Pazih Texts and Songs

巴宰族傳說歌謠集

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November 2002
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Pazih Texts and Songs 巴宰族傳說歌謠集

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Introduction

Pazih is a plain tribe language formerly spoken in the central-western part of Taiwan, around Fongyuan areas and along the Dajia River. Some Pazih people started to migrate to Puli, Nantou, in the central part of Taiwan in 1825. There were still nine Pazih villages and the language was still actively spoken during the Japanese period (1895-1945). Although the language has become extinct in the original settlement in the western plain, a few old speakers for both dialects, Pazih and Kaxabu, can still be found in Puli areas. It is partially remembered by only a few old people today. The Pazih language will become entirely extinct before long.1

Given in this monograph are all the Pazih texts and songs that have been recorded mostly by the authors, but a few by the previous investigators, including Asai, Ino, and Ferguson for texts, and Nomura for three ritual songs. The monograph contains two main parts: Part One gives the texts and Part Two the songs. Given in the appendices are: (1) three ritual songs of ayan recorded perhaps by Nomura during the Japanese period (1895-1945), (2) the Lord’s prayer in Sekhoan by Rev. Ferguson in 1896, (3) Pazih sentences by Steere in 1873, and (4) sample of previous scholars’s field notes for the Pazih language.

The first field investigation of the Pazih language was done by Steere (1874), and then followed by Ino (1897), Ogawa (1922), Asai (1930-37), Ferrell (1970), Tsuchida (1969), Li (1976, 1998, 2000), Lin (1988, 2000), Blust (1999), and Li and Tsuchida (2001). Most of the earlier studies are mainly short wordlists. Only Ino (1 text), Asai (3), Tsuchida (4), and Li (9) have collected texts over a period of a hundred years, 1897-1997. All these texts are now arranged in accordance with the investigators, Paul Li, Shigeru Tsuchida, Erin Asai, Kanori Ino, and in that order. They have been analysed, with word-by-word and free translations in both English and Chinese.2 Those texts collected by Ino and Asai were all checked, edited, and corrected, with the help of our Pazih informant, Pan Jin-yu, before they were incorporated in this volume. Among the 17 texts, only two (A Text 6 and C Text 1) have appeared in Li and Tsuchida (2001:369-384), and they are reprinted with minor corrections in this volume. Two

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1 This study was supported in part with grants for Paul Li from the Academia Sinica, National Science Council (NSC89-2411-H-001-048, NSC90-2411-H-001-027), and Chiang Ching-kuo Foundation for International Scholarly Exchange (RG-002-D’00). Shigeru Tsuchida was supported in part with Grant-in-Aid for Scientific Research on Priority Areas (A) The Japan Ministry of Education, Science, Sports and Culture Endangered Languages of the Pacific Rim (Grant No.12039103). We’d like to thank the anonymous reviewers for their valuable suggestions to improve an earlier version of our manuscripts, and Wen Chyou-chu for providing us with the musical notes for the Pazih songs.

2 The English translation gives morpheme-by-morpheme glosses while the Chinese gives only word glosses. The Chinese translation is for common readers, while the English translation is for those majoring in linguistics.
Pazih Texts and Songs

texts, A Texts 6 and 7, though deal with more or less the same story, they were narrated by different speakers with different expressions and sentence structures, and so are A Texts 1, 2 and 3.

Pazih songs were first recorded by someone (see Appendix 1 and Sato 1934) at an uncertain date, followed by various musicians, such as Hsu Chang-hui and Lu Bing-chuan (1982), and then by Li and Lin (1990), Wu (1998), and Wen (1998). Most of the songs in this volume have been recorded and transcribed by Li in the past fourteen years. Both the words and music notes (transcribed by Chyou-chu Wen and Ching-tsa Lin) for all the songs are presented in this volume. Some of the the songs have appeared in various publications, Li and Lin (1990), Wu (1998), and Wen (1998).

The Pazih reference grammar appeared as the Introduction to Pazih Dictionary compiled by Li and Tsuchida (2001:1-56), so interested readers are referred to it. A shorter Chinese version appeared in a conference paper by Li (1998). It is, therefore, decided not to repeat them here but excerpts. Nevertheless, CDs for the recordings of some Pazih texts and all songs have been prepared to go with this publication. Note that the written texts and tape recordings are not necessarily identical.

In these texts and songs, phonetic symbols, such as N, ?, and K’ are used, while in Pazih Dictionary the romanized letters, ng, ’, and e are used respectively.

Although the meanings of most grammatical particles are clear and defined in the texts and songs, a few of them are not clear in some context, such as aa, a’i, ha, hai, hii, i, iu, la, and na, especially in C Texts 1-4, as recorded by Tsuchida, who tried to transcribe everything as he heard in the original tape. Most of them seem to be simply nonsignificant hesitating elements to fill up the time before the next word or sentence appears, but in future studies they may turn out to be important clues for discourse analysis of spontaneous speech.

To facilitate reading and understanding the Pazih texts and songs in this volume, a brief sketch of Pazih grammar is given as the following:

1. Phonology

There are four voiceless unaspirate stops /p, t, k, ?,/ three voiced stops /b, d, g/, three voiceless fricatives /s, x, h/, one voiced fricative /z/, three nasals /m, n, N/ two liquids /l, r/, two semivowels /w, y/, and four vowels /i, u, K, a/. The stops are unreleased in the word-final position. Among these consonants, /k/ is a free variant between velar [k] and uvular [q], especially for speakers of the older generation such as Itih and Chen A-jin (Kaxabu), /x/ is a velar or uvular fricative depending on the individual speakers, /h/ is a pharyngeal fricative, /l/ is a voiced lateral, /r/ is a flap or retroflex (only in word-final position). The glottal stop is phonemically significant in the Kaxabu dialect, in which /r/ is lost and there is a contrast
between zero and the glottal stop in the word-initial and final position, e.g., \(azKm\) 'new year'; ?\(azKm\) 'stupid'.

The high vowels /i, u/ have their phonetic variants /e, o/ respectively when adjacent to /h/ or /r/, e.g., /pazihi/ (pazeh) 'self-appellation', /buhut/ (bohot) 'squirrel', /rutuh/ (rotoh) 'monkey', /rarung/ (rarong) 'hole'.

Geminate vowels are phonemic, e.g., \(rKzaw\) 'leisure' vs. \(rKKzaw\) 'only'.

Table 1. Pazih Consonants and Vowels

<table>
<thead>
<tr>
<th>Consonants:</th>
<th>Vowels:</th>
</tr>
</thead>
<tbody>
<tr>
<td>p</td>
<td>i, u</td>
</tr>
<tr>
<td>t</td>
<td></td>
</tr>
<tr>
<td>k</td>
<td></td>
</tr>
<tr>
<td>?</td>
<td></td>
</tr>
<tr>
<td>b</td>
<td>s, x</td>
</tr>
<tr>
<td>d</td>
<td>h, K</td>
</tr>
<tr>
<td>g</td>
<td></td>
</tr>
<tr>
<td>s</td>
<td></td>
</tr>
<tr>
<td>z</td>
<td></td>
</tr>
<tr>
<td>m</td>
<td>N, a</td>
</tr>
<tr>
<td>n</td>
<td></td>
</tr>
<tr>
<td>N</td>
<td></td>
</tr>
<tr>
<td>l</td>
<td></td>
</tr>
<tr>
<td>r</td>
<td></td>
</tr>
<tr>
<td>w</td>
<td>y</td>
</tr>
</tbody>
</table>

Stress always falls on the final syllable.

2. Morphology
2.1 Affixation

Many roots are bound, e.g., \(adu\), \(idKm\), \(KbKt\), \(ulah\), \(bisit\), etc. Each of these bound roots must take one of the affixes to occur as a free form. There are a good number of prefixes, but only two infixes (<\(a\)> and <\(in\)>) and five suffixes (\(-an\), \(-aw\), \(-ay\), \(-Kn\) and \(-i\)) in Pazih.

Among these affixes, many have invariant forms, including both infixes, <\(a\)> 'progressive' and <\(in\)> 'perfective', and all suffixes \(-an\) 'Locative-focus', \(-aw\) 'Anticipating', \(-i\) 'Patient-focus, imperative', \(-i\) 'vocative', except the Patient-focus suffix \(-Kn\) ~ \(-un\), which is phonologically conditioned by the preceding vowel. The Agent-focus prefix has several allomorphs: \(m\) ~ \(ma\) ~ \(mK\) ~ \(mi\) ~ \(mu\), which are mostly lexically conditioned, and only \(mK\) ~ is phonologically conditioned by the following vowel, e.g., \(mK-kKn\) 'to eat'.

2.2 Reduplication

In addition to the special type of reduplicated syllable, there are four other major types of reduplication in Pazih: (1) reduplication of a complete stem except the coda, e.g., \(zaxi\) ~ \(zaxi\) 'rough', \(nimu\) ~ \(nimu\) 'will-o'-lantern', \(maa\) ~ \(Tb\) ~ \(Tb\) ~ \(Kr\) 'to fight each other with fists', \(kani\) ~ \(karit\) 'swidden field', \(ma\) ~ \(zKp\) ~ \(zKp\) ~ \(Kt\) ~ 'crowded'; (2) reduplication of the first CV of the stem, e.g., \(su\) ~ \(suzuk\) 'is hiding'; (3) reduplication of the first CV of the stem with the vowel replaced by /a/,
e.g., da-dius ‘spoon’ < dius ‘to scoop’; (4) reduplication of the first CV of the stem with vowel lengthening, e.g. dKK-dKpKk ‘is reading’.

Different types of reduplication may indicate different syntactic functions and/or phonological constraints. Briefly speaking,

a. reduplication of a noun stem indicates plurality, e.g. saw-saw ‘people’ or sa-sa-saw ‘many people’ < saw ‘person’, apu-?apu ‘ancestors’ < apu ‘grandma’, aba-?abas-an ‘middle-aged people’ < abasan ‘siblings’, sa-sa-sKmKr or sKmK-sKmKr ‘much grass’ < sKmKr ‘grass’;

b. reduplication of a stative verb stem indicates intensity, e.g., mu-ziza-zizay ‘very old’ < zizay ‘old’, ma-kari-kari ‘very dry’ < ma-kari ‘dry’, ta-Niti-Niti ‘very angry’ < ta-Niti ‘angry’, m<K-in>a-baza-baza ‘very knowledgeable’ < ma-baza ‘to know’, t<K-in>KKhK-rKhKn ‘very black’ < tKrKhKn ‘black’;

c. reduplication of the first CV of a verb stem indicates the progressive aspect or a repetitive action, e.g., di-dius ‘is scooping’, ki-kizu ‘is making a mark’, ri-rix ‘is checking traps’, su-suzuk ‘is hiding’;

d. reduplication of the first CV of a numeral indicates an ordinal, e.g., du-dusa ‘the second’ < dusa ‘two’;

e. reduplication of the first CV of the stem with the vowel replaced by /a/ indicates an instrument (Blust 1998), e.g., da-dius ‘spoon’ < dius ‘to scoop’, sa-sipKr ‘fishnet’ < sipKr ‘to cast a fishnet to fish’, sa-sapuh ‘broom’ < sapuh ‘to sweep’, a-alKp ‘door’ < alKp ‘to close’, a-ixu ‘oar’ < ixu ‘to row’;

f. reduplication of a disyllabic active verb stem indicates a continuous or repetitive action, e.g., zKzK-zKzKb-i ‘Keep sucking!’ < zKzKp ‘to suck’, maa-bakK-bakKt ‘to hit each other’ < bakKt ‘to hit’, maa-sapa-sapal ‘to join or pile together’ < sapal ‘to join’, maa-tKzK-tKzKk ‘to kick each other’ < tKzKk ‘to kick’.

3. Syntax

3.1 Case Markers

Pazih has the following four case markers:

- **ki** nominative
- **ni** genitive
- **di** locative
- **u** oblique

Most of these case markers are optional. In addition to the four case markers listed above, there is a topic marker ka and a ligature a in Pazih.
3.2 Personal Pronouns

There are four sets of personal pronouns in Pazih:

Table 2. Personal Pronouns

<table>
<thead>
<tr>
<th></th>
<th>Neutral</th>
<th>Nominative</th>
<th>Genitive</th>
<th>Locative</th>
</tr>
</thead>
<tbody>
<tr>
<td>1sg</td>
<td>yaku</td>
<td>aku ~ -ku</td>
<td>naki</td>
<td>yakuan, yakan</td>
</tr>
<tr>
<td>2sg</td>
<td>isiw</td>
<td>siw</td>
<td>nisiw</td>
<td>isiwan</td>
</tr>
<tr>
<td>3sg</td>
<td>close</td>
<td>imini</td>
<td>mini</td>
<td>iminiyan</td>
</tr>
<tr>
<td></td>
<td>dist</td>
<td>imisiw</td>
<td>misiw</td>
<td>imisihan</td>
</tr>
<tr>
<td></td>
<td>invis</td>
<td>isia</td>
<td>nisia</td>
<td>isiaan</td>
</tr>
<tr>
<td>1pl</td>
<td>ita</td>
<td>tu</td>
<td>nita ~ ta-</td>
<td>itaan</td>
</tr>
<tr>
<td>2pl</td>
<td>imu</td>
<td>mu</td>
<td>nimu</td>
<td>imuan, imunan</td>
</tr>
<tr>
<td>3pl</td>
<td>close</td>
<td>yamini</td>
<td>amisiw</td>
<td>yamisiwan</td>
</tr>
<tr>
<td></td>
<td>dist</td>
<td>yamisiw</td>
<td>namisiw</td>
<td></td>
</tr>
<tr>
<td></td>
<td>invis</td>
<td>yasia</td>
<td>nasia</td>
<td></td>
</tr>
</tbody>
</table>

Most of the pronominal forms in Pazih are derived from Proto-Austronesian; there is only a minor change in the second person singular form: *Su > siw. All the pronominal forms are free. There is only one set of short forms, the nominative, which occurs freely in various positions in a sentence.

3.3 Mood, Focus and Aspect

Table 3. Mood, Focus and Aspect (bakKd- ~ -bakKt ‘to hit’)

<table>
<thead>
<tr>
<th></th>
<th>Agent</th>
<th>Patient</th>
<th>Locative</th>
<th>Referential</th>
</tr>
</thead>
<tbody>
<tr>
<td>Realis</td>
<td>Neu</td>
<td>mu-bakKt</td>
<td>bakKd-Kn</td>
<td>bakKd-an</td>
</tr>
<tr>
<td></td>
<td>Prf</td>
<td>m&lt;in&gt;u-bakKt</td>
<td>b&lt;in&gt;akKt</td>
<td>b&lt;in&gt;akKd-an</td>
</tr>
<tr>
<td></td>
<td>Prg</td>
<td>baa-bakKt</td>
<td>ba-bakKd-Kn</td>
<td>ba-bakKd-an</td>
</tr>
<tr>
<td>Irrealis</td>
<td>Fut</td>
<td>baa-bakKd-ay</td>
<td>ba-bakKd-Kn</td>
<td>baa-bakKd-ay</td>
</tr>
<tr>
<td></td>
<td>Ant</td>
<td>mu-bakKd-ay</td>
<td>bakKd-aw</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Imp</td>
<td>bakKt</td>
<td>bakKd-i</td>
<td></td>
</tr>
</tbody>
</table>

3. The form *imisiw ‘he, she’ shows up as *imisu in formal ritual songs of Pazih. Although we do not think *imisw is related to *siw ‘2sg’, yet the change in the form of the third person (*imisu > *imisw) is so suggestive that we may infer that the change in the form of the second person *su > *siw took place fairly recently.

4. Note that the prefix is *su- instead of *saa- or *si-.
3.4 The Focus System in Pazih

Focus is the agreement between the verb derivation (or inflection) and a noun phrase in a sentence. If the Agentive (actor) case is chosen as the subject, it is called Agent-focus (AF); if the Patient is chosen as the subject, it is called Patient-focus (PF); if the Locative is chosen as the subject, it is called Locative-focus (LF); if the Instrument is chosen as the subject, it is called Instrumental-focus (IF). Like many other Formosan languages and western Austronesian languages, Pazih has four types of focus indicated by verb affixes: (1) Agent-focus by \( mu \), \( m\overline{K} \), \( m\overline{i} \), \( m \), \( ma \) or zero; (2) Patient-focus by \( -Kn \) or \( -un \), (3) Locative-focus by \(-an\), and (4) Instrumental-focus by \( sa\), \( saa \) or \( si\) (see Li and Tsuchida 2001 for details).

(1) \( mu\)-bak\( KT \) rakihan ki aba.
   AF-beat child Nom Dad
   ‘The father beat/is beating a child’

(2) \( mi\)-kita akim ba-bak\( KT \) rakihan ki abuk.
   AF-see Prg-beat child Nom
   ‘Abuk saw Akim beating a child’

(3) naki a rakihan rapun-un ni hak\( KzKN \) a saw.
   I/Gen Lig child take care-PF Gen old Lig person
   ‘My child is/was taken care of by an old person’

(4) bak\( Kd-Kn \) ni sabun rakihan ka, ma-raxiw lia.
   beat-PF Gen child Top AF-escape Asp
   ‘The child beaten by Sabung has escaped’

(5) pu-batu?-an lia ki babaw daran.
   pave-stone-LF Asp Nom above road
   ‘The surface of the road has been paved with stones’

(6) \( k<in>\)KxKd-an ni abua naki a rima.
   Prf-cut-LF Gen my Gen hand
   ‘My hand was cut by Abua’ (lit., my hand was the place where it was cut by Abua, and the cut is still visible)

(7) saa-x\( K\)Kt nua\( N \) ki saris.
   IF-tie cow Nom string
   ‘The string was used to tie a cow’

(8) saa-tal\( Kk \) alaw ki bulayan.
   IF-cook fish Nom pan
   ‘The pan was used to cook fish’

(9) si-\( TK\)KKN wazu ni rakihan ki batu.
   IF-throw dog Gen child Nom stone
   ‘The stone was used to throw at a dog by the child’
前言—附：巴宰語法綱要

巴宰族 (Pazih) 是台灣原住民族之一。現存的兩種方言都在埔里鎮採集：一稱 Pazih，主要在愛蘭，另一稱 Kaxabu，在牛眠山、守城份、大湳、蜈蚣崙四庄。這種語言現在已經瀕臨完全絕滅的邊緣。巴宰族的原始社群中心在現在的豐原附近，以大甲溪左右為中心，地理分布頗廣，在日據時代尚有九社。

今日絕大多數的巴宰族人都說台灣閩南語，但略帶他們自己母語的一些特徵。僅有極少數住埔里附近 80 歲左右的老人對於他們自己的母語仍有一些記憶。據作者所知，目前只有住在愛蘭現年 88 歲的潘金玉老太太稱的上還有不錯的母語能力，可惜她的健康情況似乎欠佳。

本書收錄了所有記錄過的巴宰語文本 (texts) 和歌謠，絕大部分都是作者親自在埔里採集的，只有少數文本和歌謠是前人所採集的，包括淺井惠倫 (1936) 的三篇，伊能嘉矩 (1897) 的一篇，Ferguson (1896) 傳教士的一篇禱告詞，野村氏所藏的三首祭祖歌謠。此外，還有 Steere 最早 (1873) 在烏牛欄所記錄的二十多個句子。這部書主要分為兩部分：前半部是文本，後半部是歌謠。附錄含有四種資料：(一) 野村氏所藏的三首祭歌 aiy 比，(二) Ferguson 所翻譯的禱告詞，(三) 美國博物學教授 Steere 所記錄的二十多個句子，(四) 前人所記錄巴宰語田野筆記的手稿影本。把前人的記錄收進本書之前，作者都先跟發音人仔細核對並修訂過的。本書附有部分文本和全部歌謠的 CD，但文本的錄音跟書面記錄有不少

* 本研究李壬癸曾獲以下的研究經費補助：中央研究院主題計畫「平埔族與台灣歷史研究」，行政院國家科學委員會 (編號：NSC89-2411-H-001-048, NSC90-2411-H-001-027)，蔣經國國際學術交流基金會 (RG-002-D-00)，土田滋曾獲日本文部科學省特定領域研究 (A), 環太平洋 「消滅 瀕 '' 言語」 緊急調查研究 (編號 : 12039103)。感謝兩位匿名審查人提供寶貴的修訂和改進意見，溫秋菊副教授和林清財先生分別為巴宰歌謠採譜並提供各首歌謠的五線譜，許淑鈴小姐輸入全部書稿。
出入。


關於巴宰族的歌謠，日據時代伊能嘉矩 (1908:47)、不知名人士先後記錄過巴宰族的祭祖歌詞ayan。小川研究室所藏的三種歌：(一) 開基之歌，(二) 大水泛濫之歌，(三) 水災後人民分居之歌。後來由佐藤 (1934) 整理了原文、註解及大意，在《南方土俗》發表。以上各文獻可惜都沒有附歌譜。李、林 (1990) 合著的就有四庄的歌詞和歌譜。本書收錄了愛蘭和四庄的歌謠並且也都儘量附上歌譜。


為了方便讀者閱讀本書中的各篇文本和歌謠，以下分三節簡略說明巴宰語的音韻、構詞、句法以及若干例句。

第一節 音韻
一、音韻系統：
輔音：

Pazih Texts and Songs
二、發音與語音符號說明:

(1) 四個清塞音 /p, t, k, ʔ/ 都不送氣，字尾也不解阻 (unreleased)，其中 /k/ 代表舌根塞音 [k] 和小舌塞音 [q] 的自由變體。

(2) 三個清擦音 /s, x, h/，其中 /x/ 是小舌擦音 [X]，/h/ 是咽頭擦音 []，/z/ 是和 /s/ 對應的濁擦音。

(3) 詞尾的 -b 清化為 -p，詞尾的 -d 和 -z 都清化為 -t。

(4) /r/ 是捲舌或捲舌音 (捲舌音只在語詞尾出現)。

(5) 高元音 /i, u/ 在 /h/ 或 /r/ 緊鄰時分別成為中元音 [e, o]。

(6) 重音都落在最後音節。
(7) 四庄的方言有進一步的演變：

(a) 詞尾的邊音都已變成同部位的鼻音：-l > -n。
(b) /r/ 音大都已丢失，並有抵補音長作用。
(c) /d/ 音都已變成 [z] 或齒間濁擦音。

第二節 構詞

一、詞綴

巴宰語許多語根都非自由式，例如 adu-, idKm-, KbkK-, ulah-, bisit-等等。這些語根都必須要有個詞綴（前綴、中綴、後綴）才能成為自由式。前綴有數十種之多，中綴只有兩種 (<a>, <in>，並以< >符號表示中綴），後綴也只有六種(-an, -aw, -ay, -Kn, -i)。

絕大多數的詞綴形式固定不變，包括兩種中綴：<a> ‘進行式’，<in> ‘完成式’，五種後綴：-an ‘處所焦點’，-ay ‘未來式’，-aw ‘期待’，-i ‘命令式 (受事焦點) ’，-i ‘呼格’，只有一種後綴 -Kn ~ -un ‘受事焦點’ 有兩種形式（前面的元音為 u 時，後綴就是 -un）。表示 ‘主事焦點’ 的前綴形式變化最多：m-~ ma-~ mK-~ mi-~ mu-，大都視個別語詞而定，只有 mK- 是受限於後頭的元音，如 mK-kKn ‘吃’。表示 ‘靜態動詞’ 的前綴 ha-~ ma- 也是視個別語詞而定，如 ha-lupas ‘長’，ma-taru ‘大’。表示 ‘使役動詞’ 的的前綴 pa-~ paka-，前者用在動態動詞，而後者用在靜態動詞，如 pa-baza ‘教’，paka-dahu ‘增加’。

二、重疊

巴宰語的重疊有四種主要類型：(一) 除了語詞輔音尾以外，語根的全部重疊，如 zaxi-zaxi ‘粗糙’，kari-karit ‘旱田’，(二) 語根第一音節的重疊，如 su-suzuk ‘正在隱藏’，(三) 語根第一音節的重疊，但元音以 a 取代，如 da-dius ‘湯匙’< dius ‘舀’，(四) 語根第一音節的重疊，元音加長，如 dKK-dKpKx ‘正在閱讀’。

不同類型的重疊可能顯示不同的語法功能或語音限制：
(一) 名詞語根的重疊表示複數，如 saw-saw「許多人」< saw '人'，sKmK-sKmKr「許多草」< sKmKr '草'；
(二) 靜態動詞語根的重疊表示「很」，如 mu-ziza-zizay「很舊」< mu-zizay '舊'；
(三) 動態動詞語根第一音節的重疊表示動作在進行中或一再重複的動作，如 di-dius'正在舀'；
(四) 數詞語根第一音節的重疊表示序數，如 du-dusa '第二' < dusa '二'；
(五) 語根第一音節的重疊並且元音以 a 取代，表示工具，如 da-dius '湯匙' < dius '舀'，sa-sipKr '漁網'，a-ixu '船槳' < ixu '划'；
(六) 動態動詞語根的雙音節的重疊表示持續或一再重複的動作，如 bakK-bakKt '一直打'。

第三節 句法

一、焦點系統
巴宰語的動詞焦點變化有這幾種類型：(一) 主事焦點 mu-, mK-, mi-, m-, ma- 或零，(二) 受事焦點 -Kn 或 -un，(三) 處所焦點 -an，(四) 指事焦點 saa- 或 si。由此看來，巴宰語的焦點系統和一般西部南島語以及一些台灣南島語大致相同。

(一) 主事焦點（以主事者當主語）

帶主事焦點的動詞表示已發生或正在進行的動作或事件。例如：

1. mu-bakKt rakihan ki aba.

   AF6打 孩 主 父

---


6 本文所使用的縮寫符號如下：AF，主事焦點；BF，受惠焦點；屬，屬格；命，命令式；IF，工具焦點；IR，非現實式；連，連結詞；LF，處所焦點；處，處格；主，
Pazih Texts and Songs

父親打小孩。

2. yaku ka ma-baza imisiw ukuazixa mu-puzah

我知道他昨天來了。

(二) 受事焦點（以受事者當主語）

受事焦點以-Kn（或-un）標示，通常表示已經發生的事，但不是像有的語言（如泰雅、賽德克）表未來。例如：

3. naki a rakihan rapun-Kn ni hakKzKN.

我的小孩照顧-PF 屬 老

我的小孩受老人的照顧。

-un 只是-Kn的變異，只出現在前面元音是 u，如 huruhur-un“拖”，如：

4. huruhur-un dua dini lai ki adadumud- a luxud- a isia.

拖-PF 那裡 這裡 了 主 一隻 連 鹿 連 那

那一隻鹿被拖來拖去。

(三) 處所焦點（以處所當主語）

處所焦點以-an 標示，都指已發生的事件。例如：

5. pubatu?-an lia ki babaw daran.

舖石-LF 了 主 上面 道路

道路上面舖了石子了。

(四) 指事焦點（以工具或受惠者當主語）

台灣南島語言的指事焦點多用 si-，只有布農用 ?is-，噶瑪蘭用 ti，巴宰語用 saa-，偶而也用 si-。試比較下列各句所顯示的不同焦點：

6a. mu-xK?Kt nuaN ki yaku.

主格；題，主題；PF，受事焦點；單，單數；複，複數；Q，疑問；Red，重疊。
AF-綁 牛 主 我
我綁牛。

b. xK?Kt-Kn naki lia ki nuaN.
綁-PF 我屬了 主 牛
牛被我綁了。

c. saa-xK?K1 nuaN ki kahuy.
IF-綁 牛 主 樹
樹被用來綁牛。

目前所蒐集到的語料，以 saa-表示工具或受惠者的主動詞並不多。

7. saa-talKk alaw ki bulayan.
IF-煮 魚 主 鍋
鍋用來煮魚。
以 si- 表示工具焦點的僅有一例：
8. si-tK?KN wazu ni rakihan ki batu.
IF-拋 狗 屬 孩 主 石
小孩用石頭去拋狗。

至於 sas- 和 si- 的區分條件，目前並不清楚。發音人潘金玉（女，83 岁）認為例句 8 中仍以用 saa-tK?KN 為宜，si-tK?KN 較少用，也有 si-tK?KN-Kn 的形式，表示“已拋過”。

二、焦點與動貌

綜合焦點系統和動貌系統，以語根 bakKt-“打”為例，下表顯示動詞的各種變化形式：

表二、巴宰語動詞變化表

<table>
<thead>
<tr>
<th>主事</th>
<th>事受</th>
<th>事處</th>
<th>所指</th>
<th>事事</th>
</tr>
</thead>
<tbody>
<tr>
<td>現實式</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>中立式</td>
<td>mu-bakKt</td>
<td>bakKd-Kn</td>
<td>bakKd-an</td>
<td>saa-bakKt</td>
</tr>
<tr>
<td>完成式</td>
<td>m&lt;in&gt;u-bakKt</td>
<td>b&lt;in&gt;akKt</td>
<td>b&lt;in&gt;akKd-an</td>
<td>s&lt;in&gt;u-bakKt</td>
</tr>
<tr>
<td>持續式</td>
<td>ba-bakKt</td>
<td>ba-bakKd-Kn</td>
<td>ba-bakKd-an</td>
<td>saa-ba-bakKt</td>
</tr>
<tr>
<td>非現實式</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>未來</td>
<td>ba-bakKd-ay</td>
<td>ba-bakKd-Kn</td>
<td>baa-bakKd-ay</td>
<td></td>
</tr>
<tr>
<td>期待</td>
<td>mu-bakKd-ay</td>
<td>bakKd-aw</td>
<td></td>
<td></td>
</tr>
<tr>
<td>命令</td>
<td>bakKt</td>
<td>bakKd-i</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

三、格位標記

名詞的格位標記有兩種：一種是人稱代名詞，另一種是非人稱代詞，包括普通名詞、人名、疑問詞等。

巴宰語有以下四個格位標記：

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di 處格 u 斜格
ki 主格 ni 屬格

此外，還有主題標記 ka 以及連結詞 a。以上這些標記大都可以省略。例句
如下：
9. aba ka kasibat rakihan mu-dKpKx babizu.
    父 題 教 孩 AF-讀 書
    父親教孩子讀書。
10. aba a paray ka baya?-Kn di rakihan lia.
    父 連 錢 題 給-PF 處 孩 了
    父親的錢給了小孩了。
11. mu-puzah ki awi, yaku (ka) kaa-Kn sumay.
    AF-來 主 人名 我 正在吃 飯
    阿維來時，我正在吃飯。
12. ma-baza mu-laNuy ki rakihan
    AF-會 AF-游 主 孩
    小孩會游泳。
13. ma-xibariw kahuy ki yaku.
    AF-賣 柴 主 我
    我賣木柴。
14. ni saw ki umamah.
    屬 人 主 水田
    水田是人家的。
15. padaux inusat ni kalagu ki atun.
    使 喝 酒 屬 人名 主 人名
    佳拉古使阿敦喝酒。
16. isiwi taa-tahay u baruzak?
    你 在-殺 斜 豬
你正在殺豬嗎？

如一般語言，主題都出現在句子的開頭，也就是主動詞或謂語之前。主題標記 ka 出現在它所標記的主題名詞之後，有時也可以省略，但在子題之後都會略為停頓。主格標記 ki 可以標記普通名詞、人名、人稱代詞。屬格標記 ni 可以標記普通名詞或人名。換句話說，巴宰語並不分普通名詞和人名。ni 除了標示所有之外，它的主要功能是標示非主事焦點的主事者。

處格 di 標示處所，甚至標示目標。斜格是 u，表示主格、屬格和處格以外的語法關係。至於 a，只是連結兩個名詞之間的從屬關係。它是連接詞 (ligature)，不是真正的格位標記。
主格標記 ki 表示有定 (definite)，而 a 只是連接詞。試比較兩者的不同：

17a. ni taruat ki babizu.

屬 人名 主 書
(這本)書是 Taruat 的。

b. ni taruad- a babizu.

屬 人名 連 書
Taruat 的書

四、人稱代名詞

人稱代名詞巴宰語有以下這四套：

<table>
<thead>
<tr>
<th></th>
<th>I</th>
<th>II</th>
<th>IV</th>
<th>V</th>
</tr>
</thead>
<tbody>
<tr>
<td>中立式</td>
<td>yaku</td>
<td>aku ~ -ku</td>
<td>naki</td>
<td>yakuan/yakunan</td>
</tr>
<tr>
<td>一 單</td>
<td>isiw</td>
<td>siw</td>
<td>nisiw</td>
<td>isiwán</td>
</tr>
<tr>
<td>二 單</td>
<td>imisiw</td>
<td>misiw</td>
<td>nimisiw</td>
<td>imisiwán</td>
</tr>
<tr>
<td>三 單</td>
<td>imini</td>
<td>mini</td>
<td>nimini</td>
<td>iminiyán</td>
</tr>
<tr>
<td>近指</td>
<td>imisiw</td>
<td>misiw</td>
<td>nimisiw</td>
<td>imisiwán</td>
</tr>
<tr>
<td>視界外</td>
<td>isia</td>
<td>sia</td>
<td>nisia</td>
<td>isian</td>
</tr>
<tr>
<td>包括式</td>
<td>ita</td>
<td>ta</td>
<td>nita ~ ta-</td>
<td>itaán</td>
</tr>
<tr>
<td>排除式</td>
<td>yami</td>
<td>ami</td>
<td>niam/niami</td>
<td>yamian/yaminan</td>
</tr>
<tr>
<td>二 複</td>
<td>imu</td>
<td>mu</td>
<td>nimu</td>
<td>imuan/imunan</td>
</tr>
<tr>
<td>近指</td>
<td>yami</td>
<td>amisiw</td>
<td>namisiw</td>
<td>yamisíwan</td>
</tr>
<tr>
<td>視界外</td>
<td>yamisíw</td>
<td>amisiw</td>
<td>namisiw</td>
<td>yamisíwan</td>
</tr>
<tr>
<td>視界外</td>
<td>yasia</td>
<td>asia</td>
<td>nasia</td>
<td></td>
</tr>
</tbody>
</table>

由上表可見大部分的人稱代詞都還保留古南島語的同源詞，只有第二人稱
單數的元音發生一點變化：*Su > siw。人稱代詞大都是自由式或長式，只有一
套短式的主語。短式的主語大都出現在句子的第二個位置，緊接在謂語之後。這種現象和其他台灣南島語相同，可是也可以出現在句子的不同位置，因此並非真正的後綴 (suffix)，而是依附詞 (clitic)。此外只有一個出現在動詞前的 ta-"咱們"，用在祈求式，例如：ta-kan-i"咱們吃吧！"ta-daux-i"咱們喝吧！"ta-kita?-aw"咱們看吧！"第三人稱其實是指示代詞，區分近指和遠指，而遠指又區分視界內和視界外。
五、動貌

如同其他南島語言，巴宰語的“完成式”以中綴 -in- (插在第一個輔音之後) 表示。例如:

18. m<in>K-Kn siw sumay lia?
AF-已-吃你/主飯了
你吃過飯了嗎？

19. awi ka p<in>a-kan durun ni tata.
人名題使-已-吃米糠屬繼母
繼母給阿維吃米糠。

20. mamah ka uzay nisiw p<in>arisan aku.
兄題不是你的已生我/主
哥哥說我不是你生的。

21. x<in>arKb-an ki xuma.
已-燒-LF主房
房子已經燒了。

表示完成的-in-可以用在主事焦點，也可以用在受事焦點，處所焦點。在受事焦點中，-in-並不和-Kn聯用，也就是通常不使用受事焦點標記-Kn。這種現象正和一般台灣與西部南島語言相同。-in-常和處所焦點標記聯用：

22. d<in>idis-an naki a maxiasu lía ki laladan.
已-擦-LF我的媳婦了主桌
桌子已被我媳婦擦過了。

雖然主事焦點也可以表示已經發生的事件，但是帶-in-才能確定確實已經發生。有時-in-的有無，甚至表示相反的意思。例如：

23a. aba ka paxarihan mu-puzah dini.
父題忘記AF-來這裡
父親忘了到這裡來。 (他沒來)
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b. aba ka paxarihan m<in>u-puzah dini.

父親忘了他已經來過這裡了。
出現於動詞組後面的lia有如華語普通話的“了”，表示動作已經開始或完成，例如上面例句22，又如：

24. maNit lia ki rakihan.
    哭了 主 小孩
    小孩哭了。

25. yaku mukukusa muruput lia.
    我 工作 完成 了
    我工作完成了。

26. mausay lia aku.
    要走 了 我
    我要走了。

正在進行以重疊動詞語根的第一個音節來表示，而且元音都以a取代並且是長元音。例如：

27. yaku kaa-kKn dukul.
    我 在吃 芋頭
    我正在吃芋頭。

28. yaku daa-daux dalum.
    我 在喝 水
    我正在喝水。

29. ina ka baa-bazu siatu.
    母 題 在洗 衣服
    母親正在洗衣服。

正在進行也可以中綴-a- (插在第一個輔音之後) 表示。例如：

30. m<a>idKm lia ki rakihan.
    在睡 了 主 小孩
    小孩在睡覺了。

31. abuk t<a>umala abua m<a>aturay.
人名 在聽 人名 在唱歌
阿木正在聽 Abua 在唱歌。
未來以後綴 -ay或 -aw表示。例如：

32. mapa?-ay rakihan ki kayu.
    將 小孩 主 人名
    Kayu將要揹小孩。

33. palazKm a isiw, ta-kita?-aw.
    過年 你 咱 看 將
    你過年，咱們將要看。

六、否定詞

巴宰語有以下這些否定詞：ini'不', uzay'不是', kuaN~kuah'沒有', mayaw'還沒', nah'不要', ana'別。其中以ini最常用，它否定動態動詞 (如34) 和靜態動詞 (如35)。uzay出現在名詞之前，它否定整個子句 (如36)，也出現在分裂句或準分裂句 (如37)。kuaN是nahada'有'的反義詞 (如38)。ana出現在主事者焦點動詞之前，也就是帶 -m- 的動詞。這一點巴宰語跟其他台灣南島語（如泰雅語）不同，在其他語言是不帶 -m- 的動詞原形。例如，

34. ini mukusa aku.
    不 去 我
    我沒去。

35. ini bagKt aku.
    不 胖 我
    我不胖。

36. yaku ka uzay pazih.
    我 題 不是 巴宰
    我不是巴宰人。

37. uzay yaku ka hapKt mKkKn dasas.
    不是 我 題 喜歡 吃 地瓜
    不是我喜歡吃地瓜。
38. yaku ka kuaN a paray.
我 題 沒 連 錢
我沒有錢。

39. ana m-idKm di dini!
別 AF-睡 處 這裡
別在這裡睡覺！
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on a Taiwanese psalm to explore Pazeh's syncretism in musical culture], 《藝術評論》 [Arts Review] 10:25-60.

### Abbreviations 縮寫

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<tr>
<th>Abbreviation</th>
<th>Description</th>
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<tbody>
<tr>
<td>AF</td>
<td>Agent-focus 主事焦點</td>
</tr>
<tr>
<td>Ant</td>
<td>Anticipating 期待</td>
</tr>
<tr>
<td>Asp</td>
<td>Aspect 情貌</td>
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<tr>
<td>BF</td>
<td>Beneficiary-focus 受惠焦點</td>
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<tr>
<td>Caus</td>
<td>Causative 使役</td>
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<td>Conj</td>
<td>Conjunction 連接</td>
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<td>dist</td>
<td>Dist, distant 遠</td>
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<td>exc</td>
<td>Exc, exclusive 排除式</td>
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<td>f</td>
<td>F, female 女性</td>
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<td>Fut</td>
<td>Fut, future 未來式</td>
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<tr>
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<td>Imp, imperative 命令</td>
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<td>Icp</td>
<td>Icp, inceptive 起始</td>
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<td>IF</td>
<td>IF, Instrumental-focus 工具焦點</td>
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<td>inc</td>
<td>Inc, inclusive 包括式</td>
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<tr>
<td>invis</td>
<td>Invis, invisible 視界外</td>
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<tr>
<td>Ir</td>
<td>Ir, irrealis 非現實式</td>
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<tr>
<td>LF</td>
<td>LF, Locative-focus 處所焦點</td>
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<tr>
<td>Lig</td>
<td>Lig, ligature 連結</td>
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<tr>
<td>lit</td>
<td>Lit, literally 直譯</td>
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<tr>
<td>Loc</td>
<td>Loc, locative 處所</td>
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<td>m</td>
<td>M, male 男性</td>
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<tr>
<td>Neu</td>
<td>Neu, neutral 中性</td>
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<tr>
<td>Nmz</td>
<td>Nmz, nominalize 名物化</td>
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<tr>
<td>Nom</td>
<td>Nom, nominative 主格</td>
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<tr>
<td>Obl</td>
<td>Obl, oblique 斜格</td>
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<tr>
<td>PAn</td>
<td>PAn, Proto-Austronesian 古南島語</td>
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<tr>
<td>PF</td>
<td>PF, Patient-focus 受事焦點</td>
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<tr>
<td>Per</td>
<td>Per, person 人</td>
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<tr>
<td>Poss</td>
<td>Poss, possessive 所有格</td>
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<tr>
<td>Pl</td>
<td>Pl, plural 複數</td>
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<tr>
<td>Prf</td>
<td>Prf, perfective 完成式</td>
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<td>Prg</td>
<td>Prg, progressive 進行式</td>
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<tr>
<td>Q</td>
<td>Q, question particle 疑問助詞</td>
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<tr>
<td>Rec</td>
<td>Rec, reciprocal 相互</td>
</tr>
<tr>
<td>Red</td>
<td>Red, reduplication 重疊</td>
</tr>
</tbody>
</table>
RF, Referential-focus 指事焦點
sg, singular 單數
Sta, stative 靜態
Syn, synonym 同義詞
Top, topic 主題
Part One: Pazih Texts 巴宰傳說集

A. Pazih Texts Recorded by Paul Li

Text 1. awi ki paasukuan 阿維的故事 A Story of Awi

Pazih song written by Pan Chi-min (male, 64) on March 2, 1969
Interpreted by Itih (female, 80) on July 22, 1976.
Recorded in Puli by Paul Li

這個文本是潘啟明(男, 64 歲)根據巴宰傳說故事改編的歌詞 (1969.3.2)
王伊底 (Itih, 女, 80 歲) 口述解說 (1976.7.22)
李壬癸記錄　地點：埔里

1. awi ka p<in>a-kan durun ni tata.
   personal name  Top  Caus-Prf-eat  rice-bran  Gen  step-mother
   Awi 被後母叫他吃米糠。
   Awi was-fed with rice-bran by the step-mother.

2. nahada batan, adadumud- a wazu.
   esixt  company  only one  Lig  dog
   他有一個伴，那就是只有一隻狗。
   (He) had only a friend, which was a dog.

3. aba ka maxa-ruaru.
   father  Top  MAXA-sad
   父親為他而傷心。
   Father was sad.

4. “mausay¹ yaku mi-kita u daxK.”

¹ The verb form mausay is derived from mausa?ay, which can be analyzed as m-a-usa?-ay ‘AF-Prg-go-Fut’.
will go  I  AF-see  Obl  land
去 我 看 斜 地方
「我要去看個地方。」
"I shall go looking for a place," (Awi said.)

5. kitakita siaa na, nahada u rK1Kn.
AF-see  everywhere  exist  Obl  village
看 到處 有 村
看來去看，(看到)有村莊。
(He) kept looking around, (and) there were villages.

6. mausay lai sia, mata di dapi-dapi.
will go  Asp  he  from  Red-cliff
要去 了 他 從 懸崖,山路
他要去了，走過懸崖峭壁。
He was leaving, and he (had to) pass through the steep rocky road.

7. kita-kita siaa na, nahada u dalum.
Red-look  everywhere  exist  Obl  water
看 到處 有 水
看來去看，(看到)有水。
(He) kept looking around, (and) there was water.

8. m<a>atu-xumak-ay dini.
build-Prg-house-Fut  here
要蓋房子 這裡
(他)要在這裡蓋房子。
(He) was to build a house here.

9. sasay ki uhuni?
what  Nom  now
什麼 主 現在
現在要怎麼辦？
What will he do now?

10. mu-puzah ki aba, ma-hata-hatan.
AF-come  father  AF-Red-laugh
來 父 高興
father came (and) was happy.

11. *naki a lama p<e>uzah di babaw
my destiny  Prg-come Loc above

「我的命是天註定的
*My fortune is determined by God.
12. yaku uhuni ka kuah a ta-u-xumak.”
我現在沒有妻子。”
I do not have a wife now.”

13. di rKIKI nahada maaxi-zapay
村有閨女
There was an unmarried maid in the village.

14. apu ka mu-kawas, “ara-i dini a mamais.”
阿婆講(告訴他) 賢此地女
An old woman said (to him), “Marry a girl here!”
**Text 2. ni awi a paasukuan 阿維的故事 A Story of Awi**

Narrated by Pan Chi-min (male, 71) on Oct. 24, 1976
Recorded in Auran, Puli by Paul Li

潘啟明（男，71歲）口述、解說 (1976.10.24)
李壬癸記錄 地點：愛蘭 (Auran)

1. \textit{uhuza ka nahada mamais ka lalu, mamalKN ka abuk}
   
   古時 有 女人名 男
   
   古時有兩女名 Lalu，一男名叫 Abuk，共兩人。

   \textit{Once upon a time, there were two people, a woman named Lalu and a man named Abuk.}

2. \textit{maa-'?isakKp lia ki dusa saw.}
   
   結合了 二人
   
   兩人結婚了。

   \textit{The two people got married.}

3. \textit{adaN a kawas ma-NazKp, parisan adaN a rakihan a mamalKN, laNat ka}
   
   一年 超過 生 一孩 男 名叫
   
   一年多以後，生了一個男孩，名叫 Awi。

   \textit{It is said that in a little more than a year, (they) had a baby boy named Awi.}

4. \textit{isia lia ki ina ka mi-kudKr lia ki buxu.}
   
   那時 母病了 身體
   
   那時他母親病了。

   \textit{Then the mother was ill.}
5. dusa ilas lia ka purihat lia ki ina.
   two month Asp Top die Asp mother
   二月了死了母
   兩個月之後他母親死了。
   Two months later, the mother died.

6. isia lia ki aba, "sasai-n lia ki yaku a uhuni nahada rabξx a
   then Asp father what to do-PF Asp I now exist little
   那時了父怎麼辦了我現在有幼小
   rakihan?"
   baby
   親孩
   那時父親想，「有一個幼小的孩子，我怎麼辦？」
   Then the father (asked himself), "What shall I do now that (I) have a little baby?"

7. adaN a dali, tau-barKd- a apu mu-puzah lia.
   one day neighbor old woman AF-come Asp
   有一天鄰居婆來了
   On a certain day, a neighbor (and) old woman came (to him).

8. "abuk, ara-i adaN a ta-u-xumak aunu sarap-Kn u rakhian."
   name take-Imp one Agt-house for take care-PF Obl baby
   人名娶一妻可以照顧孩
   「Abuk，娶妻來照顧小孩。」
   "Abuk, take another wife, so that she can take care of the baby."

   fine Asp name
   好人名
   Abuk說，「好的。」
   "All right," said Abuk.

10. liaka m-ara ta-u-xumak.
    then AF-take Agt-house
    然後娶妻
    然後（他）就娶了太太了。
Pazih Texts and Songs

Then (he) got married.

11. dusa kawas liaka parisan u rakihan a mamal KN lia, laNat ka
two year then was born baby boy Asp name
二年然後生孩男了名
adaway s KN.
personal name said
人名據說

It is said that two years later (she) had a baby boy named Adaway.

12. adaña a lías, adaña a ilas, adaña a kawas, adaña a kawas,
ma-taru a
one Lig month one month one year one year Sta-big
一月一月一年一年大
rakihan.
child
孩
一個月又一個月，一年又一年，孩子長大了。
Month after month, year after year, the child was growing.

13. ma-baza mK-kKn u sumay lia.
AF-know AF-eat Obl rice Asp
知,能吃飯了
(He) knew (how) to eat rice.

14. isia liaka ini mi-kita lia ka awi.
then then not AF-see Asp personal name
那時然後不看了人名
那時她瞧不起Awi了。
Then (she) looked down upon Awi.

15. tata p<in>arisan ka mK-kKn r<IN>xaw sumay, awi ka pa-kan-Kn
step-mother Prf-born AF-eat Prf-congee rice name Caus-eat-PF
繼母生的吃稀飯飯人名餵
durun.
The step mother’s own child ate rice gruel, whereas Awi was fed with rice bran.

16. isia lia ki awi maxa-kK-Kla\(^1\), ma-kawas aba lia, ‘mausay ma-rukat then Asp Nom MAXA-Red-think AF-tell father Asp will go AF-go out

那時 了 想 告訴 父 了 要去 出去

\(^1\) The prefix maxa- + N ‘to produce, to bring forth’; see Li and Tsuchida (2001:13-14).
Pazih Texts and Songs

maanu a daxK.
far land
遠地方
ז 当時 Awi 想了想，告訴父親說，「(我)要去很遠地方。」
Then Awi thought it over (and) said to his father, "(I) want to go to a distant place."

17. isia lia ki aba sadiah a hinis.
then Asp father sad heart
那時了父難過心
then the father was sad.

18. "haw la, ki nisiw a hinis ka haw i."
fine your heart good
好你的心好
「你的想法也好。」
"All right, your idea is good."

19. isia lia ki awi ka pikadun lia.
then Asp personal name set out Asp
那時了人名出發了
Then Awi set out.

AF-go AF-Red-find land Asp
去找地方了
(He) went looking for a place (to live).

21. awi ka pasakKn di dida lia.
arrive that place Asp
到達那地方了
Awi arrived at a certain place.

22. mi-kita daya rahut ka, nahada subud- a dalum.
AF-see east west exist spring Lig water

38
東看西看（看到）有泉水。

(He) looked to the east (and) to the west, and there was spring water.
Pazih Texts and Songs

23. liaka “riak ka dini.”
   then good Top here

然後 好 這裡

然後(他)說這地方好。

Then he said, “It is good here.”

   build-Prg-house-Fut Loc here Asp personal name

Awi 說，「(我)要在此地盖房子。」

“(I'm) going to build a house here,” Awi said.

25. isia lia ki aba ka mu-puzah mu-riax awi lia.
   then father AF-come AF-find Asp

那時 父 來 找 了

那時父親來找 Awi

Then father came to look for Awi.

   father AF-see AF-Red-laugh produce-tears Asp

父 看 高興 流淚 了

父親看見 Awi。Awi 高興得流淚。

Father saw Awi. Awi was so happy that he shed tears.

27. di dida rK<1Kn nahada ka apu.
   Loc that village have old woman

處那村有阿婆

那村有一個老太婆。

That village had an old woman.

28. mi-kita mamalKN, pa-dudu lia ki apu, “mamalKN,nahada ta-u-xumak
   AF-see young man PA-ask Asp old woman young man have Agt-house

看見少年問了阿婆少年人有成家

siw?” you

你

看見少年人，老太婆就問，「年輕人，你娶了沒有？」
Seeing the young man, the old woman asked, "Young man, are you married?"
Pazih Texts and Songs

29. “kuah.”
   none
   沒有
   「還沒。」
   "Not yet."

30. “ara-i di dini a maaxi-zapay!”
   take-Lmp Loc here unmarried maid
   趕 處 此地 姑娘
   「娶此地的姑娘吧！」
   "Marry a girl here!"

31. “apu, yaku ka kuah a adaŋ a saysay.”
   old woman I none one anything
   阿婆 我 沒 一個 東西
   「阿婆，我什麼都沒有。」
   "Madam, I haven't got anything."

32. “riak. ta-si-karum-i mamais a xumak.”
   fine let's-go-inside-Lmp lady house
   好 咱入贅 女 家
   「好，給女家入贅吧！」
   "Fine, then marry yourself into the girl's family."

33. awi isia liaka ma-sika-sikat.
   personal name then then Sta-Red-shy
   人名 那時 然後 害羞
   Awi 那時害羞。
   Awi was then shy.

34. “haw,” lia ki awi.
   alright Asp Nom personal name
   好了 主人名
   Awi 說，「好！」
   "All right," Awi said.

35. liaka maa-?isakKp isia lia.
   then Rec-get together then Asp
然後結合那時了
然後他就跟那個女子結婚了。
Then they got married.

36. isia liaka maa-?isakKp adaN a kawas parisan rakihan a mamalKN.
then then Rec-get together one year was born baby boy
那時然後結婚一年生孩子男的
結婚後一年生了一個男孩。
Then a year after the marriage, (they) had a baby boy.

37. isia lia ki aba u tata mi-kita ali lia, ma-hata-hatan lia.
then Asp Nom father and step-mother AF-see grandson Asp AF-Red-laugh Asp
那時了主父和繼母看孫子了高興了
那時他父親和繼母看見孫子都很高興了。
Then (Awi's) father and step mother saw the grandson, (and they were both) happy.
Pazih Texts and Songs

Text 3. ni awi a paasukuan 阿維的故事 A Story of Awi

Written by Pan Tsai-sih
Interpreted by Pan Chi-min (male, 83) on Feb.10, 1988
Recorded in Auran, Puli by Paul Li

根據潘再賜手寫稿，潘啟明口述、改編 (1988.2.10)

1. yaku ka ta-dudu?-i paasukuan. I let's-tell-imp story
   我 講 故事
   我要講故事。
   Let's tell a story.

2. uhuza ka nahada mamais u mamalKN. before exist lady and man
   從前 有 女 與 男
   從前有一女和一男。
   Once upon a time there were a woman and a man.

3. mamalKN ka abuk sKn ki laNat. man personal name said name
   男 人名 據說 名
   男的名叫 Abuk。
   The man was named Abuk.

4. mamais ka kalayu sKn. lady female name said name
   女 子名 據說
   女的叫做 Kalayu。
   The woman was named Kalayu.

5. maa-rKzKrKl adaN’ a kawas lia. Rec-together one year Asp
   在一起 一 年 了
   他們結婚有一年了。
   They got married for a year.

6. liaka parisan rikihan a mamalKN.
Then they had a baby boy.

It is said that his name was Awi.

Kalayu got sick on a certain day.

Kalayu had a bad luck.

Then Kalayu died.
Pazih Texts and Songs

於是 Abuk 他想念太太 Kalayu。
*Abuk missed Kalayu.*

13. “sasai-n pai ki awi a imini tathi-an a rakihan?”
what to do-PF Q name Lig this little-Nmz child

怎麼辦 Q 人名 這個 小的 孩

「如何處理阿維這個小的孩子？」( Abuk 問自已。)
“What shall I do with Awi this little child?” Abuk thought.
14. maxa-ru-araru lia ki abuk.
   become-Red-sad Asp name
   Abuk was very sad.

15. tau-barKd- a ΚK Κn ka nahada lia ki apu.
   neighbor village exist Asp old woman
   In a neighboring village there was an old woman.

16. mu-kawas ki apu, "tatih a rakihan. ara-i adaN a ta-u-xumak,
   AF-talk old woman little child take-Imp one Agt-house
   The old woman said, "The child is too young. Take another girl to wife, so that she can take care of Awi."

17. "haw lia." ki abuk.
   alright Asp Nom name
   "All right," Abuk said.

18. m-ara aubil a ta-u-xumak lia.
   AF-take second Agt-house Asp
   Then he married a second wife.

19. aubin a mamais ka adunu sΚn.
   second lady female name is said
   The second lady's name is said.
据說他繼室名叫 Adunu。
*It is said that the second wife's name was Adunu.*
20. aubin a dali adaN a kawas maNazKp parisan rakihan a mamal KN.

後天一年多生子男

過一年多之後的一天，她生了一個男孩。

More than a year later she had a baby boy.

21. damuri sKni laNat.

人名 據說 名

據說他名字叫做 Damuri。

It is said that his named was Damuri.

22. ma-taru lia ki awi, suadi ma-baza mu-zakay.

大了 人名 弟會走

阿維長大了，他弟弟也會走路了。

Awi was growing up, and his younger brother learned how to walk.

23. ini riak a hinis lia ki aubin a tata.

不 好 心 了 後 姨

後母心不好。

The step-mother did not have a kind heart.

24. tatalima rakihan ka pa-kan-Kn r<i>N>xaw, awi ya imini ka

自己 子使吃 稀飯 人名 這個

pa-kan-Kn durun. Caus-eat-PF bran

使吃米糠

自己生的孩子給他吃稀飯，而 Awi 這個孩子只給他吃米糠。

She fed her own son with rice gruel, yet she fed Awi with bran.

25. tata imini ka sadih a hinis.

aunt this 壞心

這個繼母心壞。
This stepmother was hard-hearted.
26. isia lia ki awi ka maxa-KK-la parisan a ina.
   then Asp name MAXA-Red-think was born mother
   那時 了 人名 想念 了 生 母
   於是阿維他想念生母。
   Thus Awi missed his own mother.

27. "ini purihat ki naki a ina ka, ini ma-luhusu mi-kita yaku," lia ki
   not die my mother not Sta-in that way AF-see I Asp
   不 死 我的母 題 不 那樣 看 我
   awi.
   name
   「我母親要不死，就不會那樣看待我。」阿維想。
   "If my own mother had not died, she would not have treated me in that manner," he thought.

28. maamaalKKN lia ki awi a imini.
   young man Asp name this
   少年 了 人名 此
   這個 Awi 長成少年了。
   This Awi grew up as a young man.

29. "aba, m<a>-a-rukad-ay lia ki yaku. naki a suadi ma-taru lia.
   father AF-Prg-go out-Fut Asp I my younger brother Sta-big Asp
   爸 要出去了 我 我的弟 大了
   yaku ka m<a>-usa?-ay mu-riax riak a daxK."
   I AF-go-Fut AF-find good land
   我 要去 找好地方
   「爸爸，我要出去了，我弟弟長大了，我要去找個好地方。」
   "Daddy, I'm leaving. My younger brother is growing up. I'm going to look for a better place."

30. tumala lia ki aba ka, maxa-ru-aruaru lia ki aba.
   listen Asp father become-Red-sad Asp father
   聽了 父 很傷心 了 父
   父親聽了很傷心。
   When the father heard this, he was very sad.

31. tata ka ini riak a dais.
The step mother frowned.

Then Awi set out.

He walked to the jungle, up the cliffs, down the mountains and got to a lake.

He found nice spring water in front of him.

Awi rested there.

Awi "thought, "I will go far away from this place."

52
阿維想道：「走了很遠的路了，此地是個好地方。」
Awi thought, "I have walked a long way. This is a good place here."

37. m<a>atu-xumak-ay di dini lia ki awi.
   build-Prg-house-Fut   here   Asp   name
   要蓋房   此地   了   人名
   阿維要在此地蓋房子。
   Awi was going to build a house here.

38. taa-tamak-ay kahuy lia ki awi.
   Red-cut-Fut   tree   Asp   name
   要砍   木   了   人名
   阿維砍樹。
   Awi was going to cut trees.

39. raa-razaw lia ki maaxi-zapay a mamais.
   Red-pass by   Asp   maid   lady
   經過   了   未婚   女
   有個未婚姑娘打從那兒經過。
   An unmarried girl was passing by.

40. awi ka mi-kita dakan a apu.
   name   AF-see   front   old woman
   人名   看   前面   阿婆
   阿維看見前面來了一個老太婆。
   Awi saw an old woman in front of him.

41. "saysay pai siw?"
   what   Q   you
   做什麼   Q   你
   「你在做什麼？」
   "What are you doing?"

42. awi ka, "taa-tamak-ay kahuy m<a>atu-xumak-ay di dini ki yaku."
   name   Red-cut-Fut   tree   build-Prg-house-Fut   here   I
   人名   要砍   樹   蓋房   此地   我
   阿維說，「我要砍樹，要在此地蓋房子。」
**Pazih Texts and Songs**

_Awi said, “I’m cutting trees to build a house here.”_

43. “nahada ta-u-xumak siw?”
exist Agt-house you
有 太太 你
「你成家了沒有？」
“Are you married?”

44. “kuah aku.”
none I
沒 我
「我沒有。」
“Not yet.”
45. "ta-ara?-ay di dinì a mamais, haw?"
Let's-take-Fut Loc here lady fine
娶 處 此地 女 好
「在這兒娶太太，好吧？」
"How about getting married here?"

46. "mayaw matuxumak lia ki yaku."
not yet build house Asp I
還沒 蓋房子 了 我
「我還沒蓋好房子呢！」
"I have not finished building a house yet."

47. "anu riak a barKì mu-kukusa."
for good companion AF-work
為了 好 伴 工作
「(娶一個)好做伴和工作呀！」
"(A wife) will be your good companion and coworker."

48. m-ara imini a mamais ka riak a mamais.
AF-take here Lig lady good lady
娶 此 連 女 好 女
他在此地娶的女子是好女子。
The girl he married here was a good one.

49. awi a mamais ka taruat sKì nì laNì.
name lady personal name said name
人名 女 人名 據說 名
據說阿維的太太名叫 Taruat.
It is said that Awi's wife was named Taruat.

50. dusa lia ka mu-tukut dKìKìm, piaxun, tawtaw, dadas, dukun; nahada
two Asp AF-sow com millet peanut sweet potatoe taro exist
二 了 撒種 玉米 小米 花生 番薯 芋 有
lia ki t<in>ukut.
Asp Prf-sow
了 種
Pazih Texts and Songs

二人播種了玉米、小米、花生、甘薯、芋頭，都播種了。
*The couple planted corn, millet, peanuts, sweet potatoes and taroes.*
51. aubin a dali, taruad- a imini ka parisan adaN a rakihan a mamalK

later day name this was born one baby boy
後日女人名這個生一孩男

後來有一天，這位 Taruat生了一個男孩。
Later on a certain day, Taruat had a baby boy.

52. awi ka ma-hata-hatan nahada rakihan a mamalKN.

name AF-Red-laugh exist baby boy
人名高興有孩男

阿維高興有了一個男孩。
Awi was very happy to have a son.

53. dusa ka riak a mu-razaw dali.

two good AF-pass day
二人好過日

二人過好日子。
The two (people) had an easy life = The couple enjoyed their life.

54. dini a daxK ka auran skN.

here land place name is said
此地愛蘭據說

據說此地就叫做愛蘭(現地名，古名烏牛欄)。
It is said that this place is called Auran.
Text 4. itih¹ a paku paasukuan (鹰鳥名)的故事
The Story of Transforming into an Eagle

Narrated by Itih (female, 80) on Sept. 30, 1976
Recorded in Puli by Paul Li

The Story of Transforming into an Eagle

1. ina ka pur(a)hat lia.
   mother Top die Asp
   母死 了
   (Her own) mother died.

2. aba ka m-ara aubil a tata ka, ini saisim-an imisiw.
   father AF-take second aunt Conj not love-LF her
   父娶後續姨不疼她
   Although father married a second wife, (she) did not love her.

3. adaN a dali, adaN a dali m-aNit lia.
   one day one day AF-cry Asp
   一 天 一 天 哭 了
   (She) cried everyday.

4. ma-kuas ina ka, hapKt mu-kusa maki namisiw a ina.
   AF-tell mother Conj want AF-go with her mother
   (夢中)她告訴她生母說，她要跟她母親去。
   (She told (her own) mother (in a dream that she) wanted to go with her mother.

5. namisiw ina ka, “hapKt mu-?asay pai siw?”

¹ A Pazih legend says that Itih is the name of a bird, which cries kaw or kuak at noon.
Her mother (asked), "What do you want?"

Her mother said, "Take a dustpan and cut it into two! (And then) tie them unto the shoulders!"

(She flew to above the roof.)

The word 'to' is a loan from Taiwanese kau 'to'. 
Pazih Texts and Songs

飛到樹上。
(She) flew above the trees.

11. ma-ha-bahar kw babaw kawas.
AF-HA-fly to above sky
飛到天上。
(She) flew up in the sky.

12. dalian ka mi-kiliw, “kaw, kaw.”
noon AF-cry
午叫
午時她就叫“kaw, kaw”（那便是煮午飯之時了）。
At noon (she) cried, "kaw, kaw."
Text 5. paNapaN 缺了一條腿的美女 A Pretty Girl Missing a Leg

Narrated by Ithi (female, 80) on Oct. 26, 1976
Recorded in Puli by Paul Li
李壬癸記錄

地點：埔里

1. nu uhuza taubur, anu maaka-hapKd- a saw ka mu-kusa di
   from ancient gathering place for Rec-love person AF-go to
taubur.
gathering place
集會場
從前的會場是相愛的人才去。
As for the ancient gathering place, people who were in love would go there.

2. mu-puzah ma-turay ka maaxizapay.
   AF-come AF-sing unmarried girl
未婚姑娘來唱歌。
Unmarried girls came to sing.

3. m-itul, mamalKN ka mu-kusa m-apa anu mamais.
   AF-get up man AF-go AF-carry for lady
(她)站起來，男人就去揹女的。
As a girl stood up, a young man (who loved her) would go over to carry the girl on his back.

4. nahada adaN a rubaN mamais, apa? Knamisiw a ina mu-kusa di
   have one young lady carry-PF her mother AF-go
有 一 年輕 女 被揹 她 母 去
taubur a mi-tuku.
gathering place AF-sit
集合場 坐
There was a young lady, carried on the back by her mother to go to the gathering place (and) sit (there).
5. hinaw riak a rubaN mamais ka, ini apa?-Kn ni saw.
   very good young lady not carry-PF person
   (她是)很漂亮的女人，但卻沒人揹。
   The young lady was very pretty, yet (she) was not carried by anybody.

6. nahada rubaN mamalKN maxu-taxa imisiw a kizKx.
   have young man MAXU-wait her stand up
   有個男孩（在）等她站起來。
   There was a young man waiting for her to stand up.

7. namisiw a ina mu-pudah mi-kita namisiw a rakihan ini asu?-un ni
   her mother AF-come AF-see her child not carry-PF
   她母來看她的孩沒被帶
   Her mother came back to find that her girl was not carried away by anybody.

8. maapa?ay¹ namisiw a rakihan, mu-xalit namisiw a rima.
   shall carry her child AF-lead her hand
   (她)要揹她的孩子時，拉她的手。
   Before carrying her child, she took her hands.

9. rubaN mamais m-itul lia.
   young lady AF-get up Asp
   女孩站起來了。

¹ The underlying verb form of maapa?ay would have three vowel a's in sequence maa-apa?-ay ‘Rec-carry-Fut’, yet the restriction of not permitting more than two identical vowels in sequence deletes one a.
The young lady stood up.
10. kuah a adaN a karaw.
none one leg
沒一腿
(她)少了一條腿。
One leg was missing.

11. rubaN mamais ka ma-sikat.
Young lady Sta-embarassed
女孩很難為情。
The young lady was embarrassed.

12. mu-kusa maxa-?ayam a.
AF-go become-bird
going bird
要去做鳥。
(She) went to become a bird.

13. nah pa-kita saw lia.
not Caus-see people Asp
不要使看人了
不叫別人看見(她)。
(She) did not want people to see her.

14. mausay di maanu a binayu lia.
will go Loc far mountain Asp
要去遠山了
她到深山去。
She went to a mountain far away.

15. "na hapKt mi-kita yaku a saw ka, alu binayu a ma-lalKN ka
if want AF-see I Lig people come mountain AF-live
倘若要看我的人，來山上住就看得到我。
"
"If people want to see me, they should come to live in the mountain to see me."
16. ahuan aidi binayu a mi-kiliw, ‘paN, paN’ ka yaku."
   night at mountain AF-cry I
   夜在那山叫我
   晚上在山上叫“paN，paN”的就是我。

   At night time (when a bird) cries ‘paN, paN’ in the mountain, that is me.

17. namisiw a laNät ka paNapaN.
   her name personal name
   她的名 人名
   她的名字是PaNapaN。

   Her name is PaNapaN.
Text 6. rakihan ka kiusun u rahuay 孩子被老鷹挾走了

The Child Was Seized by an Eagle

Narrated by Ith (female, 80) on Oct. 27, 1976
Recorded in Puli by Paul Li

In Japan there is such a story: While a man and his wife were working in the field, their baby sleeping in a cradle was seized away by an eagle. The baby grew up in the eagle’s nest. He was left on a pine tree in the yard of a temple by the eagle. Then he was saved and became a disciple of the temple. It took his mother 30 years to find him. Later on he became a famous Buddhist monk. See Hirako Ikeda (1971). A Type and Motif Index of Japanese Folk Literature, pp. 182-183.

王伊底（女，80歲，Taruat的妹妹）口述、解說（1976.10.27）
李壬癸記錄
地點：埔里愛蘭

1. yaku m<a>a-ka-kawas-ay uhuza paasukuan.
   我 將講 古代 故事

2. mamais mamlKN paxu-karit1.
   女 男 做園子

3. tumala rakihan a m<a>aNit.

1 The function of the verbal prefix paxu- or maxu- is not clear and has limited usage; see Li and Tsuchida (2001:14, 192, 231).
4. m-itul m-ukusa mi-kita lia.
AF-get up AF-go AF-look Asp
站 去 看 了
站起來去看（個究竟）。
(They) stood up (and) went to look at it.

5. ara, pa-sabar² di duhuling a axKrKl.
Oh! get-caught Loc interwoven vine
呀 掛住 在 成網狀 肉藤
哎呀！(小孩)掛在爬藤中
Oh goodness! (The baby) got caught in the interwoven vine.

6. dusa saw m<a>aki-nua-nualKk³ ma-usa?-ay mu-kalapu rakihan.
two people Prg-MAKI-Red-hurry AF-go-Fut AF-hold baby
二人 趕緊 去 抱 孩
兩人趕快去抱孩子。
The two people rushed there to take down the baby.

7. mu-xalit axKrKt paka-da-daxK.
AF-pull vine Caus-Red-low
扯 肉藤 使降低
他們把爬藤扯低。
(They) pulled down the vine.

8. kalapu?-un ki rakihan.
hold-PF Nom baby
抱 孩
孩子抱起來。

2 The prefix pa- may indicate ‘causative’ or ‘verbalizer;’ see Li and Tsuchida (2001:15, 263).
3 The prefix maki- has limited usage; see Li and Tsuchida (2001:180).
The baby was held up.

9. kita sKn ka rakihan mamalKN.
look said Top baby boy

一看是個男孩。
(They) looked (at it and it was) a baby boy.
10. yamisiw ma⁴ nahada mamalKN a rakahīan.
They also have boy Lig child
他們也 有 男 孩
他們自己也有男孩。
They also had a boy.

11. m-iba rakahīan ka m-ukusa di xumak lia.
AF-hold baby AF-go home Asp
抱 孩 去 家 了
抱著小孩回家。
They held the baby in their arms and went home with it.

name have younger brother Asp
人名 有 弟 了
「Kaidan, you have a younger brother.」
"Kaidan, you have got a little brother."

13. imini ka bauki sKn a laNat.
this Top name said Lig name
這個名字是 Bauki。
This one's name is Bauki.

14. adaN a dali, adaN a dali, maidKh kutab- a daurik a isiz-a
one Lig day one Lig day soon twinkling eyes Lig ten Lig
一 天 一 天 很快 眨眼 眼 十
xasKb- a turu⁵ a kawas.
five Lig three year

⁴ The form ma is a loan from Taiwanese ma 'also'.
⁵ There are two different ways of saying numerals from eleven to nineteen in Pazih, as recorded in Li and Tsuchida (2001:132). Here is an example of still another way of saying these numerals. Cf. isit xasKb'supat 'nineteen' in Sentence 67 in Text 7 below. These differences may have to do with variations of different speakers.
五三

一年過一天，一眨眼就是十八年了。
*Day after day, it was soon eighteen (years) at the twinkling of eyes.*

15. abasan suadi maxu-papah.
elder brother younger brother MAXU-quarrel
兄弟吵架。
The elder and younger brothers quarreled with each other.

16. “pa-raxiw! uzay ina p<in>a<isian siw. t<in>ingi rahuay siw.”
PA-get out not mother Prf-born you Prf-snatch eagle you/Nom
「走開，你不是媽媽生的，你是老鷹挾來的。」
“Get out! You were not born by Mother. You were snatched away by an eagle”

17. mu-pudah lia ki ina ka mi-kixi ina lia, “mamah ka AF-return Asp Nom mother Top AF-complain mother Asp elder brother Top
回來 母訴苦 母兄
uzay ni siw p<in>ařisan aku.”
not Gen you Prf-born I/Nom
非 你 生我
媽媽回來時就向她告狀，「哥哥說，我不是你生的。」
When Mother returned home, (Bauki) complained to her, “My brother said that I was not born by you.”

18. “kalaxi. isiw ma naki a p<in>ařisan.”
untrue you also my Lig Prf-born
不對你也我生
「不對，你也是我生的。」
“That's not true. You were also born by me.”

19. “uzay nisiw a p<in>ařisan. ma-taaru lia aku. m-usay mu-riax naki not your Lig Prf-born Sta-grow up Asp I AF-go AF-find my
不是你的 生 大了我去找我的 a ina.”
Lig mother
「不是你生的，我長大了，我要去找我的生母。」
"I was not born by you. I have grown up. I shall go looking for my mother."
20. “us a riax-i! na⁶ riax-Kn ka, alu pa-kawas-i yaku. na kuah ka, go look-imp if find-PF Top come tell-imp me if not have
去 找 若 找 來 告訴 我 若 没有
wailu alu xumak.”
early return home
快 回來 家
「去找吧！找到時來告訴我。如果沒有，趕快回家來。」
“Go looking for (her)! If (she) is found, come to let me know. If there is none, come home early.”

21. saasaunan p<a>ikadul mu-pupu sumay pazay anu di daran
morning Prg-set out AF-make ball rice glutinous rice for Loc road
早上 動身 揉(飯糰) 飯 糯米 為 處 路
a a-ka-kan-Kn.
Red-eat-PF
吃
他早上要動身時, (家裡)做糯米糰到路上吃。
As (he) was setting out in the morning, (they) made balls of sticky rice to eat on the way.

22. ma-xatukul di binayu, liaka mi-kita u rKtkl lia.
AF-climb Loc mountain then AF-see Obl village Asp
爬山 處 山 然後 看 村 了
他爬山, 然後看見村子。
(He) climbed mountains and then saw a village.

23. ma-rióx m-ukusa di rKtkl mu-riax namisiw ina.
AF-go down AF-go village AF-find his/Gen mother
下山 去 村 找 他的 母
下山去村子找他母親。
(He) went down to go to a village to look for his mother.

24. pasakKn di rKtkl ka, sKm lia.
arrive village Conj late, dark Asp
到達 村 晚,天黑 了

⁶ Loan word from Taiwanese na ’if’.
到村子時天已黑了。
Upon arrival at the village, it got dark.
Pazih Texts and Songs

25. xumak a k<in>ixid-an ka, nahada puNu kahuy.
   house  Prf-nearby-Loc Top have trunk tree
房子  旁邊  有  樹幹  樹
房子旁有一棵樹。
   Nearby a house there was a tree.

26. ma-xatukul di babaw kahuy.
   AF-climb up tree
爬  上  樹
   (他)爬到樹上。
   (He) climbed the tree.

27. m-ara namisiw a xuriuk ka, p<a>uhuni xuriuk.
   AF-take his/Gen flute Prg-play flute
拿  他的  笛  在吹  笛
拿起他的笛來吹。
   (He) took out his flute to play it.

28. ma-tanga xumak. mi-kiliw, “ima pai siw? saasay ahuan a dali aidi
   AF-open house AF-cry who Q you do night day there
開(門)  房  叫  誰  你  做什麼  晚上  天  在那兒
siw?  alu, alu yamian.”
你  來  來  我們這兒
   (她)開門叫,「你是誰?這麼晚了在那兒幹嗎?來,來我們這兒!」
   (A woman) called, ”Who are you? Why are you there at night time? Come, come over to our place!”

29. p<a>udah di asay pai siw?”
   Prg-come where Q you
來  何處  你
   「你從何處來?」
   ”Where do you come from?” (the woman then asked).

30. yaku ka p<a>udah di maanu. ri-riax naki a ina.”
   I  Top Prg-come Loc far away Red-seek my Lig mother
我  來  處  遠  在找  我  母
   「我從遠處來，正在找我媽。」
   ”I come from a place far away. (I am looking for my mother.”

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31. "saasay ki ri-riax ina?"
   why Red-seek mother
   「為什麼在找母親？」
   "Why are (you) looking for (your) mother?"

32. "nimu a dini ka nahada rakikan kius-un u rahuay?"
   you.Gen here Top have child seized-PF Obl eagle
   「你們這兒有孩子被老鷹挾走嗎？」
   "Did you here have a child snatched away by an eagle?"

33. "uhuda ka naki a rakhian ka kius-un u rahuay, ma-sKdKm lia."
   former Top my Lig child Top seized-PF Obl eagle Sta-long Asp
   「從前我的孩挾走，很久了。」
   "Years ago my child was snatched away by an eagle. It has been a long time ever since."

34. "nukuasayan lia?"
   when Asp
   「什麼時候？」
   "When was it?"

35. "isiz- a xasKb- a turu a kawas."
   ten Lig five Lig three year
   「十八年了。」
   "Eighteen years (ago)."

36. "yaku ka nisiw a rakhian."
   I Top your Lig child
   「我就是你的孩子。」
   "I am your child."

37. "yaku ki k<in>us-un rahuay."
   I Nom Prf-was snatched-PF eagle
Pazih Texts and Songs

我 被挾 老鷹
「我被老鷹挾走了。」
"I was snatched away by an eagle."

38. "liaka dKKk-Kn ni saw kaxu uhuni."
then pick up-PF Gen people until now
然後 揀 人 到 現在
「被人揀到一直到現在。」
"Then (I) was picked up by people until now."

39. "ma-taru lia -ku ka, pudah mu-riax."
Sta-big Asp I Conj come AF-find
大 了 我 來 找
「我長大了才來找。」
"I have grown up (so I have) come to look for (my mother)."

40. "saasay pa-yaku kius-un a rahuay?"
why Caus-me seized-PF eagle
為何 使我 挾 老鷹
「我怎麼被老鷹挾走了呢？」
"Why was I snatched away by an eagle?" (the boy asked).

41. "isiw ka ta-Nit."
you Top baby-cry
你 哭
「你很愛哭。」
"You were a baby-cry."

42. yaku ka baa-bazu siatu.
I Red-wash clothes
我 正在洗 衣
我正在洗衣服。
I was washing clothes.

43. isiw ka apa? -Kn naki.
you Top carry-PF by me/Gen
你 揹 我
你由我揹著。
You were being carried on my back.

44. m-aNît  mK-tKzK-tKzKk.
   AF-cry  AF-Red-kick

(你)卻哭著一直亂踢。
(You) cried, kicking and struggling.
Pazih Texts and Songs

45. liaka m-ukusa di bayu; pa-kizih isiw pa-nunuh.
    then AF-go Loc by water Caus-low you Caus-nurse
    然後 去 水邊 解下 你 餵奶
    我到水旁去，解下你餵你奶。
    Then (I) went by the water to unfasten you (and) nurse (you).

46. liaka pa-idem-en di bayu.
    then Caus-sleep-PF Loc by water
    然後 使睡 水邊
    然後讓你睡在水旁。
    Then (I) made (you) sleep by the water.

47. nahada rahuay p<a>udah di babaw, mu-kius isiw lia.
    have eagle Prg-arrive Loc above AF-seize you Asp
    有老鷹從高處..來 挾 你 了
    有老鷹從高處下來，挾走了你了。
    There came an eagle from above to snatch you away.

48. mu-laNar lia -ku ka, kius-un lia.
    AF-raise head Asp I Conj snatched-PF Asp
    抬頭看 了 我 被挾走 了
    我抬頭一看，你已被挾走了。
    (As) I raised my head, (you) had been carried off.

49. m-itul m-ara ailuan (yaku) m-usa mu-siNar.
    AF-get up AF-take pole I AF-go AF-chase
    站起 拿 扁擔 我 去 追
    (我)站起來拿扁擔去追。
    Rising to take up a pole, I went chasing (the eagle).

50. liaka m-aNit lia ku.
    then AF-cry Asp I
    然後 哭 了 我
    我哭了。
    Then I cried.

51. mu-rupud- a mu-bazu, liaka mu-kusa xumak a m-aNit.
    AF-finish AF-wash clothes then AF-go home AF-cry
完成 洗衣 然後 去 家 哭

Having finished washing clothes, then I went home to cry.

52. kuah dini lai siw ka, ini ma-taNa aalKp.
without here Asp you Conj not AF-open door

這兒沒了你，我也就不開門。
With you here, I would not open the door.

53. nah mi-kita ni saw a raihan.
not want AF-see Gen other Lig child

不要 看 人 孩
(我)不要看人家的孩子。
(I did not want to see other people's children.

54. mi-kita ka m-aNid-ay. uhuni ma maxa-kK Klaa.
AF-see AF-cry-Fut now also MAXA-Red-think

看見了 要哭 現在 也 想念
看了就要哭。現在也會想念。
Seeing (them) would (make me) cry.

55. “m<n>u-dKkI yaku a ina ka, saisim-an.
AF-Prf-pick up I mother love-LF

揀 我 母 疼
「揀到我的母親也疼(我)。」
“The mother who picked me up loves me.

56. mausay m<a>a-kawas m-iruma lia aku naki a p<n>arisan a
will Fut AF-Prf-tell AF-find Asp I my/Gen Prf-born

要去 告訴 找到了 我 我的 生
ina lia aku."
mother Asp I

母了我
我要去告訴(她)我找到我的生母了。」
I shall go and tell (her) that I have found my own mother.

57. “nahada k<n>udis aidi namisiw a bukun."
Pazih Texts and Songs

have Prf-scratch stay his/Gen back

有 爪痕 在 他的 背上

「他的背上有爪痕（所以那是一個顯明的標記，也很容易辨認）。」

“There were scars (left by the eagle’s scratching) on his back.”
58. “m-iruma naki a p<in>arisan a ina lia.”
   AF-find my/Gen Prf-born mother Asp
   找到 我的 生 的 母 了
   「我找到我的生母了。」（他告訴揀到他的父母親）
   “I have found my own mother,” (he returned home and told the parents who had raised him).

59. “usa ara-i nisiw a ina alu dini a ma-la[KN]!
   go take-Imp your mother come here AF-live
   「去 取 你的 母 來 此地 住
   “Go to bring your mother here to live (with us)!

60. dini ka ma-riax a ribu.
   here Top Sta-broad field
   此地 寬 園子
   此地有‘寬大’ (很多之意) 的田園
   Here are plenty of fields.

61. alu paxurma aiNaiNar.
   come plant various vegetables and fruits
   來 種 各種蔬果
   来種各種蔬菜水果。」
   Come to plant various vegetables and fruits.

62. asu?-i ki mamah anu maa-parara ma-iliw kapua, siatu,
   take-Imp Nom brother for Rec-help AF-carry on a pole coverlet clothing
   帶去 兄 幫忙 挑 棉被 衣
   「去挑被子, 衣、裤和各種物件。「
   ”Take (your) brother along to help carry coverlet, clothing, trousers, (and) various objects on poles.”

63. maku namisiw a mamah mu-kusa dinamisiw a ina lia.
   with his elder brother AF-go his mother
   與 他的 哥 去 他的 母
   他跟哥哥去他母親處去。
Pazih Texts and Songs

(The boy) went to his mother's place with his brother.
64. pasakKl lia, ahuan lia.
   arrive Asp night Asp
   到達了夜了
   到達時天已黑了。
   When (they) arrived (there), it was night time.

65. m-idKm ahuan.
   AF-sleep night
   睡夜
   (在那兒)過夜。
   (They) slept (there) overnight.

66. ma-kuas namisiw ina, “tia didua ma-lalKN; dahu a ka-kan-Kn.”
   AF-tell his mother go there AF-live many Red-eat-PF
   告訴他的母去彼處住多吃的
   (他)告訴他媽媽,「搬到那邊去住; (那兒有)很多吃的。」
   (The boy) said to his mother, “Go there to live; (there is) plenty to eat.”

67. namisiw a ina ka, “haw, m-asu?-ay yamini a balax. niam a
   his mother Conj all right AF-bring-Fut these things we
   他的母好要帶這些東西我們
   表哥 ta-adu?-aw dini ka ta-susu?-aw.”
   things we let's-leave-ir here let's-lock up-ir
   東西咱留存此地咱們要鎖
   他媽說,「好,要帶走那些東西。我們有的東西就留在此地鎖起來。」
   His mother said, “All right. We shall take those things with us, (but) let's leave the (other) things of ours here (and) lock them up.”

68. m-ukusa maki yamisiw.
   AF-go with them
   去跟他們
   她就跟他們去了。
   (She) went with them.

69. pasakKl lia, ma-hata-hatan.
   arrive Asp AF-Red-laugh
   到了高興
When they arrived, (all) were happy.
70. ma-kawas pa-tumala isia, “haw ria-riak-an dKkKl-Kn nisiw.
AF-tell Caus-listen that, she fortunately good picke up-PF you
說告使聽那, 她幸好被揀你
pa-kan-Kn nisiw [kaw] haimisiw a ma-taru.”
Caus-eat-PF you until that Sta-big
使吃 你 到（閩語）那麼大
生母說給她聽,「幸好被你揀到,又讓你養得那麼大。」
(The boy's mother) said to her, "Fortunately (he) was picked up by you. He was raised by you until (he grew) so big."

71. “maki yami-an ma-lalKN, ru-runu?-ay rakihan ka maki isiw [ma]
with us-Loc Af-live Red-separate-Fut son with you also
跟我們住 分開兒子跟你也(閩語)
riak.”
good
好
「要跟我們住,或另外孩子跟你（分開住）也好。
(You can) stay with us, (or) it will be fine for you to live separately with your own son.

72. rakihan ka maawis. ini ma-lalKN.
child skillful not AF-rest
孩很能幹不停止
這孩子很能幹,閒不住。
The boy was very skillful. He would not stay idle.

73. m-ukusa binayu ma-tilikat ka, m-ara ayam, (m-ara) luxut. m-ukusa
AF-go mountain AF-set traps Conj AF-take bird AF-take deer AF-go
去山上設陷阱捉鳥捉鹿(肉)去
raxuN ka, m-ara alaw.”
river Conj AF-take fish
河捉魚
去山上設陷阱就捕獲鳥和鹿, 去河裡就捕到魚。」
(If he) went to the mountain to set up traps, (he) caught birds (and) deer. (If he) went to the stream, he caught fish.

74. “ru-runu a yaku.”
Red-separate I
Pazih Texts and Songs

分開  我
生母說，「我分開住好了。」
I'd rather live separately.
Text 7. kiusun rahuay 被老鷹抓走 Seized by an Eagle

Narrated by Pan Jin-yu (female, 84) on April 17, 1997
Recorded in Auran, Puli by Paul Li
潘金玉（女，84歳）口述、解説 (1997.4.17)
李壬癸記錄
地點：埔里愛蘭

1. ta-dudu-aw paasukuan laita.
   Let's talk story us
   咱們來講故事。
   Let's talk about a story.

2. uhuu-huuza ka nahada dusa mamais mamalKN.
   Red-before Top exist two lady man
   很久以前有男女兩人。
   In the long past there were a man and a woman.

3. parisan adaN a raihan mamalKN.
   was born one Lig baby boy
   他們生了一個男孩。
   They had a baby boy.

4. m<a>-usa?-ay di karid-an mu-kukusa lia la¹.
   AF-go-Fut Loc swidden field-Nmz AF-work Asp
   要去旱園工作了
   They were going to the swidden field to work.

5. mausay paxuruma dKIkm, xaidaN, tukun la.
   will go plant corn bean taro

¹ The sentence-final particle la is a loan from Taiwanese la.
They were going to plant corn, beans and taro.

When they arrived at the field, they found that there was a big tree.

There was a large rock under it.

Then the mother released the baby and let him sleep on the rock.

Those two people then left for work.

There was a big eagle on the tree.

There was a large rock under it.
The eagle saw something moving under it.
12. mi-kita liaka asay xaimini ka-kan-Kn.
   AF-see then what this Red-eat-PF

   看 然後 什麼 這個 可吃

   牠看到了以為是什麼可以吃的東西。
   _When it saw that and thought that there was something to eat._

13. liaka kius-Kn asu-n di maanu lia.
   then seize-PF bring-PF Loc far Asp

   然後 拿 帶 遠 了

   然後（嬰兒）就被挾走了，帶到很遠的地方去了。
   _Then the baby was seized and carried far away._

14. mata di xanixanisay a binayu lia xanixanisay a raxuN.
   from how many mountain Asp how many river

   一山翻過一山，一條河又過一條河。
   _It flew over several mountains and rivers._

15. liaka m-aNit lia ki rakihanlia.
   then AF-cry Asp baby Asp

   然後 哭 了 孩 了

   然後小孩哭了。
   _Then the baby cried._

16. maxi-a-?aNi-?aNit lia ki rakihan, ma-taru a siNax lia.
   bring forth-A-Red-cry Asp baby Sta-big sound Asp

   哭得凶 了 孩 大 聲 了

   小孩一直哭得很凶，聲音很大。
   _The baby kept crying very loudly._

17. hada ababaw raa-rapun.
   exist God Red-take care of

   有 上天 照顧

   有上天在照顧。
   _God was taking care of him._

18. liaka mi-kita lia ki rahuay, uzay ka-kan-Kn xaimini.
   then AF-see Asp eagle not Red-eat-PF this
然後 看 了 老鷹 不是 食物 這
然後老鷹看見這並不是食物。
Then the eagle found that it was not something to eat.
19. haik i saw a rakihan xaimini.  
seem human baby this  
似乎 人 孩 這  
這似乎是嬰兒。  
*It looked like a human being.*

20. mi-kita ruburubu a saw m<a>u-kukusa.  
AF-see below people AF-Prg-work  
看 下 人 在工作  
牠看見下面有人在工作。  
*(The eagle) saw someone working down below.*

21. kaidi dida m<a>u-kukusa a saw ka kaidan sKn ki laNat.  
stay that AF-Prg-work person personal name is said name  
在 那 工作 人 人名 據說 名  
在那裡工作的人據說名叫 Kaidan。  
*The person working there is said to be named Kaidan.*

22. rahuay ka m<a>u-kinakaw mu-habahar.  
eagle AF-Prg-slow fly  
老鷹 慢 飛  
老鷹慢慢地飛。  
*The eagle was flying slowly.*

23. taxu di kaidan a karikarid a ka, p<in>axuruma dadas rabax  
arrive at personal name field Conj Prf-plant sweet potato leaf  
到 人名 園 種 地瓜 葉  
到了 Kaidan 的菜園，把小孩放在他所種的地瓜葉上。  
*Upon arrival at Kaidan's field, it left the baby on the leaves of sweet potatoes.*

24. liaka ma-raxiw lia ki rahuay.  
than AF-escape Asp eagle  
然後 逃 了 老鷹  
然後老鷹就逃走了。
Then the eagle escaped.
Pazih Texts and Songs

25. talawas lia ki kaidan kita sKn ka rahuay raa-razaw.
   raise head Asp name look is said eagle Red-pass
   透過 Asp 人名 看 據說 老鷹 在通過
   據說 Kaidan 抬頭看見老鷹正在飛過去。
   It is said that Kaidan raised his head and saw the eagle passing over him.

26. tumala rakihan a m-aNit.
   hear baby AF-cry
   聽 孩 哭
   他聽見小孩的哭聲。
   He heard a baby crying.

27. “nima rakihan pai mini?”
   whose baby Q this
   誰的 孩 疑問 這個
   「這是誰家的小孩？」
   “Whose baby is this?” (he thought).

28. kita?-Kn ka rakihan kaidida.
   see-PF baby over there
   看 孩 在那裡
   他看見了那個小孩。
   He saw the baby over there.

29. liaka kalapu?-Kn ni kaidan lia.
   then hold-PF personal name Asp
   然後 抱 人名 了
   然後 Kaidan 把他抱起來。
   Then Kaidan held the baby in his arms.

30. kita sKn ka rubaN mamalKN, kaxa-saisim-an rabKx a rakihan.
   see said young boy KAXA-love-LF baby child
   看 據說 年輕 男 可愛 嬰 孩
   據說一看是個男孩，很可愛的嬰兒。
   It is said that he found that it was a baby boy, a very lovely one.

31. asu-Kn di nisia xumak lia.
   bring-PF his home Asp
He brought it home.
32. liaka “sasay naki pai mini? kuah a saa-pa-kan?”
then how I Q this none IF-Caus-eat
然後 如何 我 這個 沒 餵食
「我怎麼辦？沒有餵他的食物！」
“What shall I do? I have nothing to feed him with!” he thought.
33. liaka mu-dKNKdKN r<N>xaw lia.
then AF-cook Prf-congee Asp
然後 熬 稀飯 了
然後他就熬稀飯。
Then he cooked rice gruel.
34. m-ulwa ka mu-dius taatiN a lamtak paka-lamik-Kn pa-kan-Kn.
AF-frist AF-scoop little rice liquid Caus-cool-PF Caus-eat-PF
先 賣 一點點 飯湯 使涼 餵
他先舀出一點點飯湯來，使它涼了再餵食。
He scooped out a little rice liquid, and cooled it in order to feed the baby with it.
35. pa-kan-Kn lamtak ka mK-kKn ki rakihan isia.
Caus-eat-PF laquid AF-eat baby that
餵 飯湯 吃 孩 那
餵他飯湯，那嬰兒也吃了。
He fed the baby with it, and the baby ate it.
36. ma-rixaw lia ki r<N>xaw, duray-Kn paka-ma-rixaw-Kn, rimad-Kn pahar.
Sta-soft Asp Prf-congee grind-PF Caus-Sta-soft-PF mix-PF salt
燜了 稀飯 揉 使燜 摻 鹽
他把稀飯揉爛了再加鹽巴
He massed the rice gruel, softened it, and mixed it with a little salt.
37. pa-kan-Kn mK-kKn ki rakihan a isia.
Caus-eat-PF AF-eat baby that
餵 吃 孩 那
餵他，那個小孩也吃了。
He fed the baby with it, and the baby ate it.
38. nahada ababaw raa-rapun.
exist above Red-take care
God was taking care of him.

On the second day, an old woman came along.

"Kaidan, there seems to be a baby crying here in your house."

Kaidan said, "I picked it up on the leaves of sweet potatoes. It seemed to have been seized and left on the leaves of sweet potatoes by an eagle. I brought it home. What shall I do if I have to hold this
baby and cannot work? Please find me a wife to take care of this baby."

42. apu a isia ka, “haw lia. KdKr, ini m-ara siw ka sasay-Kn laula?”

The old woman said, “Alright. It’s true. What else could you do without marrying someone?”
43. Liaka m-ukusa di namisiw a xumag- a taubarKt, mu-riax adaN a rubaN
then AF-go her home neighbor AF-find one young
然後 去 她的 家 鄰居 找 一 年輕
a mamais kalayu sKn ki laNat.
lady female name said name
女 女人名 據說 名
然後她就到她家的鄰居找到一個姑娘，據說名叫 Kalayu。
Then she went to her neighbors and found a young lady named Kalayu.

44. "tia, tia ta-kita?i kaxa-saisim-an adaN a saw rKKzaw mK-dKkKn
adaN
go go let's look KAXA-love-LF one person only AF-pick up one
去 去 咱看 可愛 一 人 只 挑 一
a rakihan. tia mi-kita," lia ki apu a isia.
baby go AF-see Asp old woman that
孩 去 看 了 婆 那
「去！去！咱們去看一個人揀到一個可愛的嬰兒。去看！」那個老太婆說。
"Go! Let's go and look at a cute baby picked up only by someone. Go and look at it!" the old woman said.

45. Liaka mu-kusa mi-kita.
then AF-go AF-see
然後 去 看
然後他們去看。
Then they went there to look at it.

46. haw laila lia ki kalayu isia.
good thus Asp name that
好 那樣 了 女人名 那
Kalayu也很喜歡。
Kalayu was also fond of the baby.

47. xasKbuza dali ka ara?-Kn lia, ara?-Kn di xumak lia.
six day take -PF Asp take-PF home Asp
六 天 娶 了 娶 家 了
六天後他娶了她，娶到他家。
Six days later, he married her. She moved to his home.
48. Kalayu said to Kaidan, “Let’s name him!”

49. “Fine! Name him ‘Tun’.”

50. It is said the term ‘tun’ refers to a good plant (pine tree), tall and hard.

51. The couple loved Atun.

52. Day after day, month after month, year after year, in less than a year, Kalayu became pregnant.

53. Kalayu and Kaidan商量:「咱們給他取名吧！」

Kalayu said to Kaidan, “Let’s name him!”
幼小 男
不到十個月，Kalayu 生了一個男嬰。

Kalayu had a baby boy in less than ten months.

54. dusa rakihan mamalKN pialay ka riak.
   two child boy begin good
   兩個男孩開始時很好。
   In the beginning it was nice to have both boys.

55. dusa mamais mamalKN, saisim-an dusa rakihan.
   two female male love-LF two child
   男女兩人都疼兩個孩子。
   The couple loved both children.

56. ma-taru lia ka ini aisiiyay lia ki ina.
   Sta-big Asp not same Asp mother
   長大了母親就不同了。
   As they grew up, the mother behaved differently.

57. ini xadu saisim-an atun, saisim-an p<in>arisan talima.
   not much love-LF name love-LF Prf-born own
   她不怎麼疼愛阿敦，只疼自己生的。
   She did not love Atun, but loved her own child.

58. talima p<in>arisan a rakihan mK-kKn risilaw a sumay, riak a
   own Prf-born child AF-eat white rice good
   一面自己生的 孩 吃 白 飯 好
   a side dish meat fish but name Caus-eat-PF bran mix-PF a little
   菜 肉 魚 而 人名 使吃 糠 掃 一點
   sumay, N<in>api tuasKKn a saa-kKn.
   rice Prf-leftover spoiled side dish
飯    剩    酸臭    菜
自己生的孩子吃白飯，好的菜：肉、魚，而阿敦只給他吃米糠加一點點飯，剩下的酸臭的菜。

Her own child was fed with white rice and good food: meat and fish, yet Atun was fed with bran mixed with a little rice, leftover or spoiled food.
59. hada aba babaw raa-raphun.
   exist father above Red-take care
有父在照顧
有上天在照顧。
God was taking care of him.

60. mK-kKn ma-luhusu ki atun, bagKt tubabaw.
   AF-eat Sta-in that way name strong tall
吃那樣人名強健高
雖然阿敦吃的那些，卻長的強健又高大。
Despite what Atun ate, he was strong and tall.

61. p<in>arisan talima rakihan mK-kKn riak, ma-kuris itKkn.
   Prf-born own child AF-eat good Sta-thin short
生自己孩吃好瘦矮
自己生的孩子吃的好，卻又瘦又矮。
(Kalayu's) own child ate good food, yet he was thin and short.

62. liaka puzah lia ki taubarKt, tata iu apu.
   then come Asp neighbor aunt and old woman
然後來了鄰居姨和婆
然後鄰居的阿姨和老太婆來了。
Then the neighbors and the old woman came.

63. mu-kusa di m<a>-hadas, mi-kita yamisw k<a>-a-kKn ruNun-un.
   AF-go AF-Prg-have fun AF-see they Red-Prg-eat differently-PF
去遊玩看他們在吃不同
她們去玩，看到他們吃的不同。
When they visited them, they found that (the kids) eating differently.

64. maa-kuas lia ki yasia.
   Rec-talk Asp they
交談了他們
他們議論紛紛。
They talked about it.

65. adaN a dali liaka maa-kuas kani atun, “uzay p<in>arisan isiw a ina.
one day then Rec-talk Obl name not Prf-born you mother
On a certain day, then they said to Atun, "She is not your own mother. You were picked up by them. Aidu is their own child. So far as we can tell, it is not good for you to keep staying here."

On a certain day, when his mother was not home, he said to his father, "Daddy, I would like to lead
Pazih Texts and Songs

my own life," Atun said.

69. aba ka, “mausay di asay pai siw?”
father will go where Q you
父要去何处 Q 你
父親問，「你要到哪裡去？」
Father asked, “Where would you like to go?”
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70. “mausay taxu di asay a daxK ka, naki a laNat. ini ma-rukat will go till where land Conj my destiny not AF-go out
要去到何處地我的命運不出去
talima? a daran.”
own Lig road
自己路
「走到什麼地方都是我的命。不出去闖自己的路（也不行）。」
“I shall go where my fate leads me to. (If) I don’t work my way out, (it won’t be good for me.)”

71. aba ka, taxi-bubuk a punu.
father Top TAXI-lower head
父親低下頭。

go in that way father you Top not we Prf-born you
好那樣父你不我們生你
d<in>KkKn niam di kari-karid-an rabKx a saw siw. kita sKn
Prf-pick up we Red-swidden field-Nmz baby person you look said
揀我們旱田嬰人你看據說
naki ka, k<in>ius rahuay adu?-un di p<in>axuruma dadas dida
I Prf-snatch baby put-PF Prf-plant sweet potato there
我挾嬰放種地瓜那邊
haw, usa riax-i p<in>arisan isiw a ina aba. aubin a dali ka, good go find-Imp Prf-born you mother father later day
好去找生你母父後來日
rii-ria-kay siw. hada aba babaw raa-rapun-ay isiw. aubin a dali
Red-good-Fut you exist Dad above Red-take care-Fut you later day
好你有父上面將照顧你後來日
maxu-ria-riaq siw ka, alu kita?-i yamin.” lai ki kaidan a isia.
MAXU-Red-good you Conj come see-Imp we Asp name that
好你來看我們了人名那
「好吧！」父親說，「你確實不是我們生的。你是我們在旱田裡揀回來的嬰兒。我
“Alright,” the father said. “You are not our own child. We picked you up in the field when you were a baby. I believe you were seized by an eagle and left in my sweet potato field. All right, go and find your own parents. You’ll lead a good life. May God bless you. When you come by a good fortune, come to see us,” Kaidan said.

73. atun ka maxi-a-rKsK-rKsK. 
name MAXI-Red-tears  
人名 流淚  
阿敦流淚。  
Atun shed tears.

74. aba ka mu-kusa m-ara a-uku-kusa?-Kn a balax tatak, tadam, sauki, 
father AF-go AF-take A-Red-work-PF tool hoe knife scythe  
父 去 拿 工具 鋤 刀 鐮刀  
yasam iu m-ara tatiN a paray.  
axe and AF-take a little money  
斧 和 拿 一點 錢  
父親去拿工作用具：鏟頭、鏟刀、斧頭, 又拿了一點錢（給阿敦）。  
Father got some tools: a hoe, a knife, a scythe, an axe, and a little money and gave them to Atun.

75. “asu-i ki nisiw a sabusaw, siatu.”  
bring-imp your coverlet clothes  
「帶你的被子和衣服。」  
“Take your coverlet and clothes.”

76. “haw,” laila ki atun.  
fine in that way name  
好 那樣 人名  
阿敦說, 「好。」  
Atun said, “Yes.”

77. dusa aba iu rakahin maa-?aNi-?aNit.  
two father and child Rec-Red-cry  
二 父 和 子 哭  
父子兩人哭了。
Both the father and the son cried.

Atun held his father's hand and set out.
Pazih Texts and Songs

79. aba ka, mi-kita rakihan zaa-zakay m-aNIt lia.
father AF-see child Red-leave AF-cry Asp
父 看 子 正在離開 哭 了
父親看著兒子走了，就哭了。
The father saw the son leaving and cried.

80. adaN a dali, taxu supad- a dali, mi-kita adaN a subut.
One day till four day AF-see one spring
一 天 到 四 天 看 一 泉
一天過一天，到第四天他看到泉水。
Day after day, on the fourth day, he saw a spring.

81. "a, riak a dalum haimini, tuxubKS a dalum. imini haka riak."
good water this sweet water this really good
好 水 這 甜 水 這 真的 好
「啊！這裡的水好，水甜。這裡好。」
"Yea, this is good water. It tastes good. This is really good."

82. mata di daya kita sKn ka ma-taru a subut.
from above look said Sta-big spring
從 上方 看 據說 大泉
到上面(高處)他看到很大的水泉。
He went up and saw a large spring there.

83. kita sKn ka taparax a kari-karit.
look said broad Red-swidden field
看 據說 寬闊 旱田
據說(他)看到寬闊的旱田。
It is said that he saw a broad swidden field.

84. nahada tubabaw a saa-patu-xumak ka riak.
exist high IF-build-house good
有 高 蓋房 好
有較高的地方可以蓋房子。
There was a higher place to build a house.

85. ta-patu-xuma?-ay dini lia ku.
Let's-build-house-Fut here Asp I
咱們蓋房

此地了我

就在這裡蓋房子吧。

“Let's build a house here,” (he said to himself).

86. m-ara nisia tadow mu-kusa mu-tamak kahuy, mu-tamak rahas anu paliN.

AF-take he knife AF-go AF-cut wood AF-cut for wall

他拿刀去砍木柴，砍菅蓁（茅草）做牆壁。

He cut trees with his knife and cut miscanthus for walls.

87. mu-tamak dahu lia, sKKsKkKt.

AF-cut many Asp rest

砍了多了休

After he cut a lot, he was taking a rest.

88. liaka puzah adaN a rubaN mamais, nahani m-iliw dalum.

then come one young lady come AF-carry water

然後來一年輕女來挑水。

A girl came to fetch water.

89. mi-kita liaka haiki p<a>atu-xuma?-ay. mi-kita rKKzaw.

AF-see then seem Prg-build-house-Fut look only

她看見他似乎要蓋房子。她只看了一下。

She found that he was going to build a house. She simply took a look at it.

90. mu-kusa talima xumak ma-kuas nisia ina.

AF-go own home AF-tell her mother

她回家告訴她母親。

She went home and told her mother.

91. mu-kusa mi-kita lia ki ina ka, “rubaN mamalKN, sasay pai siw?”

AF-go AF-see Asp mother Conj young man what Q you

去看了母年輕男什麼Q你
她母親去看了，問他「年輕人，你在做什麼？」
*Her mother went to look at it herself, and said to him, “Young man, what are you doing?”*

92. "p<o>atu-xuma?-ay dini aku."
Prg-build-house-Fut here I
「我要在這裡蓋房子。」
"I shall build a house here."
93. “p<a>uzah di asay pai siw?”
  Prg-come where Q you
  來 何處 Q 你
  「你從哪裡來的？」
  “Where do you come from?”

94. atun ka, “sasay-Kn ma-kuas pai yaku?” “mata di maanu, mu-zakay
  name how-PF AF-say Q I from far AF-walk
  人名 如何 說 我 從 遠 走
supad- a dali, haka taxu dini. mi-kita riag- a kari-karit lahaku.”
  four day true till here AF-see good Red-swidden field I
  四天 真到這裡 看好 旱田 I
  阿敦（心裡想）, 「我要怎麼說呢？」他說, 「從很遠的地方走了四天才到此地,
  我看到好的田園。」
  Atun thought, “What shall I say?” (Then he said), “I came from far away. It took me four days to get
  here. I found a good field here.”

95. tata isia ka, “riak. dini a daxK ka bagKt. paxurma yadisaysay ka
  aunt that good here land fertile plant what Conj
  姨 那 好 此地 肥沃 種 什麼
  riak.”
  好
  好
  婦人說, 「好！這裡的地很肥沃, 種什麼都長的好。」
  The woman said, “Good, the land is fertile here. Whatever you plant, it grows well.”

96. mi-kita atun a riag- a gagam.
  AF-see name good stature
  看 人名 好 身材
  她看見阿敦一表人才。
  She found Atun had a good stature.

97. liaka pa-dudu, “xaima a saw pai siw ?”
  then PA-ask how many people Q you
  然後 問 多少 人 Q 你
  然後她問道, 「你幾個人？」
Then she asked him, “How many people do you have?”
98. atun ka, “yaku talima rKKzaw.”
   name I own only
   阿敦說，「我只有自己一個人。」
   Atun said, "Only myself."

99. tata isia ka, mi-kita atun a m<a>-u-kukusa liaka mu-kusa talima xumak.
   aunt that AF-see name AF-Prg-work then AF-go own home
   那婦人看了阿敦工作之後就回家了。
   The woman saw Atun working and then went home.

100. ma-kuas ka nisia mamalKN mu-?-asay mu-?-asay riak haki rubaN
    AF-tell her man AF-what AF-what good maybe young
    她告訴她丈夫如此這般，那個青年如何如何似乎不錯。
    She told her husband so and so and that the young man seemed to be a good guy.

101. nisia rubaN mamais a laNat ka sabuN sKn.
    her young girl name Top name is said
    據說她的姑娘名叫 SabuN。
    It is said that her girl's name was Sabung.

102. tumala nisia ina, aba maa-kuas,
    hear her father mother Rec-talk
    她聽見父母交談。
    She heard of her parents discussing.

103. rubaN mamais a isia ka, adaN a dali, adaN a dali mu-bazu siatu,
    young girl that one day one day AF-wash clothes
    年輕女那一天一天洗衣
    m-iliw dalum di subudan dida.
The girl went to do laundry and fetch water from the spring.

SabuN’s mother called on an old woman and said to her, “Go to the place near the spring. There is a young man there. Tell him that we would like to marry our daughter to him. He looks like a good young man. Please talk to him.”

The old woman said, “Yes,” and went to Atun.

Atun agreed (to the marriage.)
好 那樣 然後 娶 了
他們說好了就娶她了。
*When all agreed, he married her.*

108. *dusa* mamais *mamal* *KN* ma-hapKt *mu-kukusa* di namisiw a kari-karit.

男女兩人在他們的旱田認真的工作。
*Both the boy and girl worked hard on the swidden field.*

109. *paxuruma* binayu a *mulasi*, *paxuruma* piaxun, *dadas*, *tawtaw*,

種 山 稻 種 小米 地瓜 花生

xalam, yaadisaysay.

vegetable various things

在山上種稻、種小米、地瓜、花生、蔬菜等等。
*They planted rice, millet, sweet potatoes, peanuts, vegetables, etc.*

110. *imini* ka *atu* a aba *p<in>aku* a rahan, “*atun, aubin a dali*”

這 男名 父 講 話 人名 後來 天


Red-good-Fut you MAXU-Red-good-Fut you AF-take good lady you

將會好 你 幸福 你 講 好 女 你

ka, *rii-riak-ay*, *riag-* a *karum-xumak,“*

Red-good-Fut good family

將會好 好 家庭

這就是阿敦的父親說的話，「阿敦，日後你會好，你會幸福。你娶個好妻子，就會好，有好家庭。」
*This is what Atun’s father had said to him, “Atun, you will lead a good life. You will have good luck. When you get a good wife, you will be fine with a good family.”*

111. *taxaw* uhuni ka *haiki* nisia aba *p<in>aku* a rahan.

到 現在 似乎 他的 父 講 話
到現在似乎他父親所祝福的話都應驗了。
*Up to now all his father's words materialized then.*

120. dusa ka maa-zKbKzKp mamais mamalKN.
two Rec-chest woman man
男女兩人合作無間。
*The man and woman cooperated with each other.*

113. parisan rubaN mamalKN, rubaN mamais, maxu-ria-riak.
was born one boy one girl MAXU-Red-good
他們生了一男一女，都很健康。
*They had a son and a daughter, both strong and healthy.*

114. dadua lia. taxaw dini ki naki a k<in>awas.
all Asp up to here my Prf-word
全部到了此我的話
全部說完了。我的話到此為止。
*That is all. My story ends here.*
Text 8. *pinatula* 捕鳗 *Catching an Eel*

Narrated by Pan Jin-yu (female, 86) on Jan.7, 1999
Recorded in Auran, Puli by Paul Li

潘金玉口述講解 (1999.1.7)，按此為五十年前事實的陳述
李壬癸記錄

地點：埔里愛蘭

1. *ta-dudu*?-aw *uhuza* naki a *baba* mausay *pa-tilikat* di *adaN* a
   lets-talk-Fut before my Lig uncle will go set-a trap Loc one Lig
   咱講 從前 我的 舅 要去 放陷阱 ——
   ma-**taaru** a *luduk*.
   Sta-big pond
   大 潭
   咱們要講從前我舅舅要到潭邊放陷阱。
   *We shall talk about my uncle, who was going to set a trap by a big pond, in the past.*

2. *ludug-* a *k<in>i**xid**-an* dahu a sabun, *hayahay*, *xasi*, *rabKx*
   pond Prf-nearby-Loc a lot grass stalks of miscanthus miscanthus tender
   潭 旁 多 草 茅莖 細茅草 嫩
   a *hayahay*.
   stalks of miscanthus
   茅莖
   在潭邊有青草、粗茅莖、細茅草、嫩茅草。
   *Nearby the pond, there was a lot of grass, (two types of) miscanthus, and new growth of miscanthus.*

3. naki a *baba* isia ka, mausay *pa-tilikat*, *mu-razaw* mata dida.
   my uncle that Top will go set-a trap AF-pass by from there
   我的 舅 那 要去 放陷阱 經過 從 那兒
   我舅舅要去放陷阱，打從那裡經過。
   *My uncle was going to set traps, passing by that area.*

4. *mi-kita* sabun isia ki naki a *baba*, *kita* sKռ ka *haiki* r<in>iux
   AF-see grass that Nom my uncle look said Conj seem Prf-slide over
   看 草 那 我的 舅 看 據說 好像 爬過
   KzKd- a daran.
My uncle found that the grass seemed to have been slid over by a snake.
5. My uncle found that the grass seemed to have been nipped by a snake, yet a snake did not eat grass.

6. He looked at the path that had been slid over, and it was sticky when he touched it.

7. "What is this sticky stuff?" he considered it for a long time.

8. It did not seem to be a path of the snake, but rather slid over by an eel.

9. He looked at the pond that had been slid over, and it was sticky when he touched it.

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1 The form *ha* indicates a surprise or a question in mind. It may be a loan from Taiwanese *hã*, which indicates a surprise or question.
He checked it up to the side of the pond and then he lost the track of the path.
10. naki a baba ka, "uzay KzKt mini, tula haimini mK-kKn sabun, mK-kKn
   my uncle not snake this eel this AF-eat grass AF-eat
   我的 舅 不 蛇, 這 鰻 這 吃 草 吃
   hayahay," lia ki naki a baba isia maxa-kK-KKla.
stalks of miscanthus Asp Nom my uncle that MAXA-Red-think
   茅 莖 我的 舅 那 想
   我舅舅心裡想, 「這不是蛇, 這是鰻魚, 才會吃青草和茅草。」
   My uncle thought, "This is not a snake, but rather an eel that will nip grass and miscanthus."

11. liaka mu-pukupuk tamaku lia ki naki a baba isia.
   then AF-smoke tobacco Asp my uncle that
   然後 抽 菸 了 我的 舅 那
   然後我的舅舅就抽菸了。
   Then my uncle smoked.

   not snake MAXA-Red-think AF-go Loc home Asp
   不是 蛇 想 去 家 了
   他想, 「那不是蛇。」就回家了。
   "It was not a snake," he thought and returned home.

13. mu-riax halipid- a kaxa xanixanisay, zupay-Kn kamalaN xanixanisay
   haiki
   AF-find thin iron several sharpen-PF sharp several seem
   找 薄 鐵 幾個 磨 利 幾個 好像
   tadaw.
   knife
   刀
   他找了幾根薄鐵把它們磨利了, 像刀一樣地利。
   He looked for several thin pieces of iron and sharpened them until they became as sharp as knives.

14. du-dusa? a dali a ka mu-kusa inaN sibad-Kn di r<in>iux a
   Red-second day Top AF-go again put into order-PF Prf-slide over
   第二 天 去 再 排好 滑行
   daran a isia.
   road that
On the second day, he went there again to lay them on the path that had been slid over.
15. sibad-Kn xanixanisay haiki tadaw a isia lia.
put in order-PF several like knife that Asp
他排放了幾根像刀一樣 (的鋒利的鐵片)。
He laid several pieces (of thin iron) as sharp as knives.

16. sibad-Kn sarawan ka nahani?-ay.
put in order-PF tomorrow come-Fut
排好了明天要再來。
Having laid them, he would return the next day.

17. mausay mu-sibat isia ka m-asu abu lia.
will go AF-put in order then AF-bring ash Asp
他要去排放 (薄鐵片) 時帶了灰。
When he was going to lay them, he brought ashes with him.

18. taxu hayahay a dida ka di daran habu?-Kn abu la.
till stalks of miscanthus there road sprinkle-PF ash
他把灰撒在要到茅草那裡的路上了。
He sprinkled ashes on the path leading to the miscanthus.

ash Sta-unsmooth there not AF-slide over Asp
灰使到那裡的 (路) 澀澀的, 就不能滑行了。
The ashes were unsmooth and they were hard to slide on.

20. taxu-riupuN dida lia.
TAXU-roll over there Asp
牠在那裡翻滾了。
(The eel) rolled over it.

21. kita sKn ka ma-taru a tula ka dida lia.
look said Sta-big eel there
22. mu-riux ka kKxKd-Kn tadaw lia ki nisia tian.  
AF-slide over cut-PF knife Asp Nom its belly  
滑行 割 刀 了 主 牠的 腹 
He found a big eel there.  
As it was sliding (over the path), its belly was cut by the sharp knives.

23. mata di abu ka ini mu-riux lia.  
from ash not AF-slide over Asp  
從 灰 不 滑行 了  
It could not slide where there were ashes.

24. taxu-riu-riupuN dida lia.  
TAXU-Red-roll over there Asp  
翻滾 那裡 了  
It kept rolling over there.

25. mi-kita ki naki a baba isia ka tula haimini, ma-taaru² a tula kaidini.  
AF-see my uncle that Conj eel this Sta-very big eel here  
看 我的 舅 那個 鰻 這 很大 鰻 在這兒  
My uncle found that it was an eel, a very big eel.

26. ma-hatan lia ki naki a baba isia.  
AF-laugh Asp my uncle that  
笑 了 我的 舅 那  
My uncle laughed.

² Intensity of a stative verb, such as ma-taru ‘big’ is indicated by vowel-length of the first vowel of the root, namely ma-taaru ‘very big’.
27. nahaza saa-rubus. liaka rubus-Kn lia.
exist IF-bag then put into a bag-PF Asp

他有麻袋。然後他把牠裝在麻袋裡。
He had a bag, and then he put it into the bag.
Pazih Texts and Songs

28. liaka apa?-Kn asu-un di xumak lia.
then carry-PF bring-PF home Asp
然後揹 帶 家 了
然後他把牠揹回家了。
Then he carried it home on his back.

29. naki a tata ka mu-kusa di naamisiw a rKn maa-kuas lia. maa-kuas
my aunt AF-go their village Rec-tell Asp Rec-tell
我的 舅 媽 去 她們 村 告訴 了 告訴
kan3 saw. people
人
我舅媽去告訴她村（蜈蚣崗）中的人了。
My aunt went to tell the other villagers.

30. maaka-hata-hatan dadua lia.
Rec-Red-happy all Asp
高興 大家 了
大家都很高興。
All of them were pleased.

31. halupas iu ma-taru lia ki tula.
long and Sta-big Asp Nom eel
長 和 大 了 鰻魚
鰻魚又長又大。
The eel was long and big.

32. naki a baba isia ka sKnav-Kn paka-ma-sKzaw-Kn.
my uncle that wash-PF Caus-Sta-clean-PF
我的 舅 那 洗 弄乾淨
我那個舅舅把牠洗乾淨了。
My uncle rinsed it and cleaned it.

33. puzah mi-kita a saw ka xizib-Kn baxa?-Kn.

3 The form kani is an oblique marker for a following person.
Everyone who came to look at it was given a piece (of the eel).

My older maternal uncle gave us some eel meat.

I was still very young then.

I don't know how old I was.
Pazih Texts and Songs

B. Kaxabu Text Recorded by Paul Li

Text 9. 遷移到埔里 Moving to Puli

Narrated by Pan Jun-nai (male, 83) on Jan. 16, 1988
Recorded in Shou-cheng, Puli by Paul Li
潘郡乃（男，83 岁）口述、解説 (1988.1.16)
李壬癸記錄
地點：埔里鎮守城份

1. kalu? kaxabu a ahan mu-kawas.
   use word AF-talk
   以下我用四庄話來講。
   (I'll) talk in Kaxabu.

   let's-tell-Imp ancient us
   咱們來談咱們古時侯的事。
   Let's talk about our past.

   at village we Lig home until become-poor then Asp AF-come
   在村我們家到變貧那時了來
   purisia?.
   place name
   埔里社
   在村子裡我們的家，到了貧窮之時，（我們）就到埔里來了。
   Our families in the village became so poor that we moved to Puli.

   till one period AF-come Asp Japanese

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1 The function of the function word nu in this sentence is not clear. It may not be a genitive marker, as illustrated in Li and Tsuchida (2001:216). Cf. also the nu in the ritual songs of ayan; see B in Part Two.
到 一 段 來 了 日本人

After a certain period of time, the Japanese came.

5. ?isia? lia ki maapuruhiat, midaahin.
   then  Asp struggle  frighten

那段 拼命 驚怕
那時大家拼命, 很怕 (被日本人所殺)。
At that time (the people) were struggling, as they were very frightened.

   then  Asp that  till  AF-obey  Asp then quiet

那段 服従 安靜
那時服從了 (日本人), (大家)才安靜下來。
Then they followed (the regulations of the Japanese), and then they became quiet.

7. xKsKtlia sia? huahu paka-yak u sau?.
   quiet  Asp that  Japanese Caus-good people

安靜 了 那 日本人 使好 人
安靜下來時，日本人使人好 (照顧人)。
As they became quiet, the Japanese were nice to them.

8. misiu? lia ki maki zaaxu? maa-taNis.
   then  Asp and  aborigines Rec-fight against

那時 服従 生番 對抗
那才和生番對抗 / 打仗。
Then they fought against the mountain aborigines.

9. mu-puzah zaaxu? nahani? m(u)-tahay sau?.
   AF-come  aborigines  come  AF-kill  people

來 生番 來 殺 人
生番來要殺人。
The mountain aborigines came to kill (Pazih) people.

10. mu-puzah zaaxu?, huahu ki maa-taus/maa-taNis. disiwdisiw nahaza? sau?
   AF-come  aborigines  Japanese  Rec-fight  everywhere  exist

來 生番 日本人 互鬥 對抗 到處 有
idaahin.
fear
怕
生番來了，日本人和他們打仗。到處有得怕。
*When the mountain aborigines came, the Japanese fought against them, and there was fear everywhere.*
The people in Puli were then happy, as Puli was a nice place to live.
Pazih Texts and Songs

C. Pazih Texts Recorded by Shigeru Tsuchida

Text 1. 兩個傻人 Two Stupid Men

Narrated by Taruat (female, 78)
Recorded in Auran, Puli in November 1969 by S. Tsuchida

潘詹梅（女，78 岁）口述，解說
土田滋記錄 1969 年 11 月

地點：埔里愛蘭

1. uhuni ka d<a>u-du-ay paa-suku-an.
   now Top AF/Prg-tell-Fut old-story
   現在 要講 故事
   現在我要講故事。
   Now, I'll tell (you) an old story.

2. m<a>aka-kawas-ay uhuza a saw.
   AF-Prg-talk-Fut ago Lig person
   講 古時 人
   (我)要講古時候的人。
   I shall talk about ancient people.

3. dusa maatu-batan.
   two AF/Rec-be friends with each other
   二 做 朋友
   他們兩人是朋友。
   The two were friends with each other.

4. masi-karum binayu.
   AF-enter mountain
   進入 山
   他們到山上去。
   (They) went into the mountains.

5. “tia, t-ara-i luxut.”
   now! PF/let's-catch-lmp deer
   咱們捉吧 鹿
   去吧，咱們去捕鹿吧！
"Now, let's catch deer!"
6. dusa a batan, mu-kusa masi-karum di binayu, riak a m-ara turu
two Lig friend AF-go AF-enter Loc mountain good Lig AF-take three
二 朋友 去 進入 山 好 捕 三
a luxut.
Lig deer
鹿
兩個朋友到山上去，幸運地捕到了三隻鹿。
The two friends, going into the mountains, fortunately caught three deer.

7. ma-hata-hatan laiki dusa a yaasia i.
AF-Red-laugh thus two Lig those
高興 那樣 二 他們
他們兩人都很高興。
Those two were therefore very happy.

now let's-go out-Imp Loc path Lig yonder Conj now let's-divide-Fut
咱們出去吧 路 那邊 咱們分
好吧，咱們出去到那邊路上去分吧！
“Now, let’s go out to the path over there and let’s divide them into two!”

9. ma-rukat di daran lia.
AF-go out Loc path Asp
出去 路 了
他們出去走到了路上了。
(They) went out to the path.

10. m-ara turu a luxut ka, dusa a saw.
AF-catch three Lig deer Conj two Lig person
捕 三 鹿 二 人
他們捕到了三隻鹿，卻只有兩個人。
(They) caught three deer, but (there were) two people.

11. duu-dusa luxut, ma-mKrKk mu-dusa.
Red-halve deer Sta-unable AF-divide into two
分成兩份 鹿 不能 分
他們要把鹿分成兩份，可是辦不到。
(They) tried to divide the deer into two, but couldn't do it.
Pazih Texts and Songs

12. huruhur-un dua dini laiki adadumud- a luxud- a isia K.
   drag-PF that yonder here thus only one Lig deer Lig that eh
  拖 那邊 這裡 那樣 只有一隻 鹿 那
  那一個人把那第三隻鹿拖到他那邊去。
   So that man here dragged the third deer (to himself).

13. huruhur sK n di adang a dakal ka, “nisiw ka dusa lia, naki ka
   drag said Loc one Lig front Conj yours Top two Asp mine Top
  拖 據說 一 前 你的 二 我的
   adadumut.”
   only one
   只有一隻
   當他拖到他面前時，另一個人說道，「你的有兩隻，而我的卻只有一隻。」
   When he dragged it to the front of him, (the other said,) “Yours is two now, but mine is only one.”

14. adaN a isia lia, huruhur sK n di nisia a dakal lia ka, “isiw ka
   One Lig that Asp drag said to his Lig front Asp Conj you Top
   一 那 押 他的 前面 了 你
   dusa, yaaku ka adadumut,” laiki maa-kawas.
   two I Top only one thus AF-speak
   二 我 只有一隻 那樣 商談
   當另一個人把它拖到他那邊去, 另外一個人就說，「你有兩隻, 可是我卻只有一隻。」
   When another guy dragged (the deer) to the front of him, (the other) thus said, “You (have) two, but I (have) only one.”

15. “aa, nita a mu-dusa ka, ini ma-iKkKtlia. sasai-n^1 lia?”
   oh ours Lig AF-divide Top not MA-right Asp what to do-PF Asp
   「哎呀，我們的分法不對。怎麼辦呢？」
   "Oh, our way of dividing is not right. What should we do?"

16. maa-xakKkKla.
   AF/Rec-think

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1 The form sasai-n ‘what to do-PF’ is also realized as sasai?-Kn; see Li and Tsuchida (2001:269).
想
他們一起想。
(They) thought with each other.

17. tuutua² nahada maaxi-bariw ma-KKm a alaw in-iliw a
just then there is AF-sell Sta-salty Lig fish Prf-carry on pole/PF Lig
碰巧 有 賣 鹹 魚 挑
saw raa-razaw.
person AF/Red-pass
人 經過
碰巧那時候有一個挑著鹹魚在賣的人路過。
Right at that moment a man who sold salted fish carried on the pole happened to pass by.

18. mi-kita nasia duu-dusa luxut.
AF-see their Red-two deer
看 他們 分成兩份 鹿
他看見他們在分鹿。
He saw them dividing the deer into two.

19. pa-kizih la nisia a in-iliw laiki saw a isia i.
Caus-descend Asp his Lig Prf-carry on pole/PF thus person Lig that
放下 他的 挑 那樣 人 那個
那個人放下了挑在扁擔上的東西。
That man put down what he was carrying on the pole.

20. riak ka, ara sKn laiki adaN a luxut, huruhur sKn di nisia a

good Top take said thus one Lig deer drag said to his Lig front
好 拿 據說 那樣 一 鹿 拖 據說 他的 前面
幸而他把第三隻鹿拖到他的前面去。
It was good that he took one deer and dragged it to his front.

AF-do like this Conj good
這樣做 好

² The form tuutua is a loan word from Taiwanese tutu-a 'just right, just at that moment'.
Pazih Texts and Songs

「這樣就好了！」
"If we do like this, it'll be good."

22. "aa, riak, riak, riak. ma-luhusu ka riak."
Ah good good good AF-do like that Conj good
好 好 好 那樣 好
「啊，好極了，那樣就好了！」
"Ah, good, good, good! If we do like that, it is good."

23. "aa, ina mu-puzah mu-ula isiw ka, ini tahayak ni'am a
Ah, if AF-come AF-lead you Conj not tired we/Gen Lig
若 來 先 你 不 累 我們
duu-dusa. riak, riak, riak."
Red-two good good good
分 好 好 好
「要是你早一點來的話，我們就不必分得這麼累了。好極了！」
"If you had come here earlier, we would not have become tired out with our dividing them. Good, good, good!"
Text 2. 母豹之愛 The Great Motherly Love

Narrated by Taruat (female, age 78)
Recorded and transcribed by Shigeru Tsuchida in November 1969
Interpreted by Pan Jin-yu and translated by Paul Li in 1997

潘詹梅(女,78歲)口述
土田滋記錄，1969年11月
潘金玉解說, 李壬癸翻譯，1997年

1. uhuni ka d<a>udu?-ay nu uhuza a paa-suku-an.
   現在 Con± Prg-tell-Fu 古時 故事
   現在要講古時的故事。
   *Now (I) shall talk about an old story.*

2. uhuza ka nahada adadumud- a saw.
   古時 Con± exist one Lig person
   從前有一個人。
   *There was a person in the past.*

3. tausay maa-hadas bii-binyu na, maa-xakKkKla sukarum la di binayu.
   let's go MAA-travel Red-mountain AF/Rec-think enter Asp in mountain
   他想到山上去玩, 就到了山中了。
   *He was going to travel to the mountains and he did.*

4. pulalawa riak a marukad- a NarNaraN a rakihan lia hinauriak.
   a while good Lig come out Lig leopard Lig baby Asp pretty
   一會兒 好 出來 豹 子 了 漂亮
   才一會兒的功夫,出來了一隻漂亮的小豹子。
   *In a moment a pretty baby leopard came out.*

5. kalapu?-un nia sKKn di nisia dakal lia.
   hold-PF Asp said in his front Asp
   據說 他把牠抱起來在他的胸前。
   *Said that he held the leopard up in his arms.*
Pazih Texts and Songs

It is said that he held it in his arms.
6. ma-hata-hatan pulalawa, ah tumala di binayu a pudadKk a daxK lia.

He was pleased for a while before he heard of the steps in the mountain.

7. m-aNit laiki raNaraN a xipu a isia i, ri-riax nisia rahiKhan nia

The mother leopard cried, was looking for her baby and smelled the odor of a man.

8. "ah, aidi asay ki naki a rahiKhan lia?"

"Where is my baby?"

9. kialih kialih lia.

It was getting closer and closer.

10. ma-NKsKl lai ki saw a isia i.

The man was frightened.

11. xatukul di puNu kahuy lia.

爬上去樹幹樹了
He climbed a tree.

他爬到了樹上。
    Oh! AF-come Asp Conj Red-eat-PF by it Asp I Sta-afraid
    萊了 吃 牠 我 怕
    「啊！如果牠來了，我一定會被吃掉。」他很怕。
    "Oh! It has comes, I'll be eaten up by her," he was afraid.

13. ma-xatukul di puNu kahuy lia.
    AF-climb on trunk tree Asp
    爬上去 樹幹 樹
    他爬到樹上了。
    He climbed a tree.

14. pulalawa lia ka pasakKn lai ki raNaraN a isia i.
    a while Asp Conj arrive Asp Nom leopard Lig that
    一會兒 了 到達 豹 那
    一會兒功夫，那隻豹就到了。
    In no moment the leopard arrived.

15. talawas na mi-kita namisiw a rakihaN aidi babaw kahuy lia ka,
    raise head AF-see her Lig baby at above tree Asp Conj
    抬頭 看 牠的 小孩 在 上 樹
    m-aNit ma-taru a m-aNit lia, mu-huni lia.
    AF-cry Sta-big Lig AF-cry Asp AF-cry loudly Asp
    哭 大 哭 了 響亮
    牠抬頭看見牠的小豹子在樹上，牠就大聲地嚎叫。
    Raising her head, she saw her baby on the tree and cried. She cried very loudly.

16. ma-sKdKr di puNu kahuy.
    AF-turn around on trunk tree
    繞著轉 樹幹 樹
    牠繞著樹頭轉。
    She turned around the tree.

17. pulalawa lia ka NaraNar-Kn laki g<igir u puNu kahuy lia.
    a while Asp Conj bite-PF thus Prg-saw trunk tree Asp
    一會兒 了 咬咬 如此 鋸 樹幹 樹 了
    過一會兒，牠啃咬樹頭想要把它咬斷。
In a moment she bit crunching the trunk of the tree.
18. saw a isia lia ka aidi babaw puNu kahuy ma-NKsKn lia.
那人 那在 上 樹幹 樹怕了
The man on the tree was frightened.

倒 如此 樹幹 樹了 吃 牠 我
ma-NKsKn lia.
Sta-frighten Asp
怕了
「樹倒下去的話，牠會吃我。」他很害怕。
“If the tree falls down, I’ll be eaten up by her,” he was afraid.

20. pulalawa lia ka ma-sKdKr inah lia ka masi-buri-burit di
一會兒 轉 轉又再 轉
puNu kahuy lia ka, lalKN laila, m-ituku lia, ma-lalKN lia.
trunk tree Asp Conj stop AF-sit Asp AF-stop Asp
樹幹 樹了 停 坐 停
過了一會兒，牠繞著樹頭轉，又繞著樹頭轉，然後停下來，坐著了，停止了。
For a while she turned around and then kept turning around the tree, then she stopped, sat there and stayed motionless there.

21. xutaxa?-Kn, ini mari-kazay.
等了 (一會兒，牠仍然) 沒有動靜。
He waited, but she did not move.

22. saw a isia aidi babaw kahuy ka, rikat la paNa kahuy, tK?KN
那人 那在上 樹折 樹枝 樹投擲
sKn ki daurik, ini mari-kazay.
said Nom eye not MARI-move
Pazih Texts and Songs

據說 眼 沒 動
那個人就在樹上折了樹枝投擲牠的眼睛，但牠沒動。

*The man on the tree broke a branch and threw it at her eyes, but she did not move.*
23. **ara la minah, tK?KN sKn, ini mari-kazay.**

He took (a branch) again and threw it at her, but she still did not move.

拿再丢, 據說沒動

24. **mata-turu xaziN-Kn di nisia puNu, ma-lalKN ini mari-kazay lia. purihat lia.**

The third time he threw (a branch) at her head, and she did not move. She had died.

第三次丢擲牠的頭,牠仍然靜止不動。原來牠已死了。

三 times-three

25. **kita sKn purihat lia, ma-lalKN ini mari-kazay. miszi laiki saw.**

He found it dead, staying (there) without moving. The man came down (the tree).

看據說死停了沒動下來如此人

26. **kita sKn, xamaxam sKn isia ma-lalKN. aa purihat lia.**

He looked at her, touched her, and she did not move. She has died.

看牠,摸牠,牠都靜止不動,已經死了。

27. **isia laiki saw a isia i, ara?-KN laiki raNaraN a isia ka apa?-Kn that man Lig that take-PF thus leopard Lig that Conj carry-PF**

Then that man took the leopard and carried it on his back.

那人拿如此豹揹在後面。
28. m-ukusa di m<a>a-sikarum-ay di nimisiw a rKtKn lia. 
去 進入 他的 村莊 了
He left and entered his village.

29. kita laiki saw ka, “asay pai misiw? asay ki m-ara raNaraN pai siw?”
He left and entered his village.

30. m-ukusa laiki nimisiw a rKtKn a saw, mi-kita lia, dahu a saw 
去 他的 村莊 人 看 了 多 人
The man's villagers went to look at them, and many people went to his house.

31. kita sKn, “aa asay ki na ma-gizKm a saw pai siw?”
他們看了說，「你怎麼這麼能幹？」
They looked at them and said, “How come you are such a capable man?”
32. m-ara raNaraN laila isia laiki saw dahu a m-ukusa mi-kita lia.

AF-take leopard so he thus people many Lig AF-go AF-see Asp

捉 豹 那樣 他 如此 人 多 去 看 了

那人捉到豹子，很多人去看。

He caught the leopards, and many villagers went to take a look.
Pazih Texts and Songs

33. nahada kii-kita saw a takarad- a isia lia ka, “ii maana.

34. saw a isia ka, “haw, burax-il ta-kita?-aw mu-?asay ki ma-luhuni,”

35. riak a burax-Kn u takarad- a isia laiki raNaraN a isia i.

36. kita sKn laiki di rizik a babu a imisiw ka, kipud-un u sKLKm

Among the ones looking at (the leopards), there was a doctor. He said, “Wait a minute. I’d like to ask your permission. I’d like to dissect the leopard you caught. Is that alright?”

The man said, “Fine! Dissect it! Let’s see why that is so.”

It’s good that the doctor dissected the leopard.

Thus heart Lig her die

看 據說 如此 裡面 心 牠的 包 脂肪

Pazih Texts and Songs

33. nahada kii-kita saw a takarad- a isia lia ka, “ii maana.

have Red-look people Lig doctor Lig that Asp Conj wait

34. saw a isia ka, “haw, burax-il ta-kita?-aw mu-?asay ki ma-luhuni,”

man Lig that Conj fine dissect-imp we-see-Fut AF-what AF-this way

35. riak a burax-Kn u takarad- a isia laiki raNaraN a isia i.

good Lig dissect-PF doctor Lig that leopard Lig that

36. kita sKn laiki di rizik a babu a imisiw ka, kipud-un u sKLKm

look said thus in inside Lig heart Lig her Conj wrap-PF fat

Thus heart Lig her die

如此 心 牠的 死
It is said that he found that her heart was wrapped up by fat, and she died of it.
Pazih Texts and Songs

37. ma-luhuni haimini, saisim-an a rakihan.
AF-this way this love-LF Lig baby

This is the reason: she loved her baby (too much).

38. maaxa-razaw maxa-kK-kKla lai lia, imisiw laiki kipud-un u sK-Km
laiki
MAAXA-exceed MAXA-Red-think Asp she thus wrap-PF fat thus

babu imisiw laiki p<a>urihad-ay lia.
heart her thus Prg-die-Fut Asp

He overthought (the baby), therefore fat wrapped his heart and died.

She thought so much of her baby that her heart was wrapped up by fat and she died of it.

39. ki takarad- a isia m<a>a-kuas i, “ma-luhuni ki nita x<in>a-kK-kKla
Nom doctor Lig that Prg-AF-talk AF-this way Nom our XA-Prf-Red-think

醫生 那 講 這樣 咱的 想
maaxa-razaw laiki p<a>urihad-ay lia.”
MAAXA-exceed thus Prg-die-Fut Asp

過份 死 了

The doctor said, “If we are too worried like this, we may die.”
Text 3. Catching A Big Fish

Narrated by Pan Wan-ji (male, 87)
Recorded by Shigeru Tsuchida in 1969
Interpreted by Pan Jin-yu and translated by Paul Li in 1997.

1. ta-dudu?-aw rahan hakKhakKzKN paa-subil.
   Let's-talk-Fut story ancestors pass-down
   咱們講祖先流傳下來的話。
   Let's talk about an old story passed down by the ancestors.

2. iu ki rubaN u mamalKN isia la i, damuri rarKsKt.
   and Nom young Lig man that already personal name
   有一個男青年名字叫 Damuri RarKsKt。
   There was a young man named Damuri RarKsKt.

3. maa-kuas namisiw ina aba, “mausay aku mu-rix daxK di asay
   Rec-tell his mother father will go I AF-search land at where
   他對他的父母說，「我要去探看地方，哪裡才是溪流的源頭。」
   He said to his parents, “I shall go and search for the land where the river originates.”

4. isia laiki m-a-usa?-ay lia.
   then thus AF-Prg-go-Fut Asp
   那時如此要去了
   He said that he was going.
   Then he went.

5. m-a-apa?-ay buzux rawil lia.

   他說了就要走了。
   Then he left.
He was carrying a bow and arrows.

He was going.

He went through bushy places, along cliffs and crossed rivers.

He went through bushes, descended and ascended mountains and finally arrived at the origin of the river.

He was looking at a blue lake.

“Good! I know now where this is.”

He walked on bushy places, along cliffs and crossed rivers.

He walked on bushy places, along cliffs and crossed rivers.

He was looking at a blue lake.
動水這了
水在動。(他說，)「是這裡了。」
The water was moving. "That's it!"
The young man was looking at the lake very carefully, and he saw a surprisingly big fish. So, he put down the bow and arrows carried on his back. Then he drew a bow to the full. He shot it and got it. (The fish) floated and turned over its body. 

1 The initial of the aspect marker lia is assimilated to the preceding consonant n as nia.
what  what happened  oh!  PI-sink  Asp  not  see-LF  Asp
什麼  怎麼了  唉呀  沉下去  了  不  見  了
怎麼了？唉呀！（魚）沉下去了，不見了。
What? What happened? (The fish) sank and became invisible.

18. “anuy aa  kuadKN  a  alaw  a  imini,”  isia  lia  ki  mati-zKNKd-  a
     pity  surprising  Lig  fish  Lig  this  then  Asp  Nom  MATI-regret  Lig
可惜  意外  魚  這  然後  心中難過
maxa-kKla  lia.
MAXA-think  Asp
想  了
「可惜這條魚！」他心中（難過地）想道。
"What a pity! This was such a big fish!" he regretted in his mind.

19. kita-kita’?-Kn  kuah.  pi-itul  kuah,  pi-zaux  kuah.
     Red-see-PF  none  go-up  none  go-down  none
看  沒  往上游  沒  往下游  沒
一直看都沒有，往上游沒有，向下游也沒有。
He kept watching, but there was none. Neither upstream, nor downstream.

20. dua  mata  asay  lia.
     go  from  where  Asp
去  經過  何處  了
不知道哪裡去了。
Where has it gone?

21. alaw  isia  lia  ka,  mi-dKkKdKk  lia.
     fish  that  Asp  Top  AF-sink  Asp
魚  那  了  沉  了
那條魚大概沉下去了。
That fish must have sunk to the bottom.

22. haw  lia  xutaxa’?-Kn  kuah  lia.
     alright  Asp  wait-PF  none  Asp
好  了  等  沒  了
罷了！等不到了。
Alright, it's useless to wait any more.
23. isia laiki m<ta>tabilih-ay lia. maatabilihay di xuma.

那時回去了回家去。

So, he was going home.
24. maaka-kita?-ay ina aba.
   Rec-see-Fut mother father
   要見他的父母。
   He was going to see his parents.

25. “haw mu-puzah lai siw say?”
   fine AF-come Asp you Q
   好回来你
   他們問，「你回來了？」
   “So have you come home?” they asked.

   child man that fine AF-come Asp I
   年輕 男 那 好 回來 了 我
   年輕人說，「是，我回來了。」
   The young man said, “Yes, I've come home.”

27. “saasay lia, haw ha i. pana?-Kn naki lia alaw a isia i aidi
   what Asp shot-PF by me Asp fish that at
   什麼 了 射 我的 了 魚 那 在
   ma-Nayah a rumaw puupuh a dualia i. iruma?-Kn nia, kita?-Kn,
   AF-green Lig lake origin Lig there search-PF Asp look-PF not
   綠潭 源頭 那邊 找 看 沒
   kita?-Kn. idKkKdKk lia. isia lia kuah lia. naki a maxa-kK-kKla
   seen-PF sink Asp that Asp none Asp my Lig MAXA-Red-think
   見 沉 了 那 沒 我的 想
   sasai?-Kn nia ma-luhuni a lia imini a lailaki yaku.” isia laiki.
   what-PF Asp AF-this way Asp this Lig I he so
   怎麼辦 這樣,如此 這 我 他 如此
   「不知何故，我在那邊碧潭中（溪的源頭）射到了魚，找到了，看到了，又看不見
   了，沉下去了，牠就沒了。我想如何是好？如此這般我這樣。」他如此說。
   "What should I do? I shot the fish in the green lake, which is the source of the stream. I found it and saw it. It then disappeared. It sank and was gone. What shall I do? I'll do in this way," he thought.
Pazih Texts and Songs

28. hao lia kai-hinis lia ki rubaN mamalK a isia hinis a?i.
    fine Asp stay-mind Asp Nom young man Lig that heart
    巧 想 年輕 男 那 心
    那少年心中在想。
    The young man kept thinking in his mind.

29. kaxu adaN a ahuan, duu-dusa ahuan. duudusa dal a isia laiki.
    till one Lig night two night two day Lig that so
    到 一 夜 二 夜 第二 天 那 如此
    "mausay liaku. mausay haku."
    will go already-I will go I
    要去 要去 我
    一夜、二夜，过了两天。「我要去了。我要去」
    One night, two nights, and two days passed. "I shall go. I shall go."

30. maa-kuas ina aba, "mausay mu-riix daxK inah. mausay
    Rec-tell Mom Dad will go AF-search land again will go
    告訴 母 父 要去 巡 地方 再 去要
    pi-zaux raxuN."
    go-down stream
    下去 河
    他告訴他父母，「我要再去查看地方。我要去河下面去。」
    He said to his parents, "I’m going to look for a land again. I’m going down to the stream."

31. hakK-hakKzKN pasubil rahal ka, "p<i>na-luxut, p<i>na-?alaw, ini pitul
    Red-old leave word Top catch-Prf-deer catch-Prf-fish not go up
    老人 留下 話 捕鹿 捕魚 沒 上
    ha, ini ma-xatukul ha, pi-zaux dadua ha," laiki namisiw a maa-kuas.
    not AF-climb go-down all thus their Lig Rec-say
    沒 爬上去 下去 全體 如此 他們的 講
    (這些是)祖先留下來的話，「(他去)捕鹿、捕魚，沒有上坡，沒有爬高，都只是下坡。」他們如此講。
    The ancestors have left us with these words, "A deer which was hit and wounded, or a fish which was hit and wounded, never goes up, nor climbs, but it goes down all the way," thus they said.

32. "haw ha i. ta-riix-aw mata rahut."
    fine we-check-Fut from downstream
好，咱找，從下游

「好吧！咱們到下游去查看吧！」

"Alright. Let's go and search for (the fish) downstream."

33. isia laiki m-a-usa?-ay lia.

he thus AF-Prg-go-Fut Asp

他如此要去

他那樣就要去了。

Then he went.
Pazih Texts and Songs

34. p<al>kadul-ay m-a-asu?-ay suazi u wazu ta isia lia i.
   Prg-set out-Fut AF-Prg-bring-Fut young Lig dog our that Asp
   he was to set out and bring along his pet dog with him.

35. m-a-usa?-ay lia. pi-zaux lia. duilader2 lia isia laisia.
   AF-Prg-go-Fut Asp go-down Asp go-really Asp he
   he was leaving and going down the stream. He really did.

36. nahada ni saw a kapadal.
   have people piled stones
   there were stones piled by people.

37. “asay pai mini lia” isia laiki.
   what Q this Asp he thus
   “what is this?” he said.

38. p<al>iaux-ay kii-kita?-ay.
   Prg-go down-Fut Red-see-Fut
   he was going down to look at it.

39. ara, masia pa-karax-an ka nahada nu saw a xuma rikibul lia.
   Excl that Caus-broad-LF Top have by person Lig house granary Asp
   he went to look at it

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2 The form duilader is derived from duila ‘to go’ + eder ‘really’.
nahada tarantaw ilia.

have ditch Asp

有水溝

那溪流下游的地方有人的家、小穀倉。也有水溝。

Oh! There was a granary hut of some family in the broad space down the stream. There was a ditch (around it).

40. haw laiki alaw isia a pi-zau-uxtap lia ka asikis-an lia. uka nu fine thus fish that Lig go-Red-down Asp Conj painful-LF Asp other by

好如此魚那下去痛其他

saw a sKn nia. ma-rizaw(at) mu-laNuy mu-zakay lia.

people Lig said Asp Sta-dizzy AF-swim AF-walk Asp

人據說遊走了

呀！那條魚一直流下來了。牠痛，如人們所說的，歪歪斜斜地遊走。

When the fish went down, it was painful, as people said. It was swimming away unsteadily.

41. haw lia padadKr di namisiw a suNut namisiw a x<in>utu a fine Asp get hooked at their Lig bridge their Lig Prf-pile Lig

好鉤住他們的橋他們的堆

batu lai ki alaw a isia.

stone Asp Nom fish Lig that

石頭魚那

那條魚剛好被橋下石墩（石頭堆）阻擋住了。

The fish was hooked by the piled stones under the bridge.

42. maa-baza hayaku.

AF-know I

知道我

我怎麼知道？

How would I know? (I did not expect it.)

43. kaw ki rubaN mamais isia lia.

then Nom young lady there Asp

年輕女那了

那時後那裡有位年輕女子。

Then, a young lady was there.

44. m<a>ka-kawas-ay lia.

167
交談了
She was going to talk.

45. maa-kita lia.
Rec-look Asp
互望了
They looked at each other.

46. maa-ka-kawas-ay lia ki maa-baza?-ay lia.
Rec-Red-talk-Fut Asp Nom Rec-know-Fut Asp
相談了知道了
他們彼此交談、相識了。
They talked to each other and got acquainted with each other.

47. “m<a>a-baza haita padadKr di asay? ini ma-mKrKk aku,” isia lia, haw lia.
AF-Prg-know we hook at where no Sta-unknown I thus good Asp
知道咱勾住何處沒不知我如此好了
「我怎麼知道魚在哪勾住了呢？不，我不確定(是否這女孩拿了那條魚)。」（男子如此自問）
“How would I know where the fish was hooked? No, I'm not sure (if this girl took it),” thus he asked himself.

48. mu-riax kaxu dida, kuah lia.
AF-find up to there none Asp
找尋到那沒有
他找到那邊，但沒找到。
He checked up to there, but there was no (fish).³

49. aa baabaw lia, ma-akux lia.
above Asp Sta-hot Asp

³ It seems that the informant started telling another plot from 48 on. Thus, the sentences 36 through 47 should be deleted. However, because they are still valid as sentence examples, they are left here as they appear in the original text.
熱(天氣)

日正當中，天氣很熱。

(The sun) was up above, and it was hot.

50. isia laiki, “naki a m<a>xatukul-ay di puNu kahuy. dua nima xuma
tthen thus my Lig AF-Prg-climb-Fut at trunk tree there whose house
那時如此 我的 要往上爬 樹幹 樹 那邊 誰的 家
Pazih Texts and Songs

51. kaxu isia lia. aubil a isia mu-razaw dali isia, nahani laiki rubaN
till thus Asp later Lig he AF-pass day that come thus young
到如今了然後他過去那天那來如此年輕
mamais isia, ma-ilw-ay dalum laila.
lady that AF-carry-Fut water in that way
女那挑水那樣
到那天，後來過了一天，一年輕女子來挑水。
Until later, the next day, a young lady came to carry water.

52. isia lia baa-bazu?-ay siatu, sKK-sKnaw xalam, m<a>a-baza?-ay ta.
then Red-wash-Fut clothes Red-wash vegetable AF-Prg-know-Fut we
然後要洗衣服洗菜有待瞭解咱
然後她要來洗衣服或要來洗菜呢？咱們並不知道。
Then, she was going to wash clothes or vegetable. We don't know.

53. isia laiki haw lia. kaw isia ki suazi wazu baazi raru.
she like this good then Nom little dog companion大概
他帶了一隻狗作伴。
He was bringing along a little dog with him as his companion.

54. nahani laiki rubang mamais p<a>uzah di namisiw a xuma ka disiw.
come like this young lady Prg-arrive at their Lig house Conj there
來年輕女來她們的家那裡
女子正從她們的家來到那裡
The girl was getting there from her own house.

55. haw lia i, ma-riwiriw ha i, puNaNus ha i, kaw ki rubang
fine Asp AF-wag tail whine arrive Nom young
好搖尾狗的聲音到年輕
mamais isia lia ka laKN laila i.
The dog wagged its tail, whining, and the girl got there to rest.
56. “nima wazu?” laila a isia laiki wazu a suazi a wazu a

whose dog in that way Lig that in this way dog Lig little dog Lig

ma-riwiriw lia.
AF-wag tail Asp

搖尾巴了

她問，「誰的狗？」那隻狗在搖尾巴。

“Whose dog?” she said, and the pet dog was wagging its tail.

57. haw i lia. kialih kialih ma-riwiriw lia.

fine Asp near near AF-wag tail Asp

好近近搖尾巴了

好了，狗搖著尾巴一直接近。

Fine, (the dog) was getting closer and closer while wagging its tail.

58. duasaasay ki rubang mamais talawas laila.

what to do Nom young lady raise head in that way

做什麼年輕女抬頭那樣

女子不知要做什么。她抬頭了。

The girl didn't know what to do, and raised her head.

59. “kii-kita yaku. yaku ka ta-kita?-aw naimu lahaiiki yaku.”

Red-look I I Conj we-see-Fut you I

正在看我我看你們我

(男人想道)「她正在看我。我也要看你們。」

“(She's) looking at me. I'm also going to look at you,” (the young man thought).

60. “haw haw, alu riaux. ima pai siw? p<a>uzah di asay?” laiki

alright come go down who you Prg-come where in this way

好來下來誰Q你來何處如此

rubang mamais imisiw.
young lady that

年輕女那個

「好，好，下來！你是誰？從哪裡來的？」那個女子問道

“Alright, come down. Who are you? Where do you come from?” the girl asked.

61. isia lia m<a>-riaux lia.
then Asp AF-Prg-come down Asp
然後了下來
然後他就下来了
Then he was coming down.

62. maa-ba-baxa?-ay rahan rubaN mamalKN isia i.
Rec-Red-give-Fut word young man that
應答話年輕男那
少年要應答。
The young man was to respond.

63. “haw ha i. saasay pai siw laila?”
alright what you in that way
好什麼Q你那樣
「你要做什麼？」(女孩問)
“Alright, what are you up to?” (the girl asked).

64. “haw lia maluhuda maluhuda hayaku siidua mu-ririx daxK mata
puupuh
fine Asp thus thus I go AF-check land toward origin
好因此因此我去了巡察地向源頭
raxuN.
river
溪
「我去探看過溪的源頭。
“Alright, I went checking traps and searching for the source of the river in this way and in that way.”

65. kii-kita?-ay ma-Nayah a rumaw. kii-kita?-ay ma-taru a alaw.
Red-see-Fut AF-blue lake Red-see-Fut Sta-big Lig fish
看青Lig潭看大魚
看到碧潭。看到大魚。
I saw a blue lake, in which I saw a big fish.

66. isia laiki naki a paa-kizih-ay buzux u rawin.
then in this way my Lig Caus-low-fut bow and arrow
那時如此我的解下,放下弓和箭
那時我解下弓箭。
Then I released my bow and arrows.
I drew my bow and shot at it. I hit the target.
68. mi-dKkKdKk mi-xabap. haw ha i iruma?-Kn nia.
AF-sink AF-float alright found-PF Asp

沉到浮

沉下去又浮起來，找到了。
It sank and floated. I found it.

69. m<a>a-baza mi-dKkKdKk lia ka ini kita?-Kn lia.
AF-Prg-know AF-sink Asp Conj not see-PF Asp

不知沉了沒看了

我不知道牠會沉下去，再也看不到牠了。
I did not know it sank, and couldn't find it.

70. kaxu uhuni duu-dusa a dali.
till now Red-two day

到現在第二天

到今天過了二天了。
As of today, it's been two days.

71 imini, isia laiki naki a minah a ta-usay taxu-bilih.
this then in this way my again Lig let's-go TAXU-return

這那此時如此我的再去回去

我要再去(看看)。
In this way, I'll go and return again.

72. nu hakK-hakKzKN maa-kuas ka, 'luxut piina, alaw piina,
Red-ancestor Rec-tell Conj deer hit and wounded fish hit and wounded

長輩講鹿魚

ini pitul ha pi-zaux ha' ka, ini ma-luhuni.
not go up go-down not AF-do in this way

沒上去(游)下來沒如此這樣

根據長輩所說，「如果鹿或魚被打中且受傷了，(牠們)絕不會往上逃，而是往下

游去。」是不是就像這樣呢？
According to our ancestors' saying, 'if a deer is hit and wounded, or a fish is hit and wounded, it never goes up, but it goes down,' isn't it like this?

73 haw ha i halKkat laiki yaku. ta-silamKd-ay p<a>i-zaux-ay raxuN.
right just recall in this way I let's-learn-Fut Prg-go down-Fut river
Pazih Texts and Songs

好 憶起 如此 我 下去 溪
啊！我想起來了。咱們嘗試下去溪中試試看吧！
Right, it just occurred to me that I should learn to go and see downstream. Then I went downstream.
74. kii-kita? ay nimu a xuma kabad-an a piii a tarantaw.
Red-look-Fut your Lig home paved with boards Lig Lig ditch
看 你們的 家 鋪木板 [土卑] 水溝
我看到你家和舖有木板的水溝。
I saw your house and a ditch paved with boards.

75. pakadini mi-kita nimu a xuma lia. isia laiki.
from-here AF-see your Lig home Asp then in this way
從這裡 看 你們的 家 了 那時 如此
(我)到這裡就看到了你們的家了,就這樣。
When I came up to here, I saw your house. It was like this.

76. haayuu duila mata asay? haw ha i.
oh go from where
哎呀 去 從 何處
哎呀! (魚)到哪裡去了?
Oh! Where has (the fish) gone?

77. ta-sKkKd-i na laha yaku m<a>a-baza. mata di dini."
let's-rest-imp uncertain I AF-Prf-know from here
咱休息 不確定 我 不知 從 此地
我想該休息了吧!我不知不覺就來到這了。」
Let's take a rest, I thought. I came up to here without knowing it." (thus the young man said).

78. “huu, ma-luhusu haisiw aai lia."
oh Sta-in that way you Asp
如此 你
「你原來如此。」(女子說)
“Oh! You were like this, I see.” (She said).

79. maa-ba-baxa rahan lia.
Rec-Red-give word Asp
交談 話 了
他們交談了。
They talked to each other.

80. “haw lia. tia, tia ta-pahadas-i, tia niam a xuma disiw i m-ituku."
fine Asp go go let's-have fun-imp go our Lig home there AF-sit
Alright now. Let’s go to our house and sit there and have fun!” (she said).
81. mausay, p<a>a-sakKl-ay namisiw a xuma.
will go PA-Prg-arrive-Fut their Lig home
他們快到她家了。
They were going and arriving at their house.

82. "palalKN dini na siw i. tausay⁴ maa-kuas niam a ina aba,"
stay here you shall go Rec-tell our Lig mother father
留 這裡 你 要去 告訴 我們的 母 父
laiki u rubaN mamais isia.
in this way young lady that
「你就待在這裡。(我)要告訴我的父母去，」那女子如此說。
"You stay here! I'll go and talk to my parents," the young girl said.

83. "alu si, saasay pai sia? p<a>uzah asay? ima?"
come please what Q he Prg-come where who
來 什麼 他 來 何處 誰
「叫他來!他在做什麼?從哪裡來?他是誰?」(她父母說)
"Please tell him to come. What is he doing? Where did he come from? Who is he?" (asked her parents)

84. "m<a>a-baza yaku," laiki rubaN mamais a isia i.
AF-Prf-know I thus young lady Lig that
不怎麼知道 我 如此 年輕 女 那個
「我不清楚。」那年輕女孩如此說。
"I don't know," thus the young girl said.

85. asu?-un nia mata namisiw a xuma lia.
carry-PF Asp to their home Asp
帶 了 向 她們 家 了
她把他帶到她們家了。
He was taken to their house.

⁴ The form tausay < ta-usa?-ay 'we-go-Fut', e.g., tausa?ay lia-ku 'I'm going'.
86. “haa, haa, haa, sikarum, sikanum, ima pai siw?” isia laiki.
    oh oh oh enter enter who Q you thus
    「進來，進來。你是誰？」(她父母)如此對他說
    “Oh, come in, come in. Who are you?” they said.

87. m<a>aka-kawas-ay, “yaku ka damuri rarKsKtsKKn yaku i,” isia lia,
    AF-Prg-Red-talk-Fut I Conj personal name said I thus Asp
    講 我 人 名 據說 我 那樣
    haw lia.
    good Asp
    好
    「我的名字叫作 Damuri RarKsKI。」
    He was to say, “I am called Damuri RarKsK1," he said like that.

88. maa-kawas lia, maa-baxa rahan nia.
    Rec-tell Asp Rec-give words Asp
    講話了 交談了 話了
    他們就交談了。
    They talked to each other.

89. maa-paha-pahatan.
    Rec-Red-laugh
    笑
    他們笑了。
    They laughed.

90. “p<a>uzah di asay pai siw?”
    Prg-come at where Q you
    來 何處 你
    「你從哪裡來的？」
    Where did you come from?

91. “yaku ka p<a>uzah di miadua raxuN a binayu a dua yaku i.
    I Conj Prg-come at over there river Lig mountain Lig yonder I
    我 來 那邊,對岸 溪 山 我
    ini maanu waadKKN.” isia laiki.
not far no concession thus
不遠不讓步如此
「我從溪對岸那邊的山上來的，並不太遠。」他如此說。
"I came from the opposite side of the river and the mountain over there, not far away." he said.

92. "haw lia. palalKN dida."
good Asp live there
好 了 住 那兒
「好了，你就住在那兒。」
"Good, you live there!" (her parents said.)

93. m<a>aka-kawas-ay lia.
AF-Prg-Red-talk-Fut Asp
互相講話了
They talked to each other.

94. saasay, saasay la maa-baxa rahal lia.
what what Asp Rec-give words Asp
什麼什麼交談話
他們討論要做什麼。
They talked over what to do.

95. isia laiki, haw ha i. maa-paha-pahatan.
they thus good Rec-Red-laugh
他們如此好大家笑
好，好，大家笑。
They were happy like this.

96. aa iruma?-Kna marinu lia, hakK-hakKzKN maa-kuas, iruma?-Kna
a
find-PF Lig weak point Asp old men Rec-say find-PF Lig
找到 weak point 了長輩說找到
marinu lia. haw ha i.
weak point Asp good
弱點好
我們的長輩所說，他終於找到弱點（這女孩）了。這樣很好。
He found (the girl) finally after all, as our ancestors said. It was good.
97. "nita m-ula mK-dKkKl ki alaw a imini. ma-taru a alaw. padadKr we AF-first AF-pick up fish Lig this Sta-big Lig fish hook
咱 先 揀 魚 這 大 魚 勾住
dida ki rawil a imini." isia laiki.
there Nom arrow Lig this he thus
那兒 箭 這 他 如此
「我先揀到這條大魚了。這支箭在那兒勾住大魚了。」他這樣講。
"I first picked up this fish. A big fish. It has been hooked with this arrow," he said like this.
98. “haw ha. ituku, ikuku.” maa-baxa rahan nia. maa-paha-pahatan.
   好坐坐交談話Asp大家笑
   「好！請坐，請坐！」他們高興地交談著。
   “Good! Sit down, sit down!” They talked to each other and were laughing.

99. kawki rakihan mamalkN a isia i, ma-sika-sikad- a ka-kita?-Kna
   butchildmaleLigthatSta-Red-shyLiglook like-PF Lig
   但子男那不好意思看起來
   gagam.
   thelike
   樣子
   但那青年看起來不太好意思的樣子。
   But that young man seemed to be shy.

100. kawki ina aba yaasia i, hii ki rubaN mamais a isia i, but mother father they NomyoungladyLigthat
   但母父他們年輕女那
   mi-kita, maa-puhinis a ka-kita?-Kn a gagam isia liak a i, ka-kita-Kn
   AF-seeRec-fall in loveLiglook like-PF LigthelikeheAsplook-PF
   看中意看起來樣子他看
   a gagam.
   Ligthelike
   樣子
   那年輕女孩的父母看得出來，她看起來已中意他的樣子了。
   But her parents found that the young girl seemed to have fallen in love with him.

101. haw mini a ma-sikuari isia ma-sikuari isia lia a, maa-puhinis a
   good thisLigAF-fall in lovesheAF-fall in loveheAspRec-fall in loveLig
   好這樣中意她中意他中意
   gagam lia.
   thelikeAsp
   樣子
   這樣，她愛他，他愛她，他們彼此中意。
   In this way, she loved him, he loved her, and they seemed to have fallen in love with each other.
Pazih Texts and Songs

102. isia laiki, “alaw ma-taru padadKr a buzux,” ka laiki namisiw a they thus fish Sta-big hook Lig arrow Conj thus they Lig 他們 如此 魚 大 勾住 箭 如此 他們

maa-kuas.
Rec-talk 講

「大魚被箭勾住了，」他們這樣說。
“(There was) a big fish hooked by an arrow,” thus they talked to each other.

103. kawki rubaN mamalKN a isia ka, “haw ka ta-kita?-aw naiki but young man Lig that Conj good Conj we-look-Fut my 但 年輕 男 那 好 咱們看 我的

rawin niani,” isia laiki. bow that he thus 弓 那 他 如此

但那青年說，「好，咱們看我那把弓吧！」
But that young man said, “Alright, let's take a look at my bow!”

104. “usa, ara?-i aidi punia a mulasi lKzKk-Kn di mulasi a dida i.” go take-imp at granary Lig rice stick into-PF at rice Lig there 去 拿 在 穀倉 米 穀 穿插 米 那裡

isia laiki, m-ukusa m-ara lia. pa-kita sKn lia. they thus AF-go AF-take Asp Caus-see is said Asp 他們 如此 去 拿 了 使看 據說 了

「去拿那把插在穀倉那邊的弓箭。」他們這樣說，她就去拿來給他看了。
“Go and take what is planted into the rice in granary there.” She went to take it, and showed it to him.

105. “a’:a, maa?-aisii?ay lia kaxa. maa?-aisii?ay axad- a isia i, oh Rec-same Asp iron Rec-same shaft Lig that 相同 鐵(箭頭) 相同 箭身 那

maa?-aisii?ay halupas, aawi lia.” same long Asp 相同 長

「哎呀！ (和我的) 相同：鐵頭相同、箭身相同，長度也相同。」
“Oh! It is the same! The arrowhead is the same, the arrowshaft is the same, the length is exactly the same!”
Pazih Texts and Songs

106. kaak-kan-ay daalian nia.
    Red-eat-Fut lunch Asp
    要吃午餐
    要吃午餐了。
    *They were eating lunch.*

107. isia laiki, m<a>aka-kawas ay lia.
    then thus AF-Prg-Red-talk-Fut Asp
    那時如此談
    那時他們要(更進一步)交談了。
    *Then they were talking to each other.*

108. “imu ka, haima rubaN mamal KN suazi maamah? m-ara tauxumak lia?”
    you Conj how many young man younger sibling elder brother AF-take家後(妻)
    「你們有多少兄弟姊妹? 婚配了沒有?」
    *“How many brothers and sisters do you have? Are you married yet?”*

    not yet he Asp AF-Prg-Red-talk-Fut Asp
    還沒他談
    「還沒有,」他答道。他們交談了。
    *“Not yet,” he said. They talked to each other.*

110. “yaku ka, ma-purut, maxa-luak, kuah a saysay,” rubaN mamal KN I Conj Sta-stupid MAXA-poor none Lig anything young man
    我不能幹 变窮 沒什麼 年輕 男
    a maa-kuas.
    Lig Rec-say
    講
    「我很笨拙、貧窮又一無所有。」男青年說。
    *“I am clumsy, poor, and have nothing." the young man said.*
111. kaw isia ki ina aba rubaN mamais, “kita?-i na isiw,” ki
till then Nom mother father young lady look-Imp you Nom
到 那 時 主 母 父 年輕 女 看 你
rubaN mamais. “riak say? pauhinis-Kn sai?”
young lady good Q love-PF Q
年輕 女 好 嗎 中意 嗎
然後那姑娘的父母對女兒說，「你看他，好嗎？中意嗎？」
Then, the parents of the young lady said to her, “You, look at him. Is it alright? Do you love him?”

112. isia laiki, “m<a>a-baza. imu ki ina aba ha. haw laiki imu ka
she thus AF-Prf-know you Nom mother father good thus you Conj
她 如此 不知 你們 母 父 好 如此 你們
haw i, yaaku ka saila la,” ki rubaN mamais a isia maa-kuas i.
good I Conj no opinion Asp Nom young lady Lig that Rec-talk
好 我 沒意見 年輕 女 那講
那姑娘說，「我不知道。爸媽說好就好。我沒意見。」
“I don’t know. If you, mother and father, think it alright, I have nothing to say,” thus said the young girl.

113. kaw isia ki rubaN mamalKN a isia ka, “aa riak u ka,
maxa-luak
till then Nom young man Lig that Conj ah good Conj MAXA-poor
到 那 時 年輕 男 那 好 變窮
ma-purut. yaaku yaaku talima. kuah a saisai.”
Sta-stupid I I alone none Lig anything
不能幹 我 我自己 沒 什麼
然後那男孩說，「即使我很窮、不能幹，除了自己什麼都沒有，也沒關係嗎？」
Then the young man said, “Is it alright even if I’m poor, clumsy, have nothing but myself?”

114. kaw isia lia. “haw ka ma-luhusu ka imu ka usa ka,
till then Asp good Conj Sta-like that Conj you Conj go Conj
到 那 時 好 那 樣 你們 去
pa-paxa-mamais-mamalKN. riak say? ma-hata-hatan sai?”
Caus-PAXA-man-woman good Q AF-Red-laugh Q
使結為夫婦 好 嗎 高興 嗎
到那時，「你們既然如此，就結為夫婦吧！好嗎？高興嗎？」
And then, “Alright. If you are like that, go! We’ll make you get married. Is it good? Are you happy?”
115. “ayo, ini mi-kita yaaku a ma-purut maxa-luak ka, haw laiki imu oh not AF-see I Lig Sta-stupid MAXA-poor Conj fine like this you 沒 看 我 不能幹 變窮 好 如此 你們 ka, haw ka m<a>a-baza ni a hakK-hakKzKN,” laiki rubaN Conj fine Conj AF-Prf-know our Lig old men thus young 好 不知 我們 老人 如此 年輕 mamalKN a isia pabarKt. man Lig that answer 男 那 回答 「啊唷，你們不嫌棄我不能幹又窮。即使你們說好，可是不知我父母怎麼樣。」 男青年回答。 “Ayo! You don't see I'm clumsy and poor. Even if you are alright, in this way, I'm not sure about my parents,” answered the young man.

116. “haa, haw. nimu a lama, nimu a maaka-hapKt.” good your Lig fate your Lig Rec-love 好 你們的 命運 你們 相愛 「唉唷，好吧，這是你們的命運，你們相愛。」 “Alright, this is your fate. You love each other.”

117. rubaN mamalKN a isia, haapKt isia, haw hinis-Kn. young man Lig that love her good mind-PF 年輕 男 那 愛 她 好 心 那青年愛她，且他是快樂的。 That young man loved her, and he was happy.

118. rubaN mamais a isia, haapKt isia, haw hinis-Kn. young lady Lig that love him good mind-PF 年輕 女 那 愛 他 好 心 那少女也有意於他，她是快樂的。 That young girl loved him, and she was happy.

119. isia lia, “haw ka ma-luhusu ka, kaxa-mamais-mamalKN laimu uhuni.” that Asp fine Conj Sta-like this Conj KAXA-man-woman you now 那樣 好 這樣 結為夫妻 你們 現在 既然如此，( 女孩父母說，) 「你們現在就結為夫妻吧！」 Thus, (her parents said,) “If it is good in this way, you get married today!”
Pazih Texts and Songs

120. “maa-baxa aku a rahan ina, maa-baxa rahan a aba,” isia laiki.
Rec-give I Lig words mother Rec-give words Lig father he thus
「要告訴我的父母，」他(男的)這樣說。
"I'll tell Mother, I'll tell Father," he said like this.

121. maa. uka ni saw a sKn nia, “pa-pa-rKzKz-Kn nia, isia laiki.”
other of people Lig said Asp Caus-PA-together-PF Asp that thus
有些人說，「讓他們結婚。」
Some people said, "Let them get married."

122. kaw ahuan isia, dusa isia, tuuturu ahuan isia laiki m<a>aka-kawas-ay
then night that two that three night that thus AF-Prg-Red-talk-Fut
晚上 那 二 那 三 晚 那 如此 告訴彼此
lia.
Asp

然後第一晚，第二晚，第三晚，他們討論了。
The first night, the second night, the third night, they talked with each other.

123. m<a>aka-kawas-ay laiki rubaN mamalKN a isia i, “aa ta-usa?-ay na
AF-Prg-Red-talk-Fut thus young man Lig that erh we-go-Fut
要講 年輕 男 那 咱去
ha. mausay kaisay lia laiki naki a ina aba. “ta-usa?-ay na
will go how Asp thus my Lig mother father we-go-Fut
要去 怎麼樣 如此 我的 母 父 咱去
iu nahani?-ay.”
again come here-Fut
再 來
男青年對他們說，「我得要走了，我要去告訴我父母，看他們的意見如何。我會
再回來的。」
The young man talked to them, "I'm leaving. I'll go to see how my parents are. I'll come here again."
124. kawki ina aba a yaasia ka, “mausay ka, haw.

then mother father Conj they Conj will go Conj fine AF-Prg-stay-Fut

母 父 他們 要去 好 住

hanisay a xinian, aasi [= ka] m<a>a-tawarKk-ay lia. hii, ini how many Lig night perhaps AF-Prg-return-Fut Asp not

多少 夜 也許 回來 不

atu ma-lalKN adaN ahuan, dusa ahuan. haka riak.” AF-live one night two night really good

住 一 夜 二 夜 真 好

她的父母說，「若你要走，沒關係。要住幾夜呢？也許很快。不必住一晚或二晚才好。」

Her parents said, “If you are leaving, alright. How many nights are you going to stay there? Perhaps you'll go and come. You can't come back soon. You'll have to stay a couple of nights, but it's alright.”

125. maa-ka-kawas taxu-bilih.

Rec-Red-talk TAXU-return

商量 回去

They talked over about returning.

126. kawki ina aba isia ka, “ay, kaw ma-luhusu ka taK-?KdKr.

then mother father that Conj oh then Sta-like that Conj TAK-true

然後 母 父 那個 這樣 說真的

usa, imu ka usa. paa-rKzKrKt.” go you Conj go Caus-together

去 你們 去 一起

然後她父母說，「既然如此，好吧，你們一起去。」

Her parents said, “If it's really like that, alright. Go! You (two) go together!”

127. haaka ini ma-sadial a maxa-kK-kKla.

really not Sta-bad Lig MAXA-Red-think

真的 沒 壞 想

(若他們一起去)他們就不用擔心。

(If they went together,) they didn't have to worry.
128. m<a>a-kawas a isia ki maaxa-mamais-mamalKN-ay.
AF-Prg-tell that MAAXA-man-woman-Fut
They talked over with each other about getting married.
Text 4. 

Practicing Geomancy

Narrated by Pan Wan-ji (male, 87)
Recorded by Shigeru Tsuchida in 1969
Interpreted by Pan Jin-yu and translated by Paul Li in 1997.

1. ta-du-du’-aw minah rahan u maa-xa-xiray.
   Let’s-talk-Fut again words Rec-joke
   咱講再話談笑
   Let’s talk about a fun story again.

2. iki maxa-riak a saw la. m<a>xa-hadas di disiw i di laNu lia.
   Nom MAXA-rich Lig man AF-Prg-Red-have fun at there at yard Asp
   有一個富人,他在庭院裡遊玩。
   A rich man was having fun there in the front yard.

3. lahäd KN daran tasiaw lia i.
   gate road perhaps Asp
   可能門外就是馬路。
   Perhaps the road was outside the gate.

4. laiki kii-kita’-ay na saw a sKn a takarat kii-kita daxK
   thus Red-see-Fut person Lig was said Lig geomancer Red-look ground
   如此看人據說風水師看地
   It was said a geomancer was looking around.

5. “p<a>uzah di asay ki takarat- a isiw? saasay pai siw?”
Pazih Texts and Songs

Prg-come at where Nom geomancer Lig you what Q you

「你風水先生從哪裡來的？你在做什麼？」

"Where are you from, geomancer? What are you doing?"

"Where are you from, geomancer? What are you doing?"
6. kawki takarad- a isia ka, “yaaku ka kii-kita daxK, kii-kita then geomancer Lig that Conj l Conj Red-look ground Red-look 風水師 那 我 看 地理 看
maatu-xuma, ra-rubaN-Kn saw a daxK, ka m<a>ha-hadas.” build-house Red-burry-PF person Lig ground Conj AF-Prg-Red-have fun
蓋房子 埋人 地理 遊玩
風水先生說，「我在看地理、看蓋房子和埋葬地。我（到此地）遊玩。」
Then that geomancer said, “I am a practicing geomancy, discerning the geography where to build a house or where to bury a (dead) person, and I'm just playing around.”

yes then Nom MAXA-rich Lig person that Conj
富人 那
那個富人說，「喔！」。
“Oh, I see,” said the rich man.

8. isia ka s‘e ong sKKn, oN gii sKKn isia lia.
that Conj family name Ong said Ong Gi said that Asp
那 (姓 王) 據說 王義 據說 那
那個富人姓王，名義。
He was Ong by family name, and was called Ong Gi.

9. maxa-riak a saw u, uka nu saw a sKKn.
MAXA-rich Lig person other people Lig is said
富有 人 其他 人 所說
如人們所說，他很富有。
Other people said that he was a rich man.

10. kaw isia ki s‘e ong a oN gii a isia laiki maxa-kK-kKla?-ay.
til then Nom family name Ong Lig Ong Gi Lig that thus MAXA-Red-think-Fut
到 那時 姓 王 王義 那 如此 想
王義在考慮。
Then that Ong Gi was thinking like this.

11. “p<a>uzah di asay a takarat pai siw?” laila i.
Prg-come at where Lig geomancer you thus
來 何處 風水師 Q 你 那樣
Pazih Texts and Songs

「你風水先生從哪裡來的？」他那樣問。
“Where are you from, geomancer?” he asked.

that thus Conj Prg-come at yonder ocean Lig person I

那個 如此 我 來 那邊(海外) 海 人 我

He said, “I am a man from overseas.”

13. *yamisiw* ki x<in>api tasiaw lia.

they Nom Prf-hairbraided perhaps Asp

他們 編髮 可能

他們可能編髮。

*Maybe they had braided hair.*

14. *isia* laiki, kaw *isia* laiki uN gii *isia* lia. maxa-riak a saw u,

that thus then till then Ong Gi that Asp MAXA-rich Lig person

那個 如此 到 那時 王 義 那 富有 人

haap Kd- u rakahian ali. haapKd- u ma-taru a taumala?-Kn, *isia*

love child grandchild love Sta-big Lig officer-PF that

愛 子 孫 愛 大 官 那個

laiki haw lia.

thus fine Asp

如此 好

那個王義有錢人，愛子孫，愛當大官，那樣就好。

*That Ung Gi was a rich man, who loved his descendants, and wanted them to become great officers.*


carry-PF at their inside Lig house Rec-talk-Fut Asp

帶 他們 裡 家 交談 了

他帶風水先生到他家裡去談。

*He took the geomancer to their home to talk to each other.*


he thus fine Asp

他 如此 好 了

他說，「好。」

*He said, “Good!”*
17. kaw isia i lia, ma-lalKN adaN a xinian dida lia a, ma-lalKN laisia.
    till then  Asp AF-live one Lig night there Asp AF-stay there
    到 那時 住 一 夜 那裡 住 那
d到那時，他留（風水先生）在他那裡住一晚。
Then he stayed (the geomancer) overnight there.

18. kaw duu-dusa dali pKdKSax a isia lia. mausay lia.
    till second day light Lig that Asp will go Asp
    到 第二 日 天亮 要去 了
d到第二天天亮了。要去了。
On the second day it became light. He was leaving.

    far near Nom your Lig here Red-bury-LF people perhaps Asp
    遠 近 你們 這兒 墓地 人 可能
    「你們這裡的墓地遠還是近？」他那樣問。
    “Is your graveyard far or near?” maybe he asked.

20. isia laiki, “maanu maanu nahada, alih alih nahada.”
    he thus far far exist near near exist
    他 如此 遠 遠 有 近 近 有
    「遠的有，近的也有。」他如此說。
    He said, “Some are far, while the others are near.”

21. “haw ka ma-luhusu ka tia na ta-kita'?-aw,” isia laiki takarad- a
    fine Conj Sta-like this Conj go let's-see-Fut he thus geomancer Lig
    好 如此 去 咱看 他 如此 風水師
    isia i.
    that
    那
    「既然如此，好，走吧！咱們去看吧！」那風水先生說。
    “If that's the case, good! Let's go and see!” the geomancer said like this.

22. kaw maxa-riak a saw isia i, haimisiw a paray, haimisiw a daxK,
    then MAXA-rich Lig person that that much Lig money that much land
    富有 人  那 那麼多 錢 那麼多地
    haapKd- u rakahian a maxa-taumala?-Kn, haapKd- ali a
    love  child Lig become-officer-PF love grandchild Lig

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大概那個富人有很多錢、很多地，他愛兒子做大官，愛孫子做大官。

Maybe that rich man had much money, many lands, wanted his children to become great officers, his grandchildren to get great titles.
23. mayaw nahada u [sooi to si ane la ho:] (in Taiwanese)¹
still exist all
還沒有所以都是安呢吧？
還有其他的。
(But his offsprings) did not become big officers yet. [That's the case, isn't it?]

24. isa laiki, mausay lia piaalay lia mu-riix u uka u a saw a sKn
he thus will go Asp begin Asp AF-search other person is said
他如此要去開始找別人據說
[juka ni saw a sKn] a ra-rubaN-an a binaryu tasiaw lia i.
other by people Lig said Lig Red-bury-LF Lig mountain maybe Asp
別人據說墓地(埋)山可能
那時他們要去開始找，如人所說的可以埋藏的山。
Perhaps then they were going to begin to look for a good graveyard in the mountain.

25. isa laiki, mi-kita lia la, haw i lia, mu-riix u daxK lia.
that thus AF-see Asp fine Asp AF-search land Asp
那個如此看好找地
那時他們看(地)，也找到地了。
Then they looked for land and found a piece of land.

26. kii-kita?-ay dua, mata di asay a mi-kita, mata di daya rabaxan, tasiaw
Red-see-Fut there from at where Lig AF-see from at east south maybe
看那邊從何處看從東南可能
lia i.
Asp

要看那邊，從那邊看，據說向東南。
They were looking at the land, from where did they look at? Maybe from south-east.

27. "niima r<in>ubaN pai ni i mu-zizay’ isia lia i.
whose Prf-bury Q this Sta-old he Asp

¹ Pazih equivalent for the Taiwanese expression is kinaluhusu?-an. Here after all Taiwanese expressions are indicated by [    ].
誰的 埋 這個 舊 他
「這是誰的舊墓？」
"Whose grave is this old one?" he said.

28. "i'mini ka, hii, ima nahada. nimu a akuN sai apu sai?
this Conj who exist your Lig grandfather grandmother
這 誰 有 你們 公 Q 祖母 Q
ima a bul adu sKn din. aubil a dali ka, rakahian ali ka,
who Lig bone put away said here later Lig day Conj child grandchild
誰 骨 放 據說 這兒 後 日子 孫
m<a>a-rukad-ay nahada?-ay maaxa-taumala?-Kn haa," lailai ki takarad-
AF-Prg-go out-Fut exist-Fut become-officer-PF thus Nom geomancer
出來 有 做官 如此 風水師
a isia m<a>a-kuas i.
Lig that AF-Prg-say

那是誰
是你們的祖父或祖母？據說誰的骨頭放在這兒，日後出來的孫子會當大官。」那個
風水先生說。
"This one, who is (buried here)? Your grandfather? Or your grandmother? Whose bones are put
away here? In later days there may be your descendants becoming great officers," said that
geomancer.

29. kaw isia ki uN gi a isia a m<a>a-kuas i. "siū tio." [= haw] hai
till then Nom Ong Gi Lig that Lig AF-Prg-say fine
到 那時 主 王義 那 講 好
maxa-kKla lia, hii.
MAXA-think Asp 想
然後王義要說，「好。」他想。
Then that ON Gi thought, saying, "Good!"

30. "kuah a imisu a daxK aa, kau nahada imisiw a daxK, nahada,..."
none Lig that Lig land till exist that Lig land exist
沒 那地 到 有 那地 有
imisiw a takarad- a mu-baza maa-kuas.
that Lig geomancer Lig AF-know Rec-tell
“There is no that land, then there is that land, and there is...” said that geomancer.

31. “aay, paray ka nahada. mausay haima?” ma-siup laiki nisia

Oh money Conj exist will go how much AF-caress this way by him

錢 有 要去 多少 撫摸 如此 他
maxa-Kla.
MAXA-think
想
「喔！(如果要) 錢，(我) 有。要多少才可以擺平呢？」(有錢人) 擦 (鬚) 心裡想。
“Oh, (if he requires) money, (I) do have some. How much will it cost?” Thus he thought, caressing his beard.

32 kaw isia ki takarad- a isia m<a>-a-kuas i. isia laiki, "niima pai till then Nom geomancer Lig that AF-Prg-say he thus whose Q到那時主風水師那講他如此誰的mini rubaN-Kn saw ki daxK a imini?" here buried-PF person Nom ground Lig here這兒埋人地這兒
然後風水先生說，「這塊地是誰埋在這裡的？」
Then, that geomancer said, “whose was buried in this ground?”

33."sasai?-Kn a gagam?" lailaiki, un gi a isia i. what to do-PF Lig looking thus Ong Gi Lig that如何什麼樣子如此王義那「這樣子如何是好？」王義問道。
“How should it be done?” asked ON Gi.

34. kaw ki takarad- a isia ka “kaluhuni?i. nahada paray isiw. niima till Nom geomancer Lig that Conj do like this exist money you whose到主風水師那這樣有錢你誰的pai mini, paturu?-i di adaN” ka, “mausay haima paray?” lailaiki.
Q 這使遷移別處要去多少錢如此風水先生如此說，「這樣吧，你有錢。誰的在這裡就叫他遷移到別處，看要多少錢。」
Then the geomancer said, “Do like this. You have got money. Whosoever this grave may be, make them move to some other place.” “How much will it cost?” asked the man.

35. takarad- a isia m<a>-a-kuas. "isia laiki, aa, haapKt," tasiaw, geomancer Lig that AF-Prg-say they thus oh love maybe先生那講他們如此愛可能風水先生說，「若你給他們這麼多錢，他們會接受的。」
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The geomancer said, “If you give such an amount of money, they will accept it.”
   exist money MAXA-poor Lig person Conj mention money
   有 錢 變窮 人 講著 錢

haw ha ta-paturu?-aw.”
好 咱遷移
「我有錢。窮人一談到錢就會答應遷移。」
“I have got money. For a poor man, money can make him move the grave!”

37. mausay laiki nisia nu saw a maxa-kKi.
   will go thus his of person Lig MAXA-think
   要去 如此 他的 人 想
他那樣地想。
That is what he thought.

38. [ikeesi] takarad- a m<a>-kuas ki uN gii a isia, “paturu?i ka
   geomancer Lig AF-Prg-say Nom Ong Gi Lig that move-imp Conj
   風水師 講 王 義 那 遷移
mausay haima paray [paarahudun]” siiki maa-kuas.
   要去 多少 錢 這樣講
風水先生對王義這樣說,「遷移的話,不知要花多少錢。」
The geomancer said to Ung Gi, “We don’t know how much it will cost to make them move (the grave).”

39. haw lai lia. kaw isia lia. m<a>-kawas-ay lia. “niima pai mini?”
   fine Asp till then Asp AF-Prg-Red-talk-Fut Asp whose Q this
   好 到 那時 交談 誰的 這個
那就好,到那時,交談了,「這個是誰的?」
Good, They were talking to each other, “Whose grave is this?”

40. isia ki “niam,” laila.
    that ours thus
那 我們的 那樣
那人那樣說,「是我們的。」
“That is ours,” he said.

41. “[sẽ sā hūe] pai mu?”
family name  what  Q  you
[姓什麼]  你們
「你們姓什麼？」
“What is your family name?”

42. “sê  tan,” laila.
family name  Tan  thus
姓  陳  那樣
「姓陳，」那樣回答。
“It's Tan,” he said.

43.  It is just right.

44. takarad- a isia ka m<a>ka a-kuas ka, “imu mu-rubaN dini a
gomancer  Lig  that  Conj  AF-Prg-say  Conj  you  AF-bury  here  Lig
風水師  那  講  你們  埋  此地
daxK  ka, aubin a dali m<a>arukad-ay taumala?-Kn, naki a
ground  Conj  later  Lig  day  AF-Prg-come out-Fut  great officer-PF  my  Lig
地  後  日  出來  大官  我的
ma-kuas.  yaku ka  p<in>auzah di masu-ruhuN a saw.  pitKrKd-i.”
AF-tell  I  Conj  Prf-come  at  Mainland  Lig  person  remember-IMP
講話  我  來  外地  人  記住
那個風水先生說,「你們在此埋葬, 將來會生出做大官的 (子孫), 這是我講的話。
我是從外地來的。記住！」
That geomancer told, “If you bury (the dead) in this ground, a great officer will come out (= be born),
I would say.  I am a man from the mainland.  Remember it.”

45. isia lia ka m-ukusa m<a>a-kuas di yamisiw-an yasia ka namisiw
that  Asp  Conj  AF-go  AF-Prg-say  at  they-Loc  they  Top  their
那時  去  講  他們  他們的
m<a>a-kuas, “imu hapKt riak, yamin hapKt riak.  (sii) kaluhusu’l!
AF-Prg-say  you  want  good  we  want  good  do  like  this
m<a>a-kuas.
AF-Prg-say
講
那時（地理先生）去對墳主人的地方說，教他們要那樣講才好，「你們要好，我們也要好。你要那樣講」
He went to them to tell them, "You want a good thing, we also want a good thing. You should talk like this!" he said.
46. haw “yaku ka mausay lia,” liaki takarat. 
    fine l Conj will go Asp thus geomancer 
    好 我 要去 了 如此 風水師 
    「我要走了。」地理先生說。 
    "I'll go now," thus the geomancer said. 

47. taxu isia lia ka, turu a dali lia ka, mi-kiliw balas mausay 
    till then Asp Conj three Lig day Asp Conj AF-cry worker will go 
    到 那時 了 三 天 叫 工人 要去 
    mu-daxan r<in>uebaN a isia. 
    AF-dig out Prf-buried Lig that 
    挖 埋 那 
    到那時第三天，叫工人去挖掘那個埋葬的地方。 
    After three days, he sent for workers to dig out the buried (corpse). 

48. daa-daxan-ay lia ka, puzah adaN a rubaN mamais. 
    Red-dig-Fut Asp Conj come one Lig young lady 
    挖掘 來 一 年輕女 
    剛要挖掘時，來了一個年輕女子。 
    When they were about to dig, one young girl came. 

49. "saasay pai mu? daa-daxan-ay niam a aba r<in>uebaN dini pai mu? 
    do what Q you Red-dig-Fut our Lig father Prf-bury here Q you 
    做什麼 Q 你們 挖 我們 父 埋 此地 你們 
    yaku ka ma-baza imu hapKt dini riak a daxK. aubin a dali ka 
    l Conj AF-know you love here good Lig land later Lig day Conj 
    我 知 你們 愛 此地 好 地方 後 日 
    m<a>a-rukad-ay riak a rakihan ali. iu yamin ka saasay-Kn 
    AF-Prg-go out-Fut good Lig child grandchild and we Conj what to do-PF 
    出來 好 子 孫 且 我們 怎麼辦 
    lia? imu ka hapKt taumala?-Kn, yamin ka hapKt taumala?-Kn. 
    Asp you Conj love officer-PF we Conj love officer-PF 
    你們 愛 做官 我們 愛 做官

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“What are you doing? Here you are digging up the place where our father was buried. I know you love this nice place. In the future good descendants will be born. What shall we do? You want to become great officers, we also want to become great officers. Don’t dig up ours! (Or else) we’ll go and sue you at the court.”
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D. Pazih Texts Recorded by Erin Asai

淺井惠倫在烏牛欄採集 (1936)，發音人大概是潘登貴（年齡不詳）
李壬癸根據潘金玉修訂 (2000.11.5)

這三則原來由淺井惠倫 (1936) 所記錄的部分巴宰語料，前二則由李壬癸在
2000 年 11 月 5 日，根據潘金玉的口述修訂於愛蘭。第三則「射太陽」於 2001
年 9 月 10 日才由土田滋譯解出來。語料第一行粗體字是淺井的原記錄，第二行
則是李壬癸或土田滋修訂。

The following three Pazih texts were recorded by Erin Asai in 1936, his informant being
probably Pan Teng-kuei, and edited by Paul Li (Texts 1 and 2) and Shigeru Tsuchida (Text 3)
with the assistance of a Pazih native speaker, Pan Jin-yu, in November 2000 and September
2001 respectively. In each sentence the first line in boldface is the original transcription by
Asai, while the second line is the edited version by Li (Texts 1 and 2) or Tsuchida (text 3).

Text 1. 競爭 Competition

1. iminika pijarai madusa daxK aubina dari pirulik a kakawas.
imini ka pialay maa-dusa daxK, aubin a dali pirurik a ka-kawas.
this first AF/Rec-divide land later day violate Red-word

這起初分開土地後來日違背故事

這個故事是說起初人們把土地分為兩半，但後來他們卻違背 (當初的協定)。
This is a story that, in the beginning the land was divided into two parts, but later on (the people)
violated (the original agreement).

2. pijarai makarja, aubirjaka mataNiz.
pialay ka maaka-riak, aubin lia ka maa-taNis.
first Rec-good later Rec-hostile

起初和好後來互不和睦

起初大家相安無事，後來卻不和睦。
In the beginning they were friendly to each other, but later on they became hostile.

3. zaxu rjaka muttaxai nitta a sau paze.
zaaxu liaka mu-tahay nita a saw pazih.
aborigines then AF-kill our people Pazih

生番然後殺咱人巴宰

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然後生番殺害咱們巴宰人。
Then the mountain aborigines killed our Pazih people.
4. znira ka imini tia di azaN malarKN
"ini riak ka imini, tia di adaN ma-lalKN."
not good this go other place AF-live
不好 這 去 別處 住
「此處不好，就到別處去住吧！」(他們說)
“This place is no good, go somewhere else to live!” (they said).

5. xao baba ha sau.
haw, baabah a saw.
good many people
好 多 人
好了，很多人了。
Good! (We) got many people then.

6. aobil nahaza. hakKzuNmamais makawas ana matururu. tomaraji
aubil nahada hakKzuKN mamais ma-kawas, “ana matu-ruru! tumala?-i
later exist old woman AF-say don't MATU-move listen-Imp
後來 有 老 婦 說 別 遷移 聽！
naki kakawas—paobabazai. paubabazaji mitalam
naki a ka-kawas—pa-u-ba-baza?-i. pa-u-ba-baza?-i mi-talam,
my Red-word Caus-U-Red-know-Imp Caus-U-Red-know-Imp AF-race
我的 話 學！ 聽！ 跑
rakirakahal sau aubiladari. lirjakaita.
raki-rakihan saw. aubil a dali ri-riak a ita."
Red-young people later day Red-good we
年輕 人 後來 日 好 吧
後來有一個老婦說，「別搬遷了！聽我的話！學習賽跑，年輕人！將來對咱們好。」
Later an old woman said, “Don't move (to another place)! Listen to me! Learn to race, young men! It will be good for us.”

7. xKzKma sau mahara-ai rakirakahian sau paobabaza-ai mitaram.
xKzKm a saw ma-xara?-ay raki-rakihan saw pa-u-ba-baza?-ay
mi-talam.
estate people AF-call-Fut Red-young people Caus-U-Red-know-Fut AF-race
地產 人 叫 年輕 人 要學 跑
地主叫年輕人要學習賽跑。
The landlady told young men to learn to race.

8. musiNar banais. musiNar kau muzamKz.
   mu-siNar banais, mu-siNar kau¹ mu-zamut.
   AF-chase name AF-chase until AF-catch up
   追趕 人名 追趕 到 追上
   They chased after Banais until they caught up with him.

9. maosa-ai marababarKd.
   m<a>usa?-ay marababarKt.
   AF-Prg-go-Fut revenge?
   要去 復仇?
   They wanted to revenge(?)．

10. pijarai isija makarja ka-ini matururu daxK
    pialay isia maaka-riak ka, ini matu-ruru daxK.
    since that Rec-good not MATU-move land
    從此 那 和好 不 遷移 地
    They had been friendly to each other ever since, so that they did not move to any other place.

¹ The form kau is a loan from Taiwanese 到 kau ‘till, until’.
Text 2. 洪水 *Flood*

1. **tadudo** manu(h) **raraparai rja** awas **rja**.
   ta-dudu maanu mK-rKrap lia ki awas lia.
   Let’s talk ancient AF-overflow Asp sea Asp
   說 遠古 溢出 了 海 了
   讓我講遠古海水溢出的故事。
   Let’s talk about the ancient overflow of the sea.

2. **isija** pKrKt a sau. **tuzwaka** zinakai **turwaka** kinawas.
   isia pKrKd a saw, tuzuak a z<in>akay, tuzuak a k<in>awas.
   that place people bad Prf-behavior bad Prf-word
   那 處 人 壞 行為 壞 話
   那地方的人言行敗壞。
   The people there were ill-behaved and spoke ill of others.

3. **maisa** diaki aba **kaibabau.** maxa **paudarai udaru sinaxu.**
   ma-isat lia ki aba kai-babaw, maxa pa-udal-ay udal u sinaw.
   Sta-angry Asp God Sta-above then Caus-rain-Fut rain wash
   生氣 上了 神 上 然後 使降下 雨 洗
   天神震怒，使天降下大雨洗劫大地。
   God was enraged and then caused it to rain hard to wash the earth.

4. **isija** **rja** makatKtKnKbai awas. **binibini/tKKnKtKnKb** **rja**.
   isia lia maxa tKK-tKnKb-ay awas, bini-bini/tKKnKtKnKp lia.
   that then Red-inundate-Fut sea Red-full Asp
   那 然後 滹水 海 滿滿 了
   然後海水淹起來，滿滿地（溢出陸地）。
   The sea was full, overflowed, and inundated all the lands.

5. **kaidua** haduwa **tipoza** **rarju.**
   kai-dua hadua tipuzu a rariw.
   stay-there there top mountain name
   在那邊 就在那邊 尖頂 山名
   (快要淹到) 那邊 Rariw 山頂上了。
   (It was going to reach) there the top of Rariw Mountain.
6. banakaisi saboNakaisi. maxa-mausa-ai. tiporu a raru.
   bana kaisi sabuN a kaisi maxa m-a-usa?-ay tipuzu a rariw.
   male name female name AF-Prg-go-Fut top mountain name
   男名 女名 去 尖頂 山名
   Bana Kaisi and SabuN Kaisi they were going to the top of Rariw.

7. makamawa-kKrai tipozua raru. babireh raisja tKnKbtKnKba darom.
   maxa pa-sakKI-ay tipuzu a rariw, babilin laisia tKnK-tKnKb- a dalum.
   then AF-arrive-Fut top name look back they Red-inundate water
   然後 快抵達 尖頂 山名 回頭看 他們 淹 水
   As they were arriving at the top of Rariw, they looked back and saw that the water was coming up.

8. maxamaxato kKrai tipozua raru.
   maxa ma-xatukul-ay tipuzu a rariw.
   then AF-climb-Fut top mountain name
   然後 一直爬上 尖頂 山名
   Then they were climbing to the top of Rariw.

9. maxamaxatokKrai itoko babau.
   maxa ma-xatukul-ay di ituk babaw.
   then AF-climb-Fut top above
   然後 要爬上 頂 上
   Then they climbed to the very top.

10. tKnKbtKnKb darom maxamaxato kKrai Nazus batakan.
    tKnK-tKnKp dalum maxa ma-xatukul-ay Nadus patakan.
    Red-inundate water AF-climb-Fut top bamboo
    淹 水 要爬上 尖端 竹
    The water was inundating and reaching the top of bamboos.

11. asai ka imini paurihadai rja.
    asay ka imini p&lt;u&gt;urihad-ay lia.
    11
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why this Prg-die-Fut Asp
為什麼 這 死 了
為什麼這樣？(我們)快要死了嗎？
Why is it so (bad)? (Are we) going to die?

12. maxara raNadai. sinusana kaduxu makasesehaNai udaru sinixu.
ma-xara laNad-ay sinusana kaduxu maka-si-sihaN-ay udal sinixu.
AF-call name-Fut chant incantation MAKARed-stop-Fut rain big
call 名字 用 兒語 停 雨 大?
他們念咒語要大雨停。
They chanted incantations to stop the heavy rain.

13. maxahopiai darKm awas.
maxa hupi-ay ki dalum awas.
then recede-Fut Nom water sea
然後 退 水 海
因此海水退了。
So the water of the sea was receding.

14. makakakitaan tipuzu a binaju.
maxa ka-kita?-Kn tipuzu a binayu.
then Red-look-PF top Lig mountain
然後 看 尖頂 山
快要看得見各山頂了。
Then the tops of mountains showed up.

15. maka kikizihai tipuz a rarju.
maxa kii-kizih-ay tipuzu a rariw.
then Red-come down-Fut top mountain name
然後 在下來 尖頂 山名
他們就要從高山頂上下來。
They descended from the top of Rariw Mountain.

16. maxamasakKrai ruburubu a daxK.
maxa ma-sakKJ-ay ruburubu a daxK.
then AF-arrive-Fut below land
然後 到達 下面 地
他們要到達下面的陸地上。
They were arriving at the land down below.

17. aza maxaruwaru abasaysuazi.

exist produce-sad elder sibling younger sibling

他們兄妹（姊弟）很傷心。

*They siblings were sad.*
18. makakikitaai ajam darupit.
   maxa ki-kita?-ay ayam darupit.
   then Red-see-Fut bird black bulbul

   然後看鳥紅嘴黑鵯

   他們看得到紅嘴黑鵯了。
   Then they saw a black bulbul (bird sp., hypsipetes madagascariensis).

19. asai paimisu maxakairixai mikita.
   *asay pai misiw? maxa kayalih-ay mi-kita.
   what Q that then near-Fut AF-see

   什麼那然後靠近看

   「那是什麼？」然後他們靠近去看。
   "What is it there?" Then they went close to look at it.

20. kitakita siaun rja pijaxun maixih.
   kita-kita siaKn lia pijaxun
   Red-look carefully Asp millet bundle

   一直看好仔細了小米一束

   仔細地看是一束小米。
   They looked at it carefully, and it was a bundle of millet.

21. raru isija xoma rikiburu.
   raru isija xuma rikibul.
   maybe that home granary

   大概那個家穀倉

   那大概是人家的穀倉(在他們找到小米的地方)。
   That was probably the barn of a house (where they found the millet).

22. rikiburai dini maxamara-ai paridaxai.
   rikibul aidini. maxa m-ara?-ay pa-ridax-ay.
   granary here then AF-take-Fut Caus-sun-Fut

   穀倉這裡然後拿曬

   穀倉在這裡了。他們拿(小米)去曬。
   Here was a granary. Then they took the millet to dry in the sun.

23. nahada pijaxun kwaxaruzuN.
   nahada pijaxun, kuah a luzuN.
   exist millet none mortar
有小米，卻沒有臼。

There was millet, but no mortar.
24. madurjarjah raijasija.
   matu-ria-riax lai yasia.
   AF-Red-seek Asp they
   一直找 了 他們
   他們到處找。
   *They looked around.*

25. maxakikitaai haosamakasadit.
   maxa kii-kita?-ay haw sa-maka-sadit.
   then Red-see-Fut good SA-MAKA-brick
   然後 看 好 黏板岩(原意指“可用來舖的磚”)
   然後他們找到了黏板岩。
   *Then they found a slate.*

26. makasusubuai piaxun u mairih.
   maxa su-suru?-ay piaxun u ma-irix.
   then Red-pound-Fut millet Sta-smooth
   然後 搗 小米 滑
   用來搗小米很平滑。
   *Then they pounded millet and it was smooth.*

27. naxada rikipijaxun kwah burajan.
   nahada lia ki piaxun, kuah bulayan.
   exist Asp millet none pan
   有 了 小米 沒 鍋
   有了小米，卻沒有鍋子。
   *Now that they had millet, but there was no pan.*

28. madukarikarijah. maxakikitaai rati ka burajan.
   matu-kariakariax, maxa kii-kita?-ay ratik a bulayan.
   look around then Red-see-Fut broken pan
   到處找 然後 看 破 鍋
   他們到處找，然後找到了一個破鍋子。
   *They looked around and then found a broken pan.*

29. maxabaurjakai madukoh batu.
   maxa b<uria>-kia ay mu-dukuh batu.
   then Prg-make-Fut AF-prop up stone
然後 要製作 舉起來 石
他們把石頭支撐起來 (做灶)。
They propped up stones (to make a stove).
Pazih Texts and Songs

30. sasaiinirja kwah hapui.
“sasay-Kn lia kuah hapuy?”
what to do-PF Asp none fire
怎麼辦了 沒有火
「沒有火，怎麼辦？」(他們自己問道)
“What shall we do without fire?” (they asked themselves)

31. maxaduduruai ajam a kasju. usa su manuh babau kawas.
maxa du-dulu?-ay ayam a kidis, “usa siw manu babaw kawas
then Red-send-Fut bird big black drongo go you far above sky
然後推派鳥大卷尾(鳥秋)去你遠上天
arai hapui.
arai hapuy.”
take-Imp fire
拿火
然後他們推派一隻大卷尾鳥，「你到遠處天上去取火！」
Then they sent a big black drongo (bird) to get it, "You go far away to the sky above to get fire!"

32. mukusa raisja mara kuira. maasa kKrairja. putjuk rjaki hapui.
m-ukusa lai sia m-ara kuila, m<s>-a-sak Kl-ay putiuk lia ki hapuy.
AF-go Asp it AF-take although AF-Prg-arrive-Fut extinguish Asp fire
去了牠拿雖然快到達熄了火
雖然牠去取了(火回來)，但快到達時火卻熄滅了。
Although it went to get fire, as it was arriving, the fire extinguished.

33. makamadukari karja.
maxa madu kari akiax lia.
then look around Asp
然後找
了
他們到處找。
They looked around.

34. maxakikitaai xaxawas pauzut.
maxa ki-kita?-ay xaxawas p<s>uzut.
then Red-see-Fut vine drill
然後看肉藤鑽子
他們看到了肉藤和鑽子(生火的材料)。
Then they saw a vine and a drill (i.e., materials to make a fire).
35. azam a maxaxatan jasija kausa.
   suddenly AF-Red-laugh they two
   突然 高興,笑 他們 兩人
   他們倆忽然高興地笑起來。
   *All of a sudden they two bacame very happy and laughed.*

36. makaxataxatan jasija kausa.
   maka-hata-hatan yasia kausa.
   MAKAK-Red-happy they two
   很高興 他們 兩人
   他們兩人真的很高興。
   *Both of them were really very happy.*

37. maxamaramai piaxunu mairih.
   maxa ma-ra-ramay piaxun ma-irix.
   then AF-Red-cook millet Sta-smooth
   然後 煮 小米 滑
   他們煮滑潤的小米。
   *They cooked the well pounded millet.*

38. piarai isija rja maxa-raramaxai ruburubu daxK.
   pialay isia lia maxa raa-rarum-ay ruburubu daxK.
   since that then Red-increase-Fut below ground
   從此 那 然後 要增加(人) 下面 地
   從那時起，他們想要增加人口。
   *From then on, they would like to increase human population.*

39. sasai Knirja kuwah a sausau.
   “sasay-Kn lia kuah a sawsaw?” maxa-hinis-ay yasia kausa.
   what to do-PF Asp none people MAXA-mind-Fut they two
   怎麼辦 没有 人們 心煩 他們 兩人
   「沒有什麼人，怎麼辦呢？」他們兩人很煩惱。
   *"What shall we do without many people?" those two people were worried.*

40. maxaxirKd dai jasja kausa.
   maxa xirKd-ay yasia kausa.
   then unite-Fut they two
然後 结婚 他們 兩人
於是他們兩人結婚了。

Then those two people got married.
41. maxaparisanai  rakkhan  mamarKN.
then  give birth-Fut  baby  boy
然後  要生子   孩子   男
他們生了個男孩。
Then they had a baby boy.

42. pialai  isia  rja  maxa  naxadaai  aubil  a  bazuah.
pialay  isia  lia,  maxa  nahad?-ay  aubil  a  bazuah.
since  that  Asp  then  exist-Fut  succeeding  generation
從此  那了  才  有  後續  同一代
從那時起，就有後代的人了。
From then on, they had the succeeding generation

43. maxa  raraNadai  sinusana  kaduxu.
ma-xara  la-laNad-ay  sinusana  kaduxu.
AF-call  Red-name-Fut  use?  incantation
取名  名字  用?  咒語
他們念咒語來取名字。
They named their babies by chanting incantations.

44. adaN  a  rarKd  usa  paxaisiasu  arausu  rabaxan.
adaN  a  rarus  usa  paxaisiasu  arausu  rabaxan
one  group  go  become  Hoanya  south
一  群  去  變成  北投蕃  南投蕃
有一群人去變成北投蕃跟南投蕃（洪雅人）。
A group of people went to become Hoanya people.

45. maxa  makawasai.
maxa  makawas-ay.
then  talk-Fut
然後  要說話
然後他們要說話（念咒語）了。
Then they would talk (by chanting incantations).

46. adaNa  rarKd  usa  paxaisiasju  budor.
adaNa  a  rarus  usa  paxaisiasu  budur.
one  group  go  become  Papora village name
有一群人到大肚社（巴布拉）去成為巴布拉人。

A group of people went to the village of Budur to become Papora people.

47. maxamakawasai minah.
    maxa makawas-ay minah.
    then talk-Fut again
    然後 要說話 再
    要再說話（念咒語）。
    They would talk (by chanting incantations) again.

48. usapaxai siasju balua.
    usa paxaisiasiw balua.
    go become Taokas village name
    去 變成 房里,水尾,日南,雙寮
    變成道卡斯族的人。
    They went to the village of Balua (Taokas) and became Taokas people.

49. maramakawasai mina.
    maxa makawas-ay minah.
    then talk-Fut again
    然後 要說話 再
    要再說話（念咒語）。
    They would talk (by chanting incantations) again.

50. usapaxaisiasju tarawil.
    usa paxaisiasiw talawil.
    go become village name
    去 變成 蜈蚣崙
    變成蜈蚣崙的人。
    They went to the village of Talawil (Pazih) and became Pazih people.

51. maxamakawasai minah
    maxa makawas-ay minah.
    then talk-Fut again
    然後 要說話 再
    要再說話（念咒語）。
    Then they would talk (by chanting incantations) again.
52. usapaxai siasju aruh aoran
usa paxaisiasiw arux auran.
go become village name village name
去 變成 岸裡社 烏牛欄
變成岸裡社和烏牛欄的人。
*They went to the villages of Arux (Pazih) and Auran (Pazih) and became Pazih people.*
53. maxamakawasai minah
maxa makawas-ay minah.
then talk-Fut again
然後 要說話 再
要再說話（念咒語）。
Then they would talk (by chanting incantations) again.

54. usapaxai siasju narusai
usa paxaisiawi lalusay.
go become village name
去 變成 阿里史
變成阿里史的人。
They went to the village of Lalusay (Pazih) and became Pazih people.
Text 3. 射太陽 Shooting the Sun

1. tadudo aumina makuai nibara
ta-dudu-aw minah makuay nibara.
let's-tell-Fut again personal name
將講 再 人名
(I'll tell you about Makuay Nibara again.

2. mausa hajaku. muririx binaju.
ma-usa?'-ay aku mu-ririx binayu.
AF-go-Fut I AF-check-traps mountain
去 我 巡查陷阱 山
我去山裡巡察陷阱。
"I'll go to the mountains to check traps," (he said.)

3. makamjatautaunai rauhiro puzadir
maxa ?? rawil u buzux adKN.
then ??2 bow3 and arrow ready
準備 弓 和 箭 已預備好的,齊備的
(他)準備好弓和箭。
Then (he) prepared for a bow and arrows.

4. makamasakrai rjaka pasura.
maxa4 ma-sakKi-ay riak a ??5.
then AF-arrive-Fut good place(??)
然後 將到 好 地方
(他)到達一個好地方。
Then (he) arrived at a good place.

2 Glossed by Asai as 準備 (prepare).
3 Glossed by Asai as 銃 (gun).
4 maka- or maxa- which occurs very often in this text could not be a prefix, but a type of conjunction such as ‘and then’.
5 Glossed by Asai as 良 處 (good place).
5. makabaurjakai pari7. paxirihan. 
maxa bauriak-ay pazay pa-kizih-Kn
then make-Fut glutinous rice Caus-put down-PF
然後 將做 糯米 放下

(他) 做湯圓並放下。
(He) made glutinous rice dumpling (and) put it down.

6. maxamaitokuai. makuainibara. maxakikitaai. rohotomuris.
maxa m-a-ituku-ay makuai nibara maxa-ki-kita-ay ruhut-u-muris.
then AF-Prg-sit-Fut personal name MAXA-Red-see-Fut antelope
然後 將坐 人名 看到 羚羊

Makuai Nibara 坐下並看著一隻山羊下來。
Makuai Nibara was sitting and looked at an antelope.

7. maxararakadai makuonibara, raka dinirja rohoto muris.
maxa la-lakad-ay makuai nibara, lakad-Kn lia ruhut-u-muris.
then Red-shoot-Fut personal name shot-PF Asp antelope
然後 射 人名 射中 了 羚羊

Makuai Nibara 射箭，山羊被射中了。
Makuai Nibara was shooting, and the antelope was shot.

8. maxamarai rja maxatata xajai.
maxa m-ara?-ay lia maxa ta-tahay-ay lia.
then AF-catch-AF Asp then Red-kill-Fut Asp
然後 捕 了 然後 殺 了

他捉了牠並殺了牠（羚羊）。
He took it and killed it.

---

6 Glossed by Asai as (dumpling).
7 Glossed by Asai as 觀 (look at).
8 muris ‘goat’ and ruhut- ‘to come down’, and the whole phrase ruhut-u-muris most likely means ‘goat crawling on the cliffs, i.e. antelope’.
9. **makamaaxupudaxai** xoma kiniburann.
   maxa xaa-x-pudah-ay xuma kinixidan9
   then return-Fut home nearby
   然後 回 家 附近
   他回到家的附近。
   *He returned nearby his home.*

10. **maxakikitaai** mamais nisia. kita sian rja.
    maxa ki-kita-ay mamais nisia. kita siaKn lia.
    then Red-look-Fut wife his look carefully Asp
    然後 看 妻子 他的 看 仔細地 了
    他的妻子仔細地看了。
    *His wife looked carefully.*

11. **kuah pasipu. kuahai isija pasipu.**
    kuah paasipu. kuah-ay isia paasipu.
    none pancreas. not have-Fut that pancreas.
    没有 胰臟 沒有 牠 胰臟
    沒有胰臟。牠（羚羊）沒有胰臟。
    *There was no pancreas. That (antelope) had no pancreas.*

12. **makaduduruai** adam a kuai.
    maxa du-du-lu?-ay adam-a-kuay rakihan.
    then Red-send on errand-Fut personal name child
    然後 派遣 人名 兒子
    (她) 派她的兒子 Adam-a-Kuay 去辦事。
    *(She) sent (her) son Adam-a-Kuay on an errand.*

13. **ka'idad(h)xadoa usakitai. kita siaun rja. **kaizaudK10.**
    "kai-dida hauha usa kita-i." kita siaKn lia. kai-za KdKr.
    be-over there certain go look-Imp look carefully Asp. be-there really
    在那裡 確定 去 看 看 仔細地 了 在那 真的

---

9 *k<in>i-ixid-an ‘nearby’ or t<in>aubur-an??* Cf. *taubur ‘men’s house’.*
10 Glossed by Asai ‘exist’.
「應該還在那裡。去找一找（胰臟）！」他仔細地找，果真在那裡。
“It must be over there. Go and look for it!” He looked carefully, and it was there.
14. maka matabirixai adam a kuai.
maxa ma-tabilih-ay adam-a-kuay.
than return-Fut personal name

然後 回去 人名
然後 Adam-a-Kuay 回去。
_Then Adam-a-Kuay went back._

15. maxamasakKrai xuma kinibur.n.
maxa xa-sakKl-ay xuma kinixidan
then Red-arrive-Fut home nearby

然後 抵達 家 附近
他到家的附近了。
_He arrived nearby his home._

16. talu-lau axarKkKt di rja.
taruraw axa-rKkKt di isia.

屋簷 剛好 在 那
他剛到屋簷(?)
_He just arrived there at the eaves(?)._”

17. ridax saljusau adama kowai. taxau rarai
ridax ?? adam-a-kuay taxaw ?
sun hot, strong personal name reach

炙熱的太陽直射到 Adam-a-Kuay...。
_The hot sun reached Adam a Kuay._

18. maxaxaxKlmKn karau raisija.
maxa ka-kKxKl-Kn karaw laisia
then cut off leg like-that

然後 切斷 腿 像那樣

---

11 Glossed by Asai as —下 (corridor).
12 Glossed as ‘熱, strong’.
他的腿像那样被切断了。

*His leg was cut off like that.*
19. *iniraisija makuainibara.*

ini laisia makuai nibara.

not like-that\(^\text{13}\) personal name

Makuai Nibara (想), 不應該這樣。

*It should not be like that, Makua Nibara (thought).*

20. *asai paisu masoxari naki rakihan.*

"asay paiwi? ma-suhari naki rakihan."

what Q you AF-ensnare my child

什麼你陷害我的子

「你做了什麼？（你）害了我兒子。」

"What did you do? (You) did harm to my son."


m-a-usa'-ay hayaku mu-pana ridax.

AF-Prg-go-Fut AF-shoot sun

去我射太陽

「我要去射太陽。」

"I'll go to shoot the sun."

22. *maxamaso-ai babisibisji. arim haimini. kadoh aimini. arim*

maxa m-asu'-ay ba-bisi-bisi, arim haimini, kaduh haimini, arim

then AF-bring-Fut Red-Red-seeds, peach this, plum this,

然後帶各種種子桃子這個李子這個

saNas banai.
saNas, banay.

ume-plum, pomelo

梅子 柚子

他帶了許多種子，有桃子、李子、梅子和柚子。

*He was bringing various kinds of seeds: this peach, this plum, ume-plum, and pomelo.*

\(^{13}\) Glossed (that is no good; that should not be).
23. makamausaai sja makuaniibara.
   maxa m-a-usa?-ay isia makuai nibara.
   然後 AF-Prg-go-Fut that personal name
   然後 要去 那 人名
   Makuai Nibura 要去了。
   Then Makuay-Nibura was going.

24. makamaxasoai wazu takKruban.
   maxa m-asu?-ay wazu takKrKban.
   then AF-bring-Fut dog dog's name
   然後 帶 狗 狗名
   他帶了一隻名叫 TakKrKban 的狗。
   He took with him the dog TakKrKban.

25. maxa masakKrai tatKNabaN.
   maxa ma-sakKI-ay ta-tKNab-an ridax.
   then AF-arrive-Fut place-sunrise sun
   然後 到達 日出處 日
   他終於到達了日出處。
   Then he arrived at the place where the sun came out.

26. aru ka naisu raraqadaiajaku.
   alu ka na isiw laa-lakad-ay aku.
   come thou Red-shoot-Fut I
   來 你 射 我
   「你出來吧！我要射你。」
   "Come! Thou! I'll shoot thee."

27. rukadurirja rakadjurai siaj.
   rukad-Kn lia. lakad-Kn lia sia.
   come out-PF Asp shot-PF Asp he
   升 了 射 了 他
   太陽出來，被他射中了。
   It came out, and was shot by him.

28. suma dadua. inikitaan daran.
   sKm a dadua. ini kita-an daran.
   dark LIN all not see-LF road
暗 全部 沒 看 路
到處都是黑暗一片。看不到路。
It was all dark. The roads were not visible.

29. makamatabixai makuai nibara.
   maka-ma-tabilih-ay makuai nibara
   MAKAF-return-Fut personal name
   返回 人名
   Makuai Nibara 要回家了。
   Makuai Nibara was going home.

30. sassai inirja inikitaan daran.
   "sasay-Kn lia? ini kita-an daran."
   what to do-PF Asp not seen road
   怎麼辦了 沒 看 路
   「我該怎麼辦？我看不到路。」
   "What shall I do? I can't see the road."

31. wazu takKrKban masu daran.
   wazu takKrKban m-asu daran
   dog dog's name AF-bring road
   狗 狗名 帶 路
   由 TakKrKban 這隻狗帶路。
   The dog TakKrKban was leading him on the way.

32. makamasakKrai puNubabanai.
   maxa ma-sakKI-ay puNu ba-banay.
   then AF-arrive-Fut trunk pomelos
   然後 將到達 樹幹 柚子
   他們即將到達柚子的樹幹。
   They would arrive at the trunk of pomelos.

33. zaqaimina rai sija. maxamasakKrai.
   zakay minah lai sia, maxa ma-sakKI-ay
   walk again Asp he then AF-arrive-Fut
   走 再了 他 然後 將到達
   他繼續走了, 就到達(那裡)了。
   He walked again and would arrive there.
34. xamaxam rai sija. sa Nasaimini.
xamaxam lai sia, sa Nas haimini.
grope Asp he 梅 this
暗中摸索 了 他 plum 這個
他在暗中摸索了，到梅子樹處。
He groped in the dark and touched the ume-plum tree.

35. zaqai mina makamasakrai xamaxam rai sija kadoh haimini.
walk again then AF-arrive-Fut grope Asp he plum this
走 再 然後 將到 暗中摸索 了 他 李子 這個
他又繼續在黑暗中摸索前進，到李子樹處。
He walked again, and arrived by groping in the dark. This was the plum tree.

36. zaqaimina makamasakrai xamaxam rai sija arim haimini.
walk again then AF-arrive-Fut grope Asp he peach this
走 再 然後 將到 暗中摸索 了 他 桃 這個
他又繼續在黑暗中摸索前進，將到桃子樹處。
He walked again, and arrived by groping in the dark. This was the peach tree.

37. zaqai mina maxamasakrai xamaxam rai sija xoma haimini.
walk again then arrive-Fut grope Asp he house this
走 再 然後 將到 暗中摸索 了 他 家 這個
他又繼續在黑暗中摸索前進，將到他家了。
He walked again, and arrived by groping in the dark. This was (his) house.
Pazih Texts and Songs

E. Pazih Text Recorded by Ino

下面的巴宰語料，伊能嘉矩大概在 1897 年在埔里採集，由李壬癸根據巴
宰發音人潘榮章和潘金玉加以修訂，愛蘭，1997 年 2 月。第一行粗體字是伊能
的記音，第二行是李壬癸的修訂。本語料內容和體例都跟其他語料不同。本語
料伊能分為十一節。日文翻譯是根據伊能的原記錄，而中、英文翻譯是李壬癸
所做。

The following Pazih text was recorded by Ino in Puli, in 1897 (?), edited by Paul Li, with
assistance of Pazih speakers, Pan Rong-Jang and Pan Jin-yu in February 1997. The
Japanese translation for each sentence was given by Ino. The first line in boldface is the
original transcription by Ino, while the second line is as edited by Li. This text is different in
nature from all the others, so the format is also somewhat different. It is divided into eleven
sections, as Ino did in his manuscripts. The Japanese translation was given by Ino, while the
Chinese and English translations were by Paul Li.

第一節

1. kaidini ka, nahaza muhalid u, rakehal a rima a sau,
   kaidini ka, nahaza mu-xalid- u rakahal a rima a saw.
   這裡 Top exist AF-hold Obl child Lig hand Lig person
   這裡有 拿手 小孩 手 人
   此 小兒 手 牽 ，行人 。
   這裡有一個人牽著小孩的手。
   There is a person holding a child’s hand.

2. rakehal u isia ka, paiyatudu wazu,
   rakahal u isia ka, p<a>yatudu wazu.
   child that Top Prg-point dog
   小孩 那個 指狗
   其 小兒 犬 指 ，居 。
   那個小孩指著狗。
   The child is pointing at a dog.

3. wazu ka, mikita u babao kahhui a ayamu, ka marawa,
   wazu ka, mi-kita u babaw kahuy a ayam, ka ma-lawa.
   dog AF-see Obl above tree Lig bird Conj AF-bark
狗 看 上 樹 鳥 吠

The dog looking at a bird on the tree is barking.

第二節

1. rakehal u, imine ka baoryak binayu, iu ralbun ki ituk babao,
rakhal u imini ka, bauriak binayu iu alKb-Kn di ituk babaw.
child this make mountain and close-PF Loc top above
小孩這個做山且圍起來頂上

小兒山。'（其上池讖）。
這個小孩堆山並在上面圍起（池子）來。

This child was building a hill and made a pond on top of it.

2. paokusa-an u dalum laike lubongu ka, maha darudaru lea,
paukusa-?an u dalum lai ki rubuN ka, maxa-darudaru lia.
pour-LF water Asp Nom pond Conj become-waterfall Asp
倒入水了池變成瀑布了

池水入。瀉出來。
把水倒入池子，變成瀑布。

He poured water into the pond and it became a waterfall.

3. dalum darudaru ka, murahot maha rahong di ruburubu binayu
dalum darudaru ka, mu-rahut maxa-raxuN di ruburubu binayu.
water waterfall Top AF-flow become-river Loc below mountain
水瀑布流變成河川下山

瀑布的水流到山腳下變成河川。

The water of the waterfall flowed below the mountain to become a stream.

4. pusongud-an ki rahung,
pu-suNud-an ki raxuN.
build-bridge-LF river
架橋河川

川橋。
Pazih Texts and Songs

河上架著橋。
* A bridge was made over the stream.
第三節

1. karu turao a baoryak u alis a rakehal, baoryak u daorik ka kalu
dahu turaw a bauriak u alis a rakihan, bauriak u daurik ka kalu
use ear of make rabbit child make eye use

用茅穗做兔小孩做眼睛用

kadoh a,
kaduh a.
 plum 李子

小兒穂兔目李。”。小孩用穀子的空殼做兔子，眼睛則用李子做。
The child made a rabbit with a dried ear of miscanthus and its eyes with plum.

2. kitai huhul naike rahal ka sangira na,
kita-i huhul lai ki rahal ka saNira na.
look-Imp carefully Asp Nom mouth and ear

看仔細地嘴巴和耳朵

口耳能見。仔細地看那嘴巴和耳朵！
Look at the mouth and ears carefully!

3. sangira ka halupas, rahal ka mahatulu a buiz,
saNira ka halupas, rahal ka maxa-turu a buiz.
ear long mouth become-three split apart

耳朵長嘴巴變三裂開

耳朵長，嘴巴裂為三片。
The ears are long, and the mouth is hare-lipped.

4. paikulul a alis ka mauduh,
paikulul a alis ka ma-idKh.
leap Lig rabbit Top Sta-fast

跳兔子快

兔，早。
兔子跳得很快。
The rabbit leaps fast.
第四節

1. tutungap a lizaha ki ohoni,
   tK- tKNa- b a rizax ki uhuni.
上升 太陽 現在
今日

現在太陽正要昇起。
The sun is rising now.

2. mutungap a lizaha liaka, pudusah a ilas ka marupai marupai,
   mK-tKNa- b a rizax lia ka pKdKas a ilas ka ma-lupay
   ma-lupay.
昇起 太陽 了 光 月 暗淡 暗淡

太陽昇起，月光漸漸暗淡下去。
The sun is rising, and the moonlight is waning.

3. pudusah pudusah aike wazan u rahong, babatobatu ka
   pKdKas a pKdKas lai ki wazan u raxuN, ba-batu-batu ka
   bright bright Asp Nom middle Obl river Red-Red-stone
明亮 明亮 了 中 河川 石頭等等

   kita-an huhul lea,
   kita?-an huhul lia.
看见 仔細

河川中漸漸明亮，可以看清石頭等。
It becomes brighter and brighter in the stream, in which the stones become clear.
第五節

1. kalu daorik a mikita, kalu rahal a makawas, kalu sangera a tumala, 
kalu daorik a mi-kita, kalu rahal a ma-kawas, kalu saNira a tumala, 

用眼睛看见，用嘴巴说话，用耳朵听。
(We) see with eyes, talk with a mouth, and hear with ears.

2. daorik u sangera ka dusa, rahal ka adadumud, 
daurik u saNira ka dusa, rahal ka adadumut. 

眼睛和耳朵各有两个，嘴巴只有一个。 
There are two eyes and ears, while there is only one mouth.

3. mahaki tumala mikita ka pakadahon, makawas ka pakatatengun, 
mahaki tumala mi-kita ka paka-dahu, ma-kawas ka paka-tat1N-Kn. 

似乎听得多、看得多，却说得少。 
Therefore (we) hear and see a lot, but to talk only a little.
第六節

1. rakehau mamais imeika, azang-a-sasonan azang-a-sasonan a rakahau mamais imeika amaN a sasunan, amaN a sasunan a
   child girl this one Lig morning one Lig morning Lig
   小孩 女 這個 每一 早上 每一 早上
   mudukul maha-hatulai a barabo,
   mK-dKkKI maxa-hatKI-ay a barabu.
   拾撿 接近一百 田螺
   AF-pick become-hundred-Fut snail
   此小兒 每朝 百 田螺
   這女孩每天早上撿近一百個田螺。
   This girl picks up about a hundred snails every morning.

2. plyalai ohone, isiza dali maluhoso a mudukul liaka, maha-sahanai
   pialay uhuni, isiza dali maluhusu a mK-dKkKI lia ka, maxa-sahanay
   begin now ten day in that way AF-pick become-thousand-Fut
   開始 現在 十天 如此 拾撿 接近一千
   lia’a,
   lia’a.
   Asp
   了
   ^ 十日 ^ 拾 ^ 千 ^ 
   以後接著十天撿的話，就會撿近一千個了。
   If she keeps picking for ten days from now on, there will be nearly a thousand snails.

3. talukun a barabo, ka ryaka kakanun,
   talKk-Kn a barabu ka riak a ka-kan-Kn.
   cook-PF snail Top good Red-eat-PF
   煮 田螺 很好 吃
   煮 的 田螺 很 好 吃。
   Cooked snails are good to eat.
第七節

1. **dadang a rabahan-dale ki ohoni,**
daadaN a rabaxan dali ki uhuni.
暖 夏 日子 現在
今 暖 春 日 現在
現在是溫暖的夏天
It is warm summer now.

2. **rakehal ka maso wazu, mahadas di binayu,**
rakhil ka m-asu wazu, ma-hadas di binayu.
小孩 帶 狗 旅遊 山上
小孩帶著狗在山上玩。
The child takes along with him a dog and is playing in the mountain.

3. **ruborubo binayu ka nahaza rahong, de barubarud rahong isia**
rubu-rubu binayu ka nahaza raxuN, di barK-barKt raxuN isia
下 山 有 河流 旁邊 河流 那
山下有河流，河的兩旁有許多稻田和旱田。
There is a stream below the mountain, and there are many rice paddies and swidden fields on both sides of the stream.

4. **kaizizaka babaha sao a marunguhu,**
kaiziza ka baabah a saw a ma-ruNuh.
在那邊 許多人 翻土
在那邊許多人翻土
在那边有许多人在挖地。
*Many people are turning the soil over there.*
第八節

1. ahowan a dare inapa a hahehahe-mai a paranaha ka paizaho
   ahuhan a dali in-apa a hahihahimai a paranah ka p<(<)zaux
   傍晚 日 裝載 貨物? 船 下去

   u rahong,
   u raxuN.
   河川

   夕暮荷積舟川下行。
   傍晚載貨的船順流而下。

   In the evening the boat carrying cargo is going down the stream.

2. uka de myadoa binayu a daran ka tatarao noang a rakehal,
   uka di miadua binayu a daran ka taa-taraw nuaN a raihal.
   other yonder mountain road Conj-chase carabao child

   他又那邊山路小孩追牛。
   還有，那邊的山路小孩趕牛而去。

   And, a child is chasing a carabao on the mountain path over there.

3. noang lia ka ini kapajie ki ssusmai panate a muhalid u
   nuaN lia ka ini ka-apa-Kn ki sKK-sKm-ay panati a mu-xalid u
   carabao Nom not KA-carry-PF Red-dark-Fut slowly AF-pull Obl
   牛 主不揹暗的 慢慢地拉著

   paripari,
   paripari.
   cart

   牛暗車行。

1 According to Ino’s original notes, it reads: Despite the darkness, the carabao pulls (away) the cart slowly.
The load is too heavy for the carabao, and as it is getting dark, it pulls the cart slowly.
第九節

1. rakehal u mamalung kaidi kinihizan u lubongu babao bato a rakihal a mamalKN kaidi kinixidan u rubuN babaw batu a
   小孩 男 在 旁邊 池 上 石
   ma-tahapes,
   ma-taxapis.
   釣魚
   男孩在池旁的石頭上釣魚。
   A boy is fishing on the rock by a pond.

2. ryaka mupuzaha babazoai siatu a rakehal u mamais lia,
   liaka mu-puzah a ba-bazu?-ay siatu a rakihal u mamais lia.
   then AF-come Red-wash-Fut clothes child girl Asp
   然後來 洗 衣 小孩 女
   " 女兒 " 洗 衣。
   那時女孩來洗衣服。
   Then a girl came to wash clothes.

3. ike rakehal u mamalung lyaka, babao bato denika ryak a
   iki rakihal u mamalKN liaka, “babaw batu dini ka riak a
   那 小孩 男 然後 上 石 這裡 好
   babazu an aonisu laiaka, mukusa di myadoa
   ba-bazu?-an, auni siw,” lai la, m-ukusa di miadua
   Red-wash clothes-LF for you in that way AF-go that yonder
   洗衣 給 你 那樣 去 那邊
   kinihezan lia,
   kinixidan lia.
   岸邊
   男兒 " 石 上 洗 " [sic] 言 , "

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那個男孩說，「這石頭上面可以洗衣服，讓你洗。」他就到對岸去了。

The boy said, “It is good to wash clothes on the rock here. This place is for you.” Then he went to the other side (of the stream).
第十節

1. rakehal rabuhu ka ibaun niki ina,
   rakihal rabKx ka iba-KKn niki ina.
   小孩 嬰 抱著 屬 母
   嬰兒被母親抱著。
   The baby is carried by the mother in her arms.

2. nimiso a mamaha, pauzaha langu a mangasa, babaha u kiaraun
   nimirsiw a mamah p<a>uzah laNu a ma-Nasa, ba-baxa u kiaarKKn
   his elder brother Prg-come courtyard AF-arrive Red-give pretty
   他的哥哥正在來庭外到達給漂亮的
   a arimu,
   a arim.
   桃子
   彼兄歸來。桃。他的哥哥正從外面進來，給他漂亮的桃子。
   His elder brother came back and gave him pretty peaches.

3. iki inaduan u arimu a karaha ka niki aba a tinu'un,
   iki in-adu-an u arim a kalaha ka niki aba a t<in>u?un.
   that Prf-contain-LF peach basket Gen father Prf-make
   那放桃子藍子父親做
   放那桃子的籃子是父親做的。
   The basket containing the peaches was made by Father.

4. abasan-soaji yamini ka hanisai a kawas,
   abasan suazi yamini ka hanisay a kawas?
   elder sibling younger sibling these how many age
   兄弟 弟妹 這些多少歲
   這對兄弟(或兄妹)幾歲？
How old are these brothers?
5.  

mamah ka hasub a kawas, soaji ka turu a kawas,

elder brother Top five year younger brother Top three year

兄五歳弟三歳。

哥哥五歲，弟弟三歲。

The elder is five years old, and the younger is three.
第十一節

1. myadoa karid ka kizuhu a sau, myadine a wazan u
   omaomaha ka pahoruma,
   umamah ka paxuruma.
   rice field Top plant

那邊的旱田站著人，這邊的稻田在插秧。

People are standing in the swidden field over there, while (the others) are planting rice in the rice paddy over here.

2. baruz daran ka padalak a hapui, sau ka mai dalam ki daran
   baraz a daran ka padalak a hapuy, saw ka m<a>italam di daran
   side road Top burn fire person Top AF-Prg-run road

路旁燒著火，人在那條路跑。

A fire is burning on the side of the road, while people are running on the road.

3. manu a babao binayu kikita-an a ilas, kialehe a rahong ka
   maanu a babaw binayuu ki-kita?-an a ilas, kialih a raxuN ka
   far above mountain Red-see-LF moon near river

遠山上月見近川舟行。

那裡路旁燒著火，人在那條路跑。

A fire is burning on the side of the road, while people are running on the road.
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遠處山上看到月亮，近溪邊有人要到船那邊去。
Far above the mountain we can see the moon, nearby the stream people are going on the boat.
A. Pazih Songs in Auran 愛蘭的巴宰歌謠

愛蘭潘金玉女士（87 歲），於 2001 年 6 月 3 日，在埔里鎮愛蘭里獨唱童謠四首、祭典歌 ayan 四首和聖詩二首，由李壬癸錄音、記音、翻譯。

The following four children's songs and four ritual songs ayan were sung by Pan Jin-yu (female, 87) on June 3, 2001 in Auran, Puli, and recorded, transcribed and translated by Paul Li.

Children's Songs 童謠

Song 1. tautaukua 螞蟻王 Leader of Ants

1. tautaukua pakupakusia. 首領 屬下
   Leader and subordinate

2. alu, ta-kan-i niam a sumay 来 吃 我們 飯
   and head deer

3. alu, ta-kan-i sumay iu 来 咱吃 飯和
   come let's-eat rice and

head   deer
頭   鹿

Come, let's eat rice and the head of a deer!

Song 2. punKN 螞 Cicadas

1. lailailai lai piaw. 螞叫聲
   Cries of cicadas

2. piaw sauri, sauri batu. 植地方 在那地方 蛋
   find place place egg

3. batu rakihan, raki yauzu. 卵子 子 出來活動
   egg child baby come out to act

(The cicadas) look for places to lay their eggs.
卵孵子，小蟬出來活動。
The eggs hatch, and the baby cicadas come out to act.

4. tuntun amayuk.
flap wings fly
振翅 飛
振翼而飛。
They flap their wings and fly.
Song 3. badi alu 同伴來 Friends, Come

1. badi, alu, ta-kita?-i away.
   friend come let's-look-lmp moon
   同伴來咱看吧月亮
   同伴來，咱們看月亮吧！
   *Friends, come, let's look at the moon!*

Song 4. tulala, rapiaw, ayam 欣賞花、蝴蝶、鳥之歌 Flowers, Butterflies, and Birds

1. ita, ita dadua
   we we all
   咱咱們大家！
   *We, we, all*

   第一版                   第二版
   ta-kita?-i tulala ta-kizib-i tulala!
   let's-look-lmp flower let's-pluck-lmp flower
   咱看花咱摘花！
   *Let's look at the flowers! Let's pluck the flowers!*
   lubahIN iu risilaw. ta-zubu?-aw di punu.
   red and white let's wear-Fut head
   紅和白咱揀-將頭
   *Red and white. Let's wear them on the head!*
   ay, kiaarKn tulala. ay, kiaarKn haisiw ?i.
   oh beautiful flower oh beautiful you
   啊美花啊美你
   *Ay, beautiful flowers! Ay, you are so beautiful!*

2. ita, ita dadua. we we all
咱 咱 大家
咱們，咱們大家！
We, we, all

ta-kita?-i rapiaw na!
let's-look-imp butterfly
咱看 蝴蝶
咱們看蝴蝶吧！
Let's look at the butterflies!

tabarak iu risilaw.
yellow and white
黃 和 白

黃色和白色。
Yellow and white.

ay, kiaarKn rapiaw na!
Ay beautiful butterfly

啊 美 蝴蝶
啊！美麗的蝴蝶！
Ay, beautiful butterflies!

3. ita, ita dadua.
we we all
咱 咱 大家
咱們，咱們大家！
We, we, all

ta-kita?-i ayam na!
let's-look-imp bird
咱看 鳥
咱們看鳥吧！
Let's look at the birds!

kaidi babaw di kahuy.
at above Loc tree

牠在樹上。
They are on the trees.

ay, kiaarKn ayam na!
beautiful bird

啊 美 鳥
啊！美麗的鳥兒！
Ay, beautiful birds!
Editor's note: This children's song is sung with Pazih words but with Japanese melody. Pan Jin-yu said she had learned it from a missionary named tata pholat ‘Aunt Pholat’ at a Sunday School when she was twelve or thirteen years old.

說明：這是一首童謠，使用日本曲調，但用巴宰歌詞。潘金玉年小時（約十二、三歲）上主日學，傳教士所教（稱她為 tata pholat）。
B. Ritual Songs in Auran 愛蘭的祭典歌

Song 1. 大水氾濫後分居 Separation after the Big Flood

The words of the following three ritual songs were based on a Japanese written document but revised by Pan Rung-jang, narrated by Pan Jin-yu, and transcribed and translated by Paul Li, in Auran, Puli, June 9, 1998. They were sung by Pan Jin-yu and recorded by Paul Li on Jan. 6, 1999, and then video-taped on June 3, 2001.

這三首傳統歌謠都是潘榮章根據日治時期的記錄所改寫的歌，再由潘金玉念詞，李壬癸記音，1998 年 6 月 9 日於埔里鎮愛蘭里。日治時期伊能嘉矩曾記錄過大水氾濫之歌，潘榮章就根據它改寫歌詞。潘金玉唱，1999 年 1 月 6 日李壬癸錄音，2001 年 6 月 3 日重新錄影及錄音。

1. ayan nu¹ ayan, ayan nu laita.
   
   根源咱們唱根源的歌。
   
   Let's sing ayan, the song of our origin.

2. ayan nu ayan ta-dudu iu manu.
   
   根源咱們講及遠根源咱們談到根源，那是很久遠以前。
   
   Talking about our origin, it's ages in the past.

3. d<a>uduw-ay lia ha ka, uba pini, ada pini.
   Prg-talk-Fut Asp Top female surname female surname
   
   將講要講 Uba Pini 和 Ada Pini 兩姊妹。
   
   We have to trace back to (two sisters), Uba Pini and Ada Pini.

4. maxa maa-kita'-ay tabanan ma-taru.
   then Rec-meet-Fut name Sta-big

¹ The function of nu in this sentence is not clear. The initial n could be due to the liaison of the preceding form ayan. If so, then the vowel u 'and' conjoins two ayans.
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然後 將相見 男名 大
然後要和長輩 Tabanan 相見。

Then they would meet with the elder Tabanan.
5. maxa maa-kawas-ay, “mausay pai mu?”
then Rec-talk-Fut will go Q you
然後交談 去你們
他們交談。(他問，)「你們要到哪裡去？」
Then they talked to each other, “Where are you going?”

6. tabanan ma-taru maxa m<a>a-kawas-ay.
name Sta-big then AF-Prg-tell-Fut
男名大然後交談
她們要告訴長輩Tabanan。
They would tell the elder Tabanan.

7. abasan suadi, “mausay haiyami.
ever sister youner sister will go we
姊妹去我們
姊妹兩人說，「我們要去」
The two sisters said, “We are going

8. mausay maxa-pazih, pazih si ki daya.”
will go become-Pazih Pazih Nom east, above
去變成巴宰巴宰東,上方
要去當巴宰人，巴宰在東方。」
Going to become Pazih people, the Pazih in the east.”

重複1-8 Repeat 1-8

9. tK-tKNap nu rizax, tK-tKNap nu rizax.
Red-rise sun Red-rise sun
出來,上升太陽出來,上升太陽
太陽在升上來，太陽在升上來。
The sun was rising; the sun was rising.

10. manaw amisan ka, manaw rabaxan.
toward north toward south
向北向南
向北再向南。
To the north and then to the south.
11. daudauduway iu tau mamauway.
    male name and male name
    男名和男名
    Daudauduway and Tau mamauway.

12. maxa ma-sakKI-ay tabanan ma-taru.
    then AF-arrive-Fut male name Sta-big
    然後到達男名大
    他們到達長輩Tabanan的地方。
    Then they arrived at the place of the elder Tabanan.

13. maxa pabarKt ki laihayu haw riak.
    then reply to each other Nom personal name good good
    然後相應答人名(?好好
    Laihayu他們互相問好。
    They said 'hello' to each other.

    will go we then place place name
    去我們然後地方地名
    「我們要到Saraumaw(今梨山?)那地方去。
    "We are going to Saraumaw Mountain.

15. ana maxa-ruaru, tabanan ma-taru."
    don't produce-tears male name Sta-big
    別傷心男名大
    別傷心,Tabanan長輩。」
    Don't be sad, the elder Tabanan."

16. inihaw isia maxa p<u-suNud-ay.
    good there then Prg-build-bridge-Fut
    好那裡然後要鋪橋
    在那裡似乎正要鋪橋。
    Then they were building a bridge.

17. suNut ma-bidabit i tatu maumauwan.
    bridge AF-wobble name of an old man
    橋搖晃老人名
The old man, Tatu Maumauwan, was staggering on the bridge.

Tatu Maumauwan was staggering on the bridge.

Tatu Maumauwan in the bridge stumbled.

Tatu Maumauwan in the bridge fell.

The old man, Tatu Maumauwan, was staggering on the bridge.

Tatu Maumauwan, name of an old man, slip off, Loc bridge.

Tatu Maumauwan, name of an old man, slip off, Loc bridge.

Tatu Maumauwan, name of an old man, slip off, Loc bridge.
19. tatu maumauwan ka, tatu maumauwan.
   name of an old man name of an old man
   老人名 老人名
   老人 Tatu Maumauwan 就是 Tatu Maumauwan。
   The old man Tatu Maumauwan was Tatu Maumauwan.

20. usa lai siw, mausay yaku. mausay lai yaku.
   go Asp you will go I will go Asp I
   去了 你 去 我 要去 了 我
   你去了，我也要去。我要去了。
   If you go, I'll go also. I'll go also.

21. nahada luxut ka, luxud-u nuaN.
   exist deer deer ox
   有 鹿 鹿 牛(公鹿)
   有鹿是公鹿。
   There was a deer, and it was a male deer.

22. tatu maumauwan mausay maxa-daxu.
   name of an old man will go become-savage
   老人名 要去 當生番
   老人 Tatu Maumauwan 他要到山地去當生番。
   The old man named Tatu Maumauwan would go to become a savage.

23. ana maxa-ruaru, tabanan ma-taru.
   don't produce-tears personal name Sta-big
   別 傷心 人名 大
   別傷心，Tabanan 長輩。
   Don't be sad, the elder Tabanan.

24. aubin a dali ka, maa-?isa-?isakup.
   later day Rec-Red-get together
   後 日 在一起
   日後一直在一起。
   (We'll) get together later on.

25. hauha ka iu naki, mu-dudu ma-mKrKk.
   sure and my AF-talk AF-unable
確定及我的講話不會

我的話確定只有這些，我不擅言辭。

Certainly all these are what I have to say, and I am not expressive.
Pazih Texts and Songs

26. ayan nu ayan, ayan ni laita.
   we
   咱們
   咱們唱根源的歌。
   Let's sing ayan, the song of our origin.

27. ayan nu ayan, saysay yawira.
   what end
   根源歌到此什麼都結束了。
   This is the end of the song of ayan.
Song 2a. mazuah 走標（完整版）Racing (full version)

1. ayan nu ayan, ayan ni laita.
   Gen we
   根源咱們
   根源，咱們唱根源。
   Let's sing ayan, the song of our origin.

2. hauha ka imisu dali iu uhuni.
   sure that day and now
   確定 那 日 和 現在
   確定是那時候的今天。
   It is certain that it is the present time on that day.

3. laila ki isia ma-dudu ki apuan.
   in that way Nom he AF-talk Nom elderly people
   那樣 他 講 長輩
   長輩他那樣講話。
   The elderly said so.

4. tumala ki apuan k<in>awas ka kasibat.
   listen Nom elderly people Prf-word instruction
   聽 長輩 話 教誨
   聽長輩教誨的話。
   (We should) listen to the instructions of the elderly.

5. uhuni iu dali ka ma-taru iu razKm.
   now and day Top Sta-big and New Year
   現今 日 大 和 新年
   今天是大新年。
   Today is the New Year's day.

6. abasan u suadi maaka-hata-hatan.
   elder sibling and younger sibling Rec-Red-happy
   兄姊 和 弟妹 高興
   兄弟姊妹都很高興。
   Brothers and sisters are all happy.
Pazih Texts and Songs

7. ita, ita dadua ka maaka-ria-riak.
   we we all Top Rec-Red-nice
咱咱大家和好!

咱們大家都要和好！

Let’s all be nice to each other!
8. rKtKn a tauka ka, laila ki mu-kawas.
village chief in that way Nom AF-talk
村頭目那樣講
村中的頭目那樣講話了。
The head of the village said so.

9. "uhuni iu dali ka, ma-taru iu razKm."
now day Sta-big New Year
現在日大新年
「今天是大新年。」
"Today is the great New Year's day."

10. laila ka isia, laila ka imisu.
in that way that in that way he, that
那樣那樣他,那樣
他那樣(講)。
That's what he said.

11. nahani ki taubarKt maamaalKN ma-gizKm.
come neighbor young men Sta-strong
來隔壁男青年們強壯
鄰村的強壯青年來了。
The strong young men came from the neighboring villages.

12. nahani mi-talam, mi-talam barKbar.
come AF-race AF-race flag
來跑跑旗
他們來賽跑奪旗。
They came to race for the flag.

13. imu, imu maamaalKN ka, ma-gizKm dadua.
you you young men Top Sta-strong all
你們你們男青年們強都
你們男青年都很強壯。
"You young men are all strong."

14. yagira ki ima ka, ana suan taubarKt.
Bravo! who don't lose neighbor
Whoever participates in the race should work hard, and not to lose to the neighboring villagers."
15. mu-puzah lia ki taubarKt maamaalKN.
AF-come Asp Nom neighbor young men
鄰村的少年都來了。
The neighboring young men all came.

16. p<in>a-siatu maamaalKN purarlak dadua.
wear-Prg-clothes young men glitter all
少年們都穿著閃亮的衣服。
The young men all wore clothes in bright color.

17. taubarKt maamaalKN ka, ma-gizKm maamaalKN.
neighbor young men Top Sta-strong young men
鄰村的少年很強壯。
The neighboring young men were all strong.

18. nita rKlKn maamaalKN ka, purarlak lubahiN.
our village young men Top glitter red
咱們村的少年穿閃亮的紅衣。
The young men in our village wore clothes in bright red color.

19. taubarKt maamaalKN pasakKn dadua.
neighbor young men arrive all
鄰村的少年都到齊了。
The neighboring young men all arrived.

20. m-itun di babaw lia taukua m<a>a-kawas.
AF-rise above Asp chief AF-Prg-tell
長官起來在上面講話了。
The chief rose and was talking from above.

21. laila ka, "uhuni m<a>i-talam barKbar.
in that way Top now AF-Prg-run flag
He said, "Now you'll be racing for the flag."
22. `taubarKt maamaalKN, nita rKtKn maamaalKN,
neighbor young men our village young men
鄰村的少年和咱們村的少年，
The young men from the neighboring village and our village.

23. ma-gizKm dadua, ma-gizKm maamaalKN."
Sta-strong all Sta-strong young men
壯都強陣青的
大家都很強壯，少年們都強壯。「
They are all strong, and the young men are strong."

24. laila ka, "uhuni ka, ma-zuah di dinia.
in that way Top now Top AF-race here
那樣現在走標這裡
(主持人)那樣說，「現在從這裡走標（賽跑）。
(The chief) said, "Now you start racing from here.

25. m<a>i-talam di daran ka, mata di daya.
AF-Prg-run road toward east
要跑的路線是向東。
You'll run on the road to the east.

26. pasakKn daya ka, mata di amisan.
arrive east toward north
到了東方再轉向北。
After you arrive at the east, then turn to the north.

27. mata di taubarKt ka, balua ni rKtKn.
toward neighbor village name Gen village
再向鄰近的 Balua 村。
Then you go to the neighboring village of Balua.

28. imu, imu maamaalKN ma-baza k<in>awas?" 
you you young men AF-know Prf-word
Pazih Texts and Songs

你們 你們 男青年們 知 話
你們少年聽懂話了嗎？」
You, you young men, do you understand my words (= do you follow me)?
29. laila ka pikadun, laila ka m<i>-i-talam.
    so set out Asp AF-Prg-run
    那樣 出發了 跑
    就那樣出發了，在賽跑了。
    *So they set out, and they were racing.*

30. pikadun dadua ma-gizKm maamaalKN.
    set out all Sta-strong young men
    出發 全體 強壯 男青年們
    全體強壯的少年都出發了。
    *All the strong young men set out.*

31. baabah saw ka mu-kawas, “ima ki ma-gizKm?”
    many people AF-talk who Nom Sta-strong
    很多人問，「誰最強？」
    *Many people asked, “Who is the strongest?”*

32. “ta-kita?-i ima ka, mi-talam ma-ula lia.”
    let's-look-Imp who AF-run AF-lead Asp
    咱看誰跑先了
    「咱們看誰跑得最快！」
    *“Let's see who is the fastest runner.”*

33. apu, apu ka, pa-duKn lia, duKn, duKn, ma-hatan.
    old woman old woman Top play-gong Asp gong gong AF-laugh
    婆婆敲鑼了，鑼聲笑聲。
    *The old woman played the gong, the sounds of the gong, and they were laughing.*

34. hauha ki pasakKn. “ima ki m-ula lia?”
    sure Nom arrive who Nom AF-first Asp
    確定到達誰先了
    要確定到達終點。「看誰領先了？'
    *Make sure that they reach the terminal. “Who is leading?”*

35. p<i>-siatu lubahIN nita, nita maamaalKN.
    Prg-wear-clothes red we we young men
穿衣

穿紅衣的是咱們的男青年。

The ones in red are our young men.
36. takita ima ki ma-gizKm iu m-ula.
   let’s look who Nom Sta-strong and AF-lead
   咱看誰強和先
   咱們看誰最強壯和領先。
   Let's see who is the strongest and leading.

37. haiha ki asilu, haiha ki damuri.
    seem Nom personal name seem Nom personal name
    似乎是人名似乎是人名
    似乎是 Asilu 和 Damuri（領先）。
    It seems to be Asilu and Damuri (who are leading).

38. m-ula pasakKn ka, nita, nita maamaalKN.
    AF-lead arrive our our young men
    先到達咱的咱的男青年們
    領先到達的是咱們的少年。
    The ones who led and arrived first are our young men.

39. taukua iu baabah saw, ma-hatan iu hatan.
    chief and many people AF-laugh and laugh
    長官和多人笑和笑
    長官和許多人笑了又笑。
    The chief and many people laughed and laughed.

40. m-itun lia ki taukua ka mu-kawas iu ma-taru.
    AF-stand up Asp Nom chief AF-talk and Sta-big
    長官站了長官說和大
    長官站了起來大聲說。
    The chief stood up and said in a loud voice,

41. uhuni iu razKm ka, mi-talam barKbar.
    now and New Year’s day AF-run flag
    現在又過年選跑奪旗
    現在過年賽跑奪旗。
    “Today is the New Year’s day and you raced for the flag.”

42. suan lia ki taubarKl, ma-sika-sikat.
    lose Asp Nom neighbor Sta-Red-shy
The neighboring villagers lost, and they were embarrassed.
43. **taukua ka mu-dudu lia, “ta-araway-i lai nita!”**
   
   chief AF-talk Asp let’s-sing and dance-Imp Asp we
   
   長官 講 了 咱牽田 了 咱
   
   長官說了，「咱們牽田唱歌跳舞吧！」
   
   The chief said, “Let’s sing and dance.”

44. **baabah saw ka, ma-hatan; hauha ka, imisu.**
   
   many people AF-laugh sure that
   
   很多人笑，那是確定的。
   
   Many people laughed, and that was certain.

45. **hauha ka iu naki mu-dudu ma-mKrKk.**
   
   sure and my AF-talk AF-unable
   
   我的話確定只有這些，我不擅言辭。
   
   That's all what I have to say, and I don't know how to say it appropriately.

46. **ayan nu ayan, saysay yawira.**
   
   everything end
   
   根源 根源 每件 結束
   
   根源歌到此結束。
   
   The song of ayan ends here.
Pazih Texts and Songs

**Song 2b. mazuah 走標 (短版) Racing (short version)**

1. ayan nu ayan ayan nu laita.
   
   根源 咱們
   
   根源，咱們唱根源。
   
   *Let's sing ayan, the song of our origin.*

2. hauha ka misu dali iu uhuni.
   
   確定 那 日 和 現在
   
   確定是那時候的今天。
   
   *It is certain that it is the present time on that day.*

3. laila ka isia mu-dudu ki apuan.
   
   長輩他那樣講話。
   
   *The elderly said so.*

4. mu-kawas ki apuan, tumala siana.
   
   (We should) listen to the instructions of the elderly.

5. uhuni dali ka, nita, nita iu razKm.
   
   今天是咱們的新年。
   
   *Today is our New Year's day.*

6. isit adaN iu ilas isit xasKp iu dali.
   
   今天是十一月十五日。
   
   *Today is December 15.*

7. abasan suadi ka maa-?isakKp di dini.
8. rKtKn a tauka ka laila ki mu-kawas.
    village chief in that way AF-talk
    村頭目那樣講
    The head of the village said so.

9. “uhuni dali ka ma-taru iu razKm.”
    now day Sta-big New Year's day
    「今天是大新年。」
    "Today is the great New Year's day."

10. nahani ki taubarKt maamaalKN ma-gizKm.
    come neighbor young men Sta-strong
    鄰村的強壯青年來了。
    The strong young men came from the neighboring villages.

11. nahani mi talam, mi talam barKbar.
    come AF-race AF-race flag
    他們來賽跑奪旗。
    They came to race for the flag.

12. “imu, imu maamaalKN ka ma-gizKm dadua.
    you you young men Sta-strong all
    你們男青年們都很強壯。
    "You young men are all strong."

13. taubarKt maamaalKN, nita, nita maamaalKN,
    neighbor young men our our young men
    鄰村的少年，咱們村的少年，
    鄰村的少年，(跟)咱們村的少年，
The young men from the neighboring village, (and) the young men in our village,

14. ma-gizKm dadua, ma-gizKm dadua.
Sta-strong all Sta-strong all
強壯 全體 強 都
全體都很強壯。
They are all strong.
15. laila ka, "uhuni ka ma-zuah di dini."
   那樣現在走標這裡
   (主持人)那樣說，「現在從這裡走標（賽跑）。」
   (The chief) said, "Now you start racing from here.

16. pikadun dadua ma-gizKm maamaalKN.
   set out 全體強壯男青年們
   全體強壯的少年都出發了。
   All the strong young men set out.

17. hauha ki pasakKm. "ima ki m-ula lia?
   sure arrive who AF-first Asp
   確定到達誰先了
   Make sure that they reach the terminal. "Who is leading?

18. p<in>a-siatu lubahiN nita nita maamaalKN.
   Prf-wear-clothes red our our young men
   穿紅衣的是咱們的男青年。
   The ones in red are our young men.

19. haiha ki asilu, haiha ki damuri.
   seem personal name seem personal name
   似乎是 Asilu 和 Damuri（領先）。
   It seems to be Asilu and Damuri (who are leading).

20. baabah saw ma-hatan iu hatan.
   many people AF-laugh and laugh
   許多人笑了又笑。
   Many people laughed and laughed.

21. apu, apu p<a>a-duKn, duKn, duKn, duKn, ma-hatan
   old woman old woman play-Prg-gong gong gong gong AF-laugh
老婆婆在敲鑼，敲著，敲著，敲著，笑了。
The old woman was playing the gong, the sounds of the gong, and they laughed.
22. baabah saw m-itun lia, ma-hatan iu hatan.
many people AF-rise Asp AF-laugh and laugh
多人站了笑和笑
許多人站著，笑了又笑。
Many people stood up and they laughed and laughed.

23. hauha ka iu naki mu-dudu ma-mKrkKk.
sure I AF-talk AF-unable
確定我講話不會
我的話確定只有這些，我不擅言辭。
That's all what I have to say, and I don't know how to say it appropriately.

24. ayan nu ayan, saysay yawira.
everything end
根源每件結束
根源歌到此全部結束。
The song of ayan ends here.
Song 3. razKm 新年請客 Entertaining Guests during the New Year

The words of this New Year's song were written by Pan Rung-jang, narrated by Pan Jin-yu, and transcribed and translated by Paul Li in Auran, Puli, June 9, 1998. Recorded on Jan. 6, 1999. Video-taped and recorded on June 3, 2001.

潘榮章作詞，潘金玉念詞，李壬癸記音、翻譯，1998 年 6 月 9 日於埔里鎮愛蘭里。潘金玉唱，1999 年 1 月 6 日錄音。2001 年 6 月 3 日重新錄音和錄影。

Let it be noted that there is a code-switching of Taiwanese (Southern Min) sentences and Pazih sentences in the following. But there is no mixture of languages in the same sentence. Sentences 2-5 and 12-23 are in Taiwanese, while Sentences 1, 6-11, and 24-34 are in Pazih.

請注意這首歌詞有語言轉換的現象，就是台灣閩南語跟巴宰語之間的轉換。每一句都是單純的台語或巴宰語。第 2-5, 12-23 句都是台語，而第 1, 6-11, 24-34 句都是巴宰語。

1. ayan nu ayan, ayan ni laita.
   根源咱們
   咱們唱根源的歌。
   Let's sing ayan, the song of our origin

2. kamsia siongte ci tua e untian.
   感謝上帝至大恩典
   感謝上帝至大的恩典。
   Thank God for His great benevolence.

3. tit tio¹ inchua cit ni iu cit ni.
   得著引領一年又一年
   得到引領一年又一年。
   He leads us year after year.

4. guan tann singsit kamsia cu tua-un.
   阮今誠實感謝主大恩
   阮今誠實感謝主大恩
阮今誠實感謝主大恩。

We are really grateful to God's benevolence.
Pazih Texts and Songs

5. hə guan thiann cu na tua iu na chim.
   Let us love God more big and more deep.
   乎阮疼主愈大又愈深。
   We love God even more and deeper.

6. dali iu uhuni ka, ma-taru iu dali.
   day now Sta-big day
   日現在大日子
   今天是大日子。
   Today is a great day.

7. abasan u suadi maa-?isa-?isakup.
   elder sibling and younger sibling Rec-Red-get together
   兄姊和弟妹一起
   Brothers and sisters are gathering together.

8. hauha ka isia, laila ka imisu.
   sure then in that way that
   確定那時那樣那
   確定是在那個時候。
   It is certain that it is at that time.

9. mu-kawas ki apuan, riak ki kaakawas.
   AF-talk Nom elderly people good Nom word
   前輩說話，他們所說的都是吉利的話。
   Elderly people say only nice words.

10. mu-tudu ki apuan, tumala ka siana.
    AF-instruct Nom elderly people listen Conj obey
    前輩教誨，聽了要遵從。
    When elderly people give instructions, we should listen.

11. uhuni u dali ka raa-razaw iu razKm.
    now day Red-celebrate New Year
Today we are celebrating the New Year's day.
Pazih Texts and Songs

12. guan tann taike chut siann lai gimsi.
   we now all speak out come recite poetry
現在咱們大家出聲來吟詩。
   Now let's all chant and recite poetry.

13. kamsia sioNte chua guan kue sinni.
   thank God lead us celebrate New Year
感謝上帝帶咱們過新年。
   Thank God for leading us to celebrate the New Year.

14. sekan zit-ci na cui it-lit lau.
   world day like water keep flow
人世間過日子像水一般地流個不停。
   The days pass by just like the flowing of water.

15. guan tio hiong cing kin kiann bo yanti.
   we must toward front haste walk without delay
咱們要一直向前走, 不延遲。
   We have to move forward without hesitation.

16. sinchun banmi khi ku long wann sin.
   New Year everything throw away old all change new
過年萬物除舊佈新。
   During the New Year all the old change to the new.

17. kiu cu ya wann guan sim ciann cue sin.
   ask God also change our mind become as new
祈求上帝也將咱們的心情換新
   Ask God to change the state of our mind also and renovate it.

18. cit tai kue liau cit tai iu cai lai.
   one generation after Asp one generation and again come
一代過了，下一代又來了。  
*Generation after generation.*
19. citbakni ku ciann cue lau tua lang.
   blink long become as old big person
   眨眼之間，人已變老了。
   People get old in just a blinking of the eyes.

20. guan e zitci zu cinn zu cui lau.
    our Gen day like arrow like water flow
    隘的 日子 如 箭 如 水流
    咱們的光陰似箭如流水。
    Our time passes by like an arrow and water flowing.

21. zit zit ti i kho cu kianko sin.
    day day devote effort rely God strong faith
    日 日 致 意 靠 主 堅固 信
    每天致意，依靠有信心。
    We devote our efforts everyday, rely on God, and have faith in God.

22. guan kiann tinn lo kin kiann bu yantí.
    we walk heaven road haste walk without delay
    隘行天路緊行無延遲
    咱們走天路，快走不延遲。
    We walk to the heaven in a haste without delay.

23. hiong cing phau cau tit kau cu sin pinn.
    toward front run walk till arrive God body side
    向前跑走直到主身邊
    向前直行，到主身邊。
    Run forward all the way until we get close to God's side.

24. ita, ita dadua maa-?isakKp di dini.
    we we all Rec-get together Loc here
    咱 咱 大家 一起 此地
    咱們大家聚在這裡。
    We are all gathering together here.

25. kaidi taukua ni xuma, paka-tahayak taukua.
    here chief Gen home Caus-weary chief
在此地 頭目 的 家 感謝 頭目
在頭目的家，感謝頭目。

Here at the chief's house, and thanks to the chief.
26. taukua iu apuan ka, ma-hatan mu-kawas.
   chief and old woman Top AF-laugh AF-talk
   頭目和老太婆笑說。
   The chief and his old wife said smilingly,

27. “uhuni iu dali ka, nita, nita iu razKm.”
   now day Top we we New Year
   「今天是咱們的新年。」
   “Today is our New Year’s day.”

   AF-talk Nom old woman none what Sta-embarassed
   老太婆說，「沒什麼，不好意思。
   The old woman said, “We have little to entertain the guests. We are embarrassed.

29. nahada iu dadua p<a>uzah di binayu.
   exist all Prg-come mountain
   有從山上來的各種東西。
   There are various dishes from the mountains.

30. nahada ki saysay p<a>uzah ni iu raxuN.
   exist all sorts of things Prg-come Gen stream
   有從溪中來的各種東西。
   The other dishes are from the streams.

31. ma-NazKp ki saysay b<in>axa ni iu babaw.”
   Sta-leftover all sorts of things Prf-give Gen God
   各物給，賞賜天上
   各種東西都有剩餘，是上天所賜的。」
   There is more than enough in each dish, as bestowed by God.”

32. uhuni dali ka, paka-tahayak taukua.
   now day Caus-weary chief
現在 日 感謝 頭目
今天謝謝頭目。
*Let’s thank the chief today.*
33. hauha ka iu naki mu-dudu ma-mKrkKk.
     sure my AF-talk AF-unable
     我的話確定只有這些，我不擅言辭。
     That's all what I have to say, and I don't know how to say it appropriately.

34. ayan nu ayan, saysay yawira.
     everything end
     根源到此全部結束。
     The song of ayan ends here.
**Song 4. 新居落成 Inauguration of a New House**

The words for the inauguration of a new house were written by Pan Jin-yu, with ayan melody, on Oct.5, 1995, transcribed and translated by Paul Li.

慶祝新居落成典禮的歌詞是潘金玉於 1995 年 10 月 5 日所作，也用 ayan 曲調，李壬癸記音、翻譯。

1. ayan nu ayan ayan nu laita. ayan nu ayan ayan nu laita.
   our our our
   根源 根源 根源 咱們 根源 根源 根源 咱們
   Let's sing ayan, the song of our origin. Let's sing ayan, the song of our origin

2. hauha ka imisu dali u uhuni.
   sure he day now
   確定 他 天 今
   He was certain that it was today.

3. laila ka isia laila ka mu-dudu.
   in that way then in that way AF-talk
   那樣 那時 那樣 講
   That was what he said.

4. makahatan u hatan abasan u suazi.
   happy laugh elder sibling and younger sibling
   兄姊和弟妹
   兄弟姊妹都很高興，也都笑了。
   Brothers and sisters were all happy and laughed.

   Rec-Red-get together you we all
   在一起 你們 咱 全體
   你們、我們咱們全體在一起。
   You and we are gathering together.

6. laila ka isia mu-dudu ka iu rahan.
   in that way then AF-talk and word
Pazih Texts and Songs

That is what the elderly people said at that time.

We should inherit the traditions passed down by the older generation.

Don't miss their words.

That's their instruction.

It is certain that it was at that time.

Today is a great day.

We Christians pray and listen to prayers.
13. abababaw laila ka mu-rapun yami lai.

God AF-protect, take care of us Asp

上帝 就 保護, 照顧 我們 了

上帝就會保護我們了。

*God takes care of us.*
Pazih Texts and Songs

14. yami mu-sumat ka mu-baxa riak xumak.
we AF-pray AF-give good house
我們 祈禱 賞賜 好 房屋
我們祈禱，上帝就賜好房子（給我們）。
When we pray, God will give us a good house.

15. laila ka isia riak a pa-lalKN-an.
in that way that good PA-live-LF
那樣 那 好 住
那就好居住。
It is comfortable to live in.

16. dali iu dali ka raa-rapun dadua.
day day Red-protect, take care all
日 日 保護,照顧 全體
天天保護大家。
God takes care of us everyday.

17. nahada dadua b<in>axa di babaw.
exist all benevolence God
有 全部 賞賜 上天
什麼都有，都是上天賞賜的。
We have all that we need, as given by God.

18. ana paxarihan abababaw b<in>axa.
don't forget God benevolence
別 忘記 上帝 賞賜
別忘記上帝的賞賜。
Don't you forget about the benevolence of God.

19. hauha ka iu naki mu-dudu ma-mKrKk.
sure my AF-talk AF-unable
確定 我的 講話 不會
我的話確定只有這些，我不擅言辭。
That's all what I have to say, and I don't know how to say it appropriately.

20. ayan nu ayan saysay yawira.
everything end

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每件

唉焉到此全部结束。

The song of ayan ends here.
Pazih Texts and Songs

C. Kaxabu Songs 四庄歌謠

Song 1. 四庄的傳統生活 Kaxabu Traditional Life

Sung and interpreted by Pan Ying-jiau (female, 75) at Niumian, Puli, on June 3, 2001.
Recorded, transcribed and translated by Paul Li, video-taped by Jian Shih-lang and Lu Yi-jun
潘英嬌（女，75歲）唱及解說 (2001.6.3)
李壬癸錄音、記錄及翻譯，簡史朗、呂憶君錄影，地點：埔里鎮牛眠里

1. ?uhuza yami ma-lalKN dini. binayu? bauzak, binayu? balan, mountain pig mountain cat
   before we AF-live here 山 豬 山 貓
   從前我們住這裡
   We live here in the past
   山豬，山貓，
   wild pigs and mountain-cat,
   binayu? muris, binayu? walis, mountain deer mountain fox
   種稻和地瓜
   planting rice and sweet potatoes
   種稻和地瓜
   planting rice plant and sweet potato
   種稻和地瓜
   planting rice and sweet potatoes
   種豆與花生
   planting beans and peanuts
   植豆與花生
   planting bean and peanut
   植豆與花生
   planting bean and peanut
   植豆與花生
   planting bean and peanut
   planting water convolvulus and lettuce.
   種空心菜又萵苣
   planting water convolvulus and lettuce.
   種空心菜又萵苣
   planting water convolvulus and lettuce.

2. mu-kusa binayu? mu-kumux luxut. mu-kumux upian iu tula?.
   AF-go mountain AF-catch deer go mountain AF-catch deer
   去山上捕鹿
   (We) went to the mountains to catch deer
   去山上捕鹿
   (We) went to the mountains to catch deer
   去山上捕鹿
   (We) went to the mountains to catch deer
   去溪裡捕魚
   (We) went to the streams to catch fish
   去溪裡捕魚
   (We) went to the streams to catch fish
   去溪裡捕魚
   (We) went to the streams to catch fish

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atapi, buzing, alaw-siaw.

loach goby fish name fish name

石貼仔 苦甘仔 石斑魚

石貼仔，苦甘仔，石斑

all kinds of fishes

kuzung iu tarituk.

shrimp and spiral shell

蝦 和 螺絲

蝦和螺絲

shrimps and spiral shells.
Song 2. 飲酒歌 Let's Drink

Sung and interpreted by Pan Hsiu-mei (female), Puli, Jan. 21, 1988
Transcribed and translated by Paul Li
潘秀梅 (1988.1.21) 唱
李壬癸記音、翻譯

1. ta-daux-i¹ ?inusat, ?ita, ?ita dadua?.
   let's-drink-imp wine we we all
   咱們喝酒 咱們全體
   咱們喝酒吧！咱們大家。
   *Let's drink, all of us!*

   we we all elder siblings younger siblings
   咱們大家，兄弟姊妹們。
   *All of us, brothers and sisters.*

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¹ ta daux-i'咱們喝吧！', mu-daux'喝（主事焦點）', daux-i'喝！（受事焦點，命令式）'。
² ?abasan'兄姊', suazi'弟妹', 南島語一般只依年齡而分，不分性別。巴宰語另有 mamah
   ‘兄’, ‘iah’姊，姨’, ?atan'嫂', minu'弟媳'等同輩親屬稱謂。
Song 3. 祭祖歌 ayan 1 Ritual Song for Ancestors 1—Our Origin

The words of both ritual songs of ayan in Kaxabu were written by Pan Jun-nai (male, 83), sung by Pan Hsiu-meii on Jan. 21, 1988 and by Pan Ying-jiau on June 3, 2001, and transcribed and translated by Paul Li.

以下這兩首祭祖歌都是潘郡乃（男，83 岁）作詞，潘秀梅 (1988.1.21)、潘英嬌 (2001.6.3) 主唱，李壬癸記音、翻譯。

起首 The beginning:

ayan^2 nu ayan, ayan nu laita?.

根源 根源 根源 咱們
咱們唱根源的歌。

Let's sing the ritual song of our origin.

ta-tudu^3 ?apu^4 a nuki^5 ?uhuza?.

let's-talk-imp ancestor Lig ancient time
談 祖先 連 古時
談起從前的祖先。

Let's talk about ancient ancestors.

?abuk sKn ki laNat.
name is said Nom name
人名 據說 主 名字
他的名字叫做阿木。

It is said he was named Abuk.


1 除了曲首的序段和曲尾的尾聲外，有五段。
2 ?ayan 或作?aiyan‘根源，起源’是曲名。
3 ta-dudu?-i‘咱們說吧！’< dudu-, d-a-udu?-ay‘將要說’。
4 ?apu‘祖母，老（人）’。
5 nuki 可能是 nu 與 ki 的組合。
6 p-in-ialay < pialay‘起首’。
Pazih Texts and Songs

he  Nom  Prf-start
他  起首
起首的是他。
He was the beginner.

1. “?inai, ?abai, mausay na yaku?.”
   mother  father  leave
   媽  爸  離去  我
   「爸爸,媽媽，我要走了。」
   “Dad, Mom, I'm leaving,” he said.

m-asu?  lawin  ?iu  buzux.
AF-bring  bow  and  arrow
帶  弓  和  箭
(他)帶著弓箭。
He took a bow and arrows with him.

mausay  dKKhKn  binayu?.
go  dark  mountain
去  隱暗  山
到深山去。
He was going to the dark (interior) mountains.

2. pikadun  kaxu  kawazawat  daan.
   set out  arrive  half  road
   起程  到  半  路
   走到半路。
   He set out and went half of his way.

m-idahin  lia"7  ki  ?abuk.
AF-afraid  Asp  name
怕  了  人名
阿木害怕了。
Abuk was afraid.

7 lia 完成貌。

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He was afraid of being bitten by wild animals.
So he went to the beach.

He looked around carefully.

He saw a mother turtle laying eggs.

Abuk was very happy.

He was picking up turtle eggs.

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8 m<alu-batu’?‘正在生蛋’< batu’蛋’。

9 a, ya, wa‘連結詞’，( 描寫菲律賓語通稱為 ligature )，這三種形式出現的語境不同，因此它們是同位語。此句 ya 似當‘主語標記’而非‘連結詞’。
還沒生蛋

有一個蛋還沒生下來。

One egg was not laid yet.

AF-reach out hand AF-take out
伸出手掏
(他)伸手去掏。
He raised his hand to take out the egg.

hapit lia laulu?, mK-kKmKt10 ?aalKp.
frightened Asp turtle AF-shrink door
嚇了龜收縮門
海龜嚇了一跳，閉起陰戶。
The turtle was frightened and shrank its vagina.

mu-baza? dali11 lia ki ?abuk.
AF-know day Asp name
知了人名
阿木醒了過來。
Abuk came back to himself.

at shore sea none person
在邊海沒有
在海邊，四下無人。
There was nobody at the seashore.

AF-see at shore half-burnt firewood fire
看在海邊餘燼火

10 mK-kKmKt'收縮（主事焦點）'，kKmKd-Kn'（受事焦點）'。這段敘述阿木的手被挾住在大龜的陰戶裡，人隨著大龜飄洋過海。
11 m(a)-baza dali‘知道一天’，意思是指‘清醒過來’的時候。
12 saw-saw‘眾多的人’< saw‘人’。
He saw a half-burned firewood fire at the beach.

He saw a half-burned firewood fire at the beach.
He traced back the stream to look for people.

When he saw smoke, his mind opened (he felt greatly relieved).

This is the ritual song of our origin. Everything was like that.
1. ?ayan nu ?ayan, ?ayan nu laita?.

Let's sing the ritual song of our origin.

2. ?ini ?KNKs sa kapaus, mu-puzah mu-tukut.

(We Kaxabu people) got good instructions.

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1 m-in-ul‘起源’< mula
2 mu-lut‘得到’，lu-lutud-ay‘將會得到’< lutud-。
3 mu-sumat‘敬奉（主事焦點）’，sumad-en（受事焦點）< sumad-。
4 m-tukut‘播種，傳播’< tukut。t-in-ukut lia‘已傳播了’。

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Let's sing the ritual song of our origin.

Let's talk about our ancestors.

His name is Kapaus, who was the first (to adopt Christianity).

(We Kaxabu people) got good instructions.
Kapaus spared no effort in spreading the Gospels.
Pazih Texts and Songs

fortunate  Asp we AF-receive luck
咱們幸運地承受了福氣。
*We are fortunate to receive God's blessing.*

save-PF God father we all
咱們大家受到上帝的恩典。
*We are all bestowed on.*

not God save almost throw away
若不是神拯救，(咱們)差一點被遺棄。
*We were almost abandoned without God.*

3. lama-lama? yu8 nita? 9 haki maa-sKkKla?.
Red-luck we so Rec-meet
咱們很幸運才能遇見(上帝)。
*We are lucky so that we have come across God.*

one hundred year receive-PF we

5 mu-kalawa? yu lama? 承受福氣，yu 是賓格標記，lama?‘福氣’其重疊形式為 lama-lama?‘很多福氣’，比較下文第三段第一句。
6 tanip-Kn'庇蔭，拯救 (受事焦點)'，mu-tanip'拯救 (主事焦點)'，見下句。
7 mu-suax'丟棄，遺棄 (主事焦點)'，suax-en' (受事焦點)'。
8 yu 語法功能不明。
9 ni-ta‘咱們的 (屬格)’。
10 這句是受事焦點的句型，主題是?azaN a hatKn a kawas，謂語是 sapan-Kn iu ni-ta。
咱們迎接了一百週年。
We celebrate the 100th anniversary.

day month at place name at Ins-pray-Loc

daily monthly at place name at Church
We go to church every day and month in Baisia.

Caus-PA-transmit we till how many thousand

we transmit us to number thousand
We want to transmit (Christianity) for hundreds of years.

?ayan nu ?ayan laita, saysay laila?.
we everything in that way

we everything in that way
This is the ritual song of our origin. Everything goes that way.
Song 5. 祭祖歌  Ayan 3 父子對唱 Dialogue between Father and Son

This ritual song of *ayan* was sung and interpreted by Lin A-shuang (female, 88) in Niumian, Puli, on Jan.15, 1988 and again on Sept.3, 1998 at the age of 98, transcribed and translated by Paul Li. She said she learned it when she was in her 30s.

林阿雙唱及解說 (1988.1.15), 李壬癸錄音、記詞及翻譯
地點：埔里鎮牛眠里

   
   咱們唱根源的歌。
   
   Let's sing the ritual song of our origin.

   
   你們全部兄姊在這裡很開心。
   
   You brothers and sisters are happy here.

   
   來來咱們喝酒吧!
   
   Come! Come! Let's drink!

   
   爸爸，兄弟姊妹們在裡都很快樂。
   
   Father, brothers and sisters are happy here.

5. ka ?alu?-i ka ta-daux-i ?inusat.
   
   來來咱們喝酒吧!
   
   Come! Come! Let's drink!
來吧
咱們喝酒吧！
Come! Let's drink!
子唱 The son sings:

6."?aba?i ka mausay lia -ku? mataru rKtKn mu-tahan paray.
   Dad will go Asp I Sta-big village AF-make money
   爸爸，我要走了，到城市去賺錢。
   Father, I'm going to a city to make money.

   have money come AF-give you Dad
   有錢就會拿回來給你，爸爸。
   When I come with some money, I'll return and give it to you, Dad.

8. ?ana maxakKkKla yaku?.
   don't miss me
   請別想念我！
   Don't miss me!

   you fine two child male
   你好，兩個男孩。
   You are fine with two sons.

10. ka ?ana maxakKkKla yaku?.
    don't miss me
    別想念我！
    Don't miss me!

11. naki a ?ina ka ?ini mi-kita yaku ka kuah rKsKk.
    my mother not AF-look me not with respect
    我的母親【繼母】看不起我。
    My [step]mother looks down upon me.

12. ka sasay-Kn ma-lalKn ka xuma? i ka ?aba? i?
我怎麼還能住家裡呢，爸爸？

*How can I stay at home, Dad?*
Pazih Texts and Songs

13. ka mausay ʔada rKtKn.
will go other village
我要到別的部落去。
I'm going to another village.

14. nahani? ka mu-baxa? ka ʔisiw a ʔaba?.
come AF-give you Dad
( 賺錢 ) 回來給你，爸爸。
I'll come back to give you (some money).

15. mausay disiw dapidapi?.
will go there cliffs
我要去那裡懸崖
到懸崖那裡。
I'm going to the cliffs there.

have water eat fine Asp
有水吃好了
有水可以喝就好了。
If there is water to drink, that will be fine.

17. ka ʔaba?, ʔana maxakKkKla ka yaku? iN.
Dad don't miss me Asp
爸爸別想念我
Dad, don't miss me!

18. ʔisiw ka yak dusa? ka ra-rakihan ka mamalKN."
you good two Red-child male
你好在還有兩個孩子！
You (still) have two sons."

父唱 The father sings:
19. "rakihan ʔi. ʔKdKr mausay lia siw?

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孩子真要走了你
「兒子，你真的要走了嗎？
"Are you really leaving, son?"

20. ka ?ini maxakKkKla ?aba??
not miss Dad
不想念爸
(你)不想念爸爸嗎？
Don't you miss Dad?

son I bad
兒子，我不好
It's my fault, son.

22. ?ana m-ara nisiw a 'i?na? ka ?ini ma-luhusu ka rakahana iN."
don't AF-marry your mother not Sta-like that son
若非娶你的母親不如此孩子
我若沒娶你繼母，孩子，就不會這樣了。」
If I had not married your (step) mother, it wouldn't have been like that, son."
Appendix 1. Three Ritual Songs of Ayan Recorded by the Japanese 岸裡大社番歌—
野村氏所採

The following three ritual songs of ayan were earlier recorded by some Japanese (perhaps Nomura) and found in Ogawa's files. The words of the songs were translated into classical Japanese and annotated by Ogawa or Ino. These songs were published with translation in Japanese by Sato (1934). The original manuscripts by Nomura were then interpreted by Pan Jin-yu on September 1-2, 2002, edited and translated into Chinese and English by Paul Li. Notice that the song in B1 (pp.176-79) is nearly the same as the second song below, and that the first and third songs have not been recorded ever since. Compare the first song below with D Text 2 recorded by Asai.

一、大水氾濫之歌 The Song of the Great Flood

1. ai-yan nu ai-yan dau-doai lai-tah.
   ayan nu ayan d<u>udu'?ay laita
   根源 根源 講故事 咱們
   在祭歌中咱們要講咱們的根源。
   In the song of ayan, we shall talk about (our origin).

2. tap-ba-nan nu mat-taro sap-bung nya kai-sih
   tabanan u ma-taru sabuN a kaisi
   male name Obl Sta-big female name surname
   長者，大 女名 父名
   長者 Tabanan 和他妹妹 SabuN a Kaisi.
   The elder Tabanan and (his sister) SabuN a Kaisi.

3. ma-hah ki kid deh-haih tupp du a lal-liuh
   maxa kii-kidih-ay tipuzu a raiw.
   then Red-go down-Fut top mountain name
   然後 下來 山峰 山名
   則要落來，高峰 (山名)
   從山峰下來。
   They were going down from the top of Mount Rariw.
4. mahah ma sak ku laih di nguji ngut da bokgijih
   maxa maa-sakKI-ay di NuziNud-a bugizi.
   then arrive-Fut tip place name
   然後 到達 尾端 地名
   是以要到在山尾 （地名）。
   快要到達 Bugizi 山尾。
   They were arriving at the tip of Mount Bugizi.

5. ma-hah-pau sungut daih su-ngut du ma bi da-bit
   maxa p<aux-suNud-ay suNud- u ma-bidabit
   then Prg-build-bridge-Fut bridge AF-wobble
   然後 要舖橋 橋 搖晃
   則將造橋，橋曰美好。
   那時正要舖橋，而橋搖晃。
   They were constructing a bridge, but the bridge wobbled.

6. di ma rabahan rahong ini lau isiah, tabanan mataro sabong nga
   di mia rabaxan raxuN inihaw isia tabanan ma-taru sabuN a
   Loc south river good then name Sta-big name
   南溪好那時人名大
   kaisih.
   kaisi surname
   父名
   在溪南，敢是伊 長者，（人名）（沙望皆是）。
   到溪南長者 Tabanan 和 SabuN a Kaisi 之處。
   To the south of the river were the elder Tabanan and SabuN a Kaisi.

7. mahah tau malaai hommau a tutut
   maxa t<aux>umala?-ay humaw a tutut.
   then Prg-hear-Fut bird name sound
   那時 聽 鳥名 聲音
   則聽得鳥之聲。
   正聽到鳥鳴聲。
   Then they heard of the sound of a bird called humaw.
8. at-da maha roaro, tabanan mataro
   ana maxaruaru, tabanan ma-taru.
   don't  sad  name  Sta-big
   別  傷心  男名  大
   又有悶心  長者。
   Tabanan，別傷心！
   Don't be sad, Elder Tabanan.

9. kah mahah ma sakkul-lai mau-jut-a kat-jau-wan.
   ka maxa ma-sakKl-ay mazKd-a kazauwan.
   然後  將到
   則要到山腰  地 。
   快要到Kazawan山腰了。
   (They) were arriving at the narrow passage of Mount Kazauwan.

10. mahah masakul-lai di bun-nu-bun-na tau-man
    maxa ma-sakKl-ay di bunubun a tauman.
    然後  山股  名
    則能到山股  。
    快要到Tauman山股。
    (They) were arriving at half way up Mount Tauman.

11. mit-da-lun di ribunan
    midalum di ribunan.
    取水？  地名
    擔水在  。
    在Ribunan提水。
    (They) got water at Ribunan.

12. mahah kikitta-ai ap-boah likkah yu i ub-bach a lik-kah
    maxa kii-kita?-ay abua lika iu uba lika.
    然後  看  女名  和  女名
    所以見得  — (阿抹利甲) 與  — (烏肉利甲)。
然後要見 Abua Lika 和 Uba Lika。
Then they were to see Abua Lika and Uba Lika.
13. ya sia kau-sah a-ba-san-na soa-jih
   yasia kausa abasan a suazi.
they two elder younger
他們二人姊妹。
彼二人姊妹。
她们两人是姊妹。
*Those two were sisters.*

14. mahah ma kakau wasai, rahallu hauliah
   maxa maaka-kawas-ay rahal u haw lia.
then Rec-speak-Fut word good Asp
然後說話好了
則說出好言語。
然後她们互相說好話。
*Then they were saying nice words to each other.*

15. atda mahah roaro tabanna mataro
   ana maxaruaru, tabanna ma-taru.
don't sad name Sta-big
別傷心人名大
又有悶心長者。
別傷心，Tabanan長者！
Don't be sad, Elder Tabanan.

16. i-ni lau is siya, tabanna ma-ta-ro
   iniraw isia tabanan ma-taru
that name Sta-big
那個人名大
敢是此人乃是長者。
那是Tabanan長者。
*That is the elder Tabanan (†)*

17. kah ma-hah pau sung-ngut-dai, di mia mi-san nu ra-hong
   ka maxa p<a>u-suNud-ay di mia amisan u raxuN.
then Prg-build-bridge-Fut there north Obl river
然後造橋那裡北溪
則由此要造橋在西北勢。
Then they were to construct a bridge to the north of the river.
suNud- u ma-bidad-bit.
bridge AF-wobble
橋 搖晃
橋曰美章。
橋搖晃。
The bridge wobbled.

19. ma-hah ma-sa-kul-lai di bai-ju au-was.
maxa maa-sakKi-ay di baiyu awas.
then arrive-Fut side sea
然後 到 水邊 海
則能到于海邊
他們到達海邊。
Then they were arriving at the seaside.

20. kah mahah ki-kit-ta-ai, ai-yam-mu pa-sukkuwan lak-gu lak-gu dar-ru-pit
ka maxa kii-kita'-ay ayam u paasukan lagulagu darupit.
then Red-see-Fut bird story small bird sp.
然後 看 鳥 故事 小 鳥名
所以見得鳥的古事，細細隻鳥（雀 小鳥）。
然後他們要去看 darupit 鳥講故事。
Then they were to see the bird called darupit telling a story.

21. dar-ri bap-bu bap-bu-kah, bu bun-nat au-was
dali babu-babukah bunat awas.
day Red-scratch sand ocean
日 抓 沙 海
鳥以足爪爬沙乃是海沙。
有一天鳥在扒海沙。
On a certain day (the bird) kept scratching the sea sand.

22. ma-hah u ki-kit-ta-ai, kin-nu-hoh rik-ki-bul
maxa u kii-kita'-ay k<in>uhuh rikibul.
then Red-see-Fut bam
然後 看 做的 穀倉
所以見得粟倉。
然後他們看到穀倉。
Then they were to see an erected (?) barn.
23. ma-hah kikit-ta-i, pia-hun ma-ri-his.
   maxa kii-kita?-ay piaxun manhis.
   then Red-see-Fut millet

   然後 看 小米

   所以見得黍。
   看到小米。
   Then they were to see millet.

24. i-ni lau is-sia, tap-ban-nu mat-taro.
   iniraw isia tabanan ma-taru.
   that name Sta-big

   敢是此個

   那就是長者 Tabanan.
   That is the elder Tabanan.

   maxa u ma-tu-xumak-ay, xumak paril.
   then AF-build-house-Fut house kitchen

   然後

   要築室、厝與廚房。
   然後要蓋房子和廚房。
   Then they were to build a house and kitchen.

26. ma-hah na hat-da-ai, pia-hun ma-ri-his di rub-bu-rub-bu a kau-was
   maxa nahada?-ay piaxun marilhis di ruburubu kawas.
   then have-Fut millet ? below sky

   然後

   有 小米 下 天

   由是則有黍在地下。
   於是地上他們有小米。
   Then they would have millet (on earth) under the sky.

27. as-su un nu uhuni, au-bil-la bat-doach
   asu?-un nu uhuni, aubil a bazuah.
   bring-PF now later generation

   帶 現在 後 同一代的人

   則傳至後世。
代代相傳。

It was passed down to the next generation.
28. ai-yia-nu  ai-yan, sai-sai ya-wi-lan.
   ayan  nu  ayan  saysay  yawira
   根源   根源   所有   結束
   言至此可以也
   根源歌到此全部結束。
   *The ritual song of ayan ends here.*

全體意譯（黃秀敏譯）：

我現在在此講述故事。有名叫 Tabanan 的長者和其妹 SabuN a Kaisi。從高
峰下來，來到山尾稱為 Bugizi 的地方，在那裡造橋，命名為美好。在溪南，兩
人又聽到鳥叫而悲喜交集。於是去到山腰稱為 Kazauwan 的地方，而且又到山
股稱為 Tauman 的地方。其後因擔水在 Ribunan 的地方，會見 Abua Lika 和 Uba Lika，
這一對姊妹，彼此交談，不禁歡喜。在此意想不到的地方遇到別人，而又悲從
中來。長者又在溪北造橋，命為美章。可以將常到海邊，在此看到小鳥扒海
沙，那裡面有小米倉，同時也看到有黍，於是在此建築房屋，設置房間，並在
下面儲存黍，從此以後，黍便在地下，傳至後世。而且故事便如此傳述下來。
1. aiyânu aiyânu, tâ dudaw manoh.
   aiyânu aiyânu, tâ-dudu-aw maanu.
   Let's-talk far
   (起唱之語 )，請論古事。
   咱們談到根源，那是很久遠以前。
   In the song of ayan, we shall talk about far back in the past.

2. dauduwai liaha, ubach-pini adapini.
   duduw ai li aha, uba pini, ada pini.
   Prg-talk-Fut Asp female name surname female name surname
   要論之也，鳥肉比耳阿踏比耳。
   要論 Uba Pini 和 Ada Pini 兩姊妹。
   We shall trace back to (two sisters), Uba Pini and Ada Pini.

3. päitul raxon, abasan soadi.
   päitul raxuN abasan suadi.
   Prg-go up river elder younger
   往上溪姊妹
   姊妹溯溪而上。
   The sisters were going up the river.

4. maha maititai, tabanban mataro
   maa maa-kita? ay tabanban ma-taru.
   then Rec-meet-Fut name Sta-big
   然後將相見 男名大
   然後要和長輩 Tabanan 相見。
   Then they would meet with the elder Tabanan.

5. maha makawasai, mausai paimoh
   maa maa-kawas-ay, “mausay pai mu ?”
   then Rec-talk-Fut will go Q you
Then they were to talk to each other. He asked, “Where will you go?”
6. lahai tap-banna mataro, mahah makuwasa.
lahay tabanan ma-taru maxa m<a> < a-kawas-ay.
name Sta-big then AF-Prg-tell-Fut
男名 大 然後 交談

長者如此問，固有說曰。
Tabanan長者問了，所以他們要回答。
The elder asked them, so they were to reply.

7. abasan soadi, mausai haiyamih
abasan suadi, ‘mausay haiyami.
elder sister youner sister will go we
姊 妹 去 我們

兄第二人，我等要往我所
姊妹兩人說，「我們要去…
The sisters said, "We shall go...

8. mausai mahapajech, pajech u sik-ki daiya.
mausay maxa-pazih, pazih u si ki daya.”
will go become-Pazih Pazih Nom east, above
去 變成巴宰 巴宰 東,上方

乃是要為蕃人，蕃乃是東蕃也。
(我們)要去東方當巴宰人。」
(We) shall go to the east to become Pazih people.”

9. tatung ngap-ban nu lij-jach.
t<K><K>Nab-an u rzax.
Red-rise-Loc Obl sun

在日出之所也。
就是日出的地方。
It is where the sun rises.

10. manau amisan, manau rapbahan.
manaw amisan, manaw rabaxan.
toward north toward south
向 北 向 南

向北向南。
向北再向南。
*Toward the north, and then toward the south.*
11. haudauduwai, tatu maumauwan tau maumauwan.

They were to talk about Tatu Maumauwan and Tau Maumauwan.

12. maha masik-kulaih tap-banna mataro.

Then they would meet with the elder Tabanan.

13. mahah pabaruddai, rahal-lu hauliak.

Then they would say "Very fine" to each other.

14. mausai haiyami, mahadahah, dahoh saraumoh.

“We shall go and become savages like those living in Saraumaw.

15. ada mahah roaro, tap-banna mat-taro.

We had to go and become savages.
別傷心，Tabanan 長輩。』
Don't be sad, elder Tabanan.
16. inilau issia, mahah pau sug-ngut-dai.
iniraw isia maxa p<u-suNud-ay.
there then Prg-build-bridge-Fut

敢是如此則要造橋。
在那裡似乎正要造橋。
Then they were constructing a bridge.

17. sug-ngut du ma bit-da-bit, i tat-tu maumauwan.
suNud-u ma-bidabit i tatu maumauwan.
bridge AF-wobble male name
橋 搖晃 男名
橋號 ，乃是 。
Tatu Maumauwan 在橋上搖晃。
Tatu Maumauwan was staggering on the bridge.

18. tau maumauwan, pis-su lik-khit di sug-ngut.
tau maumauwan pisurixit di suNut.
male name slip off Loc bridge
男名 滑下去 在 橋
投茅茅灣滑落於橋下。
Tau Maumauwan 在橋上滑下去了。
Tau Maumauwan slipped off from the bridge.

19. alulaisiah, tattu maumauwan.
"alu" lai sia tatu maumauwan.
come Asp he male name
來 他 男名
喚其上來者乃是 (人名)
Tatu Maumauwan 叫他道，「上來吧！」
Tatu Maumauwan said, "Come on!"

20. us-sa laisu, mausaih-yakah
"usa lai siw. mausay yaku
go Asp you will go !
去了 你去 我
答曰：汝自回去，我要去。
（Tau Maumauwan答說，）「你先去。我也要離去了。
“You go ahead. I'm leaving.”
21. mahah luk-khut, luk-khut-tu noang.  
    maxa-luxut, luxud-u nuaN."  
    become-deer deer ox  
    變鹿 鹿 牛  
    變為鹿，乃是麞鹿也。  
    變成鹿，是麞鹿。」  
    to become a deer, a pygmy deer."

22. tatu maumauwan, mahah mausai mahah dakho.  
    tatu maumauwan maxa mausay maxa-daxu.  
    male name then will go become-savage  
    男名 於是 要去 當生番  
    不得已自去為生蕃也。  
    於是 Tatu Maumauwan 變成生番了。  
    Tatu Maumauwan then became a savage.

23. ayan nu ayan, saisaiya wilan.  
    ayan nu ayan saysay yawira.  
    everything end  
    全體 息唱, 論至此可以也。  
    全體意譯(黃秀敏譯):  
    端來講故事。有名叫 Uba Pini(鳥肉比耳) 和 Ada Pini(阿踏比耳) 的兩兄弟,  
    沿溪上來, 與 Tabanan(踏萬)長者相遇了。長者問曰, 「要到哪兒去啊?」  
    兩人回答曰, 「我們要去我們的地方當蕃人。」蕃人即東蕃, 在日出的地方,  
    往北再往南。(在這裡中斷)  
    另外, 有名叫 Tatu Maumauwan(踏蛛茅茅灣)和 Tau Maumauwan(投茅茅灣)的兩人, 在 Tabanan的地方相遇, 彼此交談。我們要去我們的地方當生蕃。  
    據說蕃即 Saraumaw( 沙漏毛)蕃。長者聽到此非常傷心(傷心必須各自分居),
於是造橋，命名為美好。兩人要度過此橋時，Tau Maumauwan 滑落於橋下，Tatu Maumauwan 在橋上呼喚他，他對 Tatu Maumauwan 說，「你自己回去吧！我離去將變成鹿。」據說鹿即structor。Tatu Maumauwan 不得已離開成為生蕃。又若講故事的話，大概如此。
三、開基之歌 The Song of Our Origin

1. aiyan nu aiy, d<uduw-ay laita.
   要論古代咱們的根源。
   In the song of ayan, we shall talk about (our origin).

2. apu-tia maha tadupurai, rubuhruhu a kauwas.
   阿婆女名然後視察下天
   The old woman Tia inspected (the earth) below the sky.

3. kita kita siaun, durrusippi lapilach.
   她仔細地視察著,發現大地是貧瘠如疥癬一般。
   She looked carefully to the extremes and it was all barren as if it had scabies.

4. mahah dudulluwai, apu magiauw a matah lak-kang kauwas,
   然後掉落阿婆女名從縫隙天空
   Then the old woman Magiauwas was coming down through the space of the sky by riding the
clouds.
5. mahah kikiddeh hai, rubburubuh a kauwas.
   maxa kii-kidih-aay ruburu a kawas.
   Red-descend-Fut below sky
   故隨降下地面。
   晚降到地面。
   Then she descended to the earth.

6. kaduxu hauriak ni apu-tiya.
   incantation very good old lady name
   唸咒很好 阿婆女名
   好法術祖知仔所賜的。
   阿婆 Tia 唸咒。
   The old woman Tia chanted incantations and it came out well.

7. maudadang daiya, mahah kaulang ngat-dai.
   Prg-get warm east then Prg-name-Fut
   变暖東然後命名
   黎明在東故要號名。
   東方漸漸泛白，然後她要命名了。
   The day was dawning in the east, and then she was to name it.

8. adamadang yi daiya mahah kaulangngat-dai.
   name east then Prg-name-Fut
   人名東然後命名
   (人名)在東故要號名。
   AdamadaN在東方，因此他要以此命名。
   AdamadaN was in the east, and then she was to name it.

9. dahah-mat-dang yi daiya, mahakaulangatdai.
   name east then Prg-name-Fut
   人名東然後命名
   (人名)在東故要號名。
DahamadaN 在東方，所以要以此命名。
DahamadaN was in the east, and then she was to name it.
10. **silapbang yi daiya, mahakaulangngatdai.**

silabaN di daya, maxa k<a>ulaNad-ay.

name east then Prg-name-Fut

*人名東然後命名*

是蚋望在東方,所以以此命名。

SilabaN was in the east, and then she was to name it.

11. **silapbang yi rahot, mahakaulangngatdai.**

silabaN di rahut, maxa k<a>ulaNad-ay.

name west then Prg-name-Fut

*人名西然後命名*

(別人也)在西故要號名。

(Another) SilabaN was in the west, and then she was to name it.

12. **papak hahraruma-aih, mahakaulangngatdai.**

pa-paka-raruma?-ay, maxa k<a>ulaNad-ay.

Caus-bamboo-Fut then Prg-name-Fut

*竹然後命名*

使彼作竹桂竹故要號名。

It was made to be a bamboo sp., and then she was to name it.

13. **burruh mat-dang yi daiya.**

buru madaN di daya.

bamboo dawn east

*嫩竹黎明東*

軟竹黎明在東。

(There was another) bamboo sp. and dawn in the east.

14. **burruh mat-dang yi daiya, aunusasipudah rakihan tinnating.**

buru madaN di daya, aunu saa-si-puda rakihan t<i>n>atiN.

bamboo dawn east, for used-cut-navel baby Prf-little

*嫩竹黎明東為了用來切臍帶嬰小*

軟竹黎明在東可以剖臍帶，小孩赤子。
嫩竹和黎明在東方，此嫩竹可用來切斷（新生）嬰孩的臍帶。
The bamboo sp. and dawn in the east, and the bamboo was used to cut off the navel cord of a (new-born) baby.
15. **hauliat** kakatduhu ni apu-tia.

It was fortunate that the old lady Tia chanted incantations.

16. **nahhah-dah** datduwa, di rubbuh rubbuh a kauwas.

All (things) existed (on earth) under the sky.

17. **uka** kakka hukahui, uka sasumusumul.

There were all sorts of trees and grass.

18. **aiya nu** aiyah, saisaih ya wilan.

This is the end of the song ayan.

全體意譯（黃秀敏譯）:

雖然講述往昔的面貌，但那是久遠以前的太空，我們的祖先名叫 Tia，是位俊傑。以手遮目遠遠的俯視大地，則是如何的遼闊，無邊無際地空虛，空無一物；這樣到底有誰去地面治理呢？仰著頭說：「Magiauwats。」今天一旦有遊
Appendix 2. The Lord's Prayer

The following material about Sek-hoan [Pazih] appears in Campbell (1896:102). It appears that Campbell was unaware of the great linguistic difference between Favorlang and Pazih, so that he inserted this Pazih material in Favorlang materials.

"The foregoing sheets had just been printed when a communication was received from Rev. D. Ferguson, M.A., of the English Presbyterian Mission in Formosa, which may be inserted here. It is dated Tainanfu, 31st March 1896, and was sent in reply to a request that he would have the Lord's Prayer written out in the language now spoken by the Toa-sia aborigines; Toa-sia being the name of a Township about fourteen miles north of the city of Chiang-hoa. Hundreds of families of this same tribe are also found among the villages of the Pawsia Plain, some two days' journey to the east of Chiang-hoa. The version he sends in is as follows:---

The Lord's Prayer in the Present-day Sekhoan Dialect of Formosa"

1. Niam a A-bah kai-dih ba bau ka-wuss.
   niam a aba kaidi babaw kawas.
   our Lig Dad stay above sky
   我們的父在上天
   我們在天上的父啊。
   Our God is above in the heaven.

2. Ni-suh a la-ngat tsah, ma sü-zau-u hau riak.
   nisu a laNat ka, ma-sKzaw hau-riak.
   your Lig name Top Sta-clean very-good
   你的名乾淨很好

---

1 The following ten Pazih sentences were interpreted by Pan Jin-yu (female, 88) on March 27, 2002, edited and translated by Paul Li. In each sentence the first line in boldface is the original transcription given perhaps by Rev. D. Ferguson.
你的名字乾淨良好。
*Your name is clean and very good.*

3. Pa-pang-a-sai ni-su-hah ki-n ü la-an.
   Pa-paNasa-i nisu a k<in>ula?-an
   Cau-bring-imp your Lig Prf-lead-Loc

請引領我們到正確的地方（天國）。
*Please lead us to the right place (your kingdom).*
4. Pa-pa i ta-du-i ki-ni-siu-a li-ni xa-dan, di-ni da-xüh, hai-ki, ba bau
pa-paitadu?-i ki nisiew a l<in>ixad-an, dini daxK haiK babaw
Cau-arrange-Imp Nom your Lig here earth like above
安排　主　你的　這裡　地　好像　上
ka-wuss.
kawas.
sky
天
安排得井然有序，在地上這裡就像在天上一般。
Put your ... in order, then this world is like the heaven.

baxa-i aunu dali nu nu saw.
give-imp for day Gen Gen man
給　為　日　屬　人
請賞賜我們人們日常所需的（飲食）。
Please give us our daily needs (food and drinks).

6. ki-na-sa-de-lan yam-i-kah, i-la a na pi-ter-ü-t-o
k<in>a-sadial-an yami ka, ini pitKrKt u
Nmz-Prf-bad-Loc we Top not remember Obl
壞的地方　我們　不　記
ni-a-ki-na sa-de-lan.
niam a k<in>a-sadial-an.
our Lig Nmz-Prf-bad-Loc
我們　壞的地方
請赦免我們的罪惡，我們也將對有負於我們的人不計仇。
And forgive our sin, just as we will not remember those who have sinned against us.

an'a papa-xitalam-i yami a aidisaysay.
don't Cau-try-imp we Lig all sorts of things
別試　我們　的　各式各樣的事
不要讓他試探我們各種東西。
Don't let him try on us all sorts of things.
8. **Tu-tul-i niam-mih pa-ter-ia-di de-sa-del.**

   tutul-i niam patKr lia di sadial.
   save?-Imp our hooked Asp Loc evil

   救? 我們 了 兇惡
   把我們從兇惡中解救出來。
   *Save us from the evil.*

9. **Hhamoh ki-nü la-an, wa-rüt xi-na ria-ria-kan, ka kai-i-swoan da-duah,**

   k<in>ula?-an warKt x<in>a-ria-riak-an² ka, kai-isuan dadua,
   Prf-lead-Loc capable XA-Prf-Red-good-Loc Conj stay-you/Loc all
   帶領 好 在 全

   mau sei-o ma-si-lo ba-zu ba-zoach.
   mausay u ma-siríw bazu-bazuah.
   will go AF-wear Red-peer group
   去 穿 同輩

   你做的好事都會跟著你，你的同輩也將會分享。
   *For the good things you have done, they will all stay with you, and (your) peer group will go and get awarded.*

10. **Lai-ki niam-a hi-niss-a xi-na la-tü-dan.**

    laiki niam a hinis a x<in>alatKd-an.
    in this way our Lig mind Lig Prf-origin-Loc

    如此 我們 的 心 根源
    我們內心所想的就是如此。
    *Deep in our mind is like this.*

   “Mr. Ferguson remarks on the above; ...’A good many of the brethren helped in making this translation, especially A-sin, Hau-hi [xauxi]³, A-iam, Ta-muli [damuri], Aw-hoan and Bau-keh [bauki]. Every petition is kept separate, and begins with a capital. The letter “ü” is pronounced as in German, “x” as in Greek, and “Hh” as a somewhat aspirated form of the single letter. Several words had to be translated in a roundabout way, as they have no such expressions as “kingdom,” “hallowed,” “glory,” “will,” and one or two others.”

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² In Ogawa’s unpublished field notes, he suggested the possibility of deriving this form from *hauriak* ‘very good’.

³ The forms in square brackets [    ] are given by Paul Li.
中文版如下：

在天我等父者，我等願爾名見聖。
爾國臨格，爾旨成行於地如於天焉。
我等望爾，今日與我日用糧。
而免我債，如我亦（也）免負我債者。
又不我許陷於誘惑，乃救我於兇惡。
Appendix 3. Pazih Sentences Recorded by Steere in 1873

The following sentences were recorded by Joseph Beal Steere in 1873. In each sentence the first line in boldface is the original transcription by Steere, while the second line is the edited version by Li. Where there is a discrepancy in our understanding of the Pazih sentence, the English gloss is given on the right of each sentence.

1. riák kalisú
   riak ka mulasu
   Rice is good.

2. haima aláó paisú
   haima alaw pai siw?
   How many fish do you have?

3. nahádzá supatá aláó yakó
   nahaza supad-a alaw yaku
   I have four fish.

4. ḋmará aláó yakó 'I have no fish.'
   ini mara alaw yaku. 'I didn't catch (any) fish.'

5. sarawan mausai malúp yakó
   sarawan mausay malup yaku.
   Tomorrow I will go hunting.

6. okaijhá ḋmalúp yakó 'Yesterday I went hunting.'
   ukazixa malup yaku. 'Yesterday I went hunting.'
   ukazixa ini malup yaku. 'Yesterday I did not go hunting.'

7. sarawán kaosá malúp ñéssú
   sarawan mausay malup isiw.
   Tomorrow you will go hunting.

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4 See Steere (1874:332-333), in which Pazih is called “Sek-whan”, but mistyped as “Lek-whan”. Steere’s original field notes are kept at the Bentley Historical Library, University of Michigan, Ann Arbor.

5 Actually the sentence means ‘yesterday-not-hunt-I = I did not go hunting yesterday.’
8. **yákó mausai malúp**  
    yaku mausay malup.  
    *I am going hunting.*

9. **mausáí maraó alao yákó**  
    mausay mara u alau yaku.  
    *I am going fishing.*

10. **máké yakanún yákó**  
    makiakanKn yaku.  
    *I am hungry.*

11. **mausáí paisú**  
    ‘Where are you going?’  
    mausay pai siw?  
    ‘Will you go?’

12. **mausáí Pofisíá yákó**  
    ‘I am going to Posia.’  
    mausay purisia.  
    ‘I’m going to Puli.’

13. **si Pofisíá yákó**  
    ‘I have been in Posia.’  
    di posia yaku.  
    ‘I’m in Puli.’

14. **murizáh hunuí.**  
    murizax xKxKl.  
    *The sun is very hot.*

15. **kasaián paiká dulaí**  
    ‘When will you start?’  
    kasayan pai kadul-ay?  
    ‘When will you set out?’

16. **sasaiá ńñiá**  
    sasayKn la?  
    *How must I do?*

17. **okaza kowás poréhat nakí abá ńná**  
    ukazixa kawas purihat naki a aba ina.  
    *Last year my father and mother died.*

18. **okaza kówás poréhat nakí abá**  
    ukazixa kawas purihat naki a aba.  
    *Last year my father died.*

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19. pozáha ozáng kōwás pōwñházaí naki a ba
puzah adang a kawas purihaday naki a aba.
   My father will die next year.

20. okajihá kamokoun aláó yakó
   ukazixa ka mKkKñ alaw yaku.
   Yesterday I ate fish.

21. kakán aláó yakó
   kaakKñ alaw yaku.
   I am eating fish.

22. sarawán kakanaí aláó yakó
   sarawan kaakanay alaw yaku.
   Tomorrow I will eat fish.

23. okajihá modoúñ o dalúm yakó
   ‘Yesterday I drank tea.’
   ukazixa mudaux u dalum yaku. ‘Yesterday I drank water.’

24. dádouho dalúm yakó
   daaiaux dalum yaku.
   I am drinking water.

25. sarawan ka dádouhai dalúm yakó
   sarawan ka dadauxay dalum yaku.
   Tomorrow I will drink water.

26. mopuzá haimú
   mupuzah haimu.
   You(pl) have come.

27. mousai yami
   ‘You are going.’
   mausay yami. ‘We(exc) are going.’

28. mousái la
   ‘You wish to go.’
   mausay la. ‘(I’m) leaving.’
Appendix 4. Sample of Previous Scholars' Notes on Pazih

(1) A Sample of Steere's (1873) Notes of Pazih Sentences

1. wise or good (ñëk Kalicii) sabé
2. how many fish have you got (Kaima alao)
3. I have four fish (ñëk a hâxâ saqëtâ alao)
4. I have no fish (ñëk a ñëmëñë alao yâko)
5. tomorrow I will go hunting (Sarawen månsëi målëps yâko)
6. yesterday I went hunting (Kâczëhâ)
7. tomorrow he will go hunting (Sarawen Kë asa målëps yëxsdë)
8. I am going fishing (Mânsëi måndë alao yâko)
9. I am going fishing (Mânsëi måndë alao yâko)
10. I am hungry (Mâle yaxarëme)
11. when are you going (Mânsëi pëldëu)
12. I am going to fish (Mânsëi Pëldëu yâko)
13. I have seen you (Mânsëi Pëldëu yâko)
14. the arrow is in the (mâlëpsë yëxsdë kë të)
15. when will you start (Kazâsëk pëldëu)
16. how must I do (Sëlëc intæ)
17. I am going fishing (Mânsëi Pëldëu yâko)
18. I am going fishing (Mânsëi Pëldëu yâko)
(2) A Sample of Ino's (1897) Notes of Pazih Text

[Text in Japanese]

Ahawan on dare inapa a hofaha-
moi a Pazihaha te paaizahio u
Rahong,

多暮に荷を積んで舟が川を下り行く
Ufa de moyadoa binayu a daran
fei tatarao noang a refehal,

又あるの山路を小炭が牛を遂にに行く
Noang tei maraiah u sugumai
Panade a mufalid u poriبار

Ruhu-tuho binayu ha nafoza
Rahong De faruburud Rahong
igio ha, dah a Umama farahid,

山の下に川があり其の川の両側に多く
の田と畑が有る
kaiizizaka tōbaka sō a maungahun,

が近にあまで人の土をすきがへし
て居る 第七節
(3) A Sample of Ogawa or Ino's Handwriting of Ai-yan
(4) 385

A Sample of Asai’s (1936) Notes of Pazih Texts

[Handwritten text with Chinese characters]