅巴 2) singe (textiles, to remove loose fibers) 烧毛
hrot /xrot³⁵/ v 动 shave (hair) 刮 (毛) | gya mi pvhrool. Shave it off with this. 用这个刮。
hru /xru³⁵/ v 动 roast in the flames (e.g. meat, peeled potato, taro, or corn) (把去皮的熟食) 烤 (在火炭上) | gya gui chuq pvhru rt. Roast this taro for a while. 这芋头烤一下. | (四乡) tvhru /tə³¹xu³⁵/
hvrm /xvrm³³/ n 名 second level of the sky, to which the lives of men and women are connected 天空中的第二级，以其中男女性的生命连接 | Cf. hvrmmei
hvrmchi /xvrm³³cù³¹/ n 名 small drying area just above the hearth, made of bamboo and suspended from the hvrmmei, used to dry wood and meat 火塘上方的架子，用来晒干东西
hvrmmei /xvrm³³ma³³/ n 名 large storage area under the roof, covering the space above the hearth and serving for cereal storage, notably those for alcohol 火塘上方的存放东西的大架子 | Symbolically represents the second level of the sky (hvrm). 象征天空中的第二级
hvrmsehu /xvrm³³cù³¹/ vi 不及物动 cover or block (with one's body) (用身体) 扑盖；盖住
hrvn /xvrm³³/ v 动 move up (to a higher level) (往高架上) 搬 | gya pvhran rt. Move this up there. 把这个搬上去.
hvnsheu vi 不及物动 climb up; board (vehicle) 爬 (高处)；上(车)
tvhrvn vi 及物动 move up 搬移
hrvng /xrov³³/ nelt' 名量 piece (of swidden land) (一) 块 (火山地，刀耕火种) | tabong mra ti hrvng one (swidden) corn field 一块玉米地
hvrngsheu /xrvs³³cù³¹/ vi 不及物动 look up; hold head high 仰头，抬起头；昂首，抬头 |
huahui /xʷɑ³¹xʷi⁵³/ n 名 fertilizer 化肥 | tabong le huahui tap. Put some fertilizer on the corn. 包谷上施化肥。| Chinese loanword.| 汉语借词.
huai /xʷa⁵⁵/ v 动 split (by chopping) 划 (破) | bvnqtgu huai incomplete tattoo 不完整的纹身
huam'lv huam /xʷɑ³¹xʷi⁵³/ adv 副 1) be weak and dispirited 有气无力 | (一乡) ko vcvng huam'le'huam neq kvlang geu e. That person seems listless, maybe he's drunk. 那个人有气无力的, 可是酒醉了。2) loosely (e.g. of shoes) 松松地 (穿鞋)
huap'lv huap /xʷɑp⁵⁵lə³¹xʷɑp⁵⁵/ adv 副 pace back and forth (stirring up the air) 人走来走去 (产生的风尘) | (一乡) huap'le'huap mwva vl, vngza vpeur. Don't keep moving back and forth, dust is falling in the food and getting it dirty. 不要动来动去，灰尘掉进饭里不干净。
huapsheu /xʷɑp⁵⁵cui²¹/ vi 不及物动 fan oneself 扇风
huaq /xʷɑ³¹/ 1) n 名 small section of land 块 (地) | gya pe huaq uzu tvkoq gol. Let's dig this section of land first. 让我们先挖这一边吧。2) nclf 名量 row (field) 行 (地)
huacheq /xʷɑ³¹te³³/ n 名 silk 丝 | huceq gyoq silk cloth 丝布 | (一乡) gukye /gu³¹ce⁵⁵/
huit /xʷi³¹/ 1) n 名 whistling sound 哨声 2) v 动 make a whistling sound with the fingers (用手) 吹口哨 | Onomatopoetic. 象声词。
hul /xʷu³¹/ vi 不及物动 have bad breath 口臭 | na sni nvhu. You have bad breath. 你口臭
hung /xʷuŋ²⁵/ v 动 smell (of alcohol) 酒气味 | neu hung ra. It smells like alcohol. 有酒气味。 |
hung, /xʷuŋ²⁵/ nclf 名量 garment (一) 件 (衣服)
hbibiq /xʷi³¹bi⁵³/ n 名 potato 土豆；洋芋 | Lisu loanword.| 傈僳语借词。
hvng, /xʷɑŋ²⁵/ vi 不及物动 be dazed; stare into space 发呆
hvng, /xʷɑŋ²⁵/ v 动 smell bad (e.g. stink bugs, lacquer oil) 有 (难闻的怪味，如漆油，臭大姐)
hvr /xʷɑ³¹/ vi 不及物动 be foul-smelling (of feces) (屎) 臭 | ni hvr ra. It smells like crap. 有屎臭味。
hvr /xʷɑ³¹/ v 动 rave; bark wildly (of dogs) (狗) 怒吼
hya /xʷɑ³¹/ 1) num 数 hundred (100) 百 | vni hya two hundred 二百 | vnghyahya several hundred 几百 2) nclf 名量 cent (一) 分 (钱) | ngul ti hya one cent 一分钱 | (一乡) sha /ca³³/ | (四乡) sha /ca³³/
hyaq /xʷɑ³¹/ v 动 1) shovel 铲 | gya ko le pvhyaq. Shovel this away. 把这个铲走。2) sweep 扫 | (四乡) shaq /ca³³/
hyarung /xʷa³¹ruŋ³⁵/ vi 不及物动 be diligent; hard-working 勤奋 | (四乡) sharung /ca³³ruŋ³⁵/
hyi, /xʷi³¹/ n 名 neigh (嘴) 吹的声 | tvng geuq ra da e, hyi? What's making that neighing sound? 什么叫声，“嘿”?
hyi, /xʷi³¹/ v 动 remain; be left over 剩下 | (一乡) svnaq shi beui, e be geu cheq hyi. They all died, leaving only one alive. 全死掉了只剩下这一只。
hying /xʷiŋ³⁵/ v 动 have a strong smell 有 (气味) | tvng hying e? What is that strong smell? 是什么气味？ | (四乡) hing; shing /xʷiŋ³⁵; ciŋ³⁵/
hyit /xʷi³¹/ v 动 push; slide over (something that remains on the ground) (底部不离地面地) 撬动; 移动 | panteu koko nhyi. Push the chair over there. 推椅子吧。 | (四乡) shit /ci³³/
hyitsheu vi 不及物动 slide oneself over 移动
hyitsheu /xʷi³¹/ vi 不及物动 scoot oneself over (臀部不离地面地) 搬动; 移动 > hyit | (四乡)
shitsheu /ci³³/ shu³³/
hyung /xʷuŋ²⁵/ v 动 leak out (air from a room or a mattress) (房屋; 被窝)漏 (风) | gya lap lok hyung ra. Air is leaking out here. 这边漏风了。 | (四乡) shung /cuŋ²⁵/
**i**

i /i³/ 1) n 名 wild hemp (Urtica and Boehmeria), used for weaving handmade traditional clothing 麻 (用来织传统服装) 2) n 名 hemp thread 麻线 3) v 动 weave (hemp) 纺 (麻) vng i i. She is weaving hemp. 她在纺麻线。

igyeuq /i³¹ju̯i³³/ n 名 1) string; thread 线 2) rope 麻绳 ; 绳子 | (四乡) bvng'ri /bɔŋ'ri⁵³/

ik /i:k⁵⁵/ poss 物主 our (first-person plural possessive) 我们的 (领属) | ik Pung our older brother 我们的老大 (阿普) | gya neu ik kyeum e. This is our home. 这是我们的家。

ikeui /i³¹kui³³/ n 名 hemp thread 麻线 > keui,

ing /iŋ⁵⁵/ pro 代 first-person plural, three or more (we) 我们 (三以上) | (一乡) vyeung /a⁵³ju∧⁵³/

ing /iŋ⁵⁵/ cop 系 am (first-singular of "be") 是 (1单) > Irregularly Inflected Form 屈折变体 e

ingne /iŋ⁵⁵ne⁵⁵/ pro 代 IDU INCL (first-person dual inclusive); we two (inclusive); 咱们俩

**j**

ja /jæ⁵⁵/ 1) v 动 measure (size) 量 (尺寸) | v'mra ja. Measure the land. 量田地. 2) n 名 measurement 尺寸 3) n 名 ruler (measurement tool) 尺寸

ja /jæ⁵⁵/ 2) v 动 fill up (something empty) 装满

jai /jæ⁵³/ vi 不及物动 wash (clean) 洗干净 | gyoq mvjai ra. The clothing has not been cleaned. 衣服没 (洗) 干净。

svjai vt 及物动 make clean (by washing) 洗净

jaman /za³¹man⁵⁵/ n 名 bracelet 手镯 | (一乡) yaman /ja³¹man⁵⁵/

jan /za³¹/ n 名 spider 蜘蛛

jan /za³¹/ v 动 be bearable 忍受得了 | pa zang mi mvjai. My stomach hurts so much I can't take it. 肚子疼受不了拉。

jan pvgya /za³¹pa³¹ja⁵³/ n 名 spider web 蜘蛛网

jang /za³¹/ nclf 名词 song, story, dance (一) 首 (歌、故事、跳舞) | mvnju ti jang one folksong 一首民歌

Jang /za³¹/ nprop 专有名 Naxi 纳西族

jaq /za³¹/ v 动 prick 刺 | mvgreung mi nungngua jaq. Prick the bull with the spear. 用矛来刺牛。
jarong /za³⁵raŋ⁵³/ top 地名 Jarong village (Kelaolong River valley) 甲若 (克洛河谷村名)
jat /za⁵⁵/ v 动 give birth 生孩子 | nagoq jat
jatni /za⁵³ni⁵³/ n 名 birthday 生日 | (四乡) jatvn
/zat⁵⁵zon⁵⁵/ /jen /zen⁵³/ vi 不及物动 lie down 躺
svjen v vi 及物动 make lie down 使躺下
jesheu /ze⁵⁵cu²³/ vi 不及物动 quibble 狡辩 | keu jin
keu jin jesheu. Though it's stolen, they're still quibbling. 偷了还狡辩.
jet /zet⁵⁵/ v 动 squeeze (between one's fingers) 两指甲夹挤 | shiq jet. Squeeze the house. 捏虱子
jeu, /zu⁵³/ 1) n 名 sugar 糖 | ur jeu sweet hands (of a good brewer) 甜手 (酿酒人)
jeu, /zu⁵³/ vvi 动 wash (face) 洗 (脸) | mvr jeusheu
jeum, /zu⁵⁵/ 1) vi 不及物动 be enough 够 | quench (one's thirst) 解渴
jeum'ln'jeum wa you're drinking (or winking) 你眨眼睛
jeum'ln'jeum /zu⁵⁵lo⁵³/zum⁵⁵/ adv 副 twinkle (stars); blinking (eyes) 一闪一闪 (星星、眼睛) |
gurmet jeum'ln'jeum the stars twinkling 星星闪烁
jeung /zu⁵³/ v 动 1) rise (of smoke) (炊烟) 升 2)
make smoky (烟) 熏 | nga le mv'e jeur ra.
I'm getting all smoky. 烟熏我了.
jeup, /zu⁵⁵/ n 名 cicada 蝉
jeupi /zu⁵³/ vi 不及物动 be ground up (or fine-
ground); be broken up (into little bits) 碎；细碎
| tabong mvjeup ra. The corn has not been ground up into pieces. 玉米没有(磨) 碎.
svjeup vvi 及物动 grind 使碎
jeupi /zu⁵³/ v 动 roof; put up (a roof); thatch (用茅草等) 盖 (屋顶) | vngning kyeum jeup ra. The
two of them are putting a roof on the house. 他们在盖

房子．
jeupchvl /zup⁵⁵(ta)⁵³/ n 名 small cicada 小蝉 | (一乡) jeupchvl kyegeu reup. Catch a small cicada.
抓着一只小蝉．
jeupnvm /zup⁵⁵nam⁵³/ n 名 monsoon season (heavy rains) 蝉鸣叫时下雨的季节 | Literally "cicada days", approximately from April to June, divided into jeupchvl and jeupnvm. 直译“蝉天”，大概在四、五、六月份左右，分 jeupchvl 和 jeupnvm．
jeur, /zu⁵³/ v 动 indirect causative (force; cause; allow; make someone do something) 役使 (让；使；叫) | nga na le vngza kei svjeur. I am making you eat the food. 我让你吃饭．| pu rong jeur. There was an owl in there (revealed by someone poking around a tree). 原来有猫头鹰在那里．| Preceding main verb must be volitional, or else morphological causative is used. In control and purposeful, the causer makes one object act on another. 前一个动词只能是自动词．主题役使第一个客体致使第二个客体．
jeur, /zu⁵³/ v 动 sound the alarm 发警声 | kaq tvng le jeur e? Why is the chicken sounding the alarm? 鸡为什么发警声？| Used of particular small animals, e.g. chicks or mice. 好像专用于小鸡遇见一些小虫或老鼠等它恐惧的事物时发出的警声．
ji, /zi⁵⁵/ vi 及物动 chase; pursue 赶；追上 | vng mvjing. I didn't pursue him. 我没赶上他．
ji, /zi⁵³/ n 名 small shop 小卖部 | Fourth Township. Lisu loanword. 四乡话．傈僳借词.
jibeu /zi³⁵bur⁵³/ n 名 guitar 吉他
jikyeum /zi³⁵Cum⁵³/ n 名 airplane 飞机
jili /zi³⁵li³⁵/ n 名 savage (person) 野人
jili mvjvl /zi³⁵li³⁵ ms³⁵za³⁵/ n 名 savage female clan 野人氏族
jin, /zi³³/ prt 助词 durative (while) 现行体 | laika wa jin rong make a living 做工作生活 | (四乡) kei chaq rong sitting and eating 坐着吃 | Links two simultaneous actions. 了连助词．| (四乡) chaq /te³³/
jin, /zi³³/ prt 助词 recent past perfective (visual evidential) 完成体 (刚刚完了，亲见) | mvn kei jin. I just took the medicine. 药我刚吃了．| Only used with first-person agent. 只用于第一人称做事事
的动词后。

jin /ˌzi̯in/  动 soak; immerse 泡 | gya gyoq pvjin sheu. You two soak that clothing. 你俩把这衣服泡了。

jīn /ˌzi̯in/  adv 副 already 已经 | (一乡) jeur /zuər/  | (四乡) jvn /zən/  

jīng /ˌzi̯ing/  n 名 type of edible taro 野毛芋（可食）

jīng /ˌzi̯ing/  v 动 occur (of a solar eclipse) 发生 (日食) | nvmjing jing a solar eclipse occurred 发生日食 | nvm jing the sky is getting dark 天黑 | (一乡) jeung /zuəŋ/  

jiq /ˌzi̯iq/  v 动 ache (of the head) (头) 疼 | vng u jiq wa. He says it's a headache. 他说头疼。 | (一乡) jeuq /zuəq/  

jiqiq /ˌzi̯iqiq/  adv 副 thinly; finely 细细地 | jiqiq pa'vjiiq. Chop it very finely. 把它切得细细地。 | (一乡) jeuqjeuq /zuəqzuəq/  

jīt /ˌzi̯it/  v 动 be dense 密

dvjitsheu  vi 不及物动 bundle together 挤在一处

jīt /ˌzi̯it/  adv 副 densely; thickly 密密地 | jīt jīt mnvkvt neu. Don't plant too close together. 种得不要太密了。

jiwa /ˌzi̯iwa/  n 名 power; authority 权力

jīng /ˌzi̯ing/  v 动 be oval; oval-shaped 椭圆形的 | lungjīng oval-shaped stone 椭圆形的石头

jīng'lv'jīng /ˌzi̯ing'lv''zi̯ing/  adv 副 on top and bottom 顶一下 | pvceuq jīng'lv'jīng lungplang do rong. The birds are sitting in rows on the flagstones. 鸟在石板上一上一下地坐着。

jīngnga /ˌzi̯ing'naŋ/  n 名 type of bird which lives in groups and has a long, upright hair on its head 一种鸟，群居。头上有竖立的长毛

jōp'lv'jōp /ˌzi̯op'lv''zi̯op/  adv 副 look for trouble; stirring up a row 参杂混乱的样子（捣乱） | (四乡) na jōp'lv'jōp mwvva vl. You don't want to stir up trouble. 你不要捣乱了。

jōq /ˌzi̯oŋ/  v 动 不及物动 be inauspicious (due to some type of phenomenon or omen appearing) (通过某种现象显示的) 不吉利 | ewa kya jōq e. This kind of thing happening is unlucky. 发生这样的事不吉利。

2) n 名 strange phenomenon 怪事

jōrit /ˌzi̯orit/  n 名 sunbird (Nectariniidae) 太阳鸟

jōt /ˌzi̯ot/  v 动 squeeze 挤 | nung jōt squeeze out breast milk 挤奶

jōtsheu /ˌzi̯otʃu/  adv 副 1) ride (horse, bicycle etc.) 骑 (马, 自行车等) | vgeu vchit do jōtsheu. The monkey is riding the goat. 猴子骑羊。

2) straddle 跨上

jū /ˌzu̯u/  v 动 1) extend; stretch 伸 | ur jūsheu extend a hand 伸手 | ko pvjuu rvt. Pass that over. 把那个伸过来。

jū /ˌzu̯u/  v 动 fish with hook and bait 钓 | ngvplaq jū go fishing 钓鱼

jul'lv'jul /ˌzi̯ul'lv''zi̯ul/  adv 副 flickering (of fire) (火) 一暗一亮 | (一乡) tvni nvedum jul'le'jul the torch flickering 火把一亮一暗 | First Township. 一乡话。

jūq /ˌzu̯uq/  v 动 decrease; be reduced 缩小

svjuq  v 动 reduce 使缩小

jv'gua'pła /ˌzi̯o̯v'ɡu̯a'pla/  n 名 cauliflower 花椰菜

jvgrim /ˌzi̯o̯vɡri̯m/  n 名 type of dark-colored waterfowl 一种黑色的水鸟 | (一乡) zegreum /ˌzi̯o̯vɡre̯um/  

jvgye /ˌzi̯o̯vɡje/  n 名 1) character; letter; writing 字 | jvgye vseum meq three characters 三个字 2) book 书 | jvgye vseum peung three books 三本书 3) paper 纸 | jvgye vseum ben three sheets of paper 三张纸 4) dvge /ˈdɜ̞ɡv/  

jvku /ˌzək̯u̯/  v 动 pierce; puncture (a hole) 刺 | (一乡) mvgreung te jvk. I'm puncturing it with a spear. 我用矛刺。

jvl₁ /ˌzəl̯i/  v 动 1) pay (money); repay (debt) 付（钱）；还（债） | pvlon jvl repay a debt 还债 | 2) buy 买

jvl₂ /ˌzəl̯i/  v 动 wash 洗 | gyoq cangma jvl wash clothes 洗衣服洗得干净 | vnggeu jvlshing. I am washing my body. 我在洗澡。

jvl₁ /ˌzəl̯i/  v 动 accumulate 积累

jvli /ˌzəl̯i/  n 名 type of plant, edible, with a bitter flavor 一种味苦，可食用的植物

jvmə /ˌzəvˈmɑ̃/  n 名 rush (tall grass) 芒麻

jvmdaq /ˌzəvˈme̯dəq/  n 名 master god of the hunt, who resides in the mountains 猎神（住在山上）

jvmeu /ˌzəvˈmu̯ə/  v 动 be overcast 阴 | nvm jvmeu cloudy day 阴天

jvmom /ˌzəvˈmu̯əm/  n 名 type of plant 一植物
The curse will come true.

He's very happy.

He is drinking water (continually). He is drinking water (continually). He is drinking water.

He is drinking water.

He is drinking water.

He is drinking water.

He is drinking water.

He is drinking water.

He is drinking water.

He is drinking water.

He is drinking water.

He is drinking water.

He is drinking water.

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He is drinking water.

He is drinking water.

He is drinking water.
kamseum /kɑp⁵⁵sɯp⁵⁵/ n 名 seeds produced when bamboo blooms 竹子开花结的籽
kamsheu /kɑp⁵⁵tsɑʔ⁵⁵/ vi 不及物动 traverse; cross (bridge, river) 过 (桥, 河) | na uzu pvksamshεu beu. You cross the bridge first. 你先过桥吧。
kan /kɑn⁵⁵/ v 动 call; summon (especially domestic animals) 唤 (家畜) | dvgeu pvkaan rvt. Call the dog over. 把狗唤过来。
kang, /kɑŋ⁵³/ n 名 big cat (leopard, tiger) 老虎 (豹子、老虎)
*kang /kɑŋ⁵³/ n 名 1) grandfather (maternal or paternal) 爷爷;外公;舅祖父;从祖父 2) great-uncle 舅祖父;从祖父 3) master 师傅
kangkang /kɑŋ⁵³kɑŋ⁵³/ n 名 grandpa 爷爷
nvkang /nˈkɑŋ/ n 名 (your) grandfather; great-uncle (you/your) 爷爷;外公;舅祖父;从祖父
vkang, /vɑŋ⁵³/ n 名 (my/our) grandfather (I/our) grandfather (我们) 爷爷;外公;舅祖父;从祖父
vngkang /vŋkɑŋ⁵³/ n 名 (his/her/their) grandfather; great-uncle (他/她/他们的) 爷爷;外公;舅祖父;从祖父
kang'reu /kɑŋ³¹rɯ⁵⁵/ n 名 tiger bone 虎骨
kangdeung /kɑŋ³¹duŋ⁵³/ n 名 big tiger 大虎
kangji /kɑŋ³¹zi⁵³/ n 名 golden leopard 金钱豹 (四乡) 老虎
gom /ɡɔm⁵³/ kangkang /kɑŋ⁵³kɑŋ⁵³/ n 名 grandpa 爷爷 | Child language. 儿语. > *kang
kangseum /kɑŋk针⁵³/ n 名 tiger skin 虎皮
kap /kɑp⁵⁵/ n 名 type of spirit that lives in rocky places, has a human appearance, supposedly was originally human, both male and female versions are very attractive, causing humans to lose consciousness and forget the way home 居住在岩石上的一种神灵，相貌像人，传说是由人变成的，男女都十分俊美，但经常使人神志不清，迷茫忘回家
kapcaq /kɑp⁵⁵tsɑʔ⁵⁵/ n 名 pit (e.g. of peach); stone (桃等的) 核 | seum kapcaq peach pit 桃子核
kaphyeur /kɑp⁵⁵xuʔ⁵³/ n 名 meteor; shooting star 流星；扫把星 | (一乡) kapsheur zer gi. A shooting star went by. 流星飞过去了。|(一乡)
kapheur /kap⁵⁵xuʔ⁵³/
kap /kɑp⁵⁵/ n 名 type of spirit that lives in rocky places, has a human appearance, supposedly was originally human, both male and female versions are very attractive, causing humans to lose consciousness and forget the way home 居住在岩石上的一种神灵，相貌像人，传说是由人变成的，男女都十分俊美，但经常使人神志不清，迷茫忘回家
kapi /kɑ³¹pi⁵³/ n 名 flour 面粉
kaq, /kɑʔ⁵⁵/ n 名 chicken 鸡
kaq /kɑʔ⁵⁵/ vt 及物动 1) untie; undo 解开 | lvgru chin pvkaqsheu. Untie your shoes. 把你的鞋带解开。
 vlaq kaq undo the rope bridge 扉开流索 2) take off; remove (e.g. clothing) 脱 (衣服)
kaq /kɑʔ⁵⁵/ vt 及物动 obstruct 阻拦 | (一乡) vŋ te nvkaq e? He's blocking you? 他不让你走吗? | kri kɑq "block tax" (historically, when a Trung chief would refuse to hand over taxes to a non-Trung overlord) 阻拦税 (过去头人拒绝向土司纳税)
kaq dvng'rong /kɑʔ⁵⁵ dɑŋ⁵³rɔŋ⁵³/ n 名 coop (hung behind the house, long and round in shape, for chickens to sleep in) (挂在屋子背后，圆条形的鸡睡觉的) 笼子
kaq nvpom /kɑʔ⁵³nɔʔ⁵³pɔm⁵³/ n 名 chicken coop (pouch in the gullet where food is stored) 鸡窝子 | Literally "chicken stomach". 直译"鸡胃".
kaq nvpom /kɑʔ⁵³nɔʔ⁵³pɔm⁵³/ n 名 chicken coop (pouch in the gullet where food is stored) 鸡窝子 | Literally "chicken stomach". 直译"鸡胃".
kaq bu /kɑʔ³¹bu⁵³/ n 名 large chicken 体型大的鸡
kaqchit /kɑʔ³¹ci⁵³/ n 名 type of disease that affects chickens, the main symptom of which are ulcers 鸡的动作 一种鸡病，主要症状是在头部长疮
kaqdur /kɑʔ³¹dɯŋ⁵³/ n 名 featherless chicken at egg-laying time 孵出时尾部光秃的鸡
kaqdvng /kɑʔ³¹dɔŋ⁵³/ n 名 coop; henhouse 鸡窝
kaqhrej /kɑʔ³¹tɕi⁵³/ n 名 chicken foot 鸡肉
kaqkyer /kɑʔ³¹cɛr⁵³/ n 名 1) chicken wing 鸡翅 2) fletching (feathers for an arrow) 箭羽
kaqcleum /kɑʔ³¹lɯm⁵³/ n 名 chicken egg 蛋
kaqcleum /kɑʔ³¹lɯm⁵³/ n 名 chicken egg 蛋
kaqcleum /kɑʔ³¹lɯm⁵³ / n 名 chicken divination 鸡卜 | The movements of the chicken are watched for divination purposes. 为了占卜都看鸡的动作
kaqma /kɑʔ³¹ma⁵³/ n 名 hen 母鸡
kaqmei /kɑʔ³¹maɪ⁵³/ n 名 mother hen 母鸡 (孵过小鸡的)
kaqmeq /kɑʔ³¹meʔ⁵³/ n 名 chicken eye 鸡眼睛
kaqmeul /kɑʔ³¹muł⁵³/ n 名 chicken feather 鸡毛
kaqmon /kɑʔ³¹mɔn⁵³/ n 名 chicken divination 鸡卜 | The movements of the chicken are watched for divination purposes. 为了占卜都看鸡的动作
kaqni /kɑʔ³¹ni⁵³/ n 名 chicken droppings 鸡屎
kaqpit /kɑʔ³¹pi⁵³/ n 名 small chicken 体型小的鸡
kaqra /ka³¹ru⁵⁵/ n 名 brood of chickens (from the same mother) 一群鸡
kaqreum /ka³¹rum⁵⁵/ n 名 chicken plague 鸡瘟
kaqrun /ka³¹ruŋ⁵⁵/ n 名 chicken shed 鸡棚
kaqshiq /ka³¹cí⁵³/ n 名 chicken louse 鸡虱 (一乡)
kaqshuq /ka³¹ců⁵⁵/ n 名
kaqti /ka³¹ti⁵³/ n 名 chick 小鸡
kaqu /ka³¹u⁵⁵/ n 名 chicken head 鸡头
kar /kar⁵⁵/ vt 及物动 pull apart; separate (livestock, people or animals in conflict) 分开（家畜或发生冲突的人，动物）；劝架
karan /ka³¹ran⁵⁵/ v 动 slather; smear 乱涂
kari /ka³¹ri⁵³/ vi 不及物动 rotate (by itself) 转动
karmu /ka³¹mu⁵⁵/ n 名 four-pronged spinning wheel 四管齐下纺车
karsheu /kar⁵⁵ců⁵³/ v 动 open up 张开 | vngwvt karsheu flower opens up 花朵张开
kasaq /ka³¹sa⁵⁵/ n 名 1) tone; manner of speaking 口气；语气 | kasaq vtng echo (of a voice) 回声 2) message 消息 | Literally "word sound". 直译"词声".
kasvng /ka³¹svn⁵⁵/ n 名 1) headman; chief (informal) 头人；领袖 2) spokesman; good orator 口才好的人；能说会道的人
kata /ka³¹ta⁵⁵/ n 名 apron 围裙；围腰 | Article of clothing in daily use for many minorities in Yunnan. 云南少数民族日常生活穿的服装.
katam /ka³¹tam⁵⁵/ n 名 shelf (for chicken to sleep in their coop)（鸡睡觉的）架子
kateq /ka³¹te⁵³/ n 名 button 纽扣
kei /kei⁵³/ 1) vt 及物动 eat 吃 | nga mvkei. I'm not eating. 我不吃． 2) vt 及物动 bite 咬 | nvkei rang. I was bitten (by a dog). 我被（狗）咬了． 3) v 动 exploit; invade; raid 剥削；侵略
svkei vt 及物动 feed; make eat; invite over to eat 喂；使吃；请吃饭
svkeisheu vt 及物动 make a living 生活
kei³¹ /kei³¹/ post 后置 1) locative (in; on; at) 在（表示方位和方向） | （四乡）lvka kei shiningwvt beumbeum vl. On the mountains there are many flowers. 山上有很多花． 2) temporal (at, when) 在 （时间） | （四乡） ip wa vlang kei while sleeping 睡觉的时候 | （四乡） vya svnaq kei neu after all that

那个以后 | Fourth Township. 四乡话.
kei³¹ /kei³¹/ adv 副 soon 一会儿要 | kyem kei breut pvngwa. The house will collapse soon. 房子一会儿要倒塌.
keigvm /ka³¹gam⁵³/ vi 不及物动 be tasty; delicious 好吃
keisa /ka³¹sa⁵³/ n 名 food 食物
keu /ku⁵³/ vi 不及物动 rob; steal 偷；偷盗 | vng keu ra. He's stealing. 他在偷．
svkeu vt 及物动 cause to steal 使偷
*keu /ku⁵³/ n 名 1) maternal uncle 舅舅 2) uncle (husband of paternal aunt) 姑丈 3) father-in-law 岳父
nvkeu n 名 (your) maternal uncle; uncle (husband of paternal aunt); father-in-law (你/你们的)舅舅；姑丈；岳父
vkeu n 名 (my/our) maternal uncle; uncle (husband of paternal aunt); father-in-law (我/我们的)舅舅；姑丈；岳父
vngkeu n 名 (his/her/their) maternal uncle; uncle (husband of paternal aunt); father-in-law (他/她/他们的)舅舅；姑丈；岳父
ikeui n 名 hemp thread 麻线
keui /ku⁵³/ v 动 snuggle up to; hug (someone's neck, especially when they're asleep) 搂（他人的脖颈，多指睡觉时）
keuleu /ku³¹lu⁵³/ n 名 inveterate thief; kleptomaniac 惯偷
keuma /ka³¹ma⁵³/ n 名 thief 贼
Keunding /kum⁵³dɯŋ⁵³/ 1) opr 地名 Keunding (Third Township village) 肯顶 （三乡村名） 2) aprp 专有名 Keunding clan 肯顶家族 | (一乡) Keundeung /kum⁵³dɯŋ⁵³/
keung /ku⁵³/ v 动 go stale; harden（叶子因老）变硬 | gya kvn keung. This vegetable is stale. 这菜硬了．
keuqi /ku⁵³/ adv 副 also 也 | nga keuq Pung Svr e. I'm also Pung Svr. 我也是 Pung Svr. | vpe ka e keuq di. Dad is also going. 爸爸也去．
kleuq /kluq²⁵/ v 动 lead; bring along 领小孩
tvkleuq vt 及物动 pull; tug 拉出
tkeut /klu²⁵/ v 及物动 cook; boil (菜) | vng pvkleuq
tsheu. Cook the greens. 把菜煮上。
tkeut² /klu²⁵/ v 动 squeak (蛇) 叫 | beu keut ra. The
snake is squeaking. 蛇在叫。| In fact the noise made
by the rodent the snake attacks. 实际上是老鼠发的警
声。
tkii /ki²⁵/ v 动 grow 生长 | zvngnuq ki. The seedlings
are growing. 禾苗长出来了。
tkizin /kizin³³zizin³³/ n 名 flood; deluge 洪水 |
tkizin wa vlang. It was the Great Flood. 是洪水的时间。| Said to derive from the sound produced by a bird spirit announcing the rising waters. 由自己, 林可音白鸟神发叫, 想来则是洪水泛滥时的声音。

kleklan /klən⁵⁵klən⁵⁵/ vi 不及物动 be smooth 平滑的 |
(一乡) vyə sheuŋkoq neu klələn e. That log is very smooth. 那根木头很光滑。
tkląq /klaq²⁵/ v 动 peel (fruit skin) 削(皮) | vng
seum klaq. He is peeling a peach. 他在剥桃子。
tkląq /klaq²⁵/ v 动 drown 湮死 | ngang le klaq
tkléi /kli³³/ v 动 exchange; change; substitute 交换；换：
替代 | gya mi kli ning. I'm going to exchange it for this one. 我用这个换。| (一乡) gya te kli yeung. I'm going to exchange it for this one. 我用这个换。| (四乡) gvləi /gə³¹ləi³³/
tkłepl /kləp²⁵/ 1) v 动 level; flatten 铺平 | vngning
dəm kləp. They're leveling the ground. 他们在铺平地。2) nəlf 名量 strip; pelt (of an animal) (一) 长
条; 长条

tkleum /kləm³³/ v 动 chop (something soft) 用力砍 (软
质的东西) | (一乡) shvme pvkleum. Chop it forcefully with the knife. 你用力猛砍。
tkleup /kləp²⁵/ v 动 1) lie 撒谎 2) cheat; deceive 骗;诈骗; 唆骗 | kleup vcvng liar 骗子 | kleupka rumor 谣言

tkleut /klu²⁵/ v 动 remove (hairs from an animal) 椽
(毛) | vngning waq kleut. They're removing the
hairs (in the process of killing a pig). 他们在 (杀
猪) 起猪毛。
tkleutsheu /klu²⁵cu³¹/ vi 不及物动 shed (蛇) 蜕皮
tkleutsheu /klu²⁵cu³¹/ vi 不及物动 slough off; shed
of (a snake) (蛇) 蜕皮 > kleut
tkli /kli³³/ v 动 tickle 哈痒；痒痒

tkleng /kliŋ²³/ v 动 clear off (household utensils) 腾 (器
皿、容器) | gya ban pv'kliŋ rvtsheu. (You
two) clear this plate off a bit. (你俩) 把这盆腾
一下。|(一乡) kleung /kluŋ²³/
tkliqson /kli³³son³³/ v 动 have a jaw ache 腺子疼 | (一
乡) kleuqson /klu³³son³³/
tkləng /kluŋ²³/ nctir 名量 long, thin, inflexible object
(一) 支; 把; 根 | neut ti kləng one cigarette 一
支烟 | (四乡) dəm /dam²³/
tklot /klot²⁵/ v 动 pull out (of a pocket, hole etc.) (从衣
兜、口袋、洞、小口的容器) 取; 拿 | tvng e
pvkloot? What's that you're pulling out? 什么是你拿
出来？
tklotsheu vi 不及物动 struggle free; emerge 挣脱；出
来

tklotsheu /klot²⁵cu³¹/ vi 不及物动 1) throw off; struggle
free of (挣脱) 2) spring from; emerge 出来 > klot

tklung /kluŋ²³/ n 名 plantain 芭蕉

tklung /kluŋ²³/ v 动 toss (upwards) (往上) 抛 |
pvklung lung. You toss it up. You throw it up. |
pvklung rv. You toss it up. 你抛上来。

klungsheu /kluk²³cu³¹/ vi 不及物动 leap (往上) 跳

klungsheu /kluk²³cu³¹/ vi 不及物动 leap (往上) 跳 |
vng tei klungsheu be sheu mvdaaq. Even with a
big leap he couldn't reach. 他怎么跳也够不着。> klung;
tkluq /kluq²⁵/ v 动 dig (pit or hole) 挖 (坑) | tvng wa
sa nvklusq? What are you digging (a pit) for? 你
挖 (坑) 来做什么？

tklvng /klvng²³/ nctir 名量 drop (of liquid) (一) 滴 |
ngang ti klvng a drop of water 一滴水 | mvgyu
nvrm klvng spring rain 春雨
You go gather up the clothing.

The bandits are coming to pillage.

He'll clearly be back tomorrow.

Who is that?

You shouldn't dig up the

He's peeling bamboo. He's slicing bamboo.

You should dig up the Chinese yams. Should you dig up the

The bandits are coming to pillage.

He'll clearly be back tomorrow.

Are you going to play on the seesaw?

Is this your uncle or aunt?

He should dig up the

You should dig up the Chinese yams. Should you dig up the

You go gather up the clothing.

The bandits are coming to pillage.

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He's peeling bamboo. He's slicing bamboo.

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The bandits are coming to pillage.

He'll clearly be back tomorrow.

Are you going to play on the seesaw?

Is this your uncle or aunt?
vngkop n 名 (his/her/their) great-grandparent; great-grand-uncle or aunt (他/她/他们的)曾祖父母；
曾祖父母的兄弟姐妹
koq，kɔʔ⁵⁵ vi 不及物动 grow (e.g. plants, leaves) 植
生长 (叶子、植物等) | tvnɡ kʊq，pʊɡyaŋ?
What do you see growing? 你看长的是什么？
svkraŋ vi 及物动 lengthen 使长 (东西)
koq，kɔʔ⁵⁵ vt 名量 long, thin object (e.g. blade of grass) —根 | rvmvŋ ti kʊq one green bamboo stem 一根翠竹 | (一) shʊŋ kye kʊq one tree 一根树
kor，kɔr⁵³ 1) v 动 turn around 转弯 | gya oŋ kɔrʃiŋ. Let's (the two of us) take an indirect route from here. 我俩从这里迂回吧。2) v 动 go around (by a circuitous route)迂回 | 3) vclf 动量 time (一) 次 (First Township. 乡村话。)
kor，kɔr⁵³ 1) v 动 grind (using a grindstone) 磨 | (四乡) lata kɔr turn a millstone 推磨 | vŋ pv待遇 kɔr ra. He is grinding up noodles to fry. 他在磨炒面。
korong /kɔ⁵³rɔŋ⁵³/ n 名量 windpipe 气管
krai /kɾai³¹/ vi 动 1) spread out; unfold 展开；张开 | gyoq pvkɾai. Unfold the cloth. 把布展开。2) open up撑开
kraŋkraŋ /kɾaŋ³¹kɾaŋ⁵³/ adv 副 immediately 马上；立即
Kralchang /kɾaŋ³¹tʰɾaŋ⁵³/ nprop 专有名 traditional New Year celebration 卡雀哇节 (新年仪式) | Tibetan loanword (Kralshang). 藏语借词。
kraŋkral /kɾaŋ³¹kɾal⁵³/ adv 副 messily 稀巴烂；混乱 | svra ewa kɾaŋkral mvrə shvl. Don't make such a mess putting things down. 东西不要这样乱七八糟的放着。
kraŋ /kɾaŋ⁵³/ v 动 go together (in a group) 一起去 (群体) | Possibly archaic. 可能是古代。
kraŋkraŋ /kɾaŋ⁵³kɾaŋ⁵³/ vi 不及物动 be crystal clear 清清楚楚
kraŋpura /kɾaŋ³¹pura⁵³/ n 名 strongman 强人
kraŋ /kɾaŋ⁵³/ 1) v 动 win 赢 | vŋ kɾaŋ dì. He won. 他赢了。2) vi 不及物动 be formidable; awesome 厉害 | vŋ mʊºgyʊl wa le tvtei kɾaŋ. He is good at the work he does. 他做工作做得很厉害。3) vi 不及物动 be severe; fierce 尖；狠 | adv 副 quick 快 | kɾaŋ pʊºgeuq. Say it quick. 快说。
vkraŋ vi 不及物动 be surprised; be frightened 吃惊；吓
kraŋsheu /kɾaŋ⁵³ʃeu³¹/ v 动 shake; shake out 抖；抖落 | na gyoq chuq pvkraŋsheu. Shake your clothing a bit. 把你的衣服抖一下。
kre /kɾe⁵³/ n 名 type of tree, whose nuts are used to make a sour tofu 一种树 (野果用来做苦味的豆腐) | (一乡) vnoŋ ju suza kye pvreup beu! You go that kye tree to make tofu. 你去摘下制造豆腐的野果“开”。(四乡) kye /ɛ⁵³/ kreq /kɾe⁵³/ vi 不及物动 be emaciated (because undernourished) (因营养不良)瘦小长不大 | gya chvmmhra kɾeŋ ra. This child is emaciated. 这孩子长不大。
svkreq vi 及物动 thin out 使瘦
kreshi /kɾeʃii⁵³/ n 名 type of wild nut, black after ripening, has a sour taste, can be made into tofu 一种成熟后黑色的野果，味酸，可以制豆腐
kreun /kɾeun⁵³/ v 动 withstand; bear (someone's temper) 忍受得了 (怪脾气) | vŋ mvrə kɾeun. I can't stand him. 我受不了他了。
kreup /kɾeup⁵³/ v 动 sew 缝 | nga gyoq kɾeup. I am sewing clothing. 我缝衣服。
kri，kɾi³¹ 1) v 动 ask; inquire 问；询问 | vŋ le pvrkɾiʃeu. You two ask him. 你俩问他。2) n 名 question 问题
kri，kɾi⁵³/ n 名 1) tax 税 2) tribute, especially that given in former times to Tibetan and other authorities 贡物 (尤其以前给藏族和其他统治者)
kroŋlaŋ /kɾoŋ³¹læŋ⁵³/ vi 不及物动 1) be a shame 可惜 | kroŋlaŋ kya. That's too bad. 太可惜了。2) be a waste 浪费 | dop kroŋlaŋ nvi. You made such a waste. 太可惜了，你浪费了吧。|(四乡) koloŋ /kɾɔ³¹læŋ⁵³/ kroŋ /kɾɔ⁵³/ 1) v 动 jump; hop 跳跃 | sha gyu le kroŋ dì. The prey got away by hopping down. 猎物往下面跳跃 (跑)了。2) vclf 名量 jump 跳
kroŋ /kɾɔ⁵³/ n 名 民村 村子
Krongdmv /kɾɔŋ⁵³dmv⁵³/ top 地名 Krongdam (Third Township village) 孔当（三乡村名）
Kronggra /kɾɔŋ⁵³ɡra⁵³/ top 地名 Kronggra (Third Township village) 孔嘎（三乡村名）
Krongmei /kroŋˈmei⁵³/ top 地名 Krongmei (Third Townhip village) 孔美（三乡村名）
Krongmu /kroŋˈmu⁵³/ 1) top 地名 Krongmu (Third
Townhip village) 孔木当（三乡村名） 2) nprop 专有名 Krongmu clan 木孔家族
kru¹⁵ /kru¹⁵/nun 数 six (6) 六
kru²⁵ /kru²⁵/v 动 churn (tea) 打（茶）| cha
pvkρqtʃu. You two go churn some tea. (你俩)
打茶。| Traditional method of making lacquer oil tea. 传统打漆油的方式。
krvm /kɾʊv⁵⁵/ vi 不及物动 be congealed; solidify (of
liquid) (液体) | tvrmvr krvm dl. The oil has
congealed. 油凝固了。
svkrvm vt 及物动 congeal 使凝固
krvg /kɾʊv⁵⁵/ vi 不及物动 1) be strong (e.g. like a bow)
有劲的（弓）| gyana tvei krvg. This bow is
very stiff. 这弩弓很硬。 2) be hale and hearty; in
robust health (身体) 硬朗 | vŋ vŋgeu tvei
krvg. His body is very healthy. 他的身体很好。
krvt /kɾʊv⁵⁵/ vi 不及物动 1) be tart flavor (of unripe fruit)
涩 | gyən suer kvnt ra. This peach is tart. 这桃子
涩。 2) be sharp-edged (not smoothed down) 不光滑 |
vneuq kvnt smart 聪明
tvkvnt vi 不及物动 tart 涩
ku¹ /ku⁵⁵/ vi 不及物动 be circular; round 圆状的
ku₂ /ku⁵⁵/nclf 名量 chunk (of soil) (一) 块（土） |
vsk ku chunk of soil 土块
ku³ /ku⁵³/ 1) v 动 transmit; infect with (disease) 传染
（疾病）| ku za 2) vi 不及物动 be inflamed (of the
ears) (耳朵) 炎发 | vna ku ear infection 耳朵炎发
（因进水）
ku'nyeum /ku³ˈni⁵⁵/ n 名 type of tree, looks similar
to Korean pine 一种树（有点像红松树）
kua /kə²⁵/ n 名 1) bee; honeybee 蜜蜂 2) honey 蜂蜜 3)
sugar 糖
kua kvang /kə²⁵ ə²³kตนเอง³⁵/ n 名 queen bee 蜂王 |
Literally "master bee". 直译"蜂师傅"。
kua kəvə³⁵ n 名 snail 蜗牛
ku³'a⁵⁵/ vi 不及物动 1) chase; run after 追求 | sha kua hunting 打猎 2) expel; drive out 赶出
svkua vt 及物动 give chase 使追
-kuang /kəwəŋ⁵³/ n 名 place (where a particular activity
takes place) 处（专门来做某事的地方）| neneq sa
kuang place for pooping 大便的地方 | kamkuang
place for harvesting bamboo 收割竹子的地方
ku² /kə²⁵/v 动 scoop out (a hole in dirt) 挖（坑）
kuar /kəə²⁵/ 1) n 名 hoe; rake; harrow 扫 2) v 动 hoe
扫
kuchi /kə¹ti⁵³/ n 名 circular food chest with cover,
woven from very thin straps of bamboo 食品盒（圆
形，竹编的）
Kuen /kə³n⁵³/ nprop 专有名 third-born male 老三
（男）
kui¹ /kui⁵³/ v 动 suffer losses; come to grief 亏；吃亏 |
nga kui gyaq kui. I've suffered too much. 我太亏
了。
kui² /kui³⁵/ n 名 twist (thread) 绞（线）
kui³ /kui³³/v 动 hook 勾（过来）| gya mi kui ning.
I'll use this to hook it. 我用这个勾吧。 | kuku⁵³ fighting
words （让我们争论的）话
kuk /kuk³³/ v 动 cluck (of a broody hen) (母鸡召唤小
鸡) 叫
kulu /kʊ³lu⁵³/ n 名 wheel 轮；转辐 | Chinese
loanword. 汉语借词。
kun /kun³³/v 动 1) be able to endure (能) 忍受 2)
tend to; not turn one's back (on the old or chronically
ill) 不嫌弃（年老或长时间卧病在床的人）
kungma /kʊŋ³¹ma³³/ n 名 emperor 皇帝 | Tibetan
loanword. 藏语借词。
kus /kus⁵⁵/v 动 enclose; close in on 围起来
ku² /kus³³/ vi 不及物动 ferment (酒）酿成 | neu
ku² pvŋw. The alcohol is about to ferment. 酒要
酿成了。
svkus vt 及物动 cause to ferment 使酿成
kura /kʊ³¹ru⁵³/ n 名 vegetable plot surrounding a house
（may also contain corn, taro etc.）房屋四周的园地
（也能有玉米，芋头，等等） | (四乡) kuru
/kʊ³¹ru⁵³/ kura⁵³
kureu /kʊ³¹ru⁵³/ n 名 donkey 驴子
kurkyang'ra /kʊ³¹ru²³⁵ra³³/ n 名 lad; young,
unmarried man 小伙子
kurvp /kʊ³¹ru²³⁵/v 名 beeswax 蜂蜡
kusur /kʊ³¹sər³³/ n 名 beehive 蜂箱 | kua kusur
kvlaq /ka³¹laʔ²⁵/ n 名 small stirring spoon 小勺
kvleq /ka³¹leʔ²⁵/ v 动 call (of a happy hen after laying her egg) (母鸡下蛋后) 叫
kvlong /ka³¹lɔŋ⁵³/ v 动 1) roll up 卷 | gyoqbeuq pаквлонгшeu. You two roll up the blanket. 你俩把被子卷起来。 | neut kvlong roll a cigarette 卷烟 2) spread paste (e.g. onto fry bread) 涂敷 (浆糊)
kvlop /ka³¹lop⁵³/ v 动 wrap (with strips of material) 用片状物) 包 | gya mi pakvlloop. Use this to wrap it. 用这个包。
kvloq /ka³¹lo²⁵/ n 名 1) lily 百合 2) type of large fritillairy bulb 一种果实很大的贝母
Kvloqlong /ka³¹lo³¹lap⁵³/ top 地名 1) Kelaolong river valley 克劳洛河谷 2) Kelaolong clan 克劳洛家族
kvlm /ka³¹lɑm³¹/ v 动 1) hurl (a long distance) (往远处) 扔 | vng mi taq kvlm yu le klɑm di. He threw down the pot cover. 他把锅盖往下面扔了。2) fling (something disc-shaped) 抛 (片状物)
kvlm /kvlm /kvlmsheu vi 不及物动 run 跑
kvlmsheu /ka³¹lap⁵³cu¹³/ vi 不及物动 run 跑 | pаквлмшeu beu. You go run by. 你跑着过去。> kvlm
kvlvp /ka³¹lap⁵³/ n 名 pot lid 锅盖
kvms /kam³²/ vi 不及物动 be dry 干 | gyoq kvm di. The clothing is dry. 衣服干了。
svkvm, vt 及物动 dry roast 使干；烤
kvm /kam³²/ adv even; no matter (emphatic) 怎么也（强调）| vng kvm tei wa geung mvta. He doesn't listen no matter what I say. 我怎么说他也不听。
kvn /kon³⁵/ n 名 type of leafy green vegetable 菜；蔬菜；青菜
kvn’gyeu /ka³¹jʊr³³/ n 名 vegetable seed 菜种子
kvnbeq /ka³¹bet³³/ n 名 type of plant 一种植物
kvngja /ka³¹za³³/ 1) vi 不及物动 be crippled; lame 跛脚 | hrej kvngja kya foot is crippled 脚有点跛 2) n 名 lame or crippled person 跛脚的人
kvlvp /ka³¹lap⁵³/ n 名 vegetable leaf菜叶
kvnmr /ka³¹mra³³/ n 名 vegetable field 菜地
kvnti /knti³³⁵/ n 名 vegetable soup 菜汤
kvrisheu /kə³¹ri⁵³/ vi 不及物动 | vna le nakvrisheu meu? 1) cover (the tops of household utensils, or other things that have a cover) 盖住（器皿口）| dong pvkap. Cover the bamboo tube. 把筒盖上。2) fill up (hole) 填满（口）
kvrisheu /kə³¹ri⁵³/ vi 取水；打水 | vng nang kvp di. He’s going to fetch water. 他去打水了。
kvpong /kə³¹poŋ⁵⁵/ vi 动 | loop (thread) （绕成团）
kvpoq /kə³¹poq⁵⁵/ vi 动 | change; cause to change 改变 | nga mi vya lvgyit keuq kvpoq sang. I can edit this story. 我能编这个故事。2) invent 发明

kvppom /kə³¹pɔm⁵⁵⁵⁵/ n 名 | cuckoo bird 布谷鸟
kvpsheu /kə³¹cɯ⁵³⁵⁵/ vi 不及物动 | rely on; depend; trust 依靠；依赖；信任
kvra /kə³¹ra⁵⁵/ 1) quant 数量 | all 所有 | vya, kvra e svra everything we had 我们所有的东西 2) prn 助词 | accomplish (an action) 完成 | kamsheu kvra chi they made it across (the river) 他们过江了(Follows another verb. 加在另一个动词的后面。)
kvrai /kə³¹raį⁵³/ vi 动 | smear (sticky substance) (胡乱)涂抹
kvran /kə³¹ran⁵⁵/ vi 动 | scribble messily (of characters written carelessly) 乱涂(字写得潦草) | gya do tvng nakvransheu? What are you two scribbling? 你俩在这儿涂的什么事?
kvrang /kə³¹ran⁵³/ n 名 | firefly 萤火虫
kvraq /kə³¹raʔ⁵³⁵⁵/ n 名 | pocket (in clothing) 衣兜 | (乡)
guraq /guɾaʔ⁵³⁵⁵/ (乡) chitou /tei³¹bu⁵³⁵⁵/
kvrel /kə³¹ref⁵³/ vi 动 | develop; evolve (of something large) 推移 (巨大的物体) 移
Kvreng /kə³¹reŋ⁵⁵/ nprop 专有名 | first-born female 女大 (女)
Kvreng sung /kə³¹reŋ⁵⁵ suŋ⁵³/ n 名 | seven-spotted ladybug (Coccinella septempunctata) 七星瓢虫
Kvri /kə³¹ri⁵³/ vi | turn; turn around; rotate 转 | ewa pakvrii. Turn this way. 这样转。2) drive (a vehicle) 开 (车)

kvrisheu vi 不及物动 | stroll; turn oneself; be dizzy 转悠；转动；头晕
kvrisheu /kə³¹ri⁵³⁵⁵/ vi 不及物动 | 1) wander; take a stroll 转悠；游荡 | vra le nakvrisheu meu?

Where are you wandering off to today? 你今天到哪儿转悠了？2) take a turn 跟动 3) be dizzy 头晕 | meq kvrisheu > kvri

kvri /kə³¹zi⁵³⁵⁵/ n 名 | luck; good fortune 运气 | kvrjí kraq great good fortune 很好的运气 | Cf. svnarn.
kvrtop /kə³¹top⁵⁵/ adv | 副语 | arrogantly 狂妄 | kvrtop wa jin kri ask arrogantly 傲慢地问
kvrut /kə³¹rut⁵⁵/ vi 动 | 1) dig out (with finger or sharp object) (用手指，尖物) 掘 | dvngshi mi pakvrut. Use the small knife to dig it out. 你用小刀掘。2) fish out 掏
kvrv /kə³¹wa⁵³⁵⁵/ n 名 | pancake usually made from sweet buckwheat, often less chunky than pvleq 饭饼 (甜荞麦)

kvseqsheu /kə³¹seʔ⁵³⁵⁵/ vi 不及物动 | 1) boast 自夸 (含贬义) 2) brag 吹牛
kvsiq /kə³¹siʔ⁵³⁵⁵/ vi | itch 痒 | kvsiq, ewa mvnwa neu. It itches, don’t do that. 痒，别那样做。| (乡)
kvseq /kə³¹seq ⁵⁵/ ksvn /kə³¹sən⁵⁵/ vi | praise; compliment 赞扬；称赞 | (乡) ksvn /kə³¹səl⁵³⁵⁵/

kvsvnsheu vi 不及物动 | boast 自夸
kvsvnshueu /kə³¹sən⁵³⁵⁵/ vi 不及物动 | boast; show off 自夸；自我炫耀 | vng ewa ksvnsheu. He boasts like that. 他那样自夸 (说)。> ksvn

kvt /kə³¹v⁵³/ vclt |动量 time; trip (occasion) (一)次；回；趍 | shing vni kvt ri make two trips carrying firewood 背两次柴 | ti kvt kvt chuq nqag sometimes drink 有时候喝 | vŋgkvktv 20ften (many times) 许多次

kvt /kə³¹v⁵³ /n 名 | 1) word 词 | kvt ta be obedient 听话 2) language 语言 | Gyakvt Chinese language 汉语 | (乡) ka /kə³¹/

kvt /kə³¹v⁵³/ vi 动 | plant 种植；种 | vŋgne tvnni tabong kvt. The two of them are planting corn today. 他俩今天种玉米。

kvtal /kə³¹tal³³/ vi 动 | hang; suspend 悬挂；吊

kvtbu /kə³¹bu⁵³⁄vi 不及物动 | be talkative; garrulous 多嘴（话多） | vŋg ka tei bu. He talks the most. 他的话最多。| (乡) kabu /kə³¹bu⁵³⁄
kvtol /kə³¹tal³³/ vi 动 | limp (leg) 跛行 | hrei kvtol
kyeng /ceŋ⁵⁵/ nclf 名量 one of a pair (成对的物品中的单) 只 | lvgru ti kyeng one shoe 一只鞋
kyenvm /ce⁵³nam⁵⁵/ adv 副 already; then 才
kyep /ce⁵⁵/ v 动 insert (into a small crack) 拨 (在缝隙里) | dvngshi pel do pvkyeep. Stick the small knife in the wall. 把小刀插在墙上.
vkypep vi 及物动 be wedged 夹着
kyeq /ce⁵³/ v 动 break off; pry off (a small piece) 剪；整 (下小块) | pvleq chug pvkyeeq rvt. Break off a little piece of the cake. 把点一点来.
kyer /ce⁵³⁵/ 1) n 名 wing (鸟) 翅膀 2) n 名 fin (fish) 鱼 尾 3) v 动 fletch; feather (an arrow) (给箭) 上 (羽毛) | nga tvma kyer. I am putting feathers on the arrow. 我在给箭上羽毛.
kyereung /ce³¹run⁵⁵/ n 名 cricket 蟋蟀
kyerung /ce³¹run⁵⁵/ n 名 spoon 调羹；勺子 | (四乡) kvrung /ko³¹run⁵⁵/
kyeu /cu⁵³/ n 名 type of bamboo 一种竹子
kyeu'mi /cu³¹mi⁵³/ n 名 type of dried tofu strips 一种竹笋加工成的腐竹食品
kyeul /cuτ⁵⁵/ 1) v 动 spit at 瞻 | ewa cvnvg kyeul mνnyeul? How can you not spit at that kind of person? 这样的人怎么不唾他. 2) n 名 spit; saliva 口水；唾液 | kyeul dvbeq spit 吐痰
kyeulkyleu /cuτ⁵⁵cuτ⁵³/ adv 副 in succession; one after another 依次
kyeum /cu⁵³/ 1) n 名 house 房子 | kyeum ti lung one house 一座房 2) n 名 home 家 3) n 名 family 家庭 4) nclf 名量 household (1) 户 | (四乡) ceum /cu⁵³/
kyeum dvjueum /cu⁵³ do⁵³zum⁵⁵/ n 名 household duties 家务
kyeumboaq /cu⁵³bo⁵³ /adv 副 area near the house 房 附近 | kyeumboaq kyeumchem on all sides of the house 房子四周
kyeumchem /cu⁵³tce⁵³/ n 名 side of the house 房边
kyeumdeung /cu³¹dum⁵³/ n 名 large house 大房子
kyeumdeut /cu⁵³dtu⁵³/ n 名 house mouse 家鼠
kyeumgyoqa /cu⁵³jɔ⁵³ra⁵³/ n 名 young, usually unmarried girl 姑娘；年轻女子
kyeumkol /ɕum³³kɔl⁵⁵/ 名 base; foundation (of a building) 地基
kyeumma /ɕum³³ma⁵⁵/ 名 longhouse, consisting of two parallel rows of hearth areas, used by nuclear families 一种长屋（家人公共住所） | Archaic. Literally "mother house". 古代,直译“妈家”.
kyeumpa /ɕuⁿ⁵⁵pa⁵⁵/ 名 longhouse, consisting of a row of hearth areas apportioned according to married couples 一种长屋（家人公共住所） | Archaic. Literally "father house". 古代,直译“爸家”.
kyeumpeut /ɕuⁿ⁵⁵pu⁵⁵/ 名 garden plot (surrounding the house)（房屋周围的）园地
kyeumpru /ɕuⁿ⁵⁵pru⁵⁵/ 名 house dance 家舞
kyeumput /ɕuⁿ⁵⁵pu⁵⁵/ 名 geomancy (siting of a house according to principles of geomancy) 风水
kyeumsep /ɕuⁿ⁵⁵sep⁵⁵/ adv 副家附近
kyeup /ɕuⁿ⁵⁵/ 动 hibernate (动物)冬眠 | gya do beu kyeup. Here there's a snake hibernating. 这里有蛇冬眠
kyi, /ɕi⁵⁵/ 名 type of wild Chinese yam (likely Dioscorea opposita) 野山药（长条） | (一乡) ki /ki⁵³/

kyi, /ɕi⁵⁵/ 1) 动 weigh 称 2) nclf 名量 catty (traditional unit of weight equivalent to 500 grams) (一) 市斤
kyi, /ɕi⁵⁵/ 动 shriek; screech 大声尖叫 | vmi kyi ra e? Who is shrieking? 是谁在叫？
kyindilul /ɕplementsi⁵⁵lit⁵⁵/ n 名 type of bird 一种鸟（叫喊声命名）
kyisa /ɕi⁵⁵sɔ⁵⁵/ 名 wheat (Triticum aestivum) 麦子 | kyisa pvta wheat noodle 面条
kyit /ɕi⁵⁵/ 动 plug hole; stop up (a hole)（往洞，孔里）塞
kyitsheu /ɕi⁵⁵cʰuⁿ³¹/ vi 不及物动 squeeze one's way in 挤进；塞进出
kyong /ɕɔŋ⁵³/ 1) 动 hang 挂 | sha kyong hang strips of meat 挂肉 2) nclf 名量 long strip (一) 串（肉） | sha ti kyong one (long rectangular) strip of meat 一串肉
kyvla /ɕʰɔ⁵³la⁵⁵/ n 名 musk deer (Moschus genus) 羚；獐

Kyvng /ɕɔŋ⁵⁵/ n prop 专有名 third-born female 老三（女）| Term of address: Gvrreq.称呼：Gvrreq.
Kyvngbyeuqlong /ɕʰɔ⁵³bʰ³¹juʔ²⁵lɔng⁵³/ top 地名 Kyangbayeu river valley in Dulongjiang, mentioned in mythology 神话传说中的独龙江河谷名

la, /la⁵³/ 动 seek; look for 我 | na tvng nvla? What are you looking for? 你在找什么？
lə, /la⁵³/ cont 连 only then 才
la, /la⁵³/ n 名 1) god; deity 神 2) icon; carving (of a deity) 雕刻（神）
*la /la⁵³/ n 名 1) first cousin (child of paternal aunt or maternal uncle) 爷母的子女；舅父的子女 2) cousin's spouse (married to child of paternal uncle or maternal aunt) 堂表兄弟的配偶 3) (my/our) brother-in-law; (my/our) sister-in-law; (my/our) cousin-in-law 配偶的兄弟姐妹；配偶的表哥

vla /nˈla/ n 名 (my/our) first cousin; cousin's spouse; brother-in-law; sister-in-law; cousin-in-law (我/我们的）姑母的子女；舅父的子女；堂表兄弟的配偶；配偶的兄弟姐妹；配偶的表哥

vla /nˈla/ n 名 (my/our) first cousin; cousin's spouse; brother-in-law; sister-in-law; cousin-in-law (我/我们的）姑母的子女；舅父的子女；堂表兄弟的配偶；配偶的兄弟姐妹；配偶的表哥

vŋ'la /vŋ′la/ n 名 (his/her/their) first cousin; cousin's spouse; brother-in-law; sister-in-law; cousin-in-law (他/她/他们的）姑母的子女；舅父的子女；堂表兄弟的配偶；配偶的兄弟姐妹；配偶的表哥

la- /la³¹, /la⁵³/ jussive (indirect directive) 祈使式（说话人建议或希望第三方进行或不进行某种动作） | vŋ la′ip. (You should) put him to sleep. 让他睡吧（我希望）.| vŋ ewa laqmveuq. (I'd rather) you not let him speak that way. 别让他（我不希望）那样说. | vŋ laqmavdeum wa. (Someone said) he shouldn't go back.（某人说）他别返回去了. | Often followed immediately by negative marker.
laq- is used before two-syllable and already prefixed verbs. 常常加否定词在后面。laq- 用在双音节动词（包括其他语法前缀）前。

laiq /lai²⁵/ n 名 type of bird 一种鸟
laik /laik³/ v 动 1) spit out 吐出 | vng mvlqa nej, pvlaai. Don't swallow it, spit it out. 2) remove 拿出; 取出 excrete 上厕所 (大便) | ni lai
laiqsheu vi 不及物动 relieve oneself; confess 解 (大便); 招供
lai /lai³⁵/ nctf 名量 side; that side 边; 那边 | ko lai gyə lai both sides (on this side and that side) 两边 (那边这边) | First Township. 乡一话
laika /lai³ka⁵⁵/ n 名 1) work; job 工作 2) matter; event; thing 事情 | (四乡) men /men³⁵/}
laiq /lai³⁵/ vi 动 flash (of lightning) 闪电 | lakur laiq a big bolt of lightning 大闪 | chvngbal laiq lightning flashes 闪电
laiqsheu /lai³⁵cui³¹/ vi 不及物动 1) come out 出来 2) relieve oneself (with a bowel movement) 解 (大便) 3) confess (one's crime) 招供 | vng ka laiqsheu. He confessed. 他招供了. > lai
laiaqwa /lai³⁵wa³¹/ adv 副 quickly; for a little while 短时间地; 一会儿 | nqa laiaqwa ding beung ning. I'm going quickly, just for a little while. 我去一会儿. | Literally "like lightning". 直译“闪电一样的”

lakyeum /la³¹cum⁵³/ n 名 Buddhist temple 寺庙 (佛教) | Literally "house of god". 直译“神家”. | (四乡) laceut /la³¹cum⁵³/
lakeka(ka) /la³¹ka⁵⁵ka⁵⁵ /ka⁵⁵/ adv 副 inconveniently (do something) 不方便作谋事 | lakeka(ka) mvton not finish something because of the difficulty (因为不方便) 会完成谋事
lambaq /la³¹bɑu³⁵/ n 名 type of orchid (Bletilla striata) 白芨
lambroq /la³¹brṓ⁵⁵/ n 名 axe poll (back of head) 斧背
lambroq /la³¹bo³⁵ /bɑu³⁵/ n 名 axe poll (back of head) 斧背
lan /lan³⁵/ vi 不及物动 be bare; naked (lower part of the body) (下身) 赤裸; 裸体 | vng lan rong. He's naked. 他赤裸着. | harei vng'lan barefoot 光着脚
 conclude /hrei vng'lan/ walk barefoot 赤脚走
urlan /urlan³³/ n 名 section; part; internode 间; 部分 | hreilan / hrei vng'lan section of leg (between knee and ankle) 小腿 (膝盖和脚关节之间的部分) | urlan section of forearm (between elbow and wrist) 前
臂（手关节和肘关节之间的部分）| kam vŋ’lan
bamboo internode 竹子两端茎节之间的部分（能包括节）

**landa** /lɛⁿ³¹dɑⁿ⁵⁵/ n 名 shoulder bag 包包 | Lisu loanword. 傈僳语借词.

**lap** /lɛⁿ⁵⁵/ nclt 名量 side (leaf, paper money etc.) 边；张（叶子、元）| gya lap 这边 |(一乡) lai /lai⁵⁵/.

**lapchem** /lɛⁿ⁵⁵tɛm⁵⁵/ n 名 roadside 路边

**Lapet** /lɛⁿ³¹pet⁵⁵/ top 地名 Lapet (Third Township village) 腊配（三乡村名）| Name means "Where the vulture snatched", for an old story of a young child carried off by a vulture. 村名意味着“秃鹫抢走处”因为传说里小孩子被秃鹫抢走的.

**laq**, /lɛⁿ⁵³/ vi 连动 腕 | dvgeui peurkoq laq ra. 
The dog is licking the bowl. 狗在舔碗.

**laq**, /lɛⁿ⁵³/ n 名 1) vulture 鹰 2) large eagle 大鹰 | laqtvng small eagle 一种小型鹰

**laq**, /lɛⁿ⁵³/ vi 不及物动 be dazzling (of light) (光) 刺眼，耀眼 | meq laq, mvr le mvnwan neu. It's dazzling, don't shine it in my face. 刺眼，别照我.

**lasa lama** /lɛⁿ³¹sɑⁿ⁵⁵ laⁿ⁵³maⁿ⁵⁵/ adv 副 especially 特别地；特别地；实际上

**lat** /lɛⁿ⁵³/ vi 动 tip with poison (arrows) （给箭）上（毒药）| vŋg pvlæ lat di. He's going to make poison arrows. 他去制毒箭了．

**lateu** /lɛⁿ³¹tɛu⁵⁵/ n 名 turban 包头巾 | Lisu loanword. 傈僳借词.

**le** /lɛ³¹/ post 1) allative (to; towards) 夺格 | kyeum le vblaq teum after we went back home 回家以后 2) anti-ergative (recipient, patient, benefactive) 反作格 | tvŋ le nadvŋvŋng? What are you being so stubborn about? 你倔强什么？ | vta jvŋ geuq e? What do you want to say? 你想说什么？ 3) purposive (in order to) 目的格（为了）| prase kei le come to raid the people 来剥削老百姓 | (四乡) jvŋ /tsɔⁿ⁵¹/.

**legru** /lɛⁿ³¹gru⁵³/ n 名 bachelor 光棍

**lei**, /lɛⁿ³¹/ vi 动 plant (sprouts, seedlings) 栽（苗）| seum lei beung ning. I am going to plant peach tree sprouts. 我去栽桃树吧。 | liza lai we are planting seedlings 我们栽秧苗

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**Langwangdong** /lɛⁿ³¹wɑⁿ⁵³dɔⁿ⁵³/ top 地名 1) Langwangdong (Fourth Township village) 郎王夺（四乡村名） 2) Langwangdong river (Trung river tributary) 郎王夺河（独龙江支流）

**Langwangdong** /lɛⁿ³¹wɑⁿ⁵³dɔⁿ⁵³/ n 名 Langwang clan 郎王家族
leu /lɯ⁵³/ vi 动 cross over; overcome (a concrete obstacle) (通过一定的障碍物) 移动 | /vka leu cross a mountain 翻山

lei /lei⁵³/ vi 动 1) load (weapon) 上 (膛) 2) start; turn on (machine) 开 (机关) 3) draw (bow) 张 (弓) | tana pvläi. Draw your bow. 你张弓.

læla /læla⁵³/ adv 副 非常 | læla wa (me) 非常 | læla kvt kvbu ra. 你非常瘦弱.

læm /læm⁵³/ vi 动 silver-plate 锤子

læmbu /læmbu⁵³/ n 名 deputy; lackey 代理人; 走狗 | Possible Tibetan loanword. Hereditary title, designating tax-collecting representatives of pre-20th century Chawalong (Tibetan) rulers. 可能是藏语借词，指以前从察瓦龙来收税的代表.

læmu /læmu⁵³/ n 名 bamboo flute 笛子

læn /læn⁵³/ vi 动 1) entice; tempt 引诱 2) amuse; entertain (children) 娱 (孩子) | vng qya mi pvlen sheu. 你用这个逗孩子.

(你俩) 用这个哄孩子.

læn /læn⁵³/ vi 动 ask for; beg 要 | 请求给 | svla chuq pvlen beu. Go beg for a little salt. 去要一点盐去.

vngza let vcnvng beggar 乞丐 | (四乡) tvku /tɔ³¹kʊ⁵³/

læŋ /læŋ⁵³/ vi 动 weed; pull up (weeds) 拔 (草, 小树) | vng svmeu læŋ di. 他去拔灰冬瓜树 (苗) 了. | 素 (乡) teq /te⁵³/

lepe /lepe⁵³/ n 名 wedding 婚礼 | vng lepe kyasheu wa. 我听说他结婚了.

læq /læq⁵³/ vi 动 take off; remove (clothing, shoes) 脱 (衣服, 鞋子) | sala gyoq leqsheu take off the cotton-padded jacket 脱掉棉袄 | (四乡) kaq /kaʔ⁵³/

lesheu /lesheu⁵³/ n 名 idler; lazy person 懒人

leshy /leʃhy⁵³/ n 名 letter 信 | 信件 | Lisu loanword. 傈僳语借词.

let /let⁵³/ vi 动 water; pour water on 浇; 浇. vng kvn let di. He's going to water the vegetables. 他浇菜了.

leu /leu⁵³/ vi 动 have sex 交 (性交) | Taboo word. 禁忌词.

svleu vi 及物动 force into sex 使于

leum /læum⁵³/ 1) vi 动 be warm or hot 暖和 2) v 动 warm up; heat up 热; 加热 | vngza sheul maleum ning? Should I heat up the cold rice? ( 我) 要不要把冷饭热一下？ | (四乡) vkat /ɔ³¹kat⁵³/

leum /læum⁵³/ vi 动 lay (egg) 产 (卵) 下 (蛋) | vng leum lay an egg 产卵.

Leumdim /læum⁵³ /dɔm⁵³/ top 地名 Leumdim (First Township village) 冷木当 (一乡村名) | Part of Dazeungdam. 村名，在迪政当村委会内.

leumsheu /læumsheu⁵³/ vi 动 warm oneself (by the fire) 烤火 | tvmi pbleumsheu ra. You come over and warm yourself. 你过来烤火.

svleumsheu vi 动 warm oneself 取暖

leumsheung /læumsheung⁵³ /cju⁵³/ n 名 type of hardwood tree 一种质地坚硬的树 | (一乡) leumsheung /læumsheung⁵³ /

leup /læup⁵³/ vi 及物动 bury 埋 | vngning tvnvi vcnvng leup. Today they're burying a man. 他们今天埋 (死) 了.

leup /læup⁵³/ vi 及物动 1) bury 埋 | vngning tvnvi vcnvng leup. Today they're burying a man. 他们今天埋 (死) 了. 2) submerge (in a flood) 淹没 3) dive 潜水 | ngang leup

li /li⁵³/ n 名量 里 (Chinese measure of distance equal to one-third of a mile) (一) 里 | Chinese loanword. 汉语借词.

lidi /lidi⁵³/ n 名 number two wife (when polygamy was practiced) 第二个妻子 (以前一夫多妻的时代)

linoi /linoi⁵³/ n 名 number three wife (when polygamy was practiced) 第三个妻子 (以前一夫多妻的时代)

liq /liq⁵³/ vi 动 snap; break into pieces 折断 | nga tv'ngol vmi liiq luang e? Who broke my walking stick? 我的拐杖是谁弄断的？ | (一乡) leuq /liq⁵³/

liqalaq /liqalaq⁵³/ vi 动 be mischievous; play practical jokes 作恶剧 | vng tvmi liqalaq meu. Today (I understand) he's been naughty. 他今天调皮 (干坏事) 了.

lisheu /lisheu⁵³/ vi 及物动 look back; turn one's head 回头 | vng tei hrong be sheu mvlisheu. 他扭头看我．我怎么喊他也不回头.

Lisui /lisui⁵³/ aprop 专有名 Lisu ethnic group 傈僳族

lit /lit⁵³/ n 名 fertilizer; manure 肥; 肥料
### litaun /li²³tuən⁵³/ n 名 number one wife (when polygamy was practiced) 第一个妻子 (以前一夫多妻的时代)

### liza /li²³lə⁵³/ n 名 seedling 秧苗

### loco /lo³¹tsə⁵⁵/ n 名 stove 灶

borrowing. Modern appliance not usually found in Dulong homes. 汉语或傣语借词

### loi /lo³¹lə⁵³/ interj 感叹 okay; right; yes 好吗; 是; 好 | na pvdi, loi? You're going, right? 你去好吗？ | loi, nga ding ning. OK! I'm going. 好（是）！我去。

### lok /lo³¹/ post 后置 LOC 在 | shing gya lok lacoong. Pile up the firewood. 把柴堆这儿。 | Upriver/Nujiang dialect. 上游/怒江方言。

### lom /lo³¹m⁵³/ v 动 1) outdo; exceed (in ability) 本事 比得上 | nei nga mvlom. You can't outdo me. 你比不上我。 2) overtake; catch up with (someone) 赶得上

### lon /lo³¹n⁵³/ v 动及物 1) find; locate 找到 | manvlonsheu? Have you two found it? 你俩) 找到了吗？ 2) get; finish 得到 | tveu sheu mvlon nvmk/vng too many raindrops to count 数不清的雨点儿 | kei mvlon can't manage to eat 吃不起 | Must express completed action. 只能表示“完成”意义。

### ulon v 动 finish; get (set phrase marking an completed action) 得了 (搭配表示“完成”意义)

### long /lo³¹ŋ⁵³/ n 名 river valley 河谷 | Mvngblilong Mangbli river valley 麻必力河谷

### long₂ /lo³¹ŋ⁵³/ v 动 wash away (of water) 水 冲走 | nga pvgya ngang mi loong ni. My fishing net was washed away by the water. 我的网被水冲走了。

### long₃ /lo³¹ŋ⁵³/ v 动 make smooth (wood or a bundle of bamboo) 使 (木头、竹子) 滑下 | vngning shing'lang long di. They're going to make the logs smooth. 他们去滑木头了。

### long₁ /lo³¹ŋ⁵³/ v 动 cast (net) 撒 (网) | vng pvgya long di. He went to cast the fishing net. 他去撒渔网了。 | (四乡) jeum /zum⁵⁵/

### long₂ /lo³¹ŋ⁵³/ n 名 belong to particular sign of the Chinese zodiac 属 (生肖) | kaq long be born in the year of the chicken 属鸡

### longdeut /lo³¹dut⁵⁵/ n 名 type of rodent 一种老鼠 | A kind of deuattai. 一种出土。

### lop /lo³¹⁵³/ vi 及物动 do (incorrigibly) 习惯于干（坏事） | vng keu lop. He's an incorrigible thief. 他惯于偷。

### svlop vi 及物动 inculcate bad habit 使养成

### lop'lv'lop /lo³¹lə²³lə²³⁵³/ adv 副 opening and closing (like a mouth) 一开一合地 | vng neui lop'lv'lop wa. His mouth keeps opening and closing. 他的嘴一张一合的。

### loq₁ /lo²³⁵³/ vi 及物动 1) return 返回 | vng loq di. He went back there. 他回去了。 | vng loq ra. He came back (here). 他回来了。 2) marry (a man) 嫁 (给) | (四乡) na vng jvng nvloq. You go marry him. 你嫁给他。

### svloq₁ vi 及物动 make return 使回

### loq₂ /lo²³⁵³/ vi 及物动 stare 瞪

### loseu₁ /lo³¹su²³⁵³/ n 名 teacher 老师 | Chinese loanword. 汉语借词。

### loseu₂ /lo³¹su²³⁵³/ n 名 screw 螺丝 | Chinese loanword. 汉语借词。

### losvr pru /lo³¹svr pru²³⁵³/ n 名 New Year's dance 新年跳舞

### lot₁ /lo³¹⁵³/ v 动 occupy by force 占领；强占 | ik mvl la cvng mi loot. Our territory has been occupied by others. 我们的土地被人占了。

### lot₂ /lo³¹⁵³/ v 动 swim upstream (of fish) 鱼 上溯 | tvn ngv'plaq lot cot duu. It's now the time when fish swim upstream. 现在到了鱼上溯的时候了。

### lot₃ /lo³¹⁵³/ n 名 bezoar (a concretion trapped in the stomach of certain ruminants, used in Chinese medicine) 牛黄 (用于中医)

### lulu₁ /lu²³⁵³/ vi 及物动 1) take; pull out 拿 | shong nvlu. Take the chopsticks. 拿过来筷子 | ko pvlu rvt sheu. You two take that out. (你俩) 把那个拿过来。 2) marry (a woman); take a wife 嫁 | pvma lu

### lulu₂ /lu²³⁵³/ n 名 age 年龄 | lu tei old 年纪大 | lu ching young 年纪小

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one can avoid the elements (rocks)

*Lung'raq* /luŋ⁵⁵raʔ⁵⁵/ 1) top 地名 Lungra (Third Township village) 龙拉（三乡村名）2) nprop 专有名 Lungra clan 龙拉家族

*Lungban* /luŋ⁵⁵bɔn⁵⁵/ n 名 stone slab 石片；石板

*Lungboq* /luŋ⁵⁵bɔʔ⁵⁵/ n 名 type of small organism, the size of a rice grain, yellow in color, that lives and groups together on rocks 一种成群的在岩石上生活的小生物（约米粒大小）

*Lungbor* /luŋ⁵⁵bɔʔ⁵⁵/ n 名 game that involves picking up stones 捡石子游戏

*Lungbuq* /luŋ⁵⁵buʔ⁵⁵/ n 名 refuge; cliffside cave (where one can avoid the elements) 野外可避风雨住宿的岩洞

*Lungci* /luŋ⁵⁵tsi⁵⁵/ n 名 lime 石灰 | 一乡

*Lungciq* /luŋ⁵⁵tsiʔ⁵⁵/ n 名 1) cairn; rock pile (made with human intention) 石堆（人做的）2) stone foundation 石基 | Often used to demarcate land or keep animals out of an area. 经常用于划分土地或阻止动物.| (一乡) 

*Lungceuq* /luŋ⁵⁵tsuʔ⁵⁵/ | (四乡) *Lungsiq* /luŋ⁵⁵siʔ⁵⁵/

*Lungcong* /luŋ⁵⁵tsuŋ⁵³/ 1) top 地名 Lungcong (Second Township village) 龙所（二乡村名）2) nprop 专有名 Lungcong clan 龙所家族

*Lungdeut* /luŋ⁵⁵dɯt⁵⁵/ n 名 type of large wild rodent (lives in caves) 石鼠（野外洞穴里生活）| Literally "rock mouse". 直译“石鼠”.

*Lungdung* /luŋ⁵⁵dun⁵³/ n 名 cave; grotto 石洞 | Typically large openings or cavities in rock where one can hide. 可以躲藏的大型岩腔。

*Lunggang* /luŋ⁵⁵ɡan⁵³/ n 名 stone slab 石板 | Flat enough for drying clothing. 比较平坦的大石头，可以在上面洗晒衣服。

*Lunggang shin* /luŋ⁵⁵ɡan⁵³ cin⁵³/ n 名 type of grass (used as pig feed) 田草（猪食，喂猪）

*Lunggeui lvka* /luŋ⁵⁵ɡur⁵³ la³⁵ka⁵³/ top 地名 Gaoligong Mountains 高黎贡山

*Lunggroq* /luŋ⁵⁵ɡɾɑ⁵³/ n 名 1) messy rock pile (rockslide, rockfall, scree) 乱石堆 2) rocky area 石头多的地方

*Lungguen* /luŋ⁵⁵ɡən⁵³/ top 地名 Lungguen (Second Township village) 龙元（二乡村名）

*Lunghari* /luŋ⁵⁵xrai⁵³/ n 名 pebble; gravel 碎石子

*Lunghral* /luŋ⁵⁵xral⁵³/ n 名 charcoal 木炭

*Lungjin* /luŋ⁵⁵zi⁵³/ n 名 ginger 姜

*Lungkop* /luŋ⁵⁵kɔp⁵³/ top 地名 1) Lungkhop village 村名 2) Lungkhop clan 家族名

*Lungmvning* /luŋ⁵⁵ma³⁵nin⁵³/ n 名 type of bird 小石鸟

*Lungpei* /luŋ⁵⁵pə⁵³/ n 名 large rock (usually liftable) 大石块

*Lungpiang* /luŋ⁵⁵pəŋ⁵³/ n 名 large flat rock 大片岩石（平坦，大面积，裸露）

*Lungpon* /luŋ⁵⁵pɔn⁵³/ n 名 boulder; large rock 大石头 | *wangchvng lungpon* large boulder on the side of the river 江边的大岩石
Lungsaidam /lʊkʰʌŋ53dʌm55/ top 地名 Lungsaidam village 村名 | On the eastern shore of Dulongjiang. 在独龙江东.

Lungsaigong /lʊkʰʌŋ53gʊŋ55/ top 地名 Lungsaigong slope 坡名

Lungsaillow /lʊkʰʌŋ53wʌŋ53/ top 地名 Lungsaillow (tributary of the Dulong river) 河流名 (独龙江支流) | Tributary of the Dulong river. 独龙江支流.

Lungseu /lʊkʰʌŋ55su53/ n 名 whetstone 磨刀石

Lungshi /lʊkʰʌŋ55ci55/ n 名 pebble 小石子

Luv /luʔ55/ pro 代 alone; by oneself 加在人称代词后表示单独地做某事 | na luʔ pqid. You go by yourself. 你自己去吧.

Lvban /la3¹bʌn55/ v 动 week 礼拜 | lvban wa do weekly prayers 做礼拜（念经）| Chinese loanword, used mainly by Christians. 中文借词（基督教）.

Lvban kyeum /la3¹bʌn55 kʌm55/ n 名 church 教堂

Lvban ni /la3¹bʌn55 ni53/ n 名 Sunday 星期天 | Used among Christians. 基督教.

Lvbor /la3¹bɔr55/ v 动 commit suicide 自杀 | vng lvbor wa wa. Apparently he committed suicide. 说他自杀了.

Lvbuq /la3¹bʊʔ55/ n 名 turnip 萝卜 | Chinese loanword. 常用中文借词.

Lvchi /lʊkʰʌŋ53tʃi53 la3¹kʰi53/ n 名 all different kinds of; of every description 各种各样 | lvchi lvkui geyq say all kinds of things 乱说 | lvchi lvkui geyq all kinds of clothing 各种各样的衣服

Lvdar /la3¹dɑr55/ n 名 white ritual banner, used when making prayers 白色的祈祷时用的

Lvga /la3¹gɑ55/ n 名 sheep 羊

Lvgeut /lʊkʰʌŋ53ɡʊt55/ v 动 suspect (e.g. of stealing) 猜疑；怀疑（盗窃） | vng keu lvgeut noo. I suspect him of stealing. 我猜他是偷东西的．

Lvgru /la3¹ɡɾʊ55/ n 名 shoe 鞋

Lvgru chin /la3¹ɡɾʊ55 tʃi55/ n 名 shoelaces 鞋带

Lvgru prvn /la3¹ɡɾʊ53 prʌn55/ n 名 shoelaces 鞋带

Lvgyit /la3¹jɪ55/ n 名 story; legend 故事；传说 | (四乡) nvpchiq nʌp³⁵tʃi55/
nvmbu ti lvng a pair of pants | unei ti lvng one hair — 一根头发

lvng /ləŋ⁵⁵/ vt 及物 hold (手里) 拿着；持有 | shvm pvlvng rvt sheu. You two take the knife. (你俩) 把刀拿来。 | tyentu manlvngsheu? Did you take a flashlight? 电动拿了没有？

svlvg vt 及物 make take hold 使拿；持

lvng'la /ləŋ⁵⁵lə⁵³ / n 名 1) man 男人 2) husband 丈夫

lvng'lachvi /ləŋ⁵⁵lə⁵³təl⁵³ / n 名 lad; young man 小伙子

lvng'lv'lvng /ləŋ⁵⁵lə⁵³lə⁵³ / adv 副 swaying back and forth (due to a wound) (因受伤) 左右摇摆 | vng lvng'lv'lvng log di. He is swaying back and forth as he walks back. 他摇摇晃晃地走了。

lvnsheu /ləŋ⁵⁵lət⁵³ / vi 不及物动 be named 叫 (名字)；姓 | na tving nvlvnsheu? What's your name?

你叫什么名字？ > lvng

lvp /lə̃p⁵³/ vt 及物 imitate (sound, movement) 模仿 (声音、动作)

svlvp vt 及物 teach study 教；学习

svlvpsheu v 动 learn 学习

lvpa /lə̃p⁵³vŋ⁵³ / n 名 steam 蒸气

lvpvt /lə̃p⁵³pət⁵³ / v 动 compensate; make up 补偿

lvsheung /lə̃p⁵³vŋ⁵³ / n 名 pine sprout, used in traditional New Year ritual to represent cultural unity 松芽苗

lvsom /lə̃p⁵³som⁵³ / n 名 musk (used as medicine) 羚香 (一种药材)

lwang /lə̃p⁵³wəŋ⁵³ / n 名 outdoor area (facing house) 相对屋里的户外

lwvvt /lə̃p⁵³wət⁵³ / n 名 first quarter moon 上弦月

M m

ma₁ /mɑ̃⁵⁵/ v 动 1) hide (with advance warning) 躲藏 (提前准备) | gya nvggvg pmva sheu. Hide this well, you two. (你俩) 把这个藏好。2) hibernate 蜡蛰 3) keep a secret 保密

masheu vi 不及物动 hide oneself 躲藏

ma₂ /mɑ̃⁵³/ v 动 sting 刺 | kua mi nvmang rang. I was stung by a bee. 我被蜜蜂蜇了。

ma- /mɑ̃⁵³/ polar question 是非问句 | na manvdi neu? Are you going or not? 你要去吗？| chvgya ni ko dar do shvn ju cvvng na mane? Was that you on the opposite bank fishing yesterday? 昨天在对岸钓鱼的人是你吗？ | sha mamiin lvung? Is the meat ready [cooked]? 肉 (炖) 熟了吗？ | vng madi wa manvdi wa? (He said) he's going or not? (他说) 他要去吗，还是不去？ | maleum na e, na nvgreung? You say it should be warm or not? 你说暖和不暖和？

-ma₁ /mɑ̃⁵³ / adv 副 identical; exactly the same (in appearance) (长相) — 模一样的是

mada /mɑ́da⁵³ / adv 副 especially 尤其

madung /mɑ́duŋ⁵³ / n 名 bugle; trumpet 军号 | madung ti lvng one trumpet 一把铜号

mageu /mɑ́vŋ⁵³ / adv 副 usually; often 平常 | kanga mageu do ma’vgvngsheu. Big cats are usually hard to see. 老虎平常很难见到。

maje /mɑ́zɛ⁵³ / n 名 sugar cane 甘蔗

mal₁ /mɑ́l⁵³ / vt 及物动 1) not have 没有 2) be absent 不在

mal₂ /mɑ́l⁵³ / n 名 footprint; track 脚印

mameu /mɑ́mɑ́u⁵³ / n 名 soldier; troops 军人；军队 | Tibetan loanword. 藏语借词。

mapa /mɑ́pa⁵³ / n 名 Christian pastor 牧师 (基督教)

mapon /mɑ́pən⁵³ / n 名 officer 军官

maq /mɑ́q⁵³ / n 名 学生 | ( — 乡) nv’nya nya’svt maq sheu. You two are fighting with each other. 你们俩互相争斗。
mei /mei⁵⁵/ 1) vt 及物动 spoil; break 破坏 | nga nali maq di. My watch is broken. 我的手表坏了。
2) vt 及物动 damage 损坏 | meq maq damaged eyes 眼睛不亮
svmaq, vt 及物动 break 弄坏
-maq /maq⁵⁵/ n 名 plural (for animate beings) 们 (复数，众生)；群 | vngningmaq they 他们 | shosingmaq students 学生们
maqsheu /maq⁵⁵ɕɯ⁵³/ vi 不及物动 fall silent; shut up 埋头
mara /ma³¹rɑ⁵⁵/ 1) vi 不及物动 be opposed, not get along well 不和；不和睦 | vngne chuq sheu mara. 他俩一点也不和。
2) vt 动 be different 有区别；不一样 | sha wa le di pvnwang be, chuq mara nmv za. 我们无力去打猎，但它一直在下雨。因为外天天下雨所以没有去打猎。 | vra mara mvl vi all over the world 五洲四海
marong /ma⁵³rɑŋ⁵³/ n 名 type of medicinal plant (possibly coltsfoot) 一种药材 (可能是冬花)
masheu /ma⁵³ɕɯ⁵³/ vi 不及物动 hide oneself (with advance warning) 躲藏 > ma
me, /me⁵³/ cop 系 negative copula 不是 | ching me tei me whether big or small 无论是大或小 | meq be... if not... 不是的话
me, /me⁵³/ indpro 无定代词 他/她/它 其他；别的 | meme vļ there are others 有别的 | me sheu ti gyoq mvgraq mi so di. 所有的人都知道。
me di neu /me⁵³ di⁵³ nju⁵³/ com 连 if not; otherwise 否则 | nagoq za di neu, kراkraq mvmkeum le psvsheul, me di neu zm vgmv. If the baby gets sick, bring it to a hospital quick or else the illness may not get better. 婴儿病的话，赶快送医院，否则病是会好的。
meqgyeng /me³¹jɛŋ⁵³/ n 名 type of small fish, about one foot long 一种较小的鱼，约一尺长
mei /mei⁵³/ nclf 名量 thing (general classifier for bowls, bridges, songs etc.) (一)个 | ti mei mei some (things) 有的 (东西) | (四乡) mvn /ma⁵³/

*mei /mei⁵³/ n 名 1) female 女 | vngdeumei his wife 他的妻子 2) mother 母亲
nvmei, /nvmei⁵³/ n 名 your mother (你/你们的) 母亲
vmei, /vmei⁵³/ n 名 (my/our) mother (我们的) 母亲
vngmei /vngmei⁵³/ n 名 (his/her/their) mother (他/她/他们的) 母亲
meichoqmenvm /mei¹tɕə⁵³mɑ³¹mɑ⁵³⁵/ n 名 all kinds of living things 各种生物
meichvl /mei¹tɕə³¹/ n 名 mother and child 母子；母亲
meisui /mei³¹sui⁵³/ n 名 1) ink 墨水 2) ink cake 砚 | Chinese loanword. 汉语借词.
meq, /meq⁵³/ n 名 eye 眼睛 | meqnaq ordinary vision (inability to see spirits) 普通视力 (不能见灵) | (一乡) neq /neq⁵³/
meq /meq⁵³/ vt 名量 character; letter (一)个 (字) | jvgye meq
meq /meq⁵³/ vt 动 snap in half (corncob; bamboo pole etc.) 断 (玉米棒) | tabong meq 断玉米
meq mvchaq /meq⁵³ mɑ³¹tɕə⁵³ / nclf 名量 character; letter (一)个 (字) | vng meq mamvchaq. He is not satisfied. He不满意。
meqmvdm /meq²⁵ mɑ³¹dɑm⁵³/ vt 动 be satisfied 满意 | vng meq mvdvm. 他不满意。
meqboq /me³¹bɑ²⁵/ n 名 blind person 盲子
meqgyung /me³¹jɲ⁵³/ n 名 mind's eye (ability of certain people, especially shamans, to see invisible spirits); shamanic vision 灵魂之眼 (能看到无形神灵的能力)；巫师视力 | Literally "eye-seeing". 直译“眼睛看到”
meqgyung /me³¹jɲ⁵³/ n 名 shaman 巫师 | Literally "person whose eyes can see". 直译“眼睛看到的人”
meqjeum /me³¹zum⁵³/ n 名 1) eyebrow 眉毛 2) eyelash 睫毛
meqkop /me³¹kɑp⁵³/ n 名 eyelid 眼皮
meqku /me³¹kɛ⁵³/ vt 动 envy 嫉妒 | na tvng meku sa vļ? What are you envious about? 你有什么忌妒？
2) vt 及物动 be jealous 羨妒
meqlung /me³¹lun⁵³/ n 名 eyeball 眼球
meqma /me³¹mɑ⁵³/ n 名 taboo of seeing a woman's blood, especially during tattooing or giving birth 血液禁忌 (看到女人的血忌血液禁忌) | Literally...
violence of sight" 直译“违反视线”.

meqman /me²³nᵊm⁵ⁿ/ n 名 person with bad eyesight; 视力很差的人

meqnaq /me³ⁿ₆₇₅⁵/ n 名 ordinary vision (inability to see invisible spirits) 正常的视力（看不见神）| Literally "black eye". 直译“黑眼”.

meqi /me³ⁿᵊnᵊ⁵ⁿ/ n 名 rheum (sleep dust in the eyes) 眼屎 | Literally "eye shit". 直译“眼粪”

meqpeng /me³ⁿᵊjən⁵ⁿ/ n 名 one-eyed person 独眼人

mequeun /me³ⁿᵊpᵊn⁵ⁿ/ n 名 eyelid 眼皮

meqpil /me³ⁿᵊpᵊn⁵ⁿ/ n 名 tear 眼泪 | meqpi vjøn shed tears 眼泪出来 | (一乡) meqpi /me³ⁿᵊpᵊn⁵ⁿ/ | (四乡)

meqpin /me³ⁿᵊpᵊn⁵ⁿ/ n 名 eyeglasses 眼镜

meqseng /me³ⁿᵊsᵊnᵊ⁵ⁿ/ n 名 1) iris (eye) 虹膜 | 2) pupil 瞳孔

meqsiq /me³ⁿᵊsᵊʔᵊsᵊ⁵ⁿ/ 1) v 动 envy 嫉妒 | 2) vi 不及物动 be jealous 妒忌 | (一乡) meqnq /me³ⁿᵊsᵊʔᵊsᵊ⁵ⁿ/

meqsor /me³ⁿᵊsᵊʔᵊsᵊ⁵ⁿ/ vi 不及物动 be tipsy 喝醉（一点）| meq ti sor 非常醉

meq /me⁵ⁿ/ vi 及物动 squeeze 挤；挤压

meqsheu /me⁵ⁿ/ vi 不及物动 yield 屈从

*meq /me⁵ⁿ/ n 名 1) female first cousin (daughter of maternal uncle or paternal aunt) 舅父或姑妈的女儿 | 2) sister-in-law 媳嫂；姻亲姊妹 | Denotes traditional potential marriage partners. 潜在的中国传统婚姻伴侣。

nvmet n 名 (your) female first cousin; sister-in-law （你/你们的）舅父或姑妈的女儿；嫂嫂；姻亲姊妹

vmet /mi³ⁿ/ n 名 (my/our) female first cousin; sister-in-law （我/我们的）舅父或姑妈的女儿；嫂嫂；姻亲姊妹

vngmet n 名 (his/her/their) female first cousin; sister-in-law (他/她/他们的) 舅父或姑妈的女儿；嫂嫂；姻亲姊妹

metsheu /met₅⁵[cur³¹]/ vi 不及物动 yield; submit (e.g. of a bullied animal crawling on the ground, trying not to provoke) 屈从；屈服（动物不敢反抗，爬在地上）| ka metsheu submit to someone's words (out of fear or contempt) 不回嘴，让人说 > met

meteq /me⁵ⁿτᵊʔᵊ⁵ⁿ/ 1) n 名 sunflower 菊花 | 2) n 名 sunflower seed 菊花子 | 3) nprop 专有名 dog name

"Sunflower" (whose eyes are encircled by white hairs) 狗的名字（眼睛带有白毛圈的）

meu /mu¹¹/ pt 助词 1) perfective non-visual (daytime occurrence) 完成体（白天发生或存在，兼表非亲自意义）| Pung zaai meu. Pung got sick (as I discovered upon my return). 阿普生病了（早上好好的，我回来发现他病了）。2) mirative evidential (discovery of result) 发现体（结果）| vng (tvnni) gyaoq jvl meu. He washed clothes (today, as I saw from the clothes hanging up). 她今天洗衣服了。| yva pgyvnggyngvng meu. Just go have a look, just have a look. 你去看看一下。| geu svraqsheu meu, tvng rvso. They might have been feeling a little ashamed, you know? 他们可能是感愧，你知道吗？

meu /mu⁵ⁿ/ 1) n 名 money 钱 | vtvng meu e? How much money is it? 多少钱？2) nif 名量 yuan; unit of money (一) 元；块 | ngul ti meu one unit of money 一元钱 | num 数 ten thousand (10,000) 万 | ti meu ten thousand 一万

meu mvjvl /mu⁵ⁿ ma³ⁿzol³ⁿ/ n 名 wild goose 大雁

meul /mu¹ⁿ/ n 名 hair, body 毛发；羽毛 | dvgeui vngmeul dog hair 狗毛

meum /mu⁵ⁿ/ v 动 hold (liquid) in mouth 含（水）

meun /mu⁵ⁿ/ vi 不及物动 be rotten (木) 朽 | tvrung meun pvngwa. The pillar is rotting through. 子柱要腐烂了。

meung /mu⁵ⁿ/ n 名 type; category 种类；群体 | meung meung vngza all kinds of crops 各种各样的食物 | pvmameung the female gender 女人们 | Lisu pemeung Lisu people 傈僳族 | shinwvti meun a type of flower 一种花

meuq /mu⁵ⁿ/ vi 不及物动 be overcast (天) 阴 | tvnni nvm meuq pvngwa. Today the sky will be overcast. 今天要阴了。

meut /mi₅ⁿ/ v 动 1) blow; blow away 吹 | nei pvmmeut. You go ahead and blow. 你来吹。2) play (musical instrument) 拉（乐器）；弹

mi /mi³ⁿ/ post 后置 1) agentive 施事格 | tvsape gyoq mi sheu ap wa the first one also shot [an arrow] 第一个人也射箭了 2) instrumental 工具格 | Tvrung kvt mi gya sara lan. This (table) is called sara in Dulong. 独龙语这样（桌子）叫 sara. | (一乡)
Because of the hardship of her husband drinking, the wife cried. For she her husband's heavy drinking, the wife cried.

michoq /mi³¹tɕo⁵⁵/ n 名 倾尾
mido /mi³¹duŋ⁵⁵/ n 名 眼

Misham /Mi³¹ɕɑm⁵³/ n 名 Misham (mythological python)
Minda /mi³¹da⁵⁵/ n 名 枪
Mincung /mi³¹tsuŋ⁵³/ n prop 专有名 Mincung clan 家族名
Minda to /mi³¹da⁵⁵ to³⁵/ n 名 短枪
Minlung /mi³¹nuŋ⁵³/ n 名 乡
Minze /mi³¹ze⁵⁵/ n 名 炮火
Miq /miʔ⁵⁵/ v 动 立; turn (something hard) 扭;拧 (硬质的东西)

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<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
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<tbody>
<tr>
<td>muk</td>
<td>vi 不及物动 be crazy 疯</td>
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<tr>
<td>Mulimar</td>
<td>nprop 专有名 female spirit 女神</td>
</tr>
<tr>
<td>Mupei Pung</td>
<td>nprop 专有名 deity 天帝</td>
</tr>
<tr>
<td>muq</td>
<td>n 名 sky; heaven 天</td>
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<tr>
<td>Mupei mvjl</td>
<td>nprop 专有名 female spirit 女神</td>
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<tr>
<td>muqshing</td>
<td>n 名 rainbow 彩虹</td>
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<tr>
<td>muqshing gyoq</td>
<td>n 名 rainbow cloth 彩虹布 Also muqshing nenna gyoq. 也叫做 muqshing nenna gyoq. (一乡) muqsheung gyoq</td>
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<tr>
<td>muring</td>
<td>n 名 soot (from fire, on the ceiling) 烟子 (火) 烟子 (一乡) mureung</td>
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<tr>
<td>mv-</td>
<td>nma1/ nma1/ v 动 negative 否定式 gya mvgvm. This is not good. 这个不好.</td>
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<tr>
<td>mve'u</td>
<td>nma1/ nma1/ v 动 cigarette smoke 烟</td>
</tr>
<tr>
<td>mve'lu</td>
<td>nma1/ nma1/ v 动 smoke (from a fire) 火烟</td>
</tr>
<tr>
<td>mv'neup</td>
<td>nma1/ nma1/ v 动 assault; pounce on 扑</td>
</tr>
<tr>
<td>mv'ngu</td>
<td>nma1/ nma1/ v 动 cooperation; mutual aid 互相帮助</td>
</tr>
<tr>
<td>mv'nvng</td>
<td>nma1/ nma1/ v 动 glutinous rice 糯米</td>
</tr>
<tr>
<td>mvbap</td>
<td>nma1/ nma1/ v 动 be wounded 受伤</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>monzeng</td>
<td>nma3/ nma3/ v 动 divination expert; soothsayer; fortune-teller 占卜师 2) spirit which teaches divination 教占卜的神</td>
</tr>
<tr>
<td>mop</td>
<td>vi 及物动 1) fall (headfirst) (头朝下) 跌倒 2) stomp on someone's head (with a foot on their neck) (撈住脖颈) 使脸撞地</td>
</tr>
<tr>
<td>moq</td>
<td>n 名 1) sputum 痰</td>
</tr>
<tr>
<td>moqza</td>
<td>n 名 vi 及物动 catch cold 感冒 Literally “phlegm sickness”. 直译“痰病”</td>
</tr>
<tr>
<td>mor</td>
<td>vi 不及物动 be ashen; gray 灰白</td>
</tr>
<tr>
<td>mormor</td>
<td>vi 不及物动 be ash-colored 灰白的</td>
</tr>
<tr>
<td>mowaq</td>
<td>nma1/ nma1/ v 名 married couple; husband and wife 夫妇; 夫妻</td>
</tr>
<tr>
<td>moyi</td>
<td>nma1/ nma1/ v 名 small shop; store 小卖部</td>
</tr>
<tr>
<td>mra</td>
<td>nma1/ nma1/ v 动 plow; till 耕</td>
</tr>
<tr>
<td>mrvng</td>
<td>nma1/ nma1/ v 动 be long 长</td>
</tr>
<tr>
<td>mrvingmrvng</td>
<td>nma1/ nma1/ v 名 vi 及物动 tobacco lengthen 使长</td>
</tr>
<tr>
<td>mudo</td>
<td>nma1/ nma1/ v 名 car; vehicle 车</td>
</tr>
<tr>
<td>Mudvm</td>
<td>nma1/ nma1/ v 名 Mudam (First Township village) 木当 (一乡村名)</td>
</tr>
<tr>
<td>mugua</td>
<td>nma1/ nma1/ v 名 poncho (simple raincoat) 雨披; 雨衣</td>
</tr>
<tr>
<td>mugyeng</td>
<td>nma1/ nma1/ v 名 type of bird which appears during the winter 一种冬季出现的鸟</td>
</tr>
<tr>
<td>Mujin</td>
<td>nma1/ nma1/ v 名 Pleiades 昴宿星团</td>
</tr>
</tbody>
</table>
mvcheu /ma³¹tɕui³⁵/ adv 副 however one wishes 随便；
随意 | mvcheu mvn'geuq neu. Don't just say
whatever you want. 别随便说. | (四乡) nyaq
ding. I'll go when I wish. 我随便去. | (四乡) nyaq

mvchi /ma³¹tɕi³⁵/ n 名 crest; crown (on birds) (禽头上
的) 冠子 | kaq mvchi cockscomb 鸡冠

mvchin /ma³¹tɕin³⁵/ n 名 thigh 大腿内侧 | Fourth
Township. 四乡话.

mvchol /ma³¹tɕol³⁵/ v 动 be not allowed 不让；不做不
行

mvcheg /ma³¹tɕeg³⁵/ adv 副 in passing 顺便

mvchong /ma³¹tɕɔŋ³⁵/ n 名 tongue of flame 火舌

mvchung /ma³¹tɕ’un³⁵/ n 名 1) end; edge 端 | hrei
mvchung tiptoee 脚尖 2) peak; summit 顶端 | lvka
mvgchung

Mvchivilong /ma³¹tɕivilɔŋ³⁵/ top 地名 Machal river
valley 木切河谷

Mvchivilwang /ma³¹tɕivilɔŋ³⁵wɑŋ³⁵/ top 地名 Machalwang
(river, village) 木切 (三乡河流名，村名)

mvda /ma³¹ɗɑ³⁵/ v 动 1) screech; shriek 尖叫 | kaq
mvda ra, kraq pvgyvnŋ beu. The chicken is
shrieking, quick go look. 鸡尖叫了，快去看. 2)
meow (猫) 叫

Mvdai mvl /Mo³¹ɗɑ³⁵ ma³¹li³⁵/ n 名 heavenly dwelling
place of gods and spirits (in traditional religion) (宗
教) 天上神灵居住的地方

mvdei /ma³¹ɗei³⁵/ vi 不及物动 be blunt 不锋利

mvdep /ma³¹ɗep³⁵/ v 动 1) fold up (a quilt) (被子) 折
叠 2) unseam (clothing) (衣服) 拆开

mvdeum /ma³¹ɗum³⁵/ v 动 1) return (item) 归还 (东
西) 2) retaliate; take revenge 包袱

mvdeum /ma³¹ɗum³⁵/ v 动 1) return (from midway)
(中途) 返回 | vng mvdeum di. He went back
(when only part way there). 他返回去了. 2) retreat 撤
退

mvdeum /ma³¹ɗum³⁵/ n 名 torch; lamp 火把 | tvmi
mvdeum | (一乡) mvdeum /ma³¹ɗum³⁵/

mvdi /ma³¹ɗi³⁵/ vi 不及物动 be incapable (of doing) 无
法做的；不方便 | vng wa mvdi ra. He's doing it
incompetently. 他做不熟练. | wa sa mvdi unskilled 不
熟练 > dij | (四乡) mvyoŋ /ma³¹jul³⁵/

mvdu /ma³¹ɗul³⁵/ v 动 roll up (bedding) 卷(铺盖) |
gyoqbeuq pamvduul. Roll up the quilt. 把被子卷
起来.

mvduļ /ma³¹ɗul³⁵/ n 名 nebula 星云

mvduŋ /ma³¹ɗŋ³⁵/ n 名 shuttle: part of a loom, with
weft string 梭子 (织布机)

mvdušheu /ma³¹dus³⁵vi 不及物动 be budding 含苞

mvdušm /ma³¹dus³⁵/ adv 副 above; on top 上面 | sara mvdušm on the table 桌子上 | mvdušm le
ngang climb up (ladder, mountain) 爬上去 2) conn
连比 | ti ni mvdušm ti ni gvm
ti ni gvm each day is better
than the last 一天比一天好 | nga na mvdušm tei.
I am bigger than you. 我比你大.

mvduŋ /ma³¹ɗŋ³⁵/ vi 不及物动 be rich; prosperous
富 | vng tvtei mvduŋ. He's very rich. 他很富. 2) n
名 rich person 富人 3) n 名 ruler; king; emperor 国
王；皇帝

Mvduŋlɔŋ /ma³¹ɗŋlɔŋ³⁵/ top 地名 Maga river
valley 木嘎河谷

Mvduŋlwang /ma³¹ɗŋlɔŋ³⁵wɑŋ³⁵/ top 地名 Maga river 木
嘎河流

mvgeu /ma³¹ɗu⁵³/ n 名 horse 马

mvgeu /ma³¹ɗu⁵³/ n 名 horse feed; fodder 秆

mvgeun /ma³¹ɗun⁵³/ n 名 baggage; load 行李

mvgeot /ma³¹ɗoŋ⁵³/ v 动 act foolishly; be thoughtless 不
明智；不懂事

mvgrai /ma³¹ɗrai⁵³/ v 动 grasp; clutch (e.g. s person
with one's hand) 揪

mvgraŋ /ma³¹ɗŋ⁵³/ n 名 mosquito 蚊子

mvgraŋsheu /ma³¹ɗŋs⁵³cu³⁵/ vi 不及物动 stand on
end (of animal hair, when an animal gets angry) (动
物因发怒) 竖立 (毛发)

mvgraŋq /ma³¹ɗŋq⁵³/ quant 数量 全都 | ti ni mvgraŋq
every day... all 每天... all 每天 | ti gyoq mvgraŋq everyone 大

mvgraŋq /ma³¹ɗŋq⁵³/ 1) v 动 grab (e.g. a piece of food)
把 (食物) 2) wtlf 名量 fistful (一) 抓

mvgeu /ma³¹ɗrum⁵³/ n 名 trivet (tripod for holding pots
over the fire pit) (火塘上支锅的) 三脚架 | lung
mvgeu stone trivet 三脚架 (石) | Most trivets are
made from iron today, but stone ones may still be used in a few remote areas (e.g. Kelaolong) and on hunting outings. 目前大多数三脚架是由铁作的, 仍然可以找到石头作的三脚架在少数远地区 (如克劳洛) 和打猎出游的时候。

mvgreung /mə³¹ʑuŋ⁵⁵/ n 名 spear; lance (can be of bamboo or wood; and tipped with iron) 老
mvgrv /mə³¹ʑrɑl⁵³/ v 动 grip; pinch 掐； 抓 > grv
Mvgvmbug /mə³¹ʑam⁵³/bɔŋ⁵³/ 1) top 地名
Magambong 木嘎坡 2) npro 专有名 Magambong clan 木嘎坡家族
mvgyep /mə³¹ʑeŋ⁵⁵/ v 动 press from both sides (to pick up, e.g. food with chopsticks) 夹； 钹 | mgyeq be pressed from both sides; wedged between 夹着
mvgyoq /mə³¹ʑɔt⁵³/ v 动 scold; denounce; criticize 斥责；骂；批评 | magyoq scold each other 互相骂
mvgyu /mə³¹ʑu⁰⁵³/ n 名 type of flowering tree 一种花树
mvgyu nvm /mə³¹ʑu⁰₉₃/nam⁵³/ n 名 spring-summer reason (when mvgyu trees blossom) 春夏之际（某种花树开时）
mvgyvl /mə³¹ʑɔl⁵³/ n 名 project; undertaking; farmwork 事业； 农活
mvhral /mə³¹ʑrɑl⁵³/ n 名 ember 火炭 | (一乡) nvhral
/mə³¹ʑrɑl⁵³/ (四乡) mvkye /mə³¹ɕɔ²⁵/
mvhral kyeq /mə³¹ʑrɑl⁵³ cɛʔ⁵³/ n 名 ember; hot coal 火炭 | (一乡) nvhral kyeq /mə³¹ʑrɑl⁵³ cɛʔ⁵³/
mvheun /mə³¹ʑrɯn⁵³/ n 名 type of dark, round mushroom 菌类 (黑色、圆团状)
mvjeq /mə³¹ʑeŋ⁵³/ n 名 mushroom 蘑菇
mvjeu /mə³¹ʑu⁰⁵³/ adv 副 1) many 多 | mjuv /svlvpʃeθuν pʊŋθuŋ. I really want to study. 我多想学习 2) than 比 3) most; -est 最 4) more 更 | gya mvjeu gvm. 这是更好。这个更好。
mvjing /mə³¹ʑiŋ⁵³/ n 名 constellation with eight stars 一种星座 | (一乡) mvjeung /mə³¹ʑuŋ⁵⁵/
mvjq mvliq /mə³¹ʑi²⁵/ 357 ma³¹li²⁵/ adv 副 no matter what 无论如何 | tvŋ na svk ei gvn ning, mvjq mvliq di sa geung. I should go see whatever it is he wants to feed me. 他请我吃什么，我无论如何应该去看看。
mvjung /mə³¹ʑuŋ⁵³/ n 名 drying rack for fritillary bulbs 贝母架子

mvjuq /mə³¹ʑut⁵³/ v 动 stuff 包 (馅) | sha mvjuq meat dumpling 肉包子
mvjut /mə³¹ʑu⁰⁵³/ v 动 1) close up (e.g. flower petal) 合上 (花瓣) 2) wrap (dumpling) 包 (包子)
mvjl /mə³¹ʑrɑl⁵³/ n 名 1) uterus; womb 子宫 2) female (often used with ethnic or clan groups) (某民族、家族) 女子
mvkai /mə³¹ʑai⁵³/ n 名 lower jaw 下颚
mvkeum /mə³¹ʑum⁵³/ n 名 pillow 头枕 | vmra
mvkeum ridge 田埂
Mvkeumdvm /mə³¹ʑum³¹dam⁵³/ top 地名
Makeumdam 木肯门登 (四乡山名) | Known in the Fourth Township as gaq puri "navel of the world". 四乡话把它叫做 gaq puri, "地球的肚脐"。
mvkka /mə³¹ʑka³⁵⁵/ n 名 collective; common 集体 | mvkka le svdeu gathered for the collective 集体集中 | mvkka vmra collective land (pre-1949 system of collective swiddening) 集体土地 (解放前集体火山地制度)
mvkkong /mə³¹ʑkɔŋ⁵³/ n 名 common type of hunting trap 一种捕捉工具 (扣子)
mvkog tot /mə³¹ʑɔt³⁵⁵ tɑ³⁵⁵/ n 名 charred log 火塘上的烧剩的柴块
Mvkei /mə³¹ʑai³⁵⁵/ npro 专有名 Tibetan people 藏族 (人)
Mvkei mvl /mə³¹ʑai³⁵⁵ mə³¹li³⁵⁵/ top 地名 Tibetan territory 藏区
mvkuit /mə³¹ʑit⁵³/ v 动 curl up (e.g. of snakes, or a dog’s tail) (蛇) 卷曲； (狗) 卷 (尾巴) | i mvkuit coil of thread 线圈
mvkul /mə³¹ʑul⁵³/ v 动 miss; long for 想念
mvkung /mə³¹ʑuŋ³⁵⁵/ n 名 hearth; firepit 火塘；壁炉 | (一乡) neugong /nu³¹ʑɔŋ⁵³/
mvkgung tum /mə³¹ʑuŋ³⁵⁵ tʊŋ⁵³/ n 名 fireside 火塘边
mvkut /mə³¹ʑut⁵³/ n 名 little basket for harvesting fritillary bulbs 收贝母的小篮子
mvkv /mə³¹ʑum³⁵⁵/ n 名 type of mushroom 一种蘑菇
mvkya /mə³¹ʑa³⁵⁵/ v 动 insist that it be impossible 不行 (做不了)
mvkya mvna /mə³¹ʑa³⁵⁵ mə³¹na³⁵⁵/ adv 副 by every possible means 千方百计 | ngei mi mvkya mvna mameut wa jvl. I am forcing him by every possible means to become a soldier. 我强迫他当兵.
mvkite /ma³¹kit⁵⁵/ n 名 石炭 火炭
mvkit /ma³¹kit⁵⁵/ n 名 fritillary bulb (Fritillaria roylei) 贝母 | Used as a remedy, also in former times as a medium of exchange and part of tribute payments. 作为一种药，也是古代的交换方法和贡物. | (一乡)
mvkit /ma³¹kit⁵⁵/ adv 石炭火炭
mvla /ma³¹la⁵³/ n 名 clitoris 阴蒂 | ping mvla
mvla /ma³¹la⁵³/ n 名 1) blaze; flame 火焰 | tvmi mvla 2) dry bamboo 干竹子 (Fourth Township. 四乡话。)
mvlan /ma³¹lan⁵³/ v 动 1) proceed immediately; continue on (without stopping at an intermediate place) (刚到某处不停留又)去(某处) 2) just (finished) 刚(完了) | ka geuq ton mvlan just after finishing what he had to say 话刚说完了
Mvlan /ma³¹lan⁵³/ top 地名 Malan 木兰
mvli /ma³¹li⁵³/ n 名 1) place 地方 | mvli dvm flatland 平地 2) world 世界 3) home village 家乡 4) open country; field 野外 | mvli dang (四乡) gaq /ga²⁵⁵/
mvli /ma³¹li⁵³/ v 名 the whole world; earth 世界;天下 | mvli mvdvm do kvra e svra. This world has everything in it. 在这个世界什么东西都有。
mvli sha /ma³¹li⁵³ ca³³/ n 名 wild animals; game 猎物
Mvliwang /ma³¹li¹⁵³wɑŋ⁵³/ top 地名 Maliwang 木立王
mvlong /ma³¹laŋ⁵³/ n 名 road; path; route 路 | mudo mvlong gong road 公路
mvlong /ma³¹laŋ⁵³/ adv 副 midstream 中流
mvmit /ma³¹mit⁵⁵/ vi 不及物动 be unforgettable 难忘
mvn /ma³¹n⁵⁵/ 1) n 名 medicine; pill 药 | mvn beumbeum wen buy a lot of pills 买很多药 2) v 动 be efficacious (of medicine) (药)有效 | gya mvn mvn. This medicine is effective. 这药有效。 | Tibetan loanword. 藏语借词。
mvn- /ma³¹n/ v 动 prohibitive (negative imperative) with non-first person actor 禁止(别) | na mvnvnna neu. Don't you rest now. 你别休息。 | Combination of mv- and nvn-. Sometimes used with vl. 把 mvc-, nvn- 结合起来。能和 vl 配搭。
mvnba /ma³¹n⁵³/ n 名 doctor 医生 | Tibetan loanword. 藏语借词。

mvnem /ma³¹nem⁵⁵/ v 动 press from both sides (筷子) 夹
mvneu /ma³¹nu⁵⁵/ adv 副 long period of time 时间很久 | mvneuneu mwna neu. Don't do it for too long. 别做太久。

mvneun /ma³¹nu⁵³⁵/ v 动 tangle (thread) 弄乱 (线)
mvng /ma³¹ŋ⁵⁵/ n 名 plant with starchy tubers (kind of kudzu root) 块根植物,葛根类 | Famine food. 饥荒食物。
Mvngblist /ma³¹bli³³/ nprop 专有名 Mangbli clan 麻必族
Mvngblidvm /ma³¹bli³³dʌm⁵⁵/ top 地名 Mangblidam (Fourth Township village) 麻必力; 麻必当 (四乡村名)  
Mvngblilong /ma³¹bli³³ln⁵³⁵/ top 地名 Mangblili river and river valley 麻必河谷; 麻必河 | Upper tributary of the Dulong river. 独龙江上游支流之一。
Mvngku /ma³¹ku⁵³⁵/ top 地名 Maku (Fourth Township) 马库 (四乡)  
Mvngzeuq /ma³¹zu⁵³⁵/ top 地名 Mangzeu 芒头 | Located in the Nu river valley. 在怒江流域。

mvnju /ma³¹ju⁵³⁵/ n 名 folk song 歌谣
mvnkyme /ma³¹kum⁵³⁵/ n 名 hospital 医院
mvnla ni /ma³¹la⁵³ ni⁵³ / n 名 third day after today 大后天

mvnni /ma³¹ni⁵³⁵/ n 名 day after tomorrow 后天

mvnning /ma³¹n⁵³⁵/ v 名 the year after next 后年 | (一乡) mvnneung mwna /ma³¹nu⁵³⁵ / adv 副 吃饱 | mvnneung mwna /ma³¹nu⁵³⁵ / adv 副 吃饱

mvnningwag /ma³¹nu⁵³⁵wɑŋ⁵³ / n 名 next year 明年 | (一乡) mvnneungwag /ma³¹nu⁵³⁵wɑŋ⁵³ / adv 副 吃饱

mvnn /ma³¹n⁵³/ n 名 bag 袋子

mvnuq /ma³¹nu⁵³⁵/ n 名 1) tip (of a tree branch) 树枝的末端 2) tip (of plant or grass) (植物、草) 尖端
mvnng /ma³¹nu⁵³⁵/ adv 副 吃饱 | mvnng, nacei nacei tvli zang. After having bored a small hole, (1) slowly fit the bow into the hole. 钻好了小洞以后，我慢慢的把弩弓装进去。  2) with 隆;跟 | na nga mvnng pvi. Walk with me. 你跟我走。

mvnvt /ma³¹nat⁵³⁵/ v 动 1) bite (someone's neck) 咬住 (脖子) 2) throttle; grab (someone's neck) 抓住 (脖子)
mvpv /mə³¹pəv⁵³/ n 名 son-in-law who lives with his wife's family (against usual practice) （上门的）女婿
Mvpei mvjvl /mə³¹pəv⁵³ mə³¹zəl⁵³/ nprop 专有名 female spirit mentioned in mythology 神话传说中的神女 > muq, *pei
Mvpei Pung /mə³¹pəv⁵³ pʊŋ⁵³/ nprop 专有名 deity (mythic creator) 神话传说中的神 | Literally "first-born sky father". Also called Gvmeu. 直译"老大天父"，也叫做 Gvmeu. > muq, *pei
mvpong /mə³¹pʊŋ⁵³/ adv 副 in a little while 一会儿 | ti mvpong | Derived from the amount of time it takes to wind a skein of thread. 来自缠绕一绞线需要的时间.
mvpt /mə³¹pəv⁵³ tɛi vl/ There are lots of leeches in Dulongjiang. 独龙江有很多蚂蟥。
mvr /mə³¹mvr⁵³/ n 名 face 脸 | mvr mvwə pvgeeuq. Don't say it to (his) face. 别给面子说。
mvr /mə³¹mvr⁵³/ v 动 1) redden (of melons ripening) (瓜果皮因成熟) 变红 | kyikua mvr ra. The pumpkin turned red. 南瓜红了. 2) get dark 发黑 | nvm mvr the sky is getting dark 天黑
mvra /mə³¹mvrə³⁵/ n 名 sin; iniquity (Christian) 罪孽（基督教）
mvra /mə³¹mvrə³⁵/ n 名 alcohol used to make sacrifices to the spirits of the dead 祭祀亡魂的酒
mvrben /mə³¹mvrə⁵³/ n 名 face 脸盘；脸蛋
mvrcap /mə³¹mvrɛsə⁵³ prəp⁵³/ slap someone's face 打耳光
mvrchur /mə³¹mvrɛteur⁵³/ n 名 type of wild dog 野狗的一种
mvrdq /mə³¹mvrɛdə⁵³/ n 名 forehead 额头
mvre /mə³¹mvrɛ⁵³/ v 动 be a pity 可惜 | reu mvre e. 什么的可惜！太可喜了！
mvrvg /mə³¹mvrɛ déjà⁵³/ n 名 mirror 镜子
mvrin /mə³¹mvrɛi⁵³/ vi 不及物动 be thin; watery 薄
mvremeul /mə³¹mvrɛmɤ⁵³/ n 名 facial hair; beard 胡子
mvrpun /mə³¹mvrɛpʊŋ⁵³/ n 名 cheek 脸皮
mvrlsheu /mə³¹mvrɛlʃəŭ⁵³/ vi 不及物动 be impatient 不耐烦
Mvrngdvm /mə³¹mvrɛŋ⁵³ dəm⁵³/ top 地名 Marangdam (Fourth Township village) 木拉当（四乡村名）
mvrngv /mə³¹mvrɛŋ⁵³ tɛp⁵³/ n 名 hearth area; fire pit 火塘
mvseq /mə³¹mvrɛq⁵³/ n 名 kindling (small dry branch) 干的小树枝
mvseu /mə³¹mvrɛu⁵³/ 1) n 名 news (of someone or something) 消息 2) v 动 inform (of news); trade gossip 告知（消息）| mvseul wa gossip and stir up discord (between two other people) 拐拔离间
mvsha /mə³¹mvrʃa⁵³/ n 名 type of fungus, red in color, grows on trees 苍，长在树上，颜色红
mvsheng gunyit /mə³¹mvrʃəŋ guŋyit⁵³/ n 名 constellation 一种星座 | First Township. 乡话
mvshi tirap /mə³¹mvrʃi təræp⁵³/ forever and ever 永远；永生永世
mvshvng /mə³¹mvrʃvŋ⁵³/ n 名 menstruation; period 月经 | Older usage. 古典语言。
mvsoq /mə³¹mvrsoq⁵³/ n 名 ritual intended to ensure the longevity of females 保命延寿仪式（女） | Cf. solachot.
mvsu /mə³¹mvrso³⁵/ n 名 ash 灰火 | tvrmi mvsu
mvsvl /mə³¹mvrsvl⁵³/ v 动 recognize; identify 认出；认识
mvtap /mə³¹mvrəp⁵³/ v 动 put up over; put up on top (e.g. of baggage) 搭（在行李上）
mvtep /mə³¹mvrəp⁵³ ti⁵³ræp⁵³/ n 名 fire tongs 火钳 | shvm mvtep iron fire tongs 火剪
mvteup /mə³¹mvrəp⁵³ təp⁵³/ v 动 grip (in a clenched fist) 握（拳头）
mvtueq /mə³¹mvrəq⁵³/ n 名 type of poison, used by people who practice local voodoo 放蛊的人使用的毒药 | mvteuq na practice voodoo ("feed poison") 放蛊
mvtsong /mə³¹mvrtsəŋ⁵³/ n 名 type of fungus 菌类
mvto /mə³¹mvrtsə⁵³/ n 名 match head 火柴头
mya /mə³¹ma⁵³/ v 动 chew 嚼
Myenteng /mə³¹myəntəŋ⁵³/ top 地名 Burma; Myanmar 缅甸
-n /n⁵³/ v 动 : Agreement second-person plural 第二人称复数 | pvbrin! Write, 写一写. | vmi iv'in? Who are you guys? 你们是谁?

na₁ /na⁵³/ pro 代 1) second-person singular (you) 你 2) second-person singular possessive (your) 你的 (领属)

na₂ /na⁵⁵/ v 动 feed (pigs, chickens) 喂 (猪, 鸡) | vng waq na di. She went to feed the pigs. 她去喂猪了. | mvteuq na practice voodoo ("feed poison") 放蛊

na₃ /na⁵⁵/ vi 不及物动 1) be sealed 不漏 (洞) | gya gyeung mvna ra. This pocket is not sealed. 这个口袋没封了. 2) be airtight 密闭

na₄ /na⁵³/ interj 感叹 oh 哦

na e /na e/ n⁵¹/ pr 助词 maybe; probably 推测语气词 (或许) | (nvrm) zaq pvn na e. I think it's about to rain. 可能要下雨了. | e na e. Maybe so. 可能是 | vtvng ka greg na e? What kinds of things do you think he will say? 他会说些什么? | vng nvm mi shaq na e. He'll definitely get wet. 一定要淋湿了. | Fourth Township. 四乡话.

na'ngom /na³¹nem⁵³/ n 名 loach 扁头鱼

na'bvm /na³¹bam⁵⁵/ n 名 type of fruiting bramble (edible black fruit, relatively large seeds, large thorns) 一种刺果 (黑色, 果粒较大, 可食) | nabvm pvreup gyeum. Go pick some nabvm. 你去摘刺果吧. | Also used in traditional tattooing. 也用于传统的纹身.

na'bvn /na³¹ban⁵⁵/ n 名 earring 耳环; 耳饰

na'cei /na³¹tsai⁵³/ adv 副 slow 慢 nacei wa slowly; stealthily 慢慢地; 悄悄地 | (四乡) dvgeung /da³¹guŋ⁵³/

na'goq /na³¹goq⁵⁵/ n 名 baby; infant 婴儿; 嬰儿 | na'goq vnggu /aŋ³¹guŋ⁵³/

na'i /nai⁵³/ n 名 spirit which dwells inside caves and is linked to agricultural fertility 一种在岩洞里居住的神灵

na'j /naj⁵³/ v 动 1) knead (dough) 揉 (生面团) 2) mold (clay) 捏 (泥巴)

Nai /nai⁵³/ nprop 专有名 eighth-born female 老八 (女)

Naka /nak³¹ka⁵³/ n 名 fish organs boiled and used as a condiment on rice 鱼的内脏熬成的, 用于下饭的调料

Naku /naku³¹ku⁵³/ n 名 1) slug 蜗牛 2) tadpole 蝌蚪

Nali /nalu³¹li⁵⁵/ n 名 1) watch 手表 2) clock 钟表 | Burmese loanword, possibly via Lisu 可能是通过傈僳语的缅甸语借词.

Nam /nam⁵³/ v 动 hang up 捆\n
Namsheu /nap⁵³cu³¹/ v 动 recline 靠 (坐, 躺) | gya do pvnamsheu. You recline over here. 你靠这儿.

Nan /nan⁵³/ vi 不及物动 be anxious; impatient (to leave) 急于(走) | tvng le nvnan? What are you anxious about? 你急什么? | mit tei nan feel all anxious 心里很着急

Nana /nana³¹na⁵⁵/ n 名 rice 米饭 | Child language. 儿语.

Nangtai /nak³¹ta³¹/ top 地名 Nangtai village (Kelaolong River valley) 南代 (克洛洛河谷村名)

Napet /napet³¹pet⁵⁵/ n 名 type of rodent 一种啮齿目的动物

Napvng /napvng³¹pet⁵⁵/ n 名 field mouse 田鼠

Naq /naq³¹/ vi 不及物动 1) be black; dark 黑色 | naq wa pvsai purple (i.e. "dark red") 紫色 | naq pcu³¹ /vi 紫色 2) be dirty; filthy 脏

Naqcang /naqcang³¹تسان⁵³/ n 名 type of skirt 一种裙子 | Fabric strip worn around the waist by women. 女子穿的一条布带.

Narchu /nar³¹wu³¹ /n 名 1) nose ring (for cattle) 鼻环 (牛) 2) loop 环状的曲线

Nawa /naw³¹wa³¹/ n 名 airplane 飞机 | Burmese loanword. 缅甸语借词.

Nawe /nawe³¹ /n 名 large loach (Beaufortia fish) 大扁头鱼

Nei /nei⁵³/ emp 强代 second-person singular agentive (you) (由) 你 (施事格) | nvkraq ebe, nei svt sa pv‘oo. If you're mighty and powerful, you go and do it, kill them. 你很厉害的话，你去干他们吧.

Nem /nem⁵³/ vi 不及物动 be tame, calm, or docile (often said of small animals being appeased) (通常指小动物在安抚下)驯服；不怕人 | pvshin nem
What are you drinking?

sv'ngaq vi 及物动 make someone drink; invite to drink, make someone drink; invite to drink

ngaq, /ŋɑt²⁵/ vi 及物动 1) drop 放倒 | nagoq nv'ngaq ra neu. Be careful you don't drop the kid! 小心碰倒孩子！ 2) knock over 摔倒

ngadong /ŋɑt³¹dŋ³¹/ n 名 lower leg bone 小腿骨

ngei /ŋet³¹/ emph 强代 first-person singular agitative (I) 你 (我 (事格 | gya ngei ring ning. I'll carry that. 这个我来背吧。

nguel /ŋi³¹/ n 名 small, double-sided drum made of skin 鼓 | Used by shamans during rituals, suspended from a chain, to communicate with auxiliary spirits. 仪式当中，挂在链，巫师用来与神灵沟通。

ngueu, /ŋi³¹/ vi 及物动 cry 哭 | nagoq ngeu ra. (I hear) the baby crying. 孩子哭了 (我听见)。(一乡)

nguem /ŋu³¹/ vi 及物动 assemble (a group of people) 聚齐

sv'nguem vi 及物动 gather together 聚集

nguemshueu /ŋu³¹⁵³⁵/ vi 及物动 1) bow head 低头 2) bend over 弯腰 | nga ngeumsheu jin jvgye bring. I have to bend over to write. 我弯着腰写。

ngom /ŋom³¹/ vi 及物动 munch (e.g. on fried noodles) 吃 (炒面）| pvseu pv'ngom ra. Come chomp on some fried noodles. 你来吃炒面。| Onomatopoetic. 象声词。

ngon /ŋon³¹/ n 名 go hunting and fishing 捕鱼活动 | vng ngon wa di. He went hunting and fishing. 他去捕鱼了。
ngong /ŋɔŋ³³/ vt 动 1) push 推 2) make slanted 使倾斜
ngwendi /ŋɔŋ³³/ vt 及物动 burn (on a large scale, e.g.
swidden; house; land; forest etc.) 烧（火山地、房子、草地、森林等）| vng vmra ngong ra. He's burning land. 他烧草地。
sv’ngong, vt 及物动 cause burning 使被烧
nggoq /ŋɡɔq³³/ vt 动 brush or scrape away (a little pile of
things in order to level a surface) 刮；铲（细颗粒的东西）
ngor /ŋɔr³³/ vt 及物动 snore 打鼾 | vng ngor ra. He
snored. 他打鼾了。| Onomatopoeic. 象声词。
ngot /ŋɔt³³/ vt 及物动 shave (hair) 剃（毛）
v’ngotsheu vi 不及物动 rub one's own body 蹭（身体）
ngotsheu /ŋɔt³³ɛu³³¹/ vt 动 rub (an itch) 蹭（痒）
ngu /ŋu³³/ n 名 appearance 相貌
nguaq /ŋuəq³³²/ n 名 type of bamboo 一种竹 | nguaq
rmvng
nguar /ŋuər³³/ vi 不及物动 be off color (of fruit) 过期的
颜色（水果）| chikua nguar di. The pumpkin has
an off color (like it's overripe). 南瓜有过剩的颜色。
ngul /ŋul³³/ n 名 1) money 钱 2) silver 银子 | Tibetan
loanword. 藏语借词. | (四乡) jaq /za³³²/
ngulkiri /ŋul³³kiri³³/ n 名 large metal earring, generally
decorated with stone and from Tibet 耳环（金属和石
头作的，来自西藏）
ngultiq /ŋul³³tɪq³³²/ n 名 small earring 耳环（小的）| (四
乡) ngulteq /ŋu³³tuq³³²/
nguq /ŋuq³³/ vi 及物动 eat up; drink up 吃得光；喝得
光 | vng mi neu nguqcu luung. He drank up the
alcohol. 他把酒喝光了。 | vya dvngbeum
ma’vnguq. This much I can't finish eating. 那么多
（我）吃不完。
ngv’plaq /ŋv³³plaq³³²/ n 名 fish 鱼 | (四乡) ngvchi
 /ŋv³³tɛi³³²/
ngv’plaq reu /ŋv³³plaq³³ ruq³³/ n 名 fishbone 鱼刺
ngvkang /ŋv³³kɛŋ³³²/ n 名 big fish 大鱼
ngvkvp /ŋv³³kɛp³³/ n 名 fishhook 鱼钩
ngvlem /ŋv³³lɛm³³²/ n 名 fish egg; roe 鱼卵
ngvoli /ŋv³³lɛi³³²/ n 名 water buffalo 水牛
ngvm /ŋvɛ³³/ vi 不及物动 be aromatic; rich and
fragrant smelling (e.g. of fresh meat) 醇香（鲜肉味）
| tvng ngvm raq e? What smells so good? 是什么
香？
ngvma /ŋvæ³³ma³³²/ n 名 1) female fish 母鱼 2) big fish 大
鱼
ngvmei /ŋvæ³³mai³³²/ n 名 big fish 大鱼
ngv/ŋv³³/ vi 不及物动 chomp (大口) 咬 | na
dvgeui mi vng vngp rang. Your dog chomped me.
你把狗咬了我. 2) ncl’t 名量 chomp (一) 大口
sv’ngvp vt 及物动 make bite 使咬
ngvpuq /ŋv³³pœu³³²/ n 名 gaur (Bos frontalis) 独牛
(贡山宽额牛)
ngv /ŋv³³/ vt 及物动 roar (of fire); burn (火) 烧 | tvmi
tvtei ngv. The fire is really roaring. 火很
ngvrung /ŋv³³run³³²/ n 名 deep pool where schools of
fish sleep 鱼群睡觉的深塘 | (四乡) pvrung
 /p³³run³³²/
ngvruq /ŋv³³ruq³³²/ n 名 bead 珠子
ngvseu /ŋv³³stɛu³³²/ n 名 water buffalo 黄牛 | (四乡)
bateu /bat³³ɛu³³²/
ngvt, /ŋv³³t/ vt 及物动 move (something) 动 |
mvngvţt neu. Don't move that. you move (那个). |
vngpeu kor srva, vya ngvt sa me. Don't move that,
it's valuable. 那个赚钱的东西，你不要动。|
shing’Ɇp vngvţsēu leaves are moving (in the wind) 叶
子动 2) vi touch 触摸 3) vi swing; sway 摇
ngvtsheu vi 不及物动 move oneself 动弹
ngvţ, /ŋv³³t/ vi 不及物动 be alive 活
ngvţen /ŋv³³tiɛn³³²/ n 名 fish dam (diverting water in
order to catch fish easily) 鱼坝
ngvtsheu /ŋv³³tɛu³³²/ vi 不及物动 move (oneself);
move (someone); move (oneself); budge 动；动弹 | mvngvţsēu neu. Don't move. 别
ngvtsheu /ŋv³³tɛu³³²/ vi 不及物动 move (oneself);
budge 动；动弹 | mvngvţsēu neu. Don't move. 别
> ngvţ

ni /nœ³³/ n 名 day 日 (时间) | (四乡) jvn /jœn³³/

*ni /nœ³³/ n 名 1) paternal aunt 姑妈 2) aunt (wife of
maternal uncle) 舅母 3) mother-in-law 岳母

nvni /nœ³³/ n 名 (your) paternal aunt; aunt (wife of maternal
uncle); mother-in-law (你/你们的) 姑妈；岳母；

vngni /nœ³³/ n 名 (his/her/their) paternal aunt; aunt (wife of
maternal uncle); mother-in-law (他/她/他们的) 姑
妈；舅母；岳母

vnj /n / 名 (my/our) paternal aunt; aunt (wife of maternal uncle); mother-in-law (我/我们的) 姑妈；舅母；
岳母
nidan /ni³̃dam⁵⁵/ n 名 type of mountain rodent 山鼠的一种 (生活在高寒山区)
nikrai /ni³̃kræi⁵⁵/ n 名 type of bird 一种鸟

的

nong /nɔŋ⁵⁵/ v 动 discard; abandon 抛弃；丢弃 | vya ngei nong e. That's what I discarded. 那是我丢弃的。
noqsheu /nɔŋ⁵³cu⁵³/ vi 不及物动 believe in religion; be religious 信教 | Used among Christians. 基督教徒。
nor /nɔr⁵³/ v 动 not eat (out of anger) (因生气) 不吃 (饭) | gya vng mi noor e. 这是它没吃。他是他不吃。

nukkueq /nɔk⁵⁵kɑʔ⁵⁵/ n 名 bone marrow 骨髓

nun /nɔn⁵⁵/ n 名 1) year 年 2) year old 岁 | vng ti ning kya. He's one year old. 他一岁了。 | (一乡) yeung /jyun⁵⁵/。
nin⁵³ /ñ̩ / n 1) year 年 2) year old 岁 | vng ti ning kya. He's one year old. 他一岁了。 | (一乡)

nong /nɔŋ⁵³/ v 动 harm; damage 妨害；有害于 | neu dbvang mnvngaq neu, vnggeu le not. Don't worry too much about your health.酒别喝太多，伤身体。

nvti vi 不及物动 be serious (of an illness) 病

nukngyu /nɔŋ⁵³cu⁵³ / n 名 payment received by the mother of a woman who is getting married 新娘的母亲支付 | Literally "milk prize". 直译"奶奖"。
nunngua /nuŋ⁵³ŋ̩̃a⁵³ / n 名 cow, bull 牛

nunngua nun /nuŋ⁵³ŋ̩̃a⁵³ / n 名 cow milk 牛奶

nuq /nuʔ⁵⁵ / v 动 collect 采 (蜂) | vng kua nuq di. He's going to collect honey. 去采蜂蜜了。

niv /nv̩ / niv / niv / v 动: Agreement 1) non-first person actor 非第一人称 | na vmi nv'e? Who are you? 你是谁? | gya neu vpe mi nvbing sva e. This is the gift my father gave me. 这是爸爸给的礼物。 | na nr mr na'pvsaí. Your face is red. 你（的）脸（是）红了。2) imperative 命令式 (Fourth Township only. 四乡话) | n- 是 used before two-syllable and already prefixed verbs. n- 用在双音节动词（包括其他语法前缀）前. | (一乡) nyv- /nɔ³¹/
nv- /nə³¹/ n 名 your (的) | nvpeĩ your father 你父亲 | attaches primarily to kinship terms. 主要与亲属称谓一起使用.

nv'klä /nə³¹kla⁵³/ n 名 outer buttock; hip area 臀部外侧
nv'mvgyen /nə³¹ma̱j⁶⁵/ n 名 type of large white fish 体型大的白鱼
nv'nyeq /nə³¹ne⁵⁵/ n 名 glutton; overeater 贪嘴的人；能吃的人

nvben /nə³¹ben⁵⁵/ n 名 cockscomb (公鸡) 冠子
nvbung /nə³¹buŋ⁵⁵/ n 名 chin 下巴

nvcheum /nə³¹tceum⁵⁵/ n 名 1) (your) maternal aunt (你/你们) 姨妈 2) (your) aunt (wife of paternal uncle) (你/你们) 姨母 3) (your) stepmother (你/你们) 的后母 > *cheum
nvchvl /nə³¹tca⁵³/ n 名 (you) child (你/你们) 的孩子 > *chvl | (四乡) ncvchvb /nə³¹tɕən⁵³/

nvci /nə³¹tsi⁵³/ n 名 1) (your) grandmother (你/你们) 的奶奶；外婆 2) (your) great-aunt (你/你们) 的姨祖母；姑祖母 > *ci

nvcim /nə³¹tsim⁵³/ n 名 goatee 下巴山羊 | (一乡)

nvceum /nə³¹tsuŋ⁵³/

nvdeu /nə³¹du⁵³/ n 名 deaf 聋 | vna nvdeu

nvdeuseut /nə³¹du⁵³st⁵⁵/ n 名 dung beetle 屎壳郎

nvgoq /nə³¹gɔ⁵⁵/ n 名 1) lower back (between the buttocks and the waist) 后腰和臀部之间的部位 2) tenderloin (牛/猪) 腰肉 (Cut of meat from along the backbone near the tail, traditionally reserved for elders during the butchering. 传统来说在屠宰过程中专门保留给老人家.)

nvgu /nə³¹gu⁵³/ n 名 Christian evening prayer （基督教）晚上念经 | nvgu wa | Usually on Wednesdays. 通常是星期三。

nvkang /nə³¹kəŋ⁵³/ n 名 1) (your) grandfather (你/你们) 的爷爷；外公 2) (your) great-uncle (你/你们) 的舅祖父；从祖父 > *kang

nvkcheungkvlæŋ /nə³¹tsuŋ⁵³kə³¹ləŋ⁵³/ n 名 type of small bird 一种鸟（体型很小）

nvkeu /nə³¹kwu⁵³/ n 名 1) (your) maternal uncle (你/你们) 的舅舅 2) (your) uncle (husband of paternal aunt) 姑丈 3) (your) father-in-law (你/你们) 的岳父 > *keu

nvp /nə³¹kop⁵⁵/ n 名 1) (your) great-grandparent (你/你们) 的曾祖父母 2) (your) great-grand-uncle or aunt (你/你们) 的曾祖父母的兄弟姐妹 > *kop

nvc /nə³¹kreq⁵³/ n 名 type of frog 一种青蛙

nvreq /nə³¹kre⁵³/ n 名 butt; rear end 屁股 | nvreq dʊŋ anus 肛门 | (四乡) nvlæŋ /nə³¹ral⁵³/

nvlæŋmvgyen /nə³¹læŋ⁵³ma̱j⁶⁵/ n 名 type of beetle 一种甲虫

nvlængsheu /nə³¹ltʃu⁵³kup⁵⁵/ n 名 scrotum 阴囊 | Literally “testicle sack” 直译“睾丸袋”。

nvm /nə³¹mə³¹ɕɯp⁵⁵ | nvm zaq to rain 下雨 2) sun 太阳 3) season 季节

nvm /nə³¹mə³¹/ adv of course 当然 | vng nvm di. Of course he's going. 他当然去。

nvm /nə³¹mə³¹/ v 动 sell 卖 | svra nvm sell merchandise 卖货 |

nvm /nə³¹mə³¹/ n 名 auxiliary spirit from which shamans get magic powers in traditional religion (宗教) 一种神灵，据说巫师借助其法力施巫术

*nvm /nə³¹mə³¹/ n 名 1) first cousin (child of paternal uncle or maternal aunt) 宠兄弟；姨表兄弟 2) cousin's spouse (married to child of paternal uncle or maternal aunt) 堂兄的配偶 3) sibling-in-law spouse 配偶之兄弟的配偶

nvm /nə³¹mə³¹/ n 名 (your) first cousin; cousin's spouse; sibling-in-law's spouse (你/你们) 的堂兄弟；姨表兄弟；堂兄的配偶；配偶之兄弟的配偶

nvm /nə³¹mə³¹/ n 名 (my/our) first cousin (child of paternal uncle or maternal aunt); cousin's spouse; sibling-in-law's spouse (我/我们的) 堂兄弟；姨表兄弟；堂
nvm dvbra /nəm³¹bra³⁵/ n 名 ray of light 光线 | Literally "sky bridge". 直译"天桥"。 nvm mvgyang /nəm³¹maŋ³⁵jɑŋ³⁵/ n 名 1) daytime 白天 2) noon 中午 | (一乡) nvmgyang /nəm³¹jɑŋ³⁵/ nvm'eum /nəm³¹jum³⁵/ n 名 hot day 热天 nvm'leum nvm /nəm³¹jum³⁵ nəm³³/ n 名 summer; hot season 夏季；热季 | (四乡) vkat nvm /s³¹kɑ̂t⁵⁵ nəm³³/ nvm'loq nvm /nəm³¹lo⁵⁵ nəm³³/ n 名 darkening season (late fall) 太阳射点移动季节 (深秋) nvm'lung /nəm³¹lun⁵⁵/ n 名 sun 太阳 | Literally "stone of the sky". 直译"天石"。 nvmbeung /nəm³¹bu⁵⁵ wɑ́n⁵⁵/ n 名 wind wind | nvmbeung wɑ́n⁵⁵ the wind blows 风吹 nvmbra /nəm³¹bra³⁵/ n 名 cropland 田地 nvmbu /nəm³¹bu⁵⁵ wɑ́n⁵⁵/ n 名 pants; trousers 裤子 nvmbu tot /nəm³¹bu⁵⁵ tɔt⁵⁵/ n 名 shorts 短裤 | Literally "cut pants". 直译"切裤"。 nvmbu tvleng /nəm³¹bu⁵⁵ tɔ́l⁵⁵/ n 名 underwear 裤衩 nvmcet /nəm³¹cet⁵⁵/ n 名 small, wild rodent 野鼠 (体型小) nvmcher /nəp⁵⁵cɛr⁵⁵/ n 名 shaman with substantial powers, but who does not harm people 法术高而不害人的巫师 nvmcoq /nəm³¹ko⁵⁵/ n 名 first rays of sun 太阳的第一缕 nvmcvr /nəm³¹kvr³⁵/ n 名 1) sunrise 日出 2) dawn; daybreak 黎明 3) east 东 | (四乡) nvmshvr /nəm³¹ʃvr⁵⁵/ nvmdaqra /nəm³¹dɑ̃³⁵ʃr³⁵/ n 名 widow; widower 妻子；鳏夫 | pvma nvmdaqra widow 妻子 nvmden /nəm³¹den³⁵/ n 名 altar (long shelf inside the house used during rituals, where the shaman's auxiliary spirits reside and are presented with offerings) 坛 (家里面，仪式当中供奉神灵的) nvmdeung /nəm³¹dʊɲ³⁵/ n 名 rainy day 大雨天 nvmdvgvm /nəm³¹dɑ̃³⁵jʊm³³/ adv 好好地 | (一乡) nvmngdvgvm /nəj³¹dɑ̃³⁵jʊm³³/ nvmi /nəm³¹mi³⁵/ n 名 cat 猫 nvmi /nəm³¹mi³⁵/ n 名 (your) mother (你/你们的) 母亲；妈妈 > *mei nvmichvl /nəm³¹mi³⁵ʃul³⁵/ n 名 kitten 小猫 nvmet /nəm³¹mei³⁵/ n 名 1) (your) female first cousin (daughter of maternal uncle or paternal aunt) (你/你们的) 舅父或姑妈的女儿 2) (your) sister-in-law (你/你们的) 嫂嫂；姻亲姊妹 > *met nvmgang /nəm³¹ɡɑ́n³⁵/ n 名 1) sunshine; sunlight 阳光 2) clear day 晴天 nvmglon /nəm³¹ɡlɔ̃³⁵/ n 名 sunset 日落 nvmglon tvsu /nəm³¹ɡlɔ̃³⁵ tɔ⁵³⁵/ n 名 dusk; twilight 太阳快要落山 nvmgying pvchiq /nəm³¹jy̯in⁵⁵ pʊ²⁵tʃʊ⁵⁵/ n 名 big swallow 大燕 | (一乡) nvmgyeung pvcheuq /nəm³¹jʊn⁵⁵ pʊ³⁵tʃʊ⁵⁵/ nvmji /nəm³¹zi³⁵/ n 名 mung bean 绿豆 nvmjiang /nəm³¹ʒjʊn⁵⁵/ n 名 solar eclipse 日食 | (一乡) nvmjeung /nəm³¹ʃjʊn⁵³/ nvmklvng /nəm³¹kʃʊn³⁵/ n 名 raindrop 雨滴 nvmkyen /nəp⁵⁵ʃʊn³⁵/ n 名 type of bracken 一种蕨菜 nvmmeu /nəm³¹mʊn⁵⁵/ n 名 cloudy day 阴天 nvmmrng nvm /nəm³¹mʊn⁵³ʃr³⁵ nəm³³/ n 名 long days season 白天长的季节 nvmneq /nəm³¹ne⁵³/ n 名 mind's eye (ability of certain people, especially shamans, to see invisible beings, sometimes described as being like a pair of glasses) 灵魂之眼 (某些人，尤其是巫师，能看到无形众生，有时被描述为像一副眼镜) | First Township. Cf. megyvng. 一乡话。 nvmneu jeul /nəm³³nʊn³⁵ xu³⁵/ n 名 earthquake 地震 nvmneu jin /nəm³³nʊn³⁵ zín³⁵/ n 名 earthquake 地震 | nvmneu jin ra. An earthquake is happening. 在地震。 nvmneup /nəm³³nʊn³⁵/ n 名 west; place where the sun sets 西 nvmneup dar /nəm³³nʊn³⁵ dɑ̃³⁵/ n 名 west bank (of a river) (江、河) 西岸 nvmngan /nəm³¹nʊn³⁵/ n 名 sudden downpour 突然而来的暴风雨 nvmnor /nəm³¹nɔ́³⁵/ n 名 dew 露水
nvmpu /nəp⁵⁵pu³⁵/  n 名 shaman who harms people, has poor skills, or whose predictions are inaccurate. 

nvmsa /nəp⁵⁵sə³⁵/  n 名 shaman 巫师 | Aided by auxiliary spirits (nvm), the shaman can combat or negotiate with the spirits, rescue fugitive souls, and proceed directly into celestial or subterranean zones. In the help of spirits, he can battle evil spirits, rescue fugitives from the underworld, and proceed directly into celestial or subterranean zones.

nvmteui nvm /nəm⁵³tu⁵³ nəm⁵³/  n 名 short days season 白天短的季节

nvmzr tvma /nən³¹rɑ⁵³ tə³¹mɑ⁵³/  n 名 dragonfly 蜻蜓 | (四乡) nvmrtung tvma /nən³¹tung⁵³ tə³¹mɑ⁵³/ 

nvmzvng ti /nəm⁵³tə¹⁵³ ti³⁵/  n 名 rainwater (collected in containers) 雨水 (接在器皿中的)

nvm /nəm⁵³/  v 动 dry up (e.g. of rainwater on the ground) (庄稼或草丛的雨水) 干

nvmshing /nəp⁵⁵ci⁵³/  n 名 daybreak; first light (sun not yet out) 大清早 (刚刚亮，太阳还没有出来) | Fourth Township. 四乡话. | (一乡) nvmshung /nən³¹tung⁵³/ 

nvmser tvma /nən³¹zə⁵³ tə³¹mɑ⁵³/  n 名 type of bird 一种鸟

nvmzvng ti /nəm⁵³tə¹⁵³ ti³⁵/  n 名 rainwater (collected in containers) 雨水 (接在器皿中的)

nvng /nən⁵³/  v 动 choke 喝 | nvnvng rang. I was choking. 我被噎了。

Nvng /nən⁵³/  naŋ⁴⁴ 首名 first-born female 老大 (女)

nvnggvm /nən³¹gə³⁵/  adv 副 well 好好地 > nvmvdgvm

Nvngnunhting /nən⁵³nuk⁵³tə⁵³/  top 地名 

Nvngnunhting village 村名 | (一乡)

Nvngnunhte /nən³¹nuk⁵³tu⁵³/ 

nvngpang /nən³¹pə³¹wə⁵³/  n 名 surface 表面

nvni /nən³¹ni³⁵/  n 名 1) (your) paternal aunt (你的) 姑妈 2) (your) aunt (wife of maternal uncle) (你的) 姨妈 3) (your) mother-in-law (你的) 岳母 > *ni

nvnik /nən³¹nik⁵³/  poss 物主 second-person plural possessive (your) 你们的 (领属)

nvning /nən³¹ni⁵³/  pro 代 second-person plural, three or more (you) 你们 (三以上) | (一乡) nvnyeung /nən³¹jung⁵³/ 

nvning'ra /nən³¹nik⁵³ra⁵³/  n 名 (you/your) sibling; brother; sister (你/你们的) 兄弟姐妹

nvnm /nən³¹nam⁵³/  n 名 1) (your) first cousin (child of paternal uncle or maternal aunt) (你/你们的) 堂兄弟；姨表兄弟 2) (your) cousin's spouse (你/你们的) 堂兄的配偶 3) (your) sibling-in-law's spouse (你/你们的) 配偶之兄弟的配偶 > *nv

nvpcching /nəp⁵⁵cyi⁵³/  n 名 door 门 | (一乡) nvpccheung /nəp⁵⁵cytung⁵³/ | (四乡) pvngka /pə⁵³ku⁵³/ 

nvpcching kang /nəp⁵⁵cyi⁵³ knə⁵³/  n 名 entrance; doorway; gate 门口 | (一乡) nvpccheung kang /nəp⁵⁵cytung⁵³ knə⁵³/ 

nvpchiq /nəp⁵⁵cyi³⁵/  n 名 myth; story 神话传说; 故事 | (一乡) nvpcheq /nəp⁵⁵cytə⁵³/ 

nvei /nən³¹pai³⁵/  n 名 your father (你/你们的) 父亲 > *pei

nvpfram /nən³¹pxam⁵³/  n 名 type of red, wild rodent 一种红色的野鼠

nvpj /nən³¹pi³⁵/  n 名 butt; buttocks 臀部

nvpkyeng /nən³¹pe⁵³/  n 名 edible bamboo leaf vegetable 竹叶菜类的另外一种，可食

nvpl /nən³¹pi³⁵/  n 名 stomach 胃

nvppe /nən³¹pet⁵³/  n 名 type of small, wild rat 一种体形的野鼠

nvpvngka /nən³¹pvə⁵³/  n 名 pat (of corn or millet) 花生

nvra /nən³¹ra⁵³/  n 名 pap (of corn or millet) (米) 米饭 | tabong nvra corn pap 玉米饭

nvra /nən³¹ra⁵³ /  n 名 pap (of corn or millet) (米) 米饭 | tabong nvra corn pap 玉米饭

nvsheul /nən³¹ra⁵³ /  n 名 cold dish 冷饭

nvrām /nən³¹ra⁵³ /  n 名 bamboo fence 栅栏；篱笆 | (四乡) kvngka /kɑŋ⁵³ / 

nvrāq /nən³¹ra⁵³ /  n 名 1) sexual organs 性器官；排泄 2) excretory orifices 排泄口 | Slang. 俚语.
nyeup /nup⁵⁵/ vi 不及物动 be soft; tender and delicate

nyi, /ni⁵³/ vi 不及物动 1) be allowed; acceptable; okay 允 许；可以 | ewa wa mvnyi. You're not allowed to do that. 不能这样做。| 2) be okay 行

nyikua shi /ni³¹kʷɑ⁵³ ɕi⁵³/ v 动 be worn out 疲惫；拼 命 | nyikua shi mvnvng che dung. I was completely worn out by the time I arrived. 过了一个辛苦的旅程以后，我终于到了。| (乡) nikua shi /ni³¹kʷɑ⁵³ ɕi⁵³/

nyi /ni³¹/ adv listlessly; downcast 有气无力；无精打采 | vng nyeu'nyeu rong meu. He's sitting there downcast. 他无精打采地坐着。

nyeum /num⁵⁵/ vi 不及物动 1) be dirty; be filthy 脏 2) revile (think someone is filthy) 嫌脏 | vng nga le nyeum ra. He thinks I'm filthy. 他嫌我脏。

nyeum, /num⁵⁵/ v 动 preserve (food); salt; pickle; cure 腌

nyi /ni³¹/ adj 患病的；伤害的；犯罪的；有残疾的 | nyi nga le mvnyi. I was injured. 我受伤了。

nyi /ni³¹/ adj 美丽的；漂亮的；好吃的；好吃的 | nyi nga le mvnyi. I was injured. 我受伤了。
nyot /na³⁵/ 动，rock (back and forth, left and right) (前后左右)摇晃

nyv /na³⁵/- First Township. 乡镇 

nyvreuq /na³⁵reuq⁵⁵/ n 名 blood money (compensation traditionally given in cases of murder) 杀手酬金（付

O o

o, /o³⁵/ interj 感叹 oh (expresses sudden realization) 呀；

ov /o³⁵/ 动，do; make (agentive non-first person) 做；搞（非第一人称，强调式）> Irregularly

Inflected Form 曲折变体 wa1

ol /al⁵⁵/ 动，chafe (of clothing) 擦；硌（衣服）

oloq /ɔ³⁵lɔ⁵⁵/ adv 副 again 又

om /əm³⁵/ vi 不及物动 crawl (of a baby) 爬行

ong /ɔŋ⁵⁵/ post 后置 from; via 从（经由）| na vra ong nvdi? Where are you from? 你是从哪里来的？

oq /ɔ³⁵q/ 动 1) strike; beat 敲 2) crack (an eggshell) 打破（蛋壳）

P p

pa /pa³⁵/ n 名 belly (from nipple to the waist) 肚子 | nga pa raai shi. I'm hungry. 我饿了。| nga pa raai gri. I'm starving. 我饿死了。 | (四乡) pvwa /po³¹wa⁵⁵/

pa rai shi nvm /pa³¹rai⁵⁵ ci⁵⁵ nam⁵⁵/ n 名 hunger season 饥肚子季节 | Spring period, until about June, when few crops are ready. 指春季以后所有庄稼都没成熟时，一般到六月就有一些庄稼成熟了。

pa' nga /pa³¹ŋa⁵³/ n 名 Cirsium setosum (buds bitter but edible) 刺菜 (尖头花苞可食，苦味)

pa'nvl /pa³¹nv⁵³/ n 名 blanket 毯子 | Fourth Township. Made differently from jopel used elsewhere, thinner than and used below gyoqbeuq. 四乡话。根 jopel 不一样，更细，用在 gyoqbeuq 下。

pa'pvl /pa³¹pvl⁵³/ n 名 mole (rodent) 鼹鼠

paboq /pa³¹bæ⁵³/ n 名 dust 灰尘 | kyeum do paboq beum beum vl. There's a lot of dust in the house. 家里灰尘很多。

pacvng /pa³¹ɔa⁵³/ n 名 mating (of livestock, especially pigs) (家畜)交配 | waq pacvng wa. The pigs are mating. 猪在交配。

padu /pa³¹du⁵³/ n 名 bamboo basket 竹箩

pai /pa³⁵/ 动 carry by slinging over the arm or shoulder 挎 | shvm pvpaai. Sling the knife over your shoulder. 把刀挎上。

paisheu /pa³⁵sheu⁵³/ n 名 large bamboo basket 篮子；藤箩

paisheu /pa³⁵sheu³¹/ n 名 tall rattan basket 藤箩

paisheu /pa³⁵cu³¹/ v 动 sling; carry on the arm or shoulder 挎 | landa paisheu carry a bag 挎包包 | minda paisheu carry a gun 挎枪 > pai1

paji /pa³¹zi³¹/ n 名 skill; method 技术；方法 | lung waq paji stonemason 石匠；Lisu loanword. 傈僳语借词。

pama /pa³¹ma³¹/ n 名 sow 牲猪

pambyeum /pa³¹bæ⁵³/ n 名 type of frog (bullfrog) 一种青蛙 (田鸡；牛蛙)

pang /paŋ⁵⁵/ post 后置 from (initial point) 从（起点）| ko pang pvdi go from there 从那边去 | (一乡) mvkpei mvl pe loq he returned from Tibetan territory 他从西藏回来了 | (一乡) pe /pe³¹/ | (四乡)

wei /wo³¹/

pang'ra /paŋ³¹ra³⁵/ n 名 1) tent 帐篷 2) shelter; refuge 3) storehouse 储存房
the reaction of mountain spirits to wrongdoing.

**部分**

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**パンク** /pank³¹tɑp⁵⁵/ n 动 1) record (audio and visual) 记录 2) photograph 照相

**パート** /par³¹tar³⁵/ adv 副 usually 经常 | **パート** mv'ngaq usually don't drink 经常不喝 |

**パルン** /pa³¹tun³⁵/ n 名 corral; pen; enclosure (for animals) 圈

**パワ** /pa³¹wa³⁵/ n 名 jackal 猎狗

**ペテ** /pa³¹tʊr⁵⁵/ n 动 respond 回答

**パック** /pa³¹tɑp⁵⁵/ n 名 belt of rings made from waxed hemp threads, formerly worn by women around the waist 麻线做的环形腰带（以前女性穿的）| **パンガ** bang metal rings through which the waxed threads passed to form a belt (on each side of the waist) 以前腰带的金属环

**パントー** /pa³¹tʊr⁵⁵/ n 名 seat; bench; chair (usually wood) 板凳；凳子 | na panteu do prvong. Sit down in the chair. 请坐在凳子上. | Chinese loanword. 中文借词. **パーン** /pa³¹tɑn⁵⁵/ n 名 seat; bench; chair (usually wood) 板凳；凳子 | na panteu do prvong. Sit down in the chair. 请坐在凳子上. | Chinese loanword. 中文借词.

**パープ** /pa³¹pu⁵⁵/ n 名 ash 灰烬

**パア** /pa³¹pu³⁵/ num 数 (one) half (of an animal) (一) 半 | Severed half of an animal after slicing down the middle of its body, separating forelegs and hindlegs. 从身体中间划开，前腿和后腿各各划一半.

**パオ** /pa³¹pɑ̆⁵⁵/ n 名 photograph 像；相片

**パール** /pa³¹pɑ̆l³⁵/ adv 副 time 时 | chapar in the past 以前

**パール** /pa³¹bu̯u³⁵/ n 名 alpha wolf; leader of the wolfpack 财的头领（个头在群里最大）

**パード** /pa³¹dɑʔ⁵⁵/ n 名 sudden mountain storm 山上突然发生的暴风雪、暴风雪 | Thought by some to be the reaction of mountain spirits to wrongdoing. 据说是因得罪山神而起.

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**ペイドム** /pa³¹dɑʔ⁵⁵/ n 名 Peidam village 村名

**ペル** /pa³¹pɛ³⁵/ n 名 wall 墙壁

**ペン** /pa³¹pɛ³⁵/ n 名 wall 墙壁 | **ペン** pen³⁵/ v 动 1) stick; paste (something sticky) 贴（黏糊材料） | **ペン** pen³⁵/ n 名 wall 墙壁

**ペン** /pa³¹pɛ³⁵/ n 名 flat rice pounded after being fried 炒熟后舂成的籼米

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**パウ** /pa³¹pɑ̆l⁵³/ n 名 beetle 甲虫

**パフ** /pa³¹pɑ̆l⁵³/ n 名 beetle 甲虫

**パフ** /pa³¹pɑ̆l⁵³/ n 名 beetle 甲虫

**パフ** /pa³¹pɑ̆l⁵³/ n 名 beetle 甲虫

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**パハ** /pa³¹pɑ̆l⁵³/ n 名 beetle 甲虫

**パハ** /pa³¹pɑ̆l⁵³/ n 名 beetle 甲虫

**パハ** /pa³¹pɑ̆l⁵³/ n 名 beetle 甲虫

**パハ** /pa³¹pɑ̆l⁵³/ n 名 beetle 甲虫
penla /pen³¹la⁵⁵/ n 名 soldier 军人 | Fourth Township. 四乡话.
penma /pen³¹ma⁵³/ n 名 beater; part of a loom, consisting of a piece of wood slipped in to pack the new weft threads tightly into the fabric 铺网机 (织布机的部分) | (乡) cenma /cen⁵⁵ma⁵³/
peq₁ /peq⁵³/ n 名 1) skin; peel 2) shell 壳 3) ear or spike (of wheat or other grain-producing plants) 穗
peq₂ /peq⁵³/ v 动 stick; paste 粘 | gya gya do peq sa. Stick this up there. 这个要粘在这儿.
tveq v 动及物 stick 粘
pet, /pet⁵³/ v 动 catch; capture 捕捉
pet, /pet⁵³/ n 名 long thin slice 长形的薄片 | kampet long, thin piece of bamboo 竹片 | (乡) cet /cet⁵³/
petsheu /pet⁵³tsɯt⁵³/ vi 不及物 1) crawl (of insects) 虫 (爬) 爬着 | na hrei do bving petsheu. There's an insect crawling on your foot. 你的脚上有虫. 2) approach; come near 附着
peu /peu⁵³/ v 动 afford (to buy) 购得起 | vya kong kraq mvpeusheu. That price is high, the two of us can't afford it. 那个价格贵，（我俩）买不起.
tveu v 动及物，n 名 compensate; compensation; compensation to the dead 补偿; 补偿金; 供奉亡魂的食物
peu₁ /peu⁵³/ vi 不及物动 be worth money; be valuable 值钱 | gya tvtei peu svra e. This thing is very valuable. 这东西很值钱.
peul /peul⁵³/ v 动 recite; repeat from memory 背诵
peul /peul⁵³/ n 名 corn pest 玉米虫 Peul /peul⁵³/ n prop 专有名 seventh-born male 老六 (男) | Term of address: Bijar. 称呼:Bijar.
peulu /peul³¹lu⁵³/ n 名 cushion; pad 垫子
peung₁ /peung⁵³/ nclf 名量 book (一) 本 | jvgye ti peung one book 一本书 Chinese loanword. 汉语借词．
peung₂ /peung⁵³/ vi 及物动 be stupid 笨 | unu peung thick-headed 脑子笨
peup /peup⁵³/ vi 及物动 scatter; sprinkle 撒 | vng kvn'gyeu peup ra. She's scattering vegetable seeds. 她在撒菜种．
peuq₁ /peuq⁵³/ vi 不及物动 be asleep (of a child) 孩子睡熟 | nagoq beuq di. The baby is sleeping. 孩

svpeuq v 动及物 put child to sleep 使（孩子）入睡
peuq₂ /peuq⁵³/ 1) vi 不及物动 be soft 软 | 2) v 动 macerate (soften food in liquid) 溺软 | (乡) piq /pi⁵³/
peur /peur⁵³/ n 名 bowl 碗 | 2) nclf 名量 bowlful (一) 碗 > peurkoq
peurkoq /peur³¹ko⁵³/ n 名 bowl (usually factory-made) 碗 | Bowl filled with water is thrown to see how it will land. 碗装满水被抛出，看看如何落下.
peut /peut⁵³/ v 动 tell; narrate 讲述; 告诉 | vya vng le mvnpeut neu. Don't tell her that. 那个（事情）别告诉她．
peut₁ /peut⁵³/ vi 及物 untie 解开 | ko igyeuq pvpeut vrt. Untie that rope. 把那个绳子解开.
tveut v 动及物 shake off 甩开
pi /pi⁵³/ n 名 powder; flour 粉 | brakyi pi chili powder 辣椒粉 | (乡) ci /ci⁵³/
pi /pi⁵³/ 1) vi 动 have maggots 生蛆 | sha pi mi pii. The meat has maggots. 肉生蛆了. 2) n 名 maggot 蛆虫
pipi /pi⁵³/ n 名 fart; flatulence 屁 | pi vblvn pass gas 放臭屁 | ci vhu | (乡) ci /ci⁵³/
*pi /pi⁵³/ n 名 1) grandmother 奶奶 | 2) great-aunt 姨祖母; 姑祖母 | (傈僳语借词.
 lofty belief; 信仰
nvpı /nvpı /n名 (your) grandmother; great-aunt (你/你们的) 奶奶; 姨祖母; 姑祖母
vngpi /vngpi /n 名 (his/her/their) grandmother; great-aunt (他/她的) 奶奶; 姨祖母; 姑祖母
vpl /vpl /n 名 (my/our) grandmother; great-aunt (我/我们的) 奶奶; 姨祖母; 姑祖母
picu /pi⁵³tsūr⁵³/ n 名 flatulent person; person who farts a lot 屁多的人
picheu /picheu⁵³tsūr⁵³/ n 名 ball (for sports) 球; 皮球 | Chinese loanword. 汉语借词
pili /pili³¹li⁵³/ n 名 whistle 哨子
pili dur /pili³¹li⁵³dur⁵³/ n 名 type of insect which likes the dry dust under houses 虫类，喜欢在房子下面干灰尘里
ping /pɪŋ⁵⁵/ n 名 female reproductive organs; vagina 女生殖器 | (一乡) peung /puŋ⁵⁵/

pingkang /pɪŋ⁵⁵kæŋ⁵⁵/ n 名 labia 阴唇 | (一乡) peungkang /puŋk⁵⁵kæŋ⁵⁵/

pise /pɪʔ⁵⁵se⁵⁵/ n 名 competition 比赛 | Chinese loanword. 汉语借词.

pit /pɪt⁵⁵/ vt 及物动 1) shut (door); turn off (cell phone) 关 (门)；关掉 | nvpching pvpitsheu. (You two) shut the door. | (你俩) 把门关上。| soji nvpit e.

Turn off the cell phone. 把手机关掉。2) go numb 麻木 | nga hrei pit. My foot is numb. 我的脚麻木。|(一乡) cit /cit⁵⁵/

svpit vt 及物动 close book 合上 (书)

piyong /pi³¹jɔ⁵⁵/ n 名 erhu (two-stringed musical instrument played with a bow) 二胡

pla /pla⁵⁵/ n 名 field 处 | kampla bamboo grove 生长大片竹子的地方 | mवkитpla fritillary field 生长很多贝母的地方

plan /plæn⁵⁵/ v 动 scatter (of clouds) (云) 散

plang /plæŋ⁵⁵/ n 名 1) spirit 神 2) ghost 鬼 | Generic category for invisible beings. 无形生物的通用类别.

plangkvvt /plɑŋ⁵⁵kɑŋ⁵⁵/ n 名 1) spell; incantation 咒语 2) lie; falsehood 鬼话 | Literally "ghost language". 直译“鬼语”.

plaq /plɑq⁵⁵/ vt 及物动 stick (in a wok) 贴 | pvleq plaq stick fry bread (in the wok for cooking) 把粑粑贴 (在锅子里)

plaq /plɑq⁵⁵/ v 动 be willing (to give) 舍得 (给) | vŋ mi tʊŋ shew muplaag. He's not willing to give up anything. 他什么也舍不得.

plat /plæt⁵⁵/ v 动 put out; drive out; herd 放；驱赶 | vchit vra le nvpplat lung shew? Where were the goats herded off to? 绵羊到哪儿了？

plet /plet⁵⁵/ v 动 water; irrigate 浇 | vŋ kʊn plet di. 她去浇菜了。

pleup'lv'pleup /plʌp⁵⁵lɑ⁵³plʌp⁵⁵/ adv 副 struggle and flap its wings (of a chicken) 鸡挣扎拍打翅膀 | kɑq pleup'lv'pleup wa ra, tʊŋkya pvgyvng beu. The chicken is struggling to flap its wings, go see what the matter is. 鸡在挣扎，快去看看是怎么了。| Onomatapoeic. 象声词.

plokwa /plɔk⁵⁵wa³¹/ adv 副 with a plopping sound 扑通地 | shvm ngang le plokwa gľa di. The knife fell into the water with a plop. 刀子扑通地掉到了水里。| Onomatapoeic. 象声词.

plong, /plɔŋ⁵³/ v 动 pile up 堆 | shing ko do pvləŋsheu. Pile up the wood over there. 把柴堆那儿。| lungplong rock pile 石堆

plongbla /plɔŋ⁵³bla⁵⁵/ n 名 mountain peak; snow-capped peak 雪峰；山峰

plongvul /plʌŋvʊ̝l⁵³/ n 名 ritual figurine in conical form, representing a mountain and its resident spirit 野禽塑像 (代表山和山神) | Cf. gyai, gyonggu, shabla.

plvng, /plɔŋ⁵³/ v 动 fry (in a wok over a fire) 火里做饭 | zvguaq pvləŋsheu. You two fry the vegetables. (你俩) 炒菜。

plvngv /plɔŋ⁵³/ v 动 hear 听

pol /po²⁵⁵/ vt 及物动 1) pull up; pull out 拔 2) lift up (tree roots, rocks) 拔 (树根, 石块)

pom /pɔm⁵⁵ / vt 不及物动 hug; hold in one's arms 抱

2) nclt 名量 bundle; sheaf (一) 捆

svpom vt 及物动 hug 使抱

pom'tom /pɔm³¹tɔm⁵⁵/ n 名 type of bird 一种鸟

pon /pɔn⁵⁵ / n 名 1) (government) official; official 2) chief; leader 领导 | Apparently from Tibetan dpun. 显然是藏语的 dpun.

pong /pɔŋ⁵³/ 1) v 动 wind; coil (thread to make a loop) 绕 (线成团) 2) nclt 名量 skein (一) 盘 | i ti pong a skein of hemp thread 一盘麻线

pop /po²⁵⁵/ n 名 bamboo tube 竹简

popo /po³¹po²⁵⁵/ n 名 spider 蜘蛛

popoce /po²⁵⁵pɔ²⁵⁵ttsɛ⁵³/ n 名 cabbage 卷心菜；菠菠菜 | Chinese loanword. 汉语借词.

popsheu /pɔp⁵³əu²³̝/ v 动 grip (tightly with hands or feet) (用手脚紧紧) 抱住

poq /pɔ²⁵⁵/ vt 及物动 1) upend; turn over 翻；翻转 2) change 变 3) translate 翻译 | Gyvkt te pvpoq. Translate it into Chinese. 把它翻译成中文。

svpoq vt 及物动 develop 使变成

poqsheu /pɔ²⁵⁵cɿ³¹/ vt 不及物动 1) flip oneself over 翻 (身) 2) become; change into 变成 | vŋza kyi lokur nglvp va vcmv poqsheu. That's what he
had become: a person who could wolf down a whole big bamboo basket (of meat). He became a person who could eat a huge bamboo basket.

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**pru** /pru⁵⁵/ **n** 名 circular, chanted dance, usually around a fire 一种载歌载舞的舞蹈 | kyeumpru house dance 家舞

**pruqpruq** /pru⁵⁵pru⁵⁵/ **vi** 及物动 be ashen; bloodless (气色，脸色) 灰白；无血色地 | vng mvr pruqpruq kya. He's ashen. 他气色不好.

**prv** /prv⁵⁵/ **vi** 及物动 bind; tie up 系；拴 | gya mi pvprvnsheu. You two use this to tie it up. (你们) 用这个拴上. | Used in slightly different contexts from chin. 根 chin 比起来，用在稍微不同的情况下

**svpr** /svpr⁵⁵/ **vi** 及物动 tie 系 (结子)

**prvtsheu** /prvtsheu⁵⁵/ **vi** 不及物动 communicate 联系

**prvtsheu** /prvtsheu⁵⁵/ **vi** 不及物动 communicate; be in touch 联系 | vng nga le mvprvtsheu ra. He didn't communicate with me. 他没跟我联系。

**pu** /pu⁵⁵/ **n** 名 owl 猫头鹰

**pu** /pu⁵⁵/ **1** **vi** 不及物动 rot 烂腐 2) **vi** 不及物动 be rotten; be decayed 腐朽 3) **vi** 不及物动 be foul; be smelly 臭 | pusiq foul rotten smell 腐臭味

**svpu** /svpu⁵⁵/ **vi** 及物动 rot 使腐烂

**pung** /pung⁵⁵/ **vi** 及物动 open up (something with a cover) 打开 (瓶子简盖) | gya pvpuung rvt. 用这个打开。

**Pung** /pung⁵⁵/ **n prop** 专有名 first-born male 老大 (男)

**Pung'lung** /pung'⁵⁵lung⁵⁵/ **n prop** 专有名 dog name 狗名

**pung'gong** /pung'⁵⁵gong⁵⁵/ **n** type of bird 一种鸟

**Punggyet** /punggyet⁵⁵/ **n prop** 专有名 dog name 狗名 | Typically first-born. 平时生头.

**pungk** /pungk⁵⁵/ **n** type of bird 一种鸟

**punin** /punin⁵⁵/ **n** 名 navel; belly button 肚脐 | (四乡) puri /puri⁵⁵/ **n**

**punin beuq** /punin⁵⁵ beuq⁵⁵/ **n** 名 placenta 胎盘 | (四乡) puri beuq /puri⁵⁵ beuq⁵⁵/ **n**

**puq** /puq⁵⁵/ **vi** 及物动 beam; boil (especially alcohol) 蒸；煮 | vng neu puq ra. He's boiling alcohol. 他在蒸酒。

**puq** /puq⁵⁵/ **vi** 动 bore; drill (a small hole) 钻 (空)

**puq** /puq⁵⁵/ **ncl** 名量 roll; length (of cloth) 一 (一) 捺；

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puru /pu³¹ru⁵³/ n 名 umbilical cord 脐带
putvk /pu³¹tok⁵⁵/ n 名 type of small owl 一种小型的猫头鹰
pv- /pa³¹/, /pa³¹/ v 动 imperative 命令式 | nagoq kraq pasv‘iip. Quick, make the child go to sleep. 你快让（使）孩子睡觉。| chuq patvkeuk rang. You pull me a little. 你拉我一下。 | pvdi ra. Come over here. 你过来。 | pa- is used before two-syllable and already prefixed verbs. pa- 用在双音节动词（包括其他语法前缀）前。 | (四乡) nv- /na³¹-

pv'nga cal /pa³¹ga³³ tsal⁵⁵/ num 数 fifty (50) 五十
pv'nga /pa³¹ŋa⁵³/ n 名 type of small flying squirrel 一种飞鼠
pvcaq /pa³¹tsə₂⁵⁵/ 1) n 名 sieve; sifter 筛子 2) v 动 sieve; sift 筛
pvcheup /pa³¹tʃəu³⁵⁵/ 1) vi 不及物动 be sour 酸 2) n 名 (Chinese-style) pickled vegetables 酸菜
pvchiq /pa³¹tʃiʔ³³⁵/ n 名 bird (small birds in particular) 鸟 （尤其小鸟） | (一乡) pvcheuq /pa³¹tʃəu²⁵⁵/
pvchiq /pa³¹tʃiʔ³³⁵/ v 动 kindle; ignite 点（火） | tvmi pə³¹pə³¹τʃɨi⁵³. You light the fire. 你点火。 > chiq, | (一乡) pvcheuq /pa³¹tʃəu²⁵⁵/
pvchiq dvgóng /pa³¹tʃiʔ³³⁵ dæ³³ɡən³³⁵/ n 名 beak; bill (of a bird) 鸟喙 | (一乡) pvcheuq dvgóng /pa³¹tʃəu²⁵⁵ dæ³³ɡən³³⁵/
pvchiq dvgóng /pa³¹tʃiʔ³³⁵ dæ³³ɡən³³⁵/ n 名 bird's nest 鸟窝 | (一乡) pvcheuq dvgóng /pa³¹tʃəu²⁵⁵ dæ³³ɡən³³⁵/
pvchiq leum /pa³¹tʃiʔ³³⁵ lum³³⁵/ n 名 bird egg 鸟蛋 | (一乡) pvcheuq leum /pa³¹tʃəu²⁵⁵ lum³³⁵/
pvchiqchvl /pa³¹tʃiʔ³³⁵tʃəu⁵³³/ n 名 1) baby bird 小鸟 2) small bird 体型小的鸟 | (一乡) pvcheuqchvl /pa³¹tʃəu²⁵⁵tʃəu⁵³³/
pvdeu /pa³¹dəu³³/ v 动 1) like 喜欢 | kei pvdeu like to eat 喜欢吃 2) feel the urge (to go to the bathroom) 想（大小便）
pvdv /pa³¹də⁵³³/ n 名 1) (my/our) nephew (brother's son or wife's sister's son) (我/我的）侄子 2) (my/our) niece (brother's daughter or wife's sister's daughter) (我/我们的）侄女 3) (my/our) first cousin once removed (child of female cousin) 姨表兄弟的子女

pvdvl /pa³¹də³³⁵/ n 名 1) earthworm 蚯蚓 2) fish bait 鱼饵 | pvdl pvkoq beu. You go look for the bait. 你去找下鱼饵。 | (四乡) bvdvl /ba³¹də³³⁵/
pvdvm /pa³¹dəm⁵³³/ v 动 measure (whether a length is correct, or whether two lengths are equal) 量（长短是否合适，一致）
pvdvn /pa³¹tan³³⁵/ n 名 type of wild pheasant, largest in size, lives in the mountains 山鸡，一种高山上的野雉，比鸡略大
pvgol /pa³¹gɔl³³⁵/ n 名 chore (household duty) 家务 | pvgol dur work in the fields (planting corn) 做农业（种玉米）
pvgran /pa³¹gran³³⁵/ n 名 salamander 四脚蛇
pvgu /pa³¹ɡw³³⁵/ n 名 type of bird 一种鸟
pvgu netoq /pa³¹ɡw³³⁵ ne³³ɡəl³³⁵/ n 名 type of bird 一种鸟
pvgu shu /pa³¹ɡw³³⁵ cu³³⁵/ n 名 type of bird 一种鸟
pvgui /pa³¹ɡwi³³³/ n 名 fox 狐狸
Pvguiela /pa³¹ɡwi³³³lu³³⁵ /top 名地 Paguila village 布伟腊村落（村名）
pvng /pa³¹gu⁵³ /v 动 bent 弯曲
pvgya /pa³¹jə³³⁵/ n 名 fishing net 鱼网 | Different from cheu, can be left overnight and pulled up the next morning. 跟 cheu 不同，可以留下过夜，第二天早上拉上。 | (四乡) pvya /pa³¹jə³³⁵/
pvgai /pa³¹jai³³⁵/ v 动 spit out 吐（含在嘴里的东西）
pvgyeu /pa³¹jəu³³⁵/ n 名 intestines 肠子 2) v 动 feel nauseous 想（呕吐） | vng dduq pvgyeu wa. He says he's feeling nauseous. 他说他想吐（恶心）。
pvgyeu cvng /pa³¹jəu³³³ tsə⁵³³/ n 名 sausage 灌肠 | Made from intestines. 从肠子做的。
pvgong /pa³¹ɡoŋ³³³/ n 名 neck (front) 脖子 | (四乡) pvng /pa³¹jəŋ³³³/
pvgyu /pa³¹jʊu³³³/ n 名 intestine (or stomach) 肠 | waqyeng pvgyuu luuong. The piglet was just born. 小猪生了。
pvguy /pa³¹jʊu³³³/ v 动 cannot be born 生（育） | pvgyu dvgong "stupid pvgyu" (a particular subspecies) pvgyu 的种类
pvguy /pa³¹ju³³³/ n 名 type of large bird 一种大鸟 | pvgyu dvgol "stupid pvgyu" (a particular subspecies) pvgyu 的种类
pvguk /pa³¹juk³³³/ n 名 type of large bird, active by night, dark in color, slightly bigger than a pigeon 一种夜间活动的大鸟，黑色。比鸽子略大
This spirit is that that person's soul.

There are many types of butterfies (a little bit sweet) (体), and there are many types of bitter buckwheat (体)

Pukrawang /pə³¹kɑ⁵³wɑŋ⁵³/ top 地名 Pakra river valley 布卡旺河谷（三乡）

Pvka /pə³¹kɑ⁵³/ n 名 bitter buckwheat (Fagopyrum tataricum (L.) Gaertn) (体)

Pvka pi /pə³¹kɑ⁵³pi⁵³/ n 名 bitter buckwheat flour (一种荞麦 (一点甜))

Pvkachv /pə³¹kɑ⁵³tɕəl⁵³/ n 名 kind of bitter buckwheat (一种荞麦 (一点甜))

Pvja /pə³¹lɛʔ⁵³/ n 名 yeast for fermenting alcohol (一种酵母) | Cf. sheungshi, sheungkka.

Pvla /pə³¹lɑ⁵³/ n 名 spirit; soul 灵魂 | gya pvla neu ko cvcng pvla e. 这个精神是那个人的灵魂。

Pvng /pə³¹nɛʔ⁵³/ n 名 根据 with distance between thumb to middle finger 用手来量长度 (从拇指尖到中指指尖)

Pvng gyoq /pə³¹nɛʔ⁵³/gyoq⁵³/ n 名 a piece of paper (一张纸)
ra /ra³t/ pta /pə³tə¹⁵⁵/ 1) n 名 little span 小拌 2) nctf 名量 little span (unit of measurement from thumb to little finger) （一）小拌（从拇指指尖到小指指尖）
pvta /pə³¹tə¹⁵⁵/ n 名 mouse (relatively large) 老鼠（体型较大，生活在膏肓）
pvshi /pə³¹ɕi⁵³/ n 名 liver 肝 | pvshin /pə³¹ɕin⁵³/ feel bad 感觉不好 | (一乡) pvvi /pə³¹ɕin⁵³/
pvshing /pə³¹ɕin⁵³/ vi 不及物动 1) be green 绿；青 2) show green 呈绿色 3) be turn green 变绿 | Also includes blue (in First Township). 也包括蓝色（一乡话）.| (一乡) pvshingsheng /pə³¹ɕin⁵³/
pvshingshing /pə³¹ɕin⁵³/ vi 不及物动 be very green 绿绿的 | pvshingshing gyoq very green clothing 绿绿的衣服 | (一乡) pvshingsheng /pə³¹ɕin⁵³/}
pvsiq /pə³¹ɕi⁵³/ 名 largest type of flying squirrel 最大的飞鼠
pvsiq /pə³¹ɕi⁵³/ 名 largest type of flying squirrel fur (while still alive) 飞鼠皮
pvsu /pə³¹su⁵³/ n 名 largest type of flying squirrel 最大的飞鼠
pvsu peun /pə³¹su⁵³pʊn⁵³/ n 名 flying squirrel fur (while still alive) 飞鼠皮
pvsung /pə³¹sʊŋ⁵³/ n 名 yellow weasel 黄鼠狼
pvsun /pə³¹sʊn⁵³/ n 名 liver 肝 | pvsung /pə³¹sʊŋ⁵³/ n 名 internal organs 内脏（总称）
pvshin sei /pə³¹ɕin⁵³ sia⁵³/ be jealous 吃醋 | Literally "be spicve in the liver". 直译“肝子辣”
pvshing /pə³¹ɕin⁵³/ vi 不及物动 1) be green 绿绿；青 2) show green 呈绿色 3) be turn green 变绿 | Also includes blue (in First Township). 也包括蓝色（一乡话）.| (一乡) pvshingsheng /pə³¹ɕin⁵³/}
pvshingshing /pə³¹ɕin⁵³/ vi 不及物动 be very green 绿绿的 | pvshingshing gyoq very green clothing 绿绿的衣服 | (一乡) pvshingsheng /pə³¹ɕin⁵³/}
pvshi /pə³¹ɕi⁵³/ n 名 mouse (relatively large) 老鼠（体型较大，生活在膏肓）
pvt /pə³¹tə¹⁵⁵/ vi 动 pull (trigger) 扣（扳机） 2) reset (open device) to its original state 使张着的机关恢复原状
}
pvt /pə³¹tə¹⁵⁵/ vi 动 pull (trigger) 扣（扳机） 2) reset (open device) to its original state 使张着的机关恢复原状
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}
pvt /pə³¹tə¹⁵⁵/ vi 动 pull (trigger) 扣（扳机） 2) reset (open device) to its original state 使张着的机关恢复原状
}
vng gyoq jvl ra. (I see that) he is washing clothes. (我
发现) 他正在洗衣服。| tvei sison ra very
interesting 有趣极了 | Used with imperative to sound
more polite. 跟命令式同时使用更礼貌。
ra, /ra³⁵/ vi 动 1) put down; set down 放置 2) leave
behind; hand down 留下 3) receive; accept 收
ra /ra³⁵/ nclfr 名量 group (animals) (一) 群 (动物) |
kaq ti ra a brood of chickens —窝鸡
ra /ra³⁵/ vi 动 shoulder耸肩 | ra kya shrug耸肩
-ra /ra³⁵/ n 名 plural (+) for moveable things (humans,
animals) 群 | vchitra flock of sheep 羊群
ra\’plvng /ra³¹plɔŋ³³/ n 名 shoulder blade; scapula 肩胛
骨
Rai /ra³¹/ nprop 专有名 eighth-born male 老八 (男)
raiki /ra³¹ki³³/ n 名 red panda 金猫 | 小熊猫 (一乡)
raiki /ra³¹ki³³/ nprop
ral /ra³¹/ vt 及物动 arrange warp (before weaving, to
ensure colors will come in the right order) 搭配 (经)
rali /ra³¹lɯ⁵³/ n 名 armpit 呢下
ram /ram³³/ 1) vi 动 walk across (on a slope in a
horizontal direction) (在坡上横行方向) 走 2) vi
动 be horizontal 横 3) nclfr 名量 line; row (of houses)
(一)排 (房子) | vng\’plaq vng\’ram vng\’ram
row after row of fish 一排一排的鱼
rang /raŋ³³/ vi 及物动 be stuck (in the throat, e.g.
a piece of hard food or a thorn) (被硬的食物或刺)卡
(喉咙) | vŋvplaqreui mi nvrang rang. A
fishbone is stuck (in my throat). 鱼刺卡 (喉咙) 了
ranung /ra³¹nɯŋ⁵³/ n 名 Chinese sorghum 高粱
rap /rap³³/ nclfr 名量 generation (一) 代 | ti rap
generation (一代) | charap ancient times 古代 |
ti rap lambroq lifelong friend 一辈子的朋友 | nga ti
rap my lifetime (generation) 我这一代
raqi /raqï³³/ vi 动 weave; knit (particularly the motion
of the feet on the loom) 织 (布) | vng gyoq raq ra.
She's knitting clothing. 她在织布。
raqi /raqï³³/ n 名 lead 铅
raqsheu /raqï³¹ɕɯ³¹/ vi 动 have; possess 拥有 | nga
chvmmra vni gyoq, nago ti gyoq (raqsheing).
I have two kids and one baby. 我有两个小孩子，一个
娃娃。
rashet /ra³¹ɕet⁵³/ n 名 ear (of grain) 穗 | tabong
rashet corn tassel 玉米穗
rei /ra³¹/ vi 及物动 be toothed; serrated 有齿 |
vng\’rei vla shinlpv serrated (plant) leaves 带齿的草
叶
rel /rel³³/ vi 动 burn; set fire (particularly swidden) 烧 |
(四乡) tvmi ren commit arson 纵火 | (四乡) ren
/rel³³/
ren /ren³³/ vi 及物动 be opportune; ripe (moment)
(时机) 成熟
reng, /ren³³/ n 名 roof beam; rafter 梁
rep /rep³³/ vi 及物动 1) get up; stand up 站立 |
na vda ydo mvreup. Don't stand there. 你别站那
儿。 | unairep hair stands up 头发站立 2) stay
upright
svrep vi 及物动 hair stands up 头发站立
req /rej³³/ vi 动 1) slaughter; butcher 宰 | waq
req slaughter a pig 杀猪 2) strangle 勒死
reqsheu vi 及物动 hang oneself 上吊
reqsheu /rej³¹ɕɯ³¹/ vi 及物动 hang oneself (suicide)
上吊 > req
reqshi /rej³¹ɕɯ³³/ n 名 thank you 谢谢 | na le reqshi
wang. I thank you. 我谢谢你。
Retan /re³¹tan³³/ nprop 专有名 Retan clan 家族名
Retan\’gong /re³¹tan³³ɕɯ⁵³/ top 名地 Retan mountain
slope 山坡名
reul /reul³³/ vi 动 crumble; collapse into a heap 凋垮 (成
堆物)
reum, /reum³³/ vi 动 chop down (big tree) 砍 (倒大树)
| vng shing reum ra. He is chopping down trees. 他在
砍树。
reum, /reum³³/ n 名 infectious disease (domestic
animals) 瘟疫 | dvgeui reum dog disease 狗瘟
reum, /reum³³/ vi 动 1) finish (a bowel movement) (大
便) 解完 | nga tvntaq mvreum. I still haven't
finished (going to the bathroom). 我还没解好 (大
便)。 2) dissolve 解开
ro/ŋ/ /runŋ55/ n 名 longevity; long life 长寿
reup /rup55/ v 动 1) pick (fruit, flowers) 摘 (果子、花) | vng seum reup di. He's going to pick peaches. 他去摘桃子了。2) catch 捕捉 | bvling reup catch worms 捕捉虫
reup /rutf / v 动 forge (iron) 打 (铁) | vng shvm reup ra. He's forging iron. 他在打铁。
reup /rutuf / v 动 scratch lightly (at an itch) 拙 (痒)
reusheu /rutuf / vi 不及物 berate unfairly; take one's pain or anger out on someone (who doesn't deserve it) 因疼痛或某种原因) 迁怒于 | vng nga le reusheu. He's berating me unfairly. 他迁怒于我。
svreusheu /vit / 动 berate unfairly 迁怒于
reut /rutuf / vi 不及物 take apart (a house) 拆 (房子) | vngn do kyeum reut ra. They're taking apart the house. 他们在拆房子。
reuzung /ru31zung55/ n 名 ditch; trench 沟
ri, /ri31/ pr 助词 (aspect) 过 (曾经经历某种事情) | gya vng kei mvri. He has never eaten this. 这个他没吃过。2) non-visual perfective (took place at night, unseen by speaker) 夜间发生 (非亲见意义) | toiyag ngang taai ri. Last night the water (in the river) rose. 昨夜 (江) 水上涨了。(Compare with ip. 与 i 比较。)
ri, /ri31/ vi 动 bear; carry on one's back 背 | mit do ri memorize背下来 2) nol' 名量 load (on one's back) (二) 背 | shing ti ri a load of wood 一背柴
ri, /ri31/ n 名 odor; scent (of a person or animal) (人或动物身上) 赭味
ri /rdq / /rvdf53 ro31do55/ n 名 wild animals; game 猎物 | Cf. mvli sha.
ring /rin55/ v 动 reek (of burning) 有 (烧焦的难闻的气味) | tvng ring raq e? What's that smell? 是什么味道？ | tvmi ring sa fire smell 火的原味 (一乡)
reung /run55/ v 动
ringong /ring55/ gɔŋ55/ n 名 roof beam 屋梁 (一乡)
reunggong /run31gɔŋ55/ v 动
ro /ro31/ v 动 1) set down 放置 2) leave behind 留下 gya pvro. Leave it behind. 留下吧。lama kaba ro lvgit the words left behind by the lama 喇嘛留下的话的故事 3) receive 收 Agentive non-first person. 第一人称，

强调式。> Irregularly Inflected Form 屈折变体 ra,
rol /rol55/ v 动 bump (a wound) 碰 (伤口) | binma nvrol rang. I bumped my wound (and made it sore). 我的伤口被碰 (疼) 了。
rombuchi /ram3bu55ci55/ n 名 elephant 大象 | Tibetan loanword. 藏语借词。
rong /ra35/ vi 不及物 1) sit 坐 | gya do pvrong. You sit here. 你坐这儿。2) inhabit; settle 住 3) live (one's days) 过 (日子) 4) be present in | nga yv vlang mvrong. I wasn't there at the time. 我那个时候不在了。
svrong vt 及物 set down 使坐
rop /rɔp55/ v 动 1) beat up 打打 2) play (a game) 打 (篮球) | picheu rop play a ball game (e.g. badminton) 拍球 3) call (phone); dial 打 (电话) | vmi le nvroop? Who are you calling (on the phone)? 你给谁打 (电话) 的？
roq /rɔq55/ v 动 dig (trench, ditch) 挖 (槽, 沟) | gya do chuaq pvrooop. Dig a little here. 这儿挖一点。| kongqroq roq dig a trench 挖 (沟)
ru, /ru55/ v 动 1) chisel 犁 2) incise 刻 | bvngtuq ru draw a tattoo 做文身
ru, /ru55/ v 动 be allergic (to plants or insects) (虫、草使人) 过敏
ru, /ru55/ v 动 hex; curse (through witchcraft) (巫师作) 害 (人)
ruq /ru55/ v 动 name 指 沟
ruzi /ru31zi55/ n 名 type of mountain rodent (which lives in mountain passes) 山鼠的一种 (生活在高寒山区)
rv’ngeui /ru31vŋ55/ v 动 nod off; doze (while sitting) (坐着) 睡眠
Rv’ngu /ru31vŋ55/ n prop 专有名 Ra’ngu clan 家族名
rv’ung /ru31vŋ55/ n 名 high elevation area 山上 | As opposed to river valleys where most people now live, mountain areas are usually used for farming, gathering, and other productive activities. 与河谷居住区相对的，通常是干农活，采集等生产活动的去处。
rvbuq /ru31bʉ55/ n 名 festering wound (化脓的) 伤口
rvchi /ru31vchi55/ v 动 investigate; look into (reason) 追究；追究 (话)；探问 (原因)
rvda /ru31da55/ v 动 call after; call out for (呼唤着) 寻找 | vng vmi rvda e? Who is she searching for? 她在找谁？
rvmei / rə³¹məi⁵³ / n 名 large river 江
rvmei, / rə³¹məi⁵³ / v 动 recollect (out loud) 想起来了| vng vya rvmei ra. He recollected it out loud. 他想起来了。

Rvmeipvng / rə³¹ma⁵³ pəŋ⁵³ / n 名 大江 | Present-day Maku, "bottom of the river". 现在的马库（江下）。

rvndaq / rə³¹daʔ⁵³ / n 名 hunting spirit 猎神

rvndaq sha / rə³¹daʔ⁵³ ca⁵³ / n 名 game; the meat of hunted animals 猎物的肉

rvng / rə³¹ng⁵³ / n 名 flood season (江水) 汛期

rvkol / rə³¹kəl⁵³ / v 动 pick up; gather 把| vng shing rvkol ra. He's gathering wood. 他在捡柴。

rvkot / rə³¹kət⁵³ / n 名 type of bird which appears in winter, resembles a sparrow but bigger, active in huge groups numbering in the thousands 一种冬季出现的鸟，外表像麻雀，但体型较大，成群活动，可多达上万只

rvla, / rə³¹ləi⁵³ / v 动 call (of a hen before laying an egg) (母鸡下蛋前) 叫

rvla, / rə³¹ləŋ⁵³ / n 名 song 歌曲

rvlei / rə³¹ləi⁵³ / v 动 1) switch; change 换 | gya tvrung meun ra laqrvlai. This pillar has rotted through, switch it. 这个柱子腐烂了，换掉。| gyoq rvlei change clothes 换衣服 2) correct; fix (a mistake) 役错

rvli / rə³¹ləi⁵³ / n 名 fish that always live in a particular river tributary 在江河的支流上固定居住的鱼

rvlng / rə³¹ləŋ⁵³ / n 名 type of bamboo (used in hunting because of its sharpness, said to be poisonous) 一种有毒的竹子

rvm / rə³¹m⁵³ / 1) vi 不及物动 be enough, sufficient or complete (数目) 齐全 | kaq mrvvm. There are not enough chickens. 鸡不全了（数目不够）.| vngza rvm vngji harvest time 收获的时间 2) v 动 make sufficient by adding (to the original number) (在原有的数目上) 加 | ngei gya rvm ning. I'm adding this one. 我加上这个。

rvmei, / rə³¹məi⁵³ / n 名 large river 江

rvmei, / rə³¹məi⁵³ / v 动 recollect (out loud) 想起来了| vng vya rvmei ra. He recollected it out loud. 他想起来了。

Rvmeipvng / rə³¹ma⁵³ pəŋ⁵³ / n 名 大江 | Present-day Maku, "bottom of the river". 现在的马库（江下）。

rvmeut / rə³¹mu⁵³ / n 名 cloud 云 | rvmeut ti pong one cloud 一朵云

rvmoq / rə³¹moº⁵³ / n 名 heart 心脏

rvmu, / rə³¹muº⁵³ / 1) v 动 draw (design) 画|描 2) n 名 drawing 画

rvmu, / rə³¹muº⁵³ / 1) n 名 digging stick, used for planting and collecting tubers 挖根（用于种植和收集块茎）

rvmusha / rə³¹muº⁵³ caº⁵³ / n 名 type of medicinal plant 黄精果（一种药材）

rvmung / rə³¹muº⁵³ / n 名 1) bamboo shoots 竹笋 2) bamboo 竹子 | More common in Fourth Township. 通常在四乡话。

rvmung dung / rə³¹muº⁵³ duº⁵³ / n 名 section of bamboo used as container 竹筒

rvna, / rə³¹naº⁵³ / 1) v 动 rest 休息 | gya do chuqrvnasih. Let's rest a bit here (the two of us). 我俩在这儿休息一会儿。 2) v 动 pause 停 | marvna nvm za rain nonstop 不断的下雨 3) vel′ 量 a little while 一会儿

rvna, / rə³¹naº⁵³ / n 名 designated resting place (on the side of the road) （路边固定的）休息处

rvnaq / rə³¹naº⁵³ / vi 不及物动 be deep (volume) 深 | gya ngang rvnaq ra. The water is deep here. 这水很深。

rvnei / rə³¹neº⁵³ / n 名 putty; type of sticky substance pasted onto branches to catch birds, made from fruit peel 一种用野果皮加工成的粘性物，涂在树枝上用于捕鸟

rvng / rə³¹nɡ⁵³ / pro 代 first-person plural inclusive (we) 我们 | rvng mvli our area (within sight) 我们的地方 | rvng mvli cvvng insider, local 本地人

rvngdung / rə³¹dung⁵³ / n 名 Chinese yam (Dioscorea opposita) 山药

rvngkong / rə³¹kɔŋ⁵³ / n 名 millstone base (for collecting) 石磨底盘

rvngshua / rə³¹kɔŋ⁵³ / vi 不及物动 feel capable (used with the negative, often because of illness or exhaustion) (因疾病，劳累) 感觉能做（用于否定句）

rvngtaq / rə³¹taº⁵³ / n 名 millstone (磨面的) 石磨 | ngang rvngtaq watermill 水磨 | (乡) lata / ləº⁵³ / (乡) langtaq / ləkº⁵³ /
rvngtaq meq /rə³¹sɪʔ⁵⁵ mɛʔ⁵⁵/ n 名 small hole in a millstone, into which cereals are packed for grinding 磨
的上盘装粮食的小孔
rvngtaq ping /rə³¹sɪʔ⁵⁵ ぴn⁵⁵/ n 名 small hole in a millstone which links the base and the upper section with a spindle 磨的上盘与底盘的固定轴结合的小洞 |
((一乡) rvngtaq peung /rə³¹sɪʔ⁵⁵ puŋ⁵⁵/
rvngtaq pyeu /rə³¹sɪʔ⁵⁵ pɯŋ⁵⁵ n 名 wooden spindle in the middle of a millstone 磨的底盘中间的固定轴
rvngtaq sung /rə³¹sɪʔ⁵⁵ suŋ⁵⁵/ n 名 millstone handle 磨的把手
rvngtong nvm /rə³¹sɪʔ⁵⁵ nəm⁵³/ n 名 winter (approximately November to February) 冬季 (相当与
公历十一月至次年二月) | (四乡) titnvm /tɪt⁵⁵nəm⁵³/
rvnq /rə³¹sq⁵⁵/ v 动 dig up (with the snout) (猪)拱
| waq mi kura rvnq meu. The pigs dig up the whole garden area. 猪把园地拱了。
rvp /rəp⁵³/, /rəp⁵³/ v 动 1) thresh (grain) 打 (谷子) |
tvnni vbmeu rvp pvnqgwang. Today I'm going to thresh the paddy. 今天我要打稻谷。2) sift; sieve 筛 | strike; hit 打 | 4) paddle; row (a boat) 划 (船) | kongshi rvp
rvpkui /rəp⁵³kxi⁵³/ n 名 type of large, non-poisonous, blue-green snake 一种无毒的大青蛇
rvsa nvm /rə³¹su⁵³ nəm⁵³/ n 名 sunshower 晴朗的天空里下的毛毛雨
rvsaq /rə³¹su⁵³ laq⁵³/ n 名 water spirit (水里的) 鬼 | rvsaq laq⁵³! Oh god! (This is serious.) 天啊! (不得了) | Known for seducing human souls. 会勾引人的灵魂.
rvseq₁ /rə³¹seʔ⁵⁵/ n 名 fish scale 皮屑; 鳞片
rvseq₂ /rə³¹seʔ⁵⁵/ v 动 get badly scraped (e.g. by a claw) 刮蹭
rvseu /rə³¹su⁵³/ n 名 lung 肺
rvseul /rə³¹su³⁵/ v 动 nibble (at the odds and ends of things) 吃 (零碎的东西) | tvng nารseul? What are you eating? 你在吃什么？
rvsiq /rə³¹siʔ⁵⁵/ vi 不及物动 be noisy (声音) 吵; 吵闹 | rvsiq, kə mən ɡeuq meu. It's too noisy, don't talk. 太吵了，别说话。|(一乡) rvseuq /rə³¹su³⁵/
rv_t /rə³¹/ v 动 1) cut down (bamboo or other small trees and branches) 伐 (竹子、细木料) | vŋ kąm r vál | di. He went to cut down bamboo. 他去伐竹子了。2) tear off (thread) 扯断 (线)
rvtʃeu v 动 scratch 挠 (痒)
rvtʃ /rə³¹/ pr 助词 venititive deictic (towards a reference point) 来 (动作向心) | vdoι sɑŋ rvt ńing. I'll bring it over in a little bit. 我一会儿送来 (某物)。| hra pvso rvt. Bring over the basket. 送一个篮子。| ((一乡) vkang di rvt. Grandfather's coming! 爷爷来
啦！| Use after transitive verbs (Third Township), or use in place of -ra (Fourth Township). Used with imperative to sound more polite. 加在及物动词后。跟命令式同时使用更礼貌。
rveu /rə³¹tu⁵³/ v 动 count; calculate 计算；数 | gya dvnqbeum e, parvteeu. Count up how many this is. 你数一下这是多少。
rvtʃeuv /rə³¹cui³¹/ v 动 scratch 挠 (痒) |
dvnqbeur nrvtʃeuv scratch a beard 挠胡子 > rvt₁,
rwval /rə³¹wal⁵³/ n 名 fellow villager; neighbor 同村的人；邻居 | rwval vcvng fellow villager 同村的人
Rwvang /rə³¹wəŋ⁵³/ nprop 专有名 Rawang ethnic group 日旺族 | Minority group across the border in
Myanmar, seen as an extension of the Dulong, or else their cousins or close relatives. 缅甸的少数民族，被认为是独龙族统一的自称或表弟亲戚。
rwvel /rə³¹wel⁵³/ v 动 separate (humans and spirits) 分开；分离 (人类和鬼) Only appears in the myth of the primeval flood. Tradition holds that humans and spirits once lived together, humans were on the verge of extinction, and the heavenly spirit sent a flood to separate humans and spirits. 只出现在洪水神话中。传说远古时候人类和鬼生活在一起，人类濒临灭绝，天神就发洪水把人与鬼分开。
rvsiq /rə³¹ziʔ⁵⁵/ v 动 tie together (bamboo to make a raft) 扎 (竹子成竹排) | ti kə q ti kəq pa'rvsiqsheu. Tie it together one strip at a time. 一根一根扎起来。|(一乡) rvseuq /rə³¹su³⁵/
**s**

**sa** /sa³¹/ pr 助词 nominalizer 名物化 | Tvrung kvt tei wa geoq sa? How do you say it in Dulong? | 独龙语怎么说？ | kei sa ngaq sa food and drink 吃的喝的 | (一乡) vstart vyvng sa see you tomorrow 明天见

**sa³¹** /v 动 1) know (thing or person) 知道；认识 2) understand 懂；明白 | manvsə lung sheu? Do you two understand? (你俩) 明白了吗？ 3) be able 会 | ngei dən saang. I know how to read. 我会读。

**sa³¹** /n 名 tooth 牙齿 | sa ti lung one tooth 一颗牙齿

**sa³¹** /v 动 1) give (a gift); present with 送 (礼物) | gya pvsə beu. You go present this. 你去送这个。 2) accompany; take (someone somewhere) 送 (人) | nga na le sang ning. I'll take you. 我带你去。

**sa³¹** /n 名 type of tough, durable tree, whose wood can be used to make bows 一种坚韧的树，可以做弓

**sa³¹** /v 动 crackle (of a fire) (火) 哗啦作响 | tvmi sa

**sachul** /sa³¹cəul⁵⁵/ n 名 gums 牙龈

**sadvm** /sa³¹dam⁵⁵/ n 名 field; open area (e.g. where people can gather for an activity) 操场；场地

**sagang** /sa³¹gan⁵³/ n 名 large front teeth 大板牙

**sagu** /sa³¹gu⁵³/ n 名 baby tooth 牙乳

**sagvm** /sa³¹gam³³/ n 名 molar (tooth) 臼齿

**sai** /sa³¹zi⁵³/ vi 不及物动 be rust-colored 红褐色

**saji** /sa³¹zi⁵³/ n 名 small, thin front teeth 小而细的门牙

**sal** /sa³¹sə⁵³/ vi 不及物动 browse; flip through 翻；翻出

**sala** /sa³¹sələ⁵³/ n 名 1) cotton 棉花 2) cotton wadding 棉絮 | Lisu loanword. 傈僳借词。

**saleu pung** /sa³¹lu⁵⁵ pun⁵⁵/ n 名 type of insect 一种飞虫

**salqo** /sa³¹lu²⁵/ vi 不及物动 be turned inside out (口袋等里往外) 翻着

**sam** /sa³¹sam³³/ vi 动 collapse (of an avalanche) (雪) 崩 | wvnəsəm sam a snow avalanche is happening 雪崩 (发生)

**sam** /sa³¹sam³³/ vi 动 permeate (of water) (水) 渗入

**sang** /saŋ⁵³/ v 动 fumigate; smoke out 烟熏

**sangjit** /saŋ³¹zi⁵³/ v 动 find; discover 发现；找到

**sangsang** /saŋ⁵³saŋ⁵³/ adv 副 purposely; on purpose; intentionally 故意；有意地 | vng sangsang ewa waq e. He did this on purpose. 他是故意这样做的。

**sangwvr** /saŋ³¹war⁵³/ n 名 signal fire 燃烟火

**sankoq** /saŋ³¹ko⁵³/ n 名 type of taro (large) 一种芋头 (大的)

**saq** /saq³¹/ n 1) sound 声音 | vngsaq tei loud 大声 2) voice 人的声音 | saq dvmat have a cold (be hoarse, cough, or sneeze) 咳嗽（或打喷嚏） 3) breath 呼吸 | saq ngatsheu 4) strength 力气 | saq mvzvng. I don't have any strength. 我没有力气。 5) steam 蒸汽

**saq** /saq³¹/ vi 不及物动 be itchy 刺痛

**saq dvmat** /saq³¹dəm³³ dəm³³mat⁵³/ 1) vi cough 咳嗽 | vng ti gyaq saq dvmat ra. He coughed all night. 他咳了一夜。 2) vi 不及物动 be hoarse; lose one's voice 嗓音嘶哑 3) vi 不及物动 1) be happy 开心 2) be interested 感兴趣 3) be excited 兴奋

**saqdeu** /saq³¹də⁵³ də³¹mət⁵³/ vi 不及物动 1) be excited 兴奋 2) be excited 兴奋 3) be interested 感兴趣 4) be excited 兴奋 5) steam 蒸汽

**saqev** /saq³¹də³¹mət⁵³/ vi 不及物动 1) pick; choose 挑选；选择 2) divide 分；划分

**sai** /sa³¹zi⁵³/ vi 不及物动 1) be spicy 辣 | svna sai be angry 生气 2) be sore (infamed) 辣疼 | vnggeu saisheu a sore inflamed body 身体辣疼

**sekv** /se³¹kəp⁵³/ n 名 syringe 注射器
sem /sem⁵⁵/ v 动 peep; peek (through a small crack) (通过缝隙)偷窥
semaq /semaq⁵⁵/ n 名 pea 豌豆
seng /seng⁵⁵/ vi 不及物动 be unclouded; clear (of water) (水)清；nvmei seng di. The river water is clear. 江水清了。
Seng /seng⁵⁵/ n 普通名 male name 男子名 | Pung Seng | For a child born at daybreak. 给黎明出生的孩子。
sep /sep⁵⁵/ adv 副 nearby; next to 附近；旁边 | nga sep do pvrong. Sit by my side. 你坐在我旁边。| (四周) sep kei /sep⁵⁵ kai⁵³/
ser /ser⁵⁵/ 1) vi 不及物动 be fair-haired (头发)黄 | vng unei ser. He's fair-haired. 他的头发发黄 2) a 名 gold 金子
seraq /ser⁵⁵ ra⁵³/ n 名 poor person 穷人
serchu ti /ser⁵⁵ ti⁵³| ti⁵³/ n 名 golden soup mentioned in mythology 传说中的金汤
seu, /seu⁵³/ vt 及物动 plug (hole); block up 堵 (洞) | gya mi pvseeu. Use this to plug it. 用这个堵。 
seu₂ /sui³³/ n 名 method of catching fish 一种捕鱼方法
seui /sui⁵⁵/ v 动 comb (hair) 梳 (头发) | u pvseeu rang. Help me comb a bit. 帮我梳一下头。
seum₁ /seum⁵⁵/ v 动 1) greet; receive 拜；迎接 | vpei seum le ding. I am going to greet my father. 我去接我爸爸 2) welcome; bid someone welcome 欢迎
seum₂ /seum⁵⁵/ n 名 peach 桃子
seum₃ /seum⁵⁵/ v 动 flower and produce seeds (of bamboo) (竹子)开花结籽 | (一乡) kam seum vng yeung. That year the bamboo flowered and produced seeds 竹子开花结果的那年
seum₄ /seum⁵⁵/ n 名 fur; animal skin 兽皮；(动物)皮 | pvseu seum flying squirrel fur 飞鼠皮
seum¹lvp /seum¹lvp⁵⁵/ n 名 peach tree leaf 桃叶
seumcher /seumcher⁵⁵/ n 名 type of peach (in which the pit sticks more to the pulp) (一种)果肉包核的桃子
seumkuaq /seumkuaq⁵⁵/ n 名 type of peach (in which the pit does not stay stuck to the pulp) (一种)果肉不包核的桃子
seumtoq /seumtoq⁵⁵/ n 名 peach tree sprout 桃树苗
seumwvt /seumwvt⁵⁵/ n 名 peach blossom 桃花
seumzvng /seumzvng⁵⁵/ n 名 peach tree bark 桃树的树皮
seunyt /seunyt⁵⁵/ n 名 数 seven (7) 七
seup /seup⁵⁵/ v 动 finish weaving; finish knitting 串完；织完 | vng mi hra seup pvng' o. He is about to finish weaving the basket. 他要把篮子编好了。
seuq /seuq⁵⁵/ v 动 wipe; erase (something foul) 擦；抹 (污秽物) | gya kani pvseeuq sheu. Wipe away these bird droppings. | nvrol seuqsheu wipe oneself 擦屁股
seuseu /seuseu⁵³| seuseu⁵³/ n 名 plum 李子 | Liu loanword. 傈僳借词。
sha /sha⁵³/ n 1) meat; flesh 肉 2) wild animal; game 野生动物
sha'raq /sha'raq⁵³/ n 名 distilled alcohol made with grilled meat, which colors and gives a pleasant smell to the alcohol 沙拉酒 | Literally "meat alcohol", said by some to come originally from the Nu river valley. 直译"肉酒"。> vraq
Sha’reup /Sha’reup⁵³/ nprop 专有名 hunting dog name 猎犬名
sha'u /sha'u⁵³| sha'u⁵³/ n 名 animal head, especially of prey 兽头；猎物的头
shabla /shabla⁵³| shabla⁵³/ n 名 ritual figurine made of flour, representing a wild animal or bird, kneaded out of buckwheat flour and used in sacrifices for the hunting spirit 野禽塑像 (用荞麦面捏制的用于祭祀猎神的野禽) | Cf. gya, gyonggu, plongbla, torna.
shacheq /shacheq⁵³| shacheq⁵³/ n 名 large chunk of meat 大肉块
shadeu /shadeu⁵³| shadeu⁵³/ n 名 good hunting grounds; place where prey is bountiful 猎物多的地方
shagyiq /shagyiq⁵³| shagyiq⁵³/ n 名 wild goose 大雁 | (一乡)
shagyueq /shagyueq⁵³/ n 名
The water is cold.

He came back soaking wet.

He is also Pung. He is also a fox.

Even though he really doesn't understand, he's still boastful like that. He also knows how to hold on in that way.

Shenjeung dam (Second Township Village) 献九当 (二乡村名)

Shenjeung dam (Second Township Village) 献九当 (二乡村名)

Don't stay drowsy, so come here.

She didn't understand whatever anyone says, so who talks all day?

She was still boasted of going.

She was also going. Dad was also going.

He was also going. Dad was also going.

Shenjeung dam (Second Township Village) 献九当 (二乡村名)

She is also Pung. He is also Pung. He is also a fox.

She was still boasted of going.

She was also going. Dad was also going.

He was also going. Dad was also going.

He is also Pung. He is also a fox.

He is also Pung. He is also a fox.

She was still boasted of going.

She was also going. Dad was also going.

He was also going. Dad was also going.

She is also Pung. He is also Pung. He is also a fox.

He is also Pung. He is also a fox.

She was still boasted of going.

She was also going. Dad was also going.

He was also going. Dad was also going.

She is also Pung. He is also Pung. He is also a fox.

He is also Pung. He is also a fox.

She was still boasted of going.

She was also going. Dad was also going.

He was also going. Dad was also going.

She is also Pung. He is also Pung. He is also a fox.

He is also Pung. He is also a fox.

She was still boasted of going.

She was also going. Dad was also going.

He was also going. Dad was also going.
bring the baby down to the riverside. 别把孩子带到河边。 2) invite 邀请 | (一乡) shul /cui³³/ | (四乡) shun /cui³⁵/  
shuul, /cui³³/ vi 不及物动 cut (hair) 理 (发) | vng vng chwl u sheul. He cut his own child's hair. 他在给自己的孩子理发。 
sheum /cui³⁵/ vi 不及物动 sweep 扫 | kyeum pvseusheu. (You two) sweep the house. (你们) 扫屋子。 
sheunang /cu³³naŋ⁵⁵/ n 名 deadly blow 致命打击 
sheungka /cu³³kɑ⁵⁵//n 名 brewer's yeast, used for fermenting grain alcohol 酒曲 (用于发酵白酒) 
sheunshi /cu³³ci⁵⁵/ n 名 brewer's yeast 酒曲 
sheup, /cui⁵⁵/ vi 不及物动 1) deflate; empty 使瘪；弄瘪 2) shut (umbrella) 关闭 (雨伞等等) 
tvseup, vi 不及物动 Deflate 使瘪 
shiu /cui⁵³/ 1) v 动 die 死 2) n 名 death 死亡 
tvshi, vi 及物动 kill 要死 
-shi /cui⁵³/ n prep 有名 suffix on personal names for people who are deceased ("the late") 敬语（死者人名） 
shicew /cui³³tsui⁵³/ n 名 gun; pistol 手枪 | Possible Chinese loanword. 可能是汉语借词。 
shidung /cui³³dun⁵³/ n 名 telescope 望远镜 
shigou /cui³³gu⁵³/ n 名 corpse; carcass 尸体 
shigu /cui³³gu⁵³/ n 名 glass 玻璃 
shileum /cui³³lum⁵³/ n 名 nit (egg of a louse) 蚤子；虮子 
shin, /cui⁵⁵/ 1) n 名 plant; grass 草 2) v 动 weed; pull up (plants) 嫌 (草) | twni tabong shinseu. Today the two of us are going to pull up the corn. 今天我俩嫌玉米了。 
shin /cui³³/ pr 助词 emphatic (for information considered obvious) 嘛 (强调明显) 
-shin /cin⁵³/ v 动: Agreement first- and second-person dual optative 第一、第二人称双数愿望态 | ewa mvnwasin. Don't do that, you too. 你们俩，不要这样作。| sheu + -neu 
shindeu /cin³¹du⁵³/ n 名 1) underbrush 草丛 2) wilderness 野外 | shindeu wa go to the bathroom (outside) 上厕所 
shing /cin⁵⁵/ n 名 1) tree 树 2) wood 木头 3) firewood 柴火 | (一乡) sheung /cui³⁵/  
shing /cin⁵⁵/ v 动 brighten (of an overcast sky) (天蒙蒙) 動 | muq shing di. The sky is brightening. 天亮了。 | (一乡) sheung /cui³⁵/  
shingkapu /cui³³kɑ³³pu⁵⁵/ n 名 dry firewood 干的柴 | (一乡) sheungkapu /cui³³kɑ³³pu⁵⁵/  
shingvnoq /cin³³ɕis³³nɕi⁵³/ n 名 soybean 黄豆 | Literally "tree bean". 直译"树豆". | (一乡) sheungvnoq /cui³³ɕis³³nɕi⁵³/  
shinglang /cin³³ɕiŋ⁵³/ n 名 1) tree trunk 树干 2) log 木材 | shinglang kor kyeum log cabin, wooden beam house 木楞房；木头房 | (一乡) sheunglang /cui³³ɕiŋ⁵³/  
shinglangkyueum /cin³³ɕiŋ⁵³cum⁵³/ n 名 log cabin 木头房子 | (一乡) sheunglangkyueum /cui³³ɕiŋ⁵³cum⁵³/  
shinglshom nvm /cin³³ɕiŋ⁵³ɕiŋ⁵³nam⁵³/ n 名 late, rainy season (when leaves fall) 落叶时下雨的季节 | (一乡) sheunglshom nvm /cui³³ɕiŋ⁵³ɕiŋ⁵³nam⁵³/  
shinglvp /cin³³ɕiŋ⁵³lap⁵³/ n 名 leaf (of a tree) 杜 > vng 'lvp | (一乡) sheunglvp /cui³³ɕiŋ⁵³lap⁵³/  
shinglvp tpeq /cin³³ɕiŋ⁵³lap⁵³ɕis³³pe⁵³/ n 名 type of very small, green bird 树叶鸟（很小，绿色） | Literally "tree leaf bird". 直译"树叶鸟"。 | (一乡) sheunglvp tpeq /cui³³ɕiŋ⁵³lap⁵³ɕis³³pe⁵³/  
shing'reu /cin³³ɕiŋ⁵³ru⁵³/ n 名 1) tree root 树根 2) stump 树桩 | Literally "tree bone". 直译"树骨"。 | (一乡) sheung'reu /cui³³ɕiŋ⁵³ru⁵³/  
shingu /cin³³ɕiŋ⁵³/ n 名 treetop 树梢 | (一乡) sheungu /cui³³ɕiŋ⁵³/  
shingben /cin³¹ɕiŋ⁵³/ n 名 wooden board; plank 木板 | (一乡) sheungben /cui³¹ɕiŋ⁵³/  
shingblvng /cin³¹ɕiŋ⁵³lap⁵³/ n 名 woods 树林 | (一乡) sheungblvng /cui³¹ɕiŋ⁵³lap⁵³/
shingbung /ɕiŋ³¹buŋ⁵³/ n 名 foliage 群叶 | (一乡) sheungbung /ɕuŋ⁵³buŋ⁵³/
shingca /ɕiŋ³¹ʦa⁵⁵/ n 名 Chinese goldthread (Coptis chinensis) 黄连 | Used in Chinese medicine and as a kind of currency in former times. 用于中医，以前用于金钱 | (一乡) sheungca /ɕuŋ³¹ʦa⁵⁵/
shingdeu dongo /ɕiŋ³¹du⁵⁵ ɗu⁵⁵nɑ⁵⁵/ n 名 dark, gloomy forest 阴森森 | (一乡) sheungdeu dongo /ɕuŋ⁵³du⁵⁵ ɗu⁵⁵nɑ⁵⁵/
shingdeu lungdeu /ɕiŋ³¹du⁵⁵ luŋ³¹du⁵⁵/ n 名 wilderness (gloomy place of many trees and rocks) 草深石多 (野外) | (一乡) sheungdeu lungdeu /ɕuŋ⁵³du⁵⁵ luŋ³¹du⁵⁵/ 
shingdeut /ɕiŋ³¹du⁵⁵/ n 名 type of bird 树鸟 | Literally "tree mouse". 直译"树鼠". | (一乡) sheungdeut /ɕuŋ³¹du⁵⁵/
shingkoq /ɕiŋ⁵³kɔ⁵⁵/ n 名 timber; hewn wood 木头；砍掉的木头 | (一乡) sheungkoq /ɕuŋ⁵³kɔ⁵⁵/
shingkoq klvng /ɕiŋ⁵³kɔ⁵⁵ kluŋ⁵⁵/ n 名 woodpecker 啄木鸟 | (一乡) sheungkoq klvng /ɕuŋ⁵³kɔ⁵⁵ kluŋ⁵⁵/
shingkoq kvnei /ɕiŋ⁵³kɔ⁵⁵ kə³¹nəi⁵³/ n 名 woodpecker 啄木鸟 | (一乡) sheungkoq kvnei /ɕuŋ⁵³kɔ⁵⁵ kə³¹nəi⁵³/
shingkoq tong'rong /ɕiŋ⁵³kɔ⁵⁵ tɔŋ⁵⁵rɔŋ⁵⁵/ n 名 woodpecker 啄木鸟 | (一乡) sheungkoq tong'rong /ɕuŋ⁵³kɔ⁵⁵ tɔŋ⁵⁵rɔŋ⁵⁵/
shingkreum /ɕiŋ³¹kru⁵³/ n 名 small wooden message board 木刻 | Formerly used for the transmission of messages about taxes, marriages, celebrations and so on. kreum is from Tibetan. 以前用于有关税收，婚姻，庆典等信息的传递. kreum 来自藏语. | (一乡) sheungkreum /ɕuŋ⁵³kru⁵³/
shingkua /ɕiŋ⁵³kʰa⁵³/ n 名 bee 蜜蜂 | Literally "tree bee". 直译"树蜂". | (一乡) sheungkua /ɕuŋ⁵³kʰa⁵³/
shingpeq /ɕiŋ⁵³pe⁵³/ n 名 tree bark 树皮 | svmeu peq alder bark 水冬瓜树的树皮 | (一乡) sheungpeq /ɕuŋ⁵³pe⁵³/
shingshi, /ɕiŋ⁵³ɕi⁵³/ n 名 fruit 水果 | (一乡) sheungshi /ɕuŋ⁵³ɕi⁵³/
shingshi, /ɕiŋ⁵³ɕi⁵³/ n 名 small bits of wood, worked by planing to resemble flowers and used in an offering called tvsu 小木块 (tsvu 供品) | (一乡) sheungshi /ɕuŋ⁵³ɕi⁵³/ 
shingshi lungshi /ɕiŋ⁵³ɕi⁵³ luŋ⁵³ɕi⁵³/ n 名 food shortage 食物短缺 | Literally "tree fruit rock fruit". 直译"树果石果". | (一乡) sheungshi lungshi /ɕuŋ⁵³ɕi⁵³ luŋ⁵³ɕi⁵³/
shingsvng /ɕiŋ⁵³sv⁵³/ n 名 forest; woods 森林；树林 | (一乡) sheungsvng /ɕuŋ⁵³sv⁵³/
shingwvt /ɕiŋ³¹wɔ⁵³/ 1) n 名 flower (on a tree) 树花 2) vi 不及物动 be multi-colored 花色 | (一乡) sheungwvt /ɕuŋ³¹wɔ⁵³/
shingzvng /ɕiŋ³¹zɔŋ⁵³/ n 名 tree (individual) 一树 | (一乡) sheungzvng /ɕuŋ³¹zɔŋ⁵³/ | (四乡)
shinggeung /ɕiŋ³¹gɯn⁵³/ shinlvp /ɕiŋ³¹lɪp⁵³/ n 名 leaf (of a plant) 草叶
shinwvt /ɕiŋ³¹wɔt⁵³/ n 名 flower 花
shiq /ɕi⁵³/ n 名 louse 虱子 | (一乡) sheuq /ɕu⁵³/ 
shiwang'at /ɕi³¹wɔŋ³¹ˈat⁵³/ n 名 type of medicinal plant 一种药材
shoje /ɕɔ³¹lɛ⁵³/ n 名 sugar cane 甘蔗 | Lisu loanword. 傈僳借词.
shol, /ɕɔl⁵³/ vi 及物动 stretch; stick out (one's leg while lying down) ( 躺着) 伸 (腿) | na hrei gya le mvnshol neu. Don't stick out your leg. 别把你的脚伸过来.
sholsheu /ɕɔl⁵³ɕɯ⁵³/ vi 不及物动 slide oneself down 移动
shol, /ɕɔl⁵³/ vi 动 cause to drip (液体) 滴下
sholaq /ɕɔ³¹lɑ⁵³/ 1) v 动 raise; bring up 培养 2) v 动 educate 教育 3) n 名 caregiver; maid 保姆 4) n 名 hired hand 帮佣 (Now uncommon. 不经常用。)
sholsheu /ɕɔ³¹ɕɯ⁵³/ vi 及物动 slide oneself down (along the ground, e.g. when descending a mountain) (臀部不离地地) 移动 | gya le psvsholseu. You slide down over here. 你滑过来. > shol1
Sholng /ɕɔ³¹ʃɔŋ⁵³/ 1) top 地名 Sholang village 村名 2) n prop 专有名 Sholang clan 家族名
Sholngwang /ɕɔ³¹ʃɔŋ³¹ʃɔŋ⁵³/ top 地名 Sholangwang 地名
shom /ɕɔm⁵³/ vi 动 descend; go down 下去 | (四乡)
yeutsheu /jɾu⁵³ɕɯ⁵³/ shopsheu vi 不及物动 look displeased; droop eyelids 拉下 (脸) ；垂下
tvsom vi 及物动 move down 搬下
shong⁴ /ɕɔŋ⁵⁵/ v 动 take down (something pinned or put on); remove 取下 (穿著的东西) | vwp  pvshoong. Remove the needle (from the thread). 把针 (从线上) 取下来.
shong⁴ /ɕɔŋ⁵⁵/ n 名 chopsticks 筷子
shongdong /ɕɔŋ⁴tɕoŋ⁵⁵/ n 名 chopsticks holder 筷子简
shonggeui ni /ɕɔŋ⁶⁴ɕui⁵⁵ ni⁵³⁵/ n 名 sixth day after today 以后的第六天
shongma /ɕɔŋ³¹ma⁵⁵/ n 名 type of auxiliary spirit, and by extension of the person to whom it imparts the power of vision and healing, which are less than those of the nvmsa 一种神
shongmet ni /ɕɔŋ³¹meɪ⁵⁵ ni⁵³³/ n 名 fifth day after today 以后的第五天
shongpeum⁴ /ɕɔŋ⁵⁵pum⁵⁵ ni⁵³³/ n 名 seventh day after today 以后的第七天
shongsai /ɕɔŋ⁵⁵sai⁵³³/ n 名 ball of string 线团
shongtei ni /ɕɔŋ⁵⁵tɕiŋ⁵³³ ni⁵³³/ n 名 fourth day after today 以后的第四天
shop /ɕɔp⁵⁵/ v 动 brush away 拊
shopsheu /ɕɔp⁵⁵ɕɯ³¹/ vi 不及物动 1) pull a long face; look displeased 拉下 (脸) | mvr shopsheu. pull a long face 拉下脸 2) droop (one's eyelids, as an expression of dissatisfaction) 垂下 (眼皮表示不满) > shom
shoq /ɕɔʔ⁵⁵/ n 名 share （一）分
shoq¹ /ɕɔ³¹ʔ⁵³³/ v 动 hew; cut down (timber) 削（木料）| vng shing shoq di. He went to hew timber. 他去削木头了.
shoq² /ɕɔ³¹ʔ⁵³³/ vt 及物动 rush down (of birds leaving the mountains because of winter cold) （冬季寒冷把飞禽从高山上）赶上
shosha /ɕɔ³¹ɕa⁵⁵⁵/ n 名 school 学校 | Chinese loanword. 中文借词.
shosing /ɕɔ³¹ɕiŋ⁵⁵⁵/ n 名 student 学生 | Chinese loanword. 中文借词. (一乡) shoseung /ɕɔ³¹ɕun⁵⁵⁵/
shot /ɕat⁵³³/ vt 及物动 peel; pare (with a small knife) （用小刀）削
shotang /ɕat³¹tɕa⁵⁵⁵/ n 名 school 学堂 | Chinese loanword. 中文借词.
shu¹ /ɕu⁵⁵/ n 名 1) habit 习惯 2) custom 习俗 | Gya shu Han people's customs 汉族的习俗
shu² /ɕu⁵⁵/ vt 及物动 take off (pants) 脱（裤子）| nagooq nvm⁵⁵⁵ psvshu aq. Help the baby take off its pants. 你帮孩子脱下裤子.
shu³ /ɕu³¹/ v 动 sic; cause a dog to chase (by calling) 使唤狗追
tvshu vt 及物动 sic 喂 (狗去扑咬)
shu⁴ /ɕu³¹⁵³³/ n 名 1) bill of exchange 汇票 2) slave; serf 奴隶 | shu dvbon sell or exchange slaves (in the type of arrangement once practiced in the region) 出售或交换奴隶（以前当地制度）
shukin /ɕu³¹ɕin⁵⁵⁵/ n 名 towel 毛巾 | Chinese loanword. 汉语借词.
shul /ɕu⁵³³/ v 动 abduct 带走
shung /ɕuŋ³¹/ v 动 1) love 爱 | nga na le shung. I love you. 我爱你 2) like 喜欢 | na tvng neut nvsšung? What kind of cigarette do you like? 你喜欢什么样的烟? 3) want 要
Shungdvm /ɕuŋ³¹d⁵⁵⁵ top 地名 Shungdam (First Township village) 雄当（一乡村名）
shungshin /ɕuŋ³¹ɕin⁵⁵⁵/ vt 1) love 爱 2) like 喜欢 > shung
shupa /ɕu³¹pa⁵⁵⁵/ n 名 cedar tree 一种松树
shuq /ɕu⁵³³/ vt 及物动 wind; coil (of a vine on a pole) （把藤枝）绕（竿上）| vnoq gya mì psvshuuq. Wind the bean vine around here. 豆子 (藤) 绕在这儿.
shuq /ɕu⁵³³ ɕ¹³na⁵³³/ n 名 green bean 绿豆 | Literally "vine bean", 直译“藤豆”
shutap /ɕu³¹top⁵³³/ n 名 intermediary of the former slave trade 以前奴隶贸易的中介
shv‘ni’ /ɕu³¹ɕiŋ⁵³³/ n 名 tin 锡
Shvcher /ɕu³¹tɕer³¹/ top 地名 Shacher (Second Township village) 学切（二乡村名）; 学切家族
shv³ /ɕat³¹/ vt 及物动 pull 拖 | vng shing shv di. He went to drag some wood over. 他去拖木头了.
shvlshw /ɕat³¹ɕu³¹/ vi 不及物动 stir (move slowly) 慢慢地挪动 > shv³
shv /ɕam³³/ n 名 1) iron 铁 2) knife; machete 刀子 | (ngang) shvm "water blade" (flat-water section of a river) “水刀” (激流因平如刀片)
shvm cvri /ɕam³³ ʈɕʰ¾³¹ʃi⁵³³/ n 名 iron thread 铁线
Shvng shvng

Shvm tvmveu /cəm³¹tsu⁵³/ n 名 magnet 磁石；磁铁

Shvmu /cəm³¹tu⁵³/ n 名 knife tip 刀头

Shvmben /cəm³¹bɛn⁵³/ n 名 iron sheet 铁片

Shvmbin /cəm³¹bɛn⁵³/ n 名 iron roof 从铁做的房顶

Shvmceum /cəm³¹tsu⁵³/ n 名 knife handle 刀柄；刀把

Shvmchi /ɕəp⁵⁵ɕi⁵³/ n 名 large, female prey 母性的大猎物

Shvmdeung /cəm³¹duŋ⁵³/ n 名 large knife; machete 大刀

Shvmdong /cəm³¹duŋ⁵³/ n 名 poison arrow (made from iron or rlvng bamboo) 箭毒头（铁镞或 rlvng 竹片）| pvla shvmdong

Shvmei /ɕə³¹mɛi⁵³/ n 名 large, female prey 母性的大猎物

Shvmeui /ɕə³¹mɛi⁵³/ n 名 1) fog 雾 2) mist

Shvmgong /ɕə³¹kɔŋ⁵³/ n 名 back of the knife (dull edge) 刀背

Shvmkyeng /ɕəp⁵⁵ɕi⁵³/ n 名 small knife 小刀

Shvmmon /ɕəp⁵⁵mɔn⁵³/ n 名 knife divination 刀卜

Shvmmra /ɕəm³¹mrɑ⁵³/ n 名 swidden; slash and burn agriculture 火山地（刀耕火种地）

Shvmpi /ɕəp⁵⁵pi⁵³/ n 名 type of small, open-mouthed basket 一种敞口的挎萝

Shvmpvng /ɕəp⁵⁵pɔŋ⁵³/ n 名 wooden mortar 木臼 | lung shvmpvng stone mortar 石臼

Shvmsheu /ɕəp⁵⁵ɕu⁵³/ vi 不及物动 stretch oneself (of people, animals) 伸懒腰 | vng vnggeu shvmsheu. 他伸着个懒腰。|(四乡) shvmsheu /ɕəp⁵⁵ɕu⁵³/!

Shvmtaq /ɕəp⁵⁵tɑʔ⁵³/ n 名 iron cooking pot; wok 铁锅

Shvn /ɕə³¹n/ vi 不及物动 be straight (of trees, bamboo) (竹子、木料) 直 | gya pe koq mvshvn. This stem is not straight. 这根不直。

Shvngma jvge /ɕə³¹ma⁵³ɕə³¹je⁵³/ n 名 Bible 圣经 | Used among Christians. 基督教徒.

Shvngshvng /ɕə³¹ɕə³¹ŋ⁵³/ vi 不及物动 be bland; tasteless (味道) 淡 | zvguaq shvngshvng e, svla mvshvng. The food is tasteless, there's no salt flavoring. 菜淡，没有盐味.

tvshvng vi 不及物动 tasteless (味道) 淡

shvnu /ɕə³¹n/ n 名 fishing; angling 钓鱼；垂钓

shvpe /ɕə³¹pɔ⁵³/ n 名 takin (Budorcas taxicolor) 野牛 (扭角羚)

shvp /ɕə³¹pɔ⁵³/ n 名 large, male prey 公的大猎物

Shvron /ɕə³¹tɔŋ⁵³/ top 地名 Sharong (First Township village) 村若 (一乡村名)

shvt /ɕə⁵⁵ti⁵³/ vi 及物动 slide over (底部不离地面地) 移动 | sara koko taq pvshat. Slide the table over a bit. 把桌子移过去一点.

shvtsheu vi 不及物动 move oneself over 挪动

shvtsheu /ɕə⁵⁵tɔŋ⁵³/ vi 不及物动 slide (oneself) over; scoot 挪动；移动 | na gyagya taq pvshvtsheu ra. Slide over here a bit. 你挪过来一点. > shvt

shvwa /ɕə³¹wɔ⁵³/ n 名 deer (Elaphodus) 山鹿 | shvwa vŋgeu vbrang vbrang kya. There are stripes on the deer's body. 山鹿身上是斑纹的。

Shwawtang /ɕə³¹wɔ⁵³tɔŋ⁵³/ top 地名 Shawatang (Third Township village) 学哇当（三乡村名）

shwwer /ɕə³¹wɛr⁵³/ n 名 type of orchid 一种兰花

shwwer mon /ɕə³¹wɛr⁵³mɔn⁵³/ n 名 type of divination practiced with this type of orchid 兰花卜

si /si⁵³/ n 名 1) termite 蚂蚁 2) bookworm (insect that eats through paper) 蠹虫

singgi /ɕiŋ³¹si⁵³/ n 名 lion 狮子 | (一乡) seunngi /sun⁵³ɕi⁵³/

tsing /ɕiŋ⁵³/ n 名 little bell 铃铛 | Also called singne. Used by a shaman, who holds it in the same hand with a small drum he also hits. 也叫做 singne. 巫师使用的，同时同一只手打鼓，响铃. | (一乡) seunngseung /suŋ⁵³ɕiŋ⁵³/

siq /si⁵³/ vi 不及物动 smell pungent; have a strong unpleasant odor (e.g. of alcohol being fermented) 有 (气味) （酿酒时）|(一乡) seuq /suŋ⁵³/

sisaq /si⁵³/ vi 及物动 bore (of termites) (虫)蛀

sison /si⁵³sɔn⁵³/ vi 不及物动 1) be interesting 有趣 2) be fun 好玩 | si sonson happily 欢欢喜喜

siq /si⁵³/ vi 及物动 1) be blue 蓝色 | sit si⁵³si⁵³ blue sky 蓝天 2) be purple; dark blue 紫色 | sit siq

so /so⁵³/ vi 知道 mvso pvmachvl a girl who's a stranger 陌生的女孩 2) understand 明白 3) be able 会
Agentive non-first person. 非第人称，强调式。>
Irregularly Inflected Form 屈折变体 sa₂
soci /sɔ¹tsi²³/ n 名 锁 | Chinese loanword. 汉语借词。
soci kvlaq /sɔ¹tsi²³ kɔ³¹lɑ²³/ n 名 钥匙
sola chot /sɔ³¹lɑ²³ tɔ³¹⁵⁵/ n 名 礼物 to ensure longevity for males 保命延寿仪式 (男) | Cf. mvsqɑq.
som /sɔm³¹/ v 动 incinerate (small insects and random items by throwing them in the fire) （把小虫、杂碎的东西扔到火里）烧 > zom;
soma /sɔ¹m⁵³/ n 名 organic waste (leaves etc. to be cleared out of the house) 有机垃圾 (树叶等，打扫房子时)
song /sɔŋ⁵³/ n 名 copper 铜
Songdom'long /sɔŋ³¹dɔm³¹lɔŋ⁵³/ top 地名 Songdomlong mountain (near Krongdvn) 山名（高孔当很近）
songtaq /sə³¹tɔ⁵³/ n 名 copper pot 铜锅
sop /sɔp³¹/ n 名 shell 壳
soq, /sɔq³¹/ vt 及物动 1) calculate (numbers) 算; 计算 2) estimate 估计
soq, /sɔq³¹/ n 名 life 生命 | soq dvt die 丢命
soq, /sɔq³¹/ n 名 husk 禾
soqsheu /sɔq⁵³tsu³¹/ v 动 be proud; boast of 骄傲 | vya pon soqsheu lembu soqsheu vcvng those people who prided themselves on being the chiefs and the lackeys 算是领导算是走狗的人
sor /sɔr³¹/ n 名 type of yellow wasp, active at night 一种黄色的夜间活动的野蜂
sore /sɔr³¹rɛ³¹/ n 名 saw 锯子
sotsot /sɔtsɔtsɔ³¹/ adv 副动 什么 越; 更 | nvm sotsot zaq di. It was raining more and more. 下雨下得更欢。
su₁ /sɔu³¹/ v 动 nourish; raise; take care of (of children or animal young) 养 | vŋ waq su vcvng e. He's a person who raises pigs. 他是养猪的人。
su₂ /sɔu³¹/ vi 不及物动 be fat (pig) 胖 | gya waq tvtei su. This pig is really fat. 这猪很胖。| susha fatty meat 肥肉
su₃ /sɔu³¹/ n 名 garlic 韭
sudong /sɔu³¹dɔŋ³¹/ n 名 scallion; spring onion 小葱
sujeung /sɔ³ºzʊn⁵³/ n 名 permanent cultivated land (as opposed to swidden land), usually for corn 固定的耕
地 (与轮歇刀耕火种的火山地相对)
Sula /sɔ³¹lɔ⁵³/ top 地名 Sula village 村名
suli /sɔ³¹li⁵³/ n 名 pear 梨子
sung /sɔŋ⁵³/ v 动 protect; guard 守护 | nga dvgeui kyeum sung sa sung e. My dog is trained to guard the house. 我的狗是养来看家的。| Also used in personal names. 也用于人名。
sungwa /sɔŋ⁵³wɔ³¹/ adv 副 quietly 悄悄地
suq /sɔq³¹/ vt 及物动 wring out (clothing) 拧 (衣服) | gya gyoq suq pasvnvng. Help me wring out this clothing. 帮我拧这衣服。
sur /sɔr³¹/ v 动 go bad; be rancid 馊 | vŋza suur ri. The food has gone bad. 饭馊了。
sv/-sɔ³¹/1, /sɔ³¹/2 v 动 causative 表示使动 | gyoq nasvbreeng luung. You made the clothing tear. 你把衣服弄破了。| sa- is used before two-syllable and already prefixed verbs. Related to archaic Proto-Tibeto-Burman causative. sa- 用在双音节动词 (包括其他语法前缀) 前. 来自藏语的使动前缀。
sv'euq /sə³¹tɔp³¹/ vt 及物动 be suffocated with smoke 使被 (烟) 呛 | hung > eup
sv'ip /sə³¹ip³¹/ 1) vt 及物动 put to sleep 使睡觉 2) v 动 lay away 保留 > ip₁ (一乡) svgyeup /sə³¹jup³¹/
sv'mlaq /sə³¹mlɔ²³/ vt 及物动 cause to swallow 使咽; 吞 > mlaq
sv'mrvng /sə³¹mrvn⁵³/ vt 及物动 lengthen 使长 > mrvng
sv'ŋa /sə³¹ŋa⁵³/ vt 及物动 make a hole in 使通 (口、洞) > nga,
sv'ŋam /sə³¹ŋam⁵³/ vt 及物动 extend out (from a hole) 使 (从洞里) 伸出 > ngam
sv'ŋan /sə³¹ŋan⁵³/ vt 及物动 deflate (air) 使漏 (气) > nган
sv'ŋang /sə³¹ŋan⁵³/ vt 及物动 make climb up 使爬上 > ngang;
sv'ŋangsheu /sə³¹ŋat⁵³cə³¹/1 vt 及物动 be deflated; be in low spirits 凝沉 > sv'ŋan deflate (air)
sv'ŋaq /sə³¹ŋa³¹/ vt 及物动 make (someone) drink; invite to drink 使喝; 请 (人) 喝 > ngaq₁
sv'ŋgeu /sə³¹ŋu³¹/ vt 及物动 drive to tears 使哭; 弄哭 > ngeu₂
sv'ngeum /sə³¹ɡ italiani⁵⁵/ vt 及动物 gather together 使聚集；集中 > ngue
sv'ngong /sə³¹ɡ�_SLAVE⁵⁵/ vt 及动物 cause to burn 使房子等易燃物 被烧 > ngong
sv'ngong /sə³¹ɡ�_SLAVE⁵⁵/ vt 及动物 starve (someone) to death 使饿死 > v'ngong
sv'ngvp /sə³¹ɡ�_SLAVE⁵⁵/ vt 及动物 make bite 使咬 > ngvp
sv'nyet /sə³¹ɡnational⁵⁵/ vt 及动物 press down (with one's finger) 捏住
sv'nyeup /sə³¹ɡ区域⁵⁵/ vt 及动物 soften 使软 > nyeup
sv'nyot /sə³¹ɡmelamine⁵⁵/ vt pour alcohol 灌（人酒）
v'nyvm /sə³¹ɡcompare (length) 比较 (长短)
sv'ba /sə³¹ɡbear⁵⁵/ vt 及动物 make thin; weaken 使变薄 > ba
sv'ben /sə³¹ɡinfect⁵⁵/ vt 及动物 infect; make infected 使被传染 > ben
sv'beq /sə³¹ɡchip⁵⁵/ vt 及动物 chip; nick 使缺口；弄缺 > beq
sv'beum /sə³¹ɡlay down (child) for sleep 使（孩子）躺下（睡觉） > beun
sv'beun /sə³¹ɡmake spongy and soft 使泡软 > beun
sv'beur /sə³¹ɡfatten⁵⁵/ vt 及动物 fattened 使肥 > beur
sv'beut /sə³¹ɡcause to lose loss; make damaged 使损失 2) punish 罚 > beut
sv'bi /sə³¹ɡtemple (body part) 使（部位） > beut
sv'blan /sə³¹ɡsober (someone) up 使清醒 > blan
sv'blang /sə³¹ɡput out to pasture (of livestock) 使放牧（牲畜）；使觅食 > blang
sv'blem /sə³¹ɡcause to overflow 使溢出 > blem
sv'blon /sə³¹ɡrevive; bring back to life 救活 > blon
sv'blong /sə³¹ɡmake slide down 使（木料等）滑下 > blong
sv'blung /sə³¹ɡsplash 使溅起 > blung
sv'bluq /sə³¹ɡbreak through (basket, article of clothing, anything with a soft bottom) 使破 (篮子、衣物等软质的底部) > bluq
sv'bot /sə³¹ɡcause to expand 使膨胀 2) increase 增多 3) exaggerate 夸大 > bot
sv'bra /sə³¹ɡgather; collect 采集
sv'braq /sə³¹ɡhold; carry 使拿；抱 > braq
sv'brei /sə³¹ɡjoke; jest 玩笑 | sv'brei wa
sv'breng /sə³¹ɡtear (clothing etc.) 使破（衣物等） > breng | (四乡) sv'breq /sə³¹ɡtire (clothing etc.) 使破（衣物等） > breq
sv'breug /sə³¹ɡcause bearing pain 使辣痛 > breq
sv'breut /sə³¹ɡbring down; make collapse 使垮；弄垮 > breut
sv'breq /sə³¹ɡcause to swell 使膨胀 > breut
sv'beq /sə³¹ɡchip⁵⁵/ vt 及动物 dry (something wet) 使干 > bvt
sv'bya /sə³¹ɡsoap 肥皂
sv'byan /sə³¹ɡmake melt slowly 使（慢慢）融化 2) make dissolve slowly 使（慢慢）融解 > byan
sv'byeup /sə³¹ɡmelt (quickly) 使融化（快） 2) make dissolve (quickly) 使融解（快） 3) fester 泛脓 > byeup
sv'chv /sə³¹ɡtreat (strap) 使（带子）住院 > chvt
sv'cut /sə³¹ɡmake suck 使吮吸 > cut
sv'cvng /sə³¹ɡcause to mate 使（牲畜）交配 > cvng
sv'da /sə³¹ɡcause to swell 使膨胀 > da
sv'dam /sə³¹ɡcause someone to get lost 使迷路 > dam
sv'dang /sə³¹ɡtop 地名 Sadang village (Kelaolong River valley) 斯当（克劳洛河谷村名）
sv'daq /sə³¹ɡtop 地名 Sada (Fourth Township village) 思达（四乡村名）
sv'deng /sə³¹ɡcause to tire (someone) out 使劳累 > den
sv'deq /sə³¹ɡextinguish; put out 消灭；使灭亡 > deq
svdeu /sə³¹du⁵⁵/ vt 及物动 1) concentrate; collect 集中；汇集 | kri svdeu collect taxes 收税 2) harvest; reap 收获 | tabong svdeu harvesting corn. 收回来包谷 | svdeu nvm harvest season 收获的季节

svdeusheu /sə³¹du⁵⁵/ vt 及物动 convene (人) 集中

svdeu /sə³¹du⁵⁵/ vt 及物动 dim; darken 使阴暗 > deu

svdeum /sə³¹dum⁵⁵/ vt 动 fell (trees) 使 (树木) 倒

svdeusheu /sə³¹du⁵⁵/ vt 及物动 convene; gather (people) (人) 集中 > svdeu

svdi /sə³¹di⁵⁵/ vt 及物动 make (someone) walk 使走 > di

svdong /sə³¹dəŋ⁵⁵/ vt 及物动 make (someone) walk 使 (人) 喝 > dong

svdor /sə³¹dər⁵⁵/ vt 及物动 cause an erection 使勃起 > dor

sv dul /sə³¹dul⁵⁵/ vt 及物动 cause a landslide 使滑坡 > dul

sv duq /sə³¹duq⁵⁵/ vt 及物动 make (someone) vomit 使呕吐 > duq

svdvm /sə³¹dvm⁵⁵/ vt 及物动 fill up 使满 > dvm

svdvm /sə³¹dvm⁵⁵/ vt 及物动 make float 使漂浮 > dvm

svdvt /sə³¹dvt⁵⁵/ vt 及物动 snap 使断; 弄断 > dvt

svga /sə³¹gɑ⁵⁵/ vt 及物动 illuminate; brighten 使明亮; 照亮 > ga

svgam /sə³¹gam⁵⁵/ vt 及物动 impede; block access (with some obstacle) (设障碍) 使不能通行 > gam

svgap /sə³¹gap⁵⁵/ vt 及物动 jam in between 使夹 > vgap

svg aq /sə³¹gaq⁵⁵/ vt 及物动 make split open 使裂开 > gaq

svgeul /sə³¹geul⁵⁵/ vt 及物动 1) force (into a corner or to a point of no return) 逼 (到角落或无退路的地方) 2) teach a lesson (with common sense) (用道理) 教训 > geul

svgeuq /sə³¹geuq⁵⁵/ vt 及物动 make ring; make sound 使响; 使响 > geuq

svgeut /sə³¹geut⁵⁵/ vt 及物动 1) squeeze 挤 2) crowd someone in 使挤进去 > geut

svgin /sə³¹gin⁵⁵/ vt 及物动 trust; believe (somebody or something) 相信 | nga na kv t svgin. I trust your word. 我相信你的话。

sv gla /sə³¹gla⁵⁵/ vt 及物动 cause to fall 使掉下 > gla

sv glaq /sə³¹glaq⁵⁵/ vt 及物动 make a hole (in the bottom) 使 (底) 破 (洞) > glaq

svglup /sə³¹glup⁵⁵/ vt 及物动 implant 使嵌入; 嵌进 > gleup

svgl i q /sə³¹gliq⁵⁵/ vt 及物动 raze; break (into pieces) 使断; 拆 > gliq | (一乡) svgleup /sə³¹glup⁵⁵/

svglvng /sə³¹glvng⁵⁵/ vt 及物动 cool down 使凉 > glvng

sv gong /sə³¹gong⁵⁵/ vt 及物动 make blunt (knife) 使钝; 弄钝 (刀) > gong

svgor /sə³¹gor⁵⁵/ vt 及物动 cause to go bald 使秃头 > gor

svgra /sə³¹gra⁵⁵/ vt 及物动 satiate (with food) 使饱; 使饱 > vgra

svgrai /sə³¹grai⁵⁵/ vt 及物动 1) freeze 使冻 2) starve to death 饿死 > grai

sv gram /sə³¹gram⁵⁵/ vt 及物动 cause to wither (of trees) 使 (树木) 枯死 > gram

sv grang /sə³¹grang⁵⁵/ vt 及物动 warm up; heat (pot) 使 (锅底) 热; 加热 > grang

sv greng /sə³¹greng⁵⁵/ vt 及物动 harden 使变硬 > greng

sv gri /sə³¹gri⁵⁵/ vt 及物动 scorch 使烧焦 > gri

sv grvng /sə³¹grvng⁵⁵/ vt 及物动 freeze 使冻僵 > grvng

sv grvt /sə³¹grvt⁵⁵/ vt 及物动 make bite 使咬 > grvt

sv gua /sə³¹gua⁵⁵/ vt 及物动 make (someone) put on clothing 使穿 (上衣、裤子) > gua

sv guaq /sə³¹guaq⁵⁵/ vt 及物动 scoop out; make concave 使凹下; 使挖下去 > kuaq

sv guar /sə³¹guar⁵⁵/ vt 及物动 heat until red (e.g. iron) 使 (烧红) > guar

sv gui /sə³¹gui⁵⁵/ vt 及物动 put on (shoes, pants) 使穿 (鞋、裤子) | lvgru svquisheu put on shoes 使鞋子 > gui

sv gur /sə³¹gur⁵⁵/ vt 动 wreck; ruin cause a failure 使发生故障; 弄坏

sv gvm /sə³¹gvm⁵⁵/ vt 及物动 heal; make better (sickness) 使(病)好; 治好 > gvm

sv gvn /sə³¹gvn⁵⁵/ vt 及物动 cause to swell 使肿; 使肿 > gvn
svgyeng /sə³¹jeŋ⁵⁵/  vt 动 make twinkle 使闪亮
svgyit /sə³¹jit⁵⁵/  vt 及物动 boil (water) 烧（水）＞
gyit
svgyol /sə³¹joʊ⁵⁵/  vt 动 cause to leak or funnel out 使漏出
svgyong /sə³¹joŋ⁵⁵/  vt 及物动 tire (someone) out 使累＞
gyong₁
svgyvng /sə³¹joŋ⁵⁵/  vt 及物动 cause (someone) to look 使看＞
gyvng₁
svhra /sə³¹xra⁵³/  vt 及物动 make gluttonous 使馋＞
hra₂
svhreuv /sə³¹xrəu⁵⁵/  vt 及物动 make emaciated 使瘦＞
hreuv
svjai /sə³¹zai⁵⁵/  vt 及物动 make clean (by washing) 洗净；使干净＞ jai
svjei /sə³¹zi⁵⁵/  vt 动 instill fear (of people, in animals) 使（动物）怕（人）
svjen /sə³¹zen⁵⁵/  vt 及物动 make lie down 使躺下＞
jen
svjeup /sə³¹zəup⁵⁵/  vt 及物动 grind; crush up 使碎＞
jeup₂
svjeur > jeur, indirect causative (force; cause; allow; make someone do something)
svjot /sə³¹zɔt⁵⁵/  vt 及物动 make (someone) ride (e.g. a horse) 使骑
svjuq /sə³¹zuʔ⁵⁵/  vt 及物动 reduce 使缩小＞ juq
svjvn /sə³¹zon⁵⁵/  vt 及物动 stretch out 使伸长＞ jvn
svjvng /sə³¹zəŋ⁵⁵/  vt 及物动 ply with drink 使（大口）喝＞ jvng₁
svkam /sə³¹kəm⁵⁵/  vt 及物动 make (someone) cross (a river) 使过（江）
svkaq /sə³¹kuʔ⁵⁵/  n 名 twig; branch 枝桠 | mvlong
svkaq crossroads; intersection 十字路口
svkaqsheu /sə³¹kuʔ̩⁵⁵cu³¹/  vi 不及物动 branch off (of a twig) 长（枝桠）
svkei /sə³¹kɛi⁵⁵/  vt 及物动 1) feed; make eat 喂；使吃；2) invite to eat 招待（食物）＞
kei₁
svkeisheu /sə³¹kɛi⁵³cu³¹/  vi 不及物动 make a living 养活自己 | Literally "enable oneself to eat". 直译“使自己吃”.＞
kei₁
svkeu /sə³¹ku⁵⁵/  vt 及物动 cause to steal 使偷＞
keu
svkeu₄ /sə³¹ku⁵⁵/  vt 及物动 drive livestock 驱赶（牲畜）＞
kal
svkeu₅ /sə³¹ku⁵⁵/  top 地名 Cikai (Gongshan town) 茨开 | Present-day Gongshan county seat. 现今贡山县城
svkleup /sə³¹kləu⁵⁵/  vt 动 cover (with a blanket) 盖（被子）
svkol /sə³¹kol⁵⁵/  vt 1) boil 煮 | cha pasvkool.  You boil tea. 你煮茶. 2) decoct; cook (herbal medicine) 煨（药）
svkong /sə³¹kɔŋ⁵³/  top 地名 Sakong village (Kelaolong River valley) 斯孔（克劳洛河谷村名）
svkoq /sə³¹ko⁵⁵/  vt 及物动 lengthen (an object) 使长（东西）＞
ko₁
svkor /sə³¹koɾ⁵³/  vt 动 demand; ask for (things) 问（东西）
svkra /sə³¹kra⁵⁵/  vt 动 fetch (grain from the storehouse) （到粮仓）取（粮食）
svkreq /sə³¹kreʔ⁵⁵/  vt 及物动 thin out 使瘦＞
kreq
svkrm /sə³¹kɾəm⁵³/  vt 及物动 congeal 使凝固＞
krm
svku /sə³¹kʌ⁵³/  n 名 calabash 考葫芦
svku₃ /sə³¹kʌ̞⁵³/  n 名 calabash 考葫芦
svku₄ /sə³¹ku̞⁵³/  n 名 Chinese flowering quince 木瓜
svkyi /sa³¹ci⁵⁵/ n 借 借贷 (things that cannot be returned in their original form) 借 (消耗物品，如粮食) | nga vng za svkyi le ding. I've come to borrow food. 我来借粮食。 | ngul svkyi borrow money 借钱 | (四乡) keui /kwi³⁵/.
svkoyt /sa³¹cst⁵⁵/ v 动 make crooked 使歪；弄歪斜
svl /sə³¹/v 动 choke 喘 | ngang mi nsvl rang. I was choked by water. 我被呛了。
svla, /sa³¹la⁵³/ n 名 salt 盐
svlaa, /sa³¹la⁵⁵/ n 名 1) moon 月亮 2) month 月份 | The Trung consider the moon to be masculine. 被独龙族认为是男的。
svlam /sa³¹lam⁵⁵/ v 动 remove (e.g. vegetable skin) 去 (蔬菜的表层)
svlang /sa³¹lan⁵⁵/ vt 及物动 dispatch; send on a mission 派遣; 派 > lang1.
svlap /sa³¹lap⁵³/ 1) v 动 wedge between 夹层 2) aclIR 名量量（-）( - )
svelu /sa³¹lɯ⁵⁵/ vt 及物动 force into sex 使干 > leu
svleumsheu /sa³¹lup⁵³⁵/ vi 不及物动 warm oneself 取暖 > leumsheu
svli /sa³¹li⁵³/ n 名 flea 跳蚤
svlisheu /sa³¹li⁵³⁵/ vi 不及物动 1) shed (skin); slough off 脱皮 | beu svlisheu the snake sheds its skin 蛇脱皮 2) metamorphose (of a pupa becoming a moth) 变 (蜕变蛾)
svlon /sa³¹lɔŋ⁵⁵/ v 动 1) instigate 起使 | (四乡) lambroq me neu ngaq dvm svlon. His friend gets him to drink alcohol. 朋友劝他喝酒。 2) collude 勾结
svlop /sa³¹lɔp⁵³⁵/ vt 及物动 inculcate (a bad habit) 使养成（某种坏习惯）> lop
svloq1, /sa³¹lɔq²⁵⁵/ vt 及物动 make (someone) return 使回；带回（人）> loq1
svloq2, /sa³¹lɔq²⁵⁵/ vt 及物动 stare 瞪 | meq svloq 瞪眼 > loq2
svlu /sa³¹lu⁵⁵/ n 名 type of bracken grass 一种蕨草 | Formerly used as thatch. 以前用于茅草房子。
svlu na'angan /sa³¹lu⁵⁵ na⁵⁵gan⁵⁵/ n 名 type of bird which lives in bracken grass 一种鸟，生活在蕨类草丛中
svlung, /sa³¹lun⁵³/ n 名 island (in the middle of a river) 洲 （河流中间的一块陆地）
svlun, /sa³¹lun⁵⁵/ v 动 launch in flight (straight up) 使往上飞
svlvm, /sa³¹lvm⁵³⁵⁵/ vt 及物动 1) make dance 使舞 2) teach flying (of hens to chicks) (母鸟)教（雏鸟练习飞翔） 3) go hunting 打猎 (First Township. 乡话）> lvm1
svlnv /sa³¹ln⁵⁵/ v 动 darn (clothing); sew and mend 缝补
svlving /sa³¹lvp⁵³⁵⁵/ vt 及物动 1) make take 使拿 2) hold 持 > lvp
svlp /sa³¹lp⁵³⁵/ vt 及物动 teach 教 | gya wa pasvlp. You teach me how to do that. 你教我做这个。 | salvlp teach each other 互相学习 > lvp
svlvpsheu /sa³¹lvp⁵³⁵/v 动 learn学 | na vmi le nasvlpvpsheu? Who are you studying with? 你跟谁学的？ > lvp
svm /sa³¹m¹⁵³/ vt 及物动 peel (animal skin) 剥（兽皮） | vchit psvm. You two peel sheepskin. （你们）剥羊皮。
Svm /sa³¹m¹⁵³/ n prop 专有名 Dai ethnic group 傣族
svma /sa³¹ma⁵³⁵/ 1) v 动 use as bait 以…做诱饵 2) n 名 bait 诱饵
svmaq, /sa³¹maq²⁵⁵/ vt 及物动 break; ruin 毁坏 > mac2
svmaq2, /sa³¹maq²⁵⁵/ n 名 grit (at the bottom of a pot) 锅灰 | Traditionally used for face tattooing. 以前用来做文面。
svmbl /sa³¹bli⁵³³/ n 名 big wooden shovel 铲子（木头）
svmeu /sa³¹mur²⁵⁵/ n 名 alder tree (alnus nepalensis) 水冬瓜树 (桤木) | Traditionally planted in swidden areas during the fallow period. Used as firewood and building material. 传统来说，休耕期种在刀耕火种的地方。以后用作木柴和建材。
svmeun /sa³¹mun⁵³³/ n 名 public hair 阴毛
svmeuq1, /sa³¹muq²⁵⁵/ adv 副 just before death; in extremis 临死前的
svmeuq2, /sa³¹muq²⁵⁵/ v 动 lull (to sleep) 催眠
svmeur /sa³¹mur⁵³⁵/ v 动 hold (something solid) in mouth 含（固体物）
svmi /sa³¹mi⁵³³/ n 名 candle 蜡烛
svmin /sa³¹min⁵³/ n 名 small, red-colored loach 一种红色的小扁头鱼
svmit /sa³¹mit⁵⁵/ n 名 mosquito larva 子孓
svmom /sa³¹mom⁵⁵/ n 名 1) foam; froth 泡沫 2) froth 水花
svmon /sa³¹man⁵³/ n 名 group (of people) （人）群
svmong /sa³¹məŋ⁵⁵/ vt 及物动 whiten 使白 > mong
svmor /sa³¹mor⁵⁵/ n 名 type of plant (traditionally used on wounds) 一种植物
svmot /sa³¹mot⁵⁵/ 1) n 名 words uttered during rituals, including wishes, demands etc. 2) n 名 prayer; invocation 祈祷 3) v 动 vow; swear 发誓
svmvn /sa³¹man⁵⁵/ n 名 caterpillar 毛毛虫
svmvn saq /sa³¹man⁵⁵ səʔ⁵⁵/ n 名 caterpillar 毛毛虫
svmvng /sa³¹man⁵⁵/ vt 及物动 cause to lose 使丢失 | 第四乡镇 四乡话. > vmvng
svna /sa³¹na⁵⁵/ n 名 nose 鼻子
svna /sa³¹na⁵⁵/ n 名 type of crop (possibly amaranth) 一种农作物 (可能是苋菜) | Now in little use. 现在很少用.
svna dung /sa³¹na⁵⁵ dun⁵³/ n 名 nostril 鼻孔
svna gong /sa³¹na⁵⁵ gɔŋ⁵⁵/ n 名 nose bridge 鼻梁
svna kraq /sa³¹na⁵⁵ krdi⁵⁵/ have a big temper 脾气大 (的人)
svna kyer /sa³¹na⁵⁵ cer⁵⁵/ n 名 nose flap 鼻翼
svna meul /sa³¹na⁵⁵ muil⁵⁵/ n 名 nose hair 鼻毛
svna sei /sa³¹na⁵⁵ sa⁵³/ get angry; lose one's temper 生气 | nga pve ma le svna sei 我对我的生气. 我对妻子生气. | Literally "be spicy in the nose". 直译"鼻子辣".
svnam /sa³¹nam⁵⁵/ n 名 good fortune 运气 | Tibetan loanword. Ritual equivalent of kverji, a term with which it is often paired. 藏语借词.
svnaq /sa³¹naʔ⁵⁵/ 1) quant 数量 all 都 | 所有 | svnaq dli neu. Let's all go. 我们去. 2) det 限定 whole; 全部
svnet /sa³¹net⁵⁵/ vt 及物动 get close 使贴近 > net
svneu /sa³¹nuə⁵⁵/ v 动 aim (weapon at a target) 对准 | nvngvrm pasvneu. Aim well. 瞄准好！
svneut /sa³¹nuət⁵⁵/ v 动 1) point out 指示 2) give directions 指点 (目标，方向) | tvei wa sa svneut tell someone what they should go do 让人去做事情
svng /saŋ⁵⁵/ v 动 spread (reputation, news) (名声，消息) 传开
svng /saŋ⁵⁵/ 1) be tasty; strong (味道) 好 2) be (moderately) salty (盐咸味) 适度
svng /saŋ⁵⁵/ n 名 pine leaf smoke (burned for sacrifices to gods or shaman rituals) 松毛叶 (祭祀神或巫师作法时焚烧)
svng /saŋ⁵⁵/ n 名 1) nephew (sister's son or wife's brother's son) 外甥 2) niece (sister's daughter or wife's brother's daughter) 女甥 3) first cousin once removed (child of male cousin) 堂兄弟的子女 4) son-in-law 婚
nvsvng n 名 (your) nephew, niece, first cousin once removed, or son-in-law (你/你们的) 外甥，甥女，堂兄弟的子女，女婿
vngsvng n 名 (his/her/their) nephew, niece, first cousin once removed, or son-in-law (他/她/他们的) 外甥，甥女，堂兄弟的子女，女婿
vsvng n 名 (my/our) nephew, niece, first cousin once removed, or son-in-law (我/我们的) 外甥，甥女，堂兄弟的子女，女婿
svn'lot /saŋ⁵³lət⁵⁵/ n 名 Burmese soldier 缅共武装
svn'ui /saŋ⁵³ui⁵⁵/ n 名 second half of the night; early hours of the morning 后半夜
svngdu /saŋ⁵³du⁵⁵/ n 名 small earthen pot 小土坛子
svn'ul /saŋ⁵³ulu⁵⁵/ n 名 bad breath 口臭
svniq /saŋ⁵³niʔ⁵⁵/ n 名 pulp of fruit 果 (一乡) svneuq /saŋ³¹nuə⁵²⁵/ svnvæm /sa³¹nam⁵⁵/ n 名 sesame 芝麻 | Used as a condiment on cakes and mixed into butter tea. 用于粑粑和酥油茶里面
svnvng /saŋ³¹naʔ⁵⁵/ v 动 1) help 帮助 | nga na le svnvn g ning. I'll help you. 我帮你. | sanvng help each other 互相帮忙 2) benefactive 收益 | (四乡)
vnet /sa³¹net⁵⁵/
svnvmsheu /saŋ³¹nəʔ⁵⁵ /vi 不及物动 follow after others (in doing something) 看着别人才去做
svpang /sa³¹pan⁵⁵/ n 名 elevated granary, used for drying, with open bamboo lattice walls to allow for aeration 提高的粮仓
svpneu /sa³¹pneu⁵⁵/ v 动 wrap (wound); bandage (伤口) 包着
svreum nvm /sar3¹ru55 nam3³/ n winter (period when it snows) 冬季 (下雪天) | (四乡) rvtong nvm /rok5⁵tong3³/ n
Svreueq /sa3¹ru55/ top 地名 Sareu (First Township village) 斯任 (一乡村名)
svreusheu /sa3¹ru55 chu1³/ vt berate unfairly; take one's pain or anger out on someone (who doesn't deserve it) (因疼痛或某种原因)迁怒于 > reusheu
svri, /sa3¹ri5³/ vt learn (a lesson) 接受 (教训) | vng svnq be sheu masvri. I hit him but he still didn't learn his lesson. 我打他也不接受教训
svri, /sa3¹ri5³/ n name muntjac; mouse deer; chevrotain (Moschus genus) 麋子 | sri sha tei keigrv. Muntjac meat is delicious. 麋肉很好吃
svri kittoq shin /sa3¹ri5³ kie²³ cin₅⁵/ n name weed (used as pig feed) 野草 (猪食)
svteum /sa³¹tum⁵⁵/ vt 及物动 tie (knot); fasten 系 (结); 打 (结) > teum

svteum₂ /sa³¹tum⁵⁵/ vt 及物动 delay 拖延

svteumsheu /sa³¹tup⁵⁵svt⁵¹/ vi 及物动 tarry; delay (oneself) 使 (自己) 受耽搁 > svteum₂

svteur /sa³¹tuv⁵⁵/ vt 及物动 shed blood 使 (血) 流尽 > teur

svtiq /sa³¹tii⁵⁵/ n 名 grime; filth (sticking to one's body or clothing) (粘在身体、衣物的)污垢 | (乡)

svteuq /sa³¹tu²⁵⁵/

svtot /sa³¹tuv²⁵⁵/ vi 及物动 1) join; connect 连接 2) bequeath; hand down 遗留 | vng svtot his successor 他的继承人 3) save someone's life 救活 | saq svtot > tot

svtsheu /sa³¹tuv³¹/ vi 及物动 1) fight 打架 2) battle 打战 > svt

svtu /sa³¹tu²⁵⁵/ vt 直; 看直 | dungbeur svtu tu whiskers sticking up 胡子翘

svtuq /sa³¹tu²⁵⁵/ vt 及物动 tighten 使紧

svtvl /sa³¹tal²⁵⁵/ vt 及物动 make roll down 使滚下 > tvl

svtvn /sa³¹ton²⁵⁵/ vt 及物动 show; display 展示; 给看 > tvn²

svtvng /sa³¹tan²⁵⁵/ n 名 1) drawer; shelf 抽屉 2) shelf 架子的层 3) earthly layer of the three-layered universe, the land where men live 中间层人类居住的大地 | svtvng mvli the world 世界

svtv /sa³¹tuv²⁵⁵/ vt 及物动 thicken 使厚 > tvt

svwa'ngat /sa³¹wa⁵⁵ja⁵⁵/ n 名 type of wild vegetable (which grows on high mountains) 一种野菜 (生长在高山上)

svwe /sa³¹wei⁵⁵/ vt 及物动 give poison (to someone) 使中毒 > wei₁

svza /sa³¹za²⁵⁵/ vt 及物动 1) sicken 使生病; 使疼 2) cause (someone) pain 使疼 > za₁

svzom /sa³¹zom³⁵⁵/ vt 及物动 incinerate (make something burn up) 使烧尽 > zom₁

svzung /sa³¹zun²⁵⁵/ vt 及物动 make (a child) go to the bathroom 使 (孩子) 小便 > zung
tabong /ta³¹bɔŋ⁵⁵/ n 名 corncrib 玉米仓

tabong vdvm /ta³¹bɔŋ⁵⁵ sɔ³¹dam⁵⁵/ n 名 popcorn 爆米花

tabong vngza /ta³¹bɔŋ⁵⁵ aŋ³¹za⁵⁵/ n 名 corn rice (dish made with a mixture of corn and rice) 玉米饭

tabong vngzeum /ta³¹bɔŋ⁵⁵ aŋ³¹zum⁵⁵/ n 名 dried hanging corncobs 一对玉米

tabongchvl /ta³¹bɔk⁵⁵tɕəl⁵³/ n 名 small corn (type of corn that ripens early, common before recent introduction of larger varieties) 一种早熟的玉米

tacheu /ta³¹tɛ̆m⁵⁵/ n 名 earthen jar 土罐

tadv /ta³¹dɔm⁵⁵/ n 名 crossbow flight groove (where arrow rests) 纭弦槽

tagong, /ta³¹gɔŋ⁵⁵/ n 名 crossbow stock (includes butt) 弩身

tagong /ta³¹gɔŋ⁵³/ n 名 upper leg (outer part) 大腿外侧

taitu /ta³¹tu⁵⁵/ n 名 attitude 态度 | Chinese loanword. 汉语借词.

takchi /ta⁵⁵tɕi⁵⁵/ n 名 conical bamboo implement used for filtering alcohol 筛酒用的圆锥形竹器

takcu /ta⁵⁵tsu⁵³/ n 名 type of monkey with gray fur and a black and white face (possibly Eastern hoolock gibbon) 一种猴子 (毛皮灰色，脸黑白)

takol /ta⁵⁵kɔl⁵³/ n 名 big wok cover 大锅盖

takrol /ta³¹krɔl⁵³/ n 名 crossbow trigger (弩) 扳机

takvt /ta³¹kɔt⁵⁵/ adv 副 in order; in succession 依次

tal /tal⁵⁵/ adv 副 behind; back 背后 | na tal do tvng e? What's behind you? 你背后是什么？ | kyeumtal behind the house 房后

talaq /ta³¹tɑʔ⁵³/ n 名 1) wooden stick 小木棒 2) arrow 箭 3) small strip of bamboo 竹条

taleum /ta³¹lʊm⁵³/ n 名 1) hornet; wasp 马蜂；蜂子 2) calabash wasp (medium-sized, body mottled red) 葫芦蜂 (体型中，身斑红色)
		(ta⁵⁵mɑ⁵³/ n 名 seventh-born female 老七 (女)

tama /ta⁵⁵mɑ⁵³/ n 名 truth 确实 2) adv 副 truly; really 真的 | tama vngchvl legitimate child (not a
fatherless orphan) 亲生孩子 3) *adj 副 definitely 一定
tamamvhi /tə³¹ma³⁵ma³⁵xʃi³⁵/ n 代 type of medicinal plant 一种药材
tamcheu /tə³¹tʃɨu³⁵/ n 名 Saurauia fruit 鼻涕果 |
Edible plant. 可食的植物.
tan /tə³¹/ v 及物 open (door) 开（门）| npvching ptyaan. Open the door. 你开
tana /tə³¹nə³⁵/ n 名 crossbow 弩弓
tane /tə³¹tsə³⁵/ n 名 bicycle 自行车；单车 | Chinese loanword. 汉语借词.
tang /tə³¹/ n 名 Chinese hemlock tree (Tsuga chinensis or dumosa) 铁杉树
tangdum /tə³¹dəm³⁵/ n 名 type of rodent which lives in the woods 一种鼠（树林中生活）
Tangdum /tə³¹dəm³⁵ /top 名地 Tangdum 丹当 | Literally "hemlock fat". Known in Chinese as Gongshan today. Origin of the Chinese name for the Dandanglika mountain range. 今贡山县城，丹当力卡山的中文名称的起源.
Tangdumlong /tə³¹dəm³⁵loŋ³⁵ /top 名地 1) Tangdum river 丹当河 2) Tangdum river valley 丹当河谷
tangmeq /tə³¹məʔe³⁵/ n 名 hemlock knot 松眼；松节 | Used in Chinese medicine. 用于中医.
tangmvr /tə³¹mar³⁵/ n 名 type of pine tree 一种松树
tanla /tə³¹la³⁵/ *adv 副 now 现在 | tanla e wait a second 等一下
tap /tə³¹/ v 及物 set up; put up (hang, lean, rest) 搭上去 | hrei vyə do mvntap neu. Don't put your foot up there. 脚别搭在那儿.
svtaŋ /v 及物 translate 翻译
tapat /tə³¹pet³⁵/ n 名 crossbow 弩弓
tapeum /tə³¹pəum³⁵/ n 名 arm 胳膊 | ur tapeum
tapit /tə³¹pit³⁵/ n 名 bamboo wattle (used for walls of a house) 竹篱笆 | tapit kyeum bamboo wattle house 竹篱房 | (乡) jima /zi³¹ma³⁵/
taq /tə³¹ /prt 助词 resultative (cause) 致使（让） | nga gyəəg shaq taq oo lung. Someone got my clothing all wet. (某人) 把我的衣服弄湿了。| vng mvdum le ngang taq oo! Get him to come up here. 让他爬上来。| vng ngeu taq sənq. I beat him until he cried. (我) 把他打哭了。| Preceding main verb must be volitional, or morphological causative is used. Often has a negative or dissatisfied connotation. 前一个动词只能是主动动词，通常表示负面的结果。| (一乡) hreq /xəʁ³⁵/}
test 

tereq 
ter 
tep 
Teng

ten 

ter 
tereq 
test 

tet /tet⁵⁵/ 1) v 及物动 strike 擊 2) v 动 hit (drum) 打 (鼓)

tetsheu /tet⁵⁵ceu¹¹/ vi 不及物动 hit oneself; bump (把自己) 撞；碰 > tet

teu /tui⁵⁵/ v 动 pick up 捡；捡 | ko pvteeu rvt. Pick that up. 把那个捡过来。
teui /tui⁵⁵/ adv 副 in a short time 快

tei /tai⁵⁵/ vi 不及物动 1) be short 短 2) be low 低 3) get shorter 短 | gya chuq teui. This got a bit shorter. 这个短了一点。

svtei vi 及物动 shorten 弄短

teuinaq /tui³¹naq⁵⁵/ n 名 little sibling 娘娃；兄弟姐妹 (少年) | Also apparently used in birth order names, following the ninth-born male. 好像也用于出生顺序名第九出生的男性后。

teuivtn /tui³¹tvtn⁵⁵/ adv 副 just now 刚才 | Fourth Township. 四乡话。

teum /tum⁵⁵/ post 后置 1) after 以后 | teum ni the next day 第二天 2) back; behind 后面 | vng teum do pa’nvolsheu. Walk with him slowly at the back (because he has a foot problem). 在后面带他（因为他脚疼走不动）。

teum /tum⁵⁵/ vi 不及物动 burn out (点着的东西) 烧尽 | lacu teum di. The candle burnt out. 蜡烛灭了。

teum /tum⁵⁵/ vi 不及物动 string across; tie between two points (thread, rope etc.) 系 (线、绳于两点之间)

svteum, vi 及物动 tie (knot) 系 (结)

teumeu /tui³¹mu⁵³/ n 名 eagle (general) 老鹰（总称）
teumeu lapkyvng /tui³¹mu⁵³ lap⁵⁵caŋ⁵³/ n 名 type of small bird of prey 一种小鹰 | muq do teumeu lapkyvng tvmsheu. A little bird of prey is circling up there in the sky. 空中小鹰在飞。

teung /tun⁵⁵/ vi 不及物动 be raw; uncooked 未煮过；生

teung /tun⁵⁵/ vi 不及物动 ring; be resounding (声音) 响；响亮 | dvreung taq teungsheu all that commotion is really loud 吵闹响了

teuni /tui³¹n⁵³/ n 名 clear day 晴天

tep /tep⁵⁵/ v 动 greet (people); receive 接待 (人) 2) associate with 交往

teq /te⁵⁵/ vt 及物动 pull out (hair) 拔（毛发）

ter /ter⁵³/ v 动 1) hold (something large) in mouth (大 口地) 含 2) gobble (food) (大口地) 吃（食物）

tera /te⁵³ra⁵³/ n 名 path; trail 路

tereq /te³¹re²⁴/ n 名 type of bird 一种鸟

ter /ter⁵³/ v 动 1) hold (something large) in mouth (大 口地) 含 2) gobble (food) (大口地) 吃（食物）

terg /ter⁵³/ n 名 path; trail 路

tereq /te³¹re²⁴/ n 名 type of bird 一种鸟

test /ats/
teup /tut⁵⁵/ n 名 type of plant 一种采集的植物

teq /tuʔ⁵⁵/ 1) n 名 room (with firepit) 房间 2) nc/t 名量
room (一) 间 (房屋)

teq e /tuʔ⁵⁵ e/- pr 助词 maybe; probably 推测语气词
(或许) | Nvng mi vngza ton lung teq e. Nang
should have finished cooking the food (by now). 阿娜
该把饭做好了。 | vsan ni loq teq e. Maybe he'll be
back tomorrow. 他可能是明天要回来。 | (四乡) na e
/nə⁵⁵ e/-

teqsheu /tuʔ⁵⁵ su⁵⁵/ vi 不及物动 be pregnant 怀（孩
子） | vng nagoq teqsheu ra. She's pregnant. 她
怀着孩子。

teur /tut⁵⁵/ vi 不及物动 flow out completely; drain (of
blood, pus etc.) (血) 流尽 | kəu sheu teur di. The
blood of the chicken killed has drained away.
(杀的) 鸡血流尽了。

svteur vt 及物动 shed blood 使 (血) 流尽

teut /tut⁵⁵/ v 动 remove (from stove or cooking
platform) (从火塘架上) 取；拿下 | ko taq
pvteutsheu. Take that pot of (the fire). 把那锅取
下来。

ti, /ti⁵⁵, /tiʔ⁵⁵/ num 数 one (1) — | ti tat ti tat neut
ngaq occasionally smoke cigarettes 偶尔才抽烟 |(一
乡) kye /ce⁵⁵/

ti, /ti⁵⁵/ n 名 soup 汤 | kvnti vegetable soup 菜汤

ti- /ti⁵⁵/ num 数 ordinal number prefix 第 | tisan third 第
三 | Chinese loanword. Chinese numerals used. 汉语
借词 使用汉语数字

tical /ti³¹tsu⁵⁵/ num 数 ten (10) 十 | vngcalcal several
tens 十几 | vngcal gyoq tens (dozens) of men 几十人
|(四乡) tisvt /ti³¹sal⁵⁵/

tical ni /ti³¹tsal⁵⁵ ni⁵⁵/ num 数 twelve (12) 十二

tical ti /ti³¹tsal⁵⁵ ti⁵⁵/ num 数 eleven (11) 十一

tichi /ti³¹ti⁵⁵/ adv 副 1) same 一样 2) similar 同样 |(四
乡) kiyki /ci²³ci⁵⁵/

Tichong /ti³¹tɕong⁵⁵/ top 地名 Tichong (Second Township
village) 滩桥 (二乡村名)

ticung /ti³¹tsuŋ⁵⁵/ n 名 farmer 农夫

tiktak /ti³¹kat⁵⁵/ adv 副 together 一起

timuq kuq /ti³¹muq⁵⁵ kuq⁵⁵/ v 动 kowtow 叩头 | Not
traditional to Dulong society, but may have been
practiced with Tibetan overlords in Chawalong. 不是

独龙社会的传统，可能与藏族察瓦龙统治者实践的.

Tin /ti³¹n/ nprop 专有名 second-born male 老二 (男) |
Term of address: Duri, Tin Duri. 称呼：Duri, Tin
Duri. | (一乡) Kyen /ce⁵⁵/

Tinjang /ti³¹zɑŋ⁵⁵/ nprop 专有名 dog name 狗名

tiq /tiʔ⁵⁵/ v 动 trip up (with rope etc.) (用绳等) 绊 | (一
乡) teq /tuʔ⁵⁵/
tit /tiʔ⁵⁵/ v 动 pull out (hair, grass) 抓 (头发、草)
titsheu v 动 grab hold 抓

titsheu /tiʔ⁵⁵ su⁵⁵/ v 动 grab hold 抓 > tit

Titsvang /ti⁵⁵sɑŋ⁵⁵/ nprop 专有名 Tisvng clan 家族名
to /to⁵⁵/ v 动 1) hear 听 2) listen Agentive non-first
person. 非第-人称，强调式. > Irregularly Inflected
Form 常态变体 ta,

toi /to⁵⁵/ adv 副 just now 刚刚 | vng toi vblaq
ra. He just arrived. 他刚刚到了。 | vng toi che di di.
He just went off. 他刚刚去了。

toi, /to⁵⁵/ adv 副 1) long since 早就 2) already 已经
| vng toi looq lung. He already went back there. 他
早就回去了。

Toigyaq /tʃi³¹ʃu⁵⁵/ n 名 last night (after dark) 昨夜 (天
黑以后)

toltol /toʃu⁵⁵/ v 动 feel swollen 感觉肿的
tom /tom⁵⁵/ vt 及物动 pour 倒 | ngang chuq
pvtoom rvt. Pour a little water. 倒点水来。
tombu /tom³¹bu⁵⁵/ n 名 ladle; dipper; spoon 勺

ton, /ton⁵⁵/ vt 及物动 finish (doing) (做) 完；完成 |
Nvng mi vngza ton lung teq e. Nang should
have finished cooking the food (by now). 阿娜
该把饭做好了。

ton, /ton⁵⁵/ v 动 1) divide up 分 2) distribute (goods) 分
发 (东西)

tong /toŋ⁵⁵/ vt 及物动 knock over 搬倒 (立着的东西)
| dong vng mi toong diq e. He knocked over the
bamboo tube. 他把那根竹子倒过。

Tongtongrongrong /tʃu⁵⁵tʃu⁵⁵tʃu⁵⁵tʃu⁵⁵/ adv 副
harried 忙忙乱乱

toppa /top⁵⁵pa⁵⁵/ n 名 quiver (woven from animal skin)
箭包 (用兽皮缝制的)

400
toppū /tɔp⁵⁵pu⁵⁵/ n 名 large black bear 大熊 | sheui toppu
toq /tɔʔ⁵⁵/ vt 及物动 1) drip 滴 | 2) make drip down 使滴下
	toq /tɔʔ⁵⁵/ v 动 intercept (by encircling) (来回) 拦截 | vng gya oong pvtoaq. Intercept him from this side. 从这边拦截他
tor /tɔʔ⁵⁵/ vi 不及物动 wither (of a tree) (树) 枯 | shingtor withered (dead) tree 枯树
torma /tɔr³¹ma⁵⁵/ n 名 ritual figure/ 野禽塑像 | From Tibetan gtorma. Cf. gyai, gyonggu, shabla. 源于藏语. 也有其他种类.
torpa /tɔr³¹pa⁵⁵/ n 名 bamboo spring (for hunting) 陷阱
	torsheu /tɔr³¹sh颖³¹/ vi 不及物动 run 跑 | pvtoorsheu beu. Run! 你跑着去. > vtor | (四乡)  vgyer
	/s³¹jer³⁵/
tosi /tɔs³¹si⁵⁵/ n 名 pest; animal that secretly eats crops (e.g. mice, insects etc.) 偷吃庄稼的小动物 (老鼠, 昆虫等) 的总称 | tosi toral
tot /tɔt⁵⁵/ 1) vt 及物动 cut 割；剪 2) vt 及物动 chop; hew 砍 | gya shing pvtoot rvt. You come chop up this piece of wood. 你来把这木头砍断. 3) n 名 scissors 剪刀 4) nclt 名量 section (一) 节；(一) 段 | shingtot wooden stick 木棍 | mvlong ti tot one section of road 一段路 | na nvsheung pe tot the part that you like 你喜欢的部分 5) nclt 名量 armful (一) 载
Tottvng /tɔt⁵⁵nɔŋ⁵³/ nprop 专有名 Venus; morning star 金星
tu /tu⁵⁵/ num 数 1) thousand (1000) 千 2) jiao (one-tenth of a yuan) 角
tul /tul⁵⁵/ v 动 1) draw; unsheath (the hilt of a dagger) 拔出 (柄) 2) plunder; pillage; loot 抢夺 | tul cvvng bandit 强盗
tung₁ /tʊŋ⁵⁵/ n 名 corner 角落 | vseum tung triangle 三 角性
tung₂ /tʊŋ⁵³/ v 动 1) bushwhack (在丛林中) 砍 (路) 2) hack 砍 (草)
Tunggrung /tʊŋ³¹grʊŋ⁵⁵/ top 地名 Tunggrung (Second Township village) 东经 (二乡镇名)

Tungmalong /tʊŋ³¹ma⁵³lɔq⁵⁵/ top 地名 Tungma river valley 河谷名
Tungmatuq /tʊŋ³¹ma⁵³uʔ⁵⁵/ top 地名 Tungmatu village 村名 | Near present-day Gongshan, where the Pula and Nu rivers come together. 离贡山很近，普拉河汇入怒江的口.
tungpreut /tuʔ⁵⁵prut⁵⁵/ n 名 type of large fish with a long beard 一种长胡须的大鱼
tungtung /tuʔ⁵⁵tʊŋ⁵⁵/ adv 副 straight up (向上) 直直的
tuni /tuʔ³¹nɪ⁵⁵/ n 名 1) facial mole; beauty mark 斑点；黑痣 2) pimple 痘
	tupa /tuʔ³¹pa⁵⁵/ n 名 gruel 粥 | tabong tupa corn gruel 包谷稀饭 | (四乡) kvbυ /kɑ³³bu⁵⁵/
tuq₁ /tuʔ⁵⁵/ vi 不及物动 be salty; savory (盐) 咸
tuq₂ /tuʔ³¹/ v 动 cut down (a fire-igniting stick) 采伐 (松明子)
tur /tʊr³⁵/ n 名 acne; pimple 青春痘
tutu /tuʔ⁵⁵tu⁵⁵/ n 名 pocket 口袋 | Child language. 儿语.
tuzu /tʊz³¹za⁵⁵/ n 名 type of leech that emerges during droughts 一种旱生的蛭
tv-/ /tɔ³¹/, /tɔ³¹/ v 动 causative 使动态 | ngang patvsuu. You boil the water. 你烧水吧. | ta- is used before two-syllable and already prefixed verbs.
	Attaches to fewer verbs than sv-, typically before voiceless fricative initials. ta- 用在双音节动词 (包括其他语法前缀) 前 比 sv- 用得少, 加在清擦音声母的单音节动词前.
tv'aq /tɔʔ³¹aʔ⁵⁵/ 1) v 动 make a mark or sign 作 (标记) 2) n 名 marker; sign 标记
tv'eq /tɔʔ³¹eʔ⁵⁵/ n 名 burp; belch; hiccup 嘤 | tv'eq v'ngansheu to burp 打嗝 | (一乡) nagoq le vngza dv'oq lung hreq mvzi vl. Don't feed the baby so much that it burps. 娃娃上不要喂饭喂得打嗝. | Onomatopoetic. 象声词. | (一乡) dv'oq /dɔ³³sə³⁵/
tv'klaj /tɔv³³klaʔ³⁵⁵/ vt 及物动 1) kick 踢 | mvgeu mi natv'klaq ra neu. The horse kicked me. 马踢了我. | ta'klaq kick each other 互相踢 2) strike (a match) 撞；打 (火柴) | hoce patv'klaaq strike a match 火柴擦燃
tv'klat /tɔv³³klaʔ⁵⁵/ 1) vi 不及物动 be slippery (路)滑 | gya do tv'klat pa'vnarsheu. It's slippery here, be
tvmovng /tə³¹mlɔ⁵⁵/ v 动 lubricate (of a snake using saliva with caught prey) (蛇用唾液把捕到的猎物) 弄软

tv'ngol /tə³¹ŋɔl⁵⁵/ n 名 bamboo cane; walking stick 拐杖

tv'ngvm /tə³¹ŋvm⁵⁵/ v 动 bear; carry (a heavy load on one's back) 背 (重物) | vng tvng tv'ngvm e? What are you carrying? 他背的是什么？

tv'om /tə³¹om⁵³/ n 名 type of bracken 一种蕨菜

tv'ong /tə³¹ɔŋ⁵³/ v 动 1) scold; 训骂 vng vmi le tv'ong e? Who is he scolding? 他在骂谁？ 2) make a racket 喧闹

tv'plai /tə³¹plaɪ⁵⁵/ v 动不及物 be careless (actions, words); (动作、言语) 不稳重；粗心

Tv'u'dvm /tə³¹u'dam⁵⁵/ top 地名 Tawudam (Fourth Township village) 托乌当（四乡村名）

tvcaq /tə³¹tsaq⁵⁵/ 1) n 名 sieve; sifter 筛子 2) v 动 sift (something particularly fine) 筛 (细)

tvcha /tə³¹tsa⁵⁵/ n 名 thing; object 东西；物品 | gya tvng tvcha e? What is this thing? 这是什么东西？

tvchaq /tə³¹tsaʔ⁵⁵/ v 动 insert; stick in tvrung do tvma tvchaq. There's an arrow stuck in the pillar. 柱子上插着箭. tvrung gya do tvchaq sa. Stick the pillar in here. 柱子要插 (立) 在这儿

tvchen /tə³¹tset⁵³/ v 动 set down; put down (on the ground) 放置；放 (在地上) | shvm mvcheu mvntvchen neu. Don't misplace the knife. 刀子别乱放

tvcheq /tə³¹tceʔ⁵⁵/ vt 及物动 make shabby (worn out) 弄破旧 Pung mi nvmbu dvngni sheu mal do tvcheeq. In just a few days Pung got his pants all worn out. 阿普没几天就把裤子弄破 (旧) 了．
thing is sticky. 这个有粘性。

tvkrvt /tə³¹krət⁵⁵/ vi (不及物) 1) be tart flavor (of unripe fruit) 涩 2) be sharp-edged (not smoothed down) 不光滑 > krvt
tvku, /tə³¹ku⁵³/ v 动 demand; ask for 索要
tvku, /tə³¹ku⁵³/ vi (不及物) be viscous; thick (of porridge) 浓 | matvku watery (of porridge) 薄
tvkvng /tə³¹kəŋ⁵³/ vi (不及物) be taut; stretched tight 绷紧 | gya chuq patvkvngsheu. Make this a little more taut. 把这个绷紧一点。 2) v 动 make taut 使绷紧
tvkyeq /tə³¹ce⁵³⁵/ v 动 wrap (small item, usually with leaves or paper) (用树叶、纸张等) 包 | gya do tvng takyeeq e? What's wrapped up here? 这里包着的是什么？ | mvn gya mi patvkvyeq. Use this to wrap up the medicine. 药用这个包上。
tvkyi /tə³¹ci⁵³⁵/ v 动 strangle (using rope) (用绳子) 杀 | (一乡) tvkyeuq /tə³¹ci⁵³⁵/
tv /tə³¹li⁵³⁵/ vt 及物动 roll; cause to roll down 滚 | vcvng mi lung tal zaq. There are people rolling down stones. 有人滚下来石头了。
svtvl vt 及物动 make roll down 使滚下
tvl /tə³¹li⁵³⁵/ vi (不及物) roll; cause to roll down 滚 | tvlong /tə³¹ləŋ⁵³⁵/ 动 roll 卷 (成条) | neut gya mi natvlong 'long sheu pv'ngaq sheu. Use this to roll a cigarette. 用这个卷着烟抽。
tvl /tə³¹lu⁵³⁵/ vi 及物动 be ready made 现成
Tvluq /tə³¹lu⁵³⁵/ top 地名 Talu (Burma) 托洛 (在缅甸境内)
Tvluq rvmei /tə³¹lu⁵³⁵ rvə³¹məi⁵³⁵/ top 地名 Talu (Burma) 托洛江
tvlt /tə³¹ləti⁵³⁵/ n 名 crossbow string 弩弦
tvm /tə³¹m⁵³⁵/ vi 及物动 be round (of the moon) (月) 圈 | svla tvm. The moon is round. 月圆了.
Don't give that to the child to look at, it'll stir up
doing something that will cause harm.

The hunting bird, sometimes catching fishermen
caused by sudden mountain storms, despite clear
weather in the valley, sometimes catching fisherman
in the river, sometimes catching fishermen
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in the river, sometimes catching fishermen
caused by sudden mountain storms, despite clear
weather in the valley, sometimes catching fisherman
in the river, sometimes catching fishermen
in the river, sometimes catching fishermen
caused by sudden mountain storms, despite clear
weather in the valley, sometimes catching fisherman
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weather in the valley, sometimes catching fisherman
in the river, sometimes catching fishermen
in the river, sometimes catching fishermen
caused by sudden mountain storms, despite clear
weather in the valley, sometimes catching fisherman
in the river, sometimes catching fishermen
in the river, sometime
tvntaq /tə³¹pɯt⁵⁵/ adv 副 until now 到目前为止 | vng tvntaq sha kei mvrng. He still hasn’t gotten out of bed.

tvpkama /tə³¹rɯŋ⁵³ mə³¹lən⁵⁵/ n 名补偿; 偿还 赔偿; 补偿; 对应的金额

tvpi /tə³¹pi⁵³/ n 名 sheath; scabbard (for a knife) （刀）鞘 | shvn tvpi 鞘

tvpka /tə³¹rɯs⁵³ / n 名 hearth area 火塘 | Ritual name specifically designating the top of the tripod (formerly of the three stones that constituted the hearth), considered to be the first stage of the sky, part of the cosmic axis inside the house. 仪式名专门指定三脚架 顶部（三石头构成的炉膛），被认为是天空的第一阶段，屋内宇宙轴的一部分.

tvreu /tə³¹ruŋ⁵³ / n 名 fish hook 鱼针
tvri /tə³¹ri⁵³ / n 名 rattan bamboo 龙女

tvrol /tə³¹ɾɔŋ⁵³/ n 名 quiver for carrying poisonous arrows, made from bamboo and covered with a flap of skin 箭筒

tvtron /tə³¹ɾɔn⁵³/ n 名 swim bladder 鱼鳔

tvrong /tə³¹ɾɔŋ⁵³/ n 名 type of basket (used as a cage for chickens), made of strips of woven bamboo 笼子（关鸡的，用竹条作的） | Cf. hra, hreuurna.
tvrun /tə³¹ruŋ⁵³ / n 名 pillar; column 柱子

tvrun /tə³¹ruŋ⁵³ / n 名 pillar; column 柱子

tvrung /tə³¹ɾɔŋ⁵³/ n 名 Trung; Dulong 龙

tvung /tə³¹ɾɔŋ⁵³ / n 名 Trung; Dulong 龙

tvung /tə³¹ɾɔŋ⁵³ / n 名 Trung; Dulong 龙

tvung /tə³¹ɾɔŋ⁵³ / n 名 Trung; Dulong 龙

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Tvранглом /tə³¹rʊŋ³¹lɔŋ⁵⁵/ 1) top 地名 Trung river valley 独龙江河谷 2) aprop 专有名 Trung people 独龙族人
tvрангчев /tə³¹rʊŋ³¹tsə⁵³/ aprop 专有名 Trung child 独龙儿女
Tvрангдым /tə³¹rʊŋ³¹dəm⁵⁵/ 1) top 地名 Tarangdam 迪郎当 2) aprop 专有名 Tarangdam clan 迪郎当家族
tvса /tə³¹sə⁵³/ adv 副初始地; in the beginning; in the beginning 期初 | tvса пар | May have inchoative meaning in some situations. 有时候可能有“将要”的意思。
tvсаq /tə³¹səʔ⁵³/ n 名 1) life 生命 2) life force 气息
tvсев /tə³¹sɯ⁵³/ n 名 type of fir tree 稀树
tvсев мвкем /tə³¹sɯ⁵³ ma³¹kɯm⁵³/ n 名 type of medicinal plant 一种药材 | Literally “fir tree pillow”. 直译“杉树枕芯”
tвсха /tə³¹ɕɑ⁵⁵/ vi 不及物动 1) be poor 穷 2) be hard (difficult) 辛苦 | tvсha mit feel sorry; feel compassion 哀怜 | na tvсha ва sheu mvgol. 你不要有麻烦，你不用麻烦。
dop tvсha nvkya you have it very hard 你很辛苦了 | tvсha mвsха with great hardship 很辛苦
tвсха рут /tə³¹ɕɬut⁵²/ vi 动 make things difficult (for someone) 让人很辛苦
твсха шак /tə³¹ɕɑʔ⁵⁵/ vi 及物动 get wet 湿; 弄湿 > shaq
tвсхев /tə³¹ɕɥ⁵³/ 1) vi 动 string together; connect 串着 | sha tvсхев hang meat 挂肉 2) vi 动 thread (the eye of a needle) 穿上（针眼）| wvp matvсхев meeq mvgvŋŋ. The needle won't thread, my eyes can't see it well. 针穿不上，我眼睛看不见（好）。3) ncll 名 strip 串
твсхевл /tə³¹ɕɥɭ⁵⁵/ n 名 malaria 疟疾 | tvсхевл за 2) vi 动 feel chills (身体) 发冷 | nga vŋggeu
thevсхевl. I'm feeling chills. 我感到身体发冷。3) vi 及物动 cool down 使凉; 炎凉 | ngang чук patvсхевл. Cool down the water a bit. 把水弄凉一下。

твсхевп /tə³¹ɕɥp⁵³/ vi 不及物动 1) be messy (of a house; a floor) (屋子、地板) 杂乱 2) make a mess 使杂乱 | kyeum mvntvсхевп neu. Don't make a mess of the house. 别把屋子弄杂乱了。
tвсхевпъ /tə³¹ɕɥp⁵³/ vi 不及物动 deflate; shrivel up 弄瘪 > sheup,
tвсхи /tə³¹ɕi⁵³/ vi 不及物动 snatch; pillage 掠夺
tвсхи /tə³¹ɕi⁵³/ vi 及物动 kill (cause to die) 弄死 | dvгеui mi kaq tvсхи luung. The dog caused the chicken's death. 狗把鸡弄死了。> shi
твсхи /tə³¹ɕi⁵³/ n 名 type of yeast used in former times, which came from Chawalong in Tibet 一种酵母, 以前从察瓦龙进口的
tвсом /tə³¹ɕɔm⁵³/ vi 及物动 move down 使下; 搬下 | tvnni kaq пашоом заq. Today move the chickens down from the mountain. 今天把鸡（从山上）搬下来。> shom
tвсъ /tə³¹ɕɭ⁵³/ vi 及物动 sic; call or summon (a dog to pounce and bite) 唤（狗去扑咬）> шу,
tвъшвнг /tə³¹ɕɥŋ⁵³/ vi 不及物动 be tasteless; bland (味道) 淡 > шънгшвнг
tвъсънг /tə³¹ɕɔŋ⁵³/ vi 不及物动 be active; have movement 有（动）
tвъсъ /tə³¹ɕɯ⁵³/ vi 及物动 boil (water) 烧（水）> vsу
tвът /tə³¹təi⁵³/ vi 不及物动 be thick 厚
стъвът vi 及物动 thicken 使厚
tвът /tə³¹tsə⁵³/ vi 1) 动 be very big 庞大 2) adv 副非常; 很非常 | vŋg tvът dvгrans. She's very beautiful. 他很漂亮。3) adv 副 barely 差一点 | tvът мвsъ barely survive (almost die) 活着（差一点死）> тът,
tвъва /tə³¹wə⁵³n/ n 名 type of bamboo (possibly Dendrocalamus giganteus) 龙竹
tвъван папу /tə³¹wən⁵³ nə³¹pu⁵³/ n 名 opium 鸦片
tвъван /tə³¹wən⁵³/ n 名 snow 雪 | tvъван pyong snow falls (literally "floats") 下雪 (直译“飘”)

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u₁ /u⁽⁵⁵⁾ / n 名 head 头 | wang'u source of the river (north) 江头 (北)

u₂ /u⁽⁵⁵⁾ / n 名 1) type of witchcraft or shamanic practice 一种巫术 2) alcohol-driven frenzy 发酒风 (的状态) | u vcvng person in an alcohol-induced frenzy 发酒风的人

u rvseq /u⁽⁵⁵⁾ ra⁽³¹⁾seʔ⁽⁵⁵⁾ / n 名 danduff 头屑

U’n’gan /u⁽³¹⁾n’an⁽⁵³⁾ / nprop 专有名 U’n’gan clan 家族名

u’ngang /u⁽³¹⁾n’an⁽⁵⁵⁾ / n 名 fontanelle (soft spot on a baby's head) 头囟

u’plang /u⁽³¹⁾plan⁽⁵⁵⁾ / n 名 spirit takes that possession of shamans or those in an alcoholic frenzy (also called cheu’plang) 一种神灵

uchon /u⁽³¹⁾chan⁽⁵⁵⁾ / n 名 forehead fuzz 留在额上方的一小撮头发

udaq /u⁽³¹⁾daʔ⁽⁵⁵⁾ / n 名 pillow 枕头

udvm /u⁽³¹⁾dm⁽⁵⁵⁾ / n 名 top of the head 头顶

ugal /u⁽³¹⁾gal⁽⁵⁵⁾ / vi 乱发不羁 be bald 光秃秃的 | ugal bald head 光头 | (fourth) ugan /u⁽³¹⁾gan⁽⁵⁵⁾

ugal leq /u⁽³¹⁾gal⁽⁵⁵⁾ leʔ⁽⁵⁵⁾ / n 名 type of waterfowl with a white head and a red body, lives near the water 一种在水边生活的白头，红身的鸟

ugyeng /u⁽³¹⁾jeq⁽⁵⁵⁾ / n 名 splitting headache 尖疼

ui /u⁽³¹⁾zi⁽⁵³⁾ / n 名 spotted squirrel 花鼠 (一种松鼠)

uiq /u⁽³¹⁾ziʔ⁽⁵⁵⁾ / n 名 headache 头疼 | (fourth) ujeuq /u⁽³¹⁾zuʔ⁽⁵⁵⁾ / (fourth) ujeuq /u⁽³¹⁾zuʔ⁽⁵⁵⁾

ukeui /u⁽³¹⁾kuiʔ⁽⁵³⁾ / n 名 crown of the head 头顶

ukeum /u⁽³¹⁾kum⁽⁵⁵⁾ / n 名 pillow 枕头

uklang /u⁽³¹⁾klaŋ⁽⁵³⁾ / n 名 skull 头骨

uleum /u⁽³¹⁾lum⁽⁵⁵⁾ / n 名 bald 光头 | vng uleeum sheul sheu. He shaved off all his hair (until he was bald). 他剃了个光头。

ulon /u⁽⁵⁵⁾lon⁽⁵⁵⁾ / > lon / (fourth) ngron /nu⁽⁵⁵⁾lon⁽⁵⁵⁾

ulung /u⁽³¹⁾luŋ⁽⁵⁵⁾ / n 名 entire head (全部) | (fourth) vpeq (lung) /a⁽³¹⁾pet⁽⁵⁵⁾ (luŋ⁽⁵⁵⁾)/

ulvp /u⁽³¹⁾lap⁽⁵⁵⁾ / n 名 1) lesson (for children) (对孩子中的) 教训 2) education; teaching 教育

umoq /u⁽³¹⁾moʔ⁽⁵⁵⁾ / n 名 hat 帽子

unei /u⁽³¹⁾naʔ⁽⁵⁵⁾ / n 名 hair 头发

unei blvt /u⁽³¹⁾naʔ⁽⁵⁵⁾ blət⁽⁵⁵⁾ / n 名 braid 辫子

unei mvgyep /u⁽³¹⁾naʔ⁽⁵⁵⁾ ma⁽¹⁾jep⁽⁵⁵⁾ / n 名 hair clip 夹发

unei prvn /u⁽³¹⁾naʔ⁽⁵⁵⁾ prən⁽⁵⁵⁾ / n 名 hairband; hair tie (usually cord) 扎头发的绳

uneuq /u⁽³¹⁾nuʔ⁽⁵⁵⁾ / n 名 skull marrow 脑髓

unu /u⁽³¹⁾nuʔ⁽⁵⁵⁾ / n 名 1) brain 脑子 2) mind 脑筋

up /u⁽⁵⁵⁾ / v 动 rule; dominate 统治 | Possible Kachin (Jingpo) loanword via Rawang. 这个词来源于缅北独龙语 (日旺语)，可能是景颇语借词。

upvn /u⁽³¹⁾pən⁽⁵⁵⁾ / n 名 scalp 头皮

uq /u⁽⁵⁵⁾ / v 动 poke through (an eggshell, brittle object, bag) 扎破 (鸡蛋壳、软质的器皿、袋子)

uq /u⁽⁵⁵⁾ / v 动 stir carelessly (water, soup) (汤、水) 混乱 | na zvguaq ti mvn'uq neu. Don't stir the vegetable soup carelessly. 你不要乱搅动菜汤。

uq /u⁽⁵⁵⁾ / n 名 box 盒子

ur /u⁽⁵⁵⁾ / n 名 arm (from the shoulder to the fingertips) 胳膊 (肩膀到手指) | ur ti ur one hand 一只手

ur dvbvn /u⁽⁵⁵⁾ dvən⁽⁵³⁾ / n 名 thumb 手拇指 > dvbvn

ur kurmu /u⁽⁵⁵⁾ kur⁽³¹⁾mu⁽⁵⁵⁾ / n 名 elbow 肘

ur mvlong hram /u⁽⁵⁵⁾ mə⁽³¹⁾lɔŋ⁽⁵³⁾ xram⁽⁵³⁾ / n 名 middle finger 中指

ur rvmu /u⁽⁵⁵⁾ ra⁽³¹⁾mu⁽⁵⁵⁾ / n 名 hand tattoo 手纹

ur svri hram /u⁽⁵⁵⁾ sə⁽³¹⁾ri⁽⁵³⁾ xram⁽⁵³⁾ / n 名 little finger; pinky (手) 小指

urai /u⁽³¹⁾rai⁽⁵⁵⁾ / n 名 mythological monster with long hair and a narrow face, can make people laugh to their deaths from tickling 传说的一种鬼怪，长发，脸盘狭小，能使人因痒发笑致死

urben /u⁽³¹⁾ben⁽⁵⁵⁾ / n 名 palm (hand) 手掌

urchiq /u⁽³¹⁾ciʔ⁽⁵⁵⁾ / n 名 wrist (joint) 手关节 | (fourth)

urcheuq /u⁽⁵⁵⁾čiʔ⁽⁵⁵⁾

urhram /u⁽³¹⁾xram⁽⁵³⁾ / n 名 finger 手指

urju /u⁽³¹⁾zuʔ⁽⁵⁵⁾ / v 动 give (respectfully); present 给予；赠送 | vng vcvgv le urju mwvq vcvgv e. He's the kind of person who won't give things to others. 他是个不会给别人东西的人。

urkvp /u⁽³¹⁾kap⁽⁵⁵⁾ / n 名 palm (hand) 手心

urlon /u⁽³¹⁾lon⁽⁵⁵⁾ / n 名 hand tattoo 手纹
urpong /ʊrˈpɒŋ/ n 名 fist 拳头
ursheup /ʊrˈʃiːp/ n 名 glove 手套
urtiq /ʊrˈtɪʃ/ n 名 handprint 手印 [(乡) urteuq]
urting /ʊrˈtɪŋ/ n 名 sleeve 袖子 | gyoq urtong patvklek. Roll up the sleeves. 把衣服袖摞 (卷) 起来。
useui /ʊˈsuːj/ n 名 comb 梳子
useup /ʊˈsuːp/ n 名 mint 鱼香；薄荷 | Two types: one eaten by pigs, one eaten by people. 有两种，一种喂猪，一种人吃。

utra /ʊˈtra/ /əˈtra/ 名 harness (block of wood to which one attaches oneself for crossing a rope bridge) 滑帮
utra ki /ʊˈtra ki/ n 名 harness rope (for rope bridge) 滑帮的绳子 [(乡) utra kui]
uzer useui /ʊˈzuə j/ n 名 type of bird 一种鸟
uzi /ʊˈzi/ n 名 type of rodent 鼠的一种
uzu /ʊˈzu/ adv 1) first; before; in front; 先 | na uzu pvi. You go first. 你先走. (Fourth Township) mvchvna 2) a long time ago 很久以前 | pvnga ning uzu five years ago 五年前 | uzu rap previous generation 上一代 (Fourth Township) ul

v

v- /va/ /əva/ 动 1) intransitive 不及物 | vgyvngsheu be visible 看得见 2) reciprocal action 互动态 | tvng na v'geuqsheu? What are you two saying? (你俩) 在说什么？ | v'ngeut ko le gya le vkuan. The two of them are chasing after each other. 他俩互相追逐 | vbi mutually present gifts 互赠 | ahray scare each other 互相吓唬 | a- is used before two-syllable and already prefixed verbs, a- 用在双音节动词 (包括其他语法前缀) 前.
v- /va/ n 名 my (first-singular possessive) 我/我们的 (属称) | vpej my father 爸爸 | v'mra attaches primarily to kinship terms. 主要与亲属称谓一起使用.
v'le /vəl/ interj 感叹 oy (expresses annoyance) 哎呀 | 表示不满 | Common to other minority languages and Chinese dialects in the region. 经常在当地其他民族语言和汉语方言使用的.
v'mla /vəmla/ /əvmla/ 动 forget 忘记 | kvin ma mlasheu ti ni an unforgettable day 难忘的一天
v'mra /vəmaˈra/ /əvmaˈra/ n 名 cultivated land; field 土地 | v'mra wa work the fields; perform manual labor 劳动 | kvinmra vegetable field 菜地 | shingshi mra orchard 果园 | Typically differentiated in terms of what is planted, e.g. swidden areas, alder fields, home gardens. 通常按照作物来区分，如火山地，水冬瓜树，园地.
v'ngeu /vənˈgiːj/ /ənˈgiːj/ 动 wipe; rub; polish (any surface) 擦；抹；拖 (地) | gya msti v'ngeu. Use this to wipe it. 用这个擦.

v'ngeut /vənˈgiːj/ 动 extend out (from a hole) (洞里) 伸出 ko do tvng v'ngeut e? What’s that extending out over there? 那儿伸出来的是什么？ > ngam
v'ngeu /vənˈgiːj/ /ənˈgiːj/ 动 light (in weight) (重量) 轻 | ngam v'ngeu /vənˈniːj/ /ənˈniːj/ 动 1) topple; fall down 倒下 hra v'ngeu pvnga. The basket will fall down. 篮子要倒了. 2) collapse 倒塌 > ngaq
v'ngeu /vənˈgiːj/ /ənˈgiːj/ 动 weep (cry spontaneously) (不自觉地) 哭出来 > ngam
v'ngam /vənˈɡam/ /ənˈɡam/ vi 不及物 extend out (from a hole) (洞里) 伸出 ko do tvng v'ngam e? What's that extending out over there? 那儿伸出来的是什么？ > ngam
v'ngan /vənˈɡan/ /ənˈɡan/ vi 不及物 let out (air) 漏 (气) | neu v'ngan ra. The (fermenting) alcohol is letting out air. 酒漏气了. | saq v'ngeu breathe 呼吸 > ngan
v'ngang /vənˈɡang/ /ənˈɡang/ vi 不及物 be reachable 够得着 | vya le ma v'ngang. That can’t be reached. 那儿够不着.
v'ngang /vənˈɡang/ /ənˈɡang/ vi 不及物 be light (in weight) (重量) 轻 | (乡) v'ngang /vənˈniːj/ /ənˈniːj/
v'ngaq /vənˈɡaːj/ /ənˈɡaːj/ vi 不及物 1) topple; fall down 倒下 hra v'ngaq pvnga. The basket will fall down. 篮子要倒了. 2) collapse 倒塌 > ngaq
v'ngam /vənˈɡam/ /ənˈɡam/ vi 不及物 extend out (from a hole) (洞里) 伸出 ko do tvng v'ngam e? What’s that extending out over there? 那儿伸出来的是什么？ > ngam
v'ngan /vənˈɡan/ /ənˈɡan/ vi 不及物 let out (air) 漏 (气) | neu v'ngan ra. The (fermenting) alcohol is letting out air. 酒漏气了. | saq v'ngeu breathe 呼吸 > ngan
v'ngang /vənˈɡang/ /ənˈɡang/ vi 不及物 be reachable 够得着 | vya le ma v'ngang. That can’t be reached. 那儿够不着.
v'ngang /vənˈɡang/ /ənˈɡang/ vi 不及物 be light (in weight) (重量) 轻 | (乡) v'ngang /vənˈniːj/ /ənˈniːj/
v'ngaq /vənˈɡaːj/ /ənˈɡaːj/ vi 不及物 1) topple; fall down 倒下 hra v'ngaq pvnga. The basket will fall down. 篮子要倒了. 2) collapse 倒塌 > ngaq
v'ngam /vənˈɡam/ /ənˈɡam/ vi 不及物 extend out (from a hole) (洞里) 伸出 ko do tvng v'ngam e? What’s that extending out over there? 那儿伸出来的是什么？ > ngam
v'ngan /vənˈɡan/ /ənˈɡan/ vi 不及物 let out (air) 漏 (气) | neu v'ngan ra. The (fermenting) alcohol is letting out air. 酒漏气了. | saq v'ngeu breathe 呼吸 > ngan
v'ngang /vənˈɡang/ /ənˈɡang/ vi 不及物 be reachable 够得着 | vya le ma v'ngang. That can’t be reached. 那儿够不着.
v'ngang /vənˈɡang/ /ənˈɡang/ vi 不及物 be light (in weight) (重量) 轻 | (乡) v'ngang /vənˈniːj/ /ənˈniːj/
 been infertile or had miscarriages. | 

is rubbing its body, it must be itchy. 

the pig is rubbing its body, it must be itchy. 猪在蹭身子，看来是痒了。 > ngot 

rub one's own body 蹭（身体） waq v'ngotshu pvsaq ra. The pig is rubbing its body, it must be itchy. 猪在蹭身子，看来是痒了。 > ngotshu 

beat (with a stick) (用棍子) 打 v'nyaq /ə³¹paʔ⁵⁵/ v 动 treat entreat; implore 奔求 v'nyeul /ə³¹ɲu³⁵³/ vi 不及物动 be sick of; be fed up with 厌烦 v'nyeuq /ə³¹ɲu³⁵³/ vi 不及物动 be twisted and bent 被拧弯 

Abai /ə³¹bai⁵⁵/ nprop 专有名 Abai (personal name) 人名  

Personal name for children whose umbilical cords are tangled at birth, or the children of women who had been infertile or had miscarriages. 人名用于出生时脐带糸结的孩子，或有不孕或流产过的母亲。 vban /ə³¹ban⁵⁵/ v 动 injure accidentally 误伤 nagoq na'vbaan ra neu. Be careful you don't accidentally hurt the infant. 小心伤着孩子。 vbaq /ə³¹baʔ⁵⁵/ v 动 block; bar the way (with an object like a stick) (用横木等) 阻拦 vbeng /ə³¹beŋ⁵⁵/ vi 不及物动 be finished (doing) (做) 完 tunni wa ma'vbeng pnvga. It won't be finished today. 今天要做不完了。 > beng 

clap hands 手拍手 vbensheu /ə³¹bɛŋ⁵⁵cu³¹/ vi 不及物动 clap hands 拍手 vbeq /ə³¹beʔ⁵⁵/ v 动 slap; swat 手拍 ko vjeul pa vbeeq. Swat that fly. 扑那个苍蝇。 vbetsheu /ə³¹bɛt⁵⁵cu³¹/ v 动 press down 按下来 vbeur /ə³¹buə⁵³/ n 名 fallow field (overgrown with weeds) 休耕地（长野草的）

lose money 损失（钱） vbeutsheu /ə³¹bət⁵⁵cu³¹/ vi 不及物动 lose (money) 损失（钱） > vbeut vbeutsheu lose money 损失（钱）
vceup /ə³¹tsuµ⁵⁵/ v 动 suck in; inhale 吸出 | ma'vceup? Did you suck it in? 吸得出来吗？
vchan /ə³¹tçan⁵⁵/ vi 不及物动 stretch out (e.g. of thread) (线)伸展着 > chan
vchang /ə³¹tçau⁵⁵/ v 动 kick (of a bird) (鸟)踢
vchap /ə³¹tçap⁵⁵/ vi 不及物动 be wide open 张着 (嘴、口)；(野兽的长嘴)张开 vya neui eq dop tei vchap. That thing's mouth can really open wide. 那个的嘴能张这么大. > chap
vchaq /ə³¹tcaʔ⁵⁵/ vi 不及物动 come down (from upriver or the mountains); arrive from above (从上游方、山上) 到 vng vchaq zaq. He's come down. 他到了. > chaq,
vchaqsheu /ə³¹tçau⁵⁵tɕu¹⁵⁵/ vi 不及物动 nod (head) 点头 | u vchaqsheu > vchaq
vchat /ə³¹tɕɑt⁵⁵/ vi 不及物动 1) jump (forward) (向前) 跳 vya le pa'vchat ra. You jump on over here. 你跳过来. 2) beat (of a heart) 心跳 vmoq vchat > chatsheu
vccheq /ə³¹tʃeq⁵⁵/ vi 不及物动 be shabby 破旧
vccheu /ə³¹tʃeu⁵⁵/ vi 不及物动 be caught (夹网)夹上；夹住 (鱼) tvnni ngvplaq ma'vcheu. Today the fish aren't getting caught. 今天夹不上鱼来. > cheu
vccheum /ə³¹tʃuɑm⁵⁵/ n 名 1) (my/our) maternal aunt (我/我们)姨妈 | (一乡) vccheum te pvleq kyekueq nyyzeung. My aunt gave me a piece of fried bread. 姨妈给了我一小块粑粑. 2) (my/our) aunt (wife of paternal uncle) (我/我们)的叔母；(我/我们)的伯母 3) (my/our) stepmother (我/我们的)后母 4) older woman (may not be related) 阿姨 > *cheum
vccheup /ə³¹tʃup⁵⁵/ v 动 chew through 嚼出 | tvng sheu ma'vcheup ra. None of this can be chewed through. 什么也嚼不出来.
vchit /ə³¹tɕit⁵⁵/ n 名 1) domesticated goat 羊 2) mountain goat 山羊
vchit peun /ə³¹tɕit⁵⁵ pəun⁵⁵/ n 名 sheepskin 羊皮
vchon /ə³¹tçon⁵⁵/ v 动 guard; keep watch over 守 | na gya do tvng na'mvchon? What are you guarding here? 你在这儿守什么？
vchung /vsuqsi⁵³/ vi 动 watch; keep an eye on (items being cooked) 看管 (煮米的锅、烧的食物等) | vnvs lvnvcu⁵³/ ① vi 动 watch; keep an eye on the food. 看好 (煮的) 饭。
vchvl /vntsə⁵³/ n (my/our) child, especially son (我/我们的) 子女；(我/我们的) 孩子 | vchvlmei my daughter 我女儿 > *vchvl | (四乡)
vchvng /vŋzə⁵³/ vi 及物动 1) fit (can be loaded inside a container) 装得下 | gya ma’vchodvng. It can't be held this. 这装不下了。2) can be accommodated 容纳得下
vchvpsheu /vntsi²¹⁵³/ vi 动 chew the mouth (usually of a pig expressing anger) (猪) 嚼嘴 (表示愤怒)
vcI /vtsi²¹⁵³/ n ① (my/our) grandmother (我/我们的) 奶奶；(我/我们的) 婆婆；vcI/vkang ancestors 祖先 2) (my/our) great-aunt (我/我们的) 姨祖母；姑祖母 > *ci
vcIq /vtsi²¹⁵³/ vi 及物动 be laid down (of a building's foundation) 砌着；垒着；砌得起来 | (一乡) vceuq /vtsi²¹⁵³/
vcIq /vtsa⁵³/ vi 不及物动 pile up 堆着 ko do tvnvg vcong geu e? What's that piled up there? 那儿堆着的是什么？> cong
vcIq /vtsa⁵³/ vi 及物动 be good (of crop growth) (庄稼长势) 好 2) have a bumper harvest 丰收 | tvnningwng vnvg z vcong. This year is a bumper harvest for grains. 今年粮食丰收了。
vcot /vtsə⁵³/ vi 不及物动 be stabbed; be pricked 被刺 | bnvhre mi vcot rang. He was pricked by a thorn. 我被刺破了。
vcot /vtsə⁵³/ vi 及物动 get stuck (in a hole) 陷在；陷进（洞里） gya do tvnvg vcul e? What's stuck in here (this hole)? 这（洞）里是什么？> cul
vcuq /vtsə²⁵⁵/ vi 及物动 1) look after; take care of 看管 | naga vnvg gmy pa’vcuqu. You two look after the baby. 你们俩看好孩子。| na vnwa le vmi vcuuqu. You care about what you're doing? 你做的谁在乎呢？ 2) nurse 看护
vcuq /vsuqsi²⁵³/ vi 及物动 pay attention; be mindful 注意；留意 | vnvm gvm vsuqshing ning. From now on I'll be mindful of that. 以后我要留意。 | (四乡) vsuqshen /vsuqsi²¹⁵³/ 
vcut /vtsə²⁵⁵/ vi 及物动 1) be sucked out 喋出来 ma’vcut ra can't be sucked out 吮不出来 2) kiss 吻 neuigong vcut > cut
vcvng /vntsə⁵³/ ① n 名 person 人 2) n 名 people (group) 人民 3) n 名 family 人家 4) indpro 无定代词 who 谁
vcvngshi pru /vntsak⁵³/vsul⁵³/pru /¹⁵⁵/ n 名 funeral dance 丧礼跳舞
vcv /vsuqsi²⁵³/ vi 及物动 dry over a stove 烘干 > cvp
vda /vda⁵³/ vi 及物动 possess; own; have 拥有 | mit vda wise; learned 懂事 | nqa tnv ng z ma’vdaq. I don't own anything. 我什么都没有。| na pvma manvda? Do you have a wife? 你有没有妻子？
vda /vda⁵³/ interj 感叹 come on (let's start) 来 (开始吧)
vda /vda⁵³/ vi 不及物动 lean sideways 斜靠着 | pop ko do vda. The bamboo tube is leaning sideways over there. 竹筒在那儿靠着。
vda /vda⁵³/ vi 不及物动 lean sideways 斜靠着 | pop ko do vda. The bamboo tube is leaning sideways over there. 竹筒在那儿靠着。
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va /vda⁵³/ vi 不及物动 lean sideways 斜靠着 | pop ko do vda. The bamboo tube is leaning sideways over there. 竹筒在那儿靠着。
doesn't fit me.

词使用 bad).

the rock (while in the process of doing something happened upon him while he was stealing.

can't make it to the county capital.

the spoon).

bit.

storehouse (e.g. water in a pool) (水) 积 (成 塘) gya do ngang vdeemi ri. Water is stored here. 这里积了水了. 2) vi 不及物动 drink from the same glass, cheek to cheek 喝同 酒 nev vdeem 3) n 名 granary; barn; storehouse 粮仓 > deun

vdeun /ˈs31dun⁵⁵/ vi 不及物动 be tied up; be restrained 捆 dvgeui pa'vdendeunsheu. You two get that dog tied up. 你俩把狗拴上. > deun

vdeupsheu /ˈs31dups⁵⁵cui³¹/ v 动 1) bump into (the table) 撞 (桌子) 2) collide; run into 碰撞 > deup

vdeur /ˈs31dure⁵⁵/ v 动 drench (in water) (用水) 淋 (头); 浇 | u pa'vdere rang. Pour water on my head. 浇我一下头.

vdoi /ˈs31dai⁵⁵/ adv 副 soon; shortly; in a little while 一会儿 | vdoi chuq pvdi ra. Come over here in a little bit. 一会儿你过来一下.

vdoil /ˈs31dsl³¹/ vi 不及物动 make a slip of the tongue 口误 | vng mi ka vdoil di. He made a slip of the tongue. 他口误了.

vdon /ˈs31dan⁵⁵/ v 动 swarm 积满

vdong /ˈs31dang⁵³/ n 名 wild vegetable 野菜

vdop /ˈs31dap⁵⁵/ vi 不及物动 be wrapped; be bundled 包着 > dop³,

vdoq /ˈs31dsq⁵⁵/ vi 不及物动 be scooped out 舀出 tupa ma'vdooq. The gruel can't be scooped out (because of the spoon). 稀饭舀不上来 (勺不好). > doq

vdu /ˈs31dul⁵⁵/ vi 不及物动 1) arrive; make it (to a destination) 到得了 tvn sheng le ma'vdu. Now we can't make it to the county capital. 现在到不了县城了. 2) happen upon (while something bad is happening) 碰见 (干坏事) vng keu vlang vdung. I happened upon him while he was stealing. 他偷窃的时候被我撞见了. lung mi na'vdu ra ne. He ran into the rock (while in the process of doing something bad). 他撞到了岩石 (做坏事的时候). Impersonal, used without personal pronouns. 客观的, 没有人称代词使用 > du³,

vdu /ˈs31dul⁵³/ vi 不及物动 fit (size or length) (尺寸, 大小) 合适 | gya lvgru nga le ma'vdu. This shoe doesn't fit me. 这只鞋 (穿着) 不合我 (脚).

vdul /ˈs31dul⁵³/ vi 不及物动 occur (of a natural disaster) 发生 (灾害) vdul dul. There's a flood. 发洪水.

Rockslide, flooding, landslide etc. 滑坡洪水泥石流等. > dul

vodung, /ˈs31dun⁵⁵/ adv 副 middle; inside 中间; 里面 | na vdong do pvrong. You sit in the middle. 你坐在中间. | vdongdong right in the middle 正中 | More common in downriver dialects. 下游方言用得比较多.

vodung /ˈs31dun⁵³/ vi 不及物动 1) reach (midday) 到 (中午) | nvm vdong di kraq pvkoksheu. It's midday, get up quick. 到中午了, 快起床. 2) be high in the sky (of the sun) (太阳) 居 (天空中央)

vodung reui /ˈs31dun⁵³ rui⁵⁵/ n 名 midnight 半夜; 午夜

voduq /ˈs31dul⁵⁵/ v 动 chop off; trim (tree branch) 砍 (枝桠) | gya shing pa'vdudsheu. You two cut the branches off this tree. 你俩把这个枝桠砍掉.

vduu /ˈs31dun⁵⁵/ v 动 strike; hit; smash 撞; 碰撞; 打

vod /ˈs31dul⁵³/ vi 不及物动 shiver 发抖 | pit'v'pit vdvi numb and shivering 麻木发抖 | (四乡) tvkya na'vdvn? Why are you shivering? 你为什么发抖? | (四乡) vdvi /ˈs31dul³¹/

vdvm /ˈs31dom⁵⁵/ v 动 owe (a debt) 欠 (债) | vng nga le ngul vdvm. He owes me money. 他欠我钱.

vdvpshsheu /ˈs31dus⁵⁵cui³¹/ vi 不及物动 fall down; slip and fall 跌倒; 摔倒 | nagoo vdvpshsheu di. The child fell down. 孩子跌倒了.

vga, /ˈs31ga⁵³/ interj 感叹 ouch (expresses pain) 叹呀 (表示疼痛) | vga binma nvrol rang. Ouch, you bumped into my wound. 唉呀，碰到我的伤口了.

vga, /ˈs31ga⁵³/ interj 感叹 hey (to draw someone's attention or stop someone from doing something) 叹 (表示 提醒) | vga na'vdvpshsheu ra neu. Hey, be careful you don't fall. 哎，小心摔倒.

vgai /ˈs31gai⁵³/ vi 不及物动 be open (eyes) (眼) 睁开 > gai

vgam /ˈs31gam⁵³/ v 动 seize; occupy 占; 占有 | nga svra aang vgaam. My things have been seized by him. 我的东西被他占了.

vgap /ˈs31gap⁵³/ vi 不及物动 be wedged; be jammed or pressed from both sides 夹紧 > gap

svgap vi 及物动 jam between 使夹

vgaq /ˈs31gaq⁵³/ v 动 block; bar the way (bodily) (用身体来) 阻拦 | pa'vgaqsheu. Block (him). 拦住 (他).
vgeui /ə³¹gui̯55/ vi 不及物动 go; walk 去；走 | na vra le na'vgeui? Where are you going? 你去哪儿？
vgei /ə³¹gui̯53/ vi 不及物动 be ensnared; be caught in a noose (of prey) (猎物被机关) 套住
vglei /ə³¹glai̯53/ v 动 jump; leap 跳 | (四乡) daglei /da³¹glei̯53/
vg /ə³¹g55/ n 名 hoe 锄头
vgoi /ə³¹gai̯53/ n 名 type of monkey (Trachypithecus) 一种猴子
vgoi kvp /ə³¹gai̯53 kap55/ n 名 casual tattooing on the palm of the hand 手掌上的乱纹 | "Monkey" tattoo. 猴子纹.
vgra /ə³¹gra53/ vi 不及物动 be full (of food); be sated 饱 | waq vgra di. The pig is full. 猪（吃）饱了.
svgra vi 及物动 satiate 使饱
vgrai /ə³¹grai̯53/ vi 不及物动 get soiled 蹂；抓（到屎、秽物） | ni vgrai jin. I stepped in crap. 我踩到屎了.
vgrat /ə³¹grat55/ vi 不及物动 have diarrhea 拉肚子；泻肚
vgreut /ə³¹grat55/ v 动 poke (with a torch or burning stick) (用火把或火炭) 捅 | mvgkq toc mi pa'vgreut. Use a charred log to poke it. 用火炭捅（它）.
vgrol /ə³¹grol53/ v 动 1) gnaw 咬；tvng na'vgrol? What are you gnawing on? 你在啃什么？ 2) suck on 含入口中
vgrong /ə³¹gron53/ vi 不及物动 shake; jolt 颠簸
vgru /ə³¹gru53/ n 名 black-winged stilt (Himantopus) 长脚鹤
vgruq /ə³¹gruq55/ v 动 poke (eyes) 捞（眼睛） | meq na'vgruq ra ne. Be careful it doesn't poke your eyes. 小心被你的眼睛.
vgrvng /ə³¹grvng53/ v 动 1) lift 抬 | ko pa'vgrvng rvt sheu. You two carry that over here. 你俩把那个扛过来. 2) shoulder扛
vgrvngsheu /ə³¹grvng53 cu51/ v 动 stand up 起来
vgrvt /ə³¹grvt53/ v 动 pinch; hold between thumb and forefinger 捏
vgui /ə³¹gwi55/ vi 不及物动 be on the left (direction) 左 (方向) | vngnik kyeum vgui pai paq. His house is on the left. 他们的家在左手边. | vgui ur left arm 左手 | vgui lap left side 左边 | (四乡) vgui lai /ə³¹gui̯55
la55/ | (四乡) vgui paq /ə³¹gui̯55 pa55/
vgulsheu /ə³¹gul55 cu51/ vi 不及物动 stroll; go for a walk 逛；散步
vguq /ə³¹guq55/ v 动 encircle 围起来
vgu /ə³¹gut55/ vi 不及物动 return (after leaving home) (出门) 回 | vra oong na'vgu ra. He returned from there. 你从那里回来.
vgvl /ə³¹gvl53/ v 动 play 玩 | (四乡) rvgon /ra³¹gon53/
vgvm /ə³¹gvm53/ n 名 good feeling 好感 | vgvm mvγvvgwng have bad feelings about 有坏感 > gvm;
vgvng /ə³¹gāŋ53/ v 动 support with one's hand (someone old, sick, or drunk) 扶（老、病、醉）
vgvp /ə³¹gp55/ vi 不及物动 be carved 剪刻着 | gya do tvgng vgvng e? What's carved here? 这里刻着的是什么？
vgya /ə³¹jɑ53/ n 名 type of wasp (lives in cliffside nests) 岩蜂（蜂窝悬挂在悬崖上）
vgyaq /ə³¹jɑ55/ n 名 wild vegetable (which grows on the high mountains) 野菜（生长在高山上）
vgyar /ə³¹jɑr53/ vi 不及物动 be separated 分开 | (一个乡) cheum mnvneu vgvar gi be separated for a long time 分开好长时间了
vgyat /ə³¹jɑt55/ v 动 1) drop 掉 | Pung mi nguγ vgyaat luung. Pung dropped the money. 阿普掉了钱了. 2) lose 丢失
vgyeu /ə³¹ju53/ v 动 flow (of liquid, tears) 流；流淌 | sheu vgyeu to bleed 血流出来
vgyeu /ə³¹ju53/ n 名 wasp; horsefly 土蜂（体型较大，身黑色，头红色）
vgyeul /ə³¹jul53/ vi 不及物动 stuff 塞；填塞 | gya sνnaq gyeul ng pa'vgyeul. Stuff all these in your pocket. 把这些都塞到口袋里.
vgyol /ə³¹jol53/ vi 不及物动 1) fall out 漏 | na gyeelng oong tvgng vgyol e? What's that falling out of your pocket? 你口袋里漏出的是什么？ 2) leak 漏 | (四乡) yon /jo53/
vgyol /ə³¹jol53/ vi 不及物动 be accustomed to; have the habit 习惯
vgyolsheu /ə³¹jol55 cu51/ vi 不及物动 be accustomed to 习惯 > vgyol2
I fell down onto the blackberry vine.

This kind of thing I don't dare give anyone. The things (I) don't dare交给人家. | kri mvjaqsheu I don't dare ask. I don't ask.

The clothing is soaking in the basin.

You two chop up the pig feed.

The clothing is hanging on the porch.

Your clothing is hanging on the porch.

Your clothing is hanging on the porch.

Your clothing is hanging on the porch.

Your clothing is hanging on the porch.

Your clothing is hanging on the porch.

Your clothing is hanging on the porch.
vjon, /ə³¹zwu⁵⁵/ vi 不及物动 1) piss inadvertently (wet the bed, piss one's pants) 尿 (床、裤) | ang chi
vjoon ri. He wet the bed. 他尿床了。 2) shit out 撒出

vjon, /ə³¹zwu⁵⁵/ v 动 dower (provide a dowry for the bride) 提供嫁妆 | pvma dvjon

vjop, /ə³¹zɔp⁵⁵/ v 动 interrupt 打岔 | ka mnvvjop

ving, /ə³¹zɔt⁵⁵/ v 动 squeeze out 挤出 > jot

vju, /ə³¹zu⁵⁵/ vi 不及物动 stick out; be exposed 伸出; 撞出 | ko do tvng vju raq e? What's that sticking out? 那儿伸出的是什么?

vjvl, /ə³¹zl⁵⁵/ v 动 trample; step on 踩 | hrei na'vjvl rang. Tramped on my foot. 踩了我的脚。 (一乡)

vjvt, /ə³¹zɔt⁵⁵/ v 动 mix soup into rice (用汤拌饭) 煮 | tvreuŋ mi na'vejaamjaam pvkai. Mix the soup with the rice and then eat it. 用汤拌着吃。

vkt, /ə³¹kɔt⁵⁵ɕɯ³¹/ n 名 1) (my/our) maternal uncle (我/我们的) 舅舅 2) (my/our) uncle (husband of paternal aunt) (我/我们的) 姑丈 3) (my/our) father-in-law (我/我们的) 岳父 > *keu

vkeu, /ə³¹kui⁵³/ v 动 pursue; chase 追赶

vkeui, /ə³¹kui⁵³/ v 动 gather 收; 收拾 | na svra pa'vekkeu. Gather up your things. 把你东西收拾好。

vkeut, /ə³¹kut⁵⁵/ vi 不及物动 be cooked (and ready to eat) 熟 | kνn vκeut di. The vegetables are cooked. 菜熟了。 > keut,

vklasheu, /ə³¹klɔ⁵⁵ɕɯ³¹/ vi 不及物动 laugh heartily 忠心地笑

vklei, /ə³¹klai⁵³/ v 动 exchange; swap 换; 交换

vklei, /ə³¹klai⁵³/ 1) vi 不及物动 remain; be left over 剩 下 2) v 动 be over; more than (numerical) 多于 (数字) | vni cal vklei more than twenty 二十多 3) n 名 extra pieces (left over food) (吃剩的) 残块 | guza klad the pieces of food left over by a wild animal 野兽 吃剩的残块

vkone, /ə³¹kɔn⁵⁵/ vi 不及物动 fade (of color) 褪色

vkone, /ə³¹kɔn⁵⁵/ v 动 move; displace 搬移 | gya ko le pa'vkoon. Move this over there. 把这个搬到那儿 2) move (house) 搬家 | kyeu vkon

vkong, /ə³¹kɔŋ⁵³/ vi 不及物动 get up (out of bed) 起得 (床) on svra ma'vkon. This morning I can't get out of bed (too tired). 今天早上我起不来 (太困了)。 > kong

vkonsheu, /ə³¹kɔŋ⁵³ɕɯ³¹/ vi 不及物动 move 搬迁; 迁移 | vra le na'vkonshin? Where are you moving to? 你们搬到哪儿去? > vkonz

vkop, /ə³¹kɔp⁵⁵/ n 名 1) (my/our) great-grandparent (我/我们的) 曾祖父母 2) (my/our) great-grandmother (我/我们的) 曾祖母 3) (my/our) great-grand-uncle or aunt (我/我们的) 曾祖父母的兄弟姐妹 > *kop

vkopz, /ə³¹kɔp⁵⁵/ vi 不及物动 be covered 盖着; 盖住

vkat, /ə³¹kat⁵³/ vi 不及物动 1) be hot 热 2) be scalding 烫 | vya vkat, mvnngvt neu. It's hot, don't touch it. 那个烫, 别动。 3) have a fever 发烧 | vng vkat na. He has a fever. 他在发烧。 | Fourth Township. 四乡话。
妹； (我 / 我们的) 配偶的表哥 | vlamei (my) sister-in-law ( 我 ) 妻子的姐妹 > *lə
vlai /ə³¹lai⁵⁵/ vi 不及物动 1) come out (长) 出来 2) rise (of the sun) (太阳) 出来 3) occur; happen 发生
vlang /ə³¹lang⁵³/ n 名 time 时；时候 | cha vlang ancient times 古代 | vya vlang nga nagoq ing. At that time I was an infant. 那时我是个婴儿。
vlang, /ə³¹lang⁵³/ vi 不及物动 drop (of an object) 掉 (东西) > lang, vlaq /ə³¹ləq⁵³/ n 名 cable used for sliding through the air across a river 溜索 | shvm vlaq iron cable 铁索 | (四乡) vbom /ə³¹bəm⁵³/
vlem /ə³¹lem⁵³/ n 名 type of kitchen utensil, long and made of wood, used to stir the pot 一种 videotape；握 锅的 长木片
vleŋ /ə³¹leŋ⁵³/ v 动 uproot (plant) (草) 拔出 | gya shin ma'vleŋ. This plant can't be pulled up. 这草拔不出来。
vloq /ə³¹loq⁵³/ vi 不及物动 protrude 凸起；鼓起 | gya do tvng vloq e? What's protruding here? 这儿凸起的是什么？
vlu, /ə³¹lu⁵³/ vi 不及物动 take out 拿得出 2) fetch down (from somewhere) 取得出 (下) > lu
vlusheu harvest 获得
vmi /ə³¹məŋ⁵³/ 不及物动 lose | 丢 | 丢失 | 丢失 | 丢 | 丢 | 丢 | 丢失 | 丢失

vmit /ə³¹məŋ⁵³/ vi 不及物动 be extinguished 熄灭 | 灭 | 以上 | 以上 | 以上 | 以上 | 以上 | 以上 | 以上

vmit di. The fire is out. 火灭了。

vmit /ə³¹məŋ⁵³/ vi 等不及 | 以上 | 以上 | 以上 | 以上 | 以上 | 以上 | 以上 | 以上

vmit /ə³¹məŋ⁵³/ vi 找不到 | 以上 | 以上 | 以上 | 以上 | 以上 | 以上 | 以上 | 以上

vmit /ə³¹məŋ⁵³/ vi 找不到 | 以上 | 以上 | 以上 | 以上 | 以上 | 以上 | 以上 | 以上

vmi /ə³¹məŋ⁵³/ vi 找不到 | 以上 | 以上 | 以上 | 以上 | 以上 | 以上 | 以上 | 以上

vmit /ə³¹mit⁵⁵/ vi 不及物动 be extinguished 熄灭 | 以上 | 以上 | 以上 | 以上 | 以上 | 以上 | 以上 | 以上

vmi /ə³¹mi⁵³/ vi 等不及 | 以上 | 以上 | 以上 | 以上 | 以上 | 以上 | 以上 | 以上

vmi /ə³¹mi⁵³/ vi 找不到 | 以上 | 以上 | 以上 | 以上 | 以上 | 以上 | 以上 | 以上

vmi /ə³¹mi⁵³/ vi 找不到 | 以上 | 以上 | 以上 | 以上 | 以上 | 以上 | 以上 | 以上

vmi /ə³¹mi⁵³/ vi 取得 | 以上 | 以上 | 以上 | 以上 | 以上 | 以上 | 以上 | 以上

vmi /ə³¹mi⁵³/ vi 不及物动 be extinguished 熄灭 | 以上 | 以上 | 以上 | 以上 | 以上 | 以上 | 以上 | 以上

vmi /ə³¹mi⁵³/ vi 取得 | 以上 | 以上 | 以上 | 以上 | 以上 | 以上 | 以上 | 以上

vmi /ə³¹mi⁵³/ vi 不及物动 be extinguished 熄灭 | 以上 | 以上 | 以上 | 以上 | 以上 | 以上 | 以上 | 以上
vnarsheu /ə³¹nɑr⁵⁵cu¹³/ vi 不及物动 be careful; watch out 小心；当心；注意(安全) | nvlong do nvggym pa’vnarsheu. Be careful on the road. 路上小心. > vnar

vnasheu /ə³¹nɑ³¹cu¹³/ vi 不及物动 vow; pledge 发誓；起誓

vne /ə³¹nɛ⁵⁵ / pro 代 1) first-person dual 我们俩 2) first-person dual possessive 我们俩的(领属) | (一乡)

vyeunngnyi /ə³¹juŋ⁵³ɲi⁵³/

vneul /ə³¹nuŋ⁵⁵ / v 动 1) call over (ask someone to do something) 使唤(做某事) | vnngnong le juejew shingshi kei vneul. Have them taste how sweet the fruit is. 请他们尝尝水果得香甜。2) let; allow 让 | vng wa pa’vneulshewu. Let him do it. 让他做。| gu vneul let people guess 让人猜测 | (四乡) vneun /ə³¹nuŋ⁵⁵/

vneun /ə³¹nuŋ⁵⁵ / vi 不及物动 be tangled (线) 乱 | cvri vneun di. The thread is tangled. 线乱了。

vneung /ə³¹nuŋ⁵³ / vi 不及物动 be turbid 浑浊 | rvmei ngang vneung ra. The river water is turbid. 江水浑浊了。2) v 动 muddy 使浑浊 | ngang vmi vneung lung e? Who muddied the water? 水是谁浑浊的？

vng /əŋ⁵³/, /əŋ⁵³ / pro 代 1) third-person singular (he/she/it) 他/她/它 2) third-person singular possessive (his/her/its) 他/她/它的(领属)

vng’/ /əŋ³¹ / vi > n 不及物动 > n nominalizer 名物化 | vtvng tvng vngsvr nsv? What new things are there? 有哪些新的发现？| Optional when following the noun head.

vng’/ /əŋ³¹ / n 名 third-person singular possessive (his/her/its) 他/她/它的(领属) | Attaches primarily to kinship terms. 主要与亲属称谓一起使用。

vng’an /əŋ³¹an⁵³ / n 名 flavor 味道 | nvmvdvym vn’ngan delicious flavor 很好的味道

vng’e /əŋ³¹u⁵³ / n 名 relative by marriage (parents of child’s spouse) 亲家 | Can refer to matrimonial allies in traditional marriage patterns. 在传统婚姻制度，能意味着婚姻盟友。

vng’la /əŋ³¹lɑ³¹ / n 名 1) (his/her/their) first cousin (child of paternal aunt or maternal uncle); (他/她/他们的) 姑母的子女；舅父的子女 2) (his/her/its/their) cousin’s spouse (married to child of paternal uncle or maternal aunt) (他/她/他们的) 表兄弟的配偶 3) (his/her/its/their) brother-in-law; (my/our) sister-in-law; (my/our) cousin-in-law (他/她/他们的) 妻的兄弟姐妹；夫的兄弟姐妹；配偶的表哥 > *la

vng’leum /əŋ³¹lɛ⁵³ / n 名 egg (general) (鸟类的)蛋

vng’li /əŋ³¹li⁵³ / n 名 propriety; politeness 礼貌 | vng’li tei vl tae greung be full of politeness 显得彬彬有礼

vng’li /əŋ³¹li⁵³ / v 不及物动 be old 旧 | vngli vlang in the old days 旧时 | shali old (cured) meat 比较旧的肉(腊肉) | Limited usage. 用法有限。

vng’lvp /əŋ³¹ləp⁵³ / n 名 leaf 叶子
vshing’lvp n 名 tree leaf 树叶

vng’ra /əŋ³¹ra⁵³ / n 名 group 群

vng’reu /əŋ³¹ru²³ / n 名 1) bone 骨头 | nungngua reu cow bone 牛骨头 2) root 根 3) letter (alphabet) 字母

vng’u /əŋ³¹u⁵³ / n 名 head 头；顶端 | lvka vng’u mountain peak 山顶

vng’baq /əŋ³¹bə⁵³ / n 名 illicit sex 不道德的性关系 (如私通) | vng’baq vwa have illicit sexual relations 发生性关系

vngbreung /əm⁴¹brun⁵³/
vngca /əŋ³¹tsa⁵³ / n 名 evidence 证据

vngceum /əŋ³¹tsu⁵³ / n 名 hilt; handle (of a knife) (刀) 把手；柄

vngcheum /ək⁵³tsu⁵³ / n 名 1) (his/her/their) maternal aunt (他/她/他们的) 姨妈 2) (his/her/their) aunt (wife of paternal uncle) (他/她/他们的) 叔母；(他/她/他们的) 伯母 3) (his/her/their) stepmother (他/她/他们的) 后母 > *cheum

vngchiq /ək⁵³tɕiʔ⁵³ / n 名 joint 关节 | urchiq wrist 手关节 2) node of plant stalk or stem 节 | kam vngchiq bamboo joint 竹节 | (一乡) vngcheq /ək⁵³tɕeʔ⁵³/

vngchiq /ək⁵³tɕiʔ⁵³ / n 名 reasoning; coherence (讲的)道理；条理 | (一乡) vngcheuq /ək⁵³tɕeu⁵³/
vngchvl /ək⁵³tɕvl⁵³ / n 名 (his/her/their) child (especially son) (他/她/他们的) 孩子 > *chvl | (四乡)
vngchvn /vŋ5xʊən/ 1) million

vngci /vŋ3ti3/ 1) grandmother (he/s/their) or grandmother (she/hers/their)

vngdvng /vŋ3dŋvŋ/ 1) crowd's nest

vnggeu /vŋʒi55/ 1) body

vnggyeu /vŋʒi55/ 1) seed

vng'hya meu /vŋɔ55x'ʊəŋ mʊ55/ 1) hundred ten thousands

vngmei /vŋ3mɛi55/ 1) mother

vngmet /vŋ3mɛt55/ 1) female first cousin

vngopa /vŋɔ55kɔp55/ 1) great-grandparent

vngpi /vŋ5pi55/ 1) price

vngpuq /vŋ5pu55/ 1) width

vngshet /vŋ5xɛt55/ 1) ground
vngshi /ə³¹nuŋ⁵³ n 名 fruit 果实 | svru shi pine nut 松籽
vngsong /ə³¹nɔŋ⁵³ n 名 1) stalk (of crops) (庄稼) 耘 2) dregs; sediment 残渣
vngsvng /ə³¹nɔŋ⁵³ n 名 1) (his/her/their) nephew (他/她/他们的) 外甥 2) (his/her/their) niece (他/她/他们的) 女甥 > *svng
vngtung /ə³¹ni⁵³n n 名 thickness 粗细 | vngtung ching thin 纤细
vngwvng /ə³¹nɔŋ⁵³ n 名 1) (his/her/their) paternal uncle (他/她/他们的) 伯伯；叔叔 2) (his/her/their) uncle (husband of maternal aunt) (他/她/他们的) 姨丈 > *vng
vngza /ə³¹ni⁵³ n 名 1) food 饭 | vngza ti za one meal 一顿饭 | 2) rice 米饭 | (四乡) vngja /ə³¹nɔŋ⁵³/
vngza min nvm /ə³¹ni⁵³ ɕɯl⁵³ nvm³⁵ nɔŋ³⁵ / n 名 harvest season 精耕熟季节
vngza sheul /ə³¹ni⁵³ ku⁵³ n 名 cold dish 冷饭
vngzeng /ə³¹ni⁵³ ɕɯ⁵³ n 名 1) living tree trunk (活的) 树干 2) core 核心 3) strong person 骨干人物
vni₁ /ə³¹ni⁵³ ɕɯ⁵³ nvm 数 two (2) 二
vni₂ /ə³¹ni⁵³ n 名 1) (my/our) paternal aunt (我/我们的) 姑妈 2) (my/our) aunt (wife of maternal uncle) (我/我们的) 舅妈 3) (my/our) mother-in-law (我/我们的) 妯娌 > *ni
vni cal /ə³¹ni⁵³ tsal⁵³ nvm 数 twenty (20) 二十
vni hya /ə³¹ni⁵³ xə⁵³ nvm 数 two hundred (200) 二百
vning'ra /ə³¹ni⁵³ ra⁵³ n 名 (my/our) sibling; brother; sister (我/我们的) 兄弟姐妹 | (乡下) vyeungra /ə³¹jɯŋ⁵³ ra⁵³/
vnoj /ə³¹nɔŋ⁵³ / v 动 guide; lead along (slowly) (慢慢地) 带领 | vng teum do pa’vnuung. Walk with him slowly at the back (because he has a foot problem). 在后面带他（因为他脚疼走不动）。
vnoong₁ /ə³¹nuŋ⁵³ / vi 不及物动 be paralyzed 走不动 被落下；（因病）动弹不了 | vng vnoong luung. He is paralyzed. 他被落下了。
vnoong₂ /ə³¹nuŋ⁵³ / v 动 give (something unwanted) 给（人不想要的东西）
vpaqi /ə³¹piʔ⁵⁵/ vi 不及物动 1) be crooked; crook | vng neui vpaqi. His mouth is crooked. 他的嘴歪。

Vpanrong /ə³¹paŋ³⁵raŋ³⁵/ n 专有名 Apanrong clan 家族名

vpap /ə³¹paŋ⁵⁵/ vi 不及物动 1) be brought down (from a high place) (从高处) 取下 | vng pon vpap wa. Apparently he fell from the leadership. 说他的职务降了。

vqaq /ə³¹paq²⁵⁵/ n 名 wooden fire tongs 火钳

vpei /ə³¹pə²⁵³/ n 名 (my/our) father (我/我们) 父亲 > *pei

vpen /ə³¹pən⁵³/ vi 不及物动 be stuck to 粘着 | na ur do vng vpen e? What's that stuck to your arm? 那是什么粘在你的手臂?

vpeq /ə³¹pəʔ²⁵⁵/ vi 不及物动 1) stick 贴着; 挂着 | ko do vng vpeq, pvgyang? What's that stuck up there? 看那儿粘着的是什么? 2) hang 挂着 | bakuar shinwv to peqsheu. The butterfly stops at the flower. 蝴蝶停在花上。

vpet /ə³¹pɛt²⁵⁵/ vi 不及物动 wrestle (children's game, beginning with arm around each other's backs) 摔角 (孩子玩游戏，首先用手臂绕着对方的背影) | vpet dadvm | (一乡) vce; vkeun /ə³¹cet²⁵⁵; ə³¹kum²⁵³/

vpeu /ə³¹pəu²⁵⁵/ n 名 type of plant, whose seeds can be strung together as beads 一种植物，籽可串珠

vpeup /ə³¹pəup²⁵⁵/ vi 不及物动 be scattered; be broadcast (of seeds) (种子) 撒到; 撒着 > peup

vpeur /ə³¹pəur²⁵³/ vi 不及物动 dirty; foul 弄脏; 污染 (食物) | kaq mi vngza vpeur ri. The chicken made the dirty food. 鸡把饭菜弄脏了。

vpeut /ə³¹pəut²⁵³/ vi 不及物动 loosen (结) 解开; 松开 na lvgru chin vpeut. Your shoelaces are coming loose. 你的鞋带松了. > peut

vpi /ə³¹pi³³/ n 名 1) (my/our) grandmother (maternal or paternal) (我/我们的) 奶奶; 外婆 2) (my/our) great aunt (我/我们的) 姨祖母; 姑祖母 > *pi

vpi /ə³¹pi³³/ vi 不及物动 1) be closed (door); be shut (eyes) (眼) 关闭; (门) 关着 2) close; shut (eyes, door etc.) 关上 nvpching ma'vpi. The door won't close. 门关不上. > pit

vpla /ə³¹plə²⁵³/ n 名 ash (from the stove or firepit) 灶灰; 火塘灰

vplat /ə³¹plət²⁵³/ vi 不及物动 scatter (of sheep being herded) (羊群被赶) 散放 | vchit gong le vplat di. The herd of sheep have scattered over the slope. 羊群散到坡上了。

vpleupsheu /ə³¹plup⁵⁵kur³¹/ vi 不及物动 flap wings (of chickens, fighting each other) (鸡) 拍打 (翅膀挣扎) | kaq vpleupsheu ra, tvngka pvgyaang. The chicken is flapping its wings all around, go see what the matter is. 鸡拍打翅膀 (挣扎) 了，看看是怎么了。

vpluq /ə³¹pluʔ⁵³/ vi 不及物动 poke through (with a thick stick) (用棍梗) 捅

vplvng /ə³¹plvŋ³⁵/ vi 不及物动 hit (something solid) 弹出来 | shvm vra le vplvng di? What did the knife hit? 刀子弹到哪儿去了?

vpol /ə³¹pol³⁵/ vi 不及物动 be pulled or lifted up (e.g. a root) (根) 掀开 gya lung ma'vpol. This rock can't be lifted up. 这石头掀不开. > pol

vpoq /ə³¹poq²⁵³/ vi 不及物动 1) turn over; capsize 翻 (身) kongshi vpoq di. The boat capsized. 船翻了. 2) change into 变成 > poq

vprap /ə³¹prap²⁵³/ vi 不及物动 用树枝、扫帚 打 | ko vjeul pa'vpraap. Swat that fly. 打那苍蝇

vproq /ə³¹pro²⁵³/ vi 不及物动 1) be colorful (动物毛发) 花 | kya kaq vproq. This chicken is colorful (with its feathers). 这鸡（毛发）花. 2) be mixed; be jumbled 错杂

vpvnl /ə³¹prən³⁵/ vi 不及物动 be tied 系着; 系上 na lvgru chin ma'vpvn. Your shoelaces aren't tied. 你的鞋带没系上. > prvn

vpung /ə³¹pʊŋ³⁵/ vi 不及物动 be open (cover off) (盖) 打 dong vpuq luung. The bamboo tube is open. 竹筒（盖）开了. > pung

vpuq /ə³¹pʊq²⁵³/ vi 不及物动 1) catch fire (火) 起 | tvmi vpuq di. The fire has caught. 起火了. 2) break out laughing 忍不住大笑 | etsheu vpuq
Vpuq /ə³¹pu²⁵/ nprop 专有名 Jingpo (or Kachin) ethnic group 景颇族

vpvm /ə³¹pam²⁵/ vi 不及物动 fall (into water) 掉 (水 里) | vng ngang le vpvm di. He fell in the water. 他掉上水里了。

vpvng /ə³¹pǝŋ²⁵/ vi 不及物动 be bulky (in the extremities) (末端) 粗大 | pvret nvrǝl vpvng. The bamboo hat has a big behind. 竹鼠的屁股大。

vpvpr /ə³¹pəpr²⁵/ v 动 be dangling from mouth 衔着

vra, /ə³¹ra²⁵/ interrog 疑代 1) which 哪个 | vra nvchuung? Which is the one you're talking about? 你说的是哪个？ 2) where 哪里 | vra do

vra, /ə³¹ra²⁵/ vi 不及物动 1) be friendly; feel goodwill towards 和睦；和 | vngne chuq sheu ma’vra. The two of them don't get along at all. 他们俩一点都不和。 | vdeum do mit vrasheu. Our relations are good. 我们的关系很好。 2) agree 同意 | vng ma’vra. He doesn't agree. 他不同意。 3) be the same 相同；一样

vra du du /ə³¹ra²⁵ du²⁵ du²⁵/ adv 副 everywhere 到处 | vra du du vgyangsheu can be seen everywhere 到处可见

vraq /ə³¹raʔ²⁵/ n 名 distilled alcoholic spirits 白酒

sha’raq n 名 distilled alcohol made with grilled meat 沙拉酒

vrel /ə³¹reŁ²⁵/ vi 不及物动 be burned 被烧 | rel

vret /ə³¹reŁ²⁵/ v 动 press down on; crush (to pieces) 压 | lung mi pa’vretsheu. Use the stone to crush it. 用石头压。

vrel /ə³¹reŁ²⁵/ vi 不及物动 be burned 被烧 | reŁ

vrgung /ə³¹ruŋ²⁵/ v 动 1) stir; agitate 搅拌 | kua chuq pa’vreungsheu. Stir in a little sugar. 搅拌一点糖来。 2) cause to dissolve 使溶解

vriq /ə³¹riʔ²⁵/ n 名 type of cooking implement 一种厨具 | (一乡) vriq /ə³¹riʔ²⁵/

vrom /ə³¹rǝm²⁵/ n 名 far-off place 远方 | vng vrom le dii beu. He went to a far-off place. 他去远方了。

vroq /ə³¹rǝq²⁵/ v 动 help; assist 帮助；援助 | vng pa’vroqsheu. The two of you go help him a little. 你们帮他一下。 | aroq help each other 互相帮忙

vru /ə³¹ru²⁵/ 1) v 动 mix in 混；混入 | gya keuq chuq pa’vruuq sheu. Also mix in a little of this. 这个也混入一点。 | gya do tvng vru ra pvgyang rvt. Take a look at what's mixed in here. 你看看这里混入的是什么。 2) v 动 stir; blend; 拌和 | waqza chuq pa’vruuq. Stir together the pig feed a little. 把猪食搅拌一下。

vs, /ə³¹su²⁵/ vi 不及物动 1) know 知道 2) be able 会 | vyja wa ma’vsa. That I don't know how to do. 那个 (我) 不会做。

vs /ə³¹so²⁵/ n 名 1) soil; earth 土 2) ground 地 | (四乡) nvbra /nə³¹bra²⁵/

vsq /ə³¹sǝq²⁵/ n 名 soybean 大豆；黄豆

vsan /ə³¹san²⁵ ni²⁵/ n 名 tomorrow 明天 | (一乡) vsang nyi /ə³¹sanj²⁵ ni²⁵/ | (四乡) vsng ni /soŋ¹ni²⁵/

vsang /ə³¹sanj²⁵/ n 名 fish basket 鱼笼

vsat /ə³¹sǝt²⁵/ vi 不及物动 awaken (from bed) 醒 | sat₂

vseisheu /ə³¹sǝi²⁵ ɯ⁵³ j̥i²⁵/ vi 不及物动 fall off (e.g. a button off a shirt) 掉起来

vse /ə³¹sǝj³¹/ vi 不及物动 go off accidentally (枪、 弩) 走火

vseq /ə³¹seʔ²⁵/ v 动 pick; pluck 摘 | meq vseq slitty eyes 有裂缝的眼睛

vseq /ə³¹seʔ²⁵/ v 动 pick; pluck 摘 | meq vseq slitty eyes 有裂缝的眼睛

vseu, /ə³¹seu²⁵/ vi 不及物动 be blocked up; be restricted 堵着；塞住 | gya lok tvng mi vseu e? What's blocking this up? 这里是被什么堵住了？ | (一乡) vseu, /ə³¹seu²⁵/

vset /ə³¹seŁ²⁵/ v 动 request; notify；邀请；通知 | vng mnvba vseu di. He went to request a doctor. 他去请求了医生。 | Used in formal contexts. 正式语言。

vseu /ə³¹seŁ²⁵/ v 动 request; notify 请；通知 | vng vset vseu di. 他去请求了医生。 | Used in formal contexts. 正式语言。

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vseum /ə³¹sǝm²⁵/ num 数 three (3) 三 | (一乡) seum /sǝm²⁵/

vseum cal /ə³¹sǝmp²⁵ tsǝl²⁵/ num 数 thirty (30) 三十

vseun /ə³¹sǝn²⁵/ v 动 look after (a sick person) 守护（病人） | nga ti gyaq vseun. I looked after (him) all night. 我守护了一夜。

vsham /ə³¹ʃam²⁵/ vi 不及物动 stretch down 伸下（来） | > sham

vsheq /ə³¹ʃeq²⁵/ v 动 1) draw (a sword)（刀）拔出 2)
vsheup /ə³¹ɕu⁵³/ vi 不及物动 1) be shrivelled or shrunken 缩 2) shrink; contract 缩紧
vsheuq /ə³¹ɕuʔ⁵³/ n 名 dried rice 米 (干)
vshi /ə³¹ɕi⁵³/ 1) v 动 be dead 死的 2) n 名 spirit of the departed, which manifests itself after the disappearance of the vital life force (pvla) 亡魂 (pvla 消失以后才出现) | vshi nvli underworld (lowest layer of the universe) 大地下面的那层
vshi kati /ə³¹ɕi⁵³ kə³¹ɕi⁵³/ n 名 hoopoe (migratory bird) 戴胜鸟 (一种候鸟)
vshi mvli /ə³¹ɕi⁵³ mo³¹li⁵³/ n 名 land of the dead (where the spirit of death lives amidst the shades of the earth) 亡魂居住的地方 (在大地的背阴处)
vshi mvn /ə³¹ɕi⁵³ nə⁵³/ n 名 slight sunshower 晴朗的天空里下的毛毛雨 | Literally "dead man's rain". 直译"死人雨"。
vshi ukeum /ə³¹ɕi⁵³ u³⁵³kum³⁵³/ n 名 type of bird 一种鸟
vshi wakyeng /ə³¹ɕi⁵³ wə³⁵³cə⁵⁵/ n 名 mole cricket 蟋蟀 | Literally "dead soul of a piglet". 直译"亡魂小猪"。
vshing /ə³¹ɕiŋ⁵³/ quant 数量 all 统统；尽（是）；都（是） | | lung vshing vtor throwing all the stones 扔所有的石头 | vle, svnaq teui vshing che! Oy, I just said all of them! 哎呀，我刚刚都说了。|(乡)
vsheung /ə³¹ɕuŋ⁵³/  v不及物动 get crispy (of rice at the bottom of the wok) (米在锅底) 成（锅巴）|(乡)
vsheup /ə³¹ɕu⁵³/ v不及物动
vshit /ə³¹ɕi⁵³/ vi 不及物动 move; shift 移动；挪动
vshol /ə³¹ɕə⁵³/ vi 不及物动 trickle down (液体) 溜下 > shol
vshom /ə³¹ɕəm³⁵³/ vi 不及物动 1) miscarry 流产 2) abort (a child) 流产 | vng nagao vshom wa. (They say) she had an abortion. (说) 她流产了。|(乡)
shop /ɕp³⁵³/  v不及物动
vshong /ə³¹ɕə⁵³/ v 动 drop out (one thing after another) (串着的东西) 脱落
vshop /ə³¹ɕəp⁵³/ vi 不及物动 lower; drop 降下来；下降
vshoq /ə³¹ɕəp³⁵³/ vi 不及物动 descend a mountain (e.g. birds in winter moving to a lower elevation) (冬季飞禽) 下山 > shoq
vshot /ə³¹ɕət³⁵³/ vi 不及物动 peel off 削下 > shot
vshu /ə³¹ɕu⁵³/ vi 不及物动 fall off (of pants, by themselves) (裤子自动) 脱落 > shu

vshuq /ə³¹ɕuʔ⁵³/ vi 不及物动 be wound around (e.g. a vine around a branch) (藤状物) 缠绕 (树干等) > shuq
vshvl /ə³¹ɕət³⁵³/ vi 不及物动 drag or pull out 拉出；拉得出 > shvll
vshvt /ə³¹ɕət³⁵³/ vi 不及物动 move or shift (itself) (自动) 移动；挪动 > shvt
vsi /ə³¹ɕi³⁵³/ vi 动 eat scraps 吃 (残物)
vso /ə³¹ɕəp⁵³/ v 动 touch; feel 触摸 | tvng e pa'vsoop. Touch it to see what it is. 摸摸看是什么。
vsoq /ə³¹ɕəq⁵³/ v 动 1) be calculated; be counted 算数 | tvn dor ma'vsoq. This time doesn't count. 这次不算。2) keep one's word 算话
vsu /ə³¹ɕu⁵³/ vi 不及物动 boil; bubble (水) 开 | ngang vsu di. The water is boiled. 水开了。
vtsu /ə³¹ɕu⁵³/ vi 及物动 boil water 烧 (水)
Vsung /ə³¹ɕuŋ⁵³/ nprop 专有名 personal name meaning spotless, clean (for girls) 阿松 (人名)
vsoq /ə³¹ɕəq⁵³/ vi 不及物动 be wrung dry (水) 拧干 > suq
vsv /ə³¹ɕəl³⁵³/ vi 动 choose; select 挑选 | gvmgvm vya pa'vsvs. Choose well. 挑好的。
vsvm /ə³¹ɕəm³⁵³/ vi 不及物动 be torn open (of flesh) (表皮) 磨破 vng hrei vsvm. His leg is torn open. 他的脚破了。 > svm
vsvnr /ə³¹ɕaŋ⁵³/ n 名 person; people 人 Fourth Township. —乡话。> cvnng
vsvn, /ə³¹ɕaŋ⁵³/ n 名 1) (my/our) nephew (我/我们的) 外甥 2) (my/our) niece (我/我们的) 姐妹 3) (my/our) first cousin once removed (我/我们的) 堂兄弟的子女 4) (my/our) son-in-law (我/我们的) 媳妇 > *svng
vsvng /ə³¹ɕaŋ⁵³/ vi 不及物动 brighten (of the sky) (天) 亮 | nvm vsvng di. The sky's brightened. 天亮了。
vsvr /ə³¹ɕər³⁵³/ vi 动 clean; sort out 整理；收拾 | vng pvgya vsvr. He's cleaning up the fishing net. 他在整理鱼网。
vsvr /ə³¹ɕər³⁵³/ n 名 bharal (Himalayan blue sheep, Pseudois nayaur) 岩羊 | vsvr chvřreu koq. The bharal has horns. 岩羊有角。| Liver is used as
vtong /ə³¹tɔŋ⁵⁵/ vi不及物动 1) fall over (of things that were standing up straight, e.g. bamboo tubes, cups, and other household implements) (竹简、杯子等长条形的器皿) 倒 | dong vtong di. The bamboo tube fell over 竹简倒了。> tong

vtoq /ə³¹tɔʔ⁵⁵/ vi 不及物动 1) drip 滴 | ngang vtoq ra. Water is dripping. 水滴下来了。2) fall 掉 | ur vtoq arm wrestle 摆头枕 | nvpching vtoq push up against the door 拦住门

vta /ə³¹tɔ⁵⁵/ vi 不及物动 1) quarrel 吵架 2) fight (each other) 打仗；打架 3) beat (each other) up 挨打；打死 > svt

vta /ə³¹tan⁵⁵/ vi 不及物动 1) be open (door) (门) 开着 2) open up 打开 nvpching ma'vta. Can't open the door. 门打不开。> tan

vtap /ə³¹tap⁵⁵/ vi 不及物动 be put up (hanging, leaning, resting) 搭着 na gyoq tvngchon do vtap. Your clothing is hanging up on the porch. 你的衣服在走廊上搭着。> tap

vtar /ə³¹tar⁵⁵/ u 名 bamboo wattle (for walls of a house) 竹篱笆 | vtar kyeum bamboo wattle house 竹篱房

vtasheu /ə³¹təsə⁵⁵/ vi 不及物动 be audible; to be heard 听得见 | tvng sheu ma'vtasheu nothing is audible 什么也听不见 | na manvto? Did you hear or not? 你听到了没有? > v-, ta-, sheu

vtet /ə³¹tət⁵⁵/ vi 不及物动 hit; strike 撞 u vtet rang. I hit my head. 我撞了头了。> tet

vteu /ə³¹teu⁵⁵/ v 动 delay 耽误 | nga neu vteui sa me. I won't delay. 我不会迟到了。| svteuisheu delay oneself (by keeping behind) 耽误自己

vteum /ə³¹teum⁵⁵/ adv 副 后文以后 > teum

vteup /ə³¹teu⁵⁵/ v 动 cut down; chop (meat) 砍 (肉) | vteup /ə³¹teu⁵⁵/ v 动 cut down; chop (meat) 砍 (肉)

vtom /ə³¹tom⁵⁵/ vi 不及物动 1) pour out (water) 倒出 (水) cha ma'vtom. The tea is not pouring out (since the mouth of the pot is blocked up). 茶倒不出来 (壶嘴被堵了)。2) rain 下 (雨) nvm vtom pvngwa. It's going to rain. 要下雨了。> tom

vtom /ə³¹ton⁵⁵/ vi 不及物动 be able to finish (doing) (做)完 tvnni shin ma'vtom pvngwa. Today we won't even be able to finish pulling up all the weeds. 今天 (草) 埋完了。> ton

vtong /ə³¹tɔŋ⁵⁵/ vi 不及物动 fall over (of things that were standing up straight, e.g. bamboo tubes, cups, and other household implements) (竹简、杯子等长条形的器皿) 倒 | dong vtong di. The bamboo tube fell over 竹简倒了。> tong

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vtoq /ə³¹tɔʔ⁵⁵/ vi 不及物动 be cut off 断 nvg ur vtoq wa. Apparently his hand was cut off. 说他的手断了。> tot

vto /ə³¹tu⁵³/ 1) vi 不及物动 be accurate of (crossbows, guns etc.) (弩、枪) 准 | gya tana ma'vto. This crossbow is not accurate. 这弩不准。2) v 动 strike; hit (target) 打中 | mana'vtusheu? Did you two hit the target? (你俩) 打中了吗?

vtul /ə³¹tau⁵³/ v 动 unsheathe (刀、斧等) 脱离 (柄) | shvm vtul di. The knife is unsheathed. 刀脱柄了。

vtvl /ə³¹təv⁵³/ vi 不及物动 roll 滚 lung vtvl di. The stone rolled down. 石头滚下去了。> tvl

vtvm /ə³¹təm³⁵⁵/ v 动 carry on a pole (two or more people) 担 (两人或多人用)

vtvm /ə³¹təm³⁵⁵/ v 动 carry on a pole (two or more people) 担 (两人或多人用)

vtvng /ə³¹tnɔ⁵⁵/ interj 疑代 what 什么 | na kyeum do vtvng gyroq cvvng vi? Which (how many) people are there in your house? 你家里的人有哪些？> tvng, | (四方) vta /ə³¹ta⁵⁵ /

vtvng /ə³¹tnɔ⁵⁵/ vi 不及物动 answer; respond 回答；回应

vtvng vtvng /ə³¹tnɔ⁵⁵ /ə³¹tnɔ⁵⁵/ u 名 all kinds of things 各种各样的东西 > tvng, | (四方) vta vta /ə³¹ta⁵⁵ /ə³¹ta⁵⁵ /

vwal /ə³¹wał⁵³/ v 动 share 分给

vven /ə³¹vəŋ⁵³/ u 名 1) (my/our) paternal uncle (我/我们的) 伯伯；叔叔 2) (my/our) uncle (husband of maternal aunt) (我/我们的) 姨丈 3) older man (may not be related) 叔叔 > *vven

vven /ə³¹vəŋ⁵³/ vi 不及物动 throng (of insects) (蜂群, 蜜蜂) 蜂拥

vya /ə³¹vja⁵³/ dim 指示代 that (medial) 那；那个 | vya svenaq and so on 等等 | vya me neu besides this 除此之外 | tei vya, ching vya big ones, small ones 大的, 小的

vyeu /ə³¹vjəu⁵⁵/ interj 感叹 darn (expresses impatience, dissatisfaction) 哇呀 (表示不耐烦, 不满) | vyeu, ewa mvnwa neu. Darn it, don't do that. 哇呀，别
那么做。

vyvl /ˈs3¹jɑl⁵³/ vi 不及物动 1) extend 延伸 2) spread (e.g. of a vine) 蔓延 (树藤) | Fourth Township. 四乡话。

vza /ˈs3¹za⁵⁵/ v 动 feed 喂 | nagoq nvgggyv paˈvza sheu. Feed the baby well. 把孩子喂好。

vzap /ˈs3¹zap⁵³/ v 动 1) fix; repair; put in order 修理；修改 | gyoq vzap repair clothing 修理 (衣服) | nungngua vzap prepare the cow (during the sacrificial rite) 准备牛 (剽牛时) 2) heal (after illness) 治好 | mvli vzap repair the place (of snow regenerating land during winter) 修好地方 (冬季下雪土地修复）

vzapesheu /ˈs3¹zap⁵⁵cw³¹/ vi 不及物动 dress up; fix oneself up 打扮

vzar nvml /ˈs3¹zar⁵⁵ nam⁵³/ n 名 hot rainy season (when the leaves are emerald green) 树叶翠绿时下雨的季节

vzer /ˈs3¹zer⁵³/ 1) n 名 latch 门闩 2) v 动 latch (door) 插 (门)

vzeu /ˈs3¹zu⁵³/ v 动 approach (head on); come near 靠近 (跟前)

vzeur /ˈs3¹zu⁵³/ n 名 bamboo spike (for arrows) 竹竿 (做箭) | vzeur ti lung

vzi /ˈs3¹zi⁵³/ vi 不及物动 squeak (of a mouse) (老鼠) 叫 | deut vzi ra. The mouse is squeaking. 老鼠在叫。

vzol /ˈs3¹zol⁵³/ n 名 small trap for hunting mice and birds, which works by crushing, thanks to an equilibrium between a rock and a heavy plank 捕杀老鼠的工具

vzor /ˈs3¹zor⁵³/ v 动 throw a long distance (e.g. a pole) 投掷 (竿)

vzu, /ˈs3¹zu⁵³/ 1) vi 不及物动 be correct 对；正确 | ewa maˈvzu. That way is not right. 那样不对。| soq vzu be calculate correctly 算对了 2) v 动 fulfill; satisfy (conditions or requirements) 答案 (条件；需要）

vzuŋ /ˈs3¹zu⁵³/ n 名 goral (Nemorhedus genus) 斑羚

vzung /ˈs3¹zung⁵³/ n 名 highland barley (Hordeum vulgare) 青稞

vzuq /ˈs3¹zuq⁵³/ n 名 wild bovine animal type (black hair, size of a calf) 一种牛科动物 (有牛犊般大，黑毛) | lvkə gong do vzuq kyegeu rep. There's a wild bovine standing on the mountain slope. 山坡上有着 vzuq 站立。

vznv /ˈs3¹zan⁵³/ adv 副 1) middle 中间 2) between (two) 之间 | (四乡) vdung /ˈs3¹dun⁵³/

vznv /ˈs3¹zan⁵³/ vi 不及物动 be crushed; be ground up 打 | ur naˈvznv rang. My hand was crushed. 我的手被扎了。

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W w

wa /wa³¹/ v 动 do; make 做；弄；搞 | twng nvwa? What are you doing? 你在做什么？ | gya laika nga wa kyang. I can do this work. 这个工作我干得了。| Used with a main verb at the beginning as a resultative complement.

wa /wa³¹/ prt 助词 hearsay (reported speech) 转述听说，即说话人转述别人的话 | na mvndi neu wa. You shouldn't go (according to someone). ( 某人说）你别去了。| Pung loq di wa. Pung went back there (said someone). (某人说）阿普回去了。

chiwa /chwa³¹/ prt 助词 supposedly 据说

wa /wa³¹/ prt 助词 1) adverbializer (just like) (一样) | vng pvjv to wa typeutsheu. He struggled like an earthworm cut in two. 他像断了身的蚯蚓般挣

扎. | tvwvn wa mong snow-white 雪白 2) approximately (numeral) 的数；左右 (数字) | vnical wa around twenty 二十左右

wa /wa³¹/ n 名 mold (which grows on food) (饭菜长的) 霉

Waba lvka /wa³¹ba⁵³ la³¹ka⁵³/ top 名 Biluo Snow Mountain 碧罗雪山 (怒山)

Waba rvmei /wa³¹ba⁵³ ra³¹ma³¹/ top 名 Mekong river 澜沧江

Wakchvl /wak⁵³tɔ⁵³/ nprop 专有名 Wakchvl clan 家族名

wakong gret /wa³¹kɔŋ⁵³ gret⁵³/ n 名 type of bird 一种鸟

wal /wal⁵³/ 1) v 动 apportion; distribute (items) 分 (东西) 2) nelf 名量 part; some (一) 部分；一些 | ti
wal loq di. Some of them are going back. 一部分 (人) 回去了。3) num 数 half (一) 半 | ti wal pvluu rvt. Take half. 拿一半来.
wan /wan⁵⁵/ v 动 shine 照 | gya le pvwan rvt sheu. You two shine the light over here. (你俩) 往这儿照 (光).
wang /wan⁵³/ n 名 river 河 | ti wangdong one river 一条河
wang /wan⁵⁵/ v 动 blow (of wind) 刮 (风) | nvmbeung wang ra. The wind is blowing. 刮风了。
wang nvnga /wan⁵³ rak⁵¹tu⁵⁵/ n 名 trip hammer for hulling rice 杵锤 | Literally "water millstone". 直译“水石磨”.
wang'long /wan⁵¹loŋ⁵⁵/ n 名 river valley 河谷
wang'lu /wan⁵¹lu⁵⁵/ n 名 large jar for fermenting alcohol 坛子 | neu wang'lu
wang'u /wan⁵¹u⁵⁵/ n 名 1) river head 江头 2) north 北
wang'u wangmi /wan⁵¹u⁵³ wɑŋ⁵³mi⁵⁵/ n 名 entire river (from source to mouth) 江头江尾
wangchi /wan⁵³ci⁵³/ n 名 stream 小溪 | (四乡)
ngangchi /ŋak⁵¹ci⁵³/
wangchi tvng /wan⁵³ci⁵³ toŋ⁵⁵/ n 名 streamside place for drawing water 溪边打水处
wangchvn /wan⁵³cuŋ⁵⁵/ n 名 riverside 江边 | (四乡)
ngangchvn /ŋak⁵³cuŋ⁵⁵/
wangdong /wan⁵¹dʊŋ⁵³/ n 名 river 河
Wangmei /wan⁵¹mai⁵³/ top 名地 Wangmei (Third Township village) 旺美（三乡村名）
wangmi /wan⁵¹mi⁵³/ n 名 1) mouth of the river 江尾 2) south 南
wangshor /wan⁵¹cor⁵³/ n 名 rapids 激流 | Fourth Township. 四乡。
wangtuq /wan⁵³tu⁵⁵/ n 名 confluence of rivers (where a small river flows into a larger one) 小河与大江汇合处
wangwei /wan⁵¹wɑ⁵³/ n 名 vulture 秃鹰
waq /waq⁵³/ n 名 pig 猪
Waq /waq⁵³/ nprop 专有名 Wa ethnic group 佤族
waqchv /waq⁵¹tɕəl⁵³/ n 名 piglet 小猪
waqdeung /waq⁵¹dʊŋ⁵³/ n 名 large pig 大猪
waqdor /waq⁵¹dr⁵³/ n 名 pig lard 猪油

waqhai /waq⁵¹xrai⁵³/ n 名 pig foot; pig trotter 猪腿
waqkong /waq⁵¹kɔŋ⁵³/ n 名 pig trough 猪槽
waqkyeng /waq⁵¹cɛŋ⁵³/ n 名 piglet newborn 小猪（出生不久的）
wangme /waq⁵¹məi⁵³/ n 名 mother sow (has already given birth) 母猪（已生育的）
wangmeul /waq⁵¹mu⁵³/ n 名 pig hair 猪毛
waqpeun /waq⁵¹pun⁵³/ n 名 pig skin 猪皮
waqsha /waq⁵¹cʰa⁵³/ n 名 pork; pig meat 猪肉
waqtoq /waq⁵¹tɕʰ⁵³/ n 名 pigpen; pigsty 猪圈
waq /waq⁵¹u⁵³/ n 名 pig head 猪头
waqza /waq⁵¹za⁵³/ n 名 pigfeed 猪食
washeu /waq⁵³cʰu⁵³/ vi 不及物动 cooperate; work together 合作
wat /wat⁵³/ n 名 1) means; method 做法 2) behavior 行为 | tvŋ wat nvʔoo? What are you doing? 你干什么？
wei /wei⁵¹/ vi 不及物动 1) be poisoned 中毒 | nvwei ra neu. Watch out you don't get poisoned. 你小心中毒。2) have a bad reaction (to food) （食物）有不良反应
svwee vi 及物动 give poison 使中毒
wei /wei⁵¹/ interj 感叹 hey (to draw someone's attention) 吆 (提醒人家)
wen /wen⁵³/ v 动 remove (from a receptacle) (从容器里) 拿出 | cha pvwen rvt sheu. You two take the tea out. (你们) 把茶取出来。
wensheu /wen⁵³cʰu⁵³/ v 动 go out; leave (a place) 出；走出 | (四乡) vŋ kyeum wei wensheu di. He rushed out the door (of his home). 他冲出了家门。

weq /weq⁵¹/ 1) v 动 break off 断开 2) nclf 名量 (broken-off) chunk (一) 块 | cha ti weq a chunk of (brick) tea 一块茶 | pvleq ti weq a chunk of fry bread 一块粑粑
wvn /wvn⁵³/ v 动 buy 买 | tvŋ nvwvn? What are you buying? 你在买什么？
wvn /wvn⁵³/ v 动 snow 下 (雪)
wvn /wvn⁵³/ n 名 type of grass which can be used to make tinder or eaten after drying in the sun 一种草，晒干后可以制火绒，也可以食用

*Wvn /wvn⁵³/ n 名 1) paternal uncle 伯伯；叔叔 2) husband of maternal aunt 娘丈 3) stepfather 后父
**Z**

<table>
<thead>
<tr>
<th>Language</th>
<th>Meaning</th>
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<tbody>
<tr>
<td><em>za,</em> /za⁵³/ 1) <strong>vi</strong> 不及物动 be sick; get sick 病; 生病 2) <strong>vi</strong> 不及物动 be sore; ache 疼; 痛 3) <strong>n</strong> 名 disease; illness 疾病</td>
<td>Township. 四乡．</td>
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<tr>
<td><em>svza</em> <em>vt</em> 及物动 sicken; cause pain 使生病; 使疼</td>
<td></td>
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</table>
| *za,* /za⁵³/ *nct* 名量 meal (一)顿 | Fourfourth
| *vŋza t̕i za* one meal 一顿饭 |  |
| *z伉iweg* /za⁵³*gi*⁵⁵/ **n** 名 sickle 镰刀 |  |
| *za* /za⁵³/ *n* 名 pearl millet (possibly Setaria italica var. germanica) 小米; 御谷 |  |
| *za* /za⁵³*ka*⁵⁵/ **n** 名 man who is brave, formidable, capable 勇敢厉害能干的人 |  |
| *za* /za⁵³* /vt* 动 seduce; take liberties (with a member of the opposite sex) 调戏 (异性) |  |
| *zanwan* /za⁵³*wan*⁵³/ *adv* 副 period of time (usually several days) 一段时间 (几天) |  |
| *zaq* /za⁵³/ **vi** 不及物动 fall (of rain) 下 (雨) |  |
| *nvm zaq* *pvn*⁵⁵ wa. It's going to rain. 要下雨了． |  |
| *nvm dɔp zaq* it's raining hard 下大雨 |  |
| *nvm chuq chuq zaq* it's raining a little 下雨一点 |  |
| *zaq* /za*³¹* /prt 助词 down (from up to down); downriver (deictic) 下 (由上到下); downriver (deictic) 下 (由上到下) |  |
| *zeng* /ze*³³* /n 名 leprosy 麻疯病 |  |
| *ze* /ze*³³* /name leper 麻疯病人 |  |
| *zeu* /zeu⁵⁵/ **vt** 动 bear (fruit) 结 (果) |  |
| *t̕em*⁵⁵ *wvniw*⁵⁵ seum mvzepti. This year the peach tree isn't bearing |  |
fruit. 今年桃子不结果。 | ko do tvng zeui raq e?
What is that fruiting there? 那儿结的是什么？

zeug /zum⁵⁵/ 1) v 动 bind; tie up 捆；捆绑 | vng zeum shin. The two of us should bind him up. 我俩把他捆起来。
2) ncl 名量 pair (一) | lvgru ti zeum a pair of shoes 一双鞋 | ti zeum meq one pair of eyes 一双眼睛

zeug /zum⁵⁵/ v 动 1) catch; hold onto 抓住 | dvlu che zeum. I almost caught him. 我差一点抓住（它）了。
2) touch; reach 触到 | 3) hit (target) 射中；击中

zeug, /zum⁵⁵/ vi 不及物动 1) be cold 冷 | mazeung? Is it cold? 冷不冷？ | nvm tvtei zeung. The weather is very cold. 天气严寒。 | vng zeung le pvreq so. 他怕冷。
2) catch cold 感冒 | (四乡) tit /tit⁵⁵/

zeug, /zum⁵⁵/ ncl 名量 plant (tree, plant etc.) (一)棵
zeug /zum⁵⁵/ n 名 type of leopard 一种豹子
zeur /zur⁵³/ v 动 light (a fire) 点（火） | teung pvzzeer. Light the lamp. 你把灯点上。

zom, /zom⁵³/ vi 不及物动 burn up 烧尽 | shing zom di. The firewood is all burned up. 柴烧完了。

svzom /vi 不及物动 incinerate 使烧尽

zom, /zom⁵³/ n 名 Chinese mahogany tree (Toona sinensis) 香椿树
zeom mvdur /zom⁵³ ma³¹dur⁵³/ n 名 soft, edible bud of the Chinese mahogany tree (Toona sinensis) 香椿嫩芽 (可食) | zom mvdur blvng jin kei nyi. The Chinese mahogany leaves can be cooked and eaten. 香椿嫩芽可以炒吃。

zon /zon⁵⁵/ v 动 hand over 递；交给 | gya vng le pvzoon. You hand this over to him. 你把这个交给
他。 | (四乡) jon /zon⁵⁵/

zung /zung⁵³/ n 名 type of bag made of hemp thread with small holes, used to pack fish 一种麻线编织的有眼的包，用于装鱼

zoq /zoq⁵⁵/ 1) vi 不及物动 be early; come before 先到 | vng chuq zooq luung. He came a little earlier than I did. 他（比我）早到了一点。
2) adv 副 early 早 | (四乡) joqjoq pv'ip ri. Go to sleep early tonight (after I'm gone). (我走后）你（夜里）早早睡觉。 | (四乡) joq /zoq⁵⁵/

zorsheu /zor⁵⁵ɕɯ³¹ /vi 不及物动 lean to one side 侧 (身)
zur /zur⁵³/ vi 动 make; produce 制造 | vngza zu make food 做饭
zur /zur⁵³/ n 名 yak 牦牛 | Found in Tibetan areas to the north. 北边的藏区才有。
zung /zung⁵³/ vi 不及物动 defecate (屁股) 肚出
svzung /vi 不及物动 make go to the bathroom 使 (孩子) 大小便
zur /zur⁵³/ num 数 part; portion 分 | vbli zur pang ti zur one fourth 四分之一
zvbang /za¹¹bun⁵⁵/ n 名 fortune (essence of wealth and fertility) 福
zvboq /za¹¹boʔ⁵⁵/ n 名 type of bird 一种鸟
zvguaq /za¹¹gʷɑʔ⁵⁵ /n 名 dish (at a meal) 菜（饭菜） | sha zvguaq meat dish 肉菜 | kvn zvguaq vegetable dish 蔬菜
zvkkə /zək⁵⁵kɑ⁵⁵ /n 名 edge (of a precipice etc.) 悬崖
zvkkoq /zək⁵⁵koʔ⁵⁵ /n 名 1) type of grass 一种草 2) grasshopper (including locusts) 蚂蚱（包括蝗虫）
zvme /zəm⁵⁵ /n 名 bridge (especially single-log bridges) 桥；独木桥 | Cf. dvbra, vbom.
zvme, /zəm⁵⁵/ vi 不及物动 be scorched 烤焦 | na lvgru zam luung. Your shoes are scorched. 你的鞋烤焦了。
zvma, /za¹¹ma³¹ /n 名 food; cereals 粮食 | na vhreeui zvma svkyi, svraang zvma svkyi. (The mouse says to wild rodent): You borrow the food at night and borrow the food in the morning. （家鼠对山鼠说）：你晚上借粮食，早上借粮食。 Only appears in folktales. 只出现在民间故事中。
zvma, /za¹¹ma³¹ /n 名 type of medium-sized wildfowl 一种体型中的野鸡
zvman /za¹¹man⁵³ /n 名 gleaning (cereals overlooked and left in the field during harvesting) 落穗（田地里收割时遗漏的粮食）
zvmbreuuq /zəm³¹bɾu⁵³ /n 名 type of medicinal herb, which grows in swamps 一种草药，长在沼泽地里
zvng, /zən⁵³/ 1) v 动 put in; load 装入；放 | dor uzu nvzvng first put in oil 先放油 2) v 动 pocket 放（在口袋里） | tutu le zvng put in one's pocket 放在口袋
里 | gya gyeung le pvzaang. Put this in your pocket. 把这个装入口袋里。 3) v 动 enter (of a substance) (物体) 进入

zvng | /zəŋ⁵³/ v 动 contain (inside a receptacle) (器皿里) 有 | neu mvzvng. There's no alcohol (in the bottle). (瓶里) 没有酒。 | saq mvzvng. I don't have any strength. 我没有力气。

zvngsheu | /zək⁵⁵ɕɯ³¹/ vi 不及物动 enter (of a person) 进 (屋) | kyeum le pvzvngsheu ra. Enter the house. 你进屋来。 | (四乡) jvngsheu | /zək⁵⁵ɕɯ³¹/ zvni | /za³¹ni⁵³/ n 名 ally (to whom one gives women in marriage in traditional marriage exchange) 盟友 (嫁给女性，传统婚姻交换) | Cf. pralmang.

zvp | /zəp⁵⁵/ n 名 Sichuan pepper 花椒

zvp | /zəp⁵⁵/ v 动 tie around (to bind) 縛 (住) | shvmzeum tvri mi pvzaap. Tie this bamboo around the knife handle. 用这个竹篾来箍刀把。 | (四乡) geq | /ɡɛʔ⁵⁵/ zvr | /zvr³³/ 1) vi 不及物动 be sharp 锋利 2) nclf 名量 hook-shaped object (一) 根 (鱼钩)

zvt | /zət⁵⁵/ v 动 slice; mince (meat) with a knife 切

zvtan | /zə³¹tɑn⁵³/ n 名 barnyard millet (Echinochloa) 稗子 | Most common kind of barley. 最普通的大麦。
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