

**Hua-Miao Archive
Songs and Stories**

Miao Social Life

Hua Miao spirit worship and the songs of spirit worship
Songs M351 to M367
Transcription and Notes

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However, we would be most grateful if you would reference the source.

The Hua-Miao Archive
<http://archives.ecs.soton.ac.uk/miao>

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M351

Y⁻ 'ɔ" CΔ_u Δ^{ɔ̃}. U_{o6} ɔ_{n6} [ɿ S_u.
Miao flowery spirit worship. Wang Ming-ji wrote.

(Δ^{ɔ̃} ɿ_u ɔ̃_u, Y⁻ V_u L^u ɿ_u t^{o6} [ɿ_u.)
(dlang is worship, Chinese word is zong jiao.)

Y⁻ 'ɔ" Δ^{ɔ̃} ɿ_u ɔ̃_u ɔ- [ɿ_u [ɿ^{ɔ̃}.
Miao spirits which worship there are nine kinds.

1 Δ^{ɔ̃} t^u ɿⁿ t_u. ɿ_u ɿⁿ Δ^{ɔ̃} ɿⁿ ɔ^{ɔ̃}, ɿ_u C^t_r
spirit Zu-gi-za. is spirit king, also name

Λ_ɿ S^u ɔ^u.
Yeu-su-mu.

2 Δ^{ɔ̃} ɿ_n [ɿ^{o6} Y⁻ S_u. ɿ_u Y⁻ Λ_ɿ C^{ɔ̃} ɿⁿ Δ^{ɔ̃}.
spirit bi-jio-a-su. is shaman-healer spirits.

3 ɿⁿ C^t_u. ɿ_u Yⁿ [ɿ^{ɔ̃} Δ⁻ C^t_u.
bi-nzao. is one kind sky-power.

4 ɿ^{'n} t^o Y^u. ɿ_u Y^u ɿⁿ Δ^{ɔ̃}.
ki-zo water. is water spirit.

5 Y⁻ ɿ_u. ɿ_u Yⁿ [ɿ^{ɔ̃} Δ⁻ C^t_u.
a-she. is one kind sky-power.

6 t^r [ɿ^{'u} ɿ_u. ɿ_u Yⁿ [ɿ^{ɔ̃} ɿ^{ɔ̃} ɿⁿ Δ^{ɔ̃}.
zi-qiao-bao. is one kind vapour spirit.

7 Λ_ɿ [ɿ^{o6} Δ^{ɔ̃} 'C^u. ɿ_u ɿⁿ Δ^{ɔ̃} ɿ_u 3^u S^{nc}.
yeu-jio-dlang-hnu. is spirit who good-hearted.

8 Y⁻ Δ^u Y⁻ C^{ɔ̃}. ɿ_u Y⁻ Δ^u ɿⁿ Δ^{ɔ̃}.
door a-nzhang. is door spirit.

9 T^u T^{'n} ɿ_u ɔ⁻. ɿ_u [ɿ⁼ ɿⁿ Δ^{ɔ̃}.
the ti-shao-ma. is live stock spirit.

10 ɿ^{ɔ̃} Y⁻ Δⁿ. ɿⁿ S_o. Δ^{ɔ̃}.
sow souls. not reckon spirit worship.

11 CT" J". ɿ Ct', ɔ_ ɛ_ Cɿ-. ɿ^n
 ndao-shu. is daughter has polluted house. not

 S_ Δ̄.
 reckon spirit-worship.

ɿ_n CT', Δ̄ C^v T" ɿ^n T^n.
 say clearly spirit matters at below.

M351
Hua Miao spirit worship.
Compiled by Wang Ming-ji.

Notes.

This material is recorded in Document B, page 1.

1 Δ^δ t^υ ɔⁿ t₋. (1)
 Spirit Zu-gi-za. (1)

Δ^δ t^υ ɔⁿ t₋ ɽ_υ ɪ^υ ɕ₃ ɔ_υ Λ_κ S^υ ɔ^υ. (ɕ₃ ɔ_υ
 Spirit Zu-gi-za also call him is Yeu-su-mu. (he is

ɔⁿ Δ^δ ɔⁿ ɔ^υ. ɽⁿ ɔ- ʏⁿ ɔ̌' ɔ_υ ɕ₃ ɽⁿ
 spirit king. not there is one place which he not

ɕ^{no}. ɽ^{'''} ɔ_υ ʏ⁻ Δ^δ ɽⁿ t_κ ɪ^υ ɛ_n ɽ-
 situated. when make spirit not able call as follows

Δ^δ t^υ ɔⁿ t₋, ̂Λ ɪ^υ ɛ_n ɽ- Λ_κ S^υ ɔ^υ ɽⁿ ɽ⁻.
 Spirit Zu-gi-za, must call as follows Yeu-su-mu only.

ɛ⁻ ɔ_υ ɪ^υ Λ₋ S^δ ̂Λ ɽ^{'''} ɽ^υ ɕ^υ ɔ^o ɛ^{no}.
 if call amiss away will give people sickness so.

ɽ^υ ɔⁿ Δ^δ ɕⁿ ɕ^{no} ɽⁿ ɽ⁻ t⁻ ʒ^δ ɔⁿ Δ^δ.
 the spirit this situated above every kind spirit.

ɽ^υ ɕ^υ ɔ̌ ʏ^υ ɕɽ^{''}, ɔ̌' ɔ̌^δ ɔ̌' t⁻, ɽ^δ
 people worship rocks trees, caves caverns, bottom

ʏ^υ ɽ^δ t⁻, ɕ₃ ɔ_υ ɽ^υ ɔⁿ Δ^δ ɕⁿ ɽ^{'''}
 rock bottom cliff, because the spirit this give

ɔ^o ̂ɕ. ɽ_υ ɔ̌^δ ʏ⁻ ɔ^o
 sickness for this reason. then worship grandmother

ʏ⁻ Λ_κ ɔ_υ ɽ₋ ɽ_κ ɔ_o. ɔ_{''} ɔ̌' ɽ₋ ɕ₃ ɽⁿ
 grandfather who dead gone cause go pray him not

ɽ^{'''} ɔ^o. ɛ⁻ ɔ_υ ʏ⁻ ɔ^o ʏ⁻ Λ_κ ɔ_{''} ɔ̌' ɽ₋
 give sickness. if grandmother grandfather go pray

ɽⁿ ʒ^{''}, ɽ_υ ɔ̌' ʏ⁻ Λ_κ ɕ^υ ɔ_{''} ɔ̌' ɽ₋. ɔ⁻
 not better, then invite shaman-healer go pray. take

ɽ^υ ɔ⁻ ɕɽ^{''}, ɽ^{'nc} ʏ^υ ɽ^{'nc} ɕɽ^{''} ɔ_o.
 sons take daughters add to rocks add to trees cause

ḡ T- Lⁿ ɟ_v V^ɔ ḡ T- Lⁿ ɟ_v CT". [̣⁻ ɟ_v
 life strong as rocks life strong as trees. if

ʒ" T̄_ɛ [̣_n, ɟ_u I'ʊ C^ɔ T- T⁻
 good finish thus, go call shaman-healer come kill

[̣= T⁻ Cɟ⁻ ɓ̄ T^u ɟⁿ Δ^{ɔ̄} Ċ T̄_ɛ.)
 livestock kill pigs worship the spirit this finish.)

ɓ̄ Δ^{ɔ̄}.
 worshipping spirits.

S^u Ā ɓ̄ Y⁻ C^{nc} Δ^{ɔ̄}. (Y⁻ C^{nc} Δ^{ɔ̄} ɟ_v
 first must worship great spirit. (great spirit is

Δ^{ɔ̄} t^u ɟⁿ t̄ [̣_{no}.) S^u ɓ̄ C_ɔ S^{ɔ̄} T⁻
 Spirit Zu-gi-za so.) first worship him away and

T⁻ L_{nc} ɓ̄ Y⁻ ɟ^o Y⁻ Λ_ɛ. T^u
 presently worship grandmother grandfather. the person

[̣^{no} Δ^{ɔ̄} ɟ_v t̄_u ɟ_u. (t̄_u ɟ_u ɟ_v Ċ Tⁿ [̣_{no}. ɟ⁻ Λⁿ
 carry spirits is zu-mu. (zu-mu is brother so. Other

T^ɔ C^ɔ Tⁿ t̄_ɛ [̣^{no} Δ^{ɔ̄}.) Ċ Tⁿ Λ_n ɓ^o
 people not able carry spirits.) brothers family big

ɟ⁻ T_ɔ Yⁿ L^ɔ T^u ɓ^o T̄ Y⁻ ɓ⁻
 whoever one classifier son big fully young man

T̄_ɛ, [̣⁻ ɟ^o, ɟ_u I'ʊ C^ɔ T- T^ɔ,
 finish, if sick, go call shaman-healer come find out,

C^ɔ [̣⁻ ɟ_n, t̄ Ċ Ā ɟ^ɔ Y⁻ ɟ^o
 shaman-healer if say, lad this must open grandmother

Y⁻ Λ_ɛ Y⁻ Δⁿ, Ā [̣^{no} Ī Tⁿ Λ_u Ċ, Lⁿ Ċ
 grandfather door, must bring children way, like this

T̄_ɛ [̣_n, T_o ɟ_o C_ɔ ɟ^o ʒ", Ā I',
 finish thus, wait cause his sickness well, must take

C_ɔ ɟ_u [̣_{nc} Δ^{ɔ̄} Δ⁻ Ċ Tⁿ ɟ_n ɟ_v ɟⁿ
 him go study spirits go to brothers plural who know

Δ^{ɔ̄} L^u L_o [̣^{no} Δ^{ɔ̄} t̄_u ɟ_u. (T^u
 spirit words come carry spirits zu-mu. (the person

┌^{no} Δ^δ Λ_n 6^o T^u ┌ⁿ T⁻. Y⁻ T_r,
carry spirits family big descendant only. middle,

Y⁻ C└_ε T^u ┌ⁿ Tⁿ †^ε ┌^{no} †_u ɔ_u.) Y⁻ Lⁿ
youngest descendant not able carry zu-mu.) make like

Ĉ Y⁻ Λ_ε C^ʔ J^ʔ Λ_n 6^o Ĵ T_ε T^u
this shaman-healer show family big whoever the person

┐_o ┌^{no} Δ^δ, Ĵ T_ε T_u ┌^{no} Λ_n 'ɔ"
cause carry spirits, whoever then carry family Miao

Ÿ †_u ɔ_u ┐_u Y⁻ Δ^δ.
that zu-mu who make spirits.

┌⁼ ┐_u 6^δ Δ^δ †^u ┐ⁿ †_u.
livestock which worship Spirit Zu-gi-za.

S^u T_r Y⁻ C^{nc} C└⁻ T^{'''} Δ^δ †^u ┐ⁿ †_u, ┌ⁿ C_{nu} Tⁿ
first devote great pig for Spirit Zu-gi-za, time not

C^{nc} †_o Ÿ, Ÿ V^{nc} Δ^δ †^u ┐ⁿ †_u T_ε Ā,
yet reached yet, but Spirit Zu-gi-za in a hurry want,

Ĉ ┐_o T^u Γ^ʔ T⁻ ɔ⁻ T^u C^{nc}
for this reason cause the wolves come take the great

C└⁻ L_ε. Y⁻ Lⁿ Ĉ †⁻ ┐ⁿ Ĵ^o Ā
pig gone. make like this every time whenever want

Y⁻ Δ^δ Ÿ, Ĵ C^o ┐_o Yⁿ Y⁻
make spirits that kind, rise early cause one two

L^ʔ 'ɔ" ┌^{'''} 'ɔ" ┐_o. T⁻ Y⁻ Γ^ʔ ɔ⁻ T^u
classifier relatives come make wolves take the

C^{nc} C└⁻ ┌^ε ɔ_u T⁻ S^δ. T^{'''} Y⁻ C^ε S⁻ ┐_o.
great pig lead go kill away. using bracken cause

┌_n J^{'o} 'C^{nc} J^{'o} C└_ε Y⁻ C└_r ┌^{nc}, †_o.
thus clean bristles off prepare meat completed. reach

Y⁻ T^δ C_ε Cⁿ ┌_r, T_ε, Ĉ C└⁻ I^ʔ,
time they eat morning meal finish, lord house takes

T^u ┌² T^u Tⁿ Y⁻ ┐_u ɔ_u Ĵ T^u Γ^ʔ S^δ
the brothers make as though go hunt the wolves away

T̄ ɕ'ᵐ ṯ ɕɿ̄ ɕɿ̄ ɿᵥ ʏ̄ ɭᵑ ɕ''ᵐ ɿᵒ.
and take the meat pig which two classifier relatives

ʏ̄ Ṳ. (T''ᵐ ɿᵥ ɕ̄ ɕɿ̄- ɿᵐ ʏ̄ ɿᵥ ɕ̄
make that. (when lord house went make as though hunt

Tᵐ ɭᵑ Ṳ, ʏ̄ ɭᵑ ɕ''ᵐ ɿᵒ. ɿᵥ ɿᵐ
the wolves that, two classifier relatives who went

ʏ̄ ɕɿ̄ ɕɿ̄ ̂ ɿ̄ ̂ ɿᵒ ɕ̂ᵐ ɭᵐ.)
make meat pig must flee go to undergrowth gone.)

ɕɿᵥ ʏ̄ Tᵐ ʏ̄ ɿᵐ ɕɿ̄ ʏ̄ ɿᵥ
cut off two classifier scraps meat make as though

ɭ- T''ᵐ ʏ̄ Tᵥ ɭᵑ Ṳ Sᵑ, (Tᵐ
throw for two classifier wolves those away, (the

ɭᵑ dai biao ̂ᵑ ṯᵐ ɿᵐ ṯ-) T̄ ɕ'ᵐ ɕɿ̄ Tᵣ
wolves represent Spirit Zu-gi-za) and take meat carry

ɭᵒ. ̂ ɕɿ̄-. T''ᵐ ʏ̄ Tᵐ ṯ', Tᵐ ɕᵐ Sᵑ.
come go to house. using knife cut up boil eat away.

ɕᵐ Sᵒ. ɿᵥ ʏ̄ ̂ᵑ ɿᵥ ɿ̄ ̂ᵑ
thus reckons that make spirits which worship Spirit

ṯᵐ ɿᵐ ṯ- Sᵑ Tᵑ.
Zu-gi-za away finish.

Tᵑ ̂ ɕ̄ ɿᵥ ̂ T̄ ʏ̄ ɕᵐ ɕɿ̄ ʏ̄ ̂ᵑ
because this if want kill great pig make spirits

ɕᵐ, ̂ ɿᵥ ̂ᵐ 'ᵐ ̂ ṯ' ɕᵐ ɕᵐ Vᵐ
thus, must be family Miao this whether mother father

Tᵐ ɕɿ̄', ṯ Tᵐ ɿᵒ ɕɿ̄ᵑ Tᵑ ɕᵐ ̂ ɿᵐ ɿᵐ
son daughter whoever sick finish thus must go call

ʏ̄ ̂ᵐ ɕᵑ T- Tᵑ. ɕᵑ ɕ̄ Tᵑ
shaman-healer come find out. shaman-healer if find out

Tᵐ, ɕTᵐ ̂ ɿᵥ ɕTᵐ ʏ̄ ɕᵐ ̂ᵑ ɭᵐ ɕᵐ,
say, visit this is visit great spirit like thus,

J" J_u Ā T⁻ Y⁻ C^{nc} CJ⁻ ǃ̃ Δ^δ t^u Jⁿ t_.
 know that must kill great pig worship Spirit Zu-gi-za

T_δ. Y⁻ Lⁿ Ċ Ē_n Ā J['] C['] J⁻ T^u
 finish. make like this thus must quickly take the

C^{nc} CJ⁻ T_n T[']" Δ^δ t^u Jⁿ t_. Ē^{nc}. J_o
 great pig devote for Spirit Zu-gi-za completed. cause

t_o. C^u, Ċ̃ Ē ǃ_n, J['] Ē⁻ Yⁿ ǃ_n
 reach ox, tiger, rabbit month, whichever one month

T_δ, T_u C_. 'C^u T["] Ċ̃ 'C^u, C^u 'C^u, C['] 'C^u,
 what, also look day to tiger day, ox day, horse day,

J['] Ē⁻ 'C^u T_δ, C_. Ēⁿ C_. C_{nn} J_u 3"
 whichever day what, look time look season which good

T_δ Ē_n, I^{'u} T^u Ċ̃ T^u Tⁿ J_n T⁻ T⁻ Y⁻ C^{nc}
 finish thus, call brothers plural come kill great

CJ⁻ ǃ̃ Δ^δ t^u Jⁿ t_. T_δ. Ēⁿ J_u Y⁻
 pig worship Spirit Zu-gi-za finish. time that make

Δ^δ Ā Ē^{no} Y⁻ C^{nc} 'C^u T⁻ L_{nc} Y⁻ Δ^δ.
 spirits must use great day presently make spirits.

Y⁻ Γ['] J⁻ Ā Ē^{no} Ċ̃ 'C^u T⁻. (J['] Λ["] 'C^u
 make wolf take must use tiger day only. (other day

S_δ C^u 'C^u, C['] 'C^u Ē 3" Ē_{no}.) Tⁿ 'C^u
 like ox day, horse day, as well good so.) the day

Ċ S_o Y⁻ C^{nc} 'C^u.
 this reckon great day.

M352
Hua Miao spirit worship
1. The Spirit Zu-gi-za and the ancestors. 1.

Compiled by Wang Ming-ji

Notes.

This material is recorded in Document B pages 2, 3 and 4.

On page 4 line 6 of the Miao text the writer used the Chinese expression “dai biao” meaning “represented”, instead of a rather cumbersome circumlocution in Miao.

M353

1 Δ^δ t^u ɟⁿ t.. (2)
 Spirit Zu-gi-za. (2)

T^u ɟ^o C t^δ ɟ^u l^{'u} C^ɔ.
 get sickness go call shaman-healer.

Λ_n T^ɔ C^ɔ ɟ- Yⁿ L^ɔ ɟ^o ɛ^{nc}
 family people have one classifier sick completed

T_δ, ɟ^u l^{'u} C^ɔ T- ɛɛ_{nu} C^ɔ
 finish, go call shaman-healer come arrive. shaman-healer

C_u ɲ_n, t̄ Ċⁿ 'C^u T_ɔ ɟ^o T_δ, 'C^u
 ask say, person this day which fell sick finish, day

Ÿⁿ C_ɔ ɟ^u Δ⁻ S^δ T_ɔ L_u. C_ɔ t_o.
 that he went go to side which exclamation. he reach

ɟ̄['] T_ɔ. t̄ ɟ_u ɟ^o Ÿⁿ CT_ɔ Tⁿ T_ɔ
 place which. person who sick that think not come out

ɟ_u 'C^u Ÿⁿ C_ɔ Δ⁻ S^δ T_ɔ, t_o. ɟ̄['] T_ɔ.
 is day that he go to side which, reach place which.

Y⁻ Λ_ɔ C^ɔ ɲ_n, Y_o. Δ^δ ɛɛ_{nu} Ċ.
 shaman-healer say, oh spirit arrive for that reason.

Λ_n T^ɔ C^ɔ Ÿⁿ ɲ_n, Y⁻ Λ_ɔ ɛ_ɔ CT_o. ɟⁿ C_u
 family people that say, old man you with us look

T⁻ CT_ɔ ɟ^δ. Y⁻ Λ_ɔ C^ɔ Tⁿ ɲ_n, Y⁻ ɟ^o
 carefully observe. shaman-healer reply say, grandmother

Y⁻ Λ_ɔ Cɟ- Sⁿ ɟ⁻. ɛ̄ Cɟ- ɲ_n,
 grandfather house leaking exclamation. lord house say,

T_{nc} Ā ɟ_u t^r ɟ_{nu} ɟ̄⁻ Ċ (ɟ_u t^r ɟ_{nu} ɟ̄⁻ Ċ
 query want thirteen years fully (thirteen years fully

ɟ_u Yⁿ ɟ_{nu} T⁻.) C^ɔ Tⁿ ɲ_n, Ā ɟ̄⁻
 is one year only.) shaman-healer reply say, want next

J_u J' C̄. T̄ (Y⁻ Lⁿ Cⁿ Λ_n T³ C³
 year fully finish. (make like this family people

C̄, J' C⁻ L Tⁿ Λ_u, C^{nc}, V_u, T^u, C†',
 this, whether children mother, father, son, daughter,

L_u, b₋, J' C⁻ J T₃ 3°, T^u Ā T₁
 old, young, whether whoever sick, all must devote

Y⁻ C^{nc} C J⁻ C^{nc}, T⁻ Ā J³ C³ Jⁿ t^{nc}
 great pig completed, and must quickly prepare

C^{nc} 3_o t_o Cⁿ C_n T⁻ Y⁻ C^{nc} C J⁻
 completed cause reach time thus kill great pig

b³ Δ³ t^u Jⁿ t₁.)
 worship Spirit Zu-gi-za.)

L^u 3_u 3_u 3_u b³ Δ³ C̄ t^r.
 words which zu-mu worship spirit therefore intones.

Λ₃ S^u 3^u C₃ V₁ Λ_u L Tⁿ Λ_u,
 Yeu-su-mu you look after children,

t₃ T⁻ Lⁿ 3_u CTⁿ,
 plant firm as trees,

t₃ T⁻ Lⁿ 3_u V³,
 plant firm as rocks,

C^{no} T⁻ Lⁿ 3_u t₁.
 remain firm as cliff.

5 Y⁻ 3³ Y⁻ V_u Y⁻ T₃
 Yi Chinese swords

C^o T⁻ J³ CT^u,
 tumult come south,

C_n CT_n S³ J³ CT^u.
 thus block away south.

C^o T⁻ Ğ CT^u,
 tumult come north,

C_n CT_n S³ Ğ CT^u.
 thus block away north.

10 Cṭ T- 'Cᵘ T- 'Cᵘ C†ᵑ,
tumult come sun rise sun set,

Ḳₙ CTₙ Sᶑ 'Cᵘ T- 'Cᵘ C†ᵑ.
thus block away sun rise sun set.

Ḳₙ †ʳ Jₙ J' Ḳ,
thirteen years fully,

ṭ''' Ḳ C'' ṭ''' Ḳ Ḳₙ.
give you eat give you drink.

†ᵘ Ḳᵘ †ʳ Tᶑ, Ḳ CḶ- Ḳₙ Cṭ' Ḳₙ
zu-mu intone finish, lord house himself seek his own

Ḳᵐ Cₙ ṭ'' Jₙ Ḳᵘ Ḳᵒ Ḳ̇, Cᵐ, Ḳ̇, Ḳ Ḳₙ
time in year which sick that, ox, tiger, rabbit month

Cᵐ, Ḳ̇, Ḳ 'Cᵘ, ṭ''' Y' Jᵒ Y' Ḳᵐ
ox, tiger, rabbit day, give grandmother grandfather

Ḳ=.
livestock.

ṭ''' Y' Jᵒ Y' Ḳᵐ Ḳ=.
give grandmother grandfather livestock.

(Cṭᶑ 'Cᵘ Y' Ḳᵐ Sᵘ Ḳᵘ Ḳᶑ, 'Ḳᵒ CTᵘ ṭ'''
(middle day make Yeu-su-mu spirit, evening give

Y' Jᵒ Y' Ḳᵐ Ḳ=.) Sᵘ CTḶ
grandmother grandfather livestock.) first drive

Y' Jᵒ Y' Ḳᵐ ṭ'' ṭⁿ Ḳ'ᵐ Ḳᵘ T- ṭ'' Ḳ̇.
grandmother grandfather to place which come to that.

(CTḶ Ḳᵘ I'ᵘ Ḳᵒ Y' Ḳⁿ Y' Ḳᵒ Lᵒ) Ḳᵒ Lᵒ
(drive is call cause souls come) cause come

†' Ḳ= Ḳᵘ Ḳ̇ ṭ''' Cᵒ. Lᵘ Ḳᵘ
receive livestock which worship for them. words which

†ʳ Ḳₙ,
intone say,

Ḳ ṭⁿ Ḳₙ Cᵐ Ḳₙ Ḳᵘ ṭⁿ Ḳᵘ Ḳᵐ,
children live thus fill land fill place,

\bar{L} T^n Λ_{11} V^- C'' \bar{J} L_n $C\bar{E}'$.
 children food eat fill thus overflow.

L_0 t' L_3 \bar{L}^{nc} \bar{L}_{11} ,
 come receive your wine drink,

$(L^n$ \bar{C} T''' $V^{\bar{\sigma}}$ Y^- \bar{L} CJ^- CT''
 (time this use flat basket make small house cover

$L^{\text{nc}}.)$
 completed.)

Y^n t^u Y^n t_{-} .
 one cup one bowl.

J'^- \bar{J} J'^- $C\Delta_0$.
 do not be critical do not be sullen,

$Y^- T'_- t_{\text{nc}}$ ' C_{11} ,
 coughs and colds,

$\bar{\Lambda}$ $Y^- J^0$ $Y^- \Lambda_{\zeta}$ CT_n .
 want grandmother grandfather block.

$(L^n$ \bar{C} t^r $t_u \supset_u$ $\bar{L}_n)$
 (time this the zu-mu say,)

\bar{J} L^{nc} L_n \bar{J} J' ,
 slash knife thus slash chicken,

\bar{J} L^{nc} L_n \bar{J} CJ^- .
 slash knife thus slash pig.

$(\supset_u$ T^- J' T^- CJ^- T''' $Y^- J^0$
 (is kill chicken kill pig for grandmother

$Y^- \Lambda_{\zeta}.)$
 grandfather.)

$(Y^n$ \supset'^0 \bar{L}^{nc} \supset_u $Y^n t^u Y^n t_{-}$, Y^- \supset'^0 \bar{L}^{nc} \supset_u
 (one cup wine is i-zu-i-za, two cups wine are

$Y^- t^u Y^- t_{-}$, t^r \supset'^0 \bar{L}^{nc} \supset_u $t^r t^u t^r t_{-}.)$
 a-zu-a-za, three cups wine are zi-zu-zi-za.)

$Y^- L_{11}$ \supset^- L^u \bar{L}_n ,
 old folk have word say,

C_{11} $Y^- \Lambda_{\kappa} C^b$ L^u E_n ,
obey shaman-healer words thus,

E^{nc} T^n T'' .
live not get.

C_{11} $Y^- \Lambda_{\kappa} t_u \mathcal{D}_u$ L^u E_n ,
obey zu-mu words thus,

$T^n \mathcal{D}_u$ Y^- T^u T'' C'' .
not necessary do all get eat.

M353
Hua Miao spirit worship
1. The Spirit Zu-gi-za and the ancestors. 2.

Compiled by Wang Ming-ji.

Notes.

This material is recorded in Document B pages 4, 5, 6 and 7.

M354

- 1 Δ^δ t^u ɟⁿ t₋. (3)
 Spirit Zu-gi-za. (3)
-

ḃ^δ Δ^δ t^u ɟⁿ t₋ ɾ^u Y⁻ t^r ɿ₋
 worship Spirit Zu-gi-za divide make three steps

ḃ^δ.
 worship.

- 1 ḃ^δ Δ^δ t^u ɟⁿ t₋.
 worship Spirit Zu-gi-za.

- 2 ɿ^{'''} Y⁻ ɟ^o Y⁻ Λ_ς ɿ₌.
 give grandmother grandfather livestock.

- 3 t_r.
 zi.

ɿ_n ɿɿ₁. ḃ^δ Δ^δ t^u ɟⁿ t₋, ɿ^{'''} Y⁻ ɟ^o
 say clearly. worship Spirit Zu-gi-za, give grandmother

Y⁻ Λ_ς ɿ₌, t_r, T^u ɿ_ς ɿ_u T^ʔ ɿ^ʔ ɿ^o
 grandfather livestock, zi, all because people sick

Ḃ ḃ^δ. ɿ⁻ ɿ_u Y⁻ Δ^δ S^δ T_z,
 therefore worship. if make spirit away finish,

ḃ^δ Δ^δ S^δ T_z, T^u T₋ ɿ_{no} Lⁿ ɿ_n,
 worship spirit away finish, all die so like thus,

ɿ_n ɿ_u Y⁻ Λ₋ Δ^δ S^δ Ḃ T₋
 say that make amiss spirit away therefore die

Lⁿ Y⁻. Ḃⁿ V^{nc} t_r ɿ_n ɿɿ^{''} ɿ_u Λ_n 'ɿ^{''} Ḃⁿ
 in this way. but zi thus fear that family Miao this

ḃ^o ɿ^{''} T^{nc} T^u Ḃ ɿⁿ ɿ^ς, (ɿⁿ ɿ^ς ɿ_u
 great and small all will sweep few, (sweep few is

T^u Ḃ^δ Lⁿ Y⁻) Ḃ ḃ^δ Δ^δ
 break seed in this way) therefore worship Spirit

t^u ɟⁿ t₋, Ḃ ɿ^{'''} ɿ_u ḃ^δ.
 Zu-gi-za, must give ox worship.

Yⁿ. Tⁿ CT', 'C^u C_{ni} J_u l̄[̄] Δ[̄] t^u Jⁿ t_u.
one. say clearly times that worship Spirit Zu-gi-za.

1 CJ' 'C^u T^u [n^o Δ[̄] Tⁿ t_u.
 pig day persons carry spirits gather.

2 C_z 'C^u t_u J_u T'^{nc} T^u l̄[̄] T^u Tⁿ Tⁿ t_u.
 rat day zu-mu together with brothers gather.

3 C_u 'C^u Y⁻ T̄[̄] C_z C^u [', T⁻ CJ'
 ox day at time they eat morning meal kill pig

l̄[̄] Λ_s S^u J^u, 'J^o CT^u T'^u Y⁻ J^o
 worship Yeu-su-mu, evening give grandmother

Y⁻ Λ_s [=
 grandfather livestock.

4 l̄[̄] 'C^u C_u J_u.
 tiger day ox falls.

5 l̄[̄] 'C^u J'⁻ C†^{'b}.
 rabbit day guests depart.

T_u T_n CT', C_z 'C^u J_u t_u J_u l̄[̄] Tⁿ Tⁿ t_u
 again say clearly. rat day is zu-mu brothers gather

Ȳ[̄] T_n J_u J'⁻ C[_{ni}. (J'⁻ C[_{ni} J_u
 there say that guests arrive. (guests arrive is

J'⁻ Tⁿ t_u.) C_u 'C^u C† Y⁻ J^o Y⁻ Λ_s
 guests gather.) ox day wash grandmother grandfather

T_s. l̄[̄] 'C^u C_u J_u. (CT_u C_u L_u.) l̄[̄] 'C^u
 feet. tiger day ox falls. (kill ox old.) rabbit day

J'⁻ C†^{'b}. (C†^{'b} J_u Jⁿ T⁻.)
 guests depart. (depart is separate.)

Y⁻. T'^u Y⁻ J^o Y⁻ Λ_s [=
two. give grandmother grandfather livestock. look at

T'_u S^u.
 before written.

†^r. t_r. C[^{'u} Λ_n 'J^u C̄[̄] T_u J_u l̄[̄]_n
three. zi. fear family Miao this die that sweep

𐤀	𐤁	𐤂
few	therefore	zi.

T^u C^u Tⁿ C^{nc} Y⁻ Δ^δ Sⁿ D⁻ T^b C^b I^u
when not yet make spirits yet there is person who

ɔ°	T̃ɔ,	ɔ _{II}	l'v	C ^b	T-	C ₋
sick	finish,	go	call	shaman-healer	come	look

\bar{c} therefore say that,

1 $\bar{\Lambda}$ T_ζ T^ν Δ^ν $L^n \subset \mathbb{C}^{nc}$. (T^ν Δ^ν
must put forth the black exceedingly. (the black

 $L^n \subset \mathbb{C}^{nc}$ \mathbb{J}_ν T^ν \mathbb{C}^{nc} $\mathbb{C}\mathbb{J}^\nu$.)
exceedingly is the great pig.)

2 $\bar{\Lambda}$ T_{ϵ} T'' $\overset{\circ}{J}' \text{ } \overset{\circ}{C} \text{ } ^{\prime \text{ns}}$ $C\bar{C}_{\text{nil}}$. $(\overset{\circ}{J}' \text{ } \overset{\circ}{C} \text{ } ^{\prime \text{ns}}$ $C\bar{C}_{\text{nil}}$
must put forth to place arriving. (place arriving

 $\bar{\Lambda}_u$ Δ'' .)
is door.)

3 T_{nc} Λ_o Y⁻ J^o Y⁻ Λ_ς
 query correct grandmother grandfather

Γ^{'n} S^{nc} L_u C⁻ D^δ, Y⁻ J^o
 feel slighted exclamation, well then, grandmother

Y⁻ Λ_ς Λ̄ C["] Λ̄ T_" C̄ D^o
 grandfather want eat want drink therefore sick

T⁻ L_.
 in this way.

4 $Y^- J^o$ $Y^- \Lambda_\varsigma$ $b^- C^\sim$ $T^n C\mathbb{E}_{\varsigma_\varsigma}$ $\bar{C}.$
grandmother grandfather rope ox tangled therefore.

$(T^n C\mathbb{E}_{\varsigma_\varsigma} \quad J_u \quad \bar{\Lambda} \quad T_- \quad L^n \Lambda_-)$
(tangled is will die in this way.)

ɔ"	Ĉ	ɹn	CT',	Δ"	3̄	G- L,	Ĉ
occasion	this	say	clearly	four	sections	small	this

\mathbb{C}^u .
matters.

1 Y⁻ T^u Δ^u Lⁿ CΛ^{nc} Δ^δ. (J_u T⁻
make the black exceedingly spirits. (is kill

Y⁻ C^{nc} CJ⁻.) T_n CT^l. C₃ J_u I^{'u}
great pig.) say clearly. on account of calling

C³ T⁻ T^{'3} T₃ J_u Y⁻ J^o
shaman-healer come diagnose that grandmother

Y⁻ Λ₃ Ā T^u Δ^u Lⁿ CΛ^{nc} Ā 3^u
grandfather want the black exceedingly therefore well

T₃ T⁻ L^{nc} Y⁻ Δ^δ. T^{'u} J_u Ā T⁻ CJ⁻
finish presently make spirits. when want kill pig

C^u, I^{'u} t_u J_u T⁻. CJ⁻ 'C^u Tⁿ t₃, C^u 'C^u b̄^δ.
eat, call zu-mu come. pig day gather, ox day worship.

T^{'u} J_u b̄^δ Ÿ, C³ T^u CJ⁻ T₃ 3̄^u. t_u J_u
when worship that time, lead the pig outside. zu-mu

t_r T_n, (T^{'u} Ÿ 3_u J_u Jⁿ C^{'u} Ā b̄ⁿ
intone say, (at that time zu-mu assistant must pour

Y⁻ J^o Y⁻ Λ₃ C̄^{nc})
grandmother grandfather wine)

Y⁻ Λ₃ S^u J^u Ā L₃,
A-yeu-su-mu this be pleased,

J̄ J³ T̄ C₃ Tⁿ CΔ^{nc},
arise return your countenance,

T³ C₃ Δ^{'u} L_o,
turn your face come,

Δ_o t^{'u} Δ_o Ct^{'r} L_o t['] L̄ Tⁿ Λ_u,
smiling come receive children,

Yⁿ t^u Yⁿ t₋,
one cup one bowl,

Y⁻ t^u Y⁻ t₋,
two cups two bowls,

t^r t^u t^r t₋,
three cups three bowls,

Ĉ Ĉ ħ ħ
this wine drink and

Δ. †'υ Δ. C†'r J° Ĉ Tⁿ L.
smiling stretch your hand come,

†' Ĉ Ĉ= Ĉ CĴ T̄.
receive your livestock your pig hold.

Ł †r ħ,
also intone say,

T" J' Ĉ ħ Sʳ Ĉ,
get food eat not care eat,

Ĵ T'" Ĉⁿ CĴ Ĉ.
give for great pig eat.

T" Y" ħ ħ Sʳ ħ,
get water drink not care drink,

Ĵ T'" Ĉⁿ CĴ ħ.
give for great pig drink.

Ĵ' ĸⁿ T° Tⁿ CĴ'",
holes tombs deep to be filled,

Ĉⁿ CĴ CT ħ Ĵ CTₙ.
great pig struck down go block.

Ĵ' C†° T° Tⁿ CĴ'°,
holes graves deep to be covered,

Ĉⁿ CĴ CT ħ †'ς.
great pig struck down go stop up.

J° CTυ V" Y⁻ CΔ, CΕₙ,
south Chinese tongues arrive,

Tυ CĴ CT ħ Ĵ CTₙ.
the pig struck down go block.

Ĵ CTυ Ĵ° Y⁻ CΔ, CĴ,
north Yi tongues long,

Tυ CĴ CT ħ †'ς.
the pig struck down go stop up.

$\bar{L} T^n \Lambda_{||}$ T_{ζ} $\bar{3}$,
 children go out outside,

$Y^- T'_{-} t_{nc} 'C_{||}$,
 colds and coughs,

T^v CJ^- $CT_{||}$ $D_{||}$ $CT_{n.}$
 the pig struck down go block.

$\bar{L} T^n \Lambda_{||}$ Y^- T'' Y^- $L_{||}$,
 children make crops make harvest,

Y^- T'' CT_v T^{nc} ,
 make in midst flat land,

T'' $L_{||}$ $\bar{3}''$ C_n \bar{J}^u T^{nc} .
 crops harvest good thus fill flat land.

Y^- T'' CT_v $CT_{\bar{\zeta}}$,
 make in midst level land,

T'' $L_{||}$ $\bar{3}''$ C_n \bar{J}^u $CT_{\bar{\zeta}}$.
 crops harvest good thus fill level land.

$\bar{L} T^n \Lambda_{||}$ Y^- T'' $T_{||} C_{\bar{\zeta}}$,
 children work on higher ground

C_n $T^- C_{\bar{\zeta}}$ $\bar{3}''$ L_o Δ'^{nc} ,
 connector lower ground good come jump,

Δ'^{nc} Δ^- $\bar{L} T^n \Lambda_{||}$ $T_{||} C_{\bar{\zeta}}$.
 jump go to children higher ground.

$\bar{L} T^n \Lambda_{||}$ Y^- T'' $T^- C_{\bar{\zeta}}$,
 children work on lower ground,

C_n $T_{||} C_{\bar{\zeta}}$ $\bar{3}''$ L_o Δ'^{nc} ,
 connector higher ground good come jump,

Δ'^{nc} Δ^- $\bar{L} T^n \Lambda_{||}$ $T^- C_{\bar{\zeta}}$.
 jump go to children lower ground.

C_n $\bar{Y} CT_v$ T^n $\bar{Y} CT_v$ C'^{nc} $\bar{3}''$,
 connector borders land borders place good,

L_o Δ⁻ L̄ Tⁿ Λ_u Jⁿ CT^δ Tⁿ.
 come go to children middle land.

L̄ Tⁿ Λ_u Jⁿ Jⁿ Jⁿ L_u,
 children gather crops gather harvest,

J̄^u CJ⁻ J̄^u C^{'nc}.
 fill house fill place.

L̄ Tⁿ Λ_u C_n J^o C^{no} C_n J̄^u CJ⁻,
 children thus women live thus fill house,

Λ_ς C^{no} C_n J̄^u C^{'nc}.
 men live thus fill place.

T^u Cⁿ C_n 3ⁿ C_n J̄^u CT_o,
 progeny thus good thus fill field terraces,

C₌ CJ⁻ S_o Yⁿ CΔ_o.
 livestock pigs resemble water flowing.

CC_n V^δ J_n L_u CT_u,
 nji-vang-bi-lao strike down,

CT_u C^{nc} CJ⁻ L_ς Jⁿ Tⁿ.
 strike down great pig gone to the ground.

ṭ_n T_δ C_n C^{'nc} C^{nc} CJ⁻ T⁻ S^δ T_δ.
 said finish thus take great pig kill away finish.

(CC_n V^δ J_n L_u. T^u J_ς t^r t^{'r} J_u Jⁿ Jⁿ T^ς
 (nji-vang-bi-lao. the stick rhus which peeled skin

C_n Ct^{'nc} L_{nc} S^δ CT_u T^u C^{nc} CJ⁻ J_u
 thus white away strike down the great pig that

ḃ^δ Δ^δ Ct^r CC_n V^δ J_n L_u Lⁿ Y⁻.)
 worship spirits named nji-vang-bi-lao this way.)

2 C₋ 8 3^δ ṭ_n. (Y⁻ Δⁿ Y⁻ CC^δ.)
 look 8 part say. (door a-nzhang.)

3 T^{'n} Y⁻ J^o Y⁻ Λ_ς C₌. C₋ V_o
 give grandmother grandfather livestock. (look at

T^{'-} T^{'nc}.) Y⁻ Λ_ς t_u J_u C^{rr} t^r Ḃ^δ ṭⁿ Δ^o
 before as well.) man zu-mu cuts three sections bamboo

L_o Y⁻ ɿⁿ CT^ʃ. ɿ^{'''} t_u ɔ_u t^r ɿ^{'''} Cɿ⁻
 come make divining sticks, for zu-mu divine give pig

ɿ^{'''} ɿ^ʹ. (L^u ɔ_u t_r ɿ_n S_o 1.)
 give chicken. (words which intone say like 1.)

T^u ɿⁿ CT^ʃ. ɿ^{'''} Y⁻ ɿ_z L₋ ɿ^{''} T^u ɿⁿ Δ^o
 the divining sticks. use knife split to the bamboo

ɿ^{nc} ɿ₁ L^u ɿ_n,
 completed promise words say,

J_{nu} Ċ ɿ_n Ċ^r C_{nc} ɿ_n Ċ^r J_{nu},
 year this thus bad time thus bad year,

J_ʒ T_z ɔ⁻ Cɿ_u ħ^{''},
 flowers came out not complete top,

t^r t^r ɔ⁻ Cɿ_u Δ^{''},
 fruit fruited not complete hang down,

Ċ C_{nc} ɿ^{''} ɿⁿ ħ^{''},
 bad time crops not ripen,

Ċ J_{nu} t^r ɿⁿ t^r.
 bad year fruit not fruited.

Y⁻ J^o Y⁻ Λ_z Ĥ C^{''} Ĥ ɿ_u
 grandmother grandfather want eat want drink

T_ʒ,
 finish,

Lⁿ ɿ_n T^{''r} ɔ^{'n} T^ɔ t^{''r} ɔ^{'n} ɿ⁻.
 thus bamboo strip face down bamboo strip face up.

ɿ_o ħ⁻ T_o V_u Ċⁿ,
 you whose father this,

L₋ ɿ^{'''} ɿ_n Ċ['] L^{nc} ɿ_n ħ^{''} Cɿ⁻,
 has used thus impatience thus life pig,

ɿ_o ħ⁻ T_o C^{nc} Ċⁿ,
 you whose mother this,

L₋ ɿ^{'''} ɿ_n Ċ['] L^{nc} ɿ_n ħ^{''} ɿ^ʹ.
 has used thus impatience thus life chicken.

L^u ɲ_u S^{ɔ̃} Δ^{ɔ̃}. Y⁻ Λ_ɛ t_u ɲ_u S^{ɔ̃} ɲ_n,
words which escort spirits. man zu-mu escort say,

C_n ɲ^o ɛ' _{nc} C_n ɲ^o ɲ' ɲ₋ T^u
grandmother take grandmother chicken enfold the

Cɲ^{ɔ̃},
arms,

ɛ' _{nc} ɲ⁻ Cɲ⁻ ɛ^ŋ T^u Tⁿ,
take the pig lead the hand,

Cɲ_u ɛ' _{nc} C^{no} ɛ' _{nc} ɲ^{ɔ̃},
pull place sitting place sleeping,

L_ɛ Cɲ⁻ ɲ⁻ T'_n ɲ⁻ t_{nc} ɛ^{nc}.
gone house fir-wood the planks jointed.

C_n Λ_ɛ ɛ' _{nc} ɲ⁻ Cɲ⁻ ɛ^ŋ T^u Cɲ^{ɔ̃},
grandfather take the pig lead the arm,

ɛ' _{nc} ɲ⁻ ɲ' ɲ₋ ɲ_u Tⁿ,
take the chicken enfold within hand,

Cɲ_u ɛ' _{nc} C^{no} ɛ' _{nc} ɲ^{ɔ̃}
pull place sitting place sleeping,

L_ɛ Cɲ⁻ ɲ⁻ T'_n ɲ⁻ t_{nc} T'^u.
gone house fir-wood the planks pine.

(Cɲ⁻ ɲ⁻ T'_n ɲ_u L^u CT^u C†^u.)
(house fir-wood is coffin name.)

4 t_r. ɲ_u CT_u C^u L_u.
zi. is strike down ox old.

(T^u C^u t_r Lⁿ ɲ_u T^u Cɲ⁻ t_r Yⁿ 3^{ɔ̃}.)
(give ox intone as is give pig intone one kind.)

Y⁻ ɲ^u L^u Δ_ɛ CT^u, ɲ_u T^u ɲ^u Δ^{ɔ̃} ɲ_u Y⁻ Λ_ɛ
Miao words explain that person bind spirits is man

t_u ɲ_u ɲ_n,
zu-mu says,

J^o D- E_n J_u J^δ C†^δ.
 woman possess thus enter bottom bed.

J^o D- T'' J⁻ C^{nc} J^u J⁻ Tⁿ,
 woman possess get the great horn plait land,

J⁻ C^{nc} Δ_o Lⁿ Δ_u.
 the great fat like bear.

Λ_s D- E_n J_u J^o' C^δ.
 man possess thus enter hole partition.

Λ_s D- T'' Lⁿ J³ J^u CT^o CT^u,
 man possess get the trained horn weave sky,

Lⁿ J³ Δ_o Lⁿ C^o.
 the trained fat like tiger.

Y⁻ Λ_s t_u D_u T_u t_r,
 man zu-mu also intoned,

T['] E_n J^{'o} J^r CT_u CΔ^{nc},
 for thus whether within inside,

Λ̄ J⁻ J^{'o} J^r CT_u J_u.
 want enfold whether without outside.

Λ̄ T^u Λ_n E_n J^δ,
 want posterity spread,

E₌ t_u C_o CT^o J^r T^u
 cattle gather graze back and forth not break off

E_n.
 thus.

J_{nc}, J_{nc}.
 mixed, mixed.

Λ̄ J_o Λ^δ E^{'r} Tⁿ Jⁿ CT_u,
 want cause sheep goats the flocks,

S_u CTⁱ E_n L_n J_u,
 like roebuck,

C'' CΔ'' J'' J^r Δ^o,
 eat leaves collect bamboo,

Y⁻, L_κ T^o T["] J^r T^υ L_n.
 aye, gone yonder not break off thus.

J_{κκ}, J_{κκ}.
 mixed, mixed.

Ā C[~] C[˘] T⁻ C₋
 want cattle horses great,

L_o CT_υ 3["] J^r T^υ L_n.
 come forest not break off thus.

J_{κκ}, J_{κκ}.
 mixed, mixed.

Y⁻ Λ_κ t_υ ɔ_υ T_υ S[˘] Δ[˘] ɳ_n,
 man zu-mu then escorts spirits says,

L_{κκ}, Δ[˘] S^υ ɔ^υ Δ[˘] S^υ C†^r,
 take, ancestral spirits,

L_n T⁻ L_n L^{'o} 'C[˘] ɔ[˘] Lⁿ,
 thus skirt thus gown wear attend festival,

L_n L_κ Jⁿ T["].
 thus gone below.

Lⁿ Cⁿ CT_u L^υ CT⁻ CĬ^o ɳ_o CT_ɔ - - - - -
 time this beat the drum sound cause ndye - - - - -

Lⁿ Cⁿ.
 like this.

M354
Hua Miao spirit worship.
1. The Spirit Zu-gi-za and the ancestors. 3.

Compiled by Wang Ming-ji.

Notes.

This material is recorded in Document B pages 11 to 15.

Having reached the top of page 7 in his manuscript, that is M353 in the present transcription, Wang Ming-ji gives the impression that he had completed all that he had to say about the Spirit Zu-gi-za and the ancestors, and turned his attention to the second item on his list, the spirits bi-jio-a-su. However, on page 11, and without any explanation, he suddenly switched back to the Spirit Zu-gi-za, and continued on this theme to the end of page 15.

The reason may have been that, having completed his exposition, as he thought, he met a new informant with further material concerning the Spirit Zu-gi-za, and the subject had to be reopened.

In the present transcription these additional paragraphs, recorded in M354 are re-located to follow directly after the earlier material in M352 and M353.

The incantation headed 𐀓𐀕 𐀓𐀕 𐀓𐀕, “divining sticks”, on page 8 of this transcription appears as an isolated entry, a kind of post-script, at the very end of Wang Ming-ji’s account of the Miao spirit worship on page 25 of Document B. In the present transcription it has been re-located to a more suitable context.

The incantation, which begins with the words 𐀓𐀕 𐀕𐀕 𐀕𐀕 𐀕𐀕 𐀕𐀕, “The zu-mu then intones”, on page 10 of the transcription, and concludes on to page 11, was not in Wang Ming-ji’s original manuscript. It was sent later in a note conveyed by his son Wang Jian-guo, and subsequently copied into Document B on page 31. The expression 𐀕𐀕, 𐀕𐀕, which occurs three times in this incantation, means literally, “mixed, mixed” and refers to the token offering about to be made, consisting of rice, meat and wine. The significance of the exclamation is, “All is prepared”, hence the paraphrase in translation, “It is ready! It is ready!”

2 Δ^δ J_n C^{no} Y⁻ S̄.
spirits bi-jio-a-su.

Δ^δ J_n C^{no} Y⁻ S̄ J_u Y⁻ Λ_ε C^δ Jⁿ Δ^δ C†^r.
spirits bi-jio-a-su are shaman-healer spirits name.

Y⁻ Λ_ε C^δ J_u Δ^δ J_n C^{no} Y⁻ S̄ C] - C' ^{no}.
shaman-healer is spirits bi-jio-a-su house place.

Δ^δ J_n C^{no} Y⁻ S̄ Ẏ Jⁿ Δ^δ †^u Jⁿ †.
spirits bi-jio-a-su very much know Spirit Zu-gi-za

S^{no} C†₃, C₃ Ẏ †_ε C' Δ^δ †^u Jⁿ †.
thoughts, they very much able bend Spirit Zu-gi-za

Y⁻ S^{no}. Ẏ V^{no} Ā Tⁿ T^δ C^δ Y⁻ Cⁿ Y⁻ C₃ C] -
heart. but must get people body make their house

C^{no} T₃ C_n, C₃ T⁻ L_{no} †_ε Y⁻ Tⁿ C^u.
live finish thus, they presently able do get work.

Ẏ J_u C^δ Jⁿ Δ^δ Ā Tⁿ C] - C] - Tⁿ C] -
because kind spirit this not have house not have

C' ^{no}, J̇' J₃, J̇' †⁻, Ī Tⁿ, J^o Y₁ †₁, J⁻ C₃,
place, caves, caverns, mountains, scrub land, streams,

J⁻ Ṫ, T^u Tⁿ C] - C' ^{no} C^{no}, Ẏ J_u †⁻ J̇'
ponds, all not have place live, because every place

T^u Δ^δ †^u Jⁿ †₁ C^{no} Ā. (J_n C†^r.
all Spirit Zu-gi-za situated therefore. (say clearly.

Ṫ Δ^δ J_n C^{no} Y⁻ S̄ Ā C] - Y⁻ C^δ. Ṫ
the spirits bi-jio-a-su these have two kinds. those

J_u C^{no} Cⁿ C^δ 3^δ 3₁ C_n Ṫ J_u
which carry birds, snakes likeness thus those which

J^o T^δ C^δ C^o C†₃. Ṫ J_u C^{no} Ċ Γ^δ
cure people sickness. those which carry tigers wolves

3^δ 3₁ C_n Ṫ J_u Y⁻ T^δ C^δ C^o.) Ṫ
likeness thus those which make people trouble.) the

$J^n \Delta^{\tilde{\sigma}}$ $\overset{n}{C},$ C_{\circ} C^{no} Y^n Λ_n $L^n \square^{\tilde{\epsilon}}$ t^-
 spirits these, they live one family home every

t'_r C^{no} Λ_n $\overset{n}{Y}.$ T^n Δ^- $J'^- \Lambda_{||}$
 generation remain family that one. not go to other

$\square^{\tilde{\sigma}}$ $'\mathcal{D}''$ $J_n.$
 kind Miao clan.

M355
Hua Miao spirit worship.
2. The spirits bi-jio-a-su.

Compiled by Wang Ming-ji.

Notes.

This material is recorded in Document B page 7.

At the top of page 7 the account of the worship of the Spirit Zu-gi-za and the ancestors breaks off, to be resumed on page 11. The bi-jio-a-su are the first of four other spirits which are dealt with in the intervening pages.

3 Jⁿ C†".
bi-nzao.

T^u Jⁿ Δ^δ Ĉ J_u Yⁿ T_u Δ⁻ CT^u. J_u T^u
the spirit this is one classifier power sky. is the

Jⁿ Δ^δ J_u †^c J_o T^u C^u CJ_u S^{nc}
spirit which can cause people restless heart

T⁻ T_{nc}. T^u Jⁿ Δ^δ Ĉ C^{no} Tⁿ [ⁿ Δ^δ
very much. the spirit this situated below Spirit

†^u Jⁿ †₋, V_{nc} †⁻ J^o †⁻ [^{nc} C_u T^u C^{no}.
Zu-gi-za, but everywhere every place they all situated.

(J^o [ⁿ Y⁻ L_u, Y⁻ L₋, CJ^u C†^u, J⁻ T_u
(whether old folk, young men, young women, whoever

S⁻ J^u, †^o CΔ^u, J^u Λ_u, J⁻ T_u I_u Y⁻
whistles, blows leaves, sighs, whoever as soon as does

Lⁿ Ĉ, C_u T^u T⁻ C^{no} Δ⁻ †^r T^u C^u
like this, they all come live go to the person

Ĉ Y⁻ [ⁿ Y⁻ CJ_u S^{nc} J_u S_u T₋
this body make restless heart that strangle dead

S^δ [_{no}.) T^u Jⁿ Δ^δ Ĉ T^u †^u T^u †^r J⁻
away so it is.) the spirit this henceforward take

†^r J_u S_u T₋ S^δ Ÿ T^u Y⁻ Δⁿ
the one who strangle dead away that one the soul

Y⁻ Yⁿ T_u C^u [^{nc} Ā Y⁻ [^{nc} T_o.
make one classifier horse ride. must make ride wait

T^u Y⁻ Δⁿ Ĉ C†^u J_o T^u J⁻ Λ^u Yⁿ L^u
the soul this find cause get other one classifier

J_u T_u S^u T₋ S^δ, T^u Y⁻ Δⁿ L_o L_u
who also strangle dead away, the soul come exchange

C_u T_u, T_u T⁻ L_{nc} [° †^r T_u CTⁿ T⁻
him finish, then presently free the one before the

Δⁿ ɔ_o ɔ_u ɛ_n ɕ_o ɕ^{nc} V_u Y⁻ Δⁿ ɛ_{no}.
soul cause go join his mother father soul so it is.

Y⁻ Lⁿ Ċⁿ Yⁿ L^ɔ T^ɔ ɕ^ɔ ɔ_u S_u
make like this one classifier person who strangle

T_u Y⁻ Δⁿ Ā Y⁻ ɕ_o ʒ^ɔ ɔ_u T_u ɔ⁻ T^u
dead soul must make its slave that then catch get

Yⁿ L^ɔ ɔ_u ɕ_o T_u T⁻ L_{nc} T^u Δ_n
one classifier exchange him then presently get free

ɔ_u ɕT_o Λ_u ɕ^{nc} V_u Y⁻ Δⁿ Y⁻ Δ_o ɕ^{no} Lⁿ Y⁻.
go with own mother father souls live like make.

T_n ɕT^u_u ɕ^ɔ ɔⁿ Δ^ɔ T^{'nc} ɔⁿ ɕt^u
say clearly. shaman-healer spirit as well as bi-nzao

Y⁻ ɛ^ɔ Δ^ɔ Ċⁿ Y⁻ ɛ^ɔ ɔ^{'nc} ɔ_u ɕ^{no}
two kinds spirit this, two kinds both are situated

Tⁿ ɛⁿ Δ^ɔ t^u ɔⁿ t_u, ɔⁿ V^{nc} ɕ^ɔ Δ^ɔ
below Spirit Zu-gi-za, but shaman-healer spirits

ɔ_n ɛ^{no} Y⁻ Š^u ɕT_u Tⁿ T^u ɔⁿ ɕt^u. T^{'u} ɔ_u ɛ⁻ Ā ɔ_u
bi-jio-a-su strike not get bi-nzao. when if want go

ɔ^{'o} T^ɔ ɕ^ɔ ɔ_u T^u ɔⁿ ɕt^u ʒ_{nc} Y⁻ Λ_u ɕ^ɔ
cure people who get bi-nzao cling shaman-healer

Š^u Ā ɛ^ɔ T^u ɔⁿ ɕt^u S^ɔ T⁻ T⁻ L_{nc}
first must deceive the bi-nzao away and presently

Y⁻ ɕ^ɔ ɔ_u ɔ^{'o} ɔⁿ ɕt^u ɛ_{no}.
make spells which cure bi-nzao so it is.

M356
Hua Miao spirit worship.
3.Bi-nzao.

Compiled by Wang Ming-ji.

Notes.

This material is recorded in Document B page 8.

M357

Yⁿ. ǎ ɔⁿ ʂ² ɔⁿ L_u.
One. worship venerable and old.

C^u ɔ_u ǎ ɿ T" ɔ_u ǎ Δ^ɔ
work which worship mountain was worship Spirit

t^u ɔⁿ t_u. ɿ T" ċ CT^r T" ɔⁿ ʂ².
Zu-gi-za. the mountain this name mountain venerable.

T^u ǎ ɔ_u ʒ. 'ɔ" Yⁿ L^ɔ
the person worship was village Miao one classifier

ɔ_u ɿ" ʒ^ɛ ʒ^{nc} ǎ. t^r J_u t. C^ɔ ɓⁿ
who knew manner worship. every year reach horse month

C^ɔ 'C^u, 'C^u ɔ_u ʒ^{nc} Ȳ, Yⁿ ʒ. 'ɔ"
horse day, day which high that one, one village Miao

ɿ' ɔ_u ɿ Yⁿ T_u ɿ', [^{no} Yⁿ Lⁿ ɿ'
all bearing one classifier chicken, carry one flask

[^{nc}. Yⁿ ʌ_n ɔ_u Yⁿ L^ɔ. Yⁿ L^ɔ
wine. one family went one classifier. one classifier

[^{no} Yⁿ ɔ^o V^ɔ Ȳ T^u ɿ". ɔ_u Δ⁻ L^u T"
carried one basin meal corn. went go to the mountain

ɔⁿ ʂ². (L^u T" ɔⁿ ʂ² ċ V^ɔ CT"
venerable. (the mountain venerable this rocks trees

Yⁿ t^r C^ɔ Tⁿ CT^o CT" Tⁿ ɓ_u Cɿ^ɔ. 'C^u
one generation not fell trees not cut grass. day

ɔ_u ɔ_u ǎ Ȳ CT^o CT" ɿ_u, ɓ_u
that go worship that one fell trees fitting, cut

Cɿ^ɔ ɿ_u T⁻.) T^u ɔ_u ǎ t^r T^u ǎ
grass fitting only.) when worship the person worship

ɿ_n,
said,

Λ_ς V^ρ Λ_ς CT^π,
grandfather rock grandfather tree,

Ε_ς C^π S^π Ε_ς J_ο I^υ.
you situated high you see clearly.

Ε_ς V₋ Λ_π L̄ T^π Λ_π,
you look after children,

Δ_π CT_υ L̄^π V^ρ L̄^π †⁻,
go midst road rock road cliff,

Δ_π CT_υ Y^π.
go midst water.

†^ρ, T^ο, L̄^ο, Γ^ρ
robbers, soldiers, tigers, wolves,

Λ̄ J_υ Ε_ς CT_ρ S^δ,
want that you block away,

Y⁻ V₋ T^υ Ε_π.
make protection thus.

J⁻ J_{ππ} †_ο Y⁻ 'C^υ L̄^π,
next year reach make day this,

Ε_π L̄ T^π Λ_π Ε^π,
thus children bring,

Ε^π L̄^{πς} T⁻ T^{ππ} Ε_ς Γ_π,
bring wine come for you drink,

Ε^π J^ρ T⁻ T⁻ T^{ππ} Ε_ς C^π.
bring chicken come kill for you eat.

Γ_π CT^ρ. T^π J_υ Γ^π CT^ρ J^ρ Y⁻ V⁻ J̄
say clearly. when boil meat chicken make food cooked

T_δ, †^ρ T^υ L̄^δ S^υ T^{ππ} Y^π T^υ
finish, the person worship first use one classifier

Δ^{πς} Γ_ι V⁻, T_υ Δ^π Y⁻ J^ρ CT^ρ T^π T^υ
spoon dip up food, then pick off scraps meat on the

Δ^{nc} , b^{n} $\bar{\text{c}}^{\text{nc}}$ T'^{nc} V^- T^- CT' S^{δ} T_{n}
 spoon, pour wine add to food and meat away say,

J_{nc} , J_{nc} , L^{n} $\bar{\text{c}}^{\text{n}}$, b^{n} $\bar{\text{b}}^{\delta}$ T_{δ} .
 mixed, mixed, like this, pour out worship finish.

i' J_{s} T^- L_{nc} T_{i} L_{o} C'' S^{δ} , S^{r} L_{o}
 all presently dip up come eat away, return come

L_{s} T_{δ} . ($\bar{\text{b}}^{\delta}$ V^{p} T^{r} T'' V^{p} , $\bar{\text{b}}^{\delta}$)
 gone finish. (worship rock scatter for rock, worship

CT'' T^{r} T''' CT'' .)
 tree scatter for tree.)

M357
Hua Miao spirit worship.
Worship of the venerable and the old.

Compiled by Wang Ming-ji.

Notes.

This material is recorded in Document B page 9.

In Wang Ming-ji's manuscript this passage is inserted after his description of the spirits called Bi-nzao, to which, however, it is entirely unrelated. It bears the number "one" in words, and is followed by another detached piece marked "two". Neither appear in the list of subjects with which his description of the spirit worship begins (M351), and together they break the sequence outlined in that index. It looks as though the decision to include these two pieces was taken after the writing had commenced, and the new material was simply inserted at the point which had then been reached. Something similar seems to have happened in respect of those paragraphs which form the second half of Wang Ming-ji's discussion of the Spirit Zu-gi-za and the ancestors. (M354)

In the final paragraph the repeated cry 𪛗𪛗, 𪛗𪛗, means literally "mixed, mixed" and refers to the contents of the spoon, maize meal, meat and wine, about to be scattered over the rock or at the foot of the tree. The significance of the cry was, therefore, "all is prepared", hence the paraphrase, in translation, "It is ready! It is ready!"

M358

Y⁻. ɓ̃ T["] ɔ̃.
two. worship drao bo.

ɓ̃ T["] ɔ̃. ɔ̃ ɔ̃["] Δ⁻, 'ɔ̃["] CΔ^ɓ, 'ɔ̃["] Δ^υ
worship drao-po is Hmao-dla, Hmao-ndlw, Hmao-dlu

ɓ̃^{ɔ̃} T⁻. Y⁻ C^{ɔ̃} Y⁻ ɔ̃^o C^ɓ ɔ̃ ɔ̃ⁿ C^{'r} Λ^c L^u
worship only. origin concerning is Gi-chi-yeu-lao

Cⁿ Ȳ. 'ɔ̃["] Δ⁻ ɔ̃ Y⁻ C^υ, 'ɔ̃["] T^{ɔ̃} ɔ̃
time that. Hmao-dla was wife's brother, Hmao-dang was

Ȳ. Y⁻ L^ɓ C^υ Ȳ I^{'ɓ} T^υ Δ̂
husband. two classifier brothers-in-law took the dog

ɔ̃^u Ľ CT['] Δ⁻ CT^υ C^{'r} Tⁿ Ȳ C^{nc} 3̂ Ĉ,
went hunting go to Ndu-nzhi-di great forest therefore,

†^r C^υ ɔ̃^o C^{nc} V^u Yⁿ L^υ
the wife's brother sick completed at one classifier

T["] ɔ̃ⁿ C^{'ɓ} Ĉ, Tⁿ T["] Ĉ ɔ̃⁻
mountain ash trees therefore, not get way give

Ȳ J^r T^ɓ T^{'u} Δ^{ɔ̃}. ɔ̃⁻ T^υ Δ̂ T^ɓ T^{'u}
anything devote for spirits. give the dog devote for

Ľ T["] Ȳ †^{'-} 3̂^{ɔ̃} V^ɓ CT["], T^υ Tⁿ
the hill that one every kind rock tree, all not

3̂["]. Ĉ L^o †^o L^υ J^{ɔ̃} V^{ɔ̃} J^{ɔ̃}
well. therefore come reach the bottom garden bottom

C^{'o}. Γ^{ɔ̃} CT["] ɔ̃ⁿ C^{'ɓ} T^ɓ, Cⁿ 3̂["] T^{ɔ̃}.
plot classifier tree ash devote, thus well finish.

(T^{'u} ɔ̃ T^ɓ †^{'-} 3̂^{ɔ̃} V^ɓ CT["] Tⁿ 3̂["]. Y⁻ J^ɓ
(when devote every kind rock tree not well. after

T^u T^ɓ T^{'u} Γ^{ɔ̃} ɔ̃ⁿ C^{'ɓ} 3̂["] T^{ɔ̃} T^{nc}.)
then devote for classifier ash well finish truly.)

L^o †^o L^υ T["] ɔ̃ⁿ C^{'ɓ} T^u T⁻ L^{nc} ɓ̃ T["]
come reach the hill ash then presently worship at

$\overset{\circ}{Y}$ $\text{C}_{\text{no.}}$
that place so it is.

' C^{u} ' Δ^{u} C_{u} V_{u} T_{u} L_{u} C^{t} , $\bar{\text{C}}$
Hmao-dlu his father died gone early, therefore

C^{nc} I'_{u} C_{u} Y^{-} C^{nc} Δ^{-} ' C^{u} ' Δ^{-}
mother taken gone make mother go to Hmao-dla

$\bar{\text{C}}$. T''_{u} J_{u} T^{u} b° T_{u} , L_{u} C_{u} Δ^{u}
therefore. when son big finish, come enquire spirits

Δ^{-} ' C^{u} ' Δ^{u} , C_{u} T^{n} C_{u} T'' , $\bar{\text{C}}$
go to Hmao-dlu, thus not willing teach, therefore

Λ_{u} ' C^{u} ' Δ^{-} Δ^{u} . ' C^{u} ' C_{Δ} $\hat{\Delta}$ $\bar{\text{L}}$ C^{nc}
learned Hmao-dla spirits. Hmao-ndlw-dog the mother

I'_{u} C_{u} Y^{-} C^{nc} Δ^{-} ' C^{u} ' Δ^{u} $\hat{\Delta}$ $\bar{\text{C}}$,
taken went make mother go to Hmao-dlu-dog therefore,

C^{nc} ' C^{u} ' Δ^{-} Δ^{u} . Y^{-} L^{n} $\bar{\text{C}}$ C^{t}
used Hmao-dla spirits. make like this named

' C^{u} ' Δ^{u} $\hat{\Delta}$, ' C^{u} ' C_{Δ} $\hat{\Delta}$ J_{u} T^{-} L^{n} $\bar{\text{C}}$ L^{n} Y^{-} .
Hmao-dlu-dog, Hmao-ndlw-dog are come like this so.

(b^{u} T''_{u} J_{u} J_{u} t^{r} J_{u} $\bar{\text{C}}$ T''_{u} J_{u} T^{-} .
(worship drao-bo is three clans this drao-bo only.

T^{n} Λ° J''_{u} Λ'' ' C^{u} ' $\bar{\text{Y}}$ J^{r} T''_{u} J_{u} T^{nc} .)
it is not other Miao whatever drao-bo as well.)

M358
Hua Miao spirit worship.
The worship of Drao-bo.

Compiled by Wang Ming-ji.

Notes.

This material is recorded in Document B page 10.

This is the second piece which is not included in the index at the beginning of Wang Ming-ji's account of the old spirit worship. It follows the account of the worship of sacred rocks and trees, and simply bears the number "two" in words.

M359

4 ɟʰn t° Yʰ. (ɟʰ ɟʰn Δ̂ Yʰ.)
 ki-zo water. (is spirit water.)

Y⁻ ɟ° ɟʰ C t⁻, ɟ° Lⁿ ɾʰ ɛₙ CΔ̂ Y⁻ CTⁿ ɟʰ
 woman goes washing, pain head thus dizzy which

ɾⁿ t⁴ ʒʰ, ɾₙ ɟʰ ɟ⁻ ɾʰ ɟʰn t°
 not able get better, say that encountered ki-zo

Yʰ. ɾʰʰ ɟʰ ɟ° ȳ ɟʰ lʰʷ Cʰ ɾ⁻.
 water. when sick that way go call shaman-healer come.

(ṭ ɟ° Ċ, ɾʰ ɾʰ Vₙ, ɾ⁻ ɟʰ,
 (the sickness this, boil red beans, kill chicken,

CTₙ ɛ̃ ɛ̃ᵃ, ɾ°. Y⁻ ʌₛ Cʰ ɾ⁻.)
 draw wine completed, wait shaman-healer come.)

Cʰ Cɛₙ ɾ̂, Sʷ tʳ Cʰ
 shaman-healer arrive finish, first send shaman-healer

ɟⁿ ɛʰʷ ɟʰ Cɛ̃ᵃ Yⁿ Lʷ ɟʰ' ɾʰ Yⁿ
 assistant go dig one classifier hole at one

Lʷ ɾ̂ Y⁻ ɛ̂ ɛ̃ᵃ. Y⁻ ʌₛ Cʰ ɟ⁻
 classifier top bank completed. shaman-healer takes

Yⁿ ɾʷ ɟʰn Lⁿ ɾʰʰ Yⁿ Lʰ ɾʰ Cʰ
 one classifier cross for one classifier person

Y⁻ ɟʰ ɾₙ ɾʰ tʳ Ḍ. tʳ Cʰ
 act as though unwind yarn the while. send shaman-healer

ɟⁿ ɛʰʷ ɾ, Yⁿ ɟʰ° CTʰ Yʰ, ɾʰʰ Yⁿ
 assistant dip up one bowl wooden water, use one

Lʷ ɟʰ° ɟʰn ɾʰ Cɾ°. ɛ̃ᵃ. ɛ̃ᵃᵃ Yⁿ
 classifier bowl upside down cover completed. take one

t° ɫ⁻ ɟʰʰ ɛ̃ᵃ Vʰ Lʷ ɟʰ° tʳ Cɛₙ,
 classifier string tie around the bowl three times,

hang completed. the hole which dug situated side

left, the bowl also situated side left, the cross

situated side right side below. one person unwind

yarn, one person play one classifier reed pipe. one

person beat the bowl water. (the bowl water represent

the drum.) shaman-healer play mouth harp. one classifier

shaman-healer assistant light one classifier torch.

one classifier shaman-healer assistant bring one bowl

lard. cause person who sick enter the hole which

dug completed, use hole below enter emerge hole

above. person who sick when enter about to emerge

the hole that one, the shaman-healer takes in one

mouthful liquid fat blow cause puff upon the torch

cause singe person who sick that one the head which

pain thus scorch ki-zo away, cause ki-zo return

gone, and person who sick come gone finish.

T''[̂] Ŷ t'⁻ L⁺ ɔ'⁺ C⁺ L⁻ t'⁻ 3̄ S̄[̂]
 at that time everyone quickly throw everything away

T⁻ ɾⁿ l'⁺ Lₒ Lₑ T̄. T''[̂] ɔₒ Lₒ
 and all together come gone finish. when come

Ŷ,[̂] Yⁿ L⁺ Tᵛ ɾⁿ Ā Cₒ T'' J⁺.
 that time, one person all not want look to back.

Ĉ ɔₒ ɔ'⁰ Jⁿ Δ̄[̂] ɔ'ⁿ t⁰ Y''. ɔ'ⁿ t⁰ Y'' ɔₒ
 this is cure spirit ki-zo water. ki-zo water is

Yⁿ C̄[̂] Δ̄[̂] ɔₒ Cⁿ^⁰ Vₒ Y'' T⁻. T̂ Ĉ[̂]
 one kind spirit which lives in water only. these

ɔₒ Y'' Jⁿ Δ̄[̂] Lⁿ Λ. C̄[̂] Δ̄[̂] Ĉ ɾⁿ
 are water spirits like so. kind spirit this not

ɔₒ Ḅ̄[̂] Vⁿᶜ Ā Cₙᶜ ɔₒ Lₑ T⁻.
 necessary worship but must startle cause gone only.

M359
Hua Miao spirit worship.
4. Water ki-zo.

Compiled by Wang Ming-ji.

Notes.

This material is recorded in Document B pages 16 and 17.

In his description of the wooden bowls Wang Ming-ji lapsed into Chinese “dai biao” when he came to the word “represented”.

5 Y⁻ J̇.
a-she.

ƛ̇ Jⁿ Δ̇ Ċ ɔ_u J̇ Y⁻ ƛ̇₁, Jⁿ Ċ, J'

kind spirit this which borrows cat, snake, chicken

3̇ T- C^{no} T'' C^{nc} V_u Y⁻ ƛ̇ ƛ̇^{nc}. ƛ̇[̇]

form come live in mother father body completed. kind

Jⁿ Δ̇ Ċ Ā ɔ⁻ G⁻ Λ_u ɔ_u Yⁿ Y⁻ J_u

spirit this want take children who one two years

Ṫ. T'' ɔ_u G⁻ Λ_u C^{no} C₃ C^{nc} CΔ^o Y⁻ ƛ̇ⁿ,

only. when child situated its mother within body,

Tⁿ C^{nc} ɔ⁻ Š, T^v Y⁻ J̇ Δ'_n Y⁻ Jⁿ Ċ,

not as yet born yet, the a-she changes make snake,

Y⁻ ƛ̇₁, J', ɔ_u T_o C₃ T^v C†', Ṡ. T^v

cat, chicken go bite her son daughter away. the

Jⁿ Δ̇ Ċ Ā G⁻ Λ_u Ṫ. T⁻ G⁻ Λ_u ɔ_u

spirit this wants children only. the children who

J̇' C^{nc} ɔ⁻, Lⁿ ɔ_u Δ'' J^v ɓⁿ ƛ̇_n

still not yet born, or are four five months thus

Ẏ Cƛ̇'' Y⁻ J̇ T_o ƛ̇_{no}. G⁻ Λ_u ɔ_u ɔ_u T[̇]

very fear a-she bite so it is. children who go foot

T_u Ṫ₃ T^v †[̇] J_o Y⁻ J̇ ƛ̇_{no} Š V^{nc}

able finish all able see a-she so it is still but

ƛ̇_̇ Ṫ₃. T^v Y⁻ J̇ Ċ G⁻ Λ_u J_o, V^{nc}

scarcely finish. the a-she this children see, but

Tⁿ †[̇] J_n C₃ 3̇ J^v T^v C^v ɓ^o. ƛ̇⁻ †[̇]

not able say its form show people big. only able

ƛ̇_n CΔ_n CΔ_n Jⁿ T_n Jⁿ ƛ̇^o Ṫ. ƛ̇⁻ Lⁿ Y⁻ ƛ̇[̇] †[̇]

thus scream kick and struggle only. if like how able

J'' C₃ 3̇. Ẏ ɔ_u C^{nc} V_u Cɔ_u Š J_o

know its form. because mother father dream see

$\text{L}_{\text{no.}}$ $\text{L}^- \text{J}_v$ C^{nc} V_v $\text{CJ}_v \bar{\text{S}}$ J_o $\text{J}^{\text{n}} \text{C}^{\bar{\text{s}}}$, $\text{Y}^- \text{L}'_1$
 so it is. if mother father dream see snake, cat,

J'_1 , L_n J_o $\text{Y}^- \text{J}^{\bar{\text{p}}}$ $\text{Z}^{\bar{\text{s}}}$ $\text{L}_{\text{no.}}$ $\text{T}_{\bar{\text{s}}}$.
 chicken, thus see a-she form so it is finish.

T^v $\text{Y}^- \text{J}^{\bar{\text{p}}}$ $\hat{\text{C}}$ J_v S_v $\text{J}^{\text{n}} \text{Ct}''$ $\Delta^- \text{CT}^v$ $\text{L}_{\text{no.}}$.
 the a-she this is like bi-nzao sky power so it is.

C_s T_v $\bar{\text{L}} \bar{\text{T}}^{\bar{\text{u}}}$ $\text{J}^{\text{n}} \text{Ct}''$ $\text{L}_{\text{no.}}$ $\text{Y}^- \Lambda_{\text{s}} \text{C}^{\bar{\text{v}}}$
 it competes more than bi-nzao so it is. shaman-healer

T^v L'_1 T^{n} C_s , $\bar{\text{L}}'$ $\text{S}^{\bar{\text{s}}}$ T'' T^- .
 all rule not get it, trick away get only.

$\text{Y}^- \Lambda_{\text{s}} \text{C}^{\bar{\text{v}}}$ T^v CT_{II} T^{n} T'' T^v $\text{Y}^- \text{J}^{\bar{\text{p}}}$ $\hat{\text{C}}$
 shaman-healer all strike not get the a-she this

$\text{L}_{\text{no.}}$
 so it is.

J'^o $\text{Y}^- \text{J}^{\bar{\text{p}}}$. $\text{T}''' \text{J}_v$ $\text{C}^{\bar{\text{v}}}$ J_{II} J'' $\text{Y}^- \text{J}^{\bar{\text{p}}}$,
 curing a-she. when shaman-healer goes gather a-she,

J'' CT_n T'' Y^{n} L^v $\text{L}^{\text{n}} \bar{\text{J}}'$ L^{nc} .
 gather pack into one classifier flask completed.

$\text{T}''' \text{J}_v$ CT_n $\hat{\text{Y}}$, $\bar{\Lambda}$ C^{nc} V_v T^v Ct'_1 ,
 when pack that time, need mother father son daughter,

Y^{n} $\text{L}^{\bar{\text{v}}}$ V^v Y^{n} T_n $\bar{\text{L}}'$ CT_n T'' L^v
 one person scrape one handful dust pack into the

$\text{L}^{\text{n}} \bar{\text{J}}'$. T_v Δ^{n} L_{II} J' L^v Z^- J_o $\text{C}\Delta^o$
 flask. also pick old cockerel the comb cause within

$\text{C}\bar{\text{L}}^{\bar{\text{s}}}$ T'' . S_o J_v T'' $\text{Y}^- \text{J}^{\bar{\text{p}}}$ CT_n L^{nc} $\text{T}_{\bar{\text{s}}}$.
 blood in. reckon that get a-she pack complete finish

$\text{T}''' \text{J}_v$ $\text{Y}^- \Lambda_{\text{s}} \text{C}^{\bar{\text{v}}}$ $\text{L}_{\text{no.}}$ L^v $\text{L}^{\text{n}} \bar{\text{J}}'$ $\text{Y}^- \text{J}^{\bar{\text{p}}}$ J_{II} L^-
 when shaman-healer carry the flask a-she go throw

$\text{S}^{\bar{\text{s}}}$ $\hat{\text{Y}}$, $'\text{C}^v$ $\hat{\text{Y}}$ L^- T^{n} $\text{C}\bar{\text{L}}^{\text{r}}$ $\text{L}^{\bar{\text{v}}}$ J^- $\text{T}^{\bar{\text{v}}} \text{C}^{\bar{\text{v}}}$
 away that time, day that one if not meet any people

CT_o . $\bar{\text{L}}$, $\text{Y}^- \Lambda_{\text{s}} \text{C}^{\bar{\text{v}}}$ $\bar{\Delta}$ C'' $\text{Y}^- \text{J}^{\bar{\text{p}}}$ Y^- .
 travel road, shaman-healer will eat a-she bitterness.

M360
Hua Miao spirit worship.
5. A-she.

Compiled by Wang Ming-ji.

Notes.

This material is recorded in Document B pages 17 and 18.

6 ʃ̣ [ʹ_{ni} ʃ̣̌.
zi-qiao-bao.

ʃ̣ ʃ̣ⁿ Δ^{ʃ̣} ʃ̣̌ Y⁻ L_{ni} ʃ̣ⁿ ʃ̣^{ʃ̣} ʃ̣_n ʃ̣_u
kind spirit this old folk not able say was

ʃ̣ [ʹ_{ni} ʃ̣̌ Cʃ̣^{ʃ̣}-, ʃ̣⁻ ʃ̣^{ʃ̣} ʃ̣_n ʃ̣_u ʃ̣⁻ ʃ̣^{ʃ̣}
zi-qiao-bao fanned, only able say that encountered

L^{ʃ̣} [ʹ^{no} Lⁿ ʃ̣⁻. ʃ̣^o Cʃ̣^{ʃ̣} ʃ̣̌, ʃ̣^{ʃ̣} C^{ʃ̣} L^u ʃ̣^u
smoke like only. sickness this, people simply

ʃ̣_{ni} Δ^{ʃ̣} Cʃ̣_{ni} ʃ̣ⁿ ʃ̣ⁿ, ʃ̣_u ʃ̣_n Cʃ̣^{ʃ̣} Y⁻ ʃ̣⁻
fall flat on the ground, that thus turn over eyes

Δ^u Y⁻ ʃ̣⁻ Δ^{ʃ̣}, ʃ̣_n ʃ̣^{ʃ̣} Y⁻ ʃ̣⁻ CΔ^{ʃ̣}, ʃ̣ⁿ ʃ̣^{ʃ̣} ʃ̣_n
black eyes white, thus open eyes wide, not able say

L^u, Y⁻ Cʃ̣^{ʃ̣} L⁻ ʃ̣ⁿ 'ʃ̣̌ L^u. ʃ̣^o Lⁿ ʃ̣̌ ʃ̣_n
words, ears also not hear words. sick like this say

ʃ̣_u ʃ̣ [ʹ_{ni} ʃ̣̌ Cʃ̣^{ʃ̣}. Y⁻ Lⁿ ʃ̣̌ ʃ̣̌ ʃ̣_{ni} ʃ̣^{ʃ̣}
that zi-qiao-bao fanned. Make like this must go call

C^{ʃ̣} ʃ̣⁻ ʃ̣^{ʃ̣}. ʃ̣^{ʃ̣} ʃ̣_u C^{ʃ̣} ʃ̣⁻ ʃ̣^{ʃ̣}
shaman-healer come cure. when shaman-healer come reach

ʃ̣^{ʃ̣}, S^u ʃ̣_{ni} C^{ʃ̣} Yⁿ L^{ʃ̣}
finish, first cause shaman-healer one classifier

ʃ̣ⁿ [ʹ^u ʃ̣^{ʃ̣} Yⁿ ʃ̣_u ʃ̣^{ʃ̣} ʃ̣ⁿ ʃ̣^{ʃ̣} V_{ʃ̣}
assistant ride one classifier goat male around

ʃ̣^{ʃ̣} ʃ̣_u ʃ̣^o, ʃ̣^{ʃ̣} Cʃ̣_n ʃ̣^{ʃ̣} S^{ʃ̣} ʃ̣^{ʃ̣}, ʃ̣^{ʃ̣}
person who sick, three times to side left, three

Cʃ̣_n ʃ̣^{ʃ̣} S^{ʃ̣} S^{ʃ̣}. ʃ̣⁻ ʃ̣_u ʃ̣ⁿ ʃ̣^{ʃ̣}, ʃ̣_u ʃ̣^{ʃ̣} Yⁿ
times to side right. if not well, then take one

L^u ʃ̣^{ʃ̣} ʃ̣^{ʃ̣} ʃ̣ⁿ Δ^{ʃ̣} ʃ̣^{ʃ̣} Cʃ̣_n ʃ̣^{ʃ̣} S^{ʃ̣}
classifier spinning wheel roll three times to side

S^{ʃ̣}, ʃ̣^{ʃ̣} Cʃ̣_n ʃ̣^{ʃ̣} S^{ʃ̣} ʃ̣^{ʃ̣}, ʃ̣^{ʃ̣} ʃ̣^{ʃ̣} ʃ̣_u
right, three times to side left. coax person who

3° Ȳ L_n 3" L_ε T_δ.
sick that one thus well gone finish.

M361
Hua Miao spirit worship.
6. Zi-qiao-bao.

Compiled by Wang Ming-ji.

Notes.

This material is recorded in Document B page 19.

7 Λ_κ [° Δ^δ 'C^υ.
 Yeu-jio-dlang-hnu.

T^υ Δ^δ Ċⁿ ɔ_υ Yⁿ T_υ Δ^δ ɔ_υ ʒⁿ
 the spirit this is one classifier spirit which good

S^{nc} T⁻ T_{nc}. ɾⁿ t^κ ɿⁿ T^υ C^υ ɔ^o C^{tδ}, ɿ_υ ɾⁿ
 heart very. not able give people sickness, then not

Λ̄ T^υ C^υ C_κ ɿ⁻ Y⁻ ɿ^r. T^υ C^υ [̄⁻ ɔ⁻ ɿ_υ C_Δ
 want people at all anything. people if have trouble

Y⁻ ɿ^r C_ς ɿ^υ ʒ[.] C_ς ɔ_υ Δ^δ ɔ_υ C_ɿ. T^υ C^υ
 anything he reveal. he is spirit who with people

Y⁻ ʒⁿ C^υ T⁻. S_o C_ς ɔ_υ Yⁿ T_υ
 does good work only. reckon he is one classifier

ʒⁿ Δ^δ. T^υ C^υ ɿ^υ C_ς Y⁻ Λ_κ [° Δ^δ 'C^υ.
 good spirit. people call him make Yeu-jio-dlang-hnu.

T^υ Δ^δ Ċⁿ ʒ^υ ʒⁿ, V^{nc} ɾⁿ ɔ⁻ ɿ⁻ ɿ_ς
 the spirit this very good, but not have anyone

̄^δ
 ɿ_κ C_ς, C_κ Tⁿ C_ς.
 worship him, look get him.

M362
Hua Miao spirit worship.
7. Yeu-jio-dlang-hnu.

Compiled by Wang Ming-ji.

Notes.

This material is recorded in Document B pages 19 and 20.

M363

8 $\bar{\text{b}}$ $\text{Y}^- \Delta''$ $\text{Y}^- \text{C}\bar{\text{t}}^\delta$.
 worship door a-nzhang.

C^- D^- $\text{D}^\circ \text{C}\bar{\text{t}}^\delta$ $\bar{\Lambda}$ $\bar{\text{b}}$ $\text{Y}^- \Delta''$ $\text{Y}^- \text{C}\bar{\text{C}}^\delta$, T^u
 if have sickness want worship door a-nzhang, all

$\bar{\Lambda}$ T^n D^- $\text{S}^\circ \text{T}^-$, C^- D^- S° T^δ $\bar{\Lambda}$
 must not have thunder. if have thunder finish must

T_1 C^nc t_\circ Δ^- Z^δ , $\bar{\text{L}}$ b^n
 devote completed reach go to dragon, rabbit month,

$\text{T}^- \text{L}^\text{nc}$ $\bar{\text{b}}$. $\text{Y}^\text{n} \text{V}^\text{nc}$ $\bar{\Lambda}$ C^no $\text{C}^\sim \text{'C}^\text{u}$, $\text{C}^\text{b} \text{'C}^\text{u}$
 presently worship. but must use ox day, horse day

$\bar{\text{b}}$ $\text{Y}^- \Delta''$ $\text{Y}^- \text{C}\bar{\text{t}}^\delta$ T^- . $\text{J}^- \Lambda''$ 'C^u T^n C^no .
 worship door a-nzhang only. other days not use.

$\text{T}'' \text{J}_\text{u}$ $\bar{\text{b}}$ $\text{Y}^- \Delta''$ $\text{Y}^- \text{C}\bar{\text{C}}^\delta$ $\bar{\Lambda}$ T^- Y^n T_u
 when worship door a-nzhang must kill one classifier

$\text{C}'' \text{C}\bar{\text{J}}^-$ J_u T^n D^- $\text{T}^\text{n} \text{S}_\text{u}$ $\text{C}\bar{\text{C}}^\text{r} \text{T}^-$. $\text{T}'' \text{J}_\text{u}$ T^- $\bar{\Lambda}$
 guilt which not have blemish at all. when kill must

T^- T'' L^u J^δ $\text{Y}^- \Delta''$, T_u C^no L_\circ $\bar{\text{T}}$
 kill at the bottom door, then bring come pluck off

Δ'' T'' L^u $\text{C}\bar{\text{T}}^\text{u}$ T^c . S^u $\bar{\text{b}}$ Δ''
 bristles at the side fire. first burn off bristles

$\text{I}' \text{J}_\text{u}$ S^δ , $\text{C}\bar{\text{C}}^\text{nc}$ Y^n L^u $\bar{\text{J}}'$ T'' L^u J^δ
 all away, dig one classifier hole at the bottom

$\text{Y}^- \Delta''$, $\text{C}\bar{\text{t}}$ $\text{C}\bar{\text{T}}^\text{c}$ $\text{C}\bar{\text{t}}$ $\text{Y}^- \text{'C}^\text{u}$ $\bar{\text{b}}$ T^n Y'' $\text{I}' \text{J}_\text{u}$,
 door, wash meat wash intestines pour the water all

T'' L^u $\bar{\text{J}}'$ S^δ . T'' $\text{C}\bar{\text{T}}^\text{c}$ T'' L^u J'' .
 into the hole away. boil meat in the pot.

'D° J_u $\bar{\text{b}}$ $\text{Y}^- \Delta''$ Y^n , Y^n L^b
 night which worship door that one, one classifier

J^- $\text{Y}^- \text{V}''$ T^u T^n C^u J_\circ J_u T^- Δ^-
 at all Chinese all not allow cause enter come go to

CJ-, ɿ ɿⁿ ʌ̃ ɿₙ ʏⁿ Lₒ ɿ⁻
house, also not want say one classifier at all

ʏ⁻ V" Lᵛ. ɿ⁻ ɿᵛ T" ɿₙ ʏⁿ Lₒ
Chinese word. if as much as get say one classifier

ʏ⁻ V" Lᵛ, Sₒ ɿᵛ ʌ̃ Δ⁵ S⁵ Tₓ.
Chinese word, reckon that ruin spirit away finish.

CJ¹ ɿ" ȷ̃ Tₓ, Cɿᵛ Δ" ɿ', T⁴
meat boil cooked finish, cut off four classifier feet

Tⁿ ɿⁿᶜ. ȷ̃ Cɿ̊ ɿ¹ ɿ⁻ ɿⁿ T⁻ ʒₓ
hands completed. rise early cock crow random style

Tₓ, Vᵛ ȷ̃ Lₒ ɿ', Tᵛ ȷ̃ Tᵛ Tⁿ C" CJ¹
finish, father rises come bring brothers eat meat

ɿₒ Tₓ ʒ̃. ȷ̃ CJ¹ ȷ̃ Cɿ⁺ ɿᵛ ɿᵣ. Tᵛ
cause go out outside. the meat this name is zi. sons

ɿ⁴ C" Cɿ', ɿⁿ C". C" CJ¹ Tₓ Vᵛ
able eat daughters not eat. eat meat finish father

ɿᵛ ɿ'ᵑ ʏ⁻ Δ" ɿₙ,
goes open door says,

ɿ'ᵑ Tⁿ ʒ" C⁵ ʒ" ɿᵛ ɿₒ Lₒ,
open the prosperity cause come,

ɿₒ ɿₙ ɿᵛ ɿₙ ȷ̃ S⁵ Cɿᵛ ʒ̃.
close calamity away outside.

Tᵛ ʌₙ Tᵛ ɿₙ ɿᵐ,
extended family many,

ɿᵛ ɿᵛ Lₒ Lₒ ɿ'⁻ ʏ° Sⁿᶜ
go go come come do not be angry.

M363
Hua Miao spirit worship.
8. Worship of the door a-nzhang.

Compiled by Wang Ming-ji.

Notes.

This material is recorded in Document B pages 20 and 21.

9 T^u T'ⁿ J^u ɔ̃.
the ti-shao-ma.

ɛ̃ Jⁿ Δ̃ Ċ J_u T'' ɛ̃ ɔ̃° T̃,
kind spirit this which give livestock sickness only,

Tⁿ t̃^c T'' T̃^{ɔ̃} C̃^{ɔ̃} ɔ̃°. Ỹ V^{nc} ɛ̃⁻ J_u
not able give people sickness. but if

J̃⁻ Λ_n T̃_{ɔ̃} ɛ̃ Cɛ̃^r T'' ɛ̃ Jⁿ Δ̃ Ċ,
whatever family livestock meet with kind spirit this,

ʒ'' ɛ̃ T^u J_n Δ̃ T̃_{ɔ̃} L̃_{ɔ̃}. ɛ̃^{ɔ̃}
good livestock all fall suddenly die gone. kind

Jⁿ Δ̃ Ċ S̃_{ɔ̃} Ỹ⁻ ɔ̃^{ɔ̃} J_n L'' ɛ̃^{nc} ɛ̃^{no}. (Ỹ⁻ ɔ̃^{ɔ̃}
spirit this like Yi gi-lao-jiw so it is. (Yi

J_n L'' J_u Ỹ⁻ ɔ̃^{ɔ̃} T̃⁻ Δ'' Cɛ̃⁻, ɛ̃^{no} Ỹ⁻ ɔ̃^{ɔ̃} Tⁿ
gi-lao was Yi come go to house, treat Yi not

ʒ'' Ċ Ỹ⁻ ɔ̃^{ɔ̃} Ỹ⁻ Jⁿ Δ̃ T̃⁻ L̃⁻ S̃^{ɔ̃}
well therefore Yi make spirit come throw away

Cɛ̃⁻ ɛ̃⁼. ɛ̃ J_u J̃'^o ʒ'' T̃_{ɔ̃}
house livestock. livestock that whichever good die

S̃^{ɔ̃}.) Ỹ⁻ ɔ̃^{ɔ̃} J_n L'' J_u J'' S̃^o Cɛ̃⁻ T̃⁻ L̃⁻
away.) Yi gi-lao was knot yarn blue come throw

T'' Cɛ̃⁻ ɛ̃ ɛ̃_n Cɛ̃^r Ỹ⁻ ɔ̃^{ɔ̃} J_n L''.
into house livestock thus name Yi gi-lao.

M364
Hua Miao spirit worship.
9. The ti-shao-ma.

Compiled by Wang Ming-ji.

Notes.

This material is recorded in Document B pages 21 and 22.

M365

10 J^p Y⁻ Δⁿ.
be-a-dli. (Sowing souls)

J^p Y⁻ Δⁿ ɔ- t^r ʒ̃.
be-a-dli there are three kinds.

1 J^p Y⁻ Δⁿ T^b C^b, C_u ɛ" Ċ
be-a-dli people, on account of weakness therefore

J' C J⁻ ɓ̃.
chicken pig worship.

2 J^p Y⁻ Δⁿ ɛ=, C_u ɛ= Tⁿ
be-a-dli livestock, on account of livestock not

J^{n̄} Ċ ɓ̃.
multiply therefore worship.

3 J^p Y⁻ Δⁿ J", C_u J" Tⁿ ʒ"
be-a-dli crops, on account of crops not good

Ċ ɓ̃.
therefore worship.

t^r ʒ̃ Ċ T'" J_u J^p Y⁻ Δⁿ J_u ɓ̃, Ā
three kinds this when be-a-dli which worship, must

T⁻ ɛ̃ C J⁻ Yⁿ T_u C J⁻ ɬ_u T⁻
kill lord house one classifier pig also kill

Y⁻ Λ_ε C^b Yⁿ T_u C J⁻, Y⁻ ɛ̃ C J⁻
shaman-healer one classifier pig, make lord house

Yⁿ ɛ^u V⁻, Y⁻ Y⁻ Λ_ε C^b Yⁿ ɛ^u
one steamer meal, make shaman-healer one steamer

V⁻, CT_n ɛ̃ C J⁻ Yⁿ Lⁿ J' ɛ̃^{n̄} CT_n Y⁻ Λ_ε
meal, fill lord house one flask wine fill shaman-

C^b Yⁿ Lⁿ J' ɛ̃^{n̄}. T'" J_u J^p Y⁻ Δⁿ, L^u CT'^{ɔ̃} Ā
healer one flask wine. when be-a-dli, the loft must

Y^b Λ_n ɛ̃ C J⁻ J^{n̄} L^u V^{ɔ̃} t^r J^b,
set family lord house seven classifier baskets maize,

Yⁿ V^δ t^r J^ɔ Ā Tⁿ Yⁿ L^u J^ɔ. Ā
 one basket maize must at one classifier egg. must

T^ɔ Y⁻ Λ_ε C^ɔ J^ɛ V^δ J^ɔ C^ɔ T^{'nc} Tⁿ
 set shaman-healer seven baskets horse food as well in

L^u CT^{'δ}. Jⁿ Tⁿ T^ɔ Yⁿ V^δ V⁻. L^u V^δ
 the loft. below set one basket meal. the basket

V⁻ Ā Ā t^{'o}. Δ^{nc} ɔ_o ɔ^u S^δ, T_u
 meal this must push spoons cause full away, also

T^ɔ Yⁿ T_u CT['] T^{'nc}.
 set one basin meat as well.

T^{'n} ɔ_u J^ɔ Y⁻ Δⁿ T_ε, Y⁻ Λ_ε Y⁻ ɔ_o T^u CT['], C_{nc}
 when be-a-dli finish, man woman children, each

J^δ T^{nc} J^δ [ʰ^o [ɿ_u J^{'n} Lⁿ [=
 bottom skirt bottom gown catch spirits livestock

J^{'n} Lⁿ J^ɔ. ɪ' ɔ_u [ɿ_u T_ε Jⁿ L^{nc} [no ɔ_u
 spirits grain. all caught finish everyone carry go

ɒⁿ Tⁿ t^r J^δ t_ε ɔ_u J^ɔ S^δ.
 pour on the bottom bed which sleep away.

1 ɒⁿ Tⁿ t_ε [nc ɔ_u J^ɔ J^{'n} Lⁿ T^u
 pour on bed completed is sow spirits sons

J^{'n} Lⁿ [n.
 spirits descendants.

2 ɒⁿ Tⁿ CT^δ [nc ɔ_u J^ɔ J^{'n} Lⁿ Jⁿ
 pour in loft completed is sow spirits crops

J^{'n} Lⁿ J^ɔ.
 spirits grain.

3 ɒⁿ Tⁿ C[- [=_u J^ɔ J^{'n} Lⁿ
 pour in house livestock is sow spirits

[=_u J^{'n} Lⁿ C_o.
 livestock spirits grazing animals.

M365
Hua Miao spirit worship.
10. Be-a-dli. (Sowing souls.)

Compiled by Wang Ming-ji.

Notes.

This material is recorded in Document B pages 22 and 23.

M366

11 CT_u J^u. (CT', D_u E_u C[-].)
ndaos-shu. (daughter did pollute house.)

3^z Ċ Tⁿ S_o Yⁿ E^z Δ^z. J_u C_u
kind this not reckon one form spirit. is because

J_u CT', D_u Δ⁻ Y⁻ J^o Y⁻ Λ_u
that daughter did go to mother-in-law father-in-law

D_n L_u T_z, V^{nc} S^r L_o D⁻ T^u T^u
plural gone finish, but return come have son at

C_u C^u C^{nc} V_u D_n C[-] Ċ, S_o
relatives mother father plural house therefore, reckon

J_u E_u C[-] J_o Tⁿ I^u S^z. Y⁻ Lⁿ
that pollute house cause not clean away. make like

Ċ E_n Ā L_o I^u C[-].
this thus must come clean house.

S^u Ā D_u I^u C^z T⁻. Ā Yⁿ
first must go call shaman-healer come. want one

T_u Δ_u Yⁿ T_u J^r, Jⁿ t^{nc} t^r
classifier dog, one classifier chicken, prepare every

3^z T⁻ Y⁻ J^o Y⁻ Λ_u D_n C[-].
kind come mother-in-law father-in-law plural house.

T^u J_u C[-] T_z, Ā T^z E_n V^z, J^z
when arrive finish, must set nine baskets, seven

V^z J^z C^z E^{nc}. T_u Ā E^r E_n
baskets horse food completed. also must cut nine

Ā, J^z Ā Y⁻ Δ^u D^z T^{nc}. E⁻ E^r
sections, seven sections hemp stalk as well. if cut

E_n Ā Y⁻ Δ^u D^z, Ā J^u E_n C[-] Ṡ
nine sections hemp stalk, must tie nine bands yarn

L^{nc}. E⁻ E^r J^z Ā Y⁻ Δ^u D^z, Ā J^u
red. if cut seven sections hemp stalk, must tie

J^ŋ C L_n S^o L^{nc} T^u T^u Y⁻ Δ^{'u} ɔ^δ. T_u Ā
seven bands yarn red on the hemp stalk. also want

Yⁿ L^u CT^u Y⁻ T^r T^{'nc} Yⁿ †^{'nc}
one classifier cloth trousers as well as one thousand

Y⁻ J⁻ T^u †^r, T^{'nc} Yⁿ T_u J[']
two hundred cash, as well as one classifier chicken

Γ^o T^u †^o V^δ J^ɔ C^ɔ Γ^{nc}. (Γ_n
placed on the basket horse food completed. (say

CT^{'u}. J^ɔ C^ɔ, CT^u, T^u †^r, J['], †^{'u} J_u T^u
clearly. horse food, cloth, cash, chicken, all all

Ā ɔ⁻ T^{'u} Y⁻ Λ_ε C^ɔ L_ε.)
must give to shaman-healer gone.)

T_u Γⁿ Yⁿ †^r Jⁿ T^u Γ^{nc}, Γ^o Γⁿ
then set one classifier table completed, place nine

Ā Y⁻ Δ^{'u} ɔ^δ T^u T⁻ J_n T^u V_u L^u Jⁿ CT^δ
sections hemp stalk on the table in the middle

CJ⁻. ɔ⁻ Yⁿ L^ɔ T^ɔ C^ɔ Γ^{'n} J^δ
house. there was one classifier person swept bottom

Γ^u †^u Γ^u †^{'u} L_o T^u T⁻ J^δ J_n T^u
room top room dust come to the bottom table

Γ^{nc}. Y⁻ Λ_ε C^ɔ Γ^{no} T^u Tⁿ Γ_r (T^u Tⁿ Γ_r
completed. shaman-healer used the hi-zhi (the hi-zhi

J_u Y⁻ Λ_ε C^ɔ T^{'u} Yⁿ T^u Tⁿ Δ^o L_u
was shaman-healer from one classifier bamboo split

Y⁻ Δ^u S^δ C†^r T^u Tⁿ Γ_r) Γ^{'u} Γ^{'u} J^δ †^δ
make four away name the hi-zhi) poked bottom bed

J^δ †^{nc} L_o T^u T⁻ J^δ J_n T^u. Y⁻ Λ_ε C^ɔ
bottom shelf come to the bottom table. shaman-healer

Tⁿ Δ^o Yⁿ J^{'o} Y^u, C L^{nc} C^ɔ Γ_n
stirred one basin water, uttering incantation thus

Y⁻ 3^δ Y⁻ 3^δ. Yⁿ L^ɔ C^ɔ Jⁿ Γ^{'u} Γ^ŋ
at length. one classifier shaman-healer assistant led

T^u Δ I' > CTⁿ, Yⁿ L^b J₋ J'
the dog went ahead, one classifier carried chicken

CE_{ni} J^b. Tⁿ CE_n L^u J^δ E^u CT^u T^ε
came behind. go around the bottom room edge fire

t^r CE_n Tⁿ S^δ S^r, t^r CE_n Tⁿ S^δ
three circuits to side right, three circuits to side

E^p. T_u D- Yⁿ L^b C^b
left. then there was one classifier shaman-healer

Jⁿ E^u E^{no} Yⁿ T^u T^{'''} L^p CT_{ii}
assistant using one classifier washing dolly strike

Eⁿ T^{'''} L^p, J^δ T^{'''} L^p. (C₋ J_u T^b Jⁿ Eⁿⁱ
nine dollies, seven dollies. (look that set how many

V^δ J^b C^b CT_{ii} Jⁿ Eⁿⁱ T^{'''} L^p.) T^u
baskets horse food strike how many dollies.) the

T^{'''} L^p J_u CT_{ii}, CT_{ii} V_u E^{'n} J_u E^o
dollies which strike, strike at place which placed

Y⁻ Δ^{'''} D^δ Yⁿ. Eⁿⁱ Cⁿ t^r Λ_ε Tⁿ S^δ (t^r
hemp stalks that place. time this the yeu-hi-se (the

Λ_ε Tⁿ S^δ J_u Eⁿ C₋ C^t) Tⁿ T_n L^u, V^{nc}
yeu-hi-se was lord house name) not say words, but

T^{'''} t^r, T^ε J^{'p} E^{'n} J_u D- T^u Tⁿ
using classifier foot show place which have son at

Yⁿ. Eⁿⁱ Cⁿ Y⁻ Λ_ε E^{'''} D_n J_u T⁻
that place. time this father-in-law plural who come

I['] C₋ Yⁿ, E^{'n} E^b L_o J^ε T^u,
clean house those folk, take cape come wrap son,

T['] J^δ E^{'o} L_o T_ε J^{'n} Lⁿ T^u,
spread bottom gown come gather up spirit son,

J^{'n} Lⁿ Eⁿ. T_ε J^u (J_u J['] E^{'''})
spirit descendants. gather up blood (is wrap up dust)

t⁻ Λ_ε C^b I' > CTⁿ E^δ Δ J₋ J',
the shaman-healer go ahead lead dog carry chicken,

Yⁿ t_u T_ε 3̄ Tⁿ C_l Tⁿ J^b E_n
 all together go outside not look to behind thus

CE_ε S^r L_ε T_ε. V^{nc} E^{'''} ɔ_n T-
 straight return gone finish. but in-laws plural come

Yⁿ t_o Ē, Ā S^r Yⁿ t_o Ē.
 one classifier road, must return one classifier road.

3̄ Ċ ɔ_u S_o ɔ_u CT_u J^u i^u,
 pattern this is reckoned that strike blood clean

Cɔ- Lⁿ Y⁻.
 house in this way.

M366
Hua Miao spirit worship.
11. Ndao-shu.

(A daughter had polluted the house)

Compiled by Wang Ming-ji.

Notes.

This material is recorded in Document B pages 23, 24 and 25.

M367

[^{no} J^{p} J^{t} T^{p} D^{o} $\text{C}^{\text{t}\text{z}}$.
 carry egg chicken diagnose sickness.

J_z [^{z} D_{ne} S_{u} .
 Han Zhen-ming wrote.

$\text{Y}^- \text{T}^{\text{u}}$ L^{n} T^{p} C^{p} T^{u} D^{o} , $\bar{\text{A}}$ D_{u} I^{u} $\text{Y}^- \text{A}_{\text{s}}$ C^{p}
 of old people get sick, must go call shaman-healer

T^- T^{p} . $\overset{\text{n}}{\text{Y}}$ V^{nc} $\text{Y}^- \text{A}_{\text{s}}$ C^{p} [^- D^- C^{u}
 come investigate. but shaman-healer if had work

J_{u} T_{s} $\text{T}^- \text{T}_{\text{nc}}$ T^{n} t^{r} T^- J_{u} [^{u} , C_{s} T_{u}
 which urgent very not able come is quick, he then

D^- Y^{n} L^{u} J^{p} J^{t} T^{u} C_{s} t^{u} [^{no} D_{u} .
 gave one classifier egg chicken for them carry go.

T^{u} J_{u} L_{o} C[_{nu} CJ^- J_{u} t^{r} J_{u} D^{o}
 when come arrive house which person who sick

C^{no} $\overset{\text{n}}{\text{Y}}$, $\bar{\text{A}}$ $\text{[}^{\text{r}}_{\text{nc}}$ L^{u} J^{p} T^{n} $\bar{\text{A}}$ T^{u}
 situated that place, must take the egg roll on

t^{r} J_{u} D^{o} C_{s} $\text{Y}^- \text{[}^{\text{n}}$, T_{u} [^{no} D_{u} D^- T^{u}
 person who sick his body, then carry go give to

$\text{Y}^- \text{A}_{\text{s}}$ C^{p} . A_{s} C^{p} $\overset{\text{n}}{\text{b}}$ T^- J^{p} T^{u}
 shaman-healer. shaman-healer poured liquid egg into

Y^{n} L^{u} J^{ro} V^{p} , t^{r} C_{u} J_{u} L^{n} ,
 one classifier basin, examined was long time,

$\text{T}^- \text{L}_{\text{nc}}$ J^{u} J_{u} D^{o} L^{n} [^{z} , T^- $\bar{\text{A}}$ $\text{Y}^- \text{L}^{\text{n}}$ [^{z}
 presently knew that sick how, and must do how

J^{ro} J_{u} z^{u} .
 cure was well.

M367
Hua Miao spirit worship.
Diagnosis of sickness using an egg.

Information from Han Zhen-ming.

Notes.

This material is recorded in Document B page 31.

