

**Hua-Miao Archive
Songs and Stories**

Beginnings

The Flood and related stories, Songs of Zhyu-shi-lao who cleared the forests, and
Legends of Nzyu-fa-lao, the first shaman healer
Songs M131 to M160
Introduction, Translation, Transcription and Notes

The material in this archive is freely available.
However, we would be most grateful if you would reference the source.

The Hua-Miao Archive
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M131
The Song of the Flood.

Sung by Yang Zhi.

Introduction.

In his book of Miao songs issued in 1952 (Document K), Yang Yong-xin included three versions of the Flood story, by Yang Zhi, Zhang Ming and the Grandmother from Hmao-zumu. Conscious of the differences in the stories he added a note in Miao, which was also reproduced in Document L, the Weining collection of 1981, and reads:

"Regarding the foregoing songs that concern the Creation and the Flood, because we Miao had no means of writing, memories did not always correspond. They simply made songs to sing about our forefathers, the ones who were wise and the ones who were clever, so that we, their descendants after them, may have a way of recounting, remembering and recalling their story. Internal details may not correspond, but each version has its own value. We trust that those who read these songs will make everything clear. This is the hope of all us Miao people."

The final sentence is not reproduced in Document L. In transmitting the songs exactly as they found them, Yang Yong-xin and his successors in Weining were very wise, but the volume of songs printed in Miao and in Chinese in 1988 (Document N), takes another line. There, under the title of "The Flood, Section one", Yang Zhi's version was chosen as a basis, but some sections were deleted and the order was rearranged. Then, the obvious differences in style notwithstanding, passages from Zhang Ming and the Grandmother from Hmao-zumu were inserted together with a little redaction, to create a single, continuous narrative. Finally the stanzas about the sequence of the seasons and the activity of Thunder were discarded, and the story simply stopped short at the point where Ndrao-ya struck the rock and made fire. Perhaps the editor of Document N believed that, in conflating the different versions in this way, he was in fact fulfilling Yang Yong-xin's hope that those who read these songs would make everything clear.

Inconsistencies between different versions of a song were rightly attributed by Yang Yong-xin to the oral tradition which lies behind them. That tradition also accounts for inconsistencies within the songs themselves. Thus, in the present song, after the Flood, Ndrao-ya stepped out of his boat to see the wild creatures pursuing their normal activities, still quite well and all very much alive, though the human race had been wiped out, but there is no explanation as to how the animals survived. Then again, though the Flood had destroyed all the people except Ndrao-ya, toward the end of the song he is told not to allow the children to go out during a thunder storm. What children were these? Where did they come from? There is no attempt in this song to explain the continuation of the human race. Attempts to resolve such inconsistencies are usually misguided. They are as much a part of the oral tradition as the stylized vocabulary itself.

According to Yang Zhi's Song of the Creation, it was Lie-ndlao-shi-tru gi-myu Yeu-jio-dlang-hnu who made earth and sky, and in the introduction to that song reasons were given for rendering this lengthy appellation, "The Glorious King Shi-tru, the Man Dlang-hnu" in the English translation. This personage appears again with his full title in this version of the Flood story. Concerning him, Wang Ming-ji wrote in his account of Miao spirit worship,

"This one is very kind hearted. He will not cause people to become sick, and wants nothing what ever from people. If people have any catastrophe coming, he will reveal it to them. He is a spirit who does good to people, but there is nobody who regards him or worships him."

The Glorious King Shi-tru, the Man Dlang-hnu appears to have been a mythical person who figures in these cosmological songs, but who played no part at all in Miao religion or worship.

Many of the Miao songs contain sections which are more or less complete in themselves, and only very loosely linked to that which comes before or that which follows. Associated with the Flood stories is a cycle which concerns the activities of Thunder, thought of as a large living creature. The Song of Ndu-nzha-byu, sung by Tao Zi-gai, says that "Ndu-nzha-byu arranged for Thunder to rule the great waters and the pouring out of the rain". The cycle at the end of the Flood songs describes how Thunder fulfilled this role, beginning with the spectacular storms which mark the onset of the summer rains.

1. During Dog-month or Pig-month, months 6 or 7 in the lunar calendar, Thunder roars from south to north. Then, beware of Thunder's flashing sword.
2. During Rat-month or Ox-month, months 8 or 9, water from Thunder's mouth and nose, the great summer rain, abates, so that the crops ripen to yellow and the leaves on the trees grow old and fall.
3. During Rabbit-month or Dragon-month, months 11 or 12, Thunder folds his arms and legs and goes to sleep, and water from his nose and mouth fall as snow or glistening ice.
4. During Snake-month or Horse-month, months 1 or 2, Thunder awakes and stretches his arms and legs. Water from his mouth and nose fall as mist and spring rain, causing the leaves to burst on the trees, bringing fresh green growth to the pines, and bidding the people press ahead with their tilling and planting.

M131
The song of the Flood.

Sung by Yang Zhi.

From out of scattered sky material came the dome,
For the Woman Nca-so to come and live.
Woven from scattered earth material came the ranges,
For the Forefather Dlao-jiao to come and dwell.

5 The Woman Nca-so was beautiful,
The Forefather Dlao-jiao soon came to know.
The Woman Nca-so together with,
With the Forefather Dlao-jiao made a family and dwelt.

10 The Woman Nca-so and the Forefather Dlao-jiao begot,
Begot two brothers only.
Having no special name for the elder,
The elder was called Ndrao-yiu,
Having no special name for the younger,
Let the younger be called Ndrao-ya.
15 So these two only were the brothers, Ndrao-yiu and Ndrao-ya.

One day when Ndrao-yiu and Ndrao-ya set out to dig their land,
The Glorious King Shi-tru, the Man Dlang-hnu went to reveal himself.
The Glorious King Shi-tru, the Man Dlang-hnu,
Carrying his slender staff, persistently trampled down,
20 And re-set the sods Ndrao-yiu and Ndrao-ya had dug, not letting them be raised.
Ndrao-yiu was heavy hearted,
Ndrao-ya was sad at heart.

Ndrao-yiu and Ndrao-ya returned to dig their land,
The Glorious King Shi-tru, the Man Dlang-hnu went to show himself.
25 The Glorious King Shi-tru, the Man Dlang-hnu
Carrying his slender staff, persistently turned over,
And re-set the sods Ndrao-yiu and Ndrao-ya had dug, not letting them be dug out.
Ndrao-yiu was heavy hearted,
Ndrao-ya was sad at heart.

30 Ndrao-yiu and Ndrao-ya went and built a booth,
Built a hide, built a green booth and waited,
Waited for the Glorious King Shi-tru, the Man Dlang-hnu
At the edge of Ndrao-yiu and Ndrao-ya's land.

Ndrao-yiu and Ndrao-ya laid,
35 Laid hold of the Glorious King Shi-tru, the Man Dlang-hnu.
Ndrao-yiu spoke out,
"Hold the Glorious King Shi-tru, the Man Dlang-hnu, let us beat him!"
But Ndrao-ya spoke out,
"Do not beat the Glorious King Shi-tru, the Man Dlang-hnu!
40 Hold the Glorious King Shi-tru, the Man Dlang-hnu for me to question".

The Glorious King Shi-tru, the Man Dlang-hnu
Told Ndrao-yiu things of many kinds,
Told Ndrao-ya things of many kinds.

45 "Let not the people waste their strength farming,
Let not the people waste their strength tilling!
Ndrao-yiu, Ndrao-ya, do not expend your strength digging the land,
For this year the water will rise to a flood".

The Glorious King Shi-tru, the Man Dlang-hnu
Taught Ndrao-yiu and Ndrao-ya to go and build boats.
50 Ndrao-ya built a boat of planks which floated lightly,
But Ndrao-yiu built an iron boat which would sink heavily.

On reaching Snake-month or Horse-month,
The Glorious King Shi-tru, the Man Dlang-hnu
Caused Ndrao-yiu and Ndrao-ya to go aboard their boats.
55 The Glorious King Shi-tru, the Man Dlang-hnu
Placed Ndrao-ya in the boat of wooden planks,
And placed Ndrao-yiu in the iron boat.

The Glorious King Shi-tru, the Man Dlang-hnu gave,
Gave Ndrao-ya a white, hen's egg to carry in his arm-pit,
60 And he gave an iron claw-bar to Ndrao-ya to carry in his hand.

The Glorious King Shi-tru, the Man Dlang-hnu spoke:
"One day the white, hen's egg will chirp, 'zi-zi',
Then take the wrought iron claw-bar,
Prise a peep-hole in the boat and have a look.
65 You will see the water all level covering the people,
But the sky above will be azure blue".

The Glorious King Shi-tru, the Man Dlang-hnu spoke:
"One day the cockerel will crow 'sang-sang',
Then take the wrought iron claw-bar,
70 Open the door and have a look,
The people are destroyed, all laid flat by the water".

When Ndrao-ya came outside,
Then Ndrao-ya spoke:

75 "This year the water has risen to a flood,
The water has risen and the water has drowned,
Has drowned the people and they are dead.
This year the water has risen to a flood,
The water has risen and the water has taken,
Has taken the people and they are lifeless".

80 Then Ndrao-ya saw,
Saw the people's deer jumping about,
Saw tigers and lions bounding away,

And in the sky above eagles flying to and fro.
 Then Ndrao-ya spoke,
 85 "In the future will there ever be so great a flood?"
 The Glorious King Shi-tru, the Man Dlang-hnu spoke:
 Telling Ndrao-ya things of many kinds.

"In the future there will never be so great a flood,
 But one day I will cause the enchanter to come to earth
 90 And it will be exactly the same as the flood is now.
 The people's solid rocks will be reduced to dust,
 And the green forests to snow white ash."
 Ndrao-ya listened, nodding his head.

On reaching Rat-month or Horse-month,
 95 The calling of martins tell of fine, warm weather.
 Now the martins were calling "zi-zi",
 But cold was Ndrao-ya by day
 And cold was Ndrao-ya by night.
 So Ndrao-ya took the wrought iron claw-bar and struck at the martins.

100 The martins were not hit,
 For the martins hopped away into the cliff,
 But sparks flew out and set fire,
 Set fire as they caught on the tinder moss.
 Thus Ndrao-ya kindled a fire with smoke and sat beside it,
 105 Kindled a fire with flames and warmed himself by it.

The Glorious King Shi-tru, the Man Dlang-hnu spoke,
 Telling Ndrao-ya things of many kinds.

"On reaching Dog-month or Pig-month,
 From south to north, Thunder will roar, 'go-go'!
 110 Do not let your children stay out when it is overcast,
 For fear that Thunder, drawing his shining sword, lightning, should strike them.
 Do not let your children stay out when it is dull,
 For fear that Thunder, drawing his shining sword, lightning, should slash them.

On reaching Dragon-month or Rabbit month,
 115 Thunder, folding his arms and legs into a ball, will sleep,
 And water from Thunder's mouth and nose will change to snow, frozen and
 glistening.

On reaching Snake-month or Horse-month,
 Water from Thunder's mouth and nose will change to rain, water to nourish the
 growing leaves,
 It will change to rain at the season to nourish the springing leaves.

120 When the leaves grow big, a shade from the heat,
 And needles on the pines grow big and cast shadows,
 People will know it is the season to raise yarn,
 People will know it is the season to raise crops".

Thus it is ended.

M131

Y'' b° † CΔ₁₁ D₋ C]'' . Λ₈ Ē I'' .
 water grow deluge song. Yang Zhi sang.

T'' CT^u]ⁿ C[^p E_n Jⁿ L°,
 from sky scattered material arrived sphere,

T''' C_n J° CT'^o Š E_n L_o C^{no}.
 for Ni-bo-nca-so thus come live.

J^{nc} Tⁿ]ⁿ C[^p E_n L_n V₁₁,
 weave earth scattered material arrived ridges,

T''' Δ'' E₁₁₁ †₃ J⁻ L₁₁ E_n L_o †₁₁.
 for Dlao-jiao-zyu-gha-lao thus come dwell.

5 C_n J° CT'^o Š Lⁿ 3'' C]'' ,
 Ni-bo-nca-so beautiful,

Δ'' E₁₁₁ †₃ J⁻ L₁₁ J̄' L_o J'' .
 Dlao-jiao-zyu-gha-lao soon came know.

C_n J° CT'^o Š J^r C_n CT_o ,
 Ni-bo-nca-so together connector with,

CT_o Δ'' E₁₁₁ †₃ J⁻ L₁₁ Y⁻ Λ_n †₁₁.
 with Dlao-jiao-zyu-gha-lao made family dwell.

C_n J_o CT'^o Š Δ'' E₁₁₁ †₃ J⁻ L₁₁ E_n D₋ D⁻ Λ₋,
 Ni-bo-nca-so Dlao-jiao-zyu-gha-lao thus did have oh,

10 D⁻ T'' C_n Y⁻ L^p T⁻ Ē² Tⁿ.
 have get connector two classifier only brothers.

J⁻ b° J^r T'' J⁻ Ēⁿ C_n Tⁿ CT^r E_n ,
 elder not get the way connector give name thus,

J⁻ b° CT^r CT₁₁ Λ^{nc} .
 elder named Ndrao-yiu.

J⁻ Ē² J^r T'' Ēⁿ C_n Tⁿ CT^r ,
 younger not get way connector give name,

┌° 卍。 J̄ ǔ̄ C†ʳ C┌ᵢᵢ Y⁻ Eₙ.
cause younger named Ndrao-ya thus.

15 C┌ᵢᵢ Λⁿ C┌ᵢᵢ Λ⁻ Y⁻ Lᵑ T⁻ ǔ̄ Tⁿ.
Ndrao-yiu Ndrao-ya two classifier only brothers.

ᵑ- 'Cᵘ C┌ᵢᵢ Λⁿ C┌ᵢᵢ Λ⁻ C┌ᵑ, C┌Eₙₛ Tⁿ.
there was day Ndrao-yiu Ndrao-ya went dig land.

Lⁿᶜ CΔᵢᵢ Jʳ Tʳᵘ 卍ⁿ ᵑᵑ Λₛ Eₙᵒ Δᵑ 'Cᵘ C┌ᵑ, Ṡ Jʳᵑ.
Lie-ndlao-shi-tru king Yeu-jio-dlang-hnu went reveal.

Lⁿᶜ CΔᵢᵢ Jʳ Tʳᵘ 卍ⁿ ᵑᵑ Λₙₛ Eₙᵒ Δᵑ 'Cᵘ
Lie-ndlao-shi-tru king Yeu-jio-dlang-hnu

ᵑᵑ CΔᵑ Eᵑ Jᵑ J⁻ 3ₙ †ᵣ Eₙᵢ
did carry staff slender persistent together

†ᵢᵢ Eₙ,
trample thus,

20 ᵑᵑ C† C┌ᵢᵢ Λⁿ C┌ᵢᵢ Λ⁻ J⁻ Tʳᵢᵢ Tⁿ Jʳᵢᵢ
did turn over Ndrao-yiu Ndrao-ya sods earth forbid

卍。 J̄.
cause rise up.

C┌ᵢᵢ Λⁿ Ṡ Jʳ T₋,
Ndrao-yiu heart not collected,

C┌ᵢᵢ Λ⁻ Ṡ Jʳ †ᵢᵢ Eₙ.
Ndrao-ya heart not sufficient thus.

C┌ᵢᵢ Λⁿ C┌ᵢᵢ Λ⁻ Sʳ ᵑᵢᵢ C┌Eₙₛ Eₙ.
Ndrao-yiu Ndrao-ya returned went dig thus.

Lⁿᶜ CΔᵢᵢ Jʳ Tʳᵘ 卍ⁿ ᵑᵑ Λₛ Eₙᵒ Δᵑ 'Cᵘ C┌ᵑ, ᵑᵢᵢ
Lie-ndlao-shi-tru king Yeu-jio-dlang-hnu went go

Jʳᵑ.
show.

25 Lⁿᶜ CΔᵢᵢ Jʳ Tʳᵘ 卍ⁿ ᵑᵑ Λₛ Eₙᵒ Δᵑ 'Cᵘ
Lie-ndlao-shi-tru king Yeu-jio-dlang-hnu

ᵑᵑ CΔᵑ Eᵑ Jᵑ J. 3ₙ †ᵣ Eₙᵢ C┌Eₙₛ,
did carry staff slender persistent together dig,

J'⁻ CT_{||} L^{nc} CA_{||} J^r T'^u Jⁿ D^ɔ Λ_ς [ⁿ^o Δ^{ɔ̄} 'C^u
Do not beat Lie-ndlao-shi-tru king Yeu-jio-dlang-hnu

Tⁿ.
at all.

40 D⁻ L^{nc} CA_{||} J^r T'^u Jⁿ D^ɔ Λ_ς [ⁿ^o Δ^{ɔ̄} 'C^u L_o.
take Lie-ndlao-shi-tru king Yeu-jio-dlang-hnu come

T'^u J^u C_u L^u.
for me ask words.

L^{nc} CA_{||} J^r T'^u Jⁿ D^ɔ Λ_ς [ⁿ^o Δ^{ɔ̄} 'C^u
Lie-ndlao-shi-tru king Yeu-jio-dlang-hnu

D_{ɔ̄} ɿ_n [ⁿ Tⁿ J_{||} [̄^{ɔ̄} J'^ɔ CT_{||} Λ^u,
did say nine the ten kinds show Ndrao-yiu,

D_{ɔ̄} ɿ_n [ⁿ Tⁿ J_{||} [̄^{ɔ̄} J'^ɔ CT_{||} Λ⁻ [ⁿ.
did say nine the ten kinds show Ndrao-ya thus.

J'⁻ C[_n CA^{nc} Tⁿ T^ɔ C^ɔ D_n Δ^{ɔ̄} D_n ʒ_o J_u
do not waste world people plural strength which

Y⁻ J^u,
farming,

45 J'⁻ C[_n CA^{nc} Tⁿ T^ɔ C^ɔ D_n Δ^{ɔ̄} D_n ʒ_o J_u
do not waste world people plural strength which

Y⁻ L_{||} Λ₋,
tilling oh,

J'⁻ C[_n CT_{||} Λ^u CT_{||} Λ⁻ D_n Δ^{ɔ̄} ʒ_o.
do not expend Ndrao-yiu Ndrao-ya plural strength

J_u C[_{nc} Tⁿ,
which dig land,

J_{n||} C̄ [ⁿ Y^u L̄ ɓ^o † CA_{||} D_{..}.
year this thus water will grow deluge.

L^{nc} CA_{||} J^r T'^u Jⁿ D^ɔ Λ_ς [ⁿ^o Δ^{ɔ̄} 'C^u
Lie-ndlao-shi-tru king Yeu-jio-dlang-hnu

D_{ɔ̄} J'⁻ CT_{||} Λ^u CT_{||} Λ⁻ CT_ɔ †_ɔ C[^o.
did teach Ndrao-yiu Ndrao-ya go build boats.

50 CT₁₁ Λ⁻ t₃ T'' C]° J⁻ t_{nc} [nc CT^δ
Ndrao-ya built get boat planks completed float

J'ⁿ Λ⁼,
lightly,

CT₁₁ Λ^ν t₃ T'' C]° b'']_u T_o J'ⁿ Λ₁₁
Ndrao-yiu built get boat iron which sink heavily

[_n.
thus.

D_δ t_o C^δ [no Tⁿ C^β bⁿ [_n,
did reach snake bring the horse month thus,

L^{nc} CΔ₁₁ J^r T^{'u} Jⁿ D^β Λ_ς [no Δ^δ 'C^u
Lie-ndlao-shi-tru king Yeu-jio-dlang-hnu

[°]_o CT₁₁ Λ^ν CT₁₁ Λ⁻ C^{no} C]°.
caused Ndrao-yiu Ndrao-ya sit boat.

55 L^{nc} CΔ₁₁ J^r T^{'u} Jⁿ D^β Λ_ς [no Δ^δ 'C^u
Lie-ndlao-shi-tru king Yeu-jio-dlang-hnu

[^{'nc} C[^{'r} CT₁₁ Λ⁻ T'' C]° t_{nc} [nc,
took shut in Ndrao-ya into boat planks completed,

D_δ [^{'nc} C[^{'r} CT₁₁ Λ^ν T'' C]° b'' [_n.
did take shut in Ndrao-yiu into boat iron thus.

L^{nc} CΔ₁₁ J^r T^{'u} Jⁿ D^β Λ_ς [no Δ^δ 'C^u [_n D₁
Lie-ndlao-shi-tru king Yeu-jio-dlang-hnu thus did

D⁻ Λ₁,
give oh,

D_δ D⁻ J^β J['] C†^{'nc} L_{nc} T^{'''} CT₁₁ Λ⁻ [no
did give egg chicken white for Ndrao-ya carry

T'' J⁻ [° [_n,
in arm-pit thus,

60 D_δ D⁻ C_n Tⁿ [r b'' T^{'''} CT₁₁ Λ⁻
did give connector claw-bar iron for Ndrao-ya

[no T^u Tⁿ.
carry the hand.

L^{nc} CΔ₁₁ J^r T^{'u} Jⁿ D^p Λ_ς [n^o Δ^δ 'C^u †^ς L_o
Lie-ndlao-shi-tru king Yeu-jio-dlang-hnu able come

T_n [n,
say thus,

D- 'C^u [n J^p J['] Ct^{'nc} L_{nc} J⁻ †^r †^r.
there is day thus egg chicken white chirp zi-zi.

[s D⁻ C_n Tⁿ [r b^o †^ς [n^o J^r Dⁿ L_o
you take connector claw-bar iron wrought come

Γ^u [n J⁻ D⁻ C]° L_o C₋ D^δ,
divide thus eye boat come look regard,

65 [s [̄ J_o J_u CΔ^{nc} Tⁿ T^p C^b [n Y["] J^u
you will see that world people thus water fill

T^{nc} Jⁿ T⁻ [n,
flat very thus,

J["] CT^u Jⁿ J⁻ [n CT^u Ct⁻ Ct⁻ Dⁿ S^{nc} Λ₋.
sky above thus sky blue blue exceedingly oh.

L^{nc} CΔ₁₁ J^r T^{'u} Jⁿ D^p Λ_ς [n^o Δ^δ 'C^u †^ς L_o
Lie-ndlao-shi-tru king Yeu-jio-dlang-hnu able come

T_n [n,
say thus,

D- 'C^u L["] J['] J⁻ S^δ S^δ Λ₋,
there is day cockerel crow sang-sang oh,

[s D⁻ C_n Tⁿ [r b^o †^ς [n^o J^r Dⁿ L_o
you take connector claw-bar iron wrought come

70 J^{'b} [n L^u CT_p [nⁿ L_o C₋ D^δ,
open thus the excluder wind come look regard,

CΔ^{nc} Tⁿ T^p C^b [n Y["] L["] [n T^u T_s
world people thus water destroyed thus all flat

[n.
thus.

CT₁₁ Λ⁻ CT_o T_ς 3["],
Ndrao-ya with come out outside,

CT₁₁ Λ⁻ †^ς L_o ʔ_n,
Ndrao-ya able come say,

J_{n11} C̄ E_n Y'' b° † CΔ₁₁ ɔ₋.
year this thus water grow deluge.

75 Y'' b° E_n Y'' †^{'u},
water grow thus water drowned,

ɔ_z †^{'u} CΔ^{nc} Tⁿ T^ɔ C^ɔ T₋ T_z C E_n.
did drown world people dead finish completed.

J_{n11} C̄ E_n Y'' b° † CΔ₁₁ ɔ₋.
year this thus water grew deluge.

Y'' b° E_n Y'' ɔ⁻,
water grew thus water took,

ɔ_z ɔ⁻ CΔ^{nc} Tⁿ T^ɔ C^ɔ C E^u T_z C E_n.
did take world people limp finished completed.

80 CT₁₁ Λ⁻ †^ς L_o ʔ_o,
Ndrao-ya able come see,

ɔ_z ʔ_o CΔ^{nc} Tⁿ T^ɔ C^ɔ †['] E^{no} ɔⁿ ʔ_i Δ^{'nc} ʔ^r C T_u,
did see world people deer jump about,

ɔ_z ʔ_o C["] L^ɔ ʔ₋ C["] L^ɔ C †['] Δ^{'nc} E^{'n} C ʔ₁₁,
did see tigers lions jump bound away,

ʔ["] C T_u ʔⁿ ʔ₋ E_n C["] L^{nc} Tⁿ Δ^z Λ^z ʔ^r ʔ₋ E_n.
sky above thus eagles fly to and fro thus.

CT₁₁ Λ⁻ †^ς L_o ʔ_n,
Ndrao-ya able come say,

85 C T_u ʔ^ɔ Y'' b° † CΔ₁₁ ɔ₋ T_{nc} ʔ['] b°.
afterwards water grow deluge query so great.

L^{nc} CΔ₁₁ ʔ^r T^{'u} ʔⁿ ɔ^ɔ Λ_ς E^{no} Δ^z 'C^u †^ς L_o.
Lie-ndlau-shi-tru king Yeu-jio-dlang-hnu able come

ʔ_n E_n,
say thus,

ᵐₙ ᵍₙ ᵐₙ ᵓₙ ᵍ̃ ᵐ'ᵓ ᵍᵐₙ ᵍ ᵍₙ.
said nine the ten kinds show Ndrao-ya thus.

ᵍᵐᵐ ᵐ'ᵓ ᵍₙ ᵐ'' ᵍ° † ᵍᵍₙ ᵓ ᵐ' ᵍ°
afterwards thus water grow deluge not grow

ᵐ̄,
finish,

ᵓ- 'ᵍᵐ ᵍₙ ᵓᵐ ᵍ̄ ᵍ° ᵓ. ᵐᵐ ᵍ̄ ᵐᵐ ᵍ ᵍᵐ,
there is day thus I will cause enchanter go

ᵍᵍᵐᵐ ᵐ' ᵍ.
earth oh.

90 ᵍᵓ ᵍ̄ ᵍ̄ ᵐ'' ᵍ° † ᵍᵍₙ ᵓ ᵐ' ᵓ̄ ᵐ' ᵍ.
like now water grow deluge one pattern only oh.

ᵍᵍᵐᵐ ᵐ' ᵐ'ᵓ ᵍ'ᵓ ᵐ'ᵓ ᵍᵐ'ᵐ ᵐ'ᵓ ᵓ ᵍ̄ ᵍᵐᵐ
world people bed rock solid rock will change into

ᵍᵐ'
dust oh,

ᵍₙ ᵓᵐ ᵍᵐ' ᵍ' ᵍ. ᵍ̄ ᵍᵐᵐ ᵍᵐᵐ.
thus will be green forest will change into snow.

ᵍᵐₙ ᵍ' ᵍᵐᵐ ᵍᵐᵐ ᵍ' ᵍᵐ ᵍᵐ.
Ndrao-ya nodded head listened.

ᵓ̄ †. ᵍ̄ ᵍᵐᵐ ᵐ' ᵍ'ᵓ ᵍ'ᵐ ᵍₙ,
did reach rat bring the horse month thus,

95 ᵍ'' ᵍ' ᵐ' ᵍᵐᵐᵐ ᵐ' ᵍ'ᵐ ᵍ'ᵐ ᵐ- ᵍᵐ'ᵐ ᵍᵐ'ᵐ.
martins call clear come warm.

ᵍ° ᵍ° ᵍᵐₙ ᵍ ᵍₙ ᵐ' 'ᵍᵐ,
cold Ndrao-ya thus make day,

ᵍ° ᵍ° ᵍᵐₙ ᵍ' ᵍₙ ᵐ' 'ᵓ°.
cold Ndrao-ya thus make night.

ᵍᵐₙ ᵍ' ᵍ'ᵐᵐ ᵍₙ ᵐ' ᵍᵐ ᵍ'' †ᵐ ᵍᵐᵐ ᵐ' ᵓᵐ
Ndrao-ya took connector claw-bar iron wrought

ᵍᵐₙ ᵍ'' ᵍ' ᵐ' ᵍᵐᵐᵐ.
strike martins.

100 C" S^r J⁻ Ct_{nc} E₋ D₋ T_{||} E_n,
martins did not hit thus,

C" S^r J⁻ Ct_{nc} D_δ Δ^{'nc} E_n Jⁿ Δ^{'b} CT_v Γ^{||} t⁻
martins did jump thus hopped inside cliff

E_n.
thus.

ḃ T^c D_δ T_c E_n C_n ḃ^c,
sparks did come out thus connector set fire,

ḃ CT_o E_{n||} G^b.
set fire with caught tinder moss.

CT_{||} Λ⁻ D_δ T^{||} E_n J^δ CE^{'nc} J^δ CE^{'no} CT_o Δ^{||} C^{no}
Ndrao-ya did get thus vapour smoke kindle sit,

105 D_δ T^{||} ḃ Tⁿ ḃ T^c CT_o Δ^{||} CTⁿ E_n.
did get flame of fire kindle warm thus.

L^{nc} CA_{||} J^r T^{'u} Jⁿ D^b Λ_c E_{no} Δ^δ 'C^u t^c L_o
Lie-ndlao-shi-tru king Yeu-jio-dlang-hnu able come

T_n E_n,
say thus,

D_δ T_n E_n Tⁿ J_{||} ḃ J^{'p} CT_{||} Λ⁻ E_n.
did say nine the ten kinds show Ndrao-ya thus.

D_δ t_o Δⁿ E_{no} Tⁿ CJ⁻ ḃⁿ E_n,
did reach dog bring the pig month thus,

S^o † J⁻ C^δ J^c I^{'u} E_n J_o J_o T^{'||} J^δ CT_v
Thunder rises calls thus go-go from south

Γ^{||} CT_v L_o Λ₋.
north come oh.

110 J^{'-} J_o D_n L⁻ Tⁿ Λ_{||} C^{no} C_n
do not cause your children stay connector

CT^{'o} Tⁿ,
overcast at all,

CE'' ɔ_u S° † J⁻ C^{ɔ̃} T'° CT^{ɔ̃} Ct'_{nc} L_{nc} L_i
fear that Thunder draws sword shining lightning

Δ^u Δ^{nc},
strike,

J'' ɔ_o ɔ_n L̄ Tⁿ Λ_{||} C^{no} C_n ɔ^p,
do not cause your children stay connector dull,

CE'' ɔ_u S° † J⁻ C^{ɔ̃} T'° C_n CT^{ɔ̃} Ct'_{nc} L_{nc}
fear that Thunder draws thus sword shining

L_i T̄ C'^{ɔ̃} C_n.
lightning slash thus.

ɔ_{ɔ̃} t_o ɔ^{ɔ̃} C^{no} Tⁿ L̄ bⁿ C_n,
did reach dragon bring the rabbit month thus,

115 S° † J⁻ C^{ɔ̃} Cɔ_{||} Tⁿ Cɔ_{||} T_ɛ Y⁻ L̄^{no}
Thunder bends hands bends feet makes lump

J^p C_n,
sleep thus,

S° † J⁻ C^{ɔ̃} Y'' CE^{no} Y'' CJ^p ɔ_o Δ'_n
Thunder water mouth water nose did change

Δ_{||} Jⁿ Δ_{||} CJ^u J'^u Ct'_{nc} L_{nc}.
snow frozen shining.

ɔ_{ɔ̃} t_o C^{ɔ̃} C^{no} Tⁿ C^p bⁿ,
did reach snake bring the horse month,

S° † J⁻ C^{ɔ̃} Y'' CE'' Y'' CJ^p ɔ_o Δ'_n C^{ɔ̃}
Thunder water mouth water nose did change rain

Y'' Λ_~ CΔ'' b^o.
water nourish leaves grow.

ɔ_{ɔ̃} Δ'_n C^{ɔ̃} J⁻ T̄^{ɔ̃} Λ_~ CΔ'' b̄^{ɔ̃} C_n.
did change rain time nourish leaves spring thus.

120 CΔ'' b^o C_n C^{||} T'° Λ_o,
leaves grow thus shade heat oh,

CΔ'' T̄' t_ɛ C^{no} J^r C_{||} b^o Jⁿ C^{||} C_n.
leaves pine trees grow shadow thus,

┌° ┘。 CΔ^{nc} Tⁿ T³ C³ Jⁿ]_v †。 [n J⁻ [nⁿ
cause world people know that reach thus season

C_n J^ξ S̄ Λ₋,
connector raise yarn oh,

┌° ┘。 CΔ^{nc} Tⁿ T³ C³ Jⁿ]_v †。 [n J⁻ [nⁿ
cause world people know that reach thus season

]v J^ξ L_n [n.
that raise crops thus.

[n Jⁿ D。 C└..
thus ended.

M131
The song of the Flood.

Sung by Yang Zhi.

Notes

This song is recorded in Document A (no. 2, page 3). Document E' (no. 2, page 3). Document E (no. 2, page 3). Document K (no. 2/1, page 4). Document L (no. 4, page 9). Document N (no. 11, page 374). The entry in Document N contains all but lines 18 to 24 and 106 to 124 of Yang Zhi's song, but the text has been rearranged and conflated with material from two other versions of the Flood story by different singers, together with some redaction.

Line 2. The Name $C_n \text{ } \text{J} \circ C \text{ } \text{t}' \text{ } \overset{\circ}{S}$ varies somewhat. Document A has $C_n \text{ } \text{J} \circ C \text{ } \text{t} \text{ } S^\circ$, Document E' has $C_n \text{ } L \circ C \text{ } \text{t}' \text{ } \overset{\circ}{S}$, Documents E, K and L have $C_n \text{ } \text{J} \circ C \text{ } \text{t}' \text{ } \overset{\circ}{S}$, while Document N reads, "nis bob ncal sod". The meaning is not clear except that $C_n \text{ } \text{J}^\circ$ means "The Woman".

Line 4. The name $\Delta'' \text{ } C_{ni} \text{ } \text{t}_s \text{ } \text{J}^- \text{ } L_{ii}$ also shows variations. Document A has $\Delta'' \text{ } C_{ni} \text{ } \text{t}_r \text{ } L_{ii}$, Documents E', K and L have $\Delta'' \text{ } C_{ni} \text{ } \text{t}_s \text{ } \text{J}^- \text{ } L_{ii}$, Document E has $\Delta'' \text{ } C_{ni} \text{ } \text{t}_s \text{ } L_{ii}$, and Document N reads, "Dlaot jaof zyul ghak laol". t_r and t_s mean "father", and $\text{J}^- \text{ } L_{ii}$ means, "the old". Together they mean "Forefather". A note in Document N suggests that $\Delta'' \text{ } C_{ni}$ is "forty", meaning that he was forty years old before getting married. A suggestion to be treated with some reserve.

Line 6. Documents E', K and L read J^- instead of J' .

Line 13. Documents E' and E read $\text{J}^- \text{ } \text{T}_r$, "second child", instead of $\text{J}^- \text{ } \overset{2}{C}$, "youngest child".

Line 17. Document A interchanges the two parts of the compound name to read $\Lambda_c \text{ } C^{no} \text{ } \Delta^\delta$ 'C^v L^{nc} C Δ_{ii} J^r T^{'v} Jⁿ D^p. Document E has L^{nc} C Δ_{ii} J^r T^{'v} Jⁿ D^p only.

Lines 19 to 25. These seven lines were omitted in Document K and also in Documents L and N.

Line 20. The word $\overset{5}{J}$ is omitted in Document A, and the previous two words $\text{J}' \text{ } \text{J} \circ$ are detached from this line and added to the beginning of line 21.

Lines 21 and 22. Document A uses both names in both lines instead of one in each.

Line 24. This line is found only in Document A but is essential to retain the parallelism of the passage.

Line 27. In Document A the last two words have been wrongly copied $\text{J} \circ \text{J} \circ$.

Lines 28 and 29. As lines 21 and 22 above.

Line 30. Document L omits the final C_n and replaces it with $\text{C}\text{t}'^\circ$.

Line 31. Document N misspells the initial "cot" as "cat".

Line 37. Document A has lost the final S° and repeated $\text{T}^0 \text{C}_n$ from the previous line in its place.

Line 46. Document K followed by Documents L and N omit the word Z_\circ .

Line 56. Document E' and all subsequent documents omit the word t_{nc} , "planks", and thereby lose the parallelism between lines 56 and 57.

Line 70. Document A says that Ndrao-ya was instructed to open $\text{L}^\cup \text{CT}^\circ \text{C}^\wedge$ which means "that which blocks the wind", and is an expression meaning "the door". It is used in incantations, and here in an old song, but not in current speech. In all the later documents the words $\text{L}^\cup \text{C}_\downarrow \text{C}_-$ are substituted. This in spoken Miao means "window". Either expression makes good sense, but the former is more likely to be original.

Line 71. Document A reads T_ζ instead of T_δ .

Line 72. Instead of CT_\circ Document L reads CT_δ .

Line 79. Document A says that the flood left all the people: $\text{CC}^\cup \text{T}_\delta \text{CC}_-$, "limp finish completed", that is, "lifeless". Document E' and all subsequent documents change the phrase to $\text{CT}_\circ \text{L}_\zeta \text{T}_\delta$ which simply means "gone away". The rather unusual phrase in Document A is to be preferred.

Line 88. Document K reads J'^- , "to teach" instead of J'° , "to show".

Line 92. Documents K, L and N read t^- instead of $\text{C}\text{t}'^-$.

Line 95. Document A alone includes the word J^- , "to call" in this line. However in the copy of Document E corrected by Wang Ming-ji, the word has been added, and it would appear that its omission was a mistake first made in Document E' and repeated in every subsequent document.

Lines 97 and 98. Document K followed by Documents L and N, changes the expression $\text{Y}^- \text{'C}^\cup$ and $\text{Y}^- \text{'D}^\circ$, "by day" and "by night" to $\text{t}'^- \text{'C}^\cup$ and $\text{t}'^- \text{'D}^\circ$, "every day" and "every night".

Line 99. Document K, again followed by Documents L and N, adds an explanatory gloss, $\text{T}'' \text{V}^\circ$, "on the top of the rock", to the end of this line.

Line 103. Documents K, L and N add $\text{C}_n \text{J}_n \text{C}_-$ after b^ζ meaning that it was "set on fire by chance ---"

Line 104. In Document E' the line begins with $\mathcal{T}'^{\circ} \overset{\circ}{\mathcal{C}}$, meaning, "from this ---", an addition not continued in later documents.

Line 109. This line is found only in Document A where it follows line 117, that is at the beginning of the spring sequence. This can hardly be correct as there is no thunder activity at that time of the year, which probably explains the absence of the line from the later documents. However, if it is simply moved to the beginning of the summer sequence it fits exactly.

Lines 110 to 113. The copy of Yang Zhi's text used in the preparation of the duplicated documents E', E and K had apparently lost nine words between \mathcal{C}_n in line 110 and $\mathcal{CT}_{\bar{z}}$ in line 111, an omission repeated in Document L. This haplography destroys the parallel construction of the stanza, and leaves a passage of uncertain meaning. Document A preserves the text, but even here corrections are necessary. In line 110 the word \mathcal{CT}'_{\circ} , meaning "overcast" is written \mathcal{T}'_{\circ} . In lines 111 and 113 \mathcal{CT}' , "for fear that", appears as \mathcal{CT}' and \mathcal{E}' , respectively, while in line 112 the word \mathcal{D}° , meaning "hazy, dull or dim" is written \mathcal{D}° . Also in line 112 the word \mathcal{C}° has been written twice. All these are small errors easily made by a scribe reading a faded manuscript.

M132
The Flood

Collected by Lu Xing-fu

Introduction.

Although there are some differences, this version of the Flood story clearly stems from the same line of oral tradition as that sung by Yang Zhi.

The most obvious difference is in the name used for the super-human individual who warned the two brothers of the impending disaster. Here only the second half of his title, “Yeu-jio-dlang-hnu”, the “Man Dlang-hnu”, is used.

Many lines in this, and in Yang Zhi’s text, are identical, but line 31 is found only in this version. It describes the effort put into digging and re-digging their land, but which was frustrated by the intervention of the Man Dlang-hnu, as “nu li ngeu”. This is the term regularly used for the compulsory, but unpaid, labour demanded by Yi landlords from their Miao tenants.

M132
The Flood.

Collected by Lu Xing-fu.

From out of scattered sky material came the dome,
For the Woman Nca-so to come and live.
Woven from scattered earth material came the ranges,
Provided for the Forefather Dlao-jiao to make a family and dwell.

5 In the course of time,
The Forefather Dlao-jiao and the Woman Nca-so begot,
Begot two brothers only.
Having no special name for the elder,
Let the elder be called Ndrao-yiu.
10 Having no special name for the younger,
Let the younger be called Ndrao-ya.

One day Ndrao-yiu and Ndrao-ya went to dig their land,
And the Man Dlang-hnu did no good.
The Man Dlang-hnu, carrying his slender staff, persistently turned over,
15 And re-set the sods Ndrao-yiu and Ndrao-ya had dug, not letting them be dug out.
Ndrao-yiu was heavy hearted.

Ndrao-ya returned to dig.
The Man Dlang-hnu went to reveal himself.
The Man Dlang-hnu, carrying his slender staff, persistently trampled down,
20 And re-set the sods Ndrao-yiu and Ndrao-ya had dug, not letting them be raised.
Ndrao-yiu was heavy hearted,
Ndrao-ya was sad at heart.

Ndrao-yiu and Ndrao-ya went and built a booth.
Built a hide, built a green booth and waited,
25 Waited to catch the Man Dlang-hnu.
Ndrao-yiu and Ndrao-ya laid,
Laid hold of the Man Dlang-hnu.

Ndrao-yiu spoke,
"Hold the Man Dlang-hnu, let us beat him!"
30 But Ndrao-ya spoke,
"After all our fruitless labour,
Do not beat the Man Dlang-hnu!
Hold the Man Dlang-hnu for me to question".

The Man Dlang-hnu spoke,
35 Telling Ndrao-yiu things of many kinds,
Telling Ndrao-ya things of many kinds.

Let not the people expend their strength farming,
Let not the people expend their strength tilling!
Ndrao-yiu and Ndrao-ya, do not expend your strength digging the land.

40 For this year the water will rise to a flood.
The Man Dlang-hnu made Ndrao-yiu and Ndrao-ya go and build boats.
Ndrao-ya built a boat of planks that floated lightly,
Ndrao-yiu built an iron boat which would sink heavily.

On reaching Snake-month or Horse-month,
45 The Man Dlang-hnu caused Ndrao-yiu and Ndrao-ya to go aboard their boats,
Placing Ndrao-yiu in the iron boat,
And placing Ndrao-ya in the boat of wooden planks.

The Man Dlang-hnu gave,
Gave Ndrao-ya a white, hen's egg to enfold in his armpit,
50 And gave a wrought iron claw-bar to Ndrao-ya to carry in his hand.

The Man Dlang-hnu spoke,
"One day the white, hen's egg will chirp, 'zi-zi',
Then pick up the iron claw-bar,
Prize open the top of the boat and have a look.
55 You will see that the sky is azure blue,
And the water all level covering the people.

One day the cockerel will crow, 'sang-sang',
Then take the iron claw bar,
Open the window and have a look,
60 The people are destroyed, all laid flat by the water".

When Ndrao-ya came outside,
Tigers and lions were bounding away,
Deer were jumping about,
Kestrels were flying back and forth,
65 And eagles were flying to and fro.

Then Ndrao-ya spoke,
"This year the water has risen and the water has taken,
Taken the people and they are all gone.
This year the water has risen and the water has drowned,
70 Drowned the people and they are all gone".

The martins were hopping in and out of the cliff.
Ndrao-ya picked up,
Picked up the wrought iron claw bar to strike,
To strike at the martins.

75 The martins were not hit,
But the wrought iron claw bar brought forth sparks which fell on the tinder-moss.
Thus Ndrao-ya got,
Got smoke and kindled a fire to sit beside,
Got smoke and kindled a fire to warm himself.

80 Then Ndrao-ya framed,
Framed words on purpose to ask,
To ask the Man Dlang-hnu in his place in the sky,

"In the future will there ever be so great a flood?"
"In the future I will cause the enchanter to come to earth,
85 Then the people's forests will be reduced to dust,
And the woods to snow white ash.
It will be exactly the same as the flood is now".
Ndrao-ya listened nodding his head.

90 The Man Dlang-hnu spoke,
Telling Ndrao-ya things of many kinds.

"On reaching Dog-month or Pig-month,
Do not let the children stay out when it is overcast,
Do not let the children stay out when it is dull,
For fear that Thunder, drawing his shining sword, lightning, should strike them.

95 On reaching Dragon-month or Rabbit-month,
Water from Thunder's mouth and nose will change to snow, filling everything with
whiteness.
On reaching Snake-month or Horse month,
Water from Thunder's mouth and nose will change to rain, water to nourish the
growing leaves.

100 Then the needles on the pine trees will grow big and cast a shadow,
Causing the people to know,
Know that it is the season to start farming,
Know that it is the season to raise crops".

Thus it is ended.

M132

Y'' ɓ° † CΔ₁₁ ɔ₋. L_v J_{n6} Γ_v S₁₁.
 water grow deluge Lu Xing-fu wrote.

T'' CT_v Jⁿ CΓ^p E_n Jⁿ L_o,
 from sky scattered material arrived sphere,

T''' E_n C_n L° C†'° Š E_n L_o C^{no}.
 for thus Ni-bo-nca-so thus come live.

J^{nc} Tⁿ Jⁿ CΓ^p E_n L_n V₁₁,
 weave earth scattered material arrived ridges,

ɔ⁻ T''' Δ'' E₁₁₁ †₃ J⁻ L₁₁ Y⁻ Λ_n †₁₁.
 give for Dlao-jiao-zyu-gha-lao make family dwell.

5 CT_v T'' CT_v T'^p ɔ^p,
 sky get sky constantly,

Δ'' E₁₁₁ †₃ J⁻ L₁₁ C_n J^o C†'° Š E_n ɔ₋ ɔ⁻,
 Dlao-jiao-zyu-gha-lao Ni-bo-nca-so thus did have,

ɔ⁻ T'' C_n Y⁻ L^b T⁻ E² Tⁿ.
 have get connector two classifier only brothers.

J⁻ ɓ° J^r T'' J⁻ J^r C_n Tⁿ C†^r,
 elder not get anything connector give name,

Γ° ɔ_o C_n J⁻ ɓ° C†^r CΓ₁₁ Λ^u.
 cause connector elder named Ndrao-yiu.

10 J⁻ E² J^r T'' J⁻ J^r C_n Tⁿ C†^r,
 younger not get anything connector give name,

Γ° ɔ_o C_n J⁻ E² C†^r CΓ₁₁ Λ⁻.
 cause connector younger named Ndrao-ya.

ɔ⁻ 'C^u E_n CΓ₁₁ Λ^u CΓ₁₁ Λ⁻ C†₃ CΓ₄
 there was day thus Ndrao-yiu Ndrao-ya went dig

Tⁿ.
 land.

$\Lambda_{\zeta} \Gamma^{\text{no}} \Delta^{\delta} 'C^u$ Y^- Γ^n $3''$,
Yeu-jio-dlang-hnu did not good,

$\Lambda_{\zeta} \Gamma^{\text{no}} \Delta^{\delta} 'C^u$ D_- $C\Delta_{\text{s}}$ $\Gamma^{\text{p}} \text{J}^{\text{p}}$ $\text{J}^- \text{3}_n$
Yeu-jio-dlang-hnu did carry staff slender

t_r Γ_{ni} $C\Gamma_{\text{ns}}$,
persistent together dig,

15 D_- $C\ddagger$ Γ_n $C\Gamma_{\text{ii}} \Lambda^{\text{v}}$ $C\Gamma_{\text{ii}} \Lambda^-$ $\text{J}^- \text{T}''$ T^n
did turn over thus Ndrao-yiu Ndrao-ya sods earth

J'^- J_0 $C\text{J}_0$.
forbid cause dig out.

$C\Gamma_{\text{ii}} \Lambda^{\text{v}}$ S^{nc} Γ^n T_- ,
Ndrao-yiu heart not collected,

$C\Gamma_{\text{ii}} \Lambda^-$ S^r D'' $C\Gamma_{\text{ns}}$.
Ndrao-ya returned went dig.

$\Lambda_{\zeta} \Gamma^{\text{no}} \Delta^{\delta} 'C^u$ $C\text{J}_{\text{s}}$ $\text{S}^i \text{J}^{\text{p}}$,
Yeu-jio-dlang-hnu went reveal,

$\Lambda_{\zeta} \Gamma^{\text{no}} \Delta^{\delta} 'C^u$ D_- $C\Delta_{\text{s}}$ $\Gamma^{\text{p}} \text{J}^{\text{p}}$ $\text{J}^- \text{3}_n$
Yeu-jio-dlang-hnu did carry staff slender

t_r Γ_{ni} t_{ii} ,
persistent together trample,

20 D_- $C\ddagger$ Γ_n $C\Gamma_{\text{ii}} \Lambda^{\text{v}}$ $C\Gamma_{\text{ii}} \Lambda^-$ $\text{J}^- \text{T}''$ T^n
did turn over thus Ndrao-yiu Ndrao-ya sods earth

J'^- J_0 J_0 .
forbid cause rise up.

$C\Gamma_{\text{ii}} \Lambda^{\text{v}}$ S^{nc} J^r T_- ,
Ndrao-yiu heart not collected,

$C\Gamma_{\text{ii}} \Lambda^-$ S^{nc} J^r t_{ii} .
Ndrao-ya heart not sufficient.

$C\Gamma_{\text{ii}} \Lambda^{\text{v}}$ $C\Gamma_{\text{ii}} \Lambda^-$ $C\text{J}_{\text{s}}$ t' . $C\text{t}''$,
Ndrao-yiu Ndrao-ya went built booth,

t'。 Ct' t'。 Ct'' ɔ̃ S^{nc} T_o,
built hide built booth green waited,

25 T_o E_n Λ_ς [n^o Δ^δ 'C^u ɔ̃.
waited thus Yeu-jio-dlang-hnu catch.

C_T Λ^u C_T Λ⁻ t^ς L_o T^u.
Ndrao-yiu Ndrao-ya able come get.

C_T Λ^u t^ς L_o ɳ_n,
Ndrao-yiu able come say,

ɔ̃ Λ_ς [n^o Δ^δ 'C^u L_o ɳⁿ C_T.
take Yeu-jio-dlang-hnu come we beat.

30 C_T Λ⁻ t^ς L_o ɳ_n,
Ndrao-ya able come say,

ɔ̃- C^u Lⁿ C_T^ς L⁻ Lⁿ Ċ,
have work compulsory as great as this,

ɳ⁻ C_T Λ_ς [n^o Δ^δ 'C^u Tⁿ.
do not beat Yeu-jio-dlang-hnu at all.

ɔ̃ Λ_ς [n^o Δ^δ 'C^u L_o T^u ɳ^u C_u.
take Yeu-jio-dlang-hnu come for me ask.

Λ_ς [n^o Δ^δ 'C^u t^ς L_o ɳ_n,
Yeu-jio-dlang-hnu able come say,

35 ɳ_n [n^o Tⁿ ɳ_u Ċ^δ ɳ^u C_T Λ^u,
said nine the ten kinds show Ndrao-yiu,

ɳ_n [n^o Tⁿ ɳ_u Ċ^δ ɳ^u C_T Λ⁻.
said nine the ten kinds show Ndrao-ya.

ɳ⁻ C_E C_Δ^{nc} Tⁿ T^u C^u ɳ_n Δ^δ ɳ_n 3_o ɳ_u
do not expend world people plural strength which

Y⁻ ɳ^u,
farming,

J'' C E_n C Δ^{nc} T^n T^b C^b ɔ_n Δ^δ ɔ_n ʒ_o ɔ_u
do not expend world people plural strength which

Y^- L_u,
tilling,

J'' C E_ C T_u Λ^u C T_u Λ^- ɔ_n Δ^δ ʒ_o
do not expend Ndrao-yiu Ndrao-ya plural strength

ɔ_u C E_{nc} T^n,
which dig land,

40 J_u C E_n Y'' Λ^- ɓ° † C Δ_u ɔ_u
year this thus water will grow deluge.

Λ_c E_{no} Δ^δ 'C^u ɔ_u E° ɔ_o C T_u Λ^u C T_u Λ^- C T_u
Yeu-jio-dlang-hnu did cause Ndrao-yiu Ndrao-ya go

t_ɔ C ɔ°.
build boats.

C T_u Λ^- t_ɔ T'' C ɔ° J^- t_{nc} E^{nc} C T^δ
Ndrao-ya built get boat planks completed float

ɔ'^n Λ^-,
lightly,

C T_u Λ^u t_ɔ T'' E_n C ɔ° ɓ'' T_o ɔ'^n Λ_u.
Ndrao-yiu built get thus boat iron sink heavily.

ɔ_u t_o C^δ E^{no} T^n C^b ɓ^n,
did reach snake bring the horse month,

45 Λ_c E_{no} Δ^δ 'C^u ɔ_u E° ɔ_o C T_u Λ^u C T_u Λ^- C T_u
Yeu-jio-dlang-hnu did cause Ndrao-yiu Ndrao-ya go

C^{no} C ɔ°.
sit boats.

ɔ_u ɔ'^nc C E'_r C T_u Λ^u T'' C ɔ° ɓ'',
did take shut in Ndrao-yiu into boat iron,

ɔ_u ɔ'^nc C E'_r C T_u Λ^- T'' E_n C ɔ° J^- t_{no}
did take shut in Ndrao-ya into thus boat planks

E^{nc}.
completed.

60 CΔ^{nc} Tⁿ T^b C^b E_n Yⁿ Lⁿ E_n T^u
world people thus water destroyed thus all

T₃ E_n.
flat thus.

CT₁₁ Λ⁻ CT₀ T₃ 3̄.
Ndrao-ya came outside.

Cⁿ L^b J⁻ Cⁿ L^b C⁻ Δ^{'nc} J⁻ E^{'n},
tigers lions jump bound,

†['] E^{nc} Jⁿ Δ^{'nc} J⁻ CT₁ E_n,
deer jump about thus,

Δ^δ Λⁿ Tⁿ Eⁿ Λ^δ J^r T^u,
kestrels fly back and forth,

65 Cⁿ L^{nc} Tⁿ Δ^δ Λ^δ J^r J₁ E_n.
eagles fly to and fro thus.

CT₁₁ Λ⁻ †^r L₀ T_n E_n,
Ndrao-ya able come say thus,

J₁₁ C̄ E_n Yⁿ L^o L₁ Yⁿ J⁻,
year this thus water grew has water taken,

J⁻ CΔ^{nc} Tⁿ T^b C^b CT₀ L₃ T₃.
taken world people together gone finished.

J₁₁ C̄ Yⁿ L^o L₁ Yⁿ †^u,
year this water grew has water drowned,

70 †^u CΔ^{nc} Tⁿ T^b C^b CT₀ L₃ T₃ E_n.
drowned world people together gone finished thus.

Cⁿ S^r J⁻ C^{nc} Δ^{'nc} Jⁿ Δ^{'b} CT₁ J^u †⁻ E_n.
martins jumped hopped inside on cliff thus.

CT₁₁ Λ⁻ †^c L₀ J^{'c} E_n,
Ndrao-ya able come take thus,

ɔ'ɿ C_n Tⁿ C_r ɓ'' †ɿ C^{no} Jⁿ ɔ_n †ɿ L_o
took connector claw-bar iron wrought able come

CT_{||} C_n,
strike thus,

CT_{||} C'' S^r C'' J⁻ Ct_{nc} C_n.
strike martin birds thus.

75 C'' S^r J⁻ Ct_{nc} C₋ ɔ₋ T_{||} C_n.
martins did not hit thus.

C_n C_n Tⁿ C_r ɓ'' †ɿ C^{no} Jⁿ ɔ_n ɔ₋ T_ɿ
thus connector claw-bar iron wrought did emit

C_n
thus

C_n J⁻ C̣ C^{no} ɔ_o G^b.
connector sparks cling to tinder-moss.

CT_{||} Λ⁻ †ɿ L_o T'',
Ndrao-ya able come get,

T'' C_n J^{ɔ̃} C^{'nc} J^{ɔ̃} C^{'no} CT_o Δ'' C^{no},
get thus vapour of smoke with kindle sit,

T'' J^{ɔ̃} C^{'nc} J^{ɔ̃} C^{'no} CT_o Δ'' CT_n C_n.
get vapour of smoke with kindle warm by thus.

80 CT_{||} Λ⁻ †ɿ L_o Y⁻,
Ndrao-ya able come make,

Y⁻ L_o L^u Lⁿ ɔ^u C_u C_n,
make classifier words deliberately asked thus,

C_u Λ_ɿ C^{no} Δ^{ɔ̃} 'C^u T'' CT_u C^{'nc},
asked Yeu-jio-dlang-hnu toward sky place,

CT_u J^b T_{nc} Y'' J⁻' ɓ^o † CΔ_{||} ɔ₋.
afterwards query water so grow deluge.

CT_u J^b C_n J^u Λ̄ C^o T^u Δ^{ɔ̃} T^u S̄ CT_{ɔ̃} CΔ^{nc} Tⁿ,
afterwards thus I will allow enchanter go earth,

85 CΔ^{nc} Tⁿ T^b C^b C_n ʒ Lⁿ G_o L̄ C_{nc} C̄',
world people thus forest will change into dust,

Γ_n ɔ_v †⁻ Lⁿ G_o L̄ Γ_{nc} Cɔ^u Γ_n,
thus is woods will change into snow thus,

S₃ C̄ C̄ⁿ Yⁿ b^o † CΔ_u ɔ_v Yⁿ ʒ³ T̄.
like now water grow deluge one pattern only.

CΓ_u Λ⁻ Γ^{no} Γ^{no} Lⁿ Γⁿ C_u.
Ndrao-ya nodded head listened.

Λ_s Γ^{no} Δ³ 'C^u †^s L_o ɔ_n,
Yeu-jio-dlang-hnu able come say,

90 ɔ_n Γⁿ Tⁿ ɔ_u C̄³ J^{'p} CΓ_u Λ⁻.
say nine the ten kinds show Ndrao-ya.

ɔ_v †_o Δⁿ Γ^{no} Tⁿ Cɔ⁻ bⁿ Γ_n,
did reach dog bring the pig month thus,

J^{'-} Γ^o ɔ_o L⁻ Tⁿ Λ_u C^{no} C_n CΓ^{'o},
do not cause children stay connector overcast,

J^{'-} Γ^o ɔ_o L⁻ Tⁿ Λ_u C^{no} C_n ɔ^p,
do not cause children stay connector dull,

CΓ['] ɔ_v S^o † J⁻ C³ J^{'o} Γ_n CΓ³ C†^{'nc} L_{nc}
fear that Thunder draws thus sword shining

L_i Δ^u Δ^{nc} Γ_n.
lightning strike thus.

95 ɔ_v †_o ʒ³ Γ^{no} Tⁿ L̄ bⁿ Γ_n,
did reach dragon bring the rabbit month thus,

S^o † J⁻ C³ Yⁿ CΓ^u Yⁿ Cɔ^p ɔ_v Δ^{'n}
Thunder water mouth water nose did change

Δ_u Jⁿ Δ_u Cɔ^u CΓ_u C†^{'nc} L_{nc}.
snow filling white.

ɔ_v †_o C³ Γ^{no} Tⁿ C['] bⁿ,
did reach snake bring the horse month,

S° † J⁻ C⁸ Y" CE" Y" CJ³ D. Δ'ₙ Γₙ
Thunder water mouth water nose did change thus

C³ Y" Λ~ CA" b°.
rain water nourish leaves grow.

CA" T' J⁻ Cₙ b° Jⁿ C† Γₙ,
leaves pines grow shadow thus,

100 Γ° J. CAⁿᶜ Tⁿ T³ C³ J",
cause world people know,

J" Jᵥ †. Γⁿ Cₙ Y⁻ J",
know that reach time connector farming,

J" Jᵥ †. Γⁿ Cₙ J L..
know that reach time connector raise crops.

Γₙ Jⁿ D. CT..
thus ended.

M132
The Flood.

Collected by Lu Xing-fu.

Notes

This version of the Flood story is found in Document D (no. 4, page 4.) Most of the corrections noted below are simply spelling mistakes in writing the Miao script.

Lines 1 and 3. $\text{ɿ}^n \text{C} \text{C}^p$ is written $\text{ɿ}^n \text{C} \text{C}^o$.

Line 2. The woman's name is written $\text{C}_n \text{ɿ}^o \text{C} \text{t}_- \text{ɿ}^o$.

Line 4. J^{nc} and V_{ii} are written J_i and V^o respectively.

Line 14. $\text{C} \text{C}_{\alpha}$ is written $\text{C} \text{ɿ}^p$.

Line 15. $\text{C} \text{t}^b$ is written t^b .

Line 18. $\text{C} \text{t}_s$ is written t_s .

Line 19. The final word t_{ii} , "trample", is missing in Document D. and has been supplied by reference to Yang Zhi's version.

Line 31. $\text{C}^u \text{L}^n \text{C} \text{ɿ}^s$ is compulsory labour demanded by a landlord.

Line 43. $\text{ɿ}^{'n} \Lambda_{ii}$ is written $\text{ɿ}^{'n} \Lambda_{oo}$.

Lines 58 to 60. In the Miao text line 61 follows directly after line 57, but the non-sequence clearly indicates that some lines have been lost at this point. Since this version of the song is so closely related to that of Yang Zhi, it has been possible to reconstruct the missing lines, 58, 59 and 60, with a high degree of certainty.

Line 63. $\text{C} \text{t}_c$ is written t^i .

Line 79. $\text{C} \text{T}^n$ is written T^n .

Line 95. This line, which is missing from the Miao text, has been reconstructed by reference to Yang Zhi's version of the story.

Line 94. L_i is written $\text{C} \text{t}_i$.

Line 99. T^u is written ɿ^u , and the word b^o , meaning "to grow", has been omitted.

M133
Song of the Flood.

Sung by Zhang Ming.

Introduction.

This song of the flood belongs to the same oral tradition as the version sung by Yang Zhi, but, as well as the distinctive style of the singer, it has one interesting additional feature. In the previous songs, the sign by which the flood was known to have abated, was the crowing of the cockerel that had hatched and grown from the egg given to Ndrao-ya when he first went aboard his boat. Zhang Ming has replaced that sequence with a longer episode, quite obviously adapted from the Flood story in the Book of Genesis, whereby Ndrao-ya, having sent out other birds which did not return, realised that the water had gone when a dove flew back to him carrying some dry grass in its beak. This passage is in exactly the same style as the rest of the song, and must be by the same singer, but why he made this change to the traditional Miao text is nowhere explained.

Zhang Ming's version of the song continues to use the double name for the personage who warned the two brothers of the coming deluge, except that the first element is shortened from "The Glorious King Shi-tru" to "The Glorious King".

The sequence which describes how Ndrao-ya obtained fire, by striking sparks from the rock with his iron claw-bar, is not included, but in the section about Thunder and the seasons, Zhang Ming describes all four, whereas Yang Zhi mentions only three, omitting Autumn. However, the four appear in a very curious order, namely, Summer, Spring, Autumn and Winter.

M133
Song of the Flood.

Sung by Zhang Ming.

This year we may know,
May know that the Woman Nca-so and the Man Zie-zi-dao have this year given birth
to children,
Have given birth to two sons.
Having no special names to give,
5 Let the elder be called Ndrao-yiu,
And let the younger be called Ndrao-ya.

There came a day, when Ndrao-yiu and Ndrao-ya were grown up,
That Ndrao-yiu and Ndrao-ya arose, set out and took,
Took their curved, iron hoes and carried them out to dig,
10 To dig out sods of earth in great clods.

The Glorious King, the Man Dlang-hnu,
Carrying his thin staff, persistently dug over,
Turning back Ndrao-yiu and Ndrao-ya's sods, leaving no trace.

Ndrao-yiu and Ndrao-ya went and built a booth,
15 Built it on the edge of Ndrao-yiu and Ndrao-ya's land,
And kept watch for the Glorious King, the Man Dlang-hnu each day.

After several days,
The Glorious King, the Man Dlang-hnu,
Carrying his slender staff, persistently dug over,
20 Turning back Ndrao-yiu and Ndrao-ya's sods, leaving nothing to be seen.

Ndrao-yiu spoke up and said,
"Let us take the Glorious King, the Man Dlang-hnu and beat him!"
Ndrao-ya would not agree.
"Let us take the Glorious King, the Man Dlang-hnu and I will question him!"

25 The Glorious King, the Man Dlang-hnu spoke,
Telling Ndrao-yiu and Ndrao-ya things of many kinds that concerned the people.

"This year do not waste your strength farming,
Do not expend your strength tilling.
You may farm, but get nothing to eat,
30 You may till, but get no harvest,
For this year in truth the water will rise to a flood".

Ndrao-ya spoke up and asked,
"At what time will the deluge come?"

The Glorious King, the Man Dlang-hnu spoke,
35 Saying that Ndrao-yiu and Ndrao-ya must go and build boats.
He made Ndrao-yiu build a boat of iron planks,

- He made Ndrao-ya build a boat of wooden planks.
 So Ndrao-yiu built,
 Built an iron boat which sank heavily,
 40 But Ndrao-ya built,
 Built a wooden boat which floated lightly.
- The Glorious King, the Man Dlang-hnu arranged to catch,
 To catch the people's birds, of many kinds,
 Of every kind to catch a pair.
- 45 The Glorious King, the Man Dlang-hnu also gave,
 Gave a strong pair of wrought iron pinchers, putting them upon,
 Upon the top of Ndrao-ya's boat.
 The Glorious King, the Man Dlang-hnu also gave,
 Gave a white, hen's egg for Ndrao-ya to carry as a sign.
- 50 "One day the white, hen's egg will chirp, 'zi-zi',
 Then take the wrought iron pinchers,
 Drag open the top of the boat,
 And you will see the light and the stars".
- Ndrao-ya released the pair of magpies to fly into the world.
 55 The pair of magpies flew round about the people and would not come back.
 Ndrao-ya then despatched the pair of crows sending them forth.
 The pair of crows flew round about the people and would not return.
 For the pair of magpies and the pair of crows ate,
 Ate the flesh of the people every day.
- 60 Ndrao-ya then despatched the pair of doves sending them forth.
 The pair of doves flew round about the people everywhere.
 The pair of doves carried,
 Carried a bunch of dry grass.
- 65 Flying back around they perched,
 Perched on the top of Ndrao-ya's boat.
 Ndrao-ya came out quickly and looked,
 Looked for the people's flood water, but it had dried up completely.
- The weather was very fine,
 Swallows were flying to and fro,
 70 Hawks were flying back and forth,
 Ndrao-ya spoke up and called toward the sky,
 Asking the Glorious King the Man Dlang-hnu,
 "Will ever a day come when there will be so great a flood?"
- 75 The Glorious King, the Man Dlang-hnu spoke,
 "A day will not come when I shall cause a flood to drown the earth,
 But one day I will cause the enchanter to come to earth.
 Then let Ndrao-ya gaze around about,
 Gaze at the rocks and cliffs in the mountains as they change to dust,
 Gaze and see the solid bed-rock itself burst into fire.
- 80 It will be exactly the same as the flood".

"On reaching Dog-month or Pig-month,
From south to north, Thunder will roar, 'go-go!'
Do not let the children cry for milk,
For fear that Thunder, drawing his shining sword, lightning, should slash them.
85 Do not let the children cry aloud,
For fear that Thunder drawing his shining sword, lightning, should strike them.

On reaching Sheep-month or Horse-month,
From south to north, Thunder will rise and stretch his hands and feet,
And the water from Thunder's mouth and nose will become,
90 Become Spring rain, the mist and drizzle,
Nurturing the people's green crops until they grow tall,
Nurturing the trees of the forest until they burst into leaf,
Nurturing the people's pine trees until the needles grow big and fine.

On reaching Rat-month or Ox-month,
95 The water from Thunder's mouth and nose will become,
Become rain, but no longer heavy,
Nurturing the people's green crops until they ripen to yellow,
Nurturing the leaves on the people's trees until they grow large and old,
Nurturing the leaves on the people's trees until, stripped off, they fall.

100 On reaching Rabbit-month or Dragon-month,
The water from Thunder's mouth and nose will become,
Become an enfolding covering of snow,
Become a freezing covering of snow".

Thus it is ended.

M133

Y'' ɓ° † CΔ₁₁ ɔ₋ Cɔ₁₁. ǿ ɔ_{ne} I''_u.
 water grow deluge song. Zhang Ming sang.

J₁₁₁ Ā †_ε L_o J'',
 year this able come know,

ɔ₋ J'' C_n J° C†_r' S̄ Λ_ε †_r †_r T₁₁ J₁₁₁ Λ₁₁
 did know Ni-bo-nca-so Yeu-zie-zi-dao year birth

T_u,
 sons,

Λ₁₁ T'' C_n Y⁻ L^ɓ T_u Tⁿ [̣^ɓ.
 birth get connector two classifier the offspring.

Tⁿ T'' J⁻ [̣^o C₁₁. Tⁿ C†_r,
 not get way with give names,

5 J'ε C_n J⁻ ɓ° Tⁿ C†_r C₁₁ Λ¹¹,
 take connector elder give name Ndrao-yiu,

J'ε C_n J⁻ ɓ̂ Tⁿ C†_r C₁₁ Λ⁻.
 take connector younger give name Ndrao-ya.

ɔ₋ 'C^u C₁₁ Λ¹¹ C₁₁ Λ⁻ ɓ°,
 there was day Ndrau-yiu Ndrao-ya grew big,

C₁₁ Λ¹¹ C₁₁ Λ⁻ ɟ J^ɓ ɟ C†_r'' J'ε,
 Ndrao-yiu Ndrao-ya arose and set out took,

J'ε J'' Lⁿ ɓ'' Lⁿ V_o [̣^{no} ɔ₁₁ C₁₁ε_{nc},
 took hoe iron curved carried went dig,

10 ɔ₋ C₁₁ε_{nc} Tⁿ Jⁿ T¹¹ J⁻ C^{nc} J°.
 did dig earth sods large clods.

CΔ_{nc} CΔ₁₁ L^{nc} Jⁿ ɔ^ɓ Λ_ε [̣^{no} Δ^ɓ 'C^u
 Ndlie-ndlao-lie king Yeu-jio-dlang-hnu

ɔ₋ CΔ_s [̣^ɓ J^ɓ J_n C_{nc} †_r [̣₁₁ C₁₁ε_{nc},
 did carry staff thin persistent together dig,

ᵛ. Cᵗ Cᵗᵗ ᵗᵗ Cᵗᵗ ᵗᵗ Tⁿ J⁻ T''ᵗ ᵛ.
did turn over Ndrao-yiu Ndrao-ya earth sods cause

Jʳ ᵛᵗ.
not regard.

Cᵗᵗ ᵗᵗ Cᵗᵗ ᵗᵗ Cᵗᵗ ᵗᵗ. Cᵗ''ᵗ,
Ndrao-yiu Ndrao-ya went built booth,

15 ᵗᵗ. T'' Cᵗᵗ ᵗᵗ Cᵗᵗ ᵗᵗ J⁻ Cᵗᵗ Tⁿ,
built at Ndrao-yiu Ndrao-ya edge land,

ᵛ. 3 Cᵗᵗᵗ Cᵗᵗᵗ Lᵗᵗᵗ Jⁿ ᵛᵗ ᵗᵗ [ᵗᵗᵗ ᵗᵗᵗ 'Cᵗᵗ
did watch for Ndlie-ndlao-lie king Yeu-jio-dlang-hnu

[ᵗᵗ ᵗᵗᵗ 'Cᵗᵗ.
thus every day.

'ᵛᵗ Cᵗᵗ Lᵗᵗ 'ᵛᵗ Cᵗᵗ.
today then today.

Cᵗᵗᵗᵗ Cᵗᵗᵗᵗ Lᵗᵗᵗᵗ Jⁿ ᵛᵗ ᵗᵗ [ᵗᵗᵗ ᵗᵗᵗ 'Cᵗᵗᵗ
Ndlie-ndlao-lie king Yeu-jio-dlang-hnu

ᵛ. Cᵗᵗᵗ [ᵗᵗ Jᵗᵗ J⁻ 3ᵗᵗ ᵗᵗᵗ [ᵗᵗᵗ Cᵗᵗᵗᵗᵗ,
did carry staff slender persistent together dig,

20 ᵛ. Cᵗᵗ Cᵗᵗᵗ Cᵗᵗᵗ ᵗᵗ Cᵗᵗᵗ ᵗᵗ J⁻ T''ᵗ ᵛ.
did turn over Ndrao-yiu Ndrao-ya earth sods cause

[ᵗᵗᵗ J⁻ᵗ ᵛᵗ.
completed forbid see.

Cᵗᵗᵗ ᵗᵗ Jᵗᵗᵗ Jᵗᵗ Cᵗᵗ''ᵗ ᵗᵗᵗ,
Ndrao-yiu arose and set out said,

[ᵗᵗ ᵛᵗᵗ Cᵗᵗᵗᵗ Cᵗᵗᵗᵗ Lᵗᵗᵗᵗ Jⁿ ᵛᵗ ᵗᵗ [ᵗᵗᵗ ᵗᵗᵗ 'Cᵗᵗᵗ
let us take Ndlie-ndlao-lie king Yeu-jio-dlang-hnu

Lᵗᵗ Jⁿ Cᵗᵗᵗ Sᵗᵗ.
come we beat away.

Cᵗᵗᵗ ᵗᵗ Jʳ [ᵗᵗᵗ [ᵗᵗᵗ.
Ndrao-ya not willing.

┌. ɔ̄ CΔ_{nc} CΔ_{ll} L^{nc} ɔ̄ⁿ ɔ̄^p Λ_ς [n^o Δ^δ 'C^u
let us take Ndlie-ndlao-lie king Yeu-jio-dlang-hnu

L_o ɔ̄^u C_u L^u.
come I ask words.

25 CΔ_{nc} CΔ_{ll} L^{nc} ɔ̄ⁿ ɔ̄^p Λ_ς [n^o Δ^δ 'C^u †_ς L_o.
Ndlie-ndlao-lie king Yeu-jio-dlang-hnu able come

ɔ̄_n,
say,

ɔ̄. ɔ̄_n CΔ^{nc} Tⁿ T^p C^p [n Tⁿ ɔ̄_{ll} [̄^δ ɔ̄^p
did say world people nine the ten kinds show

Cɔ̄_{ll} Λ^u Cɔ̄. Cɔ̄_{ll} Λ⁻,
Ndrao-yiu with Ndrao-ya,

J_{ll} C̄ ɔ̄⁻ Cɔ̄_n ɔ̄_n Δ^δ ɔ̄_n ɔ̄. ɔ̄. Y⁻ ɔ̄["],
year this do not waste your strength cause farming,

ɔ̄⁻ Cɔ̄_n ɔ̄_n Δ^δ ɔ̄_n ɔ̄. ɔ̄. Y⁻ L_{ll}.
do not expend your strength cause tilling.

ɔ̄_n Y⁻ ɔ̄⁻ ɔ̄["] ɔ̄. T["] C["],
you do farming will not get eat,

30 ɔ̄_n Y⁻ ɔ̄⁻ L_{ll} ɔ̄. T["] ɔ̄["].
you do tilling will not get gather.

J_{ll} C̄ [n Y["] ɔ̄^o † CΔ_{ll} ɔ̄. L̄ L_o T_{nc}
year this thus water grow deluge will come truly

T_δ.
finish.

Cɔ̄_{ll} Λ⁻ ɔ̄^ς ɔ̄^p ɔ̄^ς Cɔ̄["] C_u,
Ndrao-ya arose and set out asked,

T_{nc} Y["] ɔ̄^o † CΔ_{ll} ɔ̄. L̄ L_o T["] [n T_ς.
query water grow deluge will come at time what.

CΔ_{nc} CΔ_{ll} L^{nc} ɔ̄ⁿ ɔ̄^p Λ_ς [n^o Δ^δ 'C^u †_ς L_o.
Ndlie-ndlao-lie king Yeu-jio-dlang-hnu able come

ɔ̄_n,
say,

35 ʔ_n ɔ_o Cʔ_{ii} Λ^ν Cʔ_{ii} Λ⁻ Cʔ_s t_s Cʔ^o.
said cause Ndrao-yiu Ndrao-ya go build boats.

ʔ^o ɔ_o Cʔ_{ii} Λ^ν t_s Cʔ^o ʔ⁻ t_{nc} ʔ^{''},
caused Ndrao-yiu build boat planks iron,

ʔ^o ɔ_o Cʔ_{ii} Λ⁻ t_s Cʔ^o ʔ⁻ t_{nc} Cʔ^{''} ʔ_n.
caused Ndrao-ya build boat planks wood thus.

Cʔ_{ii} Λ^ν t^c L_o t_s ʔ_n,
Ndrao-yiu able come build thus,

t_s ʔ^{''} Cʔ^o ʔ^{''} ʔ_o ʔ^{'n} Λ_{ii}.
built get boat iron sink heavily.

40 Cʔ_{ii} Λ⁻ t^c L_o t_s,
Ndrao-ya able come build,

t_s ʔ^{''} Cʔ^o Cʔ^{''} Cʔ^ʒ ʔ^{'n} Λ⁻.
built get boat wood float lightly.

CΔ_{nc} CΔ_{ii} L^{nc} ʔⁿ ʔ^ʒ Λ_s ʔ^{no} Δ^ʒ 'C^u ʔ^o ɔ_o ʔ_{iii},
Ndlie-ndlao-lie king Yeu-jio-dlang-hnu caused catch,

ʔ_i ʔ_{iii} CΔ_{nc} ʔⁿ ʔ^ʒ C^ʒ ʔⁿ ʔⁿ ʔ_{ii} ʔ^ʒ C^{''}
did catch world people nine the ten kinds birds

ʔ⁻ ʔ^r,
whatever,

ʔⁿ ʔ^ʒ ʔ_{iii} ʔⁿ Cʔ_s.
one kind catch one pair.

45 CΔ_{nc} CΔ_{ii} L^{nc} ʔⁿ ʔ^ʒ Λ_s ʔ^{no} Δ⁼ 'C^u L⁻ ʔ⁻
Ndlie-Ndlao-lie king Yeu-jio-dlang-hnu also did

ʔ⁻,
give,

ʔ⁻ C_n ʔ^o ʔ_o Cʔ_s ʔ⁼ ʔⁿ ʔ_n
give connector put strength pair pinchers wrought

ʔ^{''} ʔ^o ʔ^{''},
iron put in,

Γ° Γ" CΓ_{ii} Λ⁻ C_n Γ̄ C]°.
 put in Ndrao-ya connector top boat.

CΔ_{nc} CΔ_{ii} L^{nc}]ⁿ ɔ^ɔ Λ_ς Γ^{no} Δ^δ 'C^u L⁻ ɔ₋
 Ndlie-ndlao-lie king Yeu-jio-dlang-hnu also did

ɔ⁻,
 give,

ɔ₋ ɔ⁻]^ɔ]ⁱ C†^{'nc} L_{nc} Γ'" CΓ_{ii} Λ⁻ Γ^{no}
 did give egg chicken white for Ndrao-ya carry

L_o Y⁻ S".
 come make sign.

50 ɔ⁻ 'C^u Γ_n]^ɔ]ⁱ C†^{'nc} L_{nc}]⁻ †^r †^r.
 there is day thus egg chicken white chirp zi-zi.

Γ_ɔ]^{'ς} C_n Yⁿ C]_ς Γ⁼]ⁿ ɔ_n ɓ"
 you take connector one pair pinchers wrought iron

Γ^ɔ]^{'o} CΓ_{ii} Λ⁻ C_n Γ̄ C]°,
 drag open Ndrao-ya connector top boat,

]._o]⁻ Γ̄ L⁻ 'C^u]^u.
 see light also stars.

CΓ_{ii} Λ⁻ Γ° Γ_n C_n Yⁿ C]_ς C"
 Ndrao-ya released thus connector one pair bird

]ⁿ CΓ₋ Λ^δ L_o CΔ^{nc} Tⁿ.
 magpie fly come world.

55 C_n Yⁿ C]_ς C"]ⁿ CΓ₋ Λ^δ CΓ_n CΔ^{nc} Tⁿ
 connector one pair bird magpie fly about world

T^ɔ Γ^ɔ]^r †^ς L_o.
 people not able come.

CΓ_{ii} Λ⁻ Γ_u Γ°]_o C_n Yⁿ C]_ς C" Lⁿ Y⁻
 Ndrao-ya then caused connector one pair bird crow

]_o T_ς ɔ".
 caused out go.

C_n Yⁿ C₃ C" Lⁿ Y⁻ D₋ Λ^δ C_{E_n} CΔ^{nc} Tⁿ
connector one pair bird crow did fly about world

T³ C³ J^r †^c S^r.
people not able return.

C_n Yⁿ C₃ C" Jⁿ C_{E₋} C_{T_o} C_n Yⁿ
connector one pair bird magpie with connector one

C₃ C" Lⁿ Y⁻ D₋ C_n,
pair bird crow did eat,

C_n E_n CΔ^{nc} Tⁿ T³ C³ J⁻ C_{T₁} E_n †⁻ 'C^u.
eat thus world people flesh thus every day.

60 C_{T_n} Λ⁻ T_o E^o J_o C_n Yⁿ C₃ C" C_{T₋} V_n
Ndrao-ya then caused connector one pair bird dove

J_o T_c Dⁿ.
caused out go.

C_n Yⁿ C₃ C" C_{T₋} V_n Λ^δ C_{E_n} CΔ^{nc} Tⁿ
connector one pair bird dove fly about world

T³ C³ E_n C_{E_n} C_{T_n}.
people thus about everywhere.

C_n Yⁿ C₃ C" C_{T₋} V_n L₋ D₋ T₁,
connector one pair bird dove then did carry,

T₁ C_n Yⁿ Δ^o J⁻ C_{T₃} J⁻.
carry connector one bunch grass dry.

Λ^δ E_n Jⁿ L₋ J^r E^{no} †_c,
fly thus around perched,

65 †_c Tⁿ C_{T_n} Λ⁻ C_n Γⁿ C₃.
perched upon Ndrao-ya connector top boat.

C_{T_n} Λ⁻ T_c J⁻ Δ⁵ Tⁿ L_o C_{T_o} L_o C₋,
Ndrao-ya out suddenly come with come look,

D₋ C₋ Tⁿ CΔ^{nc} Tⁿ T³ C³ Yⁿ Lⁿ C_{T₋} T_z
did look at world people water dry up finish

C_{E₋} E_n.
completely thus.

ḥ' CT_v ḥ' CT^u CT_r,
sunshine shine very fine,

C^u L^{nc} ɟⁿ L_v Λ^ḥ J^r J₋,
bird swallow flew to and fro,

70 C^u ḥ̄ ɟ⁻ CJ⁻ Λ^ḥ J^r ḥ̄.
bird hawk flew back and forth.

CT_u Λ⁻ ɟ^u ɟ^p ɟ^u CT^u ɛ_n Δⁿ J^ḥ L_ε
Ndrao-ya arose and set out thus raised voice gone

J^u CT_v,
sky,

ɟ₋ C_v CΔ_{nc} CΔ_u L^{nc} ɟⁿ ɟ^p Λ_ε ɛ^{no} Δ^ḥ 'C^u,
did ask Ndlie-ndlao-lie king Yeu-jio-dlang-hnu,

ɟ₋ 'C^u T_{nc} Y^u ḥ̄' ɓ^o † CΔ_u ɟ₋.
there is day query water so grow deluge.

CΔ_{nc} CΔ_u L^{nc} ɟⁿ ɟ^p Λ_ε ɛ^{no} Δ^ḥ 'C^u †_ε L_o.
Ndlie-ndlao-lie king Yeu-jio-dlang-hnu able come

ɟ_n,
say,

75 ɟ₋ 'C^u ɟ^u J^r ɛ^o ɟ_o. Y^u ɓ^o † CΔ_u ɟ₋.
there is day I not cause water grow deluge

†^u CΔ^{nc} Tⁿ T_ḥ.
drown earth finish.

ɟ₋ 'C^u ɟ^u ḥ̄ ɛ^o ɟ_o. T^u ḥ̄ T^u Δ^ḥ CJ_ḥ CΔ^{nc} Tⁿ,
there is day I will cause enchanter go earth,

CT_u Y⁻ T_v Jⁿ L_ḥ J^r ɛ^{no} ɟ^ḥ,
Ndrao-ya all around regard,

ɟ₋ ɟ^ḥ T^u T^u V^p T^u †⁻ ḥ̄
did regard at mountain rock mountain cliff will

ɛ_{nc} ḥ̄',
change dust,

ᵛ. ᵛᵃ ᵛ. ᵛᵃ ᵛᵃᵃ ᵛᵃ ᵃ. ᵛ. ᵛᵃᵃ
did regard see bed rock solid rock will change

ᵃᵃ,
fire,

80 Sᵃ Sᵃ ᵃᵃ ᵃᵃ ᵃᵃᵃ ᵛ. ᵃᵃ ᵃᵃ ᵃᵃ
like water grow deluge one pattern only.

ᵛ. ᵃ. ᵃᵃ ᵛᵃᵃ ᵃᵃ ᵛᵃᵃ ᵃᵃᵃ ᵃᵃᵃ,
only reach dog bring the pig month,

Sᵃ ᵃᵃ ᵃᵃᵃ ᵃᵃᵃ ᵃᵃᵃ ᵃᵃᵃ ᵃᵃᵃ ᵛᵃᵃ ᵛᵃᵃ ᵃᵃᵃ.
Thunder from south north call thus go-go come.

ᵃᵃᵃ ᵛᵃᵃ ᵃᵃ ᵃᵃᵃ ᵃᵃ ᵃᵃᵃ ᵃᵃᵃ ᵃᵃᵃ,
do not cause children they cry milk,

ᵃᵃᵃ Sᵃ ᵃᵃ ᵃᵃᵃ ᵃᵃᵃ ᵃᵃᵃ ᵃᵃᵃᵃ ᵃᵃᵃ ᵃᵃᵃ
fear Thunder draws sword shining lightning

ᵃᵃᵃ ᵃᵃᵃ ᵃᵃᵃ.
slash.

85 ᵃᵃᵃ ᵛᵃᵃ ᵃᵃ ᵃᵃᵃ ᵃᵃ ᵃᵃᵃ ᵃᵃᵃ
do not cause children they cry make noise,

ᵃᵃᵃ Sᵃ ᵃᵃ ᵃᵃᵃ ᵃᵃᵃ ᵃᵃᵃ ᵃᵃᵃᵃ ᵃᵃᵃ ᵃᵃᵃ
fear Thunder draws sword shining lightning

ᵃᵃ ᵃᵃᵃ
strike.

ᵛ. ᵃ. ᵃᵃᵃ ᵛᵃᵃ ᵃᵃ ᵃᵃᵃ ᵃᵃᵃ,
only reach sheep bring the horse month,

Sᵃ ᵃᵃ ᵃᵃᵃ ᵃᵃᵃ ᵃᵃᵃ ᵃᵃᵃ ᵃᵃᵃ ᵃᵃᵃ ᵃᵃᵃ
Thunder from south north stretch hand stretch

ᵃᵃ ᵃᵃᵃ.
foot arise.

Sᵃ ᵃᵃ ᵃᵃᵃ ᵃᵃᵃ ᵃᵃᵃ ᵃᵃᵃ ᵃᵃᵃ ᵃᵃᵃ ᵃᵃᵃ,
Thunder water mouth water nose able come make,

90 ㄩ_ ㄚ_ ㄘ̄ ㄍ' ㄘ̄ ㄍ' ㄍ',
did make rain spring rain drizzle,

ㄩ̄ ㄏ_ ㄍ_ ㄘΔ^{nc} ㄒ^n ㄒ^ ㄘ^ ㄍ" ㄘ† ㄩ^n ㄘ^{nc}
did nurture cause world people crops green very

ㄌ° ㄘ†' ㄘ†'.
grow tall.

ㄍ' ㄏ_ ㄍ_ ㄘΔ" ㄚ^ ㄘΔ" ㄘ†" ㄌ_ ㄩ_
nurtured cause leaves rock leaves trees have done

̄
ㄌ.
burst out.

ㄩ_ ㄏ_ ㄍ_ ㄘΔ^{nc} ㄒ^n ㄒ^ ㄘ^ ㄘΔ" ㄒ' ㄘ†" ㄍ' ㄘ^{nc}
did nurture cause world people leaves pine trees

ㄍ_ ㄌ° ㄏ_ .
thus grow truly.

ㄌ_ ㄒ_ ㄘ̄ ㄍ^{nc} ㄒ^n ㄘ_ ㄌ^n,
only reach rat bring the ox month,

95 ㄘ° ㄒ' ㄘ̄ ㄚ" ㄘ^{nc} ㄚ" ㄘ† ㄒ' ㄌ_ ㄚ_,
Thunder water mouth water nose able come make,

ㄚ_ ㄘ̄ ㄍ' ㄩ^n ㄘ̄ ㄒ",
make rain not great for,

ㄒ" ㄏ_ ㄘΔ^{nc} ㄒ^n ㄒ^ ㄘ^ ㄍ" ㄘ† ㄩ^n ㄘ^{nc} ㄍ̄
for nurture world people crops very green ripen

ㄘ^ ㄚ_ .
very yellow.

ㄍ' ㄏ_ ㄍ_ ㄘΔ^{nc} ㄒ^n ㄒ^ ㄘ^ ㄘΔ" ㄘ†" ㄘΔ"
nurtured cause world people leaves tree leaves

ㄌ° ㄌ_ .
grow old.

ㄍ' ㄏ_ ㄍ_ ㄘΔ^{nc} ㄒ^n ㄒ^ ㄘ^ ㄘΔ" ㄘ†
nurtured cause world people leaves strip off

ㄘΔ" ㄘ†" ㄍ_ .
leaves tree fall.

100 ㄍ ㄊ。 ㄌ ㄍ^ㄋ ㄊ^ㄋ ㄗ^ㄛ ㄌ^ㄋ,
only reach rabbit bring the dragon month,

ㄙ^ㄛ ㄊ ㄐ ㄍ^ㄛ ㄩ^ㄣ ㄍ^{ㄍ^ㄋ} ㄩ^ㄣ ㄍ^ㄐ ㄊ^ㄛ ㄌ。 ㄩ^ㄣ,
Thunder water mouth water nose able come make,

ㄩ^ㄣ ㄉ^ㄣ ㄐ^ㄋ ㄉ^ㄣ ㄍ^ㄐ^ㄣ ㄊ^ㄣ,
make snow covering enfolding,

ㄩ^ㄣ ㄉ^ㄣ ㄐ^ㄋ ㄉ^ㄣ ㄍ^ㄐ^ㄣ ㄐ^ㄣ.
make snow covering freezing.

ㄍ^ㄣ ㄐ^ㄋ ㄊ。 ㄍ^ㄌ.
thus ended.

M133
Song of the Flood.

Sung by Zhang Ming.

Notes

This song is found in Document K (no. 2/2, page 7). Document L (no. 5, page 14). Document N (no. 11, page 374). The entry in Document N contains lines 42 - 43 and 50 - 69 of Zhang Ming's song conflated with material from other versions of the Flood story.

Line 2. Document L has misread the name $\Lambda_{\varsigma} \dagger^{\bar{}} \dagger_r \text{T}_{\text{ii}}$ as $\Lambda_{\varsigma} \dagger^{\bar{}} \dagger_r \text{L}_{\text{ii}}$. In any case this name is a mistake. It belonged to the man who led the migration of the Miao into the Zhaotung area. The father of $\text{CT}_{\text{ii}} \Lambda^{\wedge}$ and $\text{CT}_{\text{ii}} \Lambda^{\bar{}}$ was $\Delta^{\text{ii}} \text{E}_{\text{iii}} \dagger^{\bar{}} \text{L}_{\text{ii}}$ according to the other versions of the story.

Line 11. Here, and throughout the song, Document L has changed the form of the name, $\text{CA}_{\text{nc}} \text{CA}_{\text{ii}} \text{L}^{\text{nc}} \text{J}^{\text{n}} \text{D}^{\text{p}}$ to $\text{L}^{\text{nc}} \text{CA}_{\text{ii}} \text{J}^{\text{r}} \text{T}'^{\text{u}} \text{J}^{\text{n}} \text{D}^{\text{p}}$ to bring it in line with Yang Zhi's version.

Line 14. Document K, followed by Document L, has a note at the end of the line explaining that $\dagger^{\circ} \text{C}\dagger^{\text{ii}}$ means $\dagger^{\circ} \text{C}\text{J}^{\text{ii}}$ - $\overset{\circ}{\text{Z}}$, that is "to build a guard booth".

Line 17. The expression "Today then today" indicates the passage of a few days: "After a day or two".

Line 19. In both documents this line reads, $\text{D}_{\text{.}} \text{CA}_{\text{s}} \text{E}^{\text{p}} \text{J}^{\text{p}} \text{T}^{\bar{}} \text{Z}^{\text{n}} \text{J}^{\text{p}} \text{E}_{\text{iii}} \text{E}_{\text{nc}}$. This is clearly a mistake. A second J^{p} has been written instead of \dagger_r . The phrase occurs in line 12 above, and also a number of times in other versions of the Flood story, and, without exception, \dagger_r is used.

Line 30. The pattern of strict parallelism has been restored by reading L_{ii} instead of J^{ii} in this line.

Line 39. The iron boat is described in both Documents as $\text{T}^{\bar{}} \text{J}_n \Lambda^{\circ}$ a phrase which does not make good sense, and is probably a mistake for $\text{T}_{\circ} \text{J}'^{\text{n}} \Lambda_{\text{ii}}$ which is the reading in the other versions of the story. It means "to sink heavily", and is exactly parallel to "to float lightly" in line 41.

Line 43. In spoken Miao the word C^{ii} means "birds". In the old songs, however, it occurs regularly in the names of animals and snakes. This line being a modern interpolation, as explained in the introduction, C^{ii} has been translated "birds", rather than "creatures".

Line 55. Document K followed by Document L has inserted $\Lambda^{\bar{\circ}}$ into the name of the magpie. There is an old Miao form of the name, $\text{C}^{\text{ii}} \Lambda_{\text{.}} \text{J}^{\text{n}} \text{CE}_{\text{.}}$ of which $\text{C}^{\text{ii}} \Lambda^{\bar{\circ}} \text{J}^{\text{n}} \text{CE}_{\text{.}}$ may

possibly be a variant, but since the shorter form is used in lines 54 and 58, the $\Lambda^{\bar{\sigma}}$ is probably a mistake.

Line 71. In Document K the two words here read as $\Delta^n J^{\bar{\sigma}}$ are difficult to decipher. The first element looks like Δ but with the left hand side of the triangle missing. Accordingly, in Document L it is read as J^n , but this can only be a guess. The second element looks like a badly formed J with two small circles, like a pair of spectacles, near the top. Document L suggests that it is J° , but the compound $J^n J^{\circ}$ makes no sense. From the context the meaning of the phrase must be, "to call to" or "to shout to". That is, " Ndrao-ya spoke up and called into the sky". The reading, $\Delta^n J^{\bar{\sigma}}$ gives this meaning exactly.

Line 83. Both Documents have a note written in Chinese giving the meaning as, " Do not let the children take milk", presumably, "Do not feed the children at the breast". This cannot be correct since the Miao actually means, "Do not let the children cry for milk", and this line is parallel to line 85 which reads, "Do not let the children cry aloud". The children must be kept quiet so as not to attract Thunder's attention. In other versions of the song the instruction is to keep the children indoors when a storm is threatening.

Line 91. The final three words in this line in Document K look like, $\mathfrak{b}^{\bar{\sigma}} \mathfrak{C}^{\bar{\sigma}} \mathfrak{C}^{\bar{\sigma}}$, a reading copied in Document L. The first word, however, must be \mathfrak{b}° , "to grow", as in line 93, and it seems likely that a similar misreading of the vowel accounts for the second and third words as well. The phrase means "to grow long and tall" and should read, $\mathfrak{b}^{\circ} \mathfrak{C}^{\circ} \mathfrak{C}^{\circ}$.

Line 96. Both Document K and Document L read $Y^- \mathfrak{C}^{\bar{\sigma}} \mathfrak{S}^{\bar{\sigma}} \mathfrak{D}^{\bar{\sigma}} \mathfrak{S}^{\bar{\sigma}} \mathfrak{T}^{\bar{\sigma}}$. The first two words mean, "make rain", and the last is the word, "for", which links this line to the one which follows. The three words, $\mathfrak{S}^{\bar{\sigma}} \mathfrak{D}^{\bar{\sigma}} \mathfrak{S}^{\bar{\sigma}}$ describe the kind of rain. $\mathfrak{D}^{\bar{\sigma}} \mathfrak{S}^{\bar{\sigma}}$ means "great" or "powerful", and is used regularly to describe sacred mountains, rocks or trees, so that, $\mathfrak{C}^{\bar{\sigma}} \mathfrak{D}^{\bar{\sigma}} \mathfrak{S}^{\bar{\sigma}}$ would mean, "the great rains" or "the mighty rains". $\mathfrak{S}^{\bar{\sigma}}$ is the verb "to return", "to go or come back", but it does not make good sense in the present context. In the lines that follow it says that this particular kind of rain "nurtures the crops" so that they ripen yellow, and "nurtures the leaves" until they grow old and fall. It would seem likely therefore that the word, $\mathfrak{S}^{\bar{\sigma}}$ has been written when it should have been, $\mathfrak{J}^{\bar{\sigma}}$. So amended the text would mean, "not the mighty rain", that is, the heavy rains had abated so that the harvest might ripen.

M134
The song of the Flood.

Sung by a grandmother from Hmao-zu-mu.

Introduction.

This version of the Flood story comes from a line of tradition different from the foregoing versions. With detail of the deluge itself quite brief, the distinctive feature is the provision for the continuation of the human race after the Flood, by a union between Ndrao-ya and his young sister.

In this song the personage who informed the two brothers of the imminent danger of the Flood is not given a name or title, but is simply called “the Old-one”, but having delivered his warning he just disappears until the end of the song.

Considerable sections of the story seem to be missing. There is no word about the building of boats, or the fate of the elder brother Ndrao-yiu. The hatching of an egg prompted Ndrao-ya to look out and observe that the waters were still in full flood, but their abatement, signalled by the crowing of the cockerel, now fully grown, is not mentioned. Similarly the whole sequence about Thunder and the cycle of the seasons has been omitted.

When the smoke from Ndrao-ya’s fire alerted the “sky people” that someone must still be alive on earth, they despatched the Old-one to go and investigate, and Ndrao-ya took the opportunity to express his concern about finding a wife. Among the Miao, marriage between near kindred was always inadmissible, so that, though the rest of the human race had been wiped out by the Flood, the idea that Ndrao-ya and his young sister should “make a family and live”, was abhorrent to both of them. It was only when the Old-one presented them with the powerful and incontrovertible sign of the rolling stone, that their scruples were overcome and they were prepared to accept this as the right thing to do.

M134
The song of the Flood.

Sung by a grandmother from Hmao-zu-mu.

This year we may know,
May know that Ndrao-yiu and Ndrao-ya have gone to dig their land,
For Ndrao-yiu and Ndrao-ya were digging their land every day.

5 The Old-one did no good,
The Old-one, carrying his slender staff, came,
Came and turned back Ndrao-yiu and Ndrao-ya's sods, closing the ground.

Ndrao-yiu was impatient.
"Hold the Old-one, let us beat him!"
But Ndrao-ya was simply good-hearted.
10 "Hold the Old-one for me to question!"

When Ndrao-ya went and questioned the Old-one,
The Old-one said,
"Do not waste your strength, Ndrao-yiu and Ndrao-ya, digging the land,
For this year the water will rise to a flood".

15 Out of simple pity, Ndrao-ya brought his small sister,
And Ndrao-ya took a white, chicken's egg,
For Ndrao-ya to carry,
To carry as a measure of time.

20 Ndrao-ya "brooded" it into nearly the third zhu¹,
But on Ox-day or Tiger-day,
The baby chick hatched.

Then Ndrao-ya opened,
Opened the peep-hole in Ndrao-ya's "drum",
The water had risen to a flood.
25 The water had risen, the water had taken,
Had taken the people away completely.

It was bright sunshine.
Ndrao-ya went out and lay down in the sun.
A gha-njiw bird came stalking on the top of a rock,
30 And Ndrao-ya picked up a wrought iron bar to hit it.
The wrought iron came down sharply, but hit the rock,
Striking from it sparks which caught on some tinder-moss.
So Ndrao-ya got fire, to kindle and warm himself,
And made smoke which rose into the sky.

35 The sky people above then said,
"The water has risen to a flood,

¹ A zhu is a period of twelve days.

The water has risen, and the water has drowned,
Has drowned earth's people and they are all dead.
What now? Who of earth's people is lighting a fire?"

40 So the sky-people caused,
Caused the Old-one to come and look.
It was Ndrao-ya who had kindled a fire to warm himself.
Then Ndrao-ya asked the Old-one.

45 "This time the water has risen to a flood,
And has taken the people away completely,
So that Ndrao-ya alone is left.
what is the right thing for Ndrao ya to do?"

50 The Old-one caused Ndrao-ya to carry a stone from the river,
To carry it and climb through ninety-nine valleys.
When Ndrao-ya dropped the stone from the river,
It fell from the mountain top, fell on its way, a single stone,
But leaving the mountain range, it emerged a pair,
So the Old-one caused Ndrao-ya and his small sister to form a family and live.

M134

Y'' ɓ° † CΔ₁₁ ɔ₁ Cɔ₁₁''
 water grow deluge song.

Y' T₁ L₁₁ 'ɔ'' †_v ɔ_v I''^u.
 grandmother Hmao-zu-mu sang.

J''^m Ā †^s L_o J''^m,
 year this able come know,

ɔ₁ J'' Cɔ₁₁ Λ^u Cɔ₁₁ Λ⁻ Cɔ₁ɔ₁ Cɔ₁₁ Tⁿ,
 did know Ndrao-yiu Ndrao-ya went dig land,

Cɔ₁₁ Λ^u Cɔ₁₁ J⁻ Cɔ₁₁ Tⁿ L_n †'' 'C^u.
 Ndrao-yiu Ndrao-ya dug land thus every day.

Λ_{ns} [n^o J⁻ L₁₁ Y' J' ʒ'',
 Yeu-jio-gha-lao did not good,

5 Λ_{ns} [n^o J⁻ L₁₁ ɔ₁ CΔ₁ [ɔ₁ J^ɔ J⁻ ʒ_n T⁻,
 Yeu-jio-gha-lao did carry staff slender come,

T⁻ [n^o Cɔ₁₁ Λ^u Cɔ₁₁ Λ⁻ J⁻ T''^m Tⁿ C†^ɔ
 come took Ndrao-yiu Ndrao-ya sods earth turn over

L_o J_o [n^o.
 come closed completed.

Cɔ₁₁ Λ^u [n^o S^{nc} †''^u.
 Ndrao-yiu carried heart impatient.

ɔ⁻ Λ_{ns} [n^o J⁻ L₁₁ L_o Jⁿ CT'' S^ɔ.
 take Yeu-jio-gha-lao come we beat away.

Cɔ₁₁ Λ⁻ Lⁿ ɔ^u [n^o S^{nc} ʒ''.
 Ndrao-ya simply carried heart good.

10 ɔ⁻ Λ_{ns} [n^o J⁻ L₁₁ L_o T''^m ɔ̣ C_v L^u.
 take Yeu-jio-gha-lao come for me ask words.

Cɔ₁₁ Λ⁻ ɔ'' C_v Λ_{ns} [n^o J⁻ L₁₁ L^u,
 Ndrao-ya went asked Yeu-jio-gha-lao words,

Λ_ς [° J⁻ L_{||} [°_n ɔ_. ɿ_n,
Yeu-jio-gha-lao thus did say,

J['] C[°_n C[_{||} Λ[~] C[_{||} Λ⁻ Tⁿ Δ^ʒ Tⁿ ʒ_. ɔ_.
do not waste Ndrao-yiu Ndrao-ya strength cause

C[°_{nc} Tⁿ,
dig land,

J^{'''} Ā Y^{''} ɓ[°] † CΔ_{||} ɔ_{..}
year this water grow deluge.

15 C[_{||} Λ⁻ [°_{nc} Jⁿ L^ʔ T⁻ ɔ_. C†_ς L^υ ɔ^υ ɓ^υ.
Ndrao-ya received the small sister simply pitied.

C[_{||} Λ⁻ ɔ⁻ J^ʔ J['] C†[']_{nc} L_{nc} T^{'''},
Ndrao-ya took egg chicken white for,

T^{'''} C[_{||} Λ⁻ [°_{no} L_. Y⁻,
for Ndrao-ya carry come make,

Y⁻ C[_{||} Λ⁻ Jⁿ T⁻ C[_{..}.
make Ndrao-ya the marker.

C[_{||} Λ⁻ J⁻ T^{''} C_n †^r [°^υ,
Ndrao-ya brood get connector third twelve day cycle,

20 C[~] [°_{no} Tⁿ [̣^o 'C^υ,
ox bring the tiger day,

C_n Jⁿ T_υ ɔ_. J['] Δ[']_ʒ.
connector the little chicken hatched.

C[_{||} Λ⁻ [°_n ɔ_. J^{'ʔ},
Ndrao-ya thus did open,

J^{'ʔ} C[_{||} Λ⁻ J⁻ ɔ⁻ C[_{..},
opened Ndrao-ya eye drum,

Y^{''} ɓ[°] † CΔ_{||} ɔ_{..}
water grow deluge.

25 Y^{''} ɓ[°] [°_n Y^{''} ɔ⁻,
water grow thus water take,

ᵈᵈ ᵈ⁻ ᑕᐃᵐᑕ ᵀⁿ ᵀᵇ ᑕᵇ ᐅᵑ ᵀᵈ ᐅᵐ.
did take world people gone finish completed.

ᐅᵇ ᑕᵀᵛ ᐅᵇ ᑕᵀᵐ ᑕᵀᵐ,
sunshine shine very fine,

ᑕᵀᵐ ᐱ⁻ ᵀᵑ ᵐ ᐅᵇ ᐅᵇ ᑕᵀᵛ.
Ndrao-ya went outside lay down sunshine.

ᑕᵐ ᵐᵐ ᵀᵛ ᑕᵐ ᵐᵐ ᐅᵐᵐ ᑕᵐᵈ ᵐᵐ ᑕᵐ ᐅᵐ
connector the bird gha-njiw stalked with top

ᵐᵐ.
rock.

30 ᑕᵀᵐ ᐱ⁻ ᐅᵐᵐ ᐅᵐ ᵐᵐ ᵐᵐ ᑕᵐᵐ ᑕᵐᵐ ᑕᵐᵐ,
Ndrao-ya picked up iron wrought with hit bird,

ᐅᵐ ᵐᵐ ᵐᵐ ᵐᵐ ᵐᵐ ᵐᵐ ᑕᵐᵐ ᑕᵐᵐ ᵐᵐ.
iron wrought dropped sharply with hit rock.

ᵐᵐ ᐅᵐ ᐅᵐᵐ ᵐᵐ ᐅᵐ ᑕᵐᵐ ᑕᵐᵐ ᐅᵐ.
rock struck jump sharply with caught tinder moss.

ᑕᵀᵐ ᐱ⁻ ᵀᵐ ᵐᵐ ᵀᵑ ᐅᵐ ᐅᵐ ᑕᵐᵐ,
Ndrao-ya get fire come kindle warm by,

ᵐᵐ ᵐᵐ ᑕᵐᵐᵐ ᵐᵐ ᑕᵐᵐᵐ ᐅᵐ ᵐᵐ ᑕᵐᵐ.
made vapour of smoke go to sky.

35 ᵐᵐ ᑕᵐᵐ ᵐᵐ ᵐᵐ ᵐᵐ ᐅᵐ,
sky above said thus,

ᵐᵐ ᐅᵐ ᵐᵐ ᑕᐃᵐ ᵐᵐ,
water grow deluge,

ᵐᵐ ᐅᵐ ᐅᵐ ᵐᵐ ᵐᵐ ᵐᵐ,
water grow thus water drown,

ᵐᵐ ᵐᵐ ᑕᐃᵐᑕ ᵀⁿ ᵀᵇ ᑕᵇ ᵐᵐ ᵀᵈ ᐅᵐ.
did drown world people dead finish completed.

Y⁻ ɽ^ɸ ̄ ̄ J⁻ J^r C^{no} CΔ^{nc} Tⁿ T^ɸ C^ɸ CT_o Δ̄
how now who live world people with kindle

T^ɸ.
fire.

40 J^u CT^u T^ɸ C^ɸ ɽ_n ɽ₋ ɽ^o,
sky people thus did cause,

ɽ^o ɽ_o Λ_ɸ ɽ^{no} J⁻ L_u CT_o T⁻ C₋.
caused Yeu-jio-gha-lao with come look.

CT_u Λ⁻ ɽ^{'nc} J⁻ T^ɸ L_o Δ̄ CT_n.
Ndrao-ya took fire come kindle warm by.

CT_u Λ⁻ C_u Λ_ɸ ɽ^{no} J⁻ L_u ɽ_n,
Ndrao-ya asked Yeu-jio-gha-lao said,

J^u ̄ Y^u ɽ^o † CΔ_u ɽ₋,
occasion this water grow deluge,

45 ɽ⁻ CΔ^{nc} Tⁿ T^ɸ C^ɸ L_ɸ T_ɸ Cɽ_n,
take world people gone finish completed,

ɽ₋ Δ_n CT_u Λ⁻ Yⁿ L^ɸ T⁻,
only left Ndrao-ya one classifier only,

ɽ_n ɽ_u CT_u Λ⁻ Y⁻ ɽ^ɸ J_u.
thus is Ndrao-ya do how fitting.

Λ_ɸ ɽ^{no} J⁻ L_u ɽ^o ɽ_o CT_u Λ⁻ T_r V^ɸ Δⁿ,
Yeu-jio-gha-lao caused Ndrao-ya carry stone river,

T_r Cɽⁿ ɽⁿ ɽ_u ɽⁿ L^u ɽ̄.
carry climb ninety nine classifier valleys.

50 CT_u Λ⁻ ɽ^o V^ɸ Δⁿ,
Ndrao-ya put down stone river,

V^ɸ Δⁿ J_u Y⁻ ɽ̄ T_u ɽ̄ T^u J_u L_n ɽ^u J^r Yⁿ,
stone river fell mountain tops fell going single,

V^ɸ Δⁿ J₋ Y⁻ ɽ̄ T_u ɽ̄ I_ɸ L_o J^r Cɽ^{nc}.
stone river away from mountain ranges come pair.

Λ_ς Γ^{no} J⁻ L_{||} Γ^o]_o CΓ_{||} Λ⁻ CΓ_o J^o L^b
Yeu-jio-gha-lao caused Ndrao-ya with the

T⁻ D₋ C†_ς Y⁻ Λ_n C^{no}.
small sister make family live.

M134
Song of the Flood.

Sung by a grandmother from Hmao-zu-mu.

Notes

This song is recorded in Document K (no. 2/3, page 9), Document L (no. 6, page 19) and Document N (no. 11, page 374). The entry in Document N is a conflation of three different versions of the Flood story. Only lines 19 - 21 from this version are included.

Line 15. L^u ɔ^u and Lⁿ ɔ^u in line 9, are different forms of the same common expression meaning "simply". There is a note in Chinese in the text which explains that 𠵼ⁿ 𠵼^l 𠵼^r 𠵼^u 𠵼^ɔ means "small sister". A variant form of this expression, "Lad mas ghak nzeul", is used in another version of this part of the Flood story in Document N (page 379). The Chinese rendering of that song refers to Ndrao-ya and his companion as "go-go" and "mei-mei", that is older brother and younger sister.

Line 16. In Document K, followed by Document L, the punctuation of the text has detached the name Ndrao-ya from the beginning of this line and joined it to the end of the previous line.

Lines 19 and 20. Both documents have a note in Miao explaining that thirteen days make one 𠵼^u, and Document K adds that 3 𠵼^u are 39 days. This is not correct. A 𠵼^u was a cycle of twelve days each with the same animal names as in the cycle for counting years, viz, Snake, Horse, Sheep, Monkey, Cockerel, Dog, Pig, Rat, Ox, Tiger, Rabbit, Dragon. Thus Ox-day and Tiger-day are the 9th and 10th days of the cycle. The incubation period of a domestic hen's egg is three weeks so that 𠵼^r 𠵼ⁿ 𠵼^r 𠵼^u in line 19 cannot mean, "for 3 𠵼^u", that is 36 days, but "approaching the third 𠵼^u". Thus the time when the chick hatched was 1 𠵼^u plus 9 or 10 days of the second 𠵼^u.

Line 23. In both Document K and Document L the last word of this line is 𠵼^r 𠵼^u which means "drum", and to make it clear that this was indeed the word he intended, Yang Yong-xin added the Chinese character for "drum" in brackets, but offered no further explanation. Thus the line reads, "Opened a peep-hole (lit. 'eye') in Ndrao-ya's drum". It is hard to know what the word "drum" can mean, because the context makes it clear that Ndrao-ya was inside of it, and that it was floating about on the surface of the water. In this version there is no reference to any boat building as in the other versions of the Flood story, nor any previous or subsequent reference to a drum. Are we to understand that Ndrao-ya escaped the flood inside a drum, used as a boat, or was it a boat built in the shape of a drum? The former seems unlikely. There had to be room enough for Ndrao-ya and for his little sister, together with provisions for as long as the flood lasted. The latter explanation is possible, but one would have expected the fact to be explained somewhere, if not in the text itself, then in a note by Yang Yong-xin. It might be that this is another example of the practice, not uncommon in marriage negotiations and in incantations, of using a code word instead of the normal name of the object concerned. So, it being unpropitious, for some unknown reason, to use the word "boat", the word "drum" has been substituted. If this is the case, it is surprising indeed that Yang Yong-xin did not insert one of his frequent explanatory notes. Despite his insistence that the word is "drum", the possibility remains of a scribal error in the

manuscript that Yang Yong-xin was copying. The difference between 𠂇, "drum" and 𠂇°, "boat" is not so great, especially if it were written in bad light, on poor paper with a brush pen. In the English translation the word "drum" has been retained, but set in inverted commas.

Line 28. Document K has 𠂇², "To lie down", wrongly written 𠂇².

Line 29. A note in the Miao explains that the gha-njiw bird is also called 𠂇" 𠂇" 𠂇" 𠂇", and that these birds are said to be "the hens of the spirits" a phrase roughly equivalent to "the devil's chickens". None of this helps to identify what kind of birds they were.

Line 48. A note in Miao at the end of this line reads, " To carry a millstone which was beside the river". The idea that it was a millstone has been introduced from another version of the story. Here the "river stone" was simply a large stone rounded by the action of water, one which would roll well.

Line 52. The final expression in this line is 𠂇𠂇𠂇, but it is hard to see what this can mean. The parallel expression in the line before is 𠂇𠂇 which means "single" or "as one only". That is, when the stone started to roll from the hill-top, it was a single stone, but when it came to rest it had become a pair. The word required therefore is not 𠂇𠂇𠂇 but 𠂇𠂇𠂇.

M135
The Flood, Section two.

Sung by Zhu Zhi.

Introduction

Despite its title, this song says nothing about the Flood. The compiler of Document N, having produced an account of the Flood by conflating songs by Yang Zhi, Zhang Ming and the grandmother from Hmao-zu-mu, decided to pick up the story in this song at the point where smoke from Ndrao-ya's fire reached the sky and surprised an individual called "the Master", who sent his servants to investigate.

Presumably the missing beginning of the present song told the Flood story in a manner similar to that found in other versions. Like the Flood song from Hmao-zu-mu, this version is particularly concerned about the continuation of the human race when the catastrophe had past, and the solution offered is the same, namely by the union of Ndrao-ya and his young sister. Perhaps we are intended to understand, although the song does not say so, that the solution to Ndrao-ya's marital problem was suggested by the Master, who also set up the sign of the rolling stones. This time Ndrao-ya and his sister rolled the upper and nether grind stones of a small hand mill separately from the top of the hill, and discovered, when they emerged at the bottom, that they were firmly pegged together, ready for use.

Strictly speaking, the Flood story should end at that point, but here we have a further narrative linked to it. Ndrao-ya and his sister begot three sons who became the ancestors of the Miao, the Yi and the Chinese respectively.

The rest of the song is an adaptation from another, quite unrelated piece entitled, "The foolish Miao man who twisted up cones of grass for his boundary marks", and sung by Wang Jian-chuai. In its original form it was the story of a dispute between a Miao and a Chinese, both tenants of a powerful Yi landlord. The purpose of this adaptation was to explain that the Miao no longer owned their own land because the grass-rope boundary marks of the eldest brother, the "foolish" Miao man, had been destroyed. It does not adequately explain, however, the significance of the "lazy" Yi man's boundary marks. Being of iron, they would not have been burnt, but did they ultimately survive, or did they simply rust away, leaving the Chinese man in possession of all the land?

M135
The Flood, Section two.

Sung by Zhu Zhi.

Ndrao-ya got fire, to kindle and warm himself,
And made smoke which rose into the sky above
Then the Master said,
"This year the water has risen to a flood.

5 The water was so great that it has stripped,
Stripped earth's people and they were caught.
The water was so great that it has stripped,
Stripped the sky above of everything".

The Master sent retainers and soldiers to look.
10 The only people left were Ndrao-ya and his young sister,
Just these two relatives only.
So that Ndrao-ya had no one with whom to make a family and live.

"Let Ndrao-ya make a family and live with his young sister".
But Ndrao-ya was not willing.
15 "Let his young sister make a family and dwell with Ndrao-ya".
But Ndrao-ya's young sister would not agree.

Ndrao-ya and his young sister took,
Took two stones for grinding corn.
They carried them pick-a-back, held by their hands, and then
20 Released them and let them roll.
When the grind stones came to rest they were joined together.

So Ndrao-ya's young sister relented,
She would make a family and dwell with Ndrao-ya.
And Ndrao-ya too relented,
25 He would make a family and live with his young sister.

This year we may know,
May know that Ndrao-ya's young sister has given birth,
Has given birth to three brothers.

The eldest was the Miao,
30 The middle one was the Yi,
The youngest was the Chinese.

This year we may know,
Know that the three brothers are dividing the land.

The eldest was the foolish one,
35 For the Miao man twisted clumps of reeds and wormwood to make his boundary
marks.

The middle one was the lazy one,
For the Yi man drove in bits of iron to make his boundary marks.

40 The youngest was the wise one,
For the Chinese man chiselled,
Chiselled stone and rock to make his boundary marks.

Then came the sunshine shining brightly,
And in the good sunshine came the children pasturing their flocks and herds.
Unfortunately the children did wrong,
The children went and started a brushwood fire.

45 The brushwood fire burned and spread,
Spread, destroying the Miao man's clumps of reeds and wormwood,
And the Miao man's boundary marks of land and place completely disappeared.
All that remained standing were the stone and rock marks of the youngest brother.

Thus it is ended.

M135

Aob hlob zid ndlaos mas, ab yangt.
water grow deluge, second section.

Zhud Zhis hxut.
Zhu Zhi sang.

Ndraos yal daot nil ghad deul jiox lol
Ndrao-ya get connector fire bring come

dlaod ndit,
kindle warm by,

at bangt ngib bangt ngot dlat dib ghaof ndux
make vapour of smoke go to the sky

ghab shab,
above,

jil gul Nzyux gis niaos zeux lol hik,
thus was Nzyu-gi-niao able come say,

"Xaot nad jil aob khad hlob zid ndlaos mas,
year this thus water still grow deluge,

5 aob lil hlob lal aob leuk,
water so great has water strip away,

leuk jil ndliex dib dwd nwb ndros leuf
strip away thus earth people with gone

jaol,
caught,

aob lil hlob lal aob leuk,
water so great has water strip away,

leuk jil ghaof ndux bib shab ndros leuf
strip away thus sky above with gone

cat".
every.

Nzyux gis niaos mas zib dub zib dub drol dax
Nzyu-gi-niao did send retainers soldiers come

nal,
look,

10 *zhad dlif Ndraos yal ndros Ndraos yal lad mas*
only left Ndrao-ya with Ndrao-ya sister

ghak nzeul,
youngest,

mis at lwb dab mas nul.
connector two classifier only relatives.

Ndraos yal shit daot nil ghad shit at yil
Ndrao-ya not get connector anyone make family

niob.
live.

gof Ndraos yal ndros Ndraos yal lad mas ghak nzeul
cause Ndrao-ya with Ndrao-ya sister youngest

at yil niob,
make family live,

Ndraos yal mas chak hniaos.
Ndrao-ya not willing.

15 *gof Ndraos yal lad mas ghak nzeul ndros Ndraos yal*
cause Ndrao-ya sister youngest with Ndrao-ya

at yil zaol,
make family dwell,

jil gul Ndraos yal lad mas ghak nzeul shit
thus was Ndrao-ya sister youngest not

zhal zhul.
permit.

Ndraos yal ndros Ndraos yal lad mas ghak nzuel keuk,
Ndrao-ya with Ndrao-ya sister youngest took,

keut nil at cib ghad veb nghub ghwd
took connector two classifier stone grind corn

lol dril jit dub dif nad,
come carried thus the hands therefore,

20 *zhot jil veb nghub ghwd shis dlos,*
set down thus stones grind corn rolled,

nil deuf leuf lol shit ghot jiet.
connector out gone come shut together completed.

Ndraos yal lad mas ghak nzuel at ndus vul vul,
Ndrao-ya sister youngest acquiesced,

ndros Ndraos yal at yil zaol.
with Ndrao-ya make family dwell.

Ndraos yal at ndus vul vul,
Ndrao-ya acquiesced,

25 *ndros Ndraos yal lad mas ghak nzuel at yil*
With Ndrao-ya sister youngest make family
niob.
live.

Xaot nad zeux lol baob,
year this able come know,

lol baob Ndraos yal lad mas ghak nzeul xaot
come know Ndrao-ya sister youngest year
yius dub,
give birth sons,

yius daot bis nis zib lwb dab
give birth get connector three classifier only
gyud dix,
brothers.

zhot jil dub ghak hlob lil dub hmaob,
let thus the eldest so the Miao,

30 *zhot jil dub bib ndrangb lil dub mangb,*
let thus the middle one so the Yi,

zhot jil dub ghak nzeul lil dub vaos.
let thus the youngest so the Chinese.

Xaot nad zeux lol baob,
year this able come know,

lol baob nil zib lwb gyud dix
come know connector three classifier brothers
shib faib dib.
divide land.

jil gul dub ghab hlob dub ghas dras,
thus was the eldest the foolish,

35 *jil gul dub lib hmaob lod zaox daox zaox*
thus was the Miao bent clump reeds clump
sud at ndlwf.
wormwood make boundary.

jil gul dub bib ndrangb lil dub ngws,
thus was the middle one so the lazy,

jil gul dub lib mangb nbux nyul lit hlaob
thus was the Yi drove in his iron

lol at ndlwf.
come make boundary.

jil gul dub ghak nzeul lit dub baob dangb,
thus was the youngest the wise,

jil gul dub lis vaos zaos,
thus was the Chinese chiselled,

40 *zaos veb zaos zak lol at ndlwf.*
chiselled stone chiselled rock come make boundary.

Lol mas jil changd lil ndux changd ndraos ndrill,
come did thus sunshine shine very fine,

changd ndux raot las dik yaol lol yiux
sunshine good children come pasturing

zhiex.
live-stock.

chat yyus gul las dik yaol at shit raot,
unfortunately was children did not good,

las dik yaol nghwl zhot zix.
children went started brushwood fire.

45 *zix gub zix lol gub,*
brushwood fire burned brushwood fire came burning,

lol gub jil dub lil hmaob zaox daox zaox
came burning thus the Miao clump reeds clump

su ndros leuf dangl,
wormwood with gone finish,

yeul lib hmaob ndlwf dib ndlwf qeut ndros
man the Miao boundary land boundary place with

dlox ndlail.
disappeared.

zhad dlif jil dub ghak nzeul ghad veb
only remained thus the youngest stone

ghat jangt nzhes lit jiol.
rock standing so it is.

jil gid mof ndral.
thus ended.

M135
The Flood, Section two.

Sung by Zhu Zhi.

Notes

This song is recorded in Document N (no. 12, page 379).

Title. The second word is wrongly printed, "HIOB" instead of "HLOB".

Line 8. The inverted commas, opened at the beginning of line 4, should be closed at the end of this line where the speech finishes. In the printed text it is not closed until the end of line 11.

Line 14. The word "hniaos", "to be willing", is wrongly spelt "hnaos".

Line 19. In the printing, the fourth word of the line, "nghub", "to grind", has lost its initial "n", while the seventh word, "dlos", "to roll", has a superfluous initial "n".

Line 34. In this line the printed text has "dub lib hmaob", "the Miao man", instead of "dub ghab hlob", "the eldest". This upsets the parallelism with lines 36 and 38. The expression "ghas dras", "foolish" is printed with a superfluous "x" at the beginning of "dras".

M136
The Flood, Section three.

Sung by Zhu Zhi.

Introduction

The story recorded in this song is made up of three loosely linked parts. Presumably it began with the Flood narrative, but this was discarded by the compiler of Document N. We may assume that that narrative was substantially the same as in the other accounts. However, we are left to guess who it was that warned of the deluge to come and directed the boat-building exercise. We do not know either what the relationship may have been between that individual and the "Master". It is clear that there was no mention of Ndrao-ya's young sister, since in this song Ndrao-ya chose a wife from among the "sky people". The present text begins with the second part of the song, the story of Ndrao-ya and the Master, followed, at line 80, by the story of Ndrao-ya and Thunder. The first part was set on the earth, the second in the sky, and the third, apparently, back on earth. The real link between parts one and two was Ndrao-ya's need to find a wife, and between parts two and three it was Thunder's search for his betrothed, who was now married to Ndrao-ya. Beyond this the parts of the song are virtually independent stories.

The Master, who figures only in part two, is portrayed as a powerful landlord, with soldiers and retainers, a fine castle and gardens, and large estates. He was capable of meting out harsh treatment to anyone who offended him, and was powerful enough to break off his daughter's betrothal to Thunder in favour of Ndrao-ya. He had in his entourage a piper who, as in another song by Zhang Ming, held a position of some influence. See The song of Nzhai-jio-shi-du, sung by Zhzng Ming (M119). The Master, nevertheless, was in duty bound to offer propitiatory sacrifices to his ancestors, especially as he had no son and heir.

In part two, certain votive objects belonging to the Master had been stolen and secreted in holes made by the mouse under the steps at the entrance to the cattle enclosure and the main entrance gate. These objects were not idols or images for which the Miao word would have been "bvy", but are called "dlang", a word meaning "spirit", but widely used for all kinds of spirit manifestations, in connection with the craft of the shaman healer and in ancestor worship. To carry out the ancestral rites was "to make dlang", and the Master referred to the missing objects as "my family dlang". That is to say, whatever they were, they were considered to be inhabited by, or at least to represent, the ancestors, and were therefore the focus for ancestral worship. The Miao, indeed, used to worship the ancestors but possessed no such votive objects. If the Master was thought of as a Chinese landlord, then his "dlang" would have been the ancestral tablets which used to occupy a place of honour in the main living room of Chinese homes. If, as seems more likely, the Master was thought of as an Yi landlord, then his "family dlang" would have been the "lo-lo", small baskets containing short sections of bamboo cane into which small pieces of cloth or paper had been inserted. These dwelling places of the spirits were fixed to the rafters of the ceiling of the living room of the house. Since it is not possible to be sure whether "family dlang" were Chinese ancestral tablets or Yi spirit baskets, throughout the translation they are referred to as "ancestral tokens".

The theft of the ancestral tokens was a very serious loss for the Master. Without them, the ancestral rites were, as he put it, "only pretence". It was always essential to keep the ancestors happy and contented by performing the recognised rituals, and even more so when

there was a danger of the line dying out because there was no son and heir. The vindictive mouse had chosen the hiding place for the ancestral tokens with care. It was degrading for the ancestors to be placed under the feet of the cattle or to be trampled on by all passers by, and there was every prospect that they would wreak vengeance on the animals or any one who happened to tread on the stone step of the gate. For the same reason it was necessary for Ndrao-ya to protect himself and the servant who did the digging by spraying the area with wine first. This was either to appease the ire of the spirits or to stupefy them while the work was in progress.

In response to the question asked by the mouse, Ndrao-ya explained that he was going to the sky to attend a special ancestral sacrifice called a "zi", which was being arranged by the Master. This word is used of a series of rites only undertaken when, through lack of male offspring, there was a danger that the family might die out. The cost of the ceremonies and the lavish hospitality involved, was very great, so that this was always a last resort. The ideal solution to the problem was, of course, to have sons born into the family, but if age or other circumstances made this unlikely, it was possible to adopt an heir. If adoption were contemplated, the approval of the ancestors would still have to be secured. With the help of the mouse, possibly at the suggestion of the mouse, though the song does not say so specifically, Ndrao-ya not only succeeded in ingratiating himself with the Master, but could legitimately claim that he knew all about the ancestors, having rescued the missing ancestral tokens. Nor were the actions of the mouse entirely altruistic. By helping Ndrao-ya to become the Master's heir, the mouse could look forward to favours to come. Ndrao-ya further secured his position by choosing the Master's daughter for his wife.

In the third part of the song, the Master and his menage have disappeared from the story altogether, and the scene reverts to a typical Miao setting on earth. Thunder is no longer portrayed as a personage, an eligible suitor for the Master's daughter, but is more like a great beast which could be snared and tethered as he appears in other songs and stories.

Having caught Thunder and tied him securely to the beams which supported the loft, Ndrao-ya ordered the children out of doors, bade them be quiet, and not to come dashing back into the house for drinks of water. The reason for this appears to be that Thunder would remain quiet and docile only provided he was not frightened by sudden movement or noise. In every Miao house there was a large tub which was daily replenished with water carried from a spring or stream. Anyone who was thirsty might dip up a little water and drink from the wooden dipper supplied.

The "gi-za" plant, mentioned in line 100 is a creeper like ivy, growing on the ground and over banks and rocks. Its leaves are oval and pointed and it produces a flat, round fruit, sweet to the taste and whitish in colour, but not easy to find under the thick carpet of leaves. The suggestion in the song is that this plant once was a tree until it was laid flat by Thunder landing upon it. The nature of the "shi-lu" tree is not known. It is just possible that the name should be "shi-lyu", in which case it was a willow. Whatever it was, when it was pressed down by Thunder landing on its top branch, it sprang back, catapulting Thunder up into the sky, where he has been ever since.

M136
The Flood, Section three.

Sung by Zhu Zhi.

Ndrao-ya got fire to kindle,
Ndrao-ya kindled a fire and made smoke,
Smoke which soared into the sky above.
So that the Master spoke,
5 And the Master said,

"This year the water has risen to a flood,
The water was so great that the water has stripped,
Stripped earth's people and they are caught,
Stripped the sky above of everything".

10 The Master sent retainers and soldiers to look.
The only one left was Ndrao-ya alone.

This year we may know,
May know that the Master has arranged a betrothal,
But the Master had no heir.
15 So the Master's household piper
Singled out Ndrao-ya, him alone.

Ndrao-ya climbed until he reached piled stone pass to the sky,
There he met a tiny mouse, very thin indeed.
Weeping bitterly the tiny mouse said,
20 "Ho! Ndrao-ya, where have you come from and where are you going?"

Ndrao-ya made response,
"In a few days time,
The Master will be performing the ancestral sacrifice,
And I am going to the sky as a guest".

25 The mouse, weeping bitterly, said,
"Ndrao-ya, oh Ndrao-ya,
I have been driven to despair; not you as well!

When I was the Master's sickle maker,
I was hungry to the point of starvation,
30 And the Master gave me nothing to eat,
So I made a hole in the bottom of the Master's grain bin,
I made a hole indeed.

Then the Master beat me most severely,
In very truth he drove me to despair!
35 So I took his large ancestral token, the big one,
And hid it under the cattle shed step,
And I took the little ancestral token,
And pushed it under the stone at the door of the great enclosure.

40 If you want to become the Master's heir,
 First you will need clear wine to drink and then spew out,
 Spew piff, spew puff, when you go in search.

Take a slave to follow and to dig,
 Dig for the big ancestral token under the cattle shed step.
 So you will recover the Master's large ancestral token.

45 You will then need to carry the clear wine in your hand,
 Clear wine to drink and then spew piff, spew puff, as you go in search.
 Return, come back until you reach,
 Reach the outer door, the Master's large door by the herb garden.

50 Drink the clear wine and spew it under the stone step,
 Then let the slave dig,
 Dig out the Master's small ancestral token from under the stone step".

Having found the large ancestral token and the small, he returned, he came back,
 Came back and showed the large one to the Master.
 And the Master offered him high praise.

55 "Ndrao-ya! Oh Ndrao-ya,
 You are the world's great spirit worker!
 We will establish you as my heir.

When we had lost my family's ancestral tokens,
 You came and found them.

60 The large ancestral token and the small, you found them both.

In the past we have celebrated in pretence,
 This time we will celebrate anew,
 And this time we will celebrate in truth.
 With the company of my family spirit guests fully complete,

65 We will perform the ancestral celebration and bring contentment".

Ndrao-ya responded,
 "Your ancestral tokens I know,
 Your guests I have seen.
 I have come to the sky as your heir,
 70 And bring you good health and well being."

The Master had nothing for Ndrao-ya,
 But since Ndrao-ya had no partner,
 The Master caused Ndrao-ya to go,
 To go to where the Master's guests were gathered and there to choose a bride.

75 Ndrao-ya chose, singling out the bride betrothed to Thunder,
 Chose, in fact, the Master's youngest daughter.
 What could the Master do for the best?
 He let the Master's youngest daughter
 Make a family and live with Ndrao-ya.

80 As a result Thunder was not pleased,
And, on reaching Snake-month or Horse-month,
Thunder, hiding within the clouds, came to look.

In the daytime Ndrao-ya made rope of twisted hemp,
At night Ndrao-ya forged chains of copper and iron.
85 So Ndrao-ya laid a snare for Thunder on the road,

And Ndrao-ya laid another snare for Thunder on the path.
Thunder went to attend a festival,
And also to seek his bride.

The result was that Ndrao-ya snared,
90 Snared Thunder by the hands, neck and arms.
Then Ndrao-ya brought Thunder along,
And tethered him well to the underside of the loft.

Ndrao-ya warned the children not to stay inside,
And Ndrao-ya warned the children not to make a noise.
95 Ndrao-ya also warned the children,
"Do not come in stamping your feet to dip up water".

But the children paid no heed,
In they came, stamping their feet, to dip up water.

Thunder suddenly sprang up and landed,
100 Landed on the branch of a gi-za plant,
And the next day the gi-za plant could not rise again.

Then Thunder suddenly sprang up and safely landed,
Landed on the topmost branch of a high shi-lu tree,
The next day the high shi-lu tree, springing back again,
105 Catapulted Thunder away into the sky above.

On reaching Rabbit-month or Dragon-month,
Thunder, folding his arms and legs into a ball, will sleep.
Thunder's heavy breathing will make the strong winds blow,
And water, dripping from Thunder's mouth and nose,
110 Will become a frozen covering of snow.

Ay! Just fancy! Oh!
Then, approaching, though not yet having reached,
Reached Horse-month or Sheep-month,
Thunder, folding his arms and legs, will sleep.
115 Thunder's heavy breathing will make the gentle winds blow,
And water, dripping from Thunder's mouth and nose, will become rain.

Then people will till the rice and till the paddy that they may have food to share,
And people will farm the rice and farm the paddy that they may have drink to share.

Thus it is ended.

M136

Aob hlob zid ndlaos mas, zib yangt.
water grow deluge, third section.

Zhud Zhis hxut.
Zhu Zhi sang.

Ndraos yal daot ghad deul jiox lol dlaod,
Ndrao-ya get fire bring come kindle,

Ndraos yal dlaod zhangx deul at bangt nqot,
Ndrao-ya kindle classifier fire make smoke,

bangt nqib bangt nqot yangt dlat ghaof ndux bib shab.
vapour of smoke flew go to sky above.

jil gul Nzyux gis niaos zeux lol hik,
thus was Nzyu-gi-niao able come say,

5 Nzyus gis niaos hik gul:
Nzyu-gi-niao said was:

"xaot lit nad aob lib hlob zid ndlaos mas,
year this water grew deluge,

aob lib hlob lak aob leuk,
water grew has water strip away,

leuk jil ndliex tib dwd nwb gil leuf jaol,
strip away thus earth people thus gone caught,

leuk jil ghaof ndux bib shab ndros leuf cak.
strip away thus sky above with gone all.

10 Nzyus gis niaos zib dub zib dub drol dax naf,
Nzyu-gi-niao sent retainers soldiers come look,

zhas dlik Ndraos yal dab ib lwb.
only left Ndrao-ya alone one classifier.

Xaot nad zeux lol baob,
year this able come know,

lol baob Nzyux gis niaos xaot at chaob.
come know Nzyu-gi-niao year make betrothal.

Nzyux gis niaos shit daot dub ghwb,
Nzyu-gi-niao not get the person following,

- 15 *jil Nzyux gis niaos mis dub lit ghux,*
 thus Nzyu-gi-niao them the person piper,

mas zud Ndrao lil yal dab ib lwb.
 did single out Ndrao-ya alone one classifier.

Ndraos yal njit zos ghaof ndux shit byut
 Ndrao-ya climbed reached sky piled stone

dleuf,
 pass,

mas nzhib nggak nib nggak nangl shit nies nghwl.
 did meet tiny mouse thin go.

nggak nib nggak nangl nied hlub nied hlit hik,
 tiny mouse weeping bitterly said,
- 20 "*gis dax khod dyul dlak khod dyul yas*
 you come place what go place what oh

Ndraos yal yies?"
 Ndrao-ya Ho!

Ndraos yal shit jiox jil,
 Ndrao-ya responded,

"hmot nat lit hmot nat,
 today then today,

Nzyux gis niaos mis lad zif,
 Nzyu-gi-niao them will perform ancestral sacrifice,

gud lad maol at khat dlat ghaof ndux.
 I shall go make guest go to sky.
- 25 *Nangl ghas dlyus nied hlub nied hlit hik,*
 mouse weeping bitterly said,

"Ndraos yal yas Ndraos yal!
 Ndrao-ya oh Ndrao-ya!

dut gud sieb shis dut kied yal,
 break my heart not break as well oh,

gud at Nzyux gis niaos mis dut at
 I make Nzyu-gi-niao them the one make

vaf kit liet,
 sickles,

chaib giaob gik chaib dies,
 hunger stomach thus hunger true,

30 *Nzyux gis niaos shit traot naox.*
Nzyu-gi-niao not give to eat.

gud tot Nzyux gis niaos mis ghangb ghaot
I made hole Nzyu-gi-niao them bottom grain

jiaol,
pan,

shit jiox tot.
indeed made hole.

Nzyux gis niaos ndaof gud gil fad sieb,
Nzyu-gi-niao beat me thus satisfy heart,

dut gud sieb jil dut sieb dies.
break my heart thus break heart true.

35 *gud keuk nil nies dlangb lib hlob*
I took his large spirit the big

vaik draot ghangb taix niux,
hid at bottom step cattle,

gud keuk jil nggak lib dlang
I took thus little the spirit

zail draot langd langl ghas dlaox dix ghangb
press at cattle pen large door the bottom

veb.
stone.

gis zhab maol at Nzyux gis niaos mis dub
you if go make Nzyu-gi-niao them the one

ghub,
following,

40 *sub yad jeud mib sieb lol haol zas,*
first want wine clear come drink spew,

zas pib zas pus ndros maol ntried,
spew piff spew puff with go seek,

zhangt dub lik khwt zox ghwb njeut,
lead the one the slave follow after dig,

njeut nil dlangb lib hlob ndraif ghangb taid
dig connector spirit the big inside bottom step

niux,
cattle,

Nzyux gis niaos ghad nies dlangb ndros deuf lol.
Nzyu-gi-niao large spirit with out come.

45 *drait yad lad jeud mib sieb ched dus dil,*
then want as well wine clear lift the hand,

haot lad jeud mib sieb zas pib zas pus
drink as well wine clear spew piff spew puff

ndros maol ntried.
with go seek.

drait drod lil sib drod maol zos,
then return come back return go reach,

zos Nzyux gis niaos mis ghad nies dlaox
reach Nzyu-gi-niao them large door

vangx bit nyux mis dlaux vangb.
garden garlic connector door perimeter wall.

haot lad jeud mib sieb zas traot ghangb
drink as well wine clear spew upon botton

taid veb,
step stone,

50 *zhangt gof dub lil khwd shit nis*
lead cause the one the slave together connector

njeut,
dig,

njeut deut Nzyux gis niaos mis nggak lib dlangb
dig out Nzyu-gi-niao them little the spirit

ndraif ghangb taid veb".
inside bottom step stone.

ntried daot nies dlangb nggak dlangb drod
sought get large spirit little spirit return

lit sib draik drod lol,
come back then return come,

lol khek Nzyux gis niaos mis dub hlob.
come show Nzyu-gi-niao them the one big.

Nzyux gis niaos mis shit jiox las,
Nzyu-gi-niao them indeed praised,

55 *"Ndraos yal yas Ndraol yal,*
Ndrao-ya oh Ndrao-ya,

gis gul ndliex dib dwd nwb ghad nies dub
you are world people great the person

jiox dlangb,
carry spirits,

bib zhangt gis lol at dub ghwb.
we lead you come make the person following.

chat hit bof gud yif dlangb,
miss not see my family spirits,

gis dax ntried daot gud yif dlangb deuf lol,
you come seek get my family spirits out come,

60 *nies dlangb nggak dlangb ndros ntried daot.*
large spirit little spirit with seek get.

duf ndix at shit trud,
in the past make teasingly,

gaox nad bid at gof chieb,
occasion this we make cause new,

gaox nad bib at gof dies,
occasion this we make cause true,

mab gud yif dlangb lib khat hxul gof
take my family spirit guests entirely cause

nzaof.
complete.

65 *at jil dlangb at gof ntad".*
make thus spirits make cause contentment.

Ndraos yal shit jiox jil,
Ndrao-ya responded,

"mis dlangb lal gud mas baob,
your spirits then I did know,

mis khax lal gud mas bob.
your guests then I did see.

gud dax at dub ghwb dlat ghaof ndux,
I come make the person following to sky,

70 *at gof gid saod jil gid nzhel".*
make cause well-being thus good health.

Nzyus gis niaos shit daot ghad shit traot
Nzyu-gi-niao not get anything for

Ndraos yal.
Ndrao-ya.

Ndraos yal shit max bak,
Ndrao-ya not have companion,

Nzyux gis niaos zhot gof Ndraos yal leuf,
Nzyu-gi-niao caused Ndrao-ya to go,

leuf Nzyus gis niaos mis gil khak nghwl
to go Nzyu-gi-niao them place guests go

said niangb.
choose bride.

75 *Ndraos yal said zuf Sod zaix ghak niangl*
Ndrao-ya chose single out Thunder

niangb,
bride,

said draos Nzyux gis niaos ncail ghak nzeul jil.
chose get Nzyu-gi-niao daughter youngest thus.

Nzyux gis niaos at jangt ghaos.
Nzyu-gi-niao do what right.

Nzyux gis niaos zhot Nzyux gis niaos ncail
Nzyu-gi-niao allowed Nzyu-gi-niao daughter

ghak nzeul
youngest

ndros Ndraos yal at yil niob.
with Ndrao-ya make family live.

80 *lol max gul Sod zaix ghak niangl sieb shit*
come there was that Thunder heart not

zaot,
good,

mangs zos nangb jiox dit nwt hlit,
did reach snake bring the horse month,

Sod zaix ghak niangl niob jil ndlos hangb bok
Thunder sat thus within cloud

ndlaiif dax naf.
hide came look.

- Ndraos yal sab hlat lit sab mangx at hnuv,*
Ndrao-ya twisted rope twisted hemp make day,
- Ndraos yal ndaot hlat daox hlat hlaot at hmot.*
Ndrao-ya beat rope copper rope iron make night.
- 85 *Ndraos yal tad nil ib vab draot*
Ndrao-ya spread connector one loop upon
- Sod zais ghak niangl gid,*
Thunder road,
- Ndraos yal tad nil ib vab draot*
Ndrao-ya spread connector one loop upon
- Sod zais ghak niangl gangb.*
Thunder path.
- Sod zais ghak niangl nghwl mangt gil,*
Thunder went attend festival,
- Sod zaix ghak niangl nghwl ntried niangb.*
Thunder went seek bride.
- lol max gul Ndraos lil yal jab,*
come there was that Ndrao-ya snared,
- 90 *jab mangl Sod zais ghak niangl dix dlangb nbangb.*
snared Thunder hands neck arms.
- Ndraos lil yal mab Sod zais ghak niangl lol*
Ndrao-ya took Thunder come
- zhangt raot ghangb ntangb.*
raised up well bottom loft.
- Ndraos yal khab zhot las dik yaol gof niob*
Ndrao-ya forbid allow children cause stay
- dib,*
at all,
- khab zhot las dik yaol gof niob ndrod.*
forbid allow children cause stay make noise.
- 95 *Ndraos yal khab gof las dik yaol,*
Ndrao-ya forbid cause children,
- khab hait jil aob mib sieb lol caob*
forbid dip up thus water clear come tramping
- deul dib.*
feet at all.

jil gul las dik yaol hit naos lul,
thus was children not listen words,

hait jil aob mib sieb lol caob deul.
dipped up thus water clear come tramping feet.

Sod zais ghak niangl hlangt tlwd zeuk,
Thunder sprang suddenly landed on,

100 *zeuk jil nis ib fangb gid zaf*
landed on thus connector one classifier gi-za

mis fangb nzhil jil.
connector classifier branch thus.

bis gis nil ib zaob zid gif zaf zhangt shit
tomorrow the one plant fruit gi-za rise up not

daol.
get.

Sod zaix ghak niangl hlangt tlwd shit jiox zeut,
Thunder sprang suddenly landed on,

zeut nis ib fangb ndaox sieb
landed on connector one classifier tree high

shib lub mis faod nzhit.
shi-lu connector top branch.

bis gis nil ib fangb ndaox sieb shib lub
tomorrow the one classifier tree high shi-lu

zaix lol zhangt,
pressed down come rise up,

105 *lol zhangt Sod zaix ghak niangl sangt ghaof ndux*
come rise up Thunder away sky

bib shab.
above.

lol zos lad jiox dib rangx hlik,
come reach rabbit bring the dragon month,

Sod zaix ghak niangl ngaof dix ngaof deut at
Thunder folds hands folds feet make

jod byut,
ball sleep,

Sod zaix ghak niangl zhot bangt ncub ncat ncat at
Thunder breathing heavy make

jat hlob,
wind big,

Sod zaix ghak niangl zhot jil aob njaob aob
Thunder released thus water mouth water

nbyul ndlos nis cheuk leul,
nose dripping connector away gone,

110 *at dlaok bib dlaok nbut kut.*
make snow covering frozen.

ot ud yil yas.
exclamation interjection exclamation.

jil mas lol shit nies zos,
thus did come not yet reach,

zos nwt jiox dib yangx hlit,
reach horse bring the sheep month,

Sod zaix ghak niangl ngaof dix ngaox deut byut,
Thunder folds hands folds feet sleeps,

115 *Sod zaix ghak niangl zhot bangt ncub ncat ncat at*
Thunder breathing heavy make

jat ncit,
wind whisper,

Sod zaix ghak niangl aob njaob aob nbyul
Thunder water mouth water nose

ndlos lib cheut leul at nangs lol,
dripping away gone make rain come,

gof ndliex dib dwd nwb at laot ndlix laot
cause world people make till rice till

ndlaof shit faib naox,
paddy share eat,

ndliex dib dwd nwb at ghaob ndlix ghaob ndlaof
world people make farm rice farm paddy

shit faib haot.
share drink.

jil gid mof ndral.
thus ended.

M136
The Flood, Section three.

Sung by Zhu Zhi.

Notes

This song is found in Document N (no. 13, page 381).

Throughout this song there are a number of peculiarities:-

- (a) The name Ndrao-ya is occasionally written Ndrao-li-ya.
- (b) The title Nzyu-gi-niao, "the Master", frequently has the plural suffix "mi" added. In some songs the addition of "mi" to a proper name signifies that it is not just the individual himself, but his family or household as well which are under discussion. In this song, however, the forms "Nzyu-gi-niao" and "Nzyu-gi-niao mi" appear to be identical. The additional syllable, both here and in (a) above, may have something to do with maintaining the rhythm of the line, rather than contributing to its meaning.

Line 9. The inverted commas opened at the beginning of line 6 are not closed at all in the printed text. They should be closed at the end of the present line.

Line 17. The word "byut" is wrongly printed "byiut".

Line 21. The first occurrence of the word "nat" in this line is wrongly printed "hat".

Line 23. "zif" is the name of the ultimate ancestral sacrifice only offered when there was a danger of the family dying out. Here, and in the accompanying foot note, the word is wrongly written "nzif".

Line 25. "nangl ghas dlyus" meaning "mouse" is wrongly written "nangx ghas ndlyus".

Line 26. The word "kied", "as well", is printed with a capital "K" as though it were a proper name. There seems to be no good reason for this.

Line 27. The phrase "dut sieb" which is literally "to break the heart", means, in Miao, "to despair", "to be despondent", "to be disconsolate", and hence to be "hurt" or "grieved".

Line 31. The word "ghaot" is incorrectly printed "gaot".

Line 35. A note in Miao in the text explains that "ghangb taik niux" means "underneath the place where the cattle come out of the door". The Miao word "nies" and the phrase "ghad nies" (in spoken Miao "ad nies") both have the primary meaning "mother", and a derived meaning "large". Thus in this song "nies dlangb" and "ghad nies dlangb" can both mean either "the mother spirit" or "the large spirit". Which meaning is chosen must be determined by the context. In the Chinese version at the beginning of the book "mother spirit" has been chosen. But there is nothing at all in the narrative to suggest a maternal connotation, and the more natural reading is simply that two votive objects were stolen, one was large and the other small.

Line 48. In the printed text the phrase "ghad nies dlaox dlangb bit nyux" can only mean "large door garlic spirit", which makes no good sense. "dlangb bit nyux" appears to be a

mistake for "vangx bit nyux" meaning "garlic garden", the regular designation for "herb garden". The whole phrase means "the large door by the herb garden". The final phrase in the line, "dlaox vangt" is explained in a footnote in Chinese as being the large outer gate in the perimeter wall.

Line 49. The first word "haot", "to drink" is wrongly printed "hat".

Line 55. The exclamation "yas", "oh", has the wrong tone letter "l".

Line 72. A note in Miao in the text explains that the final word "bak", "companion" means "bak ngeuf", "companion couple", that is a wife.

Lines 73 and 74. These lines are printed as a single long line.

Line 75. The name for Thunder is here printed "sab zaix ghal niangl". elsewhere throughout the song it appears as "sod zaix ghak niangl".

Lines 78 and 79. These lines are printed as a single long line.

Line 80. The word "max" has the wrong tone letter "s".

Lines 80 and 81. These lines are printed as a single long line.

Lines 85 and 86. The printer seems to have had difficulty in reading his manuscript copy of the phrase "tad nil ib vab" which means "laid a snare", and which occurs in both lines. The first time it is printed "tad nil ib vob" and the second time, "tad nyul ib veb". The repetition of the phrase is the standard Miao idiom for "one another", that is "he laid one snare on the road and another on the path."

Lines 89 and 90. are printed as a single long line.

Lines 91 and 92. These lines are printed as a single long line.

Line 93. The imperative "do not" is the word "khab" used at the beginning of the sentence. It can stand alone but it is normally reinforced by "dib" at the end of the sentence. In this line "khab" has been accidentally omitted in the printed text, although the "dib" is still in place.

Line 94. The last word in this line is printed "ndrob", and a footnote explains that it means "chest" or "breast". It further explains that Ndrao-ya forbade the children to be fed at the breast. This explanation comes from a misreading of the same word in Zhang Ming's version of the Flood story, and makes no sense at all. The word should be written "ndrod" and means "to make a noise".

Line 109. The word "cheuk" is printed without its tone.

Line 110. This line consists of three different exclamations. "ot" conveys the meaning, "yes, indeed, it is so!" "ud yil" expresses surprise and delight. It is mostly used by women, and spoken with great emphasis. "yas" is a much more general exclamation like the English "Oh!"

Line 113. In the text the date is given as "Ox-month or Sheep-month", that is, the third month or ninth month. This must be wrong, as the convention always names two adjacent months. Since the context is concerned with spring rain and the planting season, the months in question must be the second and third. So for "niux", "Ox", read "nwt", "Horse".

Lines 117 and 118. The context, and comparison with similar passages in Yang Zhi and Zhang Ming, make it clear that the arrival of the spring rain was the signal for people to get on with the planting of crops. The phrases in the middle of these two lines which should describe this activity are, however, incomprehensible in the text,

line 117. the people "at hnot ndlix hnot ndlaof" etc.
made murder rice murder paddy

line 118. the people "at naox ndlix naox ndlaof" etc.
made eat rice eat paddy

The difficulty lies with the words "hnot", "to kill" in the sense of murdering, and "naox", "to eat". The expressions one would have expected are "at laot", "to till" and "at ghaob", "to farm". What appears to have happened is that in line 117, "laot", in the written manuscript, has been misread as "hnot", and in line 118, the word "naox", "to eat", which occurs at the end of line 117, has been repeated instead of "ghaob".

M137
**The foolish Miao man who twisted up cones of grass for his
boundary marks.**

Sung by Wang Jian-chuai.

Introduction

This song has been included with those concerning the Flood, not because it is directly related to that event, but because the final episode in “The Flood, Section Two” is clearly an adaptation of this story. See “The Flood, Section Two” sung by Zhu Zhi (M135).

There were few, if any, stone masons among the Miao, so if they wanted cut-stone boundary marks they would have to go to a Chinese mason and pay whatever he charged. The coils of tightly twisted grass rope the Miao man could make himself. Although less permanent than stone, they would last for a considerable time, but were not, of course, proof against fire.

Both the Chinese man and the Miao man were tenants of the Yi landlord, so that if a boundary dispute arose, it was to him that they would have to apply for adjudication. The song says that the Miao man was "frustrated". The reason is implied, though not actually stated. The Chinese man had apparently taken advantage of the boundary marks being burned to encroach on the Miao man's land. But when the Miao man complained to the landlord, he lost his case since the only surviving marks were the Chinese man's black stones. The result was that the Miao man had to go on paying the same rent as before, but for less land.

M137

**The foolish Miao man who twisted up cones of grass for his
boundary marks.**

Sung by Wang Jian-chuai.

This year we may know,
Know that a foolish Miao man has taken,
Taken strands of grass and made boundary marks for his land.

Who was the crafty one?
5 The man of the Ruling Race was the crafty one,
For the man of the Ruling Race chiselled out,
Chiselled out jet-black stones as boundary marks for his land.

The sunshine shone brightly,
And the sunshine was good.
10 In the sunshine the old man led,
Led the children out to pasture the cattle.

The old man would not allow,
Allow the children to make fires,
For fear of burning the foolish Miao man's
15 Boundary marks of land and place and destroying them.

But the children did not believe it,
The children gave it no thought,
The children went and made fires,
Hot fires to warm themselves,
20 And burnt the foolish Miao man's
Boundary marks of land and place and destroyed them.

The foolish Miao man was sad at heart,
The foolish Miao man was dispirited.
The foolish Miao man took,
25 Took the man of the Ruling Race and sued him,
Sued him before the paramount Yi lord.

The paramount Yi lord called,
Called the foolish Miao man to speak,
To speak about the boundary marks of land and place, and tell,
30 Tell the paramount Yi lord.
But the foolish Miao man had no way of speaking,
The foolish Miao man had no way of answering.

So the paramount Yi lord bade,
Bade the foolish Miao man show,
35 Show where the foolish Miao man's
Boundary marks of land and place were located,
But the foolish Miao man had no way of answering.

40 The paramount Yi lord bade,
Bade the man of the Ruling Race show,
Show where the man of the Ruling Race, his
Boundary marks of land and place were located.
The man of the Ruling Race could say,
That the man of the Ruling Race, his boundary marks of land and place,
The jet-black stones were there in position.

45 How could the paramount Yi lord establish the right?
The paramount Yi lord bade,
Bade the man of the Ruling Race return,
And bade the foolish Miao man go back.

50 "You go and look into the matter,
Observe the un-burnt black pillars, and be there peace between you,
Pay your agreed rent, and let there be peace between you".

Thus it is ended.

M137

Y⁻ 'ɔ'' T^u Y⁻ ɿ_ Cɿ^ɔ ĩ̃ ɿ^ɔ Cɿ^ɔ
 Miao the person foolish twisted cone grass

L_o Y⁻ CΔ^ɔ Tⁿ.
 come make boundary mark land.

U_{o6} ɿ_ε ɿ'_u |'u.
 Wang Jian-chuai sang.

J^m ĩ̃ t^ɔ L_o Jⁿ,
 year this able come know,

Jⁿ ɿ_n T^u 'ɔ'' T^u ɿ_ ɿ_ ɿ_n
 know thus the person Miao the person foolish thus

ɔ_ ɔ̄,
 did take,

ɔ̄ ɿ_n Δ'' Lⁿ Cɿ^ɔ Y⁻ CΔ^ɔ
 took thus strands of grass make boundary mark

Tⁿ.
 land.

C_n ĩ̃ J^r J⁻ S^{nc} ĩ̃̄,
 connector who heart wide,

5 J⁻ Cɿ_u ɿ^{no} Tⁿ V_u J⁻ S^{nc} ĩ̃̄,
 Ruling Race heart wide,

J⁻ Cɿ_u ɿ^{no} Tⁿ V_u ɿ_n ɔ_ t_u,
 Ruling Race thus did chisel,

t_u V^ɔ Δ^u Lⁿ Cɿ^{nc} Y⁻ CΔ^ɔ
 chiselled stone black very make boundary mark

Tⁿ.
 land.

ĩ̃̄' Cɿ^u ĩ̃̄' Cɿ'' Cɿ_r,
 sunshine shine exceedingly,

ḡ CT^u t^ɕ L_o ʒ^u,
sunshine able come good,

10 ḡ CT^u E_n Λ_ɕ 'ɔ^u Tⁿ L_u l'^ɔ,
sunshine thus man Miao the old led,

l'^ɔ ḡ Tⁿ Λ_u CT_ɔ Λ_u E₌.
led children go pasture livestock.

Λ_ɕ 'ɔ^u T^u L_u E_n ɔ⁻ E^o,
man Miao the old thus not allow,

E^o ɔ_o ḡ Tⁿ Λ_u CT_ɔ E^o t_ɔ,
allow cause children go set fire,

CE^u ɔ^u T^u 'ɔ^u T^u ɔ_u ɔ_u
fear burn the person Miao the person foolish

15 CA^ɔ Tⁿ CA^ɔ E^{'nɕ} CT_o L_ɕ
boundary mark land boundary mark place with gone

T_ɔ.
finish.

ḡ Tⁿ Λ_u E_n ɔ_u CE^ɔ,
children thus not believe,

ḡ Tⁿ Λ_u E_u ɔ_u L^u,
children gave no thought,

ḡ Tⁿ Λ_u CT_ɔ E^o t_ɔ,
children went set fire,

t_ɔ ɔ^u t_ɔ ɔⁿ ʒ^{nɕ},
fire hot fire warm by,

20 ɔ^u T^u 'ɔ^u T^u ɔ_u ɔ_u
burnt the person Miao the person foolish

CA^ɔ Tⁿ CA^ɔ E^{'nɕ} CT_o L_ɕ
boundary mark land boundary mark place with gone

T_ɔ.
finish.

T^u 'ɔ'' T^u I_ I_ S^{nc} J^r
the person Miao the person foolish heart not

T_ ,
collected,

T^u 'ɔ'' T^u I_ I_ S^{nc} J^r
the person Miao the person foolish heart not

V_u ,
contented,

T^u 'ɔ'' T^u I_ I_ E_n ɔ_ I',
the person Miao the person foolish thus did take,

25 I', J' C I_n E^{no} Tⁿ V_n E^{no} ɔ'' Δ_s ,
took Ruling Race bring go sue,

Δ_s Δ' ɔ^ɔ E¹ Λ_ ɔⁿ ɔ^p .
sue go to Yi lord greatest king.

ɔ^ɔ E¹ Λ_ ɔⁿ ɔ^p †_s L_ I'^u ,
Yi lord greatest king able come call,

I'^u ɔ_ T^u 'ɔ'' T^u I_ I_ †_s
call cause the person Miao the person foolish able

L_ ɳ_n ,
come say,

ɳ_n E_n CΔ^b Tⁿ CΔ^b E'^{nc} †_s L_
say thus boundary land boundary place able come

J'^p ,
show,

30 J'^p E_n ɔ^ɔ E¹ Λ_ ɔⁿ ɔ^p .
show thus Yi lord greatest king.

T^u 'ɔ'' T^u I_ I_ J^r T'' Eⁿ
the person Miao the person foolish not get way

ɳ_n ,
say,

T^u 'ɔ'' T^u J_ L_ J^r T'' Ĩ
the person Miao the person foolish not get way

Tⁿ.
answer.

ɔ̃ Ĩ Λ_ Jⁿ ɔ̃^{ɔ̃} †^ɛ L_ Ĩ^o,
Yi lord greatest king able come allow,

Ĩ^o]_ T^u 'ɔ'' T^u J_ L_
allow cause the person Miao the person foolish

†^ɛ L_ J^{'p},
able come show,

35 J^{'p} Ĩ_n T^u 'ɔ'' T^u J_ L_ Ĩ_n
show thus the person Miao the person foolish thus

CA^b Tⁿ CA^b Ĩ^{'ns} C^{no}
boundary mark land boundary mark place situated

Ĩ^{'ns} T_s.
place what.

T^u 'ɔ'' T^u J_ L_ J^r T'' Ĩ
the person Miao the person foolish not get way

Tⁿ.
answer.

ɔ̃ Ĩ Λ_ Jⁿ ɔ̃^{ɔ̃} †^ɛ L_ Ĩ^o,
Yi lord greatest king able come allow,

]_ J̄ CT_{||} Ĩ^{no} Tⁿ V_{||} †^ɛ L_ J^{'p},
cause Ruling Race able come show,

40 J^{'p} J̄ CT_{||} Ĩ^{no} Tⁿ V_{||} Ĩ_n
show Ruling Race thus

CA^b Tⁿ CA^b Ĩ^{'ns} C^{no}
boundary mark land boundary mark place situated

Ĩ^{'ns} T_s.
place what.

J̄ CT_{||} Ĩ^{no} Tⁿ V_{||} †^ɛ L_ ɿ_n,
Ruling Race able come say,

J̄ CT₁₁ [no Tⁿ V₁₁ CA^b Tⁿ CA^b
Ruling Race boundary mark land boundary mark

[^{nc},
place,

V^p Δ^u Lⁿ C[^{nc} C^{no} Lⁿ [no.
stone black very situated so.

45 ɔ̄^δ [̄¹ Λ₁ ɔ̄ⁿ ɔ̄^p Y⁻ [̄⁸ J^r J₁₁.
Yi lord greatest king do how for the right.

ɔ̄^δ [̄¹ Λ₁ ɔ̄ⁿ ɔ̄^p †⁶ L_o [̄^o,
Yi lord greatest king able come allow,

[̄^o ɔ̄_o J̄ CT₁₁ [no Tⁿ V₁₁ T̄^o S^r J^b,
allow cause Ruling Race return back,

[̄^o ɔ̄_o T^u 'ɔ̄^u T^u J₁ T₁.
allow cause the person Miao the person foolish

T̄^o S^r L_o.
return come.

[̄₃ ɔ̄₁₁ L₁ [̄₃ T^{'p},
you go then you investigate,

50 CT₃ C[ⁿ Δ^u J^r [̄^{nc} ɔ̄^u Jⁿ CT^δ T^{nc},
consider pillar black unburnt between peace,

T^u J^p J^r C[⁻ Jⁿ CT^δ T^{nc}.
pay rent fixed between peace.

[̄_n ɔ̄ⁿ ɔ̄_o CT₁.
thus ended.

M137
The foolish Miao man who twisted up cones of grass for boundary marks.

Sung by Wang Jian-chuai.

Notes

This song is recorded in Document F (page 11, no. 13).

Singer. At the head of this song only the singer's personal name, Jian-chuai, is entered, but the full name occurs above the previous song, Document F no. 12, together with the information that he came from the village of Hmao-bie-sao.

Lines 10 and 11. In the text these are joined into a single, extra-long line.

Line 12. The three final words ㄟ ㄣ ㄟ are missing in the text, and line 13 is joined on to line 12. This results in the statement that the old man caused the children to light fires, which is in direct contradiction of the context. The addition of the three words restores the proper meaning and the balance of the lines.

Line 17. A note in Miao in the text explains that ㄟ ㄣ ㄟ means, "to give no thought to" or "not to think about it".

Line 50. The word ㄟ, meaning "pillar" is incorrectly written ㄟ' in the text.

M141
Zhyu-shi-lao.

Sung by Yang Zhi.

Introduction

There is a group of Miao songs about the folk-heroes who, in the beginning, initiated the people into the skills of raising crops, the arts of the shaman-healer, the pleasures of singing songs, and so forth. First among these was Zhyu-shi-lao. With creation completed, and the sequence of the seasons properly ordered, it was he who led the way in clearing the forests and swamps, and driving away the wild animals so that agriculture might begin. He is also credited with making the first roads to facilitate the spread and migration of the people.

The English form of the name "Zhyu-shi-lao" is not strictly correct. In Miao there are two quite distinct final sounds, the first of which is represented in the Miao script by a symbol resembling the letter "r", and the second by "r" written backwards. The pronunciation of the latter is similar to the former, except that the lips are rounded. When the Pinyin was adapted for writing Miao the former sound was written "i", but no spelling was allocated for the latter sound. Wherever it occurred, it was written "yu", but this is an entirely different final which in the Miao script is written using a symbol like the letter "c", but facing backwards. Now the first word in the name of the subject of this song uses the sound represented by the backward-facing "r", and the second word uses the sound written with a forward-facing "r". Lacking a proper spelling for the former in Pinyin we have no option but to use the usual convention, "yu", although it is incorrect.

M141
Zhyu-shi-lao.

Sung by Yang Zhi.

When the sky began,
And on earth the ranges were set in place,
When the people's Zhyu-shi-lao first arrived,
The people's forests were extremely black,
5 The forests were exceedingly dark,
The people's forests whispered and sighed.

The deer all lived there,
The stags all dwelt there,
Tigers and lions stalked their prey among the cliffs,
10 And kestrels lived in the gorges.

Zhyu-shi-lao turned all around and saw,
Saw how black the people's forests were,
How the stags all dwelt there,
And tigers and lions all lived there.

15 To Zhyu-shi-lao the thought was unbearable,
Zhyu-shi-lao was heavy hearted,
Zhyu-shi-lao was sad at heart,
Zhi-shi-lao would clear the people's forests and lay them flat.

20 So Zhyui-shi-lao devised a scheme,
For Zhyu-shi-lao was the people's clearer of woods,
Zhi-shi-lao was the people's cutter of forests,
Zhyu-shi-lao was the people's cutter of woods.

While the sky remained constant,
These tools enabled Zhyu-shi-lao to cut down the forest.
25 Zhyu-shi-lao whetted an axe to carry in his hand,
Zhyu-shi-lao whetted a hook to carry at his back,
Till the day came for Zhyu-shi-lao to go out to the cutting.

The cutting strokes rang out from Zhyu-shi-lao away in the dense swamps,
The cutting strokes rang out as Zhyu-shi-lao cut down the forest,
30 The cutting strokes rang out from Zhyu-shi-lao away in the rushes,
The cutting strokes rang out as Zhyu-shi-lao cut down the woods.

Zhyu-shi-lao threw down the people's forests until they lay flat,
Zhyu-shi-lao threw down the people's forests until they fell prone.
Zhyu-shi-lao's cutting strokes rang out for the benefit of descendants,
35 Zhyu-shi-lao's cutting strokes rang out for the benefit of posterity.

Zhyu-shi-lao's brushwood grew dry, grew truly dry,
And the day came for Zhyu-shi-lao to burn it off.

Zhyu-shi-lao fired the brushwood, burned the brushwood all day long.
He burned it for a whole month,
40 He burned it blotting out the sun's bright shining from the sky,
Zhyu-shi-lao fired the brushwood, burned the brushwood far into the night.

It licked the tigers and singed their coats,
It licked the lions and scorched their coats,
It licked the snakes and burnt their skins.

45 Tigers departed and left,
And lions departed and were gone.
Tigers fled away,
And lions quit the place,
For tigers could not live there,
50 Nor lions continue to dwell there.

So the tigers went to the forests,
And the lions went to the woods,
The stags went to the black forests,
And the deer went to the foot of the cliffs.

55 While the sky remained constant,
Zhyu-shi-lao's descendants were fruitful and spread abroad,
Zhyu-shi-lao's posterity grew into a multitude.
Zhyu-shi-lao cut smooth roads in the world,
Cut them for descendants, for posterity to spread abroad.

60 Zhyu-shi-lao was the original ancestor of the people's descendants,
Zhyu-shi-lao was the original forefather of the people's posterity.
The descendants, the posterity of Zhyu-shi-lao, multiplied and filled the earth.

Thus it is finished.

M141

$\overset{1}{\text{C}} \text{J}^r \text{L}_{\text{II}}$. $\Lambda^{\delta} \overset{r}{\text{C}}$ I^{vu} .
 Zhyu-shi-lao. Yang Zhi sang.

CT^v T_{II} $\overset{1}{\text{J}}^r \text{J}_s$ T_{II} ,
 sky came together beginning came together,

C_n J_v T^n T_{II} T'' T° C^{nos} ,
 thus was earth came together to ranges place,

$\text{C}\Delta^{\text{nc}} \text{T}^n$ $\text{T}^{\text{p}} \text{C}^{\text{p}}$ C_n $\overset{1}{\text{C}} \text{J}^r \text{L}_{\text{II}}$ T_{II} T''
 world people thus Zhyu-shi-lao came together to

$\text{T}_v \text{CT}^n$,
 at first,

$\text{C}\Delta^{\text{nc}} \text{T}^n$ $\text{T}^{\text{p}} \text{C}^{\text{p}}$ C_n $\overset{\text{II}}{\text{Z}} \text{L}^n \text{G}_o$ Δ^v $\text{L}^n \text{C}\text{E}^{\text{nc}}$,
 world people thus forests black extremely,

5 C_n J_v $\overset{\text{II}}{\text{Z}} \text{L}^n \text{G}_o$ t_{II} $\text{J}^r \text{CT}^n$ C_n ,
 thus was forests dark exceedingly thus,

$\text{C}\Delta^{\text{nc}} \text{T}^n$ $\text{T}^{\text{p}} \text{C}^{\text{p}}$ C_n $\overset{\text{II}}{\text{Z}} \text{L}^n \text{G}_o$ Ct^{r} $\overset{3}{\text{J}} \overset{3}{\text{J}}$.
 world people thus forests sighing whispering.

$\text{CT}^r \text{C}_n \text{L}^n \text{J}''$ $\text{T}_v \text{T}_v$ C^{no} Λ_{-} ,
 deer all lived oh,

$\overset{1}{\text{t}}$ $\text{C}^{\text{no}} \text{J}^n \text{J}_i$ $\text{T}_v \text{T}_v$ t_{II} ,
 stags all dwelt,

$\text{C}'' \text{L}^{\text{p}} \text{J}^-$ $\text{C}'' \text{L}^{\text{p}} \text{C}\overset{1}{\text{t}}^r$ J_s CJ_s C_n $\text{J}_n \text{C}_-$ $\text{CT}_v \text{C}\Delta^{\text{nc}}$
 tigers lions did crawl thus stalking within

t^- C_n ,
 cliffs thus,

10 C_n J_v $\Delta^{\delta} \Lambda^n \text{T}^n \text{C}^n$ C^{no} t^- CJ° C_n .
 thus was kestrels situated cliffs gorges thus.

$\overset{1}{\text{C}} \text{J}^r \text{L}_{\text{II}}$ $\text{T}_v \text{J}^n \text{L}_s$ $\text{J}^r \text{C}^{\text{no}} \text{C}^{\delta}$ C_n ,
 Zhyu-shi-lao all around observed thus,

ɔ̃ ʔ" CΔ^{nc} Tⁿ ʔ^b C^b ɛ_n ʒ̃ Lⁿ ɠ. Δ^u ɛ_n,
observed in world people thus forests black thus,

† [̃^{no} ɔ̃ⁿ J_i ʔ_v ʔ_v †_{ii},
stags all dwelt,

C" L^ɔ J- C" L^ɔ C†' ʔ_v ʔ_v C^{no}.
tigers lions all lived.

15 [̃ J^r L_{ii} CT_s J^r CJ_o,
Zhyu-shi-lao thought not swallow,

ɛ_n ɔ̃_v [̃ J^r L_{ii} S^{nc} J^r ʔ₋,
thus was Zhyu-shi-lao heart not collected,

[̃ J^r L_{ii} S^{nc} J^r †_{ii} ɛ_n,
Zhyu-shi-lao heart not sufficient thus,

[̃ J^r L_{ii} ̄ ɛ_n CΔ^{nc} Tⁿ ʔ^b C^b ɛ_n ʒ̃ Lⁿ ɠ.
Zhyu-shi-lao will clear world people thus forests

ɔ̃_v ʔ₋ ɔ̃_n ʔ_i ɛ_n.
to be laid flat thus.

ɛ_n ɔ̃_v [̃ J^r L_{ii} C†' ɔ̃'" C]'' ɛ_n,
thus was Zhyu-shi-lao sought scheme thus,

20 [̃ J^r L_{ii} ɔ̃_v CΔ^{nc} Tⁿ ʔ^b C^b ʔ^u ɛ_n
Zhyu-shi-lao was world people the person clear

†₋,
woods,

[̃ J^r L_{ii} ɔ̃_v CΔ^{nc} Tⁿ ʔ^b C^b ʔ^u L''
Zhyu-shi-lao was world people the person cut

ʒ̃,
forests,

[̃ J^r L_{ii} ɔ̃_v CΔ^{nc} Tⁿ ʔ^b C^b ʔ^u L''
Zhyu-shi-lao was world people the person cut

†₋.
woods.

CT_v T^u CT_v T^ʔ ɔ^ʔ,
sky get sky constantly,

ᵀ J^r L_u Δ^ʔ C^ʔ †^r ɔ_u ɔ_v L^u
Zhyu-shi-lao things make easy which cut down

ᵀ
forest oh,

25 ᵀ J^r L_u ɔ_ʔ i^ʔ ɛ_n ɔ_n J⁻ T^u ɛ^{no}
Zhyu-shi-lao did whet thus connector axe carry

T^u Tⁿ,
the hand,

ɔ_ʔ i^ʔ ɛ_n C_n J⁻ †⁻ ɛ^ʔ, J^u Δ̄ Λ₋.
did whet thus connector hook carry at back oh.

ɔ- 'C^u ɛ_n ᵀ J^r L_u CT_s L⁻
there was day thus Zhyu-shi-lao went threw

L^u ɛ_n.
cut down thus.

ᵀ J^r L_u L⁻ L^u T_ɛ T_ɛ L_ɛ T^o
Zhyu-shi-lao threw cut down deu-deu gone deep

†^r,
swamp,

ᵀ J^r L_u L⁻ L^u T_ɛ T_ɛ C_n
Zhyu-shi-lao threw cut down deu-deu connector

L^u ᵀ Λ₋,
cut down forest oh,

30 ᵀ J^r L_u L⁻ L^u T_ɛ T_ɛ L_ɛ T^u,
Zhyu-shi-lao threw cut down deu-deu gone rushes,

ᵀ J^r L_u L⁻ L^u T_ɛ T_ɛ C_n
Zhyu-shi-lao threw cut down deu-deu connector

L^u †⁻.
cut down woods.

ᵀ Jᵀ Lᵀ ɔ̄ L⁻ CΔ^{nc} Tⁿ Tᵇ Cᵇ ɛ_n ʒ̄ Lⁿ ɔ̄.
Zhyu-shi-lao did throw world people thus forests

T⁻ Jⁿ T. ɛ_n,
laid flat thus,

ᵀ Jᵀ Lᵀ ɔ̄ L⁻ CΔ^{nc} Tⁿ Tᵇ Cᵇ ɛ_n ʒ̄ Lⁿ ɔ̄.
Zhyu-shi-lao did throw world people thus forests

Jᵀ J⁻ L^{nc}.
fall smooth.

ᵀ Jᵀ Lᵀ ɔ̄ L⁻ L" T_c T^c Λ_n
Zhyu-shi-lao did throw cut down deu-deu nourish

Tᵛ ɛⁿ ɛ_n,
descendants thus,

35 ᵀ Jᵀ Lᵀ ɔ̄ L⁻ L" T_c T^c Λ_n
Zhyu-shi-lao did throw cut down deu-deu nourish

Tᵛ ɽᵇ ɛ_n.
posterity thus.

ᵀ Jᵀ Lᵀ ɛ_n L" J̄' L" Jⁿ ᵀ̄ Λ.,
Zhyu-shi-lao thus cutting dry cutting fully dry oh,

ɔ̄- 'Cᵛ ɛ_n ᵀ Jᵀ Lᵀ CT_s ᵇ̄^s
there was day thus Zhyu-shi-lao went burn off

L".
cutting.

ᵀ Jᵀ Lᵀ ɛⁿ L" Jᵛ L" J⁻ 'Cᵛ Λ.,
Zhyu-shi-lao fired cutting burnt cutting by day oh,

ɔ̄ Jᵛ ɛ_n Yⁿ ᵇ_n Jᵀ J" †_s,
did burn thus one month the whole,

40 ɔ̄ Jᵛ ɛ_n C_n 'Cᵛ ɛⁿ Tᵛ J⁻ T^{nc} Jᵀ
did burn thus connector sun shining truly not

T_c CTᵛ,
come out sky,

$\text{ㄉ}^1 \text{ㄐ}^r \text{ㄌ}^n$ ㄍ^n ㄌ^n ㄐ^u ㄌ^n ㄐ^n
 Zhyu-shi-lao fired cutting burnt cutting go into

ㄋ^o .
 night.

ㄉ^{δ} ㄌ^u ㄍ^n $\text{ㄉ}^n \text{ㄌ}^p \text{ㄐ}^-$ Δ^n $\text{ㄐ}^- \text{ㄉ}^{\text{nc}}$,
 did lick thus tigers hair singed,

ㄉ^{δ} ㄌ^u ㄍ^n $\text{ㄉ}^n \text{ㄌ}^p \text{ㄉ}^{\text{t}}$ Δ^n $\text{ㄐ}^- \text{ㄍ}^{\text{c}}$ ㄌ^- ,
 did lick thus lions hair scorched oh,

ㄉ^{δ} ㄌ^u ㄍ^n $\text{ㄉ}^n \text{ㄐ}^n \text{ㄉ}^{\delta}$ ㄐ^o ㄒ^u ㄒ^{c} ㄍ^n .
 did lick thus snakes burn the skin thus.

45 $\text{ㄉ}^n \text{ㄌ}^p \text{ㄐ}^-$ ㄉ^{t} $\text{ㄌ}^n \text{ㄍ}^{\text{p}}$,
 tigers separated left,

$\text{ㄉ}^n \text{ㄌ}^p \text{ㄉ}^{\text{t}}$ ㄉ^{t} $\text{ㄐ}^- \text{ㄌ}^{\text{c}}$.
 lions separated went away.

ㄍ^n ㄐ^u $\text{ㄉ}^n \text{ㄌ}^p \text{ㄐ}^-$ $\text{ㄉ}^{\text{t}} \text{ㄌ}^{\text{c}}$ ㄌ^{c} ,
 thus was tigers fled gone,

ㄍ^n ㄐ^u $\text{ㄉ}^n \text{ㄌ}^p \text{ㄉ}^{\text{t}}$ $\text{ㄉ}^{\text{t}} \text{ㄉ}^{\text{c}}$ ㄍ^{nc} ㄍ^n .
 thus was lions quit place thus.

$\text{ㄉ}^n \text{ㄌ}^p \text{ㄐ}^-$ ㄉ^n ㄐ^r ㄒ^n ,
 tigers dwell not get,

50 $\text{ㄉ}^n \text{ㄌ}^p \text{ㄉ}^{\text{t}}$ ㄉ^n ㄐ^r ㄉ^r .
 lions dwell not continue.

$\text{ㄉ}^n \text{ㄌ}^p \text{ㄐ}^-$ $\text{ㄉ}^{\text{t}} \text{ㄌ}^{\text{c}}$ ㄌ^{c} ㄌ^- ,
 tigers went away forest oh,

ㄍ^n ㄐ^u $\text{ㄉ}^n \text{ㄌ}^p \text{ㄉ}^{\text{t}}$ $\text{ㄉ}^{\text{t}} \text{ㄌ}^{\text{c}}$ ㄉ^r ,
 thus was lions went away woods,

$\text{ㄉ}^r \text{ㄍ}^{\text{nc}} \text{ㄉ}^n \text{ㄐ}^r$ ㄌ^{c} ㄌ^{c} Δ^u ㄌ^- ,
 stags gone forest black oh,

ㄍ^n ㄐ^u ㄉ^{t} $\text{ㄍ}^n \text{ㄌ}^n \text{ㄐ}^n$ ㄌ^{c} ㄐ^{δ} ㄉ^r ㄍ^n .
 thus was deer gone bottom cliff thus.

55 CT^u T'' CT^u T''² ɔ²,
sky get sky constantly,

Ḑ J^r L₁₁ T^u Λ_n T^u ɛⁿ J^ɔ ɛ_n Jⁿ CT^o,
Zhyu-shi-lao descendants proliferate thus spread,

Ḑ J^r L₁₁ ɓ₋ Λ_n ɔⁿ ɔ_ɔ ɛ_n Y⁻ ɔ_ɔ^o ɛ_n.
Zhyu-shi-lao posterity thus made multitude thus.

Ḑ J^r L₁₁ ɔ_ɔ I'_n ɛ̇ Jⁿ T⁻ T''
Zhyu-shi-lao did cut through roads smooth in

ɔΔ^{nc} Tⁿ,
world,

ɔ_ɔ I'_n T''ⁿ T^u Λ_n T^u ɛⁿ ɓ₋ Λ_n ɔⁿ ɔ_ɔ
did cut through for descendants posterity

T'' Jⁿ CT^o.
spread.

60 Ḑ J^r L₁₁ ɔ_u ɔΔ^{nc} Tⁿ T^ɔ ɔ^ɔ T^u Λ_n T^u ɛⁿ J⁻ ɛ^ɔ
Zhyu-shi-lao was world people descendants original

ɔ^o,
root,

Ḑ J^r L₁₁ ɔ_u ɔΔ^{nc} Tⁿ T^ɔ ɔ^ɔ ɓ₋ Λ_n ɔⁿ ɔ_ɔ J⁻ ɛ^ɔ
Zhyu-shi-lao was world people posterity original

T^ɔ.
source.

Ḑ J^r L₁₁ T^u Λ_n T^u ɛⁿ ɓ₋ Λ_n ɔⁿ ɔ_ɔ ɔ_ɔ J^ɔ
Zhyu-shi-lao descendants posterity did proliferate

J^u ɔΔ^{nc} Tⁿ ɛ_n.
fill world thus.

ɛ_n ɔⁿ ɔ_o CT₁₁.
thus ended.

M141
Zhyu-shi-lao.

Sung by Yang zhi.

Notes

This song is recorded in Document A (no. 3, page 6), Document E' (no. 3, page 6), Document E (no 3, page 6), Document K (no. 3/1, page 10), Document L (no. 7, page 22) and Document N (no. 14, page 388). In Document N it is conflated with Pan Xie's version of the same song. Lines 1 - 32 only come from Yang Zhi.

Lines 3, 4, 5 and 6. Documents K, L and N add $\bar{\tau}'' V^p C\bar{\tau}''$, in each of these lines. For a comment see introduction to "The song of Zhyu-shi-lang", sung by Zhang Ming, (M143)

Lines 4, 5 and 6. Documents E' and E both read C_0 instead of G_0 in these lines.

Line 7. In Document A this line follows line 9.

Line 10. In Document N, the name of the bird is given as "dlangd yik lik", i.e. $\bar{\Delta} \bar{\Lambda}_n L_n$ instead of $\bar{\Delta}^{\bar{\sigma}} \bar{\Lambda}^n \bar{T}^n \bar{C}^n$.

Line 20. In Document A this line follows line 21.

Line 26. In Documents A and E' the word $\bar{\tau}'$, is written $C\bar{\tau}'$.

Lines 28 - 31. These four lines form two couplets, with lines 28 and 30, 29 and 31 exactly parallel to each other, yet in the different documents omissions and mistakes abound, as set out in detail below. There seem to have been difficulties in understanding the final words in lines 28 and 30, $\bar{\tau}'$, "swamp" and T'' , "rushes". The expression $T_{\zeta} T^{\zeta}$, which represents the sound of axe strokes, has a considerable variety of tone markings from $T_{\zeta} T_{\zeta}$ to $\bar{T}^{\zeta} \bar{T}^{\zeta}$

Line 28. The final word $\bar{\tau}'$ is missing in Document A, while in Documents A, E' and E the expression $T^{\circ} \bar{\tau}'$ has been detached and joined to the beginning of line 29. Document K, followed by Documents L and N, has changed $\bar{\tau}'$ to read $\bar{\tau}^p$.

Line 29. Documents E' and E omit $L^- L''$.

Line 30. Document A has $L'' L''$ by mistake for $L^- L''$. In Documents A, E' and E the final word T'' has been detached and added to the beginning of line 31. Document E' has the name $\bar{C}^{\bar{1}} J^r L_{11}$ twice. Documents E' and E both omit $L^- L''$. Documents K, L and N all omit $T_{\zeta} T^{\zeta}$. In Documents K, L and N the word T'' , "rushes" has been changed to $T'' \bar{\tau}^{\bar{\sigma}}$, "mountain valley".

Line 31. Documents E', E, K and L have written the final word as 𠄎' instead of 𠄎. This mistake is corrected in Document N.

Line 32. Document A renders 𠄎 𠄎 𠄎, "to lay flat" as 𠄎 𠄎 𠄎.

Line 37. Document L mistakenly reads 𠄎 instead of 𠄎.

Line 38. In Yang-zhi's original manuscript the penultimate word was evidently difficult to decipher. Document A read it as 'C°, which means "to hear", and makes no sense. Documents E' and E changed it to 'D°, "night", copying line 41. Documents K and L correctly read it as 'C°, "day", preserving the proper parallelism with line 41.

Line 40. In Documents E' and E the word 'C°, "sun", has been lost, and the following word 𠄎, "to shine", has been written 𠄎, that is the conjunction "thus". It is difficult to see what possible meaning can be ascribed to the resulting line. In Documents K and L the word 'C° has been restored, but given the meaning "a day" by the addition of Y°, "one", placed in front of it, while the 𠄎 that follows is still a conjunction, so that the meaning remains equally obscure. Only the text of Document A makes proper sense.

Line 41. The word 𠄎, "to go into", has been changed in Document E' to 𠄎, copying the parallel line 38, while in Documents E, K and L it has been read as 𠄎. At the end of the line in Documents K and L there is a note in Miao which seeks, but fails, to elucidate the obscurities of this and the previous line. It reads, "That is it went two days and two nights without dying".

Line 42. In Documents E' and E 'C°, "to sing", has been written 'C°, and in Documents K and L, 'C°.

Line 51. Document K reads C° L° C°' instead of C° L° 𠄎.

Lines 55 to 63. Among the various documents, and also within individual documents, there is no consistency in the writing of the expression meaning "descendants". It appears as either T° 𠄎 T° 𠄎 or T° 𠄎 T° 𠄎. In the present text the former has been used throughout, but in Yang Zhi's autograph either might have appeared, possibly even both.

Lines 58 and 59. In Document A the word 𠄎 is wrongly written 𠄎.

Line 61. Documents E' and E read C° instead of T°.

Lines 61 and 62. In Document A there is a case of haplography by which the second half of line 61, from the word 𠄎, together with the name 𠄎 𠄎 𠄎 at the beginning of line 62, are missing.

Line 62. In Documents E, K and L \mathfrak{D}_8 \mathfrak{J}^8 is missing, and Documents K and L add an extra line following line 62. It reads:

\mathfrak{D}_8 \mathfrak{J}^8 $\overset{u}{\mathfrak{J}}$ $\mathfrak{C}\Delta^{nc} \mathfrak{T}^n$ Λ_{\cdot} $\mathfrak{C}\Delta^{nc} \mathfrak{T}_{ii}$.
did spread fill earth oh everywhere.

Line 63. This final line is not included in Document A.

M142
The song of Zhyu-shi-lao.

Collected by Lu Xing-fu.

Introduction.

This version of the Zhyu-shi-lao song is derived from the same line of tradition as that sung by Yang Zhi, (M141). It follows the same pattern of events, but is only one third of the length, much of the descriptive detail having been omitted, and with it much of the poetic imagery.

The constantly recurring expression “world people” in the songs normally means, not “the human race”, but simply, “the Miao people”, and there is a tradition, often repeated, that the “world people” spread to fill “the twelve villages” which presumably means twelve major clans.

M142
The song of Zhyu-shi-lao.

Collected by Lu Xing-fu.

Zhyu-shi-lao was the people's great sage,
Zhyu-shi-lao was the people's great giver of names.

The people's forests were extremely black,
The people's forests were exceedingly dark.
5 Tigers and lions stalked their prey among the cliffs,
Kestrels lived in the gorges,
And stags jumped hither and thither.

While the sky remained constant,
Zhyu-shi-lao went to cut down the forest.
10 Zhyu-shi-lao whetted his hook to carry on his back,
He whetted his axe to carry in his hand.

The day came when Zhyu-shi-lao went out to the cutting.
The cutting strokes rang out as he cut down the forest,
The cutting strokes rang out as he cut down the woods.

15 The day came when Zhyu-shi-lao's brushwood was thoroughly dry,
And Zhyu-shi-lao went to burn it off.

Zhyu-shi-lao's brushwood burnt and scorched,
It burnt the skins of the snakes.
Tigers and lions fled and were gone,
20 And stags all quit the place.

While the sky remained constant,
Descendants of Zhyu-shi-lao multiplied and spread,
Multiplied and filled the people's twelve villages.

M142

$\overset{1}{\text{L}} \text{J}^r \text{L}_{\text{H}}$ CJ^{H} . $\text{L}_v \text{J}_{\text{H6}} \Gamma_v$ S_{H} .
 Zhyu-shi-lao song. Lu Xing-fu wrote.

$\text{C}\Delta^{\text{nc}} \text{T}^n \text{T}^p \text{C}^p$ Γ_n J_v $\overset{1}{\text{L}} \text{J}^r \text{L}_{\text{H}}$ $\text{J}^- \text{C}^{\text{nc}}$ T^u
 world people thus was Zhyu-shi-lao great person

 J^{H} $\overset{1}{\text{S}}$,
 know choose,

$\text{C}\Delta^{\text{nc}} \text{T}^n \text{T}^p \text{C}^p$ Γ_n J_v $\overset{1}{\text{L}} \text{J}^r \text{L}_{\text{H}}$ $\text{J}^- \text{C}^{\text{nc}}$ T^u
 world people thus was Zhyu-shi-lao great person

 T^n CT^r .
 give names.

$\text{C}\Delta^{\text{nc}} \text{T}^n \text{T}^p \text{C}^p$ Γ_n $\overset{\text{H}}{\text{Z}} \text{L}^n \text{G}_o$ Δ^u $\text{L}^n \text{C}\Gamma^{\text{nc}}$,
 world people thus forests black extremely,

$\text{C}\Delta^{\text{nc}} \text{T}^n \text{T}^p \text{C}^p$ Γ_n $\overset{\text{H}}{\text{Z}} \text{L}^n \text{G}_o$ t_{H} $\text{J}^- \text{C}\text{T}^n$.
 world people thus forests dark exceedingly.

5 $\text{C}^{\text{H}} \text{L}^p \text{J}^-$ $\text{C}^{\text{H}} \text{L}^p \text{C}\text{T}^r$ CJ^{H} $\text{J}^n \text{C}_-$ $\text{C}\Gamma_v \text{C}\Delta^{\text{nc}}$ t^- ,
 tigers lions crawl stalking within cliffs,

$\Delta^{\text{H}} \Lambda^n \text{T}^n \Gamma^n$ C^{no} t^- CT^o ,
 kestrels situated cliffs gorges,

$\text{t}^{\text{H}} \Gamma^{\text{no}} \text{J}^n \text{J}_i$ Δ^{nc} $\text{J}^- \Gamma_v$.
 stags jumped hither and thither.

CT^u T^{H} CT^u $\text{T}^{\text{H}p} \text{J}^p$ Γ_n ,
 sky get sky constantly thus,

$\overset{1}{\text{L}} \text{J}^r \text{L}_{\text{H}}$ $\text{C}\text{T}^{\text{H}}$ L^- L^{H} Γ_n ,
 Zhyu-shi-lao went threw cut down thus,

10 $\overset{1}{\text{L}} \text{J}^r \text{L}_{\text{H}}$ J_- $\overset{\circ}{\text{I}}$ C_s $\text{J}^- \text{t}^-$ T^r , J_v $\bar{\Delta}$,
 Zhyu-shi-lao did whet his hook carry at back,

$\overset{\circ}{\text{I}}$ C_s $\text{J}^- \text{T}^{\text{H}}$ Γ^{no} T^u T^n .
 whetted his axe carry the hand.

ɔ- 'C^u ɛ_n ɛ̇ J^r L_u CT₃ L⁻ L^u,
there is day thus Zhyu-shi-lao went threw cut down

ɔ₋ L⁻ L^u T_ɛ T^ɛ C₃ L^u 3̄,
did throw cut down deu-deu he cut down forests,

ɔ₋ L⁻ L^u T_ɛ T^ɛ C₃ L^u t̄.
did throw cut down deu-deu he cut down woods.

15 ɔ- 'C^u ɛ_n ɛ̇ J^r L_u L^u J̄' L^u
there is day thus Zhyu-shi-lao cutting dry cutting

Jⁿ t̄,
fully dry,

ɛ_n ɛ̇ J^r L_u CT₃ ɛ̇ L^u ɛ_n.
thus Zhyu-shi-lao went burn off cutting thus.

ɛ̇ J^r L_u L^u J^u L^u J̄' C̄^{nc},
Zhyu-shi-lao cutting burnt cutting singed,

ɔ₋ J^u ɛ_n C^u Jⁿ C^{ɔ̄} T^u Jⁿ T^ɛ.
did burn thus snakes the skin.

C^u L^{ɔ̄} J̄- C^u L^{ɔ̄} C̄t̄' CT₀ J̄ L_ɛ,
tigers lions fled gone,

20 t̄' ɛ^{nc} ɔⁿ J̄, CT₀ ɛ^{'n} ɛ^{'nc} ɛ_n.
stags moved place thus.

CT^u T^u CT^u T^{'ɔ̄} ɔ^{'ɔ̄},
sky get sky constantly,

ɛ̇ J^r L_u T^u Λ_n T^u ɛⁿ J^{ɔ̄} Jⁿ CT^o,
Zhyu-shi-lao descendants proliferate spread,

J^{ɔ̄} J̄ CΔ^{nc} Tⁿ T^{'ɔ̄} C^{'ɔ̄} J̄_u Y⁻ 3^o.
proliferate fill world people twelve villages.

M142
The song of Zhyu-shi-lao.

Collected by Lu Xing-fu.

Notes

This version of the Zhyu-shi-lao song is found in Document D (no.1, page 1).

Title. There is no title in the manuscript. The above has been supplied.

Line 3. In the manuscript the final word is written \square^{nc} , instead of $C\square^{nc}$.

Line 5. In this line and throughout the song, the words for tigers and lions are written $C_{\parallel} L^{\circ}$ \perp and $C_{\parallel} L^{\circ} \bar{\tau}$ respectively, instead of $C^{\parallel} L^{\circ} \perp$ and $C^{\parallel} L^{\circ} C\bar{\tau}$.

Line 10. The word $\overset{\circ}{\perp}$, "to whet" is incorrectly written $\overset{\circ}{\perp}$.

Line 20. The word \square'_{n} , "to move" is incorrectly written \square'_{i} .

Line 22. $\perp^{\circ} CT^{\circ}$, "to spread" is wrongly written $\perp^{\circ} T^{\circ}$.

M143
The song of Zhyu-shi-lang.

Sung by Zhang Ming.

Introduction.

This song covers the same ground as the previous two versions, but with a number of differences of style and vocabulary. Throughout, Zhang Ming uses the name “Zhyu-shi-lang” rather than “Zhyu-shi-lao”, but far more significant is his reference to Mount Ve-nzhao, a name which means “broken stone mountain”.

Many of the old songs open with the conventional lines,

“When the sky began,
And on earth the ranges were set in place,”

In the Miao this is a couplet in which each line comprises five syllables. However, in the present song Zhang Ming has expanded the second line to read,

“And on earth Mount Ve-nzhao was set in its high place”.

If, now, we turn back to Yang Zhi’s version of this song, (M141), as it is recorded in the earlier documents A, E’ and E, it contains no reference at all to this mountain. However, in Document K, followed by Documents L and N, Mount Ve-nzhao has been introduced into lines 3, 4, 5 and 6 which accordingly read,

When the people’s Zhyu-shi-lao first arrived *at Mount Ve-nzhao*,
The people’s forests *on Mount Ve-nzhao* were exceedingly black,
The forests *on Mount Ve-nzhao* were extremely dark,
The people’s forests *on Mount Ve-nzhao* whispered and sighed.

Furthermore at the beginning of Yang Zhi’s song as it appears in Documents K and L there is the following introductory note, written partly on Miao and partly in Chinese.

(In Miao) “It is said that at this time they were at Mount Ve-nzhao”.

(In Chinese) “This was Shi-ji mountain, also called A-ni-ma-qing mountain, part of the Kun-lun range of Qinghai Province”.

(In Miao) “Zhyu-shi-lao was our Miao Grandfather, who, at the beginning, at Mount Ve-nzhao, cleared the forests and drove out the wild animals so that people had a way to find food and drink. Accordingly the old folk made a song to sing as follows”. (Here follows the Miao text of the song).

It should be noted that the Miao name of this mountain is actually a translation of the Chinese name. In general Miao place names are quite unrelated to the Chinese. In cases where there is no Miao name, the Chinese is used, written with Miao letters. It is not normal to translate it.

Although there had always been debate about the place of origin of the Miao people, there had never been any general consensus of opinion. It would seem, however, that between 1949, when Yang Yong-xin published Document E, and 1952, when he issued Document K, a theory was evolved which located the ancestral home in the mountains of Qinghai

Province. Yang Yong-xin obviously embraced the theory, and on the strength of it not only wrote the introductory note in Document K quoted above, but went as far as altering the text of Yang Zhi's song.

As a detailed study of his work reveals, Yang Yong-xin was quite ready, when need arose, to insert into the text in parenthesis, explanatory notes written either in Miao or Chinese, but it is entirely out of character for him to alter the text itself. He must have been fully convinced that Mount Ve-nzhao was indeed an authentic part of the tradition preserved in the songs to add the name of the mountain to Yang Zhi's version in this manner.

Now there are no songs by Zhang Ming in Document E, but six in Document K, suggesting the Yang Yong-xin was only introduced to Zhang Ming's work after 1949. It seems very likely, therefore, that it was the specific mention of this mountain in Zhang Ming's song that prompted Yang Yong-xin to add the name to Yang Zhi's version, and then to adduce it as evidence that the Miao originated from Qinghai Province.

These considerations pose a further question which concerns the authenticity of Mount Ve-nzhao in Zhang Ming's version itself. Was it really there in the original tradition, or was it also added to lend support to the Qinghai theory? Since, in the circumstances, there can be no final verification either way, it has been allowed to stand in the text and translation that follow, nevertheless internal evidence casts grave doubts upon it, and for the following reasons:

1. Zhang Ming's version stands alone. Neither Yang Zhi, Lu Xing-fu nor Pan Xie make any mention of Mount Ve-nzhao.
2. Although not unknown, it is most unusual for a Miao name to be derived by translation from a Chinese name, especially in a traditional song.
3. The introduction of this name disrupts the conventional opening gambit, two parallel lines of five syllables each. It gives the strong impression of being an intrusion into the text.
4. In the introduction to Zhang Ming's version of the Flood story, (M133), it has already been noted that a small section of that Miao song had been replaced with lines in the same Miao style as the rest of the song, but based upon the Flood narrative in the book of Genesis. Mount Ve-nzhao could be a similar addition to the original text of this song.

M143
The song of Zhyu-shi-lang.

Sung by Zhang Ming.

- When the sky began,
And on earth Mount Ve-nzhao was set in its high place,
When the people's Zhyu-shi-lang first arrived,
He arrived, and the people's forests were black,
5 The forests whispered and sighed,
The forests were extremely black.
- Zhyu-shi-lang turned all around and saw,
Saw how black the people's forests were,
How the deer all lived there,
10 And how the stags all dwelt there.
Zhyu-shi-lang was heavy hearted.
- Zhyu-shi-lang turned all around and saw,
Saw how black the forests were,
How the tigers all lived there,
15 And the lions all dwelt there,
So that Zhyu-shi-lang had to build him a hide.
Zhyu-shi-lang was heavy hearted.
- Zhyu-shi-lang devised a plan,
Zhyu-shi-lang returned to prepare,
20 To prepare Zhyu-shi-lang's useful tools.
All kinds he thoroughly prepared.
Zhyu-shi-lang took a hook and fastened on his back,
Took the enchanted axe to carry in his hand.
- When Zhyu-shi-lang went out to the cutting,
25 His cutting strokes rang out for the benefit of posterity,
His cutting strokes rang out for the benefit of descendants.
When Zhyu-shi-lang undertook the cutting,
He cut away for three whole days,
Then he cut back and forth for three months.
- 30 The day came when Zhyu-shi-lang's cutting was dry,
His cutting, the trimmings and undergrowth grew yellow.
The day came when Zhyu-shi-lang went to burn it off,
Zhyu-shi-lang's cutting burnt, even what was green,
He burnt away for three whole days,
35 Then he burnt systematically back and forth for three months.
- The deer fled,
Fled to the woods,
And the stags fled to the black forests.
Tigers fled to the woodlands,
40 And lions fled to the black forests.

This was Zhyu-shi-lang's memorial, for remembering,
Remembering his days and his times.
The day came when Zhyu-shi-lang's descendants multiplied,
Multiplied and filled the people's twelve villages.

45 Thus it is ended.

M143

$\overset{1}{\text{L}} \text{J}^r \text{L}_z$ $\text{C}\overset{1}{\text{J}}^r$. $\text{L}^{\delta} \text{D}_{ne}$ I'_v .
 Zhyu-shi-lang song. Zhang Ming sang.

CT_v $\text{T}_{||}$ $\overset{1}{\text{J}}^r \text{J}_z$ $\text{T}_{||}$,
 sky came together beginning came together,

T^n $\text{T}_{||}$ T'' $\text{T}'' \text{V}^p \text{C}\text{L}_{||}$ $\text{J}^- \text{L}'^{nc}$ S^{nc} .
 earth came together to Drao-ve-nzhao place high.

$\text{C}\Delta^{nc} \text{T}^n \text{T}^p \text{C}^p$ $\overset{1}{\text{L}} \text{J}^r \text{L}_z$ $\text{T}_{||}$ $\text{T}'' \text{T}_v \text{CT}^n$,
 world people Zhyu-shi-lang came together to first,

$\text{T}_{||}$ $\text{T}'' \text{C}\Delta^{nc} \text{T}^n \text{T}^p \text{C}^p$ L_n $\overset{||}{\text{Z}} \text{L}^n \text{G}_o$ Δ^u ,
 came together to world people thus forests black,

5 $\overset{||}{\text{Z}} \text{L}^n \text{G}_o$ $\text{C}\overset{||}{\text{t}}^r$ $\overset{||}{\text{J}} \overset{||}{\text{J}}$,
 forests sighing whispering,

$\overset{||}{\text{Z}} \text{L}^n \text{G}_o$ Δ^u $\text{L}^n \text{C}\text{L}^{nc}$.
 forests black extremely.

$\overset{1}{\text{L}} \text{J}^r \text{L}_z$ $\text{T}_v \text{J}^n \text{L}_z$ $\text{J}^r \text{L}^{no} \text{D}^{\delta}$,
 Zhyu-shi-lang all around observed,

D_z $\text{T}'' \text{C}\Delta^{nc} \text{T}^n \text{T}^p \text{C}^p$ $\overset{||}{\text{Z}} \text{L}^n \text{G}_o$ Δ^u ,
 observed to world people forests black,

$\text{C}\text{J}^r \text{L}_n \text{L}^n \text{J}''$ $\text{T}_v \text{T}_v$ C^{no} ,
 deer all lived,

10 $\overset{1}{\text{t}} \text{L}^{no} \text{D}^n \text{J}_i$ $\text{T}_v \text{T}_v$ $\text{t}_{||}$,
 stags all dwelt,

$\overset{1}{\text{L}} \text{J}^r \text{L}_z$ $\text{S}^{nc} \text{J}^r$ $\text{T}_..$.
 Zhyu-shi-lang heart not collected.

$\overset{1}{\text{L}} \text{J}^r \text{L}_z$ $\text{T}_i \text{J}^n \text{L}_z$ $\text{J}^r \text{L}^{no} \text{D}^{\delta}$,
 Zhyu-shi-lang all around observed,

D^{δ} $\text{T}'' \overset{||}{\text{Z}} \text{L}^n \text{G}_o$ Δ^u ,
 observed to forests black,

$\text{C}'' \text{L}^p \text{J}^-$ $\text{T}_v \text{T}_v$ C^{no} ,
 tigers all lived,

- 15 C" L³ Cḥ' Tᵥ Tᵥ tᵥ,
 lions all dwelt,
- Ḑ Jᵣ Lḫ t'ᵒ Ct'" Lᵛ,
 Zhyu-shi-lang built booth small,
- Ḑ Jᵣ Lḫ Sᵒᶜ Jᵣ Tᵤ.
 Zhyu-shi-lang heart not collected.
- Ḑ Jᵣ Lḫ Ct' Cḥ' J'ᵛ J'ᵛ Lₙ,
 Zhyu-shi-lang sought plan thus,
- Ḑ Jᵣ Lḫ Tᵤ Ḑ Sᵣ Ḑ Lᵒ.
 Zhyu-shi-lang then returned went back returned came

tᵣ,
 arrange,

- 20 tᵣ T" Ḑ Jᵣ Lḫ Δᵒ Cᵛ tᵣ Jᵥ,
 arrange get Zhyu-shi-lang things make easy,
- Lᵣ Tᵒ Jᵥ Ḑ tᵣ Jᵒ Ctᵥ.
 nine the ten kinds arrange cause complete.
- Ḑ Jᵣ Lḫ J'ᵣᵣ Cₙ Jᵣ tᵣ tᵣ Tᵛ Δ̄,
 Zhyu-shi-lang took connector hook arrange the back,
- J'ᵣᵣ Cₙ Jᵣ T" Jᵒ Δᵒ Lᵒᵒ Tᵛ Tᵒ.
 took connector axe spirit carry the hand.
- Ḑ Jᵣ Lḫ Ctᵛ Lᵣ L",
 Zhyu-shi-lang went threw cut down,

- 25 Lᵣ L" T'ᵖ T'ᵖ Λᵣ Tᵛ Γᵖ,
 threw cut down te-te nourish posterity,
- Lᵣ L" T'ᵖ T'ᵖ Λᵣ Tᵛ Lᵒ Lₙ.
 threw cut down te-te nourish descendants thus.
- Ḑ Jᵣ Lḫ Lᵣ Dḫ Lᵣ,
 Zhyu-shi-lang had done threw,
- Lᵣ Lᵣ Cₙ tᵣ 'Cᵛ Jᵣ Jᵛ tᵖ,
 threw gone connector three days the whole,

L⁻ L_κ C_n t^r b_n ɔ₋ J^r J₋.
threw gone connector three months did to and fro.

30 ɔ₋ 'C^u [̣ J^r L_{z̄} L^u J̄',
there is day Zhyu-shi-lang cutting dried,

L^u Jⁿ [̣'ɔ̄ Lⁿ CΔ^u V_{z̄}.
cutting trimming undergrowth yellow.

ɔ₋ 'C^u [̣ J^r L_{z̄} CT_{z̄} b̄^s L^u,
there is day Zhyu-shi-lang went burn off cutting,

[̣ J^r L_{z̄} L^u J^u L^u ɔⁿ S^{nc},
Zhyu-shi-lang cutting burnt cutting green,

J^u L_κ C_n t^r 'C^u J^r J^u t^p,
burnt gone connector three days the whole,

35 J^u L_κ C_n t^r b_n CT^u Tⁿ CT_u ɔ₋
burnt gone connector three months deliberately did

J^r J₋.
to and fro.

CT^r [̣_n Lⁿ J^u L₋ ɔ₋ J̄,
deer had done flee,

J̄ L_κ J^o t⁻,
fled gone woods,

t^r [̣^{nc} ɔⁿ J₋ J̄ L_κ ʒ Lⁿ G_o Δ^u,
stags fled gone forests black,

C^u L^p J₋ J̄ L_κ CT^δ t⁻,
tigers fled gone woodland,

40 C^u L^p C^t' J̄ L_κ ʒ Lⁿ G_o Δ^u.
lions fled gone forests black.

[̣_n J_u [̣ J^r L_{z̄} T^r J̄,
thus was Zhyu-shi-lang stone slab engraved

T^r [̣₋
stone slab wedged

ㄉㄨㄛˊ ㄌㄨˊ ㄘㄨㄛˊ,
bring come remember,

ㄘㄨㄛˊ 'ㄘㄨ ㄘㄨㄛˊ ㄘㄨㄢ ㄉㄨㄛˊ.
remember day remember time completed.

ㄉㄨ- 'ㄘㄨ ㄉㄨ ㄉㄨˊ ㄐㄨˊ ㄌㄨˊ ㄉㄨˊ ㄉㄨ ㄉㄨˊ
there is day thus Zhyu-shi-lang descendants did

ㄐㄨˊ,
proliferate,

ㄐㄨˊ ㄉㄨˊ ㄘㄨㄢㄨㄛˊ ㄉㄨ ㄉㄨˊ ㄘㄨˊ ㄉㄨˊ ㄨˊ ㄉㄨˊ
proliferated filled world people twelve villages

ㄉㄨ.
thus.

45 ㄉㄨ ㄉㄨˊ ㄉㄨˊ ㄘㄨˊ.
thus ended.

M143
The song of Zhyu-shi-lang.

Sung by Zhang Ming.

Notes

This song is found in Document K (no. 3/3, page 13) and in Document L (no. 9, page 29). Odd fragments are also preserved in the conflated version of the song in Document N.

A note in Miao at the beginning reads, "This song was sung at the time when the people sealed hollow trees for houses, and lived among the rocks and forests".

Lines 14 and 15. In these lines and throughout the song Document L reads C" L_n J- and C" L_n C̄' for tigers and lions instead of C" L³ J- and C" L³ C̄' as in Document K.

Line 15. Document K reads C" †'。 C†' 〃 instead of C" L³ C̄', a mistake corrected in Document L.

Line 16. A note in Miao at the end of this line explains that †'。 C†'" is "to fix poles up in a tree as a place to stay". With tigers and lions about Zhyu-shi-lang felt safer lodged in a tree.

Line 17. Following this line in both documents the five lines 7 to 11 are repeated verbatim. It could be argued that the whole passage comprises four stanzas,

Stanza A, lines 7 to 11.

Stanza B, lines 12 to 17.

Stanza C, lines 7 to 11 again.

Stanza D, lines 18 to 23.

In this case the repetition of stanza A would have to be regarded as part of the parallelism in the construction of the song. Against this it must be pointed out that, if this were the case, then stanzas B and D ought to be strictly parallel to one another. Clearly they are not so. Normally parallelism requires that lines or stanzas are constructed with identical patterns but not using identical words. There are occasions when a line may be repeated without change to the wording, but for a whole stanza to be repeated would be most improbable. It is therefore far more likely that here we have a case of dittography, and the repeated lines have been left out.

Lines 20 and 21. In both documents these two lines are joined together into a single line.

Line 23. J⁻ T" Jⁿ Δ³ means "spirit axe", and is equivalent to the English "magic axe" or "enchanted axe".

Lines 25 and 26. The sound of axe strokes in other versions is represented by the sounds T₄ T⁶, but in this version by T⁷ T⁷ .

Lines 28 and 29. The meaning of these two lines and that of the similar couplet in lines 34 and 35, would appear to be that, for three days, Zhyu-shi-lang cut a swath straight through

the forest, and then for three months, went back and forth, until he had cleared a substantial rectangular area. Later he burned it off in the same manner.

Line 40. As in line 15, $C'' L^3 C\bar{t}'$ has been wrongly written $C'' t' \circ C\bar{t}'$, but this time Document L has not corrected the error.

Line 41. The four words which immediately follow the name Zhyu-shi-lang read $T', J_{\epsilon} T', \underline{C}_-$ in both documents. The line also appears in Document N on page 390, in the conflated version of the song, and there is a foot note on page 395 (with an incorrect reference number) which reads,

(in Miao) "this expression says" (in Chinese) "engraved wood remembering business". (in Miao) "taik gheut njot nrus". That is, "taik gheut remembering business".

According to this note therefore, "taik gheut", T', J_{ϵ} , is the Miao for "engraved wood", so that the whole expression would describe some kind of memorial tablet or plaque. In fact T' , normally means a slab of stone. \underline{C}_- means "wedged", so that T', \underline{C}_- would be a stone slab set upright. J_{ϵ} can mean either "twisted" or "tangled", or it can mean "a stick", neither of which seems to fit the context particularly well. If the note in Document N is on the right lines, then it seems likely that the word which appears as J_{ϵ} , "gheut", is a simple scribal error for J_{ϵ} , which does indeed mean "carved out" or "engraved", and in the present text this emendation has been chosen. The expression thus means "an engraved stone set upright". The Miao themselves did not set up such memorial stones, but they were very familiar with them, since their Chinese neighbours excelled in the art. In the present context the expression is entirely metaphorical. It is saying, "This, namely the land cleared of forest and ready for tilling, this was Zhyu-shi-lang's memorial".

M144
The Leader Zhyu-zi-lao, a farming song.

Sung by Pan Xie.

Introduction

In this version of the story of Zhyu-shi-lao, the clearer of the forests, we have a further variant of his name. Pan Xie calls him “Zhyu-zi-lao”, and confers the title “yeu si”, which implies a person of some standing in the local community, and has been translated “Leader” in English. At the beginning of the song in Documents K and L there is a note in Miao which reads, “Zhyu-shi-lao, Zhyu-zi-lao and Zhyu-shi-lang, these three are one person only, it is just that in the singing the names are not the same”.

Associated with this Zhyu-zi-lao narrative is a tiger story, but the only connection between them is a common name. Pan Xie has reduced the forest-clearing episode to a mere ten lines, which now stand as an introduction to the story that follows.

There is a somewhat different version of the tiger story sung by Zhang Ming, (M145), but in both versions Zhyu-zi-lao's or Zhi-shi-lang's youngest daughter was taken by a tiger while she was filching cucumbers. Pan Xie says that the tiger "waited for" her at the edge of the crops, Zhang Ming says that the tiger "took her right away". This, at first sight, might be taken to mean that the girl was simply killed and devoured by the tiger, but that is not quite what it says. "Waited for" and "took away" could mean "abducted". There is a group of songs and stories about young women being lured away by tigers to become their wives, and it is just possible that that is the meaning here.

According to Pan Xie's version, at the loss of his daughter, Zhyu-zi-lao decided to carry out a ritual of imitative magic designed to destroy the tiger. In line 31 it says that "he made the striped tiger's shi-njiao". The significance of "shi-njiao" is not entirely clear, but possibly its meaning is "arrival", that is, something that represented the presence of the tiger. Whatever their exact connotation, the words are a name given to the carcass of a domestic animal which had been ritually killed with a sword. It then had to be dressed up to represent the tiger, before being finally cut up and the meat distributed among the leading households. An invitation to the neighbours to share in the dressing up ceremonies having been treated with ridicule, Zhyu-zi-lao summoned an individual called Lyu-jio. The song does not explain who he was, but his main contribution to the proceedings appears to have been the donation of his long plait of white hair suitably daubed with brown and black dye to represent the tiger's tail.

Between lines 19 and 20 in this version of the song in all three Documents, there are inserted 24 lines which clearly belong to some other song. In them the Leader Zhyu-zi-lao does not figure, and there is no reference to any previous, or to any subsequent events in the story. The lines disrupt the continuity of the song, for line 20 cannot be separated from line 19. Moreover, they contribute nothing to the narrative, in fact they distract from it. A youth, the son of the Hmao-dlu family, together with a village called Hmao-gi-zhi are mentioned here, but nowhere else in the rest of the song. For these reasons, and also because there is no sign of them in Zhang Ming's version, these lines have been removed and placed at the end of the song. They comprise two equal sections, each of which divides into three four-line stanzas. The two sections are identical except for one single word in lines 6 and 18, and a further single word in lines 12 and 24.

M144
The Leader Zhyu-zi-lao, a farming song.

Sung by Pan Xie.

The weather was sunny and fine,
Fine and good for the Leader Zhyu-zi-lao to clear the forest.
He cleared it for nine days right to the pond,
He cleared it truly for nine days right to the pool.

5 For twelve or thirteen days it lay in the sun,
It lay in the sun, the soft wood and the hard, till it was fully dry.

The weather was sunny and fine,
Fine and good for the Leader Zhyu-zi-lao to burn the cutting.
He burnt it off for nine days right to the pond,
10 He burnt it off truly for nine days right to the pool.

Who first produced crops?
The Leader Zhyu-zi-lao first produced crops.
The Leader Zhyu-zi-lao devoted a terrace to sowing millet,
And there the millet, the yellow millet grew up.

15 The Leader Zhyu-zi-lao devoted a terrace to planting cucumbers.
How does the cucumber grow?
The cucumber is rounded as it grows.
What is the fruit of the cucumber like?
The fruit of the cucumber resembles a small human arm.

20 The youngest daughter of the Master, the Leader Zhyu-zi-lao,
Picked cucumbers, without telling her father,
Picked cucumbers, without telling her mother.
But the striped tiger was waiting,
Waiting for the Leader Zhyu-zi-lao's youngest daughter,
25 At the edge of the crops of the Leader Zhyu-zi-lao.

Who was black at heart?
The Leader Zhyu-zi-lao was black at heart.
Who was vengeful at heart?
The Leader Zhyu-zi-lao was vengeful at heart.
30 The Leader Zhyu-zi-lao took his shining sword
And made an effigy of the striped tiger.

The Leader Zhyu-zi-lao called the folk living below,
But the folk living below simply laughed.
The folk living below carried,
35 Carried the tail of a porcupine,
And laid it on the Leader Zhyu-zi-lao's "tiger carcass",
Unbefitting the Leader Zhyu-zi-lao's "tiger carcass"

The Leader Zhyu-zi-lao called the folk living above,

40 But the folk living above simply laughed.
The folk living above carried,
Carried the tail of a dog,
And laid it on the Leader Zhyu-zi-lao's "tiger carcass",
Unbefitting the Leader Zhyu-zi-lao's "tiger carcass".

45 The Leader Zhyu-zi-lao called Lyu-jio,
Lyu-jio with a head like snow.
Now Lyu-jio took,

50 Took red fruit and black and smeared,
Smeared them on his long, flowing plait.
Then Lyu-jio carried,
Carried the long, flowing plait, a tiger's tail,
And laid it on the Leader Zhyu-zi-lao's "tiger carcass",
Befitting the Leader Zhyu-zi-lao's "tiger carcass".

55 It had ears as big as fans,
Great horns standing like pillars,
And flaming eyes as big as rice bowls.
So the Leader Zhyu-zi-lao called,
Called the elders of the people to come and look,
This was no domestic animal of theirs.

60 The Leader Zhyu-zi-lao called,
Called the elders of the people to come and joint the meat.
So the elders of the people sharpened,
Sharpened their flaying knives and came to joint the meat.

65 They came and flayed it, ripping the skin,
They came and flayed it, slashing away the skin.
They made nine separate portions,
They made nine separate parts,
Enough for the elders of the people to have for breakfast.

Thus it is ended.

The inserted lines. (See introduction).

Came the Spring, and the weather grew warm,
Came the Spring and the terraced fields grew lush.
Birds returned and the birds called,
Insects returned and the insects called.

5 Meanwhile the larks were flying,
Flying round and round, encompassing the sky,
Encompassing the women's fields of buckwheat,
And encompassing the men's fields of crops.

10 Then the young man, the son of Hmao-dlu, drove
The yellow cattle, the oxen, and ploughed upward,

Upward to the very front of the houses of Hmao-gi-zhi,
Showering with dust the women of Hmao-gi-zhi.

15 Came the Spring and the weather grew warm,
Came the Spring and the terraced fields grew lush,
Birds returned and the birds called,
Insects returned and the insects called.

20 Meanwhile the larks were flying,
Flying round and round, encompassing the plains,
Encompassing the women's fields of buckwheat,
And encompassing the men's fields of crops.

Then the young man, the son of Hmao-dlu, drove
The yellow cattle, the oxen, and ploughed upward,
Upward to the very front of the houses of Hmao-gi-zhi,
Showering with dust the elders of Hmao-gi-zhi.

10 ɓ̄ ɛ̄ⁿ 'C^u T_v J⁻ T_{nc} J^{''} Yⁿ C]ɓ̄.
 burn off nine days truly go into one pool.

J̄ J^r S^u T^{''} L_{''},
 who first get crops,

Λ_κ S^r ɛ̄¹ t_r L_{''} S^u T^{''} L_{''}.
 Leader Zhyu-zi-lao first get crops.

Λ_κ S^r ɛ̄¹ t_r L_{''} T^u C_n Yⁿ CT.
 Leader Zhyu-zi-lao separated connector one terrace

L_o J_{ɓ̄} t̄^u,
 come sowed millet,

t̄^u T⁻ t̄^u J⁻ C[_{no}.
 millet came yellow millet.

15 Λ_κ S^r ɛ̄¹ t_r L_{''} T^u C_n Yⁿ CT.
 Leader Zhyu-zi-lao separated connector one terrace

L_o ɛ̄_{no} Δⁿ.
 come planted cucumbers.

C_{ɓ̄} T_n Δⁿ Y⁻ Lⁿ ɛ̄^{ɓ̄} T⁻,
 they say cucumbers in what way come,

Δⁿ T⁻ Δⁿ Jⁿ L_o.
 cucumbers come cucumbers rounded.

Δⁿ t̄^r Y⁻ Lⁿ ɛ̄^{ɓ̄},
 cucumbers fruit in what way,

Δⁿ t̄^r Jⁿ T^u l̄ ɓ̄ C]ɓ̄.
 cucumbers fruit a small arm.

20 Λ_κ S^r ɛ̄¹ t_r L_{''} Jⁿ C^m Ct['], ɓ̄_v
 Leader Zhyu-zi-lao master daughter young woman

Ct_κ
 youngest

Δ_n J⁻ Δⁿ ɓ̄^{ɓ̄} Ct_{ɓ̄} t^r,
 picked cucumbers did not tell father,

Δ_n $J^- \Delta^n$ \mathcal{D}^δ Ct_δ C^{nc} .
picked cucumbers did not tell mother.

$\overset{\circ}{\Gamma}$ $t' J^- C\Delta_{||}$ \mathcal{D}_δ T_o ,
tiger striped did wait for,

T_o $\Lambda_\zeta S^r$ $\overset{1}{\Gamma} t_r L_{||}$ \mathcal{D}_n Ct' ,
wait for Leader Zhyu-zi-lao plural daughter

G_u Ct_ζ ,
young woman youngest,

25 T'' $\Lambda_\zeta S^r$ $\overset{1}{\Gamma} t_r L_{||}$ $J^- CT^u$ $L_{||}$.
at Leader Zhyu-zi-lao edge crops.

C_n $\bar{J} J^r$ Γ^{no} S^{nc} Δ^u ,
connector who carried heart black,

$\Lambda_\zeta S^r$ $\overset{1}{\Gamma} t_r L_{||}$ Γ^{no} S^{nc} Δ^u .
Leader Zhyu-zi-lao carried heart black.

$\bar{J} J^r$ Γ^{no} S^{nc} $\overset{||}{t}'$,
who carried heart vengeful,

$\Lambda_\zeta S^r$ $\overset{1}{\Gamma} t_r L_{||}$ Γ^{no} S^{nc} $\overset{||}{t}'$.
Leader Zhyu-zi-lao carried heart vengeful.

30 $\Lambda_\zeta S^r$ $\overset{1}{\Gamma} t_r L_{||}$ Γ^{no} CT_δ $Ct'_{nc} L_{nc}$
Leader Zhyu-zi-lao carried sword shining

Y^- $\overset{\circ}{\Gamma}$ $t' J^- C\Delta_{||}$ \mathcal{D}_n $J^r C\Gamma_{n||}$.
make tiger striped connector arrival.

$\Lambda_r S^r$ $\overset{1}{\Gamma} t_r L_{||}$ l''^u T'' $'\mathcal{D}''$ $T_{||}$,
Leader Zhyu-zi-lao called to folk below,

$'\mathcal{D}''$ $T_{||}$ $J^r Ct''^r$ Δ_o Γ_n ,
folk below smiled laughed thus,

$'\mathcal{D}''$ $T_{||}$ Γ_n \mathcal{D}_- $\overset{2}{\Gamma}$,
folk below thus did carry,

35 $\overset{2}{\Gamma}$ C_n $J^n T_u$ $J^- Ct_\delta$ Γ'' ,
carried connector a tail porcupine,

ㄟ° ㄘㄟㄣㄣ ㄒ" ㄤㄣ S^r ㄟ¹ t_r L₁₁ ㄐ⁻ t^{'8} ㄓ⁸.
left upon Leader Zhyu-zi-lao "tiger's carcass".

ㄐ^r ㄘt_r ㄤㄣ S^r ㄟ¹ t_r L₁₁ ㄐ⁻ t^{'8} ㄓ⁸.
not befitting Leader Zhyu-zi-lao "tiger's carcass".

ㄤ^s S^r ㄟ¹ t_r L₁₁ ㄓ₈ ㄌ^{'u} ㄒ" 'ㄓ" ㄘt^r,
Leader Zhyu-zi-lao did call to folk above,

'ㄓ" ㄘt^r ㄐ^r ㄘt^{'r} ㄤ_o,
folk above smiled laughed,

40 'ㄓ" ㄘt^{'r} ㄟ_n ㄓ₈ ㄟ²,
folk above thus did carry,

ㄟ² ㄘ_n ㄐⁿ T_u ㄐ⁻ ㄘt₈ ㄤ^h,
carry connector a tail dog,

ㄟ° ㄘㄟㄣㄣ ㄒ" ㄤㄣ S^r ㄟ¹ t_r L₁₁ ㄐ⁻ t^{'8} ㄓ⁸.
left upon Leader Zhyu-zi-lao "tiger's carcass".

ㄐ^r ㄘt_r ㄤㄣ S^r ㄟ¹ t_r L₁₁ ㄐ⁻ t^{'8} ㄓ⁸.
not befitting Leader Zhyu-zi-lao "tiger's carcass".

ㄤㄣ S^r ㄟ¹ t_r L₁₁ ㄌ^{'u} ㄒ" ㄌ³ ㄟ^{no}.
Leader Zhyu-zi-lao called to Lyu-jio.

45 ㄌ³ ㄟ^{no} ㄉ" ㄐ_u ㄐ_u,
Lyu-jio head like snow,

ㄌ³ ㄟ^{no} ㄟ_n ㄓ₁ ㄓ₁,
Lyu-jio thus did take,

ㄓ₁ ㄘ_n ㄌ^r ㄌ^{nc} ㄤ^u ㄟ_n ㄓ₁ ㄤ^h,
take connector fruit red black thus did smear,

ㄤ^h ㄟ_n ㄌ³ ㄟ^{no} ㄉ" ㄘㄟ^{'u} ㄌ".
smear thus Lyu-jio head long and flowing.

ㄌ³ ㄟ^{no} ㄟ_n ㄓ₁ ㄟ²,
Lyu-jio thus did carry,

50 ㄟ² ㄘ_n ㄘㄟ^{'u} ㄌ" ㄐⁿ T_u ㄐ⁻ ㄘt₈ ㄟ^o,
carry connector long and flowing a tail tiger,

Γ° CΓ_n T'' Λ_ς S^r Γ̇ t_r L_{||} J⁻ t'⁸ ɔ⁸.
left upon Leader Zhyu-zi-lao "tiger's carcass".

Ct_r Λ_ς S^r Γ̇ t_r L_{||} J⁻ t'⁸ ɔ⁸.
befitting Leader Zhyu-zi-lao "tiger's carcass".

C_n C]ᵑ CΓ_o L⁻ Ct⁻,
connector ears as big as fans,

J^u Jⁿ J'⁸ Lⁿ CΓⁿ t'_o,
horns great like pillars built,

55 J⁻ ɔ⁻ 3^u 3^u CΓ_o L⁻ J'^o.
eyes flaming as big as bowls.

Λ_ς S^r Γ̇ t_r L_{||} I'^u,
Leader Zhyu-zi-lao called,

I'^u CΔ^{nc} Tⁿ T^ᵑ C^ᵑ Lⁿ J⁻ L_{||} CΓ_o T⁻ C₋,
called world people the elders come look,

J^r Λ° CΔ^{nc} Tⁿ T^ᵑ C^ᵑ Lⁿ J⁻ L_{||} [= J^u C]-.
not is world people the elders cattle household.

Λ_ς S^r Γ̇ t_r L_{||} ɔ⁸ I'^u,
Leader Zhyu-zi-lao did call,

60 I'^u CΔ^{nc} Tⁿ T^ᵑ C^ᵑ Lⁿ J⁻ L_{||} CΓ_o T⁻ Y⁻ C]'.
called world people the elders come make meat.

CΔ^{nc} Tⁿ T^ᵑ C^ᵑ Lⁿ J⁻ L_{||} ɔ⁸ i'^o
world people the elders did hone,

i'^o L^{nc} Δ_ς Δ_ς CΓ_o T⁻ Y⁻ C]'.
hone knives stripping come make meat.

Δ_ς C_n J⁻ T^ς T⁻ Δ^u Δ⁻,
flay connector skin come ripping,

Δ_ς C_n J⁻ T^ς T⁻ Δ^u Δ^{nc}.
flay connector skin come slashing.

65 Y⁻ T'' Γ_n Γ⁻ Γ⁸ Jⁿ T⁻ C]_ς,
made get thus nine kinds portions,

Y⁻ T["] E⁻ E⁸ Jⁿ T⁻ J⁻,
made get nine kinds parts,

J^r t₁₁ CA^{nc} Tⁿ T³ C³ Lⁿ J⁻ L₁₁ CT₃ Ct₁
sufficient world people the elders go eat with

E¹ E_n.
breakfast thus.

E_n Jⁿ D_o CA₁₁.
thus ended.

The inserted lines. (See introduction).

T₄ CT_v E['] E['] T⁻ Ct₂ Ct₂,
come out spring come warmth,

T₄ CT_v E['] E['] J_n L_o CT_o Jⁿ CT₃.
come out spring thus come terraces lush growth.

C["] L_o L₁ C["] J⁻,
birds come and birds call,

J⁸ L_o L₁ J⁸ J⁻.
insects come and insects call.

5 CT_o C_n Jⁿ T_v C["] J^r J₃ A⁸,
with connector a bird lark flying,

A⁸ Jⁿ L₁ L_o E_v CT_v.
flying around and around encompassing sky.

E_v C_n J^o T["] T_v J⁸,
encompassing connector woman's fields buckwheat,

E_v C_n A₄ T["] T_v L₁₁.
encompassing connector man's fields crops.

J⁻ CT₁₁ T^v 'D["] A^v D₈ CT₁₁,
youth son hmao-dlu did drive,

10 C^v V₈ C^v J^r J^r E^{no} CEⁿ,
cattle yellow oxen ploughing climbed,

CEⁿ 'D["] Jⁿ E^r Tⁿ J⁸ CJ⁻,
climbed Hmao-gi-zhi the bottom houses,

CJ'' 'ɔ'' ɟ'' ɽ'' T'' J'' J°.
cover in dust Hmao-gi-zhi the women.

Tɿ CTʊ ɽ'' ɽ'' T- Ctɿ Ctɿ,
come out spring come warmth,

Tɿ CTʊ ɽ'' ɽ'' ɟn L. CT. ɟ'' CTɿ.
come out spring thus come terraces lush growth.

15 C'' L. L. C'' J'',
birds come and birds call,

ɟ̂ L. L. ɟ̂ J'.
insects come and insects call.

CT. Cn ɟ'' Tʊ C'' J'' ɟ̂ Λ̂̂,
with connector a bird lark flying,

Λ̂̂ ɟ'' L. L. ɽ̂ CT̂̂.
flying around and around encompassing plains.

ɽ̂ Cn ɟ° T'' Tʊ Ĵ̂,
encompassing connector woman's fields buckwheat,

20 ɽ̂ Cn Λɿ T'' Tʊ L''.
encompassing connector man's fields crops.

J'' CT'' Tʊ 'ɔ'' Δʊ ɟ̂ CT',
youth son Hmao-dlu did drive,

C~ V̂̂ C~ Ĵ J'' ɽ̂ CT'',
cattle yellow oxen ploughing climbed,

CT'' 'ɔ'' ɟ'' ɽ'' T'' Ĵ̂ Cɽ̂-,
climbed Hmao-gi-zhi the bottom houses,

CJ'' 'ɔ'' ɟ'' ɽ'' T'' J'' L''.
cover in dust Hmao-gi-zhi the elders.

M144
The Leader Zhyu-zi-lao, a farming song.

Sung by Pan Xie.

Notes

This song is found in Document E (no. 18, page 45), Document K (no. 3/2, page 12) and in Document L (no. 8, page 26). Some lines are also found in the conflated version in Document N (no.14, page 388).

Line 10. In Document E the word T_{\cup} in the expression $T_{\cup} J^{-} T_{\infty}$ is missing.

Line 15. A note in the text in Documents E, K and L explains in both Miao and Chinese that Δ° means "cucumber". The Miao grew ridge cucumbers which ripened to a yellow colour and were eaten either raw or cooked.

Line 20. Documents K and L have a note in the text in Chinese explaining that this means "she picked cucumbers".

Line 21. All three documents have a note in Miao which says that this means, "did not tell her father".

Line 22. A similar note explains that this means, "did not tell her mother".

Line 25. A note in Chinese in Document K gives the meaning as "the edge of the crops".

Line 32. In Document E a note in Chinese explains that $'\mathcal{D}$ " T_{\parallel} means "lower place".

Line 35. A note in Chinese in Documents K and L explains that \square " is a porcupine.

Line 36. Document E has a note that $J^{-} t'^{\delta} \mathcal{D}^{\delta}$ means "the tiger's body". In subsequent lines in all three documents it some times appears as $J^{-} \square'^{\delta} \mathcal{D}^{\delta}$.

Line 37. This line is not found in any of the documents but is demanded by the poetic form of the song. Its parallels are lines 43 and 52.

Line 38. Documents E and K read t^{Γ} instead of Ct^{Γ} . A Chinese note explains that $'\mathcal{D}$ " Ct^{Γ} means "Higher place".

Line 45. In the copy of Document E annotated by Wang Ming-ji the meaning of $J_{\cup} J_{\cup}$ is given as $S_{\cup} C J^{\cup}$, "like snow".

Line 50. All three documents have spelt $T^{\circ} T_{\cup}$ incorrectly as $T^{\circ} T_{\circ}$.

Line 54. Document E uses the alternative pronunciation $\text{ㄓ}^u \text{ㄐ}^n \text{ㄍ}^{\text{h}}$. It also reads ㄌ_ϵ instead of ㄌ^n .

Line 62. A note in Miao in Documents K and L gives the meaning of $\text{ㄌ}^n \text{ㄉ}_\epsilon \text{ㄉ}_\epsilon$ as "sharp knives". In fact ㄉ_ϵ means "to take off", "to strip off" or "to pull to pieces". In the case of an animal skin it means "to flay".

Line 63. This line is missing from Documents K and L.

Line 65. In Document E the two words $\text{ㄌ}^n \text{ㄍ}^n$, "thus nine" have been mistakenly interchanged. Document K followed by Document L wrongly corrected the error to read $\text{ㄌ}^n \text{ㄍ}^n$ which means 90, and thereby not only destroys the parallelism but makes a nonsense. There was no way that 90 portions could be made from a single carcass.

Line 66. In Document E $\text{ㄐ}^n \text{ㄒ}^- \text{ㄐ}^-$ is written $\text{ㄐ}^n \text{ㄒ}^- \text{ㄐ}^-$.

Line 67. In Document E $\text{ㄑ} \text{ㄒ}_\text{h}$ is written ㄒ_h .

The inserted lines.

Line 5. Documents E and K have a note in Chinese giving the meaning of $\text{ㄑ} \text{ㄐ}^- \text{ㄐ}_\text{h}$ as "lark".

Line 6. In the Miao text this line and line 5 are joined together. So long a line upsets the balance of the stanza. This has been restored by splitting the line into two and repeating ㄌ^{h} at the beginning of line 6. The same has been done with the identical lines 17 and 18. In Document K there is a note in Miao in the text which explains that $\text{ㄌ}_\text{h} \text{ㄑ}^u$ means "all around the sky".

Lines 9 and 10. In the documents these are joined into a single long line. This has been split into two to restore the balance of the stanza. The same has been done with the identical lines 21 and 22.

Line 11. This line is omitted from the text. It has been restored simply by copying line 23. Without it line 12 does not follow properly. $\text{ㄐ}^- \text{ㄐ}^{\text{h}} \text{ㄑ}^-$ means "below the houses", but since Miao houses are nearly all built on a hill-side facing down the slope, $\text{ㄐ}^- \text{ㄐ}^{\text{h}} \text{ㄑ}^-$ also means "the front of the houses".

M145
Zhyu-shi-lang's song.

Sung by Zhang Ming.

Introduction

It does not actually say who the singer of this song was, but following, as it does, immediately after Zhang Ming's version of the forest-clearing song, and using the same form of the name "Zhyu-shi-lang", it is virtually certain that this is one of Zhang Ming's songs.

As in Pan Xie's version, when the daughter of Zhyu-shi-lang was carried off by the tiger, he called upon his neighbours for help, but this time it was to kill the tiger. The neighbours are here referred to as "Hmao-byu" and "Hmao-sao" which mean "first people" and "last people", that is "the first-comers" and "the last-comers" corresponding to Pan Xie's "folk living below" and "folk living above". The first-comers having taken the better, lower land, the last-comers had to be content with the poorer, higher land. At the end of the song there is an explanation written in Miao in Documents K and L. This uses the more common form of the name, Zhyu-shi-lao, rather than that favoured by Zhang Ming, and reads as follows,

"Of old, in the times of Zhyu-shi-lao, when the crops were ripe, we Miao had first to sacrifice to the spirits before eating the new crops. If this were not done there was fear of the spirits being offended. So it was that, at the time when the cucumbers had matured, because the daughter did not first tell her parents, but simply went and picked the cucumbers, the spirits were offended, and the tiger came and took her. Zhyu-shi-lao was infuriated and sent messengers to the first-comers and the last-comers urging them to hunt the tiger, kill it, and bring the skin to Zhyu-shi-lao. The last-comers received the message and went to hunt, but caught only a bat, killed it and brought the skin. Zhyu-shi-lao was not pleased. The first comers killed a leopard and brought the skin, still Zhyu-shi-lao was not satisfied. But there was a relation of Zhyu-shi-lao called Byu-jio. He caught and killed the tiger, bringing the skin back. So Zhyu-shi-lao gave his second daughter to Byu-jio as his wife."

It may well be that at some period the Miao had a custom of sacrifice to the spirits before eating any of the new crops, and that failure to do so might bring retribution. This explanation is, however, very general and vague. Miao religion was concerned with many different spirits. Which spirits in particular were involved here and what form did the worship take? There is nothing at all in the song itself to suggest that the tiger had been prompted by, or was the embodiment of an offended spirit. Moreover in the two accounts of Miao spirit-worship written by Wang Ming-ji and Yang Yong-xin there is no mention of any such ritual. However, the coming of Christianity brought Harvest Festivals, and a knowledge of Old Testament Biblical usage. It could be that the explanation quoted above owes as much to the ancient Hebrew "offerings of the first fruits" as to any old Miao custom.

M145
Zhyu-shi-lang's song.

Sung by Zhang Ming.

This year we may know,
May know that this year Zhyu-shi-lang is clearing the forest.
Zhyu-shi-lang's cutting strokes rang out for the benefit of posterity,
His cutting strokes rang out for the benefit of descendants.

5 When Zhyu-shi-lang's cutting was dry,
 His cutting, the trimmings and undergrowth grew yellow.
 The weather was sunny and fine,
 Fine and good for Zhyu-shi-lang to burn off the cutting.

10 Zhyu-shi-lang went and divided the land.
 He devoted the lowest terrace to sowing hemp,
 He devoted the middle terrace to planting cucumbers,
 He devoted the top-most terrace to sowing millet.

15 The hemp was good, the hemp for stranding,
 The cucumbers were good on the cucumber vines,
 The millet grain was good in the ears of millet.

As the cucumber tendrils spread, the fruit formed,
And grew to the size of a small human arm.
Ngu-gu-ngu-ga went stealthily to see them every day,
And every day Ngu-gu-ngu-ga stroked and fondled them.

20 Zhyu-shi-lang forbade her to pick the cucumbers,
 But Ngu-gu-ngu-ga did not obey.
 One day she picked a cucumber,
 Picked a cucumber and wrapped it away.

25 The striped tiger did no good.
 Zhyu-shi-lang said, "There is danger, the striped tiger may come stealthily look".
 Now when Ngu-gu-ngu-ga heard that,
 Ngu-gu-ngu-ga trembled with fear,
 And one day the striped tiger did take her,
 Took Ngu-gu-ngu-ga right away.

30 Zhi-shi-lang arose and sent,
 Sent a message calling,
 Calling the last-comers to come and look,
 Calling the first-comers to come and regard.

35 The last-comers carried,
 Carried a bat-skin, arriving early.
 Zhyu-shi-lang told them to put it in his basket for stranded hemp,
 But it did not fill Zhyu-shi-lang's basket for stranded hemp.

The first-comers killed,
Killed a leopard for its skin, and they came, arriving early.
40 Zhyu-shi-lang told them to put it in his basket for skeined hemp,
But it did not fill Zhyu-shi-lang's basket for skeined hemp.

Now Lyu-jio killed,
Killed a tiger for its skin, and he came, arriving late.
45 Zhyu-shi-lang told him to put it in his basket for skeined hemp,
But Zhyu-shi-lang's basket for skeined hemp could not contain it.

The first-comers and last-comers had cause to be ashamed,
But Zhyu-shi-lang gave,
Gave his second daughter to Lyu-jio to take as wife.

Thus it is ended.

M145

$\overset{1}{\text{L}} \text{J}^r \text{L}_\delta$ $\text{C}\overset{1}{\text{L}}$. $\text{L}^\delta \text{D}_{ne}$ I^u
 Zhyu-shi-lang song. Zhang Ming sang.

$\text{J}^{n\prime}$ $\bar{\text{C}}$ t^c L_o $\text{J}^{n\prime}$,
 year this able come know,

D_- $\text{J}^{n\prime}$ $\overset{1}{\text{L}} \text{J}^r \text{L}_\delta$ $\text{J}^{n\prime}$ L^- L'' .
 did know Zhyu-shi-lang this year throw cut down.

$\overset{1}{\text{L}} \text{J}^r \text{L}_\delta$ L^- L'' $\text{T}'\text{p}$ $\text{T}'\text{p}$ Λ_n
 Zhyu-shi-lang throw cut down te-te nourish

$\text{T}^u \text{r}^p$,
 posterity,

L^- L'' $\text{T}'\text{p}$ $\text{T}'\text{p}$ Λ_n $\text{T}^u \text{L}^n$.
 throw cut down te-te nourish descendants.

5 $\overset{1}{\text{L}} \text{J}^r \text{L}_\delta$ L'' $\bar{\text{J}}'$,
 Zhyu-shi-lang cutting dried,

L'' $\text{J}^n \text{L}^\delta$ $\text{L}^n \text{C}\Delta''$ V_δ .
 cutting trimming undergrowth yellow.

$\overset{\delta}{\text{L}}' \text{T}^u$ $\overset{\delta}{\text{L}}'$ $\text{C}\overset{1}{\text{L}}'' \text{C}\overset{1}{\text{L}}_r$,
 sunshine shine very fine,

$\overset{\delta}{\text{L}}' \text{C}\overset{1}{\text{L}}^u$ z'' $\overset{1}{\text{L}} \text{J}^r \text{L}_\delta$ $'\text{C}^u$ b L'' .
 sunshine good Zhyu-shi-lang day burn off cutting.

$\overset{1}{\text{L}} \text{J}^r \text{L}_\delta$ $\text{C}\overset{1}{\text{L}}_s$ T^u T^n ,
 Zhyu-shi-lang went separate land,

10 T^u $\text{C}\overset{1}{\text{L}}_o$ J^δ L_o J_p D_δ ,
 separated terrace bottom come sowed hemp,

T^u $\text{C}\overset{1}{\text{L}}_o$ $\text{C}\overset{1}{\text{L}}^\delta$ L_o L_{no} Δ^n ,
 separated terrace middle come planted cucumbers,

T^u $\text{C}\overset{1}{\text{L}}_o$ $\overset{u}{\text{r}}$ L_o J_p $\overset{u}{\text{t}}$.
 separated terrace top come sowed millet.

D_δ z'' D_δ $\text{J}^- \text{T}_o$,
 hemp good hemp split,

Δⁿ 3ⁿ Δⁿ ɿ⁻ 'ɔ̃^ɛ,
cucumber good cucumber creeper,

15 ɿ^u 3ⁿ ɿ^u ɿ⁻ 'C^ɛ.
millet good millet ears.

Δⁿ ʝ^ɛ 'ɔ̃^ɛ Δⁿ ɿ^r L^u,
cucumbers spread tendrils cucumbers bore fruit,

ɿ^r Lⁿ ɿ⁻ L^u L⁻ ɔ̃⁻ Cɿ^ɛ.
bore the fruit as big as small arm.

ɔ̃^u ɿ^u ɔ̃^u ɿ⁻ ɿ⁻ 'C^u Cɿⁿ ɔ̃ⁿ C⁻,
Ngu-gu-ngu-ga every day stealthily went see,

ɔ̃^u ɿ^u ɔ̃^u ɿ⁻ ɿ⁻ 'C^u Δ^{'ɔ̃} Δ^{'ɔ̃} L⁻.
Ngu-gu-ngu-ga every day stroked.

20 ɿ¹ ɿ^r L^ɛ ɿ_n ɔ̃_n ɿ⁻ Δ_n Δⁿ.
Zhyu-shi-lang said you must not pick cucumbers.

ɔ̃^u ɿ^u ɔ̃^u ɿ⁻ ɿ^r C_n L^u,
Ngu-gu-ngu-ga not listen words,

ɔ̃⁻ 'C^u ɔ̃^u ɿ^u ɔ̃^u ɿ⁻ Cɿ_o Δ_n Δⁿ,
there was day Ngu-gu-ngu-ga with picked cucumbers,

Δ_n Δⁿ L⁻ ɔ̃⁻ ɿ².
picked cucumbers then did wrap up.

ɿ_n ɿ_u ɿ^o ɿ^r ɿ⁻ CΔ_n ɿ⁻ ɿ^r 3ⁿ.
thus was tiger striped did not good.

25 ɿ¹ ɿ^r L^ɛ ɿ_n Cɿ['] ɿ^{'nc} ɿ^o ɿ^r ɿ⁻ CΔ_n
Zhyu-shi-lang said for fear that tiger striped

Cɿⁿ ɿ⁻ C⁻.
stealthily come look.

ɔ̃^u ɿ^u ɔ̃^u ɿ⁻ ɿ^r L_o 'C^o,
Ngu-gu-ngu-ga able come hear,

ɔ̃^u ɿ^u ɔ̃^u ɿ⁻ ɿ^{'o} ɿ^{'o} ɿ^{'ɔ̃}.
Ngu-gu-ngu-ga trembled with fear.

ᠳ- 'Cᵛ ᠭ̃ ᠲᠦ ᠵᠦ ᠴᠠᠨᠢ ᠯ ᠳ ᠳᠦ ,
there was day tiger striped then did take,

ᠳᠦ ᠭᠤ ᠵᠦ ᠭᠤ ᠵᠡ ᠯᠵ ᠲᠦᠨᠴ ᠲᠦᠰ .
took Ngu-gu-ngu-ga gone truly finished.

30 ᠭᠦ ᠵᠦ ᠯᠦ ᠵᠦ ᠵᠦ ᠵᠦ ᠴᠲᠦᠨ ᠲᠦᠨ ,
Zhyu-shi-lang arose set out sent,

ᠲᠦᠨ ᠴᠦᠨ ᠲᠦᠨ ᠳᠦᠨ ᠯᠦᠨ ᠳᠦ ᠯᠦᠨ ,
sent connector message thus did call,

ᠯᠦᠨ ᠲᠦᠨ ᠶᠦᠨ ᠰᠦᠨ ᠴᠲᠦᠨ ᠲᠦᠨ ᠴᠦᠨ ,
called to people last come look,

ᠯᠦᠨ ᠲᠦᠨ ᠶᠦᠨ ᠵᠦᠨ ᠴᠲᠦᠨ ᠲᠦᠨ ᠳᠦᠰ .
called to people first come regard.

ᠶᠦᠨ ᠰᠦᠨ ᠯᠦ ᠳᠦᠰ ᠭ̃ ,
people last then did carry,

35 ᠳᠦᠰ ᠭ̃ ᠴᠦᠨ ᠵᠦᠨ ᠲᠦᠴ ᠯᠦᠨ ᠴᠲᠦᠨ ᠴᠴᠦᠨᠢ ᠴᠦᠴ .
did carry connector skin bat arrive early.

ᠭᠦ ᠵᠦ ᠯᠦ ᠲᠦᠨ ᠵᠦᠨ ᠯᠦᠨ ᠯᠦᠨ ᠲᠦᠨ ᠭᠦ ᠵᠦ ᠯᠦ
Zhyu-shi-lang said cause put in Zhyu-shi-lang

ᠲᠦᠨ ᠵᠦᠨ ᠴᠲᠦᠨ ,
basket stranded hemp,

ᠯᠦ ᠳᠦ ᠵᠦ ᠭᠦ ᠵᠦ ᠵᠦ ᠴᠲᠦᠨ ᠲᠦᠨ ᠵᠦᠨ ᠴᠲᠦᠨ .
only not fill Zhyu-shi-lang basket stranded hemp.

ᠶᠦᠨ ᠵᠦᠨ ᠯᠦᠨ ᠳᠦᠰ ᠴᠲᠦᠨ ,
people first thus did kill,

ᠴᠲᠦᠨ ᠴᠦᠨ ᠵᠦᠨ ᠲᠦᠴ ᠲᠦᠴ ᠴᠠᠨᠢ ᠲᠦᠨ ᠴᠴᠦᠨᠢ ᠴᠦᠴ .
killed connector skin leopard come arrive early.

40 ᠭᠦ ᠵᠦ ᠯᠦ ᠲᠦᠨ ᠵᠦᠨ ᠯᠦᠨ ᠯᠦᠨ ᠲᠦᠨ ᠭᠦ ᠵᠦ ᠯᠦ
Zhyu-shi-lang said cause put in Zhyu-shi-lang

ᠲᠦᠨ ᠵᠦᠨ ᠲᠦᠴ ,
basket skeined hemp,

ᵛ ʃ ʃ Jʳ L̄s J⁻ ʃ₄ Γᵇ.
not fill Zhyu-shi-lang basket skeined hemp.

Lᵖ [ᵛ L ᵛ ᵛ CTᵛ,
Lyu-jio then did kill,

CTᵛ Cₙ Jⁿ Tᶜ ʃ̄ T- C[ᵛ Lᵛ.
killed connector skin tiger come arrive late.

ʃ Jʳ L̄s ʃₙ ʃₒ [ᵛ T" ʃ Jʳ L̄s
Zhyu-shi-lang said cause put in Zhyu-shi-lang

J⁻ ʃ₄ Γᵇ,
basket skeined hemp,

45 ʃ Jʳ L̄s J⁻ ʃ₄ Γᵇ CTₙ Jʳ T".
Zhyu-shi-lang basket skeined hemp contain not get.

'ᵛ ʃ₅ 'ᵛ Sᵛ T" J⁻ ʃ̄ †ᵛ.
people first people last get way ashamed.

ʃ Jʳ L̄s [ᵛ ᵛ ᵛ ᵛ,
Zhyu-shi-lang thus did give,

ᵛ [ᵛ Cₙ Cₙ C†', J⁻ Tᵣ T'" Lᵖ [ᵛ
gave thus connector daughter second for Lyu-jio

ʃ'ᵛ ᵛ Y⁻ Cᵇ [ᵛ.
take go make wife thus.

[ᵛ Jⁿ ᵛ CTᵛ.
thus ended.

M145
Zhyu-shi-lang's song.

Sung by Zhang Ming.

Notes

This song is found in Document K (no. 3/4, page 14) and in Document L (no. 10, page 32).

Lines 5 and 6. In the text these are joined into a single line, but the balance of the stanza requires it to be split into two.

Line 18. A note in Miao in the text explains that this was Zhyu-shi-lang's daughter but does not say what the name might mean. The syllable 𪛗 indicates that she was no longer a child.

M151
The Legends of Nzyu-fa-lao.

Stories concerning the great shaman-healer Nzyu-fa-lao abound, and it is likely that this group of eight songs, represents only part of the tradition. There are minor inconsistencies, but in general, Nzyu-fa-lao is portrayed as a philanthropic magician who always travelled on a horse of clouds, and who, after a series of spectacular exploits undertaken for the benefit of mankind, rode away up into the sky. As his cloud-horse took off on this final journey, it left a hoof-print embedded in the rock, which still remains, a perpetual reminder of the great shaman-healer and his wonderful steed. The round hoof-print was, presumably, some natural phenomenon, possibly an ammonite.

In the earlier documents, which are all written in the Miao script, the name is, without exception, Nzyu-fa-lao, but, for some unexplained reason, Document N has changed it to Nzyu-fao-lao, and consistently writes it in this form. In the present texts, translations and notes, where the song is recorded only in Document N, the form Nzyu-fao-lao has been retained, but where it has been recorded in an earlier document, Nzyu-fa-lao has been preferred.

Nzyu-fao-lao, his birth on earth.

Sung by Yang Xiu.

Introduction.

The mother of Nzyu-fao-lao in this song is called, "bangx ngaox shat". The first word, which was often used in girls' names, means "blossom" or "flower". Here it occurs only once, and is probably intended as a personal name. It has accordingly been written with a capital initial, "Flower", in the translation. The second word simply means "girl", in the sense of a young woman, not a child. The third word is "people". It is sometimes used in the compound "hmao shat", "the people", in a general sense, or "yeuf shat", "the man", meaning any male individual of the human race. In this song "ngaox shat" similarly means just "a girl", no one in particular. The Chinese paraphrase says specifically that she was not married. The Miao text implies this, but does not state it.

The final section from line 58, describes Nzyu-fao-lao leading a military expedition to Hmao-a-dlang. It does not explain why this was done, or anything about the place, beyond the fact that there were pine forests there as dense as hemp that is always planted in tight clumps. The place name means "the village make spirit", and this may have some significance, since "to make spirit" means "to practise the art of a shaman-healer". After a successful battle, Nzyu-fao-lao led his troops to Hmao-dlang-hnw, "village spirit crossbow", where they rested in a narrow pass overnight. The two lines 60 and 61 about the cockerel appear to be an elaborate way of saying "at dawn", and this was probably the moment of Nzyu-fao-lao's departure into the sky, leaving a hoof-print in the rock as his memorial.

M151
Nzyu-fao-lao, his birth on earth.

Sung by Yang Xiu.

This year we may know,
Know that this year the girl Flower has had a son,
And so has brought shame on herself.
What should the girl do for the best?

5 The girl took,
Took her son and threw,
Threw him out on the higher side of the black forest.
Then the girl returned, came back and remained,
Remained for twelve or thirteen days.

10 But the girl's yearning grew so strong she could remain no longer.
She returned. Going back she searched,
Searched on the higher side of the black forest.

As she went she met,
Met her eldest son on the sheep track.
15 "Where are you going?" he asked.
The girl replied,
"I am seeking my eldest son on the higher side of the black forest".

"I am your eldest son!" he said,
But the girl could scarcely believe it.
20 "What have you been eating to make you grow?"
"I have been eating the sap of the mulberry trees".

The girl brought her small son,
And returned. Coming back they reached,
Reached the girl's home.

25 The girl's small son said,
"Will you go and buy me a horse?"
So the girl took gold and shining silver in her hand.

She went on until she met,
Met with a small horse,
30 Which, reared for three years, was unable to stand,
Which, reared for three years, still could not stand.

Then the girl returned. Coming back she reached,
Reached the girl's home.
The girl said,

35 "As I went I met,
Met with a small horse,
Which, reared for three years, was unable to stand".

The girl's small son said,
"That one is my enchanted horse".

40 So the girl returned. Going back she led,
Led the small horse
And arrived at the girl's house.

Nzyu-fao-lao dipped up,
Dipped up clear water which he brought and washed,
45 Washed the enchanted horse's back,
And the enchanted horse leapt as high as the middle of the cliff.

He dipped another basin full and washed,
Washed the enchanted horse's back,
And the enchanted horse leapt as high as the top of the cliff.

50 Nzyu-fao-lao said,
"Take up the padded quilt and spread it as a saddle".

Nzyu-fao-lao took,
Took one thousand six hundred retainers and went,
Went to fight in the neighbourhood of Hmao-a-dlang.
55 In the neighbourhood of Hmao-a-dlang the pines grow as dense as hemp plants,
There he routed the troops completely.

Nzyu-fao-lao took the one thousand six hundred retainers and soldiers,
And they went till they reached,
Reached Hmao-dlang-hnw, waiting in the narrow pass.

60 Three times the cockerel flapped its wings,
Three times the cockerel crowed,
Then Nzyu-fao-lao's enchanted horse trod,
Trod a hoof mark into the surface of the rock.

This was done that the people might recall,
65 This was done for the people to see.

Ended.

M151

Nzyus faot laos. Yius lol ndliex dib.
Nzyu-fao-lao. born come earth.

Yangs xiuf hxut.
Yang Xiu sang.

Xaot nad zeux lol baob,
year this able come know,

baob bangx ngaox shat xaot max dub,
know flower girl people year have son,

chat tyuk ngaox shat ghat gid zangx.
result bring out girl people way shame.

ngaox shat at jangx ghaos?
girl people how right.

5 *ngaox shat jil mas jiox,*
girl people thus did take,

jiox nil dub ghaof lol jiox maol lax,
took connector son outside come took go throw,

lax draot ndux zis ghat raot dlub.
throw to side higher the forest black.

ngaox shat draik drod lit sib drod lol
girl people then returned went back returned came

niob,
remained,

niob daot ib zhus gaof zib hnuv.
remained get one twelve day period thirteen days.

10 *ngaox shat nbwd sieb bik lwl niob shit*
girl people burned heart thoroughly remain not

daot.
get.

ngaox shat draik drod sib drod maol
girl people then returned went back returned went

ntried,
sought,

ntried dlat ndux zis ghat raot dlub.
sought go to side higher the forest black.

mas maol shit nil nzhib,
did go together connector met,

nzhib ngaox shat dub ghab hlob ndraif yangf gid.
met girl people son eldest midst sheep road.

15 gis yad maol dlat khod dyul?
you want go to where.

ngaox shat zeut lol hik,
girl people able come say,

gud ntried gud dub ghab hlob dlat ndux zis
I seek my son eldest go to side higher

ghat raot dlux.
the forest black.

gis dub ghab hlob gul gud jiol.
your son eldest is I so it is.

ngaox shat chat shit nzhws.
girl people did not believe.

20 gis naox nil ghad shit hlob?
you eat connector what grow.

Gud naox ndaot gif zaf nyul gat mit.
I eat trees mulberry their milk.

ngaox shat mas hxex ngaox shat dub dik nggak,
girl people did bring girl people son small,

draik drod sib drod lol zos,
then returned went back returned come reached,

zos ngaox shat mis shuk ngax.
reached girl people plural sign into house.

25 ngaox shat dub dik nggak hik,
girl people son small said,

gis lad ndros gud maol mal ib dus nwx.
you will for me go buy one classifier horse.

ngaox shat keul gub niex nciel liel jiox
girl people took gold silver shining carry

dus dix,
the hand,

mas maol shit nil nzhib,
did go met with,

nzhib nyul bik duk dad nggak nwx,
 met their a small horse,

30 *hxek daot nyul zib xaok shit zeut sheud,*
 reared get their three years not able stand,

hxek daot nyul zib xaok sheud shit daot.
 reared get their three years stand not get.

ngaox shat draik drod sib drod lol
 girl people then returned went back returned came

zos,
 reached,

zos ngaox shat mis shuk ngax.
 reached girl people plural into house.

ngaox shat zeut lol hik,
 girl people able come say,

35 *mas maol jil mas nzhib,*
 did go thus did meet,

nzhib nyul bik duk dad nggak nwx,
 met their a small horse,

hxek daot nyul zib xaok shit zeut sheud.
 reared get their three years not able stand.

ngaox shat dub dik nggak hik,
 girl people son small said,

gud nwx dlangb nwx sid gul dud
 my horse spirit horse enchanted is classifier

id jiol.
 that so it is.

40 *ngaox shat draik drod sib drod maol*
 girl people then returned went back returned went

jiangb,
 led,

jiangb nil bik duk dad nggak nwx,
 led connector a small horse,

njiao ngaox shat mis shuk ngax.
 arrived girl people plural sign into house.

Nzyus faot laos jil mas hail,
Nzyu-fao-lao thus did dip up,

hail aob mib sieb shit jiox nzad,
dipped up water clear and washed,

45 *nzad nwx dlang nwx sid nil*
washed horse spirit horse enchanted connector

did ghaol,
back,

nwx dlangb nwx sid zix ndangt
horse spirit horse enchanted as high as middle

zak.
cliff.

hail nil ib deis jiox nzad.
dipped up connector one basin carry wash.

nzad nwx dlang nwx sid nil
washed horse spirit horse enchanted connector

did ghaol,
back,

nwx dlangb nwx sid zix faod zak.
horse spirit horse enchanted as high as top cliff.

50 *Nzyus faot laos zeut lol hik,*
Nzyu-fao-lao able come say,

keut ghak hlyuk jiox lol ndif.
take the padded quilt carry come saddle.

Nzyus faot laos mas hxek,
Nzyu-fao-lao did take,

hxek ib cie b dlaot bat dub zib maol,
took one thousand six hundred retainers went,

maol ndaol dros dlat hmaod at dlangb vangb dib.
went fight go to Hmao-a-dlang environs.

55 *hmaob at dlangb vangb dib tud syut ndaot*
Hmao-a-dlang environs pines resembled trees

mangs.
hemp.

mangs ndaol dub zib dub zak ghaos kik at dlangx.
did smite troops fell completely.

Nzyus faot laos hxex nil ib cie b dlaot
Nzyu-fao-lao took connector one thousand six

bat dub zib dub dros jil,
hundred retainers soldiers thus,

mas maol shit nil zos,
did go until reached,

zos hmaob dlangb hnwd dol dlad dleuf.
reached Hmao-dlang-hnw waited narrow pass.

60 *laot ghaib nbax zib nbax,*
cockerel flapped three flaps,

laot ghaib ghat zib lol,
cockerel crowed three classifier for words,

Nzyus faot laos nwx dlangb nwx sid jil
Nzyu-fao-lao horse spirit horse enchanted thus

mas zhux,
did tread,

zhux nil ib druk draot shuk veb.
trod connector one foot-mark on upon rock.

at traot ndlies dib dwb nwd zheb,
done for world people recall,

65 *at traot ndlies dib dwb nwd naf.*
done for world people look at.

gid mof ndral.
ended.

M151
Nzyu-fao-lao, his birth on earth.

Sung by Yang Xiu.

Notes

This song is recorded in Document N (no. 42/1, page 565). It is the first of a collection of six songs about Nzyu-fao-lao.

Title. The word "yius", "to be born", is wrongly printed "yus"

Line 1. The word "nad" is wrongly written "nid", and "zeux" meaning "able" has an incorrect tone letter "t".

Line 4. The word "ghaos" meaning "for the best", is printed with a double "s".

Line 8. On its first appearance in this line "drod" is given the wrong tone letter "s".

Line 13. In this line and also in lines 28 and 58 the connector "nil" has been written "nies".

Lines 22 and 23. These lines are joined together in Document N.

Line 29. In this line and in lines 30, 31, 36 and 37 the word "nyul" occurs. It means "them" or "their" and may refer to the people who sold the little horse and who are not otherwise identified. On the other hand it might be a mistake in reading the Miao script and should be the connector "nil".

Line 39. The word "id", meaning "that one", is missing in the text, but without it the line does not make good sense.

Line 40. The word "draik", meaning "then", has the wrong tone letter "s".

Line 42. The word "njiaol" is printed without the initial "n".

Line 47. The first word "hail", "to dip up" is given the wrong tone letter "k".

Line 52. The first element of the name is misprinted "hlyus".

Line 54. This and the line before are joined into one very long line. They have here been separated and the word "maol" has been repeated at the beginning of line 54.

Line 55. The word "dib", omitted in the text, has here been restored.

Line 57. The two words "nil ib" are printed without a space in Document N.

Line 58. In the text this and the previous line are joined together into a single over-long line.

M152
Nzyu-fa-lao qualifies as a shaman-healer.

Sung by Yang Zhi.

Introduction

The first six lines of this song are identical with the opening passage of "The work of setting sky and earth in order", M105, which was also sung by Yang Zhi. The use of this stylised passage, which asserts that Nzyu-fa-lao's mother was "chaste" and "pure", seems to conflict with the previous song, which suggests that her child was illegitimate and for that reason she tried to throw it away.

After line 17, there is a break in the text in Document N. Introduced by the Chinese character meaning "note", appear four lines of Miao, set in inverted commas, and printed as though they are a continuation of the poem. In fact they are an explanation in prose which reads:

"Before a healer of sickness becomes a shaman-healer, he must first have suffered severe illness himself which had to be cured by calling the zu-mu. Only then can he become a shaman-healer who cures sickness".

The zu-mu was the person who had to be called to officiate whenever ancestral rites were performed. These rites could not be carried out by the shaman-healer or anyone else. In his account of Miao spirit worship Wang Ming-ji explained that:

"In the main branch of the family, if the eldest brother, being a young adult, became sick, they would call the shaman-healer to investigate. If the shaman-healer spoke in this manner,

'This lad must open the door of the ancestors,

He must lead the children in the way',

they would wait until the sickness was better, then they would have to take him to learn about the spirits from those brothers who knew the incantations, so that he might return to officiate as zu-mu. So it was, whichever son, in the main branch of the family, the shaman-healer pointed out to officiate, that person officiated as zu-mu for that Miao family".

There is nothing in the account to suggest that to become a shaman-healer one must first be cured of sickness by the zu-mu. This note in Document N appears to be an inaccurate recollection of the procedure for appointing a zu-mu. There is no sign of it in Document C, and nothing in the text suggests that during his three years of probation Nzyu-fa-lao suffered any serious illness, or that he consulted a zu-mu.

In line 23 "the great village of Hmao-li-mo" is mentioned. This is, presumably, a reference to the ancient Miao homeland, which comprised "the Tracts of Mi-li and the Plains of Li-

mo". It is not explained why the troops were given locusts to eat. Perhaps, since locusts destroy all in their path, so the troops, having eaten them, would likewise destroy their foes, but who these were, the song does not say.

M152
Nzyu-fa-lao qualifies as a shaman-healer.

Sung by Yang Zhi.

From out of scattered sky material came the dome,
For the Miao maid, the bride, to come and live.
Woven from scattered earth material came the ranges,
For the Miao maid, the bride, to come and dwell.

5 The Miao maid, the bride, was chaste,
 The Miao maid, the bride, was pure.

 Who gave birth to a spirit binder?
 The Miao maid, the bride, gave birth to a spirit binder.
 Who gave birth to an enchanter?
10 The Miao maid, the bride, gave birth to an enchanter.
 She gave birth to Nzyu-fa-lao, her only child.

 Who qualified as a shaman-healer?
 Nzyu-fa-lao qualified as a shaman-healer.

15 It took three years to qualify,
 To become a real shaman-healer.
 It took three years to qualify,
 To become a real shaman-practitioner.

20 This year we may know,
 Know that this year Nzyu-fa-lao has become a shaman-healer.
 Nzyu-fa-lao was the people's spirit binder and enchanter,
 Was the people's great healer of sickness.

 Nzyu-fa-lao became shaman-healer and shaman-practitioner in,
 In the great village of Hmao-li-mo.

25 Nzyu-fa-lao cured the living, each one of his sicknesses,
 He cured the sick and suffering and each recovered,
 He raised up the dead and each stood erect,
 He caused the living among the people each to rejoice,
 He caused the living each to laugh.

30 Nzyu-fa-lao took large locusts and served them to the troops,
 Served them that the living among the people might recall it.

 Nzyu-fa-lao-rode,
 Rode a stallion, a grey horse of clouds.
 With whirling hooves it returned in the midst of the plain,
 With wings spread wide it flew up into the blue sky.

35 Nzyu-fa-lao's stallion made,
 Made a hoof print on the smooth cliff,

Made a round print on the great rock ,
And, for the living, Nzyu-fa-lao set it,
Set it as a testimony and said,

40 "Whenever you see the round print on the great rock,
Remember the spirit-binder, the enchanter,
Nzyu-fa-lao's spirit horse".

While the sky continued,
Nzyu-fa-lao took,
45 Took clouds of blue
With clouds of yellow, and made,
Made Nzyu-fa-lao a stallion to ride into the sky.

So Nzyu-fa-lao left,
Left the living on earth.

50 When the living on earth spoke of Nzyu-fa-lao,
His free service in curing the sick,
The people's tears dripped down.

When the people recalled Nzyu-fa-lao,
His free service in the sky,
55 The people were all smiles.

When the people recalled Nzyu-fa-lao,
His free service on the earth,
The people whispered together.

When the people recalled Nzyu-fa-lao,
60 His free service as shaman-healer, as spirit binder to the living,
The people's eyes opened wide,
And their ears listened attentively.

But, while the sky continued,
The eyes looked in vain
65 And the ears heard nothing.

Thus it is ended.

M152

Ct₃ Γ L₁₁ Ct₁₁ T¹¹ C³.
 Nzyu-fa-lao qualify get shaman-healer.

Λ₈ Γ̄ I¹¹.
 Yang Zhi sang.

T¹¹ CT¹¹ Jⁿ CΓ³ Γ_n Jⁿ L_o,
 from sky scattered material arrived sphere,

T¹¹ C]'' 'D'' C]'' J¹¹ L̄ Γ_n L_o C^{no}.
 for girl Miao girl bride will thus come live.

J^{nc} Tⁿ Jⁿ CΓ³ Γ_n Lⁿ V₁₁,
 weave earth scattered material arrived ridges,

T¹¹ C]'' 'D'' C]'' J¹¹ Γ_n L_o t₁₁.
 for girl Miao girl bride thus come dwell.

5 C]'' 'D'' C]'' J¹¹ J¹¹ C]'' Γ_n,
 girl Miao girl bride the girl pure,

C]'' 'D'' C]'' J¹¹ J¹¹ C]'' I^u Γ_n.
 girl Miao girl bride the girl clean thus.

J¹¹ J^r Λ_n T^u Δ^δ Λ₋,
 who gave birth to the person spirit oh,

C]'' 'D'' C]'' J¹¹ Λ_n T^u
 girl Miao girl bride gave birth to the person

Δ^δ.
 spirit.

J¹¹ J^r Λ_n T^u Š^r,
 who gave birth to the person enchanter,

10 C]'' 'D'' C]'' J¹¹ Λ_n T^u
 girl Miao girl bride gave birth to the person

Š^r.
 enchanter.

Λ_n Ct₃ Γ L₁₁ Yⁿ L³ T¹¹.
 gave birth to Nzyu-fa-lao one classifier only.

J⁻ J^r C_n Ct_{ii} C^b,
who connector qualified shaman-healer,

Ct_s Γ⁻ L_{ii} C_n Ct_{ii} C^b.
Nzyu-fa-lao connector qualified shaman-healer.

Ct_{ii} Tⁱⁱ E_n C_n t^r J_{iii} E_n,
qualified get thus connector three years thus,

15 T^u J⁻ T_{nc} J^r Y⁻ C^b.
truly together make shaman-healer.

Ct_{ii} Tⁱⁱ C_n t^r J_{iii} E_n,
qualified get connector three years thus,

T^u J⁻ T_{nc} J^r Y⁻ Λ^u.
truly together make shaman-practitioner.

J_{iii} C̄ t^s L_o Jⁱⁱ,
year this able come know,

Jⁱⁱ Ct_s Γ⁻ L_{ii} J_{iii} Y⁻ C^b.
know Nzyu-fa-lao year make shaman-healer.

20 Ct_s Γ⁻ L_{ii} J_u CΔ^{nc} Tⁿ T^b C^b T^u Δ^δ
Nzyu-fa-lao was world people the person spirit

T^u S̄ E_n,
the person enchanter thus,

J_u CΔ^{nc} Tⁿ T^b C^b J⁻ C^{nc} T^u J^{'o} D^o
was world people great the person cured sickness

Λ_{..}
oh.

Ct_s Γ⁻ L_{ii} Y⁻ C^b Y⁻
Nzyu-fa-lao make shaman-healer make

Λ^u Δ⁻ E_n,
shaman-practitioner go to thus,

Δ⁻ 'Dⁱⁱ Lⁿ D_o Y⁻ C^{nc} 3^o.
go to Hmao-li-mo great village.

Ct₃ Γ L₁₁ D₈ J'° T^u T_n J̄ t'⁻ L^b
Nzyu-fa-lao did cure the persons alive each one

D^o,
sickness,

25 D₈ J'° T^u D^o T^u Ct₈
did cure the persons sick the persons groaning

t'⁻ L^b 3",
each one well,

D₈ [̄^o T^u T₋ t'⁻ L^b J̄
did pull up the persons dead each one stood up

Tⁿ Ct^{''} [̄_n,
firmly thus,

D₈ [̄^o J_o CΔ^{nc} Tⁿ T^b C^b T^u C_{nc} J̄
did allow cause world people the persons age life

t'⁻ L^b †^{||},
each one rejoice,

[̄^o J_o T^u C_{nc} J̄ t'⁻ L^b
allowed caused the persons age life each one

Δ_o [̄_n.
laughed thus.

Ct₃ Γ L₁₁ D₈ [̄^{'nc} t^b J^{||} t'⁻^b t₃ Γ^u
Nzyu-fa-lao did take large locusts divide to

J₋ T^o,
troops,

30 Γ^u T^{''} CΔ^{nc} Tⁿ T^b C^b T^u C_{nc} J̄
divided for world people the persons age life

T^u T^u [̄^b.
all recall.

Ct₃ Γ L₁₁ [̄_n J₋ [̄^{nb} Λ₋,
Nzyu-fa-lao thus did ride oh,

[̄^{nb} C^b Δ[̄] D_n [̄_{ng} J_u J⁻ C^b [̄['] [̄_n,
rode stallion was the horse grey thus,

T^c T_n ɔ_n Lⁿ Jⁿ L_o S^r CT_l
feet hands went in circles returned midst

T^{nc} Λ_l,
flat land oh,

J^r T_n Λ_ɔ Lⁿ Jⁿ L_l J^u CT^u CT^r.
the wings flew spread open upon sky blue.

35 Ct_ɔ Γ^r L_n C^ɔ ɔ_n [ɛ_ɔ ɔ_ɔ Y^r [ɛ_n,
Nzyu-fa-lao stallion did make thus,

Y^r 'C^ɔ CA_ɔ CA_ɔ [ɛ^{nc} CA_{nc} t^r.
made foot print completed smooth cliff.

ɔ_ɔ Y^r 'C^ɔ Jⁿ L_o [ɛ^{nc} V^ɔ L_ɔ.
did make foot print round completed rock great.

Ct_ɔ Γ^r L_n CT_o T^u C_{nc} J^l ɔ_n
Nzyu-fa-lao with the persons age life plural sign

Δ^l,
made,

Δ^l Tⁿ T^l T_n [ɛ_n,
made testimony said thus,

40 ɔ- 'C^u ɔ_n J_o 'C^ɔ Jⁿ L_o C^{no}
there is day you see foot print round situated

V^ɔ L_ɔ,
rock great,

ɔ_n CE_{no} T^u Δ^ɔ T^u S^r
you remember the person spirit the person enchanter

[ɛ_n,
thus,

Ct_ɔ Γ^r L_n ɔ_n C^ɔ Δ^ɔ.
Nzyu-fa-lao plural sign horse spirit.

CT^u T^l CT^u T^ɔ ɔ_ɔ,
sky get sky continuing,

Ct₃ Γ⁻ L₁₁ L₀ Γ^{'nc} Γ_n,
Nzyu-fa-lao came took thus,

45 Γ^{'nc} J⁻ Δ^o ɽ^o J₀ Ct⁻,
took the classifier clouds blue,

CΓ₀ J⁻ Δ₀ ɽ^o J₀ V^ɔ Y⁻ Λ₋,
with the classifier clouds yellow made oh,

Y⁻ Ct₃ Γ⁻ L₁₁ Γ_n C^ɔ Δ^o ɽ_n Γ_n Γ^{nb} Δ⁻ CT^u.
made Nzyu-fa-lao thus stallion ride go to sky.

Ct₃ Γ⁻ L₁₁ Γ_n ɽ₋ ɽ̂,
Nzyu-fa-lao thus did leave,

ɽ̂ T^u C_{nc} ɽ̂ S^o CΔ^{nc} Tⁿ Λ₋.
left the persons age life away earth oh.

50 CΔ^{nc} Tⁿ T^u C_{nc} ɽ̂ ɽ_n t₀
earth the persons age life speak concerning

Ct₃ Γ⁻ L₁₁ Γ_n
Nzyu-fa-lao thus

C^u Lⁿ C]κ ɽ_u ɽ^{'o} ɽ^o Λ₋,
unpaid work which cured sickness oh,

CΔ^{nc} Tⁿ T^ɔ C^ɔ Y["] t^{nc} Y["] ɽ⁻ J^r CT₃ CΔ₀ Γ_n.
world people tears went dripped thus.

CΔ^{nc} Tⁿ T^ɔ C^ɔ Γ^ɔ t₀ Ct₃ Γ⁻ L₁₁ Γ_n,
world people recalled concerning Nzyu-fa-lao thus,

C^u Lⁿ C]κ ɽ_u CT^u T["],
unpaid work which sky issue,

55 CΔ^{nc} Tⁿ T^ɔ C^ɔ Δ₀ J⁻ Ct^{'r} Γ_n.
world people laughed smiled thus.

CΔ^{nc} Tⁿ T^ɔ C^ɔ Γ^ɔ t₀ Ct₃ Γ⁻ L₁₁ Γ_n,
world people recalled concerning Nzyu-fa-lao thus,

C^u Lⁿ C]κ ɽ_u Tⁿ T["],
unpaid work which earth issue,

CΔ^{nc} Tⁿ T^ɔ C^ɔ Cɬ^{'r} ɟ_n ɛ['].
world people whispered together.

CΔ^{nc} Tⁿ T^ɔ C^ɔ ɛ^ɔ t_o Cɬ_ɔ ɣ⁻ L_u ɛ_n,
world people recalled concerning Nzyu-fa-lao thus,

60 C^u Lⁿ Cɟ_ɛ ɟ_u C^ɔ Δ^ɔ ɣⁿ T_n ɟ̄
unpaid work which shaman-healer spirit for the alive

Λ_.,
oh,

CΔ^{nc} Tⁿ T^ɔ C^ɔ ɟ⁻ ɟ⁻ Cɟ_ɔ CΔ^{nc}' CΔ^{nc}' Λ_.,
world people the eyes went open wide oh,

ɛ_n ɟ_u ɟ⁻ Cɟ^ɔ C_u ɟⁿ ɛ^{'nc} Λ_.
thus was the ears listened attentively oh.

Cɟ_u Tⁿ Cɟ_u T^{'ɔ} ɟ_ɔ,
sky get sky continuing,

ɛ_n ɟ_u ɟ⁻ ɟ⁻ C_. ɟ_. ɟ_o ɛ_n,
thus was the eyes looked not see thus,

65 ɟ⁻ Cɟ^ɔ L_. ɟ_. 'C̄^o Λ_.
the ears have not heard oh.

ɛ_n ɟⁿ ɟ_o Cɟ_.
thus ended.

M152
Nzyu-fa lao qualifies as a shaman-healer.

Sung by Yang Zhi.

Notes.

This song is recorded in Document C (no. 13, page 17) and in Document N (no. 42/2, page 569).

Title. The title in Document C is $\text{C}^{\text{t}} \text{L}^{\text{r}} \text{L}^{\text{u}} \text{C}^{\text{u}} \text{L}^{\text{n}} \text{C}^{\text{c}}$. The phrase, $\text{C}^{\text{u}} \text{L}^{\text{n}} \text{C}^{\text{c}}$ is the name given to unpaid labour required by a landlord. In this context it would mean something like "Nzyu-fa-lao's public service". In Document N the title is "zaob daot nwb". The first word is a mistake for "nzaol" which means "to qualify" and occurs in lines 12, 13, 14 and 16. The title means, "Qualifies as a shaman-healer", and this has been chosen as the more appropriate of the two. The titles have all been supplied by editors and are not part of the text of the songs.

Line 5. In Document N, following this line an extra line is inserted. "The Miao maid, the bride, was beautiful". This is a conventional line found in a number of songs, but it belongs to a rather different context and is out of place in this sequence.

Line 7. Document N reads "yus" instead of "yius" for "to give birth to".

Line 14. In Document N the final exclamation C^{n} has disappeared and line 15 is joined directly to line 14. The word "diel", meaning "true", is incorrectly written "dil".

Line 16. This line is omitted in Document N. Its loss upsets the structure and balance of the passage, and leaves line 17 unconnected. To compensate, the name Nzyu-fa-lao is repeated at the beginning of line 17.

Line 17. The final word in this line according to Document C is L^{u} , but Document N reads "hxais", which, in Miao script would be written, L^{u} . It could be that this is a single word which can be pronounced in two different ways, or it could be that these are separate words with similar meanings. In the present context they both signify the art practised by the shaman-healer and they are parallel to the word C^{c} .

Lines 20 and 21. These are intended to be a couplet of two parallel lines, but early in the transmission of the written text, the beginning of line 21, $\text{C}^{\text{u}} \text{C}^{\text{a}} \text{L}^{\text{nc}} \text{T}^{\text{n}} \text{T}^{\text{u}} \text{C}^{\text{c}}$, was lost, so that in Document C the lines are not balanced and do not connect properly. Document N simply joins 20 and the second half of 21 into a single, unpunctuated sentence divided into two lines without reference to meaning or format. When the missing words are restored the song falls into its proper pattern.

Line 21. In Document N the final exclamation is incorrectly written "yus" instead of "yas".

Line 23. In Document C this line is joined to the previous line, while in Document N the place name is written "hnaob lib mangb".

Line 24. The verb ㄉㄛ ㄐ'°, "did cure" is missing in this line from both documents. In Document N the final word "mob", "sickness" is misprinted "nob".

Line 25. In Document N the first two words are printed "mah gskot" instead of "mangs kot", and the final word on the line which should be "zaob", meaning "well" has been substituted by "nob", a repetition of the mistake in the line above.

Line 26. Document N again has trouble with the first word "mangs" which this time appears as "mdgs".

Lines 27 and 28. In these lines and also in lines 30, 38, 49 and 50, Document C has the expression, ㄊㄨ ㄘ^{nc} ㄐ̄. An explanatory note written in Miao between the lines of the text, but in the same hand as the manuscript itself, reads, ㄊㄨ ㄘ^b ㄐㄨ ㄊㄨ ㄊㄨ ㄉ- ㄐ̄ ㄘ^{nc} ㄊㄨ ㄊ^{nc}. people who dead not have life weep great deal. That is, "Dead people, having no life, weep much". If this note is correct, then the phrase ㄊㄨ ㄘ^{nc} ㄐ̄ means "the persons weeping for life", and the second word meaning "to weep" ought to be written, ㄘ^{nc}. However, although this interpretation is just possible for lines 27 and 28, it is not admissible in the other four occurrences of the phrase. The idea that the word written ㄘ^{nc} was really ㄘ^{nc}, the verb "to weep", was probably derived as the opposite of the verb "to laugh" in line 28, but it is, in fact, the word ㄘ^{nc} which means "age" and occurs in a number of other phrases similar to this one. Here it should be written ㄊㄨ ㄘ^{nc} ㄐ̄, and means "the persons (of) age (to have) life". That is, "the living" or "those alive", and is identical in meaning ㄊㄨ ㄊⁿ ㄐ̄ in line 24. The compiler of Document N has written "nied" (= ㄘ^{nc}, "to weep") each time but has no note to explain what it means in the context of the different lines.

Line 29. In Document N the word "cyus" has lost its initial "c". There is also a note in brackets in the text saying that this means that "he served large locusts for the soldiers to eat".

Line 32. The word ㄘ̄' means "ashes" and is regularly used as the name of the colour grey. A note in Miao in both documents explains that this "grey horse" was in fact a cloud. This has been added to the translation.

Lines 33 and 34. The word ㄊⁿ (in Document N written "dix" in line 33 and "dik" in line 34) means "hand", but is regularly used of the fore-feet of animals, and of the wings of birds.

Line 34. Instead of the word ㄐ^u meaning "upon", Document N reads "hxuk" (= ㄌ'ㄨ) meaning "clear".

Lines 38, 39 and 40. These lines are missing in Document N.

Line 55. Where Document C reads ㄉㄛ ㄐ̄ ㄘ⁺'r, Document N has "dlok diknkhal". (This should be printed "dlok dik nkhal"). The former means "laughing and smiling", as over some pleasurable experience, the latter means "to roar with laughing", as at a joke or an amusing situation. The context in this song clearly favours the former.

Line 57. In the process of compiling Document N the penultimate word in this line, \mathbb{T}'' , was misread as \mathbb{T}' and appears in the Romanisation as "traot". This can mean "of old", and a note in brackets then explains that the line refers to "words which had been spoken", whatever that may mean in the context. In fact this line is exactly parallel to line 54.

Line 61. The word for "wide open" of eyes is $\mathbb{C}\overset{\text{nc}}{\Delta}'$. Document C has it mistakenly written $\mathbb{C}\Delta'^u$, and in Document N "ndlyul".

M153
Nzyu-fao-lao, outwitting the Kha-woman.

Sung by Yang Zhi.

Introduction.

This song is a story which explains the origin of the many forms of disease suffered by mankind. Nzyu-fao-lao had successfully confined the family of Khas, supernatural creatures, human in form, but which preyed upon the human race for food, in a gourd, and all would have been well had not "the man" removed the stopper and released them. This individual is called, "bib lwb laos ghat shat" which means simply "the old person". This is not a personal name, but signifies a representative member of the human race. The pig, the horse and the cow are also regarded in the story as representatives of all their kind.

Nzyu-fao-lao managed to get the Kha family back into their gourd, but his attempt to destroy it in the fire resulted in an explosion which showered mankind with all manner of diseases. The connection between the exploding gourd and human sickness is assumed, but not stated, in this version of the story, but is quite explicit in the second version (M 154), where the great shaman-healer is credited with providing many kinds of remedy to deal with the disaster. In this song, however, Nzyu-fao-lao seems to have been chiefly interested in measles and smallpox, and arranged that these diseases should leave the patient's body by emerging through the skin in the form of a rash which would slowly disappear, leaving the sufferer immune to further infection. On the other hand, for typhoid, no such provision was made. Since it did not come out as a rash, but remained within the body, it was much more lethal.

This song actually finishes at line 137 together with the concluding line 141. The three lines, 138 to 140, though doubtless contributed by Yang Zhi himself, do not really belong to the song. The couplet, lines 139 and 140 is, in fact, a separate Miao proverb which, because it mentions a shaman-healer and typhoid fever, has been connected with this song where these also figure. The proverb,

"If the shaman-healer can die of typhoid,
A girl may die naked",

is asking, if a shaman-healer, with all his concoctions and incantations cannot ward off the typhoid, what chance is there for ordinary people? They are vulnerable as a young girl stripped naked.

M153
Nzyu-fao-lao, outwitting the Kha-woman.

Sung by Yang Zhi.

This year Nzyu-fao-lao has qualified as a shaman-healer.
For three years Nzyu-fao-lao was qualifying before practising as a shaman-healer
For three years he was qualifying before practising as a shaman-practitioner,
But this year Nzyu-fao-lao has gone to practise as a shaman-healer.

5 As Nzyu-fao-lao travelled he reached,
Reached the neighbourhood of Kha-woman and Kha-man.
Kha-woman and the Kha-man pressed,
Pressed Nzyu-fao-lao to come and stay the night.

Nzyu-fao-lao said,
10 "But where is your place of sitting, your place of sleeping?"
Kha-woman and Kha-man replied,
"Our place of sitting, our place of sleeping is the gourd".

So Nzyu-fao-lao said,
"You - the whole family - go into the gourd for me to see".
15 Kha-woman, Kha-man and the whole family changed,
Each actually changed into a wild bee
And flew straight into the gourd.

Nzyu-fao-lao took the gourd, put in the stopper and carried it away in his hand.
Nzyu-fao-lao travelled until he reached,
20 Reached a river, after thirteen days.

Then Nzyu-fao-lao took,
Took the gourd and threw it into a pool.
There the gourd remained,
Remained for twelve or thirteen days.

25 Now an old person went fishing.
Standing patiently on the top of a rock
He fished, splashing in the pool,
But the only thing he caught and pulled out was the gourd.

The old person drew out the stopper that blocked it.
30 Kha-woman, Kha-man and the whole family were alive,
Were alive and escaped outside.

Kha-woman, Kha-man and the whole family came out and said,
"Hungry are we, more than hungry,
Let us eat the old person!"

35 What should the old person do?
The old person gazed all around,
And noticed away in the gap,

A mother pig,
Approaching slowly, her snout nuzzling the ground.

40 The old person said,
"Before you start eating,
Wait until mother pig comes quietly by,
And ask mother pig if it is right to eat me.
After that you may begin eating.

45 When mother pig came quietly by,
Kha-woman and Kha-man opened their mouths and asked at once,
"Hungry are we, and more than hungry,
Is it right for us to eat the old person?"

Mother pig said,
50 "To eat the old person is right.
For three times a year I give birth,
But he takes my little ones, kills them to eat and drinks their blood.
He takes my little ones to sell for silver and gold money".

What should the old person do?
55 The old person gazed all around
And noticed, away in the gap,
Noticed a mother horse up in the gap itself.

The old person said,
"Before you start eating,
60 Wait for mother horse to arrive,
Then ask mother horse if it is right to eat me or not".

When mother horse arrived,
Kha-woman and Kha-man opened their mouths, opened their lips and asked,
"Hungry are we, and getting more hungry,
65 Is it right for us to eat the old person?"

Mother horse said,
"Once in three years I give birth,
But he takes my little ones to sell for silver and gold money,
And he takes my little ones and makes them beasts of burden.
70 To eat the old person is right".

What should the old person do?
The old person gazed all around
And noticed, away in the gap,
There was a mother cow coming along.

75 "You ask mother cow if it is right or not,
After that you may begin eating".

When mother cow came quietly up,
Kha-woman and Kha-man opened their mouths and asked at once,
"Hungry are we, and more than hungry,

80 Is it right for us to eat the old person?"
 Mother cow made reply,
 "To eat him is right, for once in three years I give birth,
 But the old person takes my little ones to sell for silver and gold money,
 And he takes my little ones and makes them beasts of burden.

85 To eat the old person is right".

What should the old person do?
 The old person looked all around,
 And saw, away in the gap,

Nzyu-fao-lao travelling astride,
 90 Astride Nzyu-fao-lao's stallion, coming from the gap.

"You wait for Nzyu-fao-lao to appear, riding his horse,
 And ask Nzyu-fao-lao if it is right to eat me or not".

When Nzyu-fao-lao's white horse quietly arrived,
 Kha-woman and Kha-man opened their mouths and asked at once,
 95 "Hungry are we, and more than hungry,
 Hungry are we, and getting more hungry,
 Is it right for us to eat the old person?"

Nzyu-fao-lao's white horse parted its lips to speak,
 But Nzyu-fao-lao drew off his shoe as though to slap,
 100 To slap the milk-white horse's mouth.

Nzyu-fao-lao enquired,
 "For you to eat the old person is all right,
 But where is your place of sitting, your place of sleeping?"
 Kha-woman and Kha-man replied,
 105 "Our place of sitting, our place of sleeping is the gourd".

Nzyu-fao-lao said,
 "You, people as big as this,
 How can you get into a gourd?

Go in and show me,
 110 Then when you return,
 I will let you take,
 Take the old person and eat him".

Kha-woman, Kha-man and the whole family changed,
 Changed into wild bees,
 115 And flew straight into the gourd.

Nzyu-fao-lao took the stopper for blocking it,
 And blocked up well the neck of the gourd.

Then Nzyu-fao-lao gave the old person a pat,
 And Nzyu-fao-lao sent,
 120 Sent the old person to collect firewood,

To collect firewood and bring it to burn.
He burnt the gourd and it exploded.
So Nzyu-fao-lao made a promise,
Promised that when the people had measles it would come out as a rash.

125 He burnt the gourd and it blew up.
So Nzyu-fao-lao made a promise,
Promised that when the people had smallpox it would come out as a rash.

He burnt the gourd and it exploded.
But Nzyu-fao-lao rode,
130 Rode Nzyu-fao-lao's milk-white horse straight to the gap.

For when the people had typhoid,
Nzyu-fao-lao had made no promise,
So when the people had typhoid, death was sharp.

135 When the people recalled Nzyu-fao-lao's free service,
Their tears dripped down.
When the people spoke of Nzyu-fao-lao's free service,
Their tears flowed down.

So it is that the old folks say,
"If the shaman-healer dies of typhoid,
140 A girl may die naked".

Thus it is ended.

M153

Nzyus faot laos, chid box khal.
Nzyu-fao-lao, deceives woman kha.

Yangs Zhid hxut.
Yang Zhi sang.

Xaok nad Nzyus faot laos xaok nzaol
year this Nzyu-fao-lao year qualified

nwb.
shaman-healer.

Nzyus faot laos nzaol daot nyul zib xaok
Nzyu-fao-lao qualifying get connector three years

shit dais nwb,
not practise shaman-healer,

nzaol daot nyul zib xaok shit dais
qualifing get connector three years not practise

hxais,
shaman-practitioner,

xaok nad Nzyus faot laos nghwl dais
year this Nzyu-fao-lao go practise

nwb.
shaman-healer.

5 Nzyus faot laos mas maol shit nis zos,
Nzyu-fao-lao did go until reached,

maol zos box khab yeul khab mis ghat beb.
went reach woman kha man kha plural borders.

box khab yeul khab lak mas kaod,
woman kha man kha did coax,

kaod Nzyus faot laos ndros lol byut.
coax Nzyu-fao-lao with come sleep.

Nzyus faot laos hik,
Nzyu-fao-lao said,

10 "mis qeut niob qeut byut niob khod dyul".
your place sit place sleep situated where.

box khab yeul khab hik,
woman kha man kha said,

"*bib qeut niob qeut byut niob gid daob*".
our place sit place sleep situated gourd.

Nzyus faot laos zeux lol hik,
Nzyu-fao-lao able come say,

"*mis nief dub nief zid baif dlat gid daob lol*
you whole family enter go to gourd come

khēt gud".
show me.

15 *nyul box khab yeul khab nief dub nief zid*
connector woman kha man kha whole family

mas tlik,
did change,

mas tlik raot nik bib dul
did change well connector a

ghat mut njil dlaox,
wild bee,

yangt vel vel baos gid daob.
flew direct down into gourd.

Nzyus faot laos keuk nchil bib lub gid daob
Nzyu-fao-lao took put in stopper the gourd

jiox duf dix.
carried the hand.

Nzyus faot laos jil mas maol shit nis zos,
Nzyu-fao-lao thus did go until reached,

20 *zos ndus dlix gaof zib hnuh.*
reached river thirteen days.

Nzyus faot laos keuk,
Nzyu-fao-lao took,

keuk bib lub gid daob lax draot shuf bangx.
took the gourd threw into upon pool.

bib lub gid daob lak mas niob,
the gourd did stay,

niob daot ib zhus gaof zib hnuh.
stay get one twelve day period thirteen days.

25 *nil bib lwb laos ghat shad nghwl naot nbex.*
connector the old person went catch fish.

mas sheud bik nchik dib faob veb,
did stand persistently the top rock,

mangs naot bis yos draot shuk bangx,
did fish splashing into upon pool,

zhas naot daot bib lub dab gid daob ndros deuf
only fished get the gourd with out

dleuk.
pull out.

bib lwb laos ghat shad trot nchil nil
the old person extracted stopper connector

bib dul nzheuk sang,
the one blocking away,

30 *box khab yeul khab nief dub nief zid lil mas*
woman kha man kha whole family did

zhiex,
live

zhiex ndros ndruf dleul.
lived with outside escaped.

box khab yeul khab nief dub nief zid ndros deuf
woman kha man kha whole family with out

lol hik,
come said,

"chaib bib gik chaib kied,
hunger us thus hunger as well,

bib lad naox bib lwb laos ghat shad".
we will eat the old person.

35 *bib lwb laos ghat shad at jangt ghaos.*
the old person do how fitting.

bib lwb laos ghat shad draik bik lwl shit jiox mangt,
the old person all around observed,

mangt draot shit bif dleuf,
observed at hill gap,

nyus bib dul ghad nies nbat,
connector the mother pig,

mas ngangx kyub ngub lol bib dleuf.
did crawl nuzzle come hill gap.

40 *bib lwb laos ghat shad hik,*
the old person said,

"mis khab niel naox dib,
you before eat yet,

mis dol jil bib dul nies nbat ndaox lol
you wait thus the mother pig quietly come

zos,
reach,

mis nus nyul bib dul nies nbat diel naox
you ask connector the mother pig query eat

ghaos,
fitting,

mis dad liel naox".
you presently eat.

45 *nyul bib dul nies nbat ndaox lol zos,*
connector the mother pig quietly come reached,

box khab yeul khab zhangt njaox lol gib nchil
woman kha man kha opened mouths come quickly

nus,
asked,

"chaib bib gik chaib kied,
hunger us thus hunger as well,

bib lad naox bib lwb laos ghat shad diel naox
we will eat the old person query eat

ghaos?"
fitting.

nyul bib dul nies nbat hik,
connector the mother pig said,

50 *"bib lwb laos ghat shad naox ghaos.*
the old person eat fitting.

ib xaok gud hxek zib mws,
one year I bring three litters,

nyul keuk gud dub dik nggak dat naox hao
he takes my little ones kill eat drink

nchangd,
blood,

keuk gud dub dik nggak dais sheb niex gub
takes my little ones sells for silver gold

dul cid".
money.

bib lwb laos ghat shad at jangt ghaos?
the old person do how fitting.

55 bib lwb laos ghat shad draik bik lwl shit jiox mangt,
the old person all around observed

mangt draot shit bif dleuf.
observed at hill gap.

mangt bof nyul bib dul nies nwl ndruf
observed saw connector a mother horse upon

bif dleuf.
hill gap.

bib lwb laos ghat shad hik,
the old person said,

"khab niel naox dib,
before eat yet,

60 mis dol gol nyul bib dul nies nwl ndros
you wait cause connector the mother horse with

lol njaol,
come arrive,

mis nus bib dul nies nwl naox ghaos naox
you ask the mother horse eat fitting eat

shit ghaos".
not fitting.

nyul bib dul nies nwl ndros lol njaol.
connector the mother horse with come arrive.

box khab yeul khab zhang njaox zhang lot
woman kha man kha opened mouths opened lips

nus,
asked,

"chaib bib gik at chaib,
hunger us thus make hunger,

65 *bib lad naox nyul bib lwb laos ghat shad*
we will eat connector the old person

diel naox ghaos?"
query eat fitting.

nyul bib dul nies nwl hik,
connector the mother horse said,

"zib xaok gud hxek ib mws,
three years I bring one litter,

nyul keuk gud dub dik nggak dais sheb niex gub
he takes my little ones sell for silver gold

dul cid,
money,

keuk gud dub dik nggak at niux jiox nwl
takes my little ones make oxen plough horses

zhaid.
pack.

70 *bib lwb laos ghat shad naox ghaos".*
the old person eat fitting.

bib lwb laos ghat shad at jangt ghaos.
the old person do how fitting.

bib lwb laos ghat shat draik bik lwl shit jiox mangt,
the old person all around observed,

mangt draot shit bif dleuf,
observed at hill gap,

max nyul nies niux ndros lol zos.
there was connector mother cow with come reach.

75 *"mis nus nies niux naox ghaos naox shit*
you ask mother cow eat fitting eat not

ghaos,
fitting,

mis dad liel naox".
you presently eat.

nyul bib dul nies niux ndaox lol jiol.
connector the mother cow quietly come so.

box khab yeul khab zhangt njaox gib nchil nus,
woman kha man kha opened mouth quickly asked,

"chaib bib gik chaib kied,
hunger us thus hunger as well,

80 bib lad naox bib lwb laos ghat shad diel naox
we will eat the old person query eat

ghaos?"
fitting.

nyul bib dul nies niux zeux lol hik,
connector the mother cow able come say,

"naox ghaos, zib xaok gud hxek ib mws,
eat fitting, three years I bring one litter,

bib lwb laos ghat shad keuk gud dub dik nggak
the old person takes my little ones

dais sheb niex gub dul cid,
sell for silver gold money,

keuk gud dub dik nggak at niux jiox nwl
takes my little ones make oxen plough horses

zhaid.
pack.

85 bib lwb laos ghat shad lak naox ghaos".
the old person may be eat fitting.

bib lwb laos ghat shad at jangt ghaos.
the old person do how fitting.

bib lwb laos ghat shad draik bik lwl naf,
the old person all around looked,

naf draot shit bif dleub.
looked at hill gap.

Nzyus faot laos lak maok mas jwx,
Nzyu-fao-lao going did ride,

90 jwx Nzyus faot laos nwl dlangb mik jangl lol
rode Nzyu-fao-lao stallion come

shit bif dleuf.
hill gap.

"mis dol Nzyus faot laos jwx nwl dleus deus
you wait Nzyu-fao-lao ride horse appear

lol,
come,

mis nus Nzyus faot laos naox ghaos naos shit
you ask Nzyu-fao-lao eat fitting eat not

ghaos".
fitting.

Nzyus faot laos jwx nwl dleub dleus ndaox
Nzyu-fao-lao rode horse white appear quietly

lol njaol.
come arrive.

box khab yeul khab zhangt njaox gib nchil lol
woman kha man kha opened mouths quickly come

nus,
ask,

95 *"chaib bib gik chaib kiel,*
hunger us thus hunger as well,

chaib bib jil at chaib,
hunger us thus make hunger,

bib lad naox nyul bib lwb laos ghat shad
we will eat connector the old person

diel naox ghaos?"
query eat fitting.

Nzyus faot laos nwl dleub drat ghat lot zeux
Nzyu-fao-lao horse white parted the lips able

lol hik,
come say,

Nzyus faot laos dleuk nyul ghad kaot at
Nzyu-fao-lao took off connector the shoe make

mas nbax,
did slap,

100 *nbax nwl dleub nciel liel mis dil njaox.*
slap horse white extremely connector the mouth.

Nzyus faot laos zeux lol nus,
Nzyu-fao-lao able come ask,

"mis bib lwb laos ghat shad ndros naos ghaos,
you the old person with eat fitting.

id viet mis qeut niob qeut byut niob
but your place sit place sleep situated

khod dyul?"
where.

box khab yeul khab hik,
woman kha man kha said,

105 "*bib qeut niob qeut byut niob gid daob*".
our place sit place sleep situated gourd.

Nzyus faot laos hik,
Nzyu-fao-lao said,

"mis dwb nwb lax lit nid,
you people as big as this,

mis baif gid daob lit jangt?
you enter gourd how.

mis baif khet gud,
you enter show me,

110 *mis drail drod sib drod lol jil,*
you then return come back thus,

gud zhot gof mis keuk,
I allow cause you take,

keuk nyul bib lwb laos ghat shad traot mis
take connector the old person for you

naox laos".
eat ho!

box khab yeul khab nief dub nief zid mas klik,
woman kha man kha whole family did change,

mas tlik at nyul bib dul
did change make connector the

ghat mud njib dlaox,
wild bees,

115 *yangt vel vel baos gid daob.*
flew direct down into gourd.

Nzyus faot laos keuk nchil nyul bib dul
Nzyu-fao-lao took stopper connector the

gid nzheuk daob
blocking get

nzheuk raot bib lub ghas njaox daob.
blocked well the mouth gourd.

Nzyus faot laos traot bib lwb laos ghat shad
Nzyu-fao-lao gave the old person

dat ib nbab.
pat,

Nzyus faot laos zhot gof,
Nzyu-fao-lao allowed caused,

120 *zhot gof bib lwb laos ghat shad ngwl shaot*
allowed caused the old person go collect

deut,
firewood,

shaot deut jiox lol cid.
collect firewood bring come burn.

cid bib lub dad gib daob deus bit draid.
burn the gourd exploded.

Nzyus faot laos zeux lol dryus,
Nzyu-fao-lao able come promise,

mas dryus gul ndliex dib dwb nwb mob nis
did promise that world people suffer connector

shid bwb ndros shit beul.
measles with rash.

125 *mas cid gib daob deus bit shaid.*
did burn gourd blew up.

Nzyus faot laos zeux lol dryus,
Nzyu-fao-lao able come promise.

mas dryus gof ndliex dib dwb nwb mob
did promise cause world people suffer

ndlangx lik deuk ndros gik beul.
smallpox with rash.

Mas cid gib daob deus bit draid.
did burn gourd exploded.

Nzyus faot laos lak mas jwx,
Nzyu-fao-lao then did ride,

130 *jwx Nzyus faot laos nwl dleub nciel liel*
rode Nzyu-fao-lao horse white extremely

nzhut shit bif dleuf.
direct hill gap.

ndliex dib dwb nwb mob lib dlub,
world people suffer typhoid,

jil Nzyus faot laos shit daot dryus.
thus Nzyu-fao-lao not get promise.

jil gul ndliex dib dwb nwb mob dlub ndros
thus was world people suffer typhoid with

das nzhet.
die sharp.

ndliex dib dwb nwb zheb zos Nzyus faot laos
world people recall concerning Nzyu-fao-lao

nub lit ngeut,
unpaid work,

135 *aob ziet aob mat shik nghwl ndlos.*
tears went dripped.

ndliex dib dwb nwb hik zos Nzyus faot laos
world people speak concerning Nzyu-fao-lao

nub lit ngeut,
unpaid work,

aob ziet aob mat shik nghwl nqad yas.
tears went pour down oh.

at lit nid at laos hik,
do like this the old say,

"ad yeul nwb das mob dlub,
man shaman-healer dies typhoid,

140 *ngaoux zeux das did jak".*
young woman able die naked.

jil gid mof ndral.
thus ended.

M153
Nzyu-fao-lao, outwitting the Kha-woman.

Sung by Yang Zhi.

Notes.

This song is recorded in Document N (no. 42/3, page 573).

Note. The Miao text as printed in Document N is full of mistakes. In practically every line some correction is needed. Most are errors in the printing, and a considerable number more are inconsistencies in the tone markings. In general the mistakes are obvious and have no bearing on the form or meaning of the text. It has therefore been thought unnecessary to list all the minor errors here, but to confine these notes to more important matters.

Title. The "h" is missing from the word "chid" which, in the narrower sense means "to deceive", but is also used for "to tempt", "to mislead" and "to outwit".

Line 2. In this line and at a number of other points in the song, the connector, which is variously written "nil", "nik" or "nis", also appears as "nyul".

Lines 15 and 16. In Document N, following line 14, comes a long, unpunctuated sentence printed on three lines, with 13 words on the first line, 2 on the second, and 4 on the third. Poetic form and the general sense of the passage suggest that this should fall into two lines of approximately the same length, but there is no obvious place to make the break. The most satisfactory solution is to take the first line as far as "mas tlik", "did change", and then to repeat these two words as the beginning of the second line.

Lines 30 and 31. These two are printed as a single line.

Line 32. The final word "hik", "said", is not in the text but has been added to provide a proper link with the next line.

Lines 55 and 56. These lines are identical with lines 36 and 37 but are printed as a single long line.

Lines 87 and 88. These are printed as a single long line.

Lines 110 and 111. These two lines are printed as a single long line.

Lines 113 - 115. In the text these lines are printed as two lines without any reference to balance or poetic form. They have here been divided into three to correspond with lines 15 - 17.

Line 123. The word "dryus" would have to be written L_5 in the Miao script. In fact the word is L_7 and means "to promise", but there is no spelling for this final in the Pinyin script.

Line 124. A note at the end of the song explains in Miao and Chinese that "mob shid bwb" means "measles". There is another note, in Miao only, concerning the final two words of the

line, "shit beul", although for some unexplained reason they appear as "shit beux" in the note. The note reads,

shit beux: gul gik beux dlox leul hit zeux
is rash disappear gone not able

mob dangl.
suffer finish.

This means, "shit beux is the rash, which will disappear, and then it is not possible to catch the disease again".

Line 127. A note at the end of the song explains in Miao and Chinese that "mob ndlangx lik deuk" means "smallpox".

M154

Nzyu-fa-lao, song of the Kha-man and woman who ate people.

Singer not recorded.

Introduction.

This is an unrelated version of the story in the previous song (M153) by Yang Zhi. The individual who retrieved the gourd from the pool into which it had been thrown is here called simply "yeu sha", that is "the man", and, although the horse has been omitted, the creatures referred to as "mother pig" and "mother cow" by Yang Zhi appear again, but in a rather curious manner,

dli jio di nba and niu nw gha na
dog bring the pig cow horse the great

Both these are "four word expressions" which are similar to the "four character expressions" of Chinese. The former phrase occurs regularly in the songs when naming a month. Thus "dli jio di nba hli" would be "dog or pig month" that is the 6th or 7th month of the lunar calendar. The latter expression is also used in the songs and means "large herds and flocks", which is a way of describing the considerable wealth of a person like a landlord. It seems that the singer of this song, wishing to emphasise the fact that both the pig and the cow were not isolated individuals, but representatives, chose these two "four word expressions", using them as generic terms.

Lao-gi-jiai, mentioned in the second line is one of the names given in the songs to the main town in the ancient homeland.

M154

Nzyu-fa-lao, song of the Kha-man and woman who ate people.

Singer not recorded.

When the people lived,
Lived in the people's Lao-gi-jiai,
Kha-woman was living outside.

5 When the people lived,
Lived by the people's stretch of water,
Kha-man was living out in the open.

10 Kha woman and Kha man, they ate,
Ate the people and kept on doing it.
Kha-woman and Kha-man, they ate,
Ate the people till everyone was gone.

15 Nzyu-fa-lao rode,
Rode Nzyu-fa-lao's horse of clouds,
Going on till he met,
Met Kha-woman on the sheep path,
Met Kha-man on the sheep track.

Nzyu-fa-lao spoke,
Opened his mouth, opened his lips and asked,
Asked, "Where is Kha-woman's house?"
"Kha-woman's house is outside".

20 Nzyu-fa-lao opened his mouth, opened his lips and asked,
Asked, "Where is Kha-man's place of sitting, place of sleeping?"
"Kha-man's place of sitting, place of sleeping is out in the open".

25 Again Nzyu-fa-lao spoke,
"Where, outside, is Kha-woman's house?"
"Kha-woman's house, outside, is in a gourd".
"Where, outside, is Kha-man's house?"
"Kha-man's place of sitting, place of sleeping, outside, is within a pot".

30 Nzyu-fa-lao let Kha-woman and Kha-man
Enter quietly through the top of the gourd,
Then Nzyu-fa-lao firmly blocked the top of the gourd with a stopper.
Nzyu-fa-lao took the gourd-pot slinging it at his waist,
And Nzyu-fa-lao sprang up on to his horse.

35 Nzyu-fa-lao's horse of clouds,
Went on till it reached,
Reached the dragon pool of Ndu-nzhi,
Reached the fish pool of Ndu-nzhi.
There Nzyu-fa-lao took the gourd-pot and threw it,
Threw it into the fish pool of Ndu-nzhi.

40 This year we may know,
Know that this year the man has gone fishing.
The man has caught,
Has caught the gourd-pot,
And the man has opened it wide to have a look.

45 Kha-woman came outside,
And Kha-man came out into the open.
Kha-woman and Kha-man caught, intending to eat,
To eat the man and finish him off.

50 But the man saw,
Saw the pig coming on the far side.
"Let the pig come quietly and arrive.
The pig shall speak the truth.
After that Kha-woman and Kha-man may eat me".

55 When the pig, coming quietly reached them,
Kha-woman and Kha-man spoke.
"Is it fitting for Kha-woman and Kha-man to eat the man?
Let the pig speak the truth".

60 "It is right and fitting for the man to be eaten,
For the man has taken,
Has taken the pig's little ones and sold them for silver,
Has taken the pig's little ones and sold them for gold.

The man has taken the pig's flesh to eat,
And drunk the blood of the pig's little ones.
It is right and fitting for the man to be eaten".

65 Then the man saw,
Saw the cow coming on the near side.
"Let the cow come quietly and reach us.
The cow shall speak the truth.
After that Kha-woman and Kha-man may eat me".

70 So the cow came quietly and reached them.
"Let the cow speak the truth".

"It is right and fitting for the man to be eaten,
For the man has eaten,
Has eaten the flesh of the cow's little ones,
And has drunk her little one's blood.

75 The man has taken,
Has taken the cow's little ones and sold them for gold,
Has taken the cow's little ones and sold them for silver.

The man has taken the cow, forcing her to till the crops,
He has taken the cow, forcing her to gather the harvest.

80 The man has whipped,
Has whipped the cow's back
Until it is all twisted".

So the cow spoke.
"It is right and fitting for the man to be eaten".

85 Then the man saw,
Saw Nzyu-fa-lao riding his horse of clouds yonder in the gap.
"Let Nzyu-fa-lao come quietly and reach us.
Nzyu-fa-lao shall speak the truth".

So Nzyu-fa-lao riding his horse of clouds came quietly and reached them.
90 "Let Nzyu-fa-lao speak the truth".

"Where is Kha-woman's house?"
"Kha-woman's house is within the gourd".
"You go quietly inside for me to see".
Kha-woman and Kha-man entered quietly through the top of the gourd,
95 And Nzyu-fa-lao firmly blocked the top of the gourd with a stopper.

Nzyu-fa-lao sent,
Sent the man to collect firewood,
And Nzyu-fa-lao took,
Took the gourd and put it into the fire.

100 But the gourd-pot exploded,
And showered the people with a thousand and six hundred kinds of disease.
So Nzyu-fa-lao had to distribute,
Distribute to the people a thousand and six hundred kinds of potion.

The gourd-pot exploded,
105 And showered the people with measles and smallpox.
So Nzyu-fa-lao ordained that measles and smallpox should be eased by a rash.

Then Nzyu-fa-lao sprang quickly up on to his horse,
And rode his horse of clouds away yonder over the gap of Ndu-nzhi.

Thus it is ended.

M154

Ct₃ Γ L₁₁, C]'']_v J'ˉ C'' Tˋ Cˋ.
 Nzyu-fa-lao, song that kha eat people.

CΔ^{nc} Tⁿ Tˋ Cˋ]_n]_ˉ C^{no},
 world people thus did live,

C^{no} CΔ^{nc} Tⁿ Tˋ Cˋ L'']ⁿ]ⁿ,
 lived world people Lao-gi-jiai,

]o J'ˉ C^{no} C]v 3̄.
 woman kha lived outside.

CΔ^{nc} Tⁿ Tˋ Cˋ]_ˉ C^{no},
 world people did live,

5 C^{no} CΔ^{nc} Tⁿ Tˋ Cˋ Jˉ Δ° Y'',
 lived world people stretch water,

Λ_κ J'ˉ C^{no} C]v C]z̄.
 man kha lived out in the open.

]o J'ˉ Λ_κ J'ˉ]_n]_ˉ C'',
 woman kha man kha thus did eat,

C'' CΔ^{nc} Tⁿ Tˋ Cˋ C]o Lⁿ]'',
 ate world people with going,

]o J'ˉ Λ_κ J'ˉ]_n]_ˉ C'',
 woman kha man kha thus did eat,

10 C'' CΔ^{no} Tⁿ Tˋ Cˋ C]o L_κ t'ˉ.
 ate world people with gone everyone.

Ct₃ Γ L₁₁]_n]_ˉ]^{nb},
 Nzyu-fa-lao thus did ride,

]^{nb} Ct₃ Γ L₁₁ Cˋ]_v]ⁿ]̄]_n,
 rode Nzyu-fa-lao horse clouds thus,

]_n]_ˉ]'' J^r C_n C]r̄,
 thus did go until met,

C]r̄]o J'ˉ C]v Λ_σ]̄,
 met woman kha midst sheep road,

15 C[^r Λ_c J'⁻ C[_v Λ^δ C[ⁿ.
 met man kha midst sheep stretch of road.

C[₃ Γ⁻ L₁₁ J^r [^{no} [ⁿ,
 Nzyu-fa-lao spoke,

[^δ C[ⁿⁱ [^δ L^o C_v,
 opened mouth opened lips asked,

ᵀ₋ C_v ᵀ^o J'⁻ C[⁻ C^{no} [^{'nc} T₃.
 did ask woman kha house situated place what.

ᵀ^o J'⁻ C[⁻ C^{no} C[_v 3̄.
 woman kha house situated outside.

20 C[₃ Γ⁻ L₁₁ [^δ C[ⁿⁱ [^δ L^o C_v,
 Nzyu-fa-lao opened mouth opened lips asked,

C_v Λ_c J'⁻ [^{'nc} C^{no} [^{'nc} ᵀ₃ C^{no}
 asked man kha place sit place sleep situated

[^{'nc} T₃.
 place what.

Λ_c J'⁻ [^{'nc} C^{no} [^{'nc} ᵀ₃ C^{no}
 man kha place sit place sleep situated

C[_v C[₃.
 out in the open.

C[₃ Γ⁻ L₁₁ J^r [^{no} [ⁿ,
 Nzyu-fa-lao spoke,

ᵀ^o J'⁻ C[⁻ 3̄ C^{no} [^{'nc} T₃,
 woman kha house outside situated place what,

25 ᵀ^o J'⁻ C[⁻ 3̄ V_v ᵀⁿ Tⁿ.
 woman kha house outside in gourd.

Λ_c J'⁻ C[⁻ 3̄ C^{no} [^{'nc} T₃,
 man kha house outside situated place what,

Λ_c J'⁻ [^{'nc} C^{no} [^{'nc} ᵀ₃ 3̄ C[_v J³
 man kha place sit place sleep outside within pot.

Ct₃ Γ^u L_u Γ^o J^o J^u Λ_ε J^u
Nzyu-fa-lao allowed woman kha man kha

CT^u CE^u L^u J_u Γ^u T^u.
quietly enter top gourd.

30 Ct₃ Γ^u L_u CE_ε J^u CE^u_r 3^u Γ^u T^u.
Nzyu-fa-lao blocked stopper well top gourd.

Ct₃ Γ^u L_u Γ^u_κ J^u L^u J^u J^u T^u †^u T^u Δ^u,
Nzyu-fa-lao took the pot gourd sling waist,

Ct₃ Γ^u L_u ɓ^δ J_n CE^u_r C^{no} I^u C^u.
Nzyu-fa-lao sprang quickly sat upon horse.

Ct₃ Γ^u L_u C^u E_n J^u E^u E_n,
Nzyu-fa-lao horse clouds thus,

E_n ɔ_u ɔ^u J^u C_n †_o,
thus did go until reached,

35 †_o CT^u CE^u_r J^u J^u 3^u,
reached Ndu-nzhi the pool dragon,

†_o CT^u CE^u_r J^u J^u CJ^u.
reached Ndu-nzhi the pool fish.

Ct₃ Γ^u L_u Γ^u_κ J^u L^u J^u J^u T^u E_n ɔ_u L^u,
Nzyu-fa-lao took the pot gourd thus did throw,

L^u T^u CT^u CE^u_r J^u J^u CJ^u.
threw into Ndu-nzhi the pool fish.

J_u C^u †^u L_o J^u,
year this able come know,

40 J^u Λ_ε J^u J_u C^u CJ^u.
know the man year catch fish.

Λ_ε J^u †^u L_o C^u,
the man able come catch,

C^u T^u J^u L^u J^u J^u T^u.
caught get the pot gourd.

Λ₁₁ J̄ J'ʰ J'° ɔ̄.
the man opened wide observe.

J° J'⁻ C₁₀ T₄ ʒ̄,
woman kha with came out outside,

45 Λ₄ J'⁻ C₁₀ T₄ C₁₈.
man kha with came out out in the open.

J° J'⁻ Λ₄ J'⁻ E_n ɔ̄ C'',
woman kha man kha thus caught eat,

C'' Λ₄ J̄ C₁₀ L₄ ɔ̄.
eat the man with gone go.

Λ₄ J̄ †₄ L₀ J₀,
the man able come see,

J₀ Δ̂ [E^{no} Tⁿ C]⁻ T⁻ †'' T''.
saw the pig coming far side.

50 J₀ Δ̂ [E^{no} Tⁿ C]⁻ C₁₁ T⁻ C₁₁,
cause the pig quietly come arrive,

Δ̂ [E^{no} Tⁿ C]⁻ T_n L^u T_{nc},
the pig say words true,

J° J'⁻ Λ₄ J'⁻ T⁻ L_{nc} C''.
woman kha man kha presently eat.

Δ̂ [E^{no} Tⁿ C]⁻ C₁₁ T⁻ †₀,
the pig quietly came reached,

J° J'⁻ Λ₄ J'⁻ J^r [E^{no} Eⁿ],
woman kha man kha spoke,

55 J° J'⁻ Λ₄ J'⁻ C'' Λ₄ J̄ T_{nc} C'' J₁₁.
woman kha man kha eat the man query eat fitting.

Δ̂ [E^{no} Tⁿ C]⁻ T_n L^u T_{nc}.
the pig say words true.

Λ₄ J̄ E_n C'' †^r E_n C'' J₁₁.
the man thus eat correct thus eat fitting.

Λ_ς J̄ †^ς L_ο Γ'_{nc},
the man able come take,

Γ'_{nc} Δ̂ Γ^{no} T^n C]^- T^υ T^n G_- T_υ J^β C^{nc},
take the pig little ones sell for silver,

60 Γ'_{nc} Δ̂ Γ^{no} T^n C]^- T^υ T^n G_- T_υ J^β J^υ.
take the pig little ones sell for gold.

Λ_ς J̄ Γ'_{nc} C'' Δ̂ Γ^{no} T^n C]^- CT',
the man take eat the pig flesh,

Γ_|| Δ̂ Γ^{no} T^n C]^- T^υ T^n G_- CĒ'̄.
drink the pig little ones blood.

Λ_ς J̄ Γ_n C'' †^r Γ_n C'' J_||.
the man thus eat correct thus eat fitting.

Λ_ς J̄ †^ς L_ο J_ο,
the man able come see,

65 J_ο C^~ C^β J^- C_- T- †'' †^υ .
see the cow coming near side.

J_ο C^~ C^β J^- C_- CT'' T- †_ο,
cause the cow quietly come reach,

C^~ Γ^β J^- C_- Γ_n L^υ T_{nc},
the cow say words true,

J_ο J'^- Λ_ς J'^- T^- L_{nc} C''.
woman kha man kha presently eat.

C^~ C^β J^- C_- CT'' T- †_ο,
the cow quietly come reach,

70 C^~ C^β J^- C_- Γ_n L^υ T_{nc}.
the cow say words true.

Λ_ς J̄ Γ_n C'' †^r Γ_n C'' J_||.
the man thus eat correct thus eat fitting.

Λ_ς J̄ Γ_n D_- C'',
the man thus did eat,

C" C~ C' J' C_ T^ T^n G_ CJ',
eat the cow little ones flesh,

T_ C~ C' J' C_ T^ T^n G_ CĀ'.
drink the cow little ones blood.

75 Λς J̄ †ς L_ E'_{nc},
the man able come take,

E'_{nc} C~ C' J' C_ T^ T^n G_ T_ J' J',
take the cow little ones sell for gold,

E'_{nc} C~ C' J' C_ T^ T^n G_ T_ J' C_{nc}.
take the cow little ones sell for silver.

Λς J̄ E'_{nc} C~ C' J' C_ CE_n T' J'',
the man take the cow strained prepare crops,

E'_{nc} C~ C' J' C_ CE_n T' L_.
take the cow strained prepare harvest.

80 Λς J̄ †ς L_ CΔς,
the man able come whip,

CΔς C~ C' J' C_ D_n Ā J'',
whip the cow plural back,

C~ C' J' C_ Ā J'' L^n CJ'',
the cow back bent.

C~ C' J' C_ J' E^{no} E^n,
the cow spoke,

Λς J̄ E_n C" †^ E_n C" J''.
the man thus eat correct thus eat fitting.

85 Λς J̄ †ς L_ J_.,
the man able come see,

J_ C†_ Γ^- L_ E^{nb} C' E_n J^n Ā T- J_n
saw Nzyu-fa-lao riding horse clouds come yonder

Δς.
gap.

ḡ CΔ^{nc} Tⁿ T^b C^b Jⁿ t^{'nc} Δ₁₁ J₁ J⁻ C^δ
divide world people a thousand six hundred kinds

ጋ^o,
sickness,

Ct₃ ḡ⁻ L₁₁ C_n ጋ₁ ḡ,
Nzyu-fa-lao thus did divide,

ḡ CΔ^{nc} Tⁿ T^b C^b Jⁿ t^{'nc} Δ₁₁ J₁ J⁻ C^δ
divide world people a thousand six hundred kinds

J⁻.
potion.

Jⁿ L^u J^b Jⁿ Tⁿ T_ε Δ_n Δ^ε,
the pot gourd exploded,

105 ḡ CΔ^{nc} Tⁿ T^b C^b J^r J^b Δ^δ T_ε L_ε,
divide world people measles smallpox gone,

Ct₃ ḡ⁻ L₁₁ ገ_n J^r J^b Δ^δ T_ε J[']₁₁
Nzyu-fa-lao said measles smallpox relieved by

J[']_n J_ε.
rash.

Ct₃ ḡ⁻ L₁₁ ጌ^δ Jⁿ Cḡ^r C^{no} J_u C^b,
Nzyu-fa-lao sprang quickly sat upon horse,

C^{nb} C^b C_n Jⁿ C^u C^b CT^u Cḡ^r J^r J_n
rode horse clouds crossed over Ndu-nzhi yonder

Δ_ε.
gap.

C_n Jⁿ ጋ^o Cḡ₁₁.
thus ended.

M154

Nzyu-fa-lao, song of the Kha-man and woman who ate people.

Singer not recorded.

Notes

This version of the song is found in Document F (no. 20 page 21).

Line 3. CT_u 3̣ is the common expression for "out of doors", literally it means "out in the forest", reflecting a time when the Miao lived on forested mountain slopes. In the songs CT_u 3̣ is regularly used in parallel to CT_u CT_z which means "out on the plain", but simply signifies "out in the open".

Lines 4 and 5. These lines together with lines 28 and 29, and 33 and 34 are written as single lines in the text.

Line 26. The text in this line has been corrected by replacing the word C'os, "place", which appears in the manuscript, with the word 3̣, "outside". This restores the parallelism with line 24, and provides a proper link with line 27.

M155
Nzyu-fao-lao, catching the robbers.

Sung by Zhang Xin-mi.

Introduction.

This is a straightforward tale of Nzyu-fao-lao's exploits against a small band of robbers who had been terrorising a local neighbourhood. The summary treatment meted out to them apparently had a salutary effect as a deterrent over a much wider area.

The description of the robbers in lines 27 to 30 reflects the kind of image portrayed on the paper gods, which used to be pasted on the doors of all Chinese houses. The robbers' arms and legs were "very black" and "bent", that is, they had been blackened with soot or charcoal, and were held in a threatening posture. The demand to hand over "silver" was, of course, a demand for money, but the demand for "iron objects" is not quite so obvious. Probably it means weapons, spears, swords and knives of various descriptions. The use of fire crackers to cause panic was a not uncommon tactic attributed to the Chinese in many Miao songs.

M155
Nzyu-fao-lao, catching the robbers.

Sung by Zhang Xin-mi.

This year we may know,
Know that this year Nzyu-fao-lao is healing sickness,
For Nzyu-fao-lao was the people's great healer of disease,
Their great healer of sickness.

5 Nzyu-fao-lao was the people's great destroyer of robbers,
For Nzyu-fao-lao had heard,
That the people were subject to sickness.
There were many who had thrown their lives away,
And many who were surrounded by troubles,
10 Their hearts torn by fear.

At that time,
The Miao community was without food or clothing,
And in pity Nzyu-fao-lao
Determined to go everywhere and see the Miao community.

15 Nzyu-fao-lao rode on his grey horse -
Grey as a cloud, but dark underneath -
And carried his slender staff.
A porter followed behind.
With a single purpose of helping the Miao community,
20 Smiling, and in haste, he pursued his way.

Nzyu-fao-lao and his companion
Had to pass through a valley and cross a mountain ridge
To reach their resting place for the night.
Exhausted by their climb over the mountain,
25 Thirsty and getting hungry,
They wanted to rest a while before going on.

But the Chinese robbers did no good.
Through a gap, from the wild country they came,
Seven or eight robbers with angry, threatening countenances,
30 Their great limbs very black and contorted,
They uttered obscenities and with threatening intent demanded,
"People who travel the road,
Must give up their silver and anything made of iron".

Nzyu-fao-lao decided what to do.
35 "So we have encountered an attack by robbers!
But for what does this band of robbers count?
There is no need to fear the robbers or to fear their attack".

Whipping up his horse he went forward quickly,
And the Chinese robbers shouted curses.

40 "Did you or did you not hear?
If you did not we will take and kill you!"

Several Chinese robbers approached Nzyu-fao-lao,
With crackers going off in all directions and exploding,
In a manner designed to startle people,
45 To make people afraid.
Nzyu-fao-lao's porter,
Standing at one side and watching was trembling with fear.

Nzyu-fao-lao used his slender staff to drive them back.
The staff flew around as though to slice them into pieces,
Thus they were driven back,
50 For the Chinese robbers were afraid of being killed.
A senior officer called out,
"Use your strength, beat him, beat him stone dead!"

Nzyu-fao-lao, exerting all the strength of his body,
Sent his staff flying around again,
55 And the Chinese robbers could not withstand it.
Some died, some ran.
But he rode his horse in pursuit.
At every stroke one perished, till all the Chinese robbers were dead.

Nzyu-fao-lao, riding his stallion, reached the village,
60 But the Miao community ran away and hid,
Asking why, he discovered they feared he was a Chinese robber.
But when he told them that the Chinese robbers were all dead,
Presently the Miao community returned home.

Nzyu-fao-lao entered the village,
65 And saw how thoroughly the Chinese robbers had looted it.
Useful articles and valuables had all been stolen,
People had been killed, and women abducted.

He told the villagers all they must do,
"The Chinese robbers have been entirely wiped out,
70 Now the useful articles, the valuables which were carried off,
Let each one go quickly and collect up his own".

As soon as the Miao community got back with their own things,
They thanked Nzyu-fao-lao for his good services.

Settlements of people in all directions
75 Heard how Nzyu-fao-lao had tackled the Chinese robbers,
So that all Chinese robbers were filled with dread,
And harmony returned to sky and earth.

Thus it is ended.

M155

Nzyus faot laos mab zws.
Nzyu-fao-lao catches robbers.

Zhang Xin-mi hxut.
Zhang Xin-mi sang.

xaot nad zeux lol baob,
year this able come know,

mas baob Nzyus faot laos xaot kot nzangx.
did know Nzyu-fao-lao year cure sickness.

Nzyus faot laos gul ndliex dib dwd nwb ad nies
Nzyu-fao-lao was world people great

dub kot mob,
the person cure disease,

ad nies dub kot nzangx.
great the person cure sickness.

5 Nzyus faot laos gul ndliex dib dwd nwb ad nies
Nzyu-fao-lao was world people great

dub gik zws.
the person destroy robbers.

Nzyus faot laos daot hnod,
Nzyu-fao-lao get hear,

ndliex dib dwd nwb niaob mob nzangx gik bid did,
world people situated sickness thus beneath,

max ad nies beul lax shied sangt,
there were great number threw life away,

ad nies beul niob shaot ndlas bid ndrangb,
great number situated trouble midst,

10 ad sieb tlieb tlieb bik tlak.
heart nervous in tatters.

niob jaix niaok id,
situated time that,

lid vuf hmaob shat hit max naox hit max hngangd.
community Miao not have eat not have wear.

Nzyus faot laos chat hclub,
Nzyu-fao-lao pitied,

yad dlat cat khod naf lid vuf hmaob shat.
wanted go every place look community Miao.

15 *Nzyus faot laos jwx nwx bit chaot,*
Nzyu-fao-lao rode horse grey,

hangd chaot ghangb ndit,
cloud grey bottom dark,

jox jyux bwt ghas ris.
carry staff slender.

dub drik ndrangx zox ad ghwb.
the person carry load followed behind.

ib lub sieb yad maol zhangt nbangx
one classifier heart want go lift up help

lib vuf,
community,

20 *dlok ncub dlok ncit dreuf leud gid.*
smiling in a hurry pursue road.

Nzyus faot laos nyul ab lwb,
Nzyu-fao-lao them two classifier,

dif ib lub hangd maol, draik nzwd
crossed one classifier valley went, then crossed

ib lub hxws.
one classifier mountain ridge.

dad liel maol zos qeut gul byut.
presently go reach place which sleep.

nyul ngeux hak shies hak bangt njit deuf
they pair seize life seize breath climb out over

draob,
mountain,

25 *khwx aob chaib ad dlangb,*
thirst for water hunger stomach,

yad shot ib nbeul draik dlat tak.
wanted rest one short time then go forward.

ad vaos lit zws at shit raot,
Chinese robbers did not well,

deuf ghad dleux dax got ak zal,
out of the pass came wild country,

xangt yif lwb zws caod fol
seven eight classifier robbers threatening angry

beul,
countenance,

30 *deut dit dlub lib ngieb lox bit kangt,*
feet hands black extremely great bent,

hik lub hik ghek jox sieb caod
say words revolting carrying heart threatening

hik,
said,

"dwd nwb gul ndox gid,
people who travel road,

mab niex hlaox dlang nwb lol".
give silver iron objects come.

Nzyus faot laos ndyuf ntaox.
Nzyu-fao-lao thought acted.

35 *"nzhib draos zws hak dangl!*
met with robbers attack finished.

nil ib zaos zws nid sof
connector one company robbers this reckon

ghad shit?
what.

hit nchait zws lit hit nchait hak".
not fear robbers then not fear attack.

ndaol nwx maol gof fait.
hit horse go cause fast.

vaos lit zws ntix nkhox.
Chinese robbers shouted curses.

40 *"diek mis hnod hit hnod?*
query you hear not hear.

mis hit hnod jil mab lol ndaol.
you not hear thus bring come kill.

vaos lit zws bid zhao lwb hxaot dit
Chinese robbers several classifier came near to

Nzyus faot laos,
Nzyu-fao-lao.

at draid at deux gheut gik bit chat
make cracks make bangs twist thus all directions

gik ndruid gad.
thus exploding.

rangf rax at gof jeuk drangk dwd nwb,
manner make cause startle surprise people,

45 at gof dwd nwb nchait.
make cause people fear.

Nzyus faot laos dub drik drangx,
Nzyu-fao-lao the person carry load,

sheud ib sangt naf chwt chwt.
stood one side looked trembling.

Nzyus faot laos traot jyux bwt ghas ris ndrel,
Nzyu-fao-lao by means of staff slender repel,

jyux bwt yangt bis las draot cub caif nad
staff flew around into pieces so

shit jox ndrel.
repelled.

50 vaos lit zws shit nchait das.
Chinese robbers were afraid die.

max lwb dub hlob hxut,
there was classifier the person big called,

"traot ros ndaol, mab nyul ndaol das
by means of strength beat, take him beat dead

ghat niaox sangt".
completely away.

Nzyus faot laos ib jit ndros dlangx rol,
Nzyu-fao-lao one body with strength,

chat yyus jyux bwt yangt leuf ib yangt dangl.
result staff flew gone one flight finished.

55 vaos lit zws drut shit daot,
Chinese robbers block not get,

das lit das, drangs lit drangs.
dead died, run ran.

nyul jwx nwx leud ad ghwb.
he rode horse pursued behind.

ib gheuk ib lwb, vaos lit zws das
one stick one classifier, Chinese robbers dead

lit cat.
each one.

Nzyus faot laos jwx nwx mit ghud maol zos
Nzyu-fao-lao rode stallion went reached

rox,
village,

60 *lid vuf hmaob shat drangs bwd ndlaif.*
community Miao ran hide.

nyul nus daot lid vuf hmaob shat nchaix gul
he ask get community Miao feared was

vaos lit zws.
Chinese robbers.

nyul hik khet zws ndaol dangl cat,
he told robbers killed finished each,

lid vuf hmaob shat dad liel lol dlat ngax.
community Miao presently came to house.

Nzyus faot laos baif rox,
Nzyu-fao-lao entered village,

65 *daot baot vaos lit zws hak raot,*
get know Chinese robbers siezed well,

dlangb nwb zis gaot niex hleul hak dangl
articles useful valuables siezed finished

njat,
complete,

ndaol dwd nwb as box nief.
killed people women stolen.

nyul hik cat rangt khet rit ros,
he said everything show villagers,

"vaos lit zws kak ndaol das dangl.
Chinese robbers entirely beaten dead finished.

70 *dlangb nwb zis gaot niex hleuk drik at dlaot,*
 articles useful valuables carried door,

gik nchik ghak niel maol zhex ghak niel bies".
 quickly each one go pile up each one own.

lit vuf hmaob shat khat deuk daot yiul
 community Miao just out get their own

dlangb nwb,
 articles,

chat las Nzyus faot laos at raot ndros.
 thanked Nzyu-fao-lao make good with.

did ndux nbal did ndux ndangd,
 all the groups of people all the directions,

75 *daot hnod Nzyus faot laos ma vaos lit zws,*
 get hear Nzyu-fao-lao taken Chinese robbers,

vaos lit zws nchaix diex dab dies,
 Chinese robbers feared truly very much,

ndux dib draik raot gyuf.
 sky earth then continued well.

jil gid mof ndral.
 thus ended.

M155
Nzyu-fao-lao, catching robbers.

Sung by Zhang Xin-mi.

Notes

This song is found in Document N (no. 42/4, Page 580).

Title. Here, and throughout this song, the word "faot" in the name Nzyu faot laos is written "faod".

Note . There are many errors in the printing and in the tone markings in this song. The more obvious ones have been corrected in the process of transcribing and translating. The major ones only have been listed below.

Line 5. The last two words of this line in the printed text are difficult to decipher. They read "drb gkzes". Possibly "drb" is a misreading of "dub", meaning "the person who", in which case the second word must be a description of one of Nzyu-fao-lao's activities as in line 3. "gkzes" looks like two words which have been run together, for "k" and "s" could both be tone markers. At a number of points throughout this song the vowel "e" occurs when it should be "w", and in particular, the word "zws", "robbers", sometimes appears as "zes". There is another word which means "to harm", "to injure" or "to destroy" which is pronounced ɛ̃ in some areas but becomes ɔ̃ in others. The latter would be written "gik" in the Latinised script. Thus it is possible that "drb gkzes" is a corruption of "dub gik zws", which would mean, "the destroyer of robbers".

Lines 16 and 17. These are printed as a single line.

Line 22. Twice in this line the wrong classifier "lwb" is printed. It should be "lub".

Line 29. As printed this line reads "xangt yuf lwx cod faol bul". Every word except the first and fourth need correction.

Line 43. The second and fourth words are misprinted "draiek" and "duk" respectively.

Lines 44 and 45. These are printed as a single long line.

Line 76. "The Chinese robbers" is printed twice.

M156

Nzyu-fao-lao, channelling water and shooting the great snake.

Recorded by Wang Jian-guo.

Introduction

This song may be a description, cast into the form of a narrative, of the natural phenomena which might be found along some river course in the mountainous regions where the Miao live.

There are places where a river passes under a ridge of rock, forming a kind of bridge, or disappears into a cave, running underground for a considerable distance before emerging again, and there are places where, over periods of time, river courses have been blocked, forming lakes which have disappeared again when surface or underground channels have been reopened.

How the episodes concerning the great snake are to be interpreted is not so obvious. Perhaps there were formations, or markings on the cliff face, resembling a snake. The place names in the song are of little help in identification.

M156

Nzyu-fao-lao, channelling water and shooting the great snake.

Recorded by Wang Jian-guo.

Where does the river Gi-jai rise?
It rises in the Swallow Range, twisting beyond the Land of Silver.

Nzyu-fao-lao channelled,
Channelled the river Gi-jai until it reached,
5 Reached Walnut valley, that deep valley.
Here Nzyu-fao-lao constructed,
Constructed a bridge fitted together with a keystone like a ploughshare.

Nzyu-fao-lao channelled,
Channelled the river Gi-jai until it reached,
10 Reached a point there under the cliff at Hmao-ngga-nbe.

The great snake did no good,
The great snake took,
Took the big goat from Hmao-ngga-nbe and climbed,
Climbed up there below the cliff at Hmao-ngga-nbe.

15 What should Nzyu-fao-lao do?
Nzyu-fao-lao took,
Took his black, curved cross-bow and stretched it,
Stretched it, and Nzyu-fao-lao shot,
Shot, and the big goat got away,
20 Shot, and the great snake retired into the cliff.

This is set forth that earth-people may recall it,
This is set forth that sky-people may speak of it.

So Nzyu-fao-lao channelled,
Channelled the river Gi-jai until it reached,
25 Reached a point below the cliff at Hmao-ngga-che.

The great snake did no good,
The great snake took,
Took the Yi woman from Hmao-ngga-che away and climbed,
Climbed up there below the cliff at Hmao-ngga-che.

30 What should Nzyu-fao-lao do?
Nzyu-fao-lao shot,
Shot, and the Yi woman fell gently away,
Shot, and the great snake retired into the cliff.

35 He shot that earth-people may all recall it,
He shot that sky-people may all speak of it.

Nzyu-fao-lao fell into a trance,

He fell into a trance at Fao-tlyu,
Nzyu-fao-lao fell into a trance at Nghao-nkhang.

40 Nzyu-fao-lao slept on until mid-day,
He slept on until noon.
Nzyu-fao-lao awakened suddenly from his trance,
And saw the river Gi-jai had been flowing till it filled,
Filled the fertile level plain.

45 What should Nzyu-fao-lao do?
Nzyu-fao-lao arose, set out and took,
Took his slender staff and made a hole,
Made a hole in the bottom of the river Gi-jai freeing the obstruction at the gap.

The river Gi-jai and the river Gi-trao were not yet united like a bride and groom.
Where did the two watercourses join?
50 The two watercourses joined away at the high range of Gha-bi-ka.
The two watercourses joined and nurtured,
Nurtured the people's land so that the millet ripened a golden yellow,
Nurtured the people's land so that the variegated millet ripened to maturity.

Thus it is ended.

M156

Nzyus faot laos, hxut aob, bod nangb dik.
Nzyu-fao-lao, channelled water, shot snake.

Wang Jian-guo saot.
Wang Jian-guo wrote.

bangx dlit gik jail ceud qeut dyul?
river Gi-jai rose place what.

ceud dox kil lul dox nbyul ghaof dib
rose range swallow range twisting beyond land

niex.
silver.

Nzyus faot laos zeux lol hxut,
Nzyu-fao-lao able come channel,

hxut bangx dlit gik jail jil mas zos,
channelled river Gi-jai thus did reach.

5 zos hangd zid dleub ghat hangd dob.
reached valley walnut the valley deep.

Nzyus faot laos jil mas jiab,
Nzyu-fao-lao thus did construct,

jiab nyul ib zil hlab
constructed connector one classifier bridge

lik faik shib nbab zhub.
ploughshare fitted together built.

Nzyus faot laos zeux lol hxut,
Nzyu-fao-lao able come channel,

hxut bangx dlit gik jail mis lol zos,
channelled river Gi-jai they come reach,

10 zos Hmaob nggak nbel zak bib dib id.
reached Hmao-ngga-nbe cliff under there.

nangb dik at shit raot,
snake did not well,

nangb dik lak mas mab,
snake then did take,

mab Hmaob nggak nbel bik dul ghad nies chik njit,
took Hmao-ngga-nbe the large goat climb,

njit Hmaob nggak nbel zak bib dib id.
climbed Hmao-ngga-nbe cliff under there.

15 *Nzyus faot laos at jiangt ghaos?*
Nzyu-fao-lao do how fitting.

Nzyus faot laos zeux lol keuk,
Nzyu-fao-lao able come take,

keuk hnwd dlub lik nkaol zeux lol ndangx,
took crossbow black curved able come stretch,

ndangx jil Nzyus faot laos lak mas bod,
stretched thus Nzyu-fao-lao then did shoot,

bod Hmaob nggak nbel bik dul ghad nies chik gol
shot Hmao-ngga-nbe the large goat cause

dlif leuf,
free gone,

20 *bod nangb dik gof jiex zak.*
shot snake caused live cliff.

nzhiet draot ndliex dib dwd nwb dul dul zheb,
set forth for earth people all recall,

nzhiet draot ghaof ndux dwd nwb dul dul hik.
set forth for sky people all speak.

jil Nzyus faot laos zeut lol hxut,
thus Nzyu-fao-lao able come channel,

hxut bangx dlit gik jail mis lol zos,
channelled river Gi-jai they come reach,

25 *zos Hmaob nggak chel zak shit ndruf id.*
reached Hmao-ngga-che cliff below there.

nangb dik at shit raot,
snake did not well,

nangb dik lak mas mab,
snake then did take,

mab nil box mangb shit jiox njit,
took connector woman Yi together carried climb,

njit Hmaob nggak chel zak shit ndruf id.
climbed Hmao-ngga-che cliff below there.

30 *Nzyus faot laos at jiangt ghaos?*
Nzyu-fao-lao do how fitting.

Nzyus faot laos jil mas bod,
Nzyu-fao-lao thus did shoot,

bod nil box mangb ghaos ndlos ndros leuf,
shot connector woman Yi fell gently with gone,

bod nangb dik gof jiex zak.
shot snake caused live cliff.

bod draot ndliex dib dwd nwb dul dul zheb,
shot for earth people all recall,

35 bod draot ghaof ndux dwd nwb dul dul hik.
shot for sky people all speak.

Nzyus faot laos ndros ghaos dlab ndlub,
Nzyu-fao-lao with fell down trance,

mas ghaos jil dlab ndlub ndros faod tlyut,
did fall down thus trance with Fao-tlyu,

Nzyus faot laos ghaos dlab ndlub ndros
Nzyu-fao-lao fell down trance with

nghaox nkhangs.
Nghao-nkhang.

Nzyus faot laos byut zos ghat dangb nis
Nzyu-fao-lao slept reach time connector

dangs hnuh,
middle day,

40 byut zos ghat dangb lit hnuh nzhes.
slept reach time the noon.

Nzyus faot laos mas zhif ghat tlwd ndraif
Nzyu-fao-lao did awaken suddenly midst

dlab ndlub.
trance.

mangt jil bangx dlit gik jail ndlyul lol jil
observed thus river Gi-jai flowed come thus

mas bud,
did fill,

bud ndrangl kaok ghat ndrangl diex.
filled plain effective the plain level.

Nzyus faot laos at jiangt ghaos?
Nzyu-fao-lao do how fitting.

45 *Nzyus faot laos sheud bwl sheud ntaot keut,*
Nzyu-fao-lao arose set out took,

keut jyux bwt ghat rik zeux maol caod,
took staff slender able go make a hole,

caol bangx dlit gik jail ghangb lit dlit
made a hole river Gi-jai bottom the river

zhot drub dleul.
free obstruction gap.

bangx dlit gik jail, bangx dlit gik traot shit
river Gi-jai, river Gi-trao not

lat dat nul vaod.
united bride bridegroom.

at jaix shis zyus quet dyul?
two watercourses meet together place what.

50 *at jaix shis zyus leuf dox sieb*
two watercourses meet together gone range high

ghad bik kad.
Gha-bi-ka.

at jaix shis zyus shit jiox
two water courses meet together together bring

yius,
nurture,

yius ghat shad dib jil ndliex rib shied
nurture the people land thus millet ripened

gib ried,
golden-yellow,

yius ghat shad dib jil
nurture the people land thus

ndliex ndlaos jiox bit caod shied gik ndal.
variegated millet ripened fully.

jil gid mof ndral.
thus ended.

M156
Nzyu-fao-lao, channelling water and shooting the snake.

Recorded by Wang Jian-guo.

Notes

This song is found in Document N (no. 42/5, page 584).

Title. The word "nangb" meaning "snake" is incorrectly written "naob" meaning "bird".

Lines 4 and 5. These two lines are printed as a single line.

Line 5. The word walnut, "zid dleub" is misprinted "zid keub".

Line 7. There are two notes in Miao at the end of the song regarding this line. The first explains that the "bridge ploughshare" means that it was "like a ploughshare pushed in". The second says that it was "a stone bridge in which each block was bound to the rest to form a strong rounded building". That is to say that the bridge was an arch in which the keystone was shaped like a ploughshare.

Line 12. This line is missing from the text. It has been restored by reference to line 27 to preserve the proper parallel construction in the song.

Line 17. The initial "n" in the word "nkaol" meaning "curved" is missing in the printed text.

Lines 25 and 26. These two lines are printed as a single line.

Line 29. The word "nggak" in the name "Hmaob nggak chel" is missing in the text.

Lines 36 and 37. These two lines are printed as a single line.

Lines 37 and 38. The final two words in each of these lines gives the location of Nzyu-fao-lao's trance sleep. Document N seldom employs a capital initial letter by which proper nouns may be identified, and there is no explanatory note here as there is in line 50 that these are place names. Nevertheless, since it is not possible to make any sense of these words as descriptive phrases, it has been concluded that place names they must be.

Line 42. The word "jail" is missing from the name of the river.

M157

Nzyu-fao-lao draining the lake for farming.

Sung by Yang Zhi.

Introduction

The plain on which the city of Zhaotong stands was, at some time, covered by a lake. This song asserts that a stroke from the mighty sword of Nzyu-fao-lao opened a channel for the water to run away, and that the original Yi landlords took possession at his invitation, while, under his direction, the Miao were employed in levelling the fields and digging dykes for drainage and irrigation.

The modern Miao name for Zhaotong is "Mu-di-lao", that is, "Mu land city". The word "Mu" is the Miao name for the original Yi landlords of the area. In this song two forms of the name appear, "Mang-li-mu" and "Mu-zyu-lao". "Ndu-na-yi-mo" is the old Miao name for the Yangtze river which, at this point flows from south to north, some miles to the west of Zhaotong. The mountainous country to the west of the river used to be known as "Independent Lolo country". The powerful Yi landlords, in the security of their mountain fastnesses, were very much a law unto themselves. The Miao name for this area in the songs is the "Bw-bw" country. This probably reflects the Yi name "Ba-bu" country.

In lines 61 and 62 reference is made to the growing rice and broad beans. Both crops are produced from the same land. The former was the main summer crop, and the latter was planted in the dry fields after the rice had been harvested. The beans matured and were gathered in the spring, before the fields were flooded again and the new crop of rice, which had been raised in seedbeds, was planted out. Proper control of the water supply was essential for this annual agricultural sequence.

M157
Nzyu-fao-lao, draining the lake for farming.

Sung by Yang Zhi.

- Who is qualifying as a shaman-healer?
Nzyu-fao-lao is qualifying as a shaman-healer.
Who is qualifying as a spirit-man?
Nzyu-fao lao is qualifying as a spirit-man.
5 Who is qualifying as a shaman-practitioner?
Nzyu-fao-lao is qualifying as a shaman-practitioner.
- When the time to qualify as a shaman-healer, a shaman-practitioner was fulfilled, he
went forth,
When the time to qualify as a shaman-healer, a shaman-practitioner was fulfilled, he
was gone.
- 10 Nzyu-fao-lao rode,
Rode on his horse of clouds,
Going on till he reached,
Reached the plain, the wide plain at the head of the lake.
- 15 The sun was shining brightly,
When Nzyu-fao-lao saw,
Saw a dull-witted Yi girl come to carry water.
- 20 Nzyu-fao-lao spoke,
And asked the dull-witted Yi girl to dip,
To dip up clear water for Nzyu-fao-lao's horse to drink.
But the dull-witted Yi girl refused,
So Nzyu-fao-lao lept smartly on to his horse.
- 25 Nzyu-fao-lao rode his horse of clouds and climbed,
Climbed the divided ridge of Shi-teu, crossing the foot of the hill,
Climbed the divided ridge of Shi-teu, but had not gone the whole way,
Climbed the divided ridge of Shi-teu, but had not reached the top.
- 30 There Nzyu-fao-lao spoke out strongly calling to the sky,
And a thunder storm broke with heavy rain pouring down.
It drowned the dull-witted Yi girl and took her life,
It drowned the dull-witted Yi girl and made an end.
- 35 Nzyu-fao-lao stood on the ridge of Shi-dru, having climbed the high ridge,
He looked all around observing carefully.
He observed the plain, the wide plain of Li-mu,
He observed the plain, the level plain of Mu-di.
- He observed how the plain of Li-mu contained,
Contained a bright blue lake covering the level land,
35 Contained a bright blue lake covering the flat land.

Nzyu-fao-lao rode his horse of clouds and reached,
Reached the plain of Li-mu, the edge of the plain.
Nzyu-fao-lao rode his horse of clouds and made his way,
Made his winding way the whole way around.

40 Nzyu-fao-lao stood on the plain of Li-mu,
Between the mountain ridges high on the edge.

Nzyu-fao-lao looked all around, observing carefully,
He observed the river Sa-yi flowing from the higher side,
Streaming down and flowing away on the lower side.

45 Nzyu-fao-lao drew his shining sword and slashed,
Slashed a channel through the mountain ridge.
Nzyu-fao-lao called upon the community of people to drain,
To drain the bright blue lake of Mu-di,
Its water flowing away down the Sa-yi river on the lower side.

50 Then Nzyu-fao-lao called,
Called the Yi people of Li-mu to erect,
To erect the round castle of the Yi of Li-mu,
To erect it on the flat, the level land,
To erect it on the edge of the plain, the plain of Li-mu.

55 Nzyu-fao-lao called the Miao folk to level,
To level the fruitful rice fields on the flat plain,
To level the fruitful rice fields on the level plain.

He supplied the clear water to nurture,
To nurture the fruitful rice fields in the midst of the level land,
60 To nurture the fruitful rice fields in the midst of the plain.
The water was fresh and shining to nurture the rice crop,
The water was fresh and shining to nurture the broad beans.

The fruitful rice fields were in the midst of the plain,
The millet ripened a golden yellow,
65 And the variegated millet ripened to maturity.

The Ruling Race came from the rulers' country,
The Ruling Race came from the rulers' place,
The Ruling Race came in stealth to look.
Everything pained the hearts of the Ruling Race,
70 Everything vexed the eyes of the Ruling Race.

So the Ruling Race called out,
Called out retainers and soldiers.
Under cover of darkness they advanced from the south,
Under cover of darkness they advanced from the north.

75 They drove the Yi of Li-mu away,
And the Yi of Li-mu fled,
Fled to the borders of the region of Bw-bw.

80 Then the Ruling Race despatched,
Despatched the spokesman of the Ruling Race,
Despatched the envoy of the Ruling Race.

It was established that the lands of Mu-zyu-lao
Should remain the lands of the Ruling Race,
But it was accepted that the Ndu-na-yi-mo was the boundary of Mu-zyu-lao's
dwelling,
That the Ndu-na-yi-mo was the boundary of his place,
85 And it was agreed that his lands should not be troubled,
And that the lands of the Ruling Race should not be attacked.

Thus it is ended.

M157

Nzyus faot laos, zhot xeud at ghaob.
Nzyu-fao-lao, release lake make crops.

Yang Zhi hxut.
Yang Zhi sang.

nyul ghad shit niob nzaol nwb?
connector who situated qualified shaman-healer?

Nzyus faot laos niob nzaol nwb.
Nzyu-fao-lao situated qualified shaman-healer.

nyul ghad shit niob nzaol dlangb?
connector who situated qualified spirit?

Nzyus faot laos niob nzaol dlangb.
Nzyu-fao-lao situated qualified spirit.

5 *nyul ghad shit niob nzaol*
connector who situated qualified

hxais?
shaman-practitioner?

Nzyus faot laos niob nzaol
Nzyu-fao-lao situated qualified

hxais.
shaman-practitioner.

nzaol nwb nzaol hxais
qualified shaman-healer qualified shaman-practitioner

ghat dangd zaok gid maol,
the time enough road go,

nzaol nwb nzaol hxais
qualified shaman-healer qualified shaman-practitioner

ghat dangd zaok gid leuf.
the time enough road go away.

Nzyus faot laos lak jwx,
Nzyu-fao-lao then rode,

10 *jwx Nzyus faot laos nwx jiuk bik jiud,*
rode *Nzyu-fao-lao horse clouds,*

mas maol shit nis zos,
did go until reached,

zos ghad ndrangx faod xeud ghad ndrangx
reached the plain top lake the plain

fangd.
wide.

changd ndux changd ndaos ndrill,
sunshine shines very fine,

Nzyus faot laos zeux lol bof,
Nzyu-fao-lao able come see,

15 *bof ngaox mangb lik mul dax drik aob.*
saw girl Yi dull-witted come carry water.

Nzyus faot laos shit jiox jil,
Nzyu-fao-lao spoke out,

gof ngaox mangb lik mul shit jiox haik,
cause girl Yi dull-witted dip up.

haik aob mib sieb traot Nzyus faot laos mis
dip water clear for Nzyu-fao-lao connector

nwx haol.
horse drink.

ngaox mangb lik mul shit zhux hail.
girl Yi dull-witted not permit dip.

20 *Nzyus faot laos hlangt bit tlwd niob shuf nwx.*
Nzyu-fao-lao lept smartly sat upon horse.

Nzyus faot laos jwx nwx jiuk bik jiud
Nzyu-fao-lao rode horse clouds

shit jiox njit,
climbed up,

njit ghad zhik dox shik teud dix
climbed the divided ridge Shi-teu cross over

got draob,
foot hill,

njit ghad zhik dox shik teud shit lol ndox,
climbed the divided ridge Shi-teu not come with,

njit ghad zhik dox shik teud shit lol
climbed the divided ridge Shi-teu not come

died.
completed.

25 *Nzyus faot laos jit dat kis langs lol hxut ndux,*
Nzyu-fao-lao spoke out strongly come call sky,

nangs sob ghak leul shit nghwl bib dad nchad.
rain thunder storm arrived hard poured out.

mas cub jil ngaox mangb lib mub gof dut
did drown thus girl Yi dull-witted cause break

bangt,
breath,

mas cub ngaox mangb lib mub gik dangl
did drown girl Yi dull-witted thus finished

jiax.
completely.

Nzyus faot laos sheud raot dox shit druk njit
Nzyu-fao-lao stood well ridge Shi-dru climbed

dox sieb,
ridge high,

30 *mangs draik bik lwl shit jios mangs,*
observed all around deliberately observed,

mangs draot ndrangx lib mub ghad ndrangx fangd,
observed toward plain Li-mu the plain wide,

mangs draot ndrangx mub dib ghad ndrangx diex.
observed toward plain Mu-di the plain level.

ndrangx lib mub jil mas dwd,
plain Li-mu thus did contain,

mas dwd xeud nzab mib sieb draot ndraif
did contain lake blue extremely in midst

diex,
level land,

35 *mas dwd xeud nzab mib sieb draot ndraif*
did contain lake blue extremely in midst

dul.
flat land.

Nzyus faot laos jwx nwx jiuk bik jiud zos,
Nzyu-fao-lao rode horse clouds reached,

zos ndrangx lib mub ghad ndub ndrangx.
reached plain Li-mu the edge plain.

Nzyus faot laos jwx nwx jiuk bik jiud jil mas
Nzyu-fao-lao rode horse clouds thus did

chod,
push his way,

chod lik vol shit gaox zyus.
pushed his way winding around the whole.

40 Nzyus faot laos sheud draot ndrangx lib mub,
Nzyu-fao-lao stood on plain Li-mu,

dix lub hxws bib ndrangb ghad ndub sieb.
the mountain ridges between the edge high.

Nzyus faot laos draik bik lwl shit jiox mangs,
Nzyu-fao-lao all around deliberately observed,

mangs dlit sab yib ndlyul nil ndros
observed river Sa-yi flowing connector with

lol caif zis,
come side high,

nchad ndlyul nil ndros leuf caif daos.
poured flowed connector with gone side low.

45 Nzyus faot laos trot ndangx nciel liel
Nzyu-fao-lao drew out sword shining

shit jiox changb,
deliberately slashed,

changb nil dox draob jil dot ntlox.
slashed connector ridge mountain thus made to leak.

Nzyus faot laos hxut lid vuf lik zhiel
Nzyu-fao-lao called the community of people

zhot,
release,

zhot ndrangx mub dib xeud nzab mib sieb,
release plain Mu-di lake blue extremely,

ndlyul shak dlix sab yib leuf caif daos.
flow come together river Sa-yi gone side low.

50 jil gul Nzyus faot laos jil mas hxut,
thus was Nzyu-fao-lao thus did call,

hxut mangb lib mub shit jiox zhub,
called Yi Li-mu deliberately erect,

zhub mangb lib mub jil gaos bib lob,
erect Yi Li-mu thus castle round,

zhub draot diex ghad dib dul,
erected on level the land flat,

zhub draot lub ndrangx lib mub ghad ndub
erected on the plain Li-mu the edge

ndrangx.
plain.

55 *Nzyus faot laos hxut hmaob shat taod,*
Nzyu-fao-lao called Miao folk to level,

taod vef liex vef shib zid draot ndrangx
to level fields rice fields fruitful on plain

dul,
flat,

mangs taod vef liex vef shib zid draot
did level fields rice fields fruitful on

ndrangx diex.
plain level.

zhot aob mib sieb shit jiox yius,
released water clear deliberately nurtured,

yius vef liex vef shib zid draot ndraif
nurtured fields rice fields fruitful in midst

diex,
level,

60 *yius vef liex vef shib zid draot ndraif*
nurtured fields rice fields fruitful in midst

ndrangx.
plain.

aob ndraos dlub ghak dlwk aob yius ndlix,
water fresh and shining water nurtured rice,

aob ndraos dlub ghak dlwk yius daof cak.
water fresh and shining nurtured broad beans.

vef liex vef shib zid niob ndraif
fields rice fields fruitful situated midst

ndrangx,
plain,

ndliex rib shied gib ried,
millet ripened golden yellow,

65 ndliex ndlaos shied gik ndal.
millet variegated ripened fully.

shak ndraos jiox dit vaos lol vaos tib,
Ruling Race came rulers country,

shak ndraos jiox dit vaos lol vaos geut,
Ruling Race came rulers place,

shak ndraos jiox dit vaos ndaos dax naf.
Ruling Race came stealthily come look.

cat mob shak ndraos jiox dit vaos mis sieb,
every pain Ruling Race their heart,

70 mas jiab shak ndraos jiox dit vaos mis mab.
did vex Ruling Race their eyes.

shak ndraos jiox dit vaos zeut lol hxut,
Ruling Race able come call,

hxut dub zib dub drol,
called retainers soldiers,

zaok nil ghat ndit lol ghangb ndux,
dark connector blackness come south,

zaok nil ghat ndit lol faod ndux,
dark connector blackness come north,

75 mas leud mangb lib mub bwd lit maol.
did drive Yi Li-mu flee go.

mangb lib mub jil mas bwd,
Yi Li-mu thus did flee,

bwd dlat ndub nzhis bud bub geut.
fled go to edge tract Bw-bw place.

shak ndraos jiox dit vaos zeut lol zhot,
Ruling Race able come sent out,

zhot shak ndraos jiox dit vaos dub hik
sent out Ruling Race the person speak

lut,
words,

80 *zhot shak ndraos jiox dit vaos dub hik*
sent out Ruling Race the person speak

said,
plainly,

mang mab mub zyul laos vangx dib ndux hik gof
did take Mu-zyu-lao environs spoke cause

diex,
true,

shak ndraos jiox dit vaos vangx dib ndux nzhes.
Ruling Race environs stay.

chad mab ndux nal yil mol traot mub zyul laos
considered take Ndu-na-yi-mo for Mu-zyu-lao

at ndlwf niob,
make boundary live,

des ndux nal yil mol at ndlwf qeut.
discuss Ndu-na-yi-mo make boundary place.

85 *gof vangx dib ndux shit zeux ncos,*
cause environs not able trouble,

gof shak ndraos jiox dit vaos vangx dib ndux shit
cause Ruling Race environs not

zeux bal.
able fight.

jil gid mof ndral.
thus ended

M157
Nzyu-fao-lao, draining the lake for farming.

Sung by Yang Zhi.

Notes

This song is found in Document N (no. 42/6, page 587).

Note. About 40 mistakes were found in the printed text of this song, chiefly misprints and inconsistencies in the tone markings, which have been corrected but are not listed below.

Lines 10 and 11. These are printed as a single long line.

Line 15. A footnote in Miao explains that "ngaox mangb lik mul" is an "Yi girl who is not clever".

Line 22. A footnote explains that "Ghad zhik dox shik teud" is (in Chinese characters) "Zhao tong jiu cai ping", that is, "The leek vegetable plain of Zhaotong". This is the name of a small section of the plain on which the City stands. The Miao name is unrelated to the Chinese. "Ghad shik" possibly means "split" or "divided", "dox" is a ridge of hills or a range of mountains, while "shik teud" is probably the name of the locality. It has therefore been rendered, "The divided ridge of Shi-teu".

Line 23. A footnote in Miao explains that "shit lol ndox" means "climbed only half way up the hill".

Line 24. A footnote in Miao explains that "shit lol died" means "not yet climbed to the top".

Line 26. A footnote in Miao explains that "bib dad nchad" means that the rain was as heavy as a waterfall.

Line 27. The word "bangt", meaning "breath" is misprinted "ghangb".

Lines 27 and 28. The word "ngaox", meaning "girl" is missing from the printed text in both these lines.

Line 31. A footnote in Chinese explains that "ndrangx lib mub" is Zhaotong plain.

Lines 33 and 34. These are printed as a single long line.

Lines 40 and 41. These are printed as a single long line.

Line 43. A footnote in Chinese explains that "sab yib" is the "Zhaotong Sa-yi-ho". This is the name of a river which flows north-west and drains the Zhaotong plain. It gives its name to a large village which stands on its banks.

Line 46. A footnote in Chinese reads, "da tong lao ya yan". That is, "struck through the Raven cliff".

Lines 72 and 73. These are printed as a single long line.

Line 82. The word "dib" is printed twice.

Line 83. The name "Mub zyul laos" is misprinted "mut mul zib laos".

M158
A song of Nzyu-fa-lao.

Singer not recorded.

Introduction

This song was noted down by Samuel Pollard in 1911. It is far from complete, either because the writer could not keep up, or the singer could not be held back. The material recorded comprises four fragments containing 22, 4, 5 and 8 lines respectively.

The introductory section of the song (lines 1 - 14) is virtually complete, but it does raise speculation about the identity of Nzyu-fa-lao's "children". The term used is "du-di-ji". In a marginal note in the manuscript the meaning is rightly given as "children", but it is not the normal word for "children" which, in the song form, would be "la-di-yao", while, if the meaning were specifically, "sons and daughters", it would be "du-ncai". "Du-di-ji" does mean "children", but in the sense of "descendants" or "progeny", and unfortunately there is insufficient information in the fragments to decide exactly who they were. They appear first, anxiously waiting for Nzyu-fa-lao's return after his training and the grand tour which followed. But at this time Nzyu-fa-lao was only an "a- hla", that is "a youth", so they could not be "descendants". The term might possibly mean his family in the broader sense of his relatives.

The song goes on to say that Nzyu-fa-lao took the "children" and went to perform some ritual acts as a shaman-healer, and the impression is given that quite a group of people was involved, hence the need to seek permission to use the local water supply. That both the Chinese and the Zhong-jia land-holders would refuse, was to be expected. The Miao were often accused of poisoning wells. Why, in both cases, the request had to be addressed to a woman is not explained. Unfortunately the narrative breaks off before the practical problems caused by this refusal were solved. In another song, refusal to give Nzyu-fa-lao water resulted in swift retribution, and that could be what happened here, on the other hand this story may simply reflect the hostile reception accorded to many migratory Miao families when they moved into a new locality.

The second fragment, lines 23 to 26, is too short to convey any clear meaning at all. Nzyu-fa-lao is not mentioned, and the subject matter is so different that it could belong to another song altogether.

At the beginning of the third fragment, lines 27 to 30, are a repetition of lines 8 and 9. This is probably right, since in some other similar songs a couplet in the form:

"Others did come back,
But so and so could not come back,"

is repeated several times like a chorus. The "children" of Nzyu-fa-lao in this fragment are differentiated from "the people", that is the Miao people as a whole. When the former died they were cremated by the latter. There must have been some special reason for this, since the Miao buried their dead, they did not cremate them. Were the people, in fact, fulfilling an instruction given by Nzyu-fa-lao himself before he rode his horse of clouds away into the sky?

The final fragment consists of two short stanzas, lines 32 to 39. It suggests that there was a time when Nzyu-fa-lao had been able to raise the dead, but that, for some reason, this power had ceased. It was, however, only "earth-people", and not "sky-people" who could be raised in this way. In some of the other songs "sky-people" regulated happenings on earth, so it may be that the cessation of the power to raise the dead was due to their intervention.

M158
A song of Nzyu-fa-lao.

Singer not recorded.

The people all say,
Say of the youth, Nzyu-fa-lao,
That Nzyu-fa-lao went to qualify as a shaman-healer.

5 Nzyu-fa-lao the great shaman-healer,
Went among the people, crossing everywhere.
Nzyu-fa-lao the great shaman-healer,
Went among the people reaching every place.

A great shaman-healer might stay awhile and come back,
The great shaman-healer, Nzyu-fa-lao, could not come back.
10 But then the great shaman-healer, Nzyu-fa-lao, did return and arrived.

Nzyu-fa-lao's children could not wait,
And though Nzyu-fa-lao's children went out constantly to look,
Nzyu-fa-lao's children could not see him coming.
But today the great shaman-healer, Nzyu-fa-lao, has returned and arrived.

15 Nzyu-fa-lao took the children and went to practise his art.
Nzyu-fa-lao's children were thirsty for water.

So Nzyu-fa-lao went requesting water,
Requesting it in the Zhong-jia woman's lands,
But the Zhong-jia woman was unwilling.

20 So Nzyu-fa-lao went requesting water,
Requesting it in the Chinese woman's lands,
But the Chinese woman was unwilling.

When tomorrow came,
A deer stealthily arrived,
25 The man, the fierce one, was not at home,
Only the woman, the fierce one, was at home.

A great shaman-healer might stay awhile and come back,
The great shaman-healer, Nzyu-fa-lao, could not come back.

30 When Nzyu-fa-lao's children died,
The people took Nzyu-fa-lao's children and lit a fire,
They took Nzyu-fa-lao's children and burned them.

When earth-people died,
Nzyu-fa-lao was unable to raise them.

35 When earth-people died,
Nzyu-fa-lao could not raise them.

When sky-people died,
They could not be raised,
But, of old, when earth-people died,
Nzyu-fa-lao did raise them.

M158

Ct₃ Γ L₁₁ C]".
 Nzyu-fa-lao song.

CΔ^{nc} Tⁿ T³ C³ T^u T^u T_n,
 world people all say,

T_n Ct₃ Γ L₁₁ T^u J⁻ l₋,
 say Nzyu-fa-lao the person the youth,

Ct₃ Γ L₁₁ E_n CT₃ Ct₁₁ C³.
 Nzyu-fa-lao thus went qualify shaman-healer.

Ct₃ Γ L₁₁ Y⁻ C^{nc} J⁻ C³,
 Nzyu-fa-lao great shaman-healer,

5 D" CΔ^{nc} Tⁿ T³ C³ D" Ct³ E₁₁₁.
 went world people went cross over everywhere.

Ct₃ Γ L₁₁ Y⁻ C^{nc} J⁻ C³,
 Nzyu-fa-lao great shaman-healer,

D" CΔ^{nc} Tⁿ T³ C³ D" Ct₁₁ t['].
 went world people went complete everywhere.

C_n Y⁻ C^{nc} J⁻ C³ L̄ C^{no} L_o,
 connector great shaman-healer will remain come,

Ct₃ Γ L₁₁ Y⁻ C^{nc} J⁻ C³ J^r t^c L_o,
 Nzyu-fa-lao great shaman-healer not able come,

10 Ct₃ Γ L₁₁ Y⁻ C^{nc} J⁻ C³ T_u T̄ S^r
 Nzyu-fa-lao great shaman-healer then returned

T̄ L_o t_o.
 came back reached.

Ct₃ Γ L₁₁ T^u Tⁿ E_n T_o J^r T["],
 Nzyu-fa-lao children wait not get,

Ct₃ Γ L₁₁ T^u Tⁿ E_n CT["] Jⁿ CT̄ CT_o T⁻ C₋,
 Nzyu-fa-lao children visited long time came look,

Ct₃ Γ L₁₁ T^u Tⁿ E_n C₋ E_n J^r J_o L_o,
 Nzyu-fa-lao children looked thus not see come,

'ɔ̃ ċ ɕt̚s ɣ̃ L̥ ɣ̃ ɕ^{nc} ɣ̃ ɕ^ʰ ɿ̥ s̥^r
today Nzyu-fa-lao great shaman-healer returned

ɿ̥ L̥ t̚.
came back reached.

15 ɕt̚s ɣ̃ L̥ ɿ̥, T^u Tⁿ ɕ_n ɕɿ̥, ɣ̃ ɕ^ʰ.
Nzyu-fa-lao took children went do shaman-healing.

ɕɿ̥^ʰ ɕt̚s ɣ̃ L̥ T^u Tⁿ ɕ_n ɣ̃^u.
thirst Nzyu-fa-lao children water.

ɕt̚s ɣ̃ L̥ ɕɿ̥, ʌ̃ ɣ̃^u,
Nzyu-fa-lao went wanting water,

ʌ̃ L̥_ɕ ɕ_n ɣ̃^o ɿ̥ Tⁿ
wanted gone connector woman Zhong-jia the

ɣ̃^{ɔ̃} ɕ^u.
environs.

ɕ_n ɣ̃^o ɿ̥ ɕ̥ ɔ̃⁻ 'ɕ_n.
connector woman Zhong-jia unwilling.

20 ɕt̚s ɣ̃ L̥ ɕɿ̥, ʌ̃ ɣ̃^u,
Nzyu-fa-lao went wanting water,

ʌ̃ L̥_ɕ ɕ_n ɣ̃^o V̥_n Tⁿ ɣ̃^{ɔ̃} ɕ^u.
wanted gone connector woman Chinese the environs.

ɕ_n ɣ̃^o V̥_n ɕ̥ ɔ̃⁻ 'ɕ_n.
connector woman Chinese unwilling.

ɿ̥_n ɕ_n t̚^ɕ L̥_o s̥^{ɔ̃},
tomorrow able come away,

ɿ̥ⁿ T̥_u t̚^ɕ ɔ̃ⁿ ɿ̥_i ɕɿ̥^u L̥_o ɕɿ̥^u.
the deer stealthily came arrived.

25 ɣ̃⁻ ʌ̥_ɕ T^u ɣ̃^ʰ ɿ̥^r ɕ^{no} ɕɿ̥⁻,
man the person fierce not situate house,

ʌ̥_n ɣ̃⁻ ɿ̥^o T^u ɣ̃^ʰ ɕɿ̥_o ɕ^{no} ɕɿ̥⁻.
except woman the person fierce situated house.

M158
A song of Nzyu-fa-lao.

Singer not recorded.

Notes

This song is found in Document J (no. 2, page 7).

Note. In 1911, when this song was written down, the Miao script was still in the process of development. Forms which were later superseded were still in use, thus Yⁿ was simply written ⁿ, Tⁿ was written 'n, and the initials l and l' had not yet been devised etc. In this transcription of the song the standard form of writing, as fixed by the 1936 edition of the New Testament has been used.

Line 3. In Document J the words T^u J⁻ ɓ₋, "youth", are written again after the name, C†₃ Γ⁻ L₁₁

Line 7. This line is exactly parallel to line 5, but in the manuscript has lost the first words, ɔⁿ CΔ^{nc} Tⁿ T^ɔ C^ɔ.

Lines 10 and 11. The order of these lines is interchanged in the manuscript.

Line 37. The initial C_n, and the word J⁵ are missing in the manuscript.

Line 38. After CΔ^{nc} Tⁿ the words T^ɔ C^ɔ are missing.

Line 39. In order to preserve the balance in the lines, the name C†₃ Γ⁻ L₁₁ has been added here.

M159
How the dog went to get seed.

Narrated by Yang Xiu-gong.

Introduction.

This narrative and the song that follows, (M160), are two somewhat different versions of the same story. There is a tradition which appears from time to time in the songs that people on earth originally received seed corn from the sky. In this story, the dog was sent to fetch it, but forgot his instructions.

In the prose narrative it was specifically maize seed which had to be collected from Nzyu-fa-lao. The message which the great shaman-healer gave to the dog was quite clear, just four Miao words, and, had he got it right, cobs of maize would have grown to a prodigious size on tiny plants. The word "dlang", which is translated "fathom", is, in fact, the distance from finger-tip to finger-tip, with the arms stretched wide.

For his mistake, the dog was punished by being made to wait for his meal until everyone else had finished eating. Among the poorer people in every ethnic group in South-West China dogs were scavengers. It was the dog, which was called to clear up messes on the mud floor made by infants or young children. The words of abuse addressed to the dog in this story are as coarse as they were factual.

M159
How the dog went to get seed.

Narrated by Yang Xiu-gong.

They tell a story that once upon a time the world had no maize, so the people sent the dog to bring seed from Nzyu-fa-lao. When he arrived he said, "I need maize seed, please." Nzyu-fa-lao said, "When you take this back be sure to tell the people and say,

'The cob a fathom, the plant a span'".

As the dog was returning with it, he came to a gully. Having jumped over the gully he could no longer remember clearly. Then he went on and encountered a hornet, and the moment the hornet struck against his head he forgot entirely.

When he arrived and the people enquired, he said, "Nzyu-fa-lao says that this will be,

'The cob a span, the plant a fathom' ".

Therefore the people scolded him saying, "You, dog, eater of filth! now you will always have to wait until people have finished eating before you may eat".

T̄.
finish.

C₃ L_o t_o T̄, T^ʼ C^ʼ C_u C₃, C₃
he come reach finish, people asked him, he

ŋ_n, Ct₃ Γ⁻ L_n ŋ_n, T̄ C̄ ŋ_u L^u Δ_o CT^u
said, Nzyu-fa-lao said, this is cob span plant

Δ³, Lⁿ Y⁻. Y⁻ Lⁿ T^ʼ C^ʼ L⁻ C₃ ŋ_n,
fathom, so it is. so people scolded him said,

Γ₃ T^u Δ̄ C^u J̄ C̄, C̄ C̄ Γ₃ Ā
you the dog eats excrement this, now you must

T^o T^ʼ C^ʼ C^u T̄ Γ₃ T⁻ L_{nc} C^u.
wait people eat finished you presently eat.

M159
How the dog went to get seed.

Narrated by Yang Xiu-gong.

Notes.

This story is recorded in Document H (no. 35, page 14).

M160
How the spotted dog obtained seed.

Sung by Yang Xiu.

Introduction.

This song does not say to whom it was in the sky that the dog had to go for seed and the dog's fault, in this version of the story, is that he brought back only one kind of seed, namely, maize, instead of the wide variety which was available.

The full significance of the penultimate line of the song is impossible to translate as it depends upon a play upon the Miao words. The dog is told, "You can only eat maize (ghad ghwb) afterwards (ndruf ghad ghwb)".

M160
How the spotted dog obtained seed.

Sung by Yang Xiu.

The woman and the man took possession of the land,
Took possession of the low land and the steep land.
But the woman and the man had no seed,
What should the woman and the man do?

5 They would send the spotted dog to obtain,
To obtain for the people all kinds of abundant seed corn,
To obtain it from the sky, away above.

10 The spotted dog went and reached,
Reached a fine clear road for flying,
And the flying beetle did no good.
The flying beetle flew round and round and struck,
Struck the spotted dog on the nose.

15 So the spotted dog forgot,
That the spotted dog had gone to obtain,
To obtain for the people all kinds of abundant seed corn,
To obtain it from the sky, away above.

20 The spotted dog obtained,
Obtained for the people all kinds of abundant seed corn.
Then he returned, came back and reached,
Reached the house of the woman and the man.

But what the spotted dog had obtained,
Obtained and brought back when he arrived, was maize seed!
He had obtained just maize seed, the cob a span long,
And the plant a fathom high!

25 So the woman and the man declared,
"You shall always eat your maize after everyone else!"

Thus it is ended.

M160

Dlid byub gik zail mab zhangd ghaob.
dog spotted obtained seed corn.

Yang Xiu hxut.
Yang Xiu sang.

nis box nis yeul nghwl draos
connector woman connector man went take possession

dib,
land.

Draos draot dib dis ghws ghad dib
took possession at land low lying the land

ncangb.
steep.

nis box nis yeul shit mab zhangd,
connector woman connector man not have seed,

nis box nis yeul at jiangl ghaos?
connector woman connector man do how fitting.

5 *zhas zhot dlid byub gik zail mab,*
only allow dog spotted obtain,

mab ndliex dib dwd nwb jiax dib gaol zhangd
obtain world people nine the ten seed

ghaob ghak niangl,
corn abundant,

mab dlat ghaof ndux dab bib shab.
obtained go to sky away above.

dlid byub gik zail mas maol shit nis zos,
dog spotted did go until reached,

zos ghat gid raot yangt jial.
reached the road good fly clear.

10 *bib gangb tlaob laob at shit raot,*
insect flying beetle did not well,

bib gangb tlaob laob yangt bis las
insect flying beetle flew around

shit jiox ndruid,
until struck,

ndrid dlid byub gik zail nis ghad nbyus.
struck dog spotted connector the nose.

dlid byub gik zail hit njiot sangt,
dog spotted not remember away,

dlid byub gik zail mas maol shit nis mab,
dog spotted did go until obtain,

15 *mab ndliex dib dwd nwb jiax dib gaol zhangd*
obtained world people nine the ten seed

ghaob ghak niangl,
corn abundant,

mab dlat ghaof ndux dab bib shab.
obtained go to sky away above.

dlid byub gik zail mab daot,
dog spotted obtained get,

mab daot ndliex dib dwd nwb jiax dib goal
obtained get world people nine the ten

zhangd ghaob ghak niangl,
seed corn abundant,

draik drod lit sib drod lol zos,
then returned came back returned came reached,

20 *zos nis box nis yeul mis*
reached connector woman connector man plural sign

shuk ngax.
inside house.

dlid byub gik zail jil mas mab,
dog spotted thus did obtain,

mab daot zhangd ghaob zhangd ghwb jiox
obtained get seed corn seed maize brought

lol njiaol.
come arrived.

mab daot zhangd zid ghwb ghad lub max ib
obtained get seed maize the cob had one

dlol,
span,

ghat ndaot max ib dlangt.
the plant had one fathom.

25 *nis* *box* *nis* *yeul* *zeux* *lol* *hik*,
connector woman connector man able come say,

"*gis* *zhas* *gis* *naox* *nis* *ghad ghwb*
you only you eat connector maize

ndruf ghad ghwb".
 afterwards.

jil *gid mof ndral*.
thus ended

M160
How the spotted dog obtained seed.

Sung by Yang Xiu.

Notes

This song is printed in Document N (no.10, page 370).

Title. Here, and throughout the song, the expression translated "spotted", is printed "pyub gik zail", but in all the earlier documents the initial of the first word is "b" not "p".

Line 1. The word "box", meaning "woman", is printed in this song sometimes with the usual tone letter "x", but sometimes with the letter "b". In transcription, "x" has been used throughout. In this line the tone letter of "nghwl" is wrongly printed "d".

Lines 5, 6 and 7. These lines are printed as one continuous piece without punctuation.

Line 6. The expression "ghak niangl" when applied to troops means ranks and columns, and is used to indicate a large army. Here it implies row on row of springing corn, and signifies abundance.

Lines 8 and 9. These are printed as a single long line. The same is true of Lines 10 and 11 , and Lines 17 and 18 .

Line 10. A foot-note explains that "bib gangb tlaob laob" is "bib gangb ghad nbat", that is a flying beetle. This insect seems to have difficulty in avoiding objects in its flight path, but, having a hard outer case seems to be undamaged either by the impact in flight, or its subsequent fall to the ground.

