

**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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The Hua-Miao Archive
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M351

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

(Δ^{ɔ̃} ɔ_u ɔ̃, Y⁻ V_u L^u ɔ_u t^{o6} ɛ_{nu}.)
 (dlang is worship, Chinese word is zong jiao.)

Y⁻ 'ɔ'' Δ^{ɔ̃} ɔ_u ɔ̃ ɔ- ɛ_n ɛ^{ɔ̃}.
 Miao spirits which worship there are nine kinds.

- 1 Δ^{ɔ̃} t^u ɔⁿ t_{..} ɔ_u ɔⁿ Δ^{ɔ̃} ɔⁿ ɔ^{ɔ̃}, ɬ_u ɛ^{t_r}
 spirit Zu-gi-za. is spirit king, also name
 Λ_ɛ S^u ɔ^u.
 Yeu-su-mu.
- 2 Δ^{ɔ̃} ɔ_n ɛ^{no} Y⁻ S^u. ɔ_u Y⁻ Λ_ɛ ɛ^{ɔ̃} ɔⁿ Δ^{ɔ̃}.
 spirit bi-jio-a-su. is shaman-healer spirits.
- 3 ɔⁿ ɛ^{t_r}. ɔ_u Yⁿ ɛ^{ɔ̃} Δ⁻ ɛ^{t_u}.
 bi-nzao. is one kind sky-power.
- 4 ɔ^{'n} t^o Yⁿ. ɔ_u Yⁿ ɔⁿ Δ^{ɔ̃}.
 ki-zo water. is water spirit.
- 5 Y⁻ ɔ̃. ɔ_u Yⁿ ɛ^{ɔ̃} Δ⁻ ɛ^{t_u}.
 a-she. is one kind sky-power.
- 6 t^r ɛ^{'nu} ɔ_u. ɔ_u Yⁿ ɛ^{ɔ̃} ɔ^{ɔ̃} ɔⁿ Δ^{ɔ̃}.
 zi-qiao-bao. is one kind vapour spirit.
- 7 Λ_ɛ ɛ^{no} Δ^{ɔ̃} 'ɛ^u. ɔ_u ɔⁿ Δ^{ɔ̃} ɔ_u ɔⁿ S^{nc}.
 yeu-jio-dlang-hnu. is spirit who good-hearted.
- 8 Y⁻ Δ^u Y⁻ ɛ^{ɔ̃}. ɔ_u Y⁻ Δ^u ɔⁿ Δ^{ɔ̃}.
 door a-nzhang. is door spirit.
- 9 T^u T^{'n} ɔ̃. ɔ_u ɛ⁼ ɔⁿ Δ^{ɔ̃}.
 the ti-shao-ma. is live stock spirit.
- 10 ɔ^{ɔ̃} Y⁻ Δⁿ. Tⁿ S_o Δ^{ɔ̃}.
 sow souls. not reckon spirit worship.

11 CT" J^u. ɿ_u Ct', ɔ_u ɿ_u Cɿ_u. Tⁿ
ndaο-shu. is daughter has polluted house. not

S_u Δ^δ.
reckon spirit-worship.

T_n CT', Δ^δ C^u T" ɿⁿ Tⁿ.
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.

M352

1 Δ̄ t̄^u ɟ̄ⁿ t̄. (1)
 Spirit Zu-gi-za. (1)

Δ̄ t̄^u ɟ̄ⁿ t̄. ɽ. ɪ^u ɕ. ɟ̄. ʌ_ɕ s^u ɟ̄^u. (ɕ. ɟ̄.
 Spirit Zu-gi-za also call him is Yeu-su-mu. (he is

ɟ̄ⁿ Δ̄ ɟ̄ⁿ ɟ̄^o. ɽⁿ ɟ̄- ɣⁿ ɟ̄^o ɟ̄. ɕ. ɽⁿ
 spirit king. not there is one place which he not

ɕ^{no}. ɽ^{no} ɟ̄. ɣ⁻ Δ̄ ɽⁿ †^ɕ ɪ^u ɽⁿ ɽ-
 situated. when make spirit not able call as follows

Δ̄ t̄^u ɟ̄ⁿ t̄., ʌ̄ ɪ^u ɽⁿ ɽ- ʌ_ɕ s^u ɟ̄^u ɽⁿ ɽ⁻.
 Spirit Zu-gi-za, must call as follows Yeu-su-mu only.

ɽ⁻ ɟ̄. ɪ^u ʌ. s̄ ʌ̄ ɽ^{no} ɽ^o ɕ^o ɟ̄^o ɽ^{no}.
 if call amiss away will give people sickness so.

ɽ^u ɟ̄ⁿ Δ̄ ɕ̄ⁿ ɕ^{no} ɽⁿ ɽ̄ †⁻ ʒ̄^o ɟ̄ⁿ Δ̄.
 the spirit this situated above every kind spirit.

ɽ^o ɕ^o ɽ̄^o ɣ^o ɕɽ^{no}, ɟ̄^o ɽ̄^o ɟ̄^o †⁻, ɽ̄^o
 people worship rocks trees, caves caverns, bottom

ɣ^o ɽ̄^o †⁻, ɕ. ɟ̄. ɽ^u ɟ̄ⁿ Δ̄ ɕ̄ⁿ ɽ^{no}
 rock bottom cliff, because the spirit this give

ɟ̄^o ɕ̄. ɽ. ɽ̄^o ɣ⁻ ɽ̄^o
 sickness for this reason. then worship grandmother

ɣ⁻ ʌ_ɕ ɟ̄. ɽ. ɽ_ɕ ɟ̄. ɟ̄^{no} ɟ̄^o ɽ. ɕ. ɽⁿ
 grandfather who dead gone cause go pray him not

ɽ^{no} ɟ̄^o. ɽ⁻ ɟ̄. ɣ⁻ ɽ̄^o ɣ⁻ ʌ_ɕ ɟ̄^{no} ɟ̄^o ɽ.
 give sickness. if grandmother grandfather go pray

ɽⁿ ʒ^{no}, ɽ. †^o ɣ⁻ ʌ_ɕ ɕ^o ɟ̄^{no} ɟ̄^o ɽ. ɟ̄⁻
 not better, then invite shaman-healer go pray. take

ɽ^u ɟ̄⁻ ɕ†^o, ɽ^{no} ɣ^o ɽ^{no} ɕɽ^{no} ɟ̄.
 sons take daughters add to rocks add to trees cause

Ĵ T- Lⁿ ɔ_v V^ɔ Ĵ T- Lⁿ ɔ_v CT". [̄ ɔ_v
life strong as rocks life strong as trees. if

ʒ" T̄_ɛ [̄_n, ɔ_u I^{'u} C^ɔ T- T⁻
good finish thus, go call shaman-healer come kill

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

ɓ̄^ɔ
worshipping spirits.

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

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

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

[̄^{no} Δ^{ɔ̄} ɔ_v t_u ɔ_u. (t_u ɔ_u ɔ_v Ċ^u Tⁿ [̄_{no}. ɔ['] Λ["]
carry spirits is zu-mu. (zu-mu is brother so. Other

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

ɔ⁻ T_ɔ Yⁿ L^ɔ T^u ɓ^o T^{nc} Y⁻ ɓ⁻
whoever one classifier son big fully young man

T̄_ɛ, [̄ ɔ^o, ɔ_u I^{'u} C^ɔ T- T^{'ɔ},
finish, if sick, go call shaman-healer come find out,

C^ɔ [̄ ɔ_n, t̄ Ċ^u Ā ɔ^{'ɔ} Y⁻ ɔ^o
shaman-healer if say, lad this must open grandmother

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

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

C_ɔ ɔ_u [̄_{nc} Δ^{ɔ̄} Δ⁻ Ċ^u Tⁿ ɔ_n ɔ_v ɔ["]
him go study spirits go to brothers plural who know

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

Γ^{no} Δ^δ Λ_n 6° T^u Γⁿ T⁻. Y⁻ T_r,
carry spirits family big descendant only. middle,

Y⁻ C†_ξ T^u Γⁿ Tⁿ †^ξ Γ^{no} †_υ ɔ_υ.) Y⁻ Lⁿ
youngest descendant not able carry zu-mu.) make like

Ĉ Y⁻ Λ_ξ C^ʔ J^ʔ Λ_n 6° Ĵ T_ξ T^u
this shaman-healer show family big whoever the person

ɔ_υ Γ^{no} Δ^δ, Ĵ T_ξ T_υ Γ^{no} Λ_n 'ɔ''
cause carry spirits, whoever then carry family Miao

Ÿ †_υ ɔ_υ ɔ_υ Y⁻ Δ^δ.
that zu-mu who make spirits.

Γ⁼ ɔ_υ 6̄ Δ^δ †^υ ɔⁿ †_υ.
livestock which worship Spirit Zu-gi-za.

S^u T_r Y⁻ C^{nc} C‡ T^{'''} Δ^δ †^υ ɔⁿ †_υ, Γⁿ C_{||} Tⁿ
first devote great pig for Spirit Zu-gi-za, time not

C^{nc} †_υ Š, Ÿ V^{nc} Δ^δ †^υ ɔⁿ †_υ T_ξ Ā,
yet reached yet, but Spirit Zu-gi-za in a hurry want,

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

C‡ L_ξ Y⁻ Lⁿ Ĉ †⁻ ɔⁿ Ĵ' Ā
pig gone. make like this every time whenever want

Y⁻ Δ^δ Ÿ, Ĵ C† ɔ_υ Yⁿ Y⁻
make spirits that kind, rise early cause one two

L^ʔ 'ɔ'' Γ^{'''} 'ɔ'' ɔ_υ T⁻ Y⁻ Γ^ʔ ɔ⁻ T^υ
classifier relatives come make wolves take the

C^{nc} C‡ Γ^ξ ɔ_{||} T⁻ S^δ. T^{'''} Y⁻ C^ξ S⁻ ɔ_υ.
great pig lead go kill away. using bracken cause

Γ_n ɔ^{'o} 'C^{nc} ɔ^{'o} C_ξ Y⁻ C‡ Γ^{nc}, †_υ.
thus clean bristles off prepare meat completed. reach

Y⁻ T̄ C_ξ Cⁿ Γ['] T_ξ, Ĵ C‡- I[']
time they eat morning meal finish, lord house takes

T^u Ĵ T^u Tⁿ Y⁻ ɔ_υ ɔ_{||} Ĵ T^u Γ^ʔ S^δ
the brothers make as though go hunt the wolves away

T̄ C'nc T̄ CJ' CJ' ɔu Y- L' C'' ɔo.
and take the meat pig which two classifier relatives

Y- Ÿ. (T'' ɔu C̄ CJ- ɔu Y- ɔu L̄
make that. (when lord house went make as though hunt

T^u ɣ' Ÿ, Y- L' C'' ɔo. ɔu ɔu
the wolves that, two classifier relatives who went

Y- CJ' CJ- Ā ɔ̄ Δ- ɔ° CΔ" Lc.)
make meat pig must flee go to undergrowth gone.)

Ct_u Y- T^u Y- ɔo CJ' Y- ɔu
cut off two classifier scraps meat make as though

L- T'' Y- T_u ɣ' Ÿ S[̄], (T^u
throw for two classifier wolves those away, (the

ɣ' dai biao Δ[̄] t^u ɔ̄ t.) T̄ C'nc CJ' T_r
wolves represent Spirit Zu-gi-za) and take meat carry

L_o Δ- CJ-. T'' Y- T_u t' T_u C" S[̄].
come go to house. using knife cut up boil eat away.

C_n S_o ɔu Y- Δ[̄] ɔu ɔ̄ Δ[̄]
thus reckons that make spirits which worship Spirit

t^u ɔ̄ t. S[̄] T_z.
Zu-gi-za away finish.

T_z C̄ C̄ ɔu Ā T- Y- C^{nc} CJ- Y- Δ[̄]
because this if want kill great pig make spirits

C_n, Ā ɔu Λ_n 'ɔ" C̄ ɔ̄' Cⁿ C^{nc} V_u
thus, must be family Miao this whether mother father

T^u Ct', ɔ̄ T_z ɔ° Ct^z T_z C_n Ā ɔu I''
son daughter whoever sick finish thus must go call

Y- Λ_c C^z T- T^z. C^z C̄ T^z
shaman-healer come find out. shaman-healer if find out

T_n, Ct" C̄ ɔu Ct" Y- C^{nc} Δ[̄] Lⁿ C_n,
say, visit this is visit great spirit like thus,

J"]u Ā T- Y- C^{nc} CJ- ǔ Δ^ǔ t^u]ⁿ t₁
know that must kill great pig worship Spirit Zu-gi-za

T_ǔ. Y- Lⁿ Ĉ [n Ā]^b C^b]- T^u
finish. make like this thus must quickly take the

C^{nc} CJ- T₁ T'" Δ^ǔ t^u]ⁿ t₁ [nc.]o
great pig devote for Spirit Zu-gi-za completed. cause

t_o C^u, Ĉ Ī ǔ_n,]' [Yⁿ ǔ_n
reach ox, tiger, rabbit month, whichever one month

T_ǔ, T_u C₁ 'C^u T" Ĉ 'C^u, C^u 'C^u, C^b 'C^u,
what, also look day to tiger day, ox day, horse day,

] ' ['C^u T_ǔ, C₁ [n C₁ C_{nn}]u 3"
whichever day what, look time look season which good

T_ǔ [n, I'^u T^u Ĉ T^u Tⁿ]n T- T- Y- C^{nc}
finish thus, call brothers plural come kill great

CJ- ǔ Δ^ǔ t^u]ⁿ t₁ T_ǔ. [n]u Y-
pig worship Spirit Zu-gi-za finish. time that make

Δ^ǔ Ā [no Y- C^{nc} 'C^u T- L_{nc} Y- Δ^ǔ.
spirits must use great day presently make spirits.

Y-]^b]- Ā [no Ĉ 'C^u T-. (J'- Λ" 'C^u
make wolf take must use tiger day only. (other day

S_ǔ C^u 'C^u, C^b 'C^u Ī 3" [no.) T̄ 'C^u
like ox day, horse day, as well good so.) the day

Ĉ 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 Δ̄ t̄^u ɟ̄ⁿ t̄. (2)
 Spirit Zu-gi-za. (2)

T̄ⁿ ɟ̄^o C t̄^s ɟ̄ⁿ |^u C̄^b.
 get sickness go call shaman-healer.

Λ_n T̄^b C̄^b ɟ̄- Yⁿ L̄^b ɟ̄^o ɛ^{nc}
 family people have one classifier sick completed

T̄^s, ɟ̄ⁿ |^u C̄^b T- ɛɛ_{ni} C̄^b
 finish, go call shaman-healer come arrive. shaman-healer

C_u ɽ_n, t̄ C̄ⁿ 'C^u T̄_s ɟ̄^o T̄^s, 'C^u
 ask say, person this day which fell sick finish, day

Ÿⁿ C_s ɟ̄ⁿ Δ⁻ S̄^s T̄_s L_u. C_s t̄_o.
 that he went go to side which exclamation. he reach

ɟ̄^o T̄_s. t̄ ɟ̄_u ɟ̄^o Ÿⁿ C T̄_s T̄ⁿ T̄_s
 place which. person who sick that think not come out

ɟ̄_u 'C^u Ÿⁿ C_s Δ⁻ S̄^s T̄_s, t̄_o ɟ̄^o T̄_s.
 is day that he go to side which, reach place which.

Y⁻ Λ_s C̄^b ɽ_n, Y_o. Δ̄^s ɛɛ_{ni} C̄.
 shaman-healer say, oh spirit arrive for that reason.

Λ_n T̄^b C̄^b Ÿⁿ ɽ_n, Y⁻ Λ_s ɛ_s C T̄_o. ɟ̄ⁿ C_u
 family people that say, old man you with us look

T̄⁻ C T̄_s ɟ̄^s. Y⁻ Λ_s C̄^b T̄ⁿ ɽ_n, Y⁻ ɟ̄^o
 carefully observe. shaman-healer reply say, grandmother

Y⁻ Λ_s C ɟ̄- Sⁿ ɟ̄-. ɛ̄ ɟ̄- ɽ_n,
 grandfather house leaking exclamation. lord house say,

T̄_{nc} Ā ɟ̄ⁿ t̄^r ɟ̄_{ni} ɟ̄⁻ C̄ (ɟ̄ⁿ t̄^r ɟ̄_{ni} ɟ̄⁻ C̄
 query want thirteen years fully (thirteen years fully

ɟ̄_u Yⁿ ɟ̄_{ni} T̄⁻.) C̄^b T̄ⁿ ɽ_n, Ā ɟ̄⁻
 is one year only.) shaman-healer reply say, want next

J₁₁ J' C̄. T̄ (Y⁻ Lⁿ Cⁿ Λ_n T³ C³
year fully finish. (make like this family people

C̄, J' C⁻ L Tⁿ Λ₁₁, C^{nc}, V₁, T^u, C^t,
this, whether children mother, father, son, daughter,

L₁₁, b₁, J' C⁻ J T₃ D^o, T^u Λ̄ T₁
old, young, whether whoever sick, all must devote

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

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

b^o Δ^o t^u Jⁿ t₁.)
worship Spirit Zu-gi-za.)

L^u J_u 3_u D_u b^o Δ^o C̄ t^r.
words which zu-mu worship spirit therefore intones.

Λ₁ S^u D^u C₃ V₁ Λ₁₁ L Tⁿ Λ₁₁,
Yeu-su-mu you look after children,

t₁ T⁻ Lⁿ J_u C^T,
plant firm as trees,

t₁ T⁻ Lⁿ J_u V³,
plant firm as rocks,

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

5 Y⁻ D^o Y⁻ V₁₁ Y⁻ T₁
Yi Chinese swords

C^o T⁻ J^o C^T,
tumult come south,

C_n C^T_n S^o J^o C^T.
thus block away south.

C^o T⁻ J^o C^T,
tumult come north,

C_n C^T_n S^o J^o C^T.
thus block away north.

10 CĪ T- 'C^u T- 'C^u C†³,
tumult come sun rise sun set,

E_n CT_n S^δ 'C^u T- 'C^u C†³.
thus block away sun rise sun set.

∩_n †^r J_{nn} J^r C̄,
thirteen years fully,

T^{'''} E_s C^{''} T^{'''} E_s ∩_{nn}.
give you eat give you drink.

t_u ∩_u †^r T_z, Ī C] - Λ_{nn} CĪ['] Λ_{nn}
zu-mu intone finish, lord house himself seek his own

Eⁿ C_{nn} T^{''} J_{nn} ∩_u ∩^o Ÿ, C[~], Ī, Ī l_n
time in year which sick that, ox, tiger, rabbit month

C[~], Ī, Ī 'C^u, T^{'''} Y⁻ J^o Y⁻ Λ_κ
ox, tiger, rabbit day, give grandmother grandfather

E₌.
livestock.

T^{'''} Y⁻ J^o Y⁻ Λ_κ E₌.
give grandmother grandfather livestock.

(CĪ^δ 'C^u Y⁻ Λ_κ S^u ∩^u Δ^δ, '∩^o C†_u T^{'''}
(middle day make Yeu-su-mu spirit, evening give

Y⁻ J^o Y⁻ Λ_κ E₌.) S^u C†_u
grandmother grandfather livestock.) first drive

Y⁻ J^o Y⁻ Λ_κ T^{''} Tⁿ C^{'n} ∩_u T- T^{''} Ÿ.
grandmother grandfather to place which come to that.

(C†_u ∩_u I^{'u} ∩_o Y⁻ Δⁿ Y⁻ Δ_o L_o) ∩_o L_o
(drive is call cause souls come) cause come

†^r E₌ ∩_u ĩ^δ T^{'''} C_s. L^u ∩_u
receive livestock which worship for them. words which

†^r ∩_n,
intone say,

Ī Tⁿ Λ_{nn} C^{no} E_n ∩^u Tⁿ ∩^u C^{ns},
children live thus fill land fill place,

Ḳ Tⁿ Ḳ_u V⁻ C^u Ḳ Ḳ_n CĒ'.
children food eat fill thus overflow.

L_o t' C_s C^{ns} Ḳ_u,
come receive your wine drink,

(Cⁿ Cⁿ T^u V^z Y⁻ Ḳ C₋ CT^u
(time this use flat basket make small house cover

C^{nc}.)
completed.)

Yⁿ t^u Yⁿ t_{..}
one cup one bowl.

T^{'-} Ḳ T^{'-} CΔ_o
do not be critical do not be sullen,

Y⁻ T^{'-} t_{nc} 'C_u,
coughs and colds,

Ḳ Y⁻ Ḳ^o Y⁻ Ḳ_s CT_n.
want grandmother grandfather block.

(Cⁿ Cⁿ t^r t_u Ḳ_u Ḳ_n),
(time this the zu-mu say,)

Ḳ L^{nc} C_n Ḳ T['],
slash knife thus slash chicken,

Ḳ L^{nc} C_n Ḳ C₋.
slash knife thus slash pig.

(Ḳ_u T⁻ T['] T⁻ C₋ T^u Y⁻ Ḳ^o
(is kill chicken kill pig for grandmother

Y⁻ Ḳ_s.)
grandfather.)

(Yⁿ Ḳ^{'o} C^{ns} Ḳ_u Yⁿ t^u Yⁿ t_{..}, Y⁻ Ḳ^{'o} C^{ns} Ḳ_u
(one cup wine is i-zu-i-za, two cups wine are

Y⁻ t^u Y⁻ t_{..}, t^r Ḳ^{'o} C^{ns} Ḳ_u t^r t^u t^r t_{..})
a-zu-a-za, three cups wine are zi-zu-zi-za.)

Y⁻ L_u Ḳ₋ L^u Ḳ_n,
old folk have word say,

C₁₁ Y⁻ Λ_κ C^β L^υ E_n,
obey shaman-healer words thus,

E^{nc} Tⁿ T^{''}.
live not get.

C₁₁ Y⁻ Λ_κ †_υ D_υ L^υ E_n,
obey zu-mu words thus,

Tⁿ D_υ Y⁻ T^υ 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[̄] t^u ɔⁿ t_. (3)
 Spirit Zu-gi-za. (3)

̄
 ɓ Δ[̄] t^u ɔⁿ t_. ɾ^u ɣ⁻ t^r ɿ_.
 worship Spirit Zu-gi-za divide make three steps

̄
 ɓ.
 worship.

1 ̄
 ɓ Δ[̄] t^u ɔⁿ t_.
 worship Spirit Zu-gi-za.

2 ɿ^{'''} ɣ⁻ ɔ^o ɣ⁻ ʌ_ɕ ɿ_.
 give grandmother grandfather livestock.

3 t_{r.}
 zi.

ɿ_n ɿɿ_. ̄
 ɓ Δ[̄] t^u ɔⁿ t_., ɿ^{'''} ɣ⁻ ɔ^o
 say clearly. worship Spirit Zu-gi-za, give grandmother

ɣ⁻ ʌ_ɕ ɿ_., t_{r.}, ɿ^u ɿ_u ɔ_u ɿ^ɔ ɿ^ɔ ɔ^o
 grandfather livestock, zi, all because people sick

̄
 ɿ ̄
 ɓ. ɿ⁻ ɔ_u ɣ⁻ Δ[̄] ɿ^o ɿ_ɕ,
 therefore worship. if make spirit away finish,

̄
 ɓ Δ[̄] ɿ^o ɿ_ɕ, ɿ^u ɿ_. ɿ_{no} ɿⁿ ɿ_n,
 worship spirit away finish, all die so like thus,

ɿ_n ɔ_u ɣ⁻ ʌ_. Δ[̄] ɿ^o ̄ ɿ_.
 say that make amiss spirit away therefore die

ɿⁿ ɣ⁻. ɿⁿ ɿ^{no} t_r ɿ_n ɿɿ^{''} ɔ_u ʌ_n 'ɔ^{''} ̄
 in this way. but zi thus fear that family Miao this

ɿ^o ɿ^{''} ɿⁿɿ_. ɿ^u ʌ_. ɿⁿ ɿ^ɕ, (ɿⁿ ɿ^ɕ ɔ_u
 great and small all will sweep few, (sweep few is

ɿ^u ̄
 ɿ ɿⁿ ɣ⁻) ̄ ̄
 break seed in this way) therefore worship Spirit

t^u ɔⁿ t_., ʌ_. ɿ^{'''} ɿ_u ̄
 Zu-gi-za, must give ox worship.

Yⁿ. Tⁿ CT', 'C^u C_{nu} ɔ_u ɓ̃ Δ^{ɔ̃} t^u ɔⁿ t_s.
one. say clearly times that worship Spirit Zu-gi-za.

1 Cɔ̃ 'C^u T^u [n^o Δ^{ɔ̃} Tⁿ t_s.
pig day persons carry spirits gather.

2 C_{ɔ̃} 'C^u t_u ɔ_u T'^{nc} T^u ɔ̃ T^u Tⁿ Tⁿ t_s.
rat day zu-mu together with brothers gather.

3 C_~ 'C^u Y⁻ T̃^{ɔ̃} C_s C^u [', T⁻ Cɔ̃⁻
ox day at time they eat morning meal kill pig

ɓ̃^{ɔ̃} Λ_s S^u ɔ^u, 'ɔ^o CT_u T'^u Y⁻ ɔ^o
worship Yeu-su-mu, evening give grandmother

Y⁻ Λ_s [=
grandfather livestock.

4 ɔ̃^o 'C^u C_~ J_u.
tiger day ox falls.

5 ɔ̃^o 'C^u J'⁻ C†^{'b}.
rabbit day guests depart.

T_u T_n CT', C_{ɔ̃} 'C^u ɔ_u t_u ɔ_u ɔ̃ Tⁿ Tⁿ t_s
again say clearly. rat day is zu-mu brothers gather

Y^o T_n ɔ_u J'⁻ C[_{nu}. (J'⁻ C[_{nu} ɔ_u
there say that guests arrive. (guests arrive is

J'⁻ Tⁿ t_s.) C_~ 'C^u C† Y⁻ ɔ^o Y⁻ Λ_s
guests gather.) ox day wash grandmother grandfather

T^{ɔ̃}. ɔ̃^o 'C^u C_~ J_u. (CT_u C_~ L_u.) ɔ̃^o 'C^u
feet. tiger day ox falls. (kill ox old.) rabbit day

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

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

T'_u S^u.
before written.

†^r. t_r. C[^{'u} Λ_n 'ɔ^u ɔ̃^o T_u ɔ_u I'_n
three. zi. fear family Miao this die that sweep

Γ̄^ϵ Ā †_r.
few therefore zi.

T''^u]_u Tⁿ C^{nc} Y⁻ Δ^δ Š[̇] ɔ⁻ T^ɔ C^ɔ]_u
when not yet make spirits yet there is person who

ɔ^o T_z, ɔ_u I^{'u} C^ɔ T⁻ C₋
sick finish, go call shaman-healer come look

Ā T_n]_u,
therefore say that,

1 Ā T_ϵ T^u Δ^u Lⁿ C^{nc}. (T^u Δ^u
must put forth the black exceedingly. (the black
Lⁿ C^{nc}]_u T^u C^{nc} C_J.)
exceedingly is the great pig.)

2 Ā T_ϵ T'' J'^o C^{'nc} C_u. (J'^o C^{'nc} C_u
must put forth to place arriving. (place arriving
]_u Δ^u.)
is door.)

3 T_{nc} Λ_o Y⁻ J^o Y⁻ Λ_ϵ
query correct grandmother grandfather
C^{'nc} S^{nc} L₋ C⁻ ɔ^δ, Y⁻ J^o
feel slighted exclamation, well then, grandmother
Y⁻ Λ_ϵ Ā C_u Ā T_u Ā ɔ^o
grandfather want eat want drink therefore sick
T⁻ L₋.
in this way.

4 Y⁻ J^o Y⁻ Λ_ϵ b⁻ C^u Tⁿ C_{nc} Ā.
grandmother grandfather rope ox tangled therefore.
(Tⁿ C_{nc}]_u Ā T₋ Lⁿ Λ₋)
(tangled is will die in this way.)

J'' Ā T_n C_T'₋ Δ'' ʒ^δ G₋ C_z Ā[̇]
occasion this say clearly four sections small this

C^u.
matters.

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

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

C^δ T⁻ T^{'s} T_ε J_u Y⁻ J^o
shaman-healer come diagnose that grandmother

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

T_ε 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 t_s, C^u 'C^u b̄.
eat, call zu-mu come. pig day gather, ox day worship.

T^{'u} J_u b̄ Y^o, C^ε T^u CJ⁻ T_ε 3^u. t_u J_u
when worship that time, lead the pig outside. zu-mu

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

Y⁻ J^o Y⁻ Λ_ε C^{nc})
grandmother grandfather wine)

Y⁻ Λ_ε S^u J^u C^o L_u,
A-yeu-su-mu this be pleased,

J^o J^o I^o C_s Tⁿ CΔ^{nc},
arise return your countenance,

T^o C_s Δ^{'u} L_o,
turn your face come,

Δ_o t^{'u} Δ_o Ct^{'r} L_o t['] Ā 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 Ē ɽ ɽ
this wine drink and

Δ. t'ʷ Δ. Ct'ʳ Jʷ ɽ Tⁿ L.
smiling stretch your hand come,

t' ɽ ɽ= ɽ CJ̄ T̄.
receive your livestock your pig hold.

ɽ tʳ ɽ,
also intone say,

T" Jʰ C" ɽ Sʳ C",
get food eat not care eat,

ɽ T'" Cⁿᶜ CJ̄ C".
give for great pig eat.

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

ɽ T'" Cⁿᶜ CJ̄ ɽ.
give for great pig drink.

Ĵ' ɸⁿ T° Tⁿ CT'",
holes tombs deep to be filled,

Cⁿᶜ CJ̄ CT" ɽ CTₙ.
great pig struck down go block.

Ĵ' Ctʰ T° Tⁿ CT'°,
holes graves deep to be covered,

Cⁿᶜ CJ̄ CT" ɽ t'ɿ.
great pig struck down go stop up.

Jʰ Ctʷ V" Y⁻ CA, CEₙ,
south Chinese tongues arrive,

Tʷ CJ̄ CT" ɽ CTₙ.
the pig struck down go block.

Ĵ CTʷ ɽ Y⁻ CA, CT̄,
north Yi tongues long,

Tʷ CJ̄ CT" ɽ t'ɿ.
the pig struck down go stop up.

Ī Tⁿ Λ_{||} T_ς 3̄,
children go out outside,

Y⁻ T⁻ t_{nc} 'C_{||},
colds and coughs,

T^υ C_J⁻ CT_{||} D_{||} CT_n.
the pig struck down go block.

Ī Tⁿ Λ_{||} Y⁻ J["] Y⁻ L_{||},
children make crops make harvest,

Y⁻ T["] CT_υ T^{nc},
make in midst flat land,

J["] L_{||} 3["] C_n J̄ T^{nc}.
crops harvest good thus fill flat land.

Y⁻ T["] CT_υ CT_ς,
make in midst level land,

J["] L_{||} 3["] C_n J̄ CT_ς.
crops harvest good thus fill level land.

Ī Tⁿ Λ_{||} Y⁻ T["] J_{||} C_ς,
children work on higher ground

C_n J⁻ C_ς 3["] L_o Δ^{'nc},
connector lower ground good come jump,

Δ^{'nc} Δ⁻ Ī Tⁿ Λ_{||} J_{||} C_ς.
jump go to children higher ground.

Ī Tⁿ Λ_{||} Y⁻ T["] J⁻ C_ς,
children work on lower ground,

C_n J_{||} C_ς 3["] L_o Δ^{'nc},
connector higher ground good come jump,

Δ^{'nc} Δ⁻ Ī Tⁿ Λ_{||} J⁻ C_ς.
jump go to children lower ground.

C_n Ȳ CT_υ Tⁿ Ȳ CT_υ C^{'nc} 3["],
connector borders land borders place good,

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

L̄ Tⁿ Λ_u J^u J^u J^u L_u,
children gather crops gather harvest,

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

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

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

T^u Cⁿ C_n 3^u C_n J̄ C^u C^o,
progeny thus good thus fill field terraces,

C₌ C^u- S₃ Y^u C^Δ.
livestock pigs resemble water flowing.

CC_n V³ J_n L_u C^u,
nji-vang-bi-lao strike down,

C^u C^{nc} C^u- L_ς Jⁿ Tⁿ.
strike down great pig gone to the ground.

T_n T₃ C_n C^{'nc} C^{nc} C^u- T⁻ S^δ T₃.
said finish thus take great pig kill away finish.

(CC_n V³ J_n L_u. T^u J_ς t^r t^{'r} J_u J^u Jⁿ T^ς
(nji-vang-bi-lao. the stick rhus which peeled skin

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

^δ
b Δ^δ C^{t^r} CC_n V³ J_n L_u Lⁿ Y⁻.)
worship spirits named nji-vang-bi-lao this way.)

2 C₋ 8 3³ T_n. (Y⁻ Δ^u Y⁻ C^δ.)
look 8 part say. (door a-nzhang.)

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

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

L_o Y⁻ ɽⁿ CT^ɛ. ɽ^{'''} t_u ɽ_u t^r ɽ^{'''} Cɽ⁻
come make divining sticks, for zu-mu divine give pig

ɽ^{'''} ɽ'. (L^u ɽ_u t^r ɽ_n S_o 1.)
give chicken. (words which intone say like 1.)

T^u ɽⁿ CT^ɛ. ɽ^{'''} Y⁻ ɽ_z L₋ ɽ^{''} T^u ɽⁿ Δ^o
the divining sticks. use knife split to the bamboo

ɽ^{nc} ɽ₁ L^u ɽ_n,
completed promise words say,

J_{nu} C̄ ɽ_n ɽ̄ C_{nc} ɽ_n ɽ̄ J_{nu},
year this thus bad time thus bad year,

J_ɔ T_ɛ ɽ⁻ Ct_u ɽ̄,
flowers came out not complete top,

ɽ̄ t^r ɽ⁻ Ct_u Δ̄,
fruit fruited not complete hang down,

ɽ̄ C_{nc} ɽ^{''} ɽⁿ J̄,
bad time crops not ripen,

ɽ̄ J_{nu} ɽ̄ ɽⁿ t^r.
bad year fruit not fruited.

Y⁻ J^o Y⁻ Λ_ɛ Λ̄ C^{''} Λ̄ ɽ_u
grandmother grandfather want eat want drink

T_ɔ,
finish,

Lⁿ ɽ_n T^{''} ɽ^{''} T^ɔ t^{''} ɽ^{''} ɽ⁻.
thus bamboo strip face down bamboo strip face up.

ɽ_o J̄ T_o V_u C̄,
you whose father this,

L₋ ɽ^{'''} ɽ_n ɽ̄' L^{nc} ɽ_n J̄ Cɽ⁻,
has used thus impatience thus life pig,

ɽ_o J̄ T_o C^{nc} C̄,
you whose mother this,

L₋ ɽ^{'''} ɽ_n ɽ̄' L^{nc} ɽ_n J̄ ɽ'.
has used thus impatience thus life chicken.

L^u ɲ_v S^{ɔ̃} Δ^{ɔ̃}. Y⁻ Λ_ɛ t_v ɲ_v 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^{ɔ̃} T^u Tⁿ,
take the pig lead the hand,

Cɲ_v 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^{ɔ̃} T^u Cɲ^{ɔ̃},
grandfather take the pig lead the arm,

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

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

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

(Cɲ⁻ ɲ⁻ T'_n ɲ_v L^u CT^u Cɲ^{ɔ̃}.)
(house fir-wood is coffin name.)

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

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

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

t_v ɲ_v ɲ_n,
zu-mu says,

J^o ɔ- ɛ_n ɟ_l ɟ^{ɔ̃} ɕt^{ɔ̃}.
woman possess thus enter bottom bed.

J^o ɔ- ɟ^u ɟ^r ɕ^{nc} ɟ^u ɟ^r ɟⁿ,
woman possess get the great horn plait land,

ɟ^r ɕ^{nc} Δ_o ɟⁿ Δ_l.
the great fat like bear.

Λ_ɕ ɔ- ɛ_n ɟ_l ɟ^o ɕɕ̃.
man possess thus enter hole partition.

Λ_ɕ ɔ- ɟ^u ɟⁿ ɟ[̃] ɟ^u ɕt^o ɕt^u,
man possess get the trained horn weave sky,

ɟⁿ ɟ[̃] Δ_o ɟⁿ ɕ̃.
the trained fat like tiger.

Y⁻Λ_ɕ t_u ɔ_u ɟ_l t_r,
man zu-mu also intoned,

ɟ^u ɛ_n ɟ^o ɟ^r ɕɟ_l ɕΔ^{nc},
for thus whether within inside,

Λ̄ ɟ^r ɟ^o ɟ^r ɕɟ_l ɟ_u.
want enfold whether without outside.

Λ̄ ɟ^u Λ_n ɛ_n ɟ^{ɔ̃},
want posterity spread,

ɕ= t_u ɕ_o ɕt^o ɟ^r ɟ^u
cattle gather graze back and forth not break off

ɛ_n.
thus.

ɟ_{nc}, ɟ_{nc}.
mixed, mixed.

Λ̄ ɟ_o Λ^{ɔ̃} ɕ^r ɟⁿ ɟⁿ ɕt_{ɔ̃},
want cause sheep goats the flocks,

S_{ɔ̃} ɕt^r ɛ_n ɟ_n ɟ_u,
like roebuck,

ɕⁿ ɕΔⁿ ɟⁿ ɟ^r Δ̄^o,
eat leaves collect bamboo,

Y⁻, L_κ T^o T^u J^r T^u Γ_n.
eye, gone yonder not break off thus.

J_{ns}, J_{ns}.
mixed, mixed.

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

L_o CT_u 3̄ J^r T^u Γ_n.
come forest not break off thus.

J_{ns}, J_{ns}.
mixed, mixed.

Y⁻ Λ_κ t_u ɔ_u T_u S[̄] Δ[̄] T_n,
man zu-mu then escorts spirits says,

Γ_{ns}, Δ[̄] S^u ɔ^u Δ[̄] S^u C†^r,
take, ancestral spirits,

Γ_n T⁻ Γ_n Γ^{'o} 'C[̄] ɔ[̄] Γⁿ,
thus skirt thus gown wear attend festival,

Γ_n L_κ Jⁿ T^u.
thus gone below.

Γⁿ C[̂] CT_u L^u CT⁻ CĪ^o ɔ_o CT_s - - - - -
time this beat the drum sound cause ndye - - - - -

Lⁿ C[̂].
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 ㄊㄨˊ ㄓㄩˊ ㄘㄩˊ, “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 ㄩˊ ㄌㄛˊ ㄊㄨˊ ㄉㄨˊ ㄌㄨˊ ㄊㄩˊ, “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 ㄐㄩˊ, ㄐㄩˊ, 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!”

M355

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

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

Y⁻ Λ_ε C^b J_v 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 J["] Δ^δ t^u Jⁿ t_.
spirits bi-jio-a-su very much know Spirit Zu-gi-za

S^{nc} C^T, C₃ Ẏ t_ε C['] Δ^δ t^u Jⁿ t_.
thoughts, they very much able bend Spirit Zu-gi-za

Y⁻ S^{nc}. Ẏ V^{nc} Ā T["] T^b C^b Y⁻ Cⁿ Y⁻ C₃ C[]]-
heart. but must get people body make their house

C^{no} T₃ C_n, C₃ T⁻ L_{nc} t_ε Y⁻ T["] C^u.
live finish thus, they presently able do get work.

Ẏ J_v C^δ Jⁿ Δ^δ Ć Tⁿ C⁻ C[]]- Tⁿ C⁻
because kind spirit this not have house not have

C^{'no}, J['] J₃, J['] t_ε, Ī T["], J^o Y_ε t_., J⁻ C³,
place, caves, caverns, mountains, scrub land, streams,

J⁻ T_ε, T^u Tⁿ C⁻ C^{'no} C^{no}, Ẏ J_v t['] J[']
ponds, all not have place live, because every place

T^u Δ^δ t^u Jⁿ t_. C^{no} Ć. (J_n C^T'.
all Spirit Zu-gi-za situated therefore. (say clearly.

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

J_v C^{no} C["] C^δ 3^δ 3_. C_n Ṫ J_v
which carry birds, snakes likeness thus those which

J^{'o} T^b C^b C^o C^t3. Ṫ J_v C^{no} Ć Ṫ Γ^b
cure people sickness. those which carry tigers wolves

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

Jⁿ Δ[̄] Ċ, C₃ C^{no} Yⁿ Λ_n Lⁿ C⁴ †⁻
spirits these, they live one family home every

†^r C^{no} Λ_n Ÿ.ⁿ 7ⁿ Δ⁻ J^r Λ_n
generation remain family that one. not go to other

C[̄] '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.

M356

3 Jⁿ C†".
bi-nzao.

T^u Jⁿ Δ^δ Ć 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 †^s J_o. T^u C^u CJ_s S^{nc}
spirit which can cause people restless heart

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

†^u Jⁿ †_{-,} V_{nc} †⁻ J['] †⁻ [C^{'nc} C_s T^u C^{no}.
Zu-gi-za, but everywhere every place they all situated.

(J['] [Cⁿ Y⁻ L_u, Y⁻ l_{-,} CJ^u C†['], J⁻ T_s
(whether old folk, young men, young women, whoever

S⁻ J^u, †['] CΔ^u, J['] Λ_s, J⁻ T_s l_u Y⁻
whistles, blows leaves, sighs, whoever as soon as does

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

Ć Y⁻ [Cⁿ Y⁻ CJ_s S^{nc} J_u S_u T₋
this body make restless heart that strangle dead

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

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

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

T^u Y⁻ Δⁿ Ć C†['] 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_s T_z, T_u T⁻ L_{nc} [C^o †^r T_u CTⁿ T⁻
him finish, then presently free the one before the

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

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

T_l Y⁻ Δⁿ ̄Λ Y⁻ ɕ_s ɟ̇['] ɔ_u T_l ɔ⁻ T^u
dead soul must make its slave that then catch get

Yⁿ L^b ɔ̇^u ɕ_s T_l T⁻ L_{nc} T^u Δ_n
one classifier exchange him then presently get free

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

T_n ɕT_l'_l ɕ^b ɟ̇ⁿ Δ^{ɔ̇} T^{'nc} ɟ̇ⁿ ɕT^u"
say clearly. shaman-healer spirit as well as bi-nzao

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

Tⁿ ɛⁿ Δ^{ɔ̇} t^u ɟ̇ⁿ t_l, ɟ̇ⁿ V^{nc} ɕ^b Δ^{ɔ̇}
below Spirit Zu-gi-za, but shaman-healer spirits

ɟ̇_n ɛ^{no} Y⁻ ̄S ɕT_u Tⁿ T^u ɟ̇ⁿ ɕT^u". T^{'u} ɔ_u ɛ⁻ ̄Λ ɔ_u
bi-jio-a-su strike not get bi-nzao. when if want go

ɟ̇^{'o} T^b ɕ^b ɔ_u T^u ɟ̇ⁿ ɕT^u" ɟ̇_{nc} Y⁻ Λ_ɕ ɕ^b
cure people who get bi-nzao cling shaman-healer

̄S ̄Λ ɛ['] T^u ɟ̇ⁿ ɕT^u" S^{ɔ̇} T⁻ T⁻ L_{nc}
first must deceive the bi-nzao away and presently

Y⁻ ɕ^b ɔ_u ɟ̇^{'o} ɟ̇ⁿ 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. ǎ̃ ɔⁿ ʂ̂ ɔⁿ L₁₁.
 One. worship venerable and old.

C^u ɔ_u ǎ̃ ǂ Tⁿ ɔ_u ǎ̃ Δ^ǝ
 work which worship mountain was worship Spirit

t^u ɔⁿ t₁₁. ǂ Tⁿ Ċ CT^r Tⁿ ɔⁿ ʂ̂.
 Zu-gi-za. the mountain this name mountain venerable.

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

ɔ_u ɔⁿ ʒ ʒ^{nc} ǎ̃. t^r J₁₁ t. C^ɔ ǎⁿ
 who knew manner worship. every year reach horse month

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

ǂ' ɔ_ɔ ɔ₁ Yⁿ T_u ɔ^r, [n^o Yⁿ Lⁿ ɔ^r
 all bearing one classifier chicken, carry one flask

ǂ^{nc}. Yⁿ ʌ_n ɔ₁₁ Yⁿ L^ɔ. Yⁿ L^ɔ
 wine. one family went one classifier. one classifier

[n^o Yⁿ ɔ^ro V^ɔ Ȳ T^u ɔⁿ. ɔ₁₁ Δ^r L^u Tⁿ
 carried one basin meal corn. went go to the mountain

ɔⁿ ʂ̂. (L^u Tⁿ ɔⁿ ʂ̂ Ċ V^ɔ CTⁿ
 venerable. (the mountain venerable this rocks trees

Yⁿ t^r C^ɔ Tⁿ CT^o CTⁿ Tⁿ ʒ. Cɔ^ɔ. 'C^u
 one generation not fell trees not cut grass. day

ɔ_u ɔ₁₁ ǎ̃ Ȳ CT^o CTⁿ ɔ₁₁, ʒ.
 that go worship that one fell trees fitting, cut

Cɔ^ɔ ɔ₁₁ T^r.) Tⁿ ɔ_u ǎ̃ t^r T^u ǎ̃
 grass fitting only.) when worship the person worship

ɔ₁₁,
 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_ι Λ_ν L̄ T^π Λ_π,
you look after children,

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

Δ_π CT_υ Y^π.
go midst water.

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

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

Y⁻ V_ι T^υ Ε_π.
make protection thus.

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

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

Ε^π Ć^π T⁻ T^{ππ} Ε_ς T_π,
bring wine come for you drink,

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

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

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

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

$\overset{nc}{\Delta}$, $\overset{n}{\text{b}}$ $\overset{nc}{\text{E}}$ $\overset{nc}{\text{T}}$ $\overset{-}{\text{V}}$ $\overset{-}{\text{T}}$ CT' $\overset{\delta}{\text{S}}$ $\overset{n}{\text{T}}$
spoon, pour wine add to food and meat away say,

J_{nc} , J_{nc} , $\overset{n}{\text{L}}$ $\overset{n}{\text{C}}$, $\overset{n}{\text{b}}$ $\overset{\delta}{\text{b}}$ $\overset{\delta}{\text{T}}$.
mixed, mixed, like this, pour out worship finish.

$\overset{u}{\text{I}}$ ' J_b $\overset{-}{\text{T}}$ L_{nc} $\overset{n}{\text{T}}$ L_o C'' $\overset{\delta}{\text{S}}$, $\overset{r}{\text{S}}$ L_o
all presently dip up come eat away, return come

L_s $\overset{\delta}{\text{T}}$. ($\overset{\delta}{\text{b}}$ $\overset{p}{\text{V}}$ $\overset{r}{\text{T}}$ $\overset{''}{\text{T}}$ $\overset{p}{\text{V}}$, $\overset{\delta}{\text{b}}$
gone finish. (worship rock scatter for rock, worship

CT'' $\overset{r}{\text{T}}$ $\overset{''}{\text{T}}$ 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 𠄎𠄎, 𠄎𠄎, 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!"

Ÿ
that place so it is.

'ɔ" Δ^u C₅ V_u T₋ L_ε C^o†, C̄
Hmao-dlu his father died gone early, therefore

C^{nc} I'> ɔ_u Y⁻ C^{nc} Δ⁻ 'ɔ" Δ⁻
mother taken gone make mother go to Hmao-dla

C̄. T'" ɔ_u T^u ɓ^o T_z, L_o C_u Δ^o
therefore. when son big finish, come enquire spirits

Δ⁻ 'ɔ" Δ^u, C_n Tⁿ C_u T['], C̄
go to Hmao-dlu, thus not willing teach, therefore

Λ_u 'ɔ" Δ⁻ Δ^o. 'ɔ" CΔ₅ Δ̂ L̄ C^{nc}
learned Hmao-dla spirits. Hmao-ndlw-dog the mother

I'> ɔ_u Y⁻ C^{nc} Δ⁻ 'ɔ" Δ^u Δ̂ C̄,
taken went make mother go to Hmao-dlu-dog therefore,

C^{no} 'ɔ" Δ⁻ Δ^o. Y⁻ Lⁿ Ĉ C†^r
used Hmao-dla spirits. make like this named

'ɔ" Δ^u Δ̂, 'ɔ" CΔ₅ Δ̂ ɔ_u T⁻ Lⁿ Ĉ Lⁿ Y⁻.
Hmao-dlu-dog, Hmao-ndlw-dog are come like this so.

(ɓ^o T'" ɔ_o ɔ_u †^r J_n Ĉ T'" ɔ_o T⁻.
(worship drao-bo is three clans this drao-bo only.

Tⁿ Λ^o J['] Λ["] 'ɔ" Ȳ J^r T'" ɔ_o 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 ɟʷn t° Yʷ. (ɟʷ ɟʷn Δ̃ Yʷ.)
 ki-zo water. (is spirit water.)

Yʷ ɟʷ ɟʷ Cʰʷ, ɟʷ Lⁿ ɾʷ ɾₙ C̣̣̣̣ Yʷ CTⁿ ɟʷ
 woman goes washing, pain head thus dizzy which

ɾⁿ tʰ ʒʷ, ɾₙ ɟʷ ɟʷ ɾʷ ɟʷn t°
 not able get better, say that encountered ki-zo

Yʷ. ɾʷ ɟʷ ɟʷ ȶ ɟʷ ɟʷ Cʰ T-.
 water. when sick that way go call shaman-healer come.

(ȶ ɟʷ ȶ, ɾʷ ɾʷ Vₙ, ɾʷ ɟʷ,
 (the sickness this, boil red beans, kill chicken,

CTₙ ȶ̣̣̣̣ ɾ̣̣̣̣, Tₒ. Yʷ ɾ̣̣̣̣ Cʰ T-.)
 draw wine completed, wait shaman-healer come.)

Cʰ Cɾₙ T̄, Sᵘ tʰ Cʰ
 shaman-healer arrive finish, first send shaman-healer

ɟʷ ɾʷ ɟʷ Cɾₙ Yⁿ Lᵘ ȶʷ ɾʷ Yⁿ
 assistant go dig one classifier hole at one

Lᵘ ȶ̣̣̣̣ Yʷ ɾ̣̣̣̣ ɾ̣̣̣̣. Yʷ ɾ̣̣̣̣ Cʰ ɟʷ
 classifier top bank completed. shaman-healer takes

Yⁿ ɾʷ ɟʷn Lⁿ ɾʷ Yⁿ Lʰ ɾʷ Cʰ
 one classifier cross for one classifier person

Yʷ ɟʷ ɾₙ ɾʰ tʰ ȶ̣̣̣̣. tʰ Cʰ
 act as though unwind yarn the while. send shaman-healer

ɟʷ ɾʷ ȶ, Yⁿ ɟʷ° CTʷ Yʷ, ɾʷ Yⁿ
 assistant dip up one bowl wooden water, use one

Lᵘ ɟʷ° ɟʷn ɾʷ Cɾₒ. ɾ̣̣̣̣. ɾ̣̣̣̣ Yⁿ
 classifier bowl upside down cover completed. take one

t° ɾ̣̣̣̣ ɾʷ ɾ̣̣̣̣ Vʰ Lᵘ ɟʷ° tʰ Cɾₙ,
 classifier string tie around the bowl three times,

T'' Ÿ t' L' ɔ' C' L' t' 3̄ S̄
at that time everyone quickly throw everything away

T' T' l', L. L̄ T̄. T'' ɔ̄ L.
and all together come gone finish. when come

Ÿ,
that time, one person all not want look to back.

Ĉ ɔ̄ ɔ'° J' Δ̄ ɔ'° t° Y". ɔ'° t° Y" ɔ̄
this is cure spirit ki-zo water. ki-zo water is

Y' [̄ Δ̄ ɔ̄ C'° V̄ Y" T'. T̄ Ĉ
one kind spirit which lives in water only. these

ɔ̄ Y" J' Δ̄ L' Λ. [̄ Δ̄ Ĉ T'
are water spirits like so. kind spirit this not

ɔ̄ ̄ V'nc Ā [̄nc ɔ̄. L̄ 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”.

M360

5 Y⁻ J̇.
a-she.

Ɛ̄^δ Jⁿ Δ^δ Ć J_v J̇ Y⁻ Ɛ^γ, Jⁿ C^δ, J^γ
kind spirit this which borrows cat, snake, chicken

ʒ^δ T⁻ C^{no} T^u C^{nc} V_v Y⁻ Ɛⁿ Ɛ^{nc}. Ɛ^δ
form come live in mother father body completed. kind

Jⁿ Δ^δ Ć Ā J⁻ G⁻ Λ_u J_v Yⁿ Y⁻ J_{uu}
spirit this want take children who one two years

T⁻. T^u J_v G⁻ Λ_u C^{no} C_s C^{nc} CΔ^o Y⁻ Ɛⁿ,
only. when child situated its mother within body,

Tⁿ C^{nc} J⁻ Š, T^v Y⁻ J̇ Δ^{'n} Y⁻ Jⁿ C^δ,
not as yet born yet, the a-she changes make snake,

Y⁻ Ɛ^γ, J^γ, J_u T_o C_s T^v C†^γ S^δ. T^u
cat, chicken go bite her son daughter away. the

Jⁿ Δ^δ Ć Ā G⁻ Λ_u T⁻. T⁻ G⁻ Λ_u J_v
spirit this wants children only. the children who

J̇^γ C^{nc} J⁻, Lⁿ J_v Δ^u J^γ ʌⁿ Ɛ_n
still not yet born, or are four five months thus

Y^v CƐ^u Y⁻ J̇ T_o Ɛ_{no}. G⁻ Λ_u J_v J_u T^γ
very fear a-she bite so it is. children who go foot

T_u T_δ T^v †^γ J_o Y⁻ J̇ Ɛ_{no} Š V^{nc}
able finish all able see a-she so it is still but

Ɛ_γ T_δ. T^v Y⁻ J̇ Ć G⁻ Λ_u J_o, V^{nc}
scarcely finish. the a-she this children see, but

Tⁿ †^γ T_n C_s ʒ^δ J^γ T^γ C^γ ʌ^o. Ɛ⁻ †^γ
not able say its form show people big. only able

Ɛ_n CΔ_n CΔ_n Jⁿ T_n Jⁿ Ɛ^o T⁻. Ɛ⁻ Lⁿ Y⁻ Ɛ^δ †^γ
thus scream kick and struggle only. if like how able

J^u C_s ʒ^δ. Yⁿ J_v C^{nc} V_v CJ_v Š J_o
know its form. because mother father dream see

Γ_{no}. Γ⁻ ɹ_u C^{nc} V_u Cɹ_u Š ɹ_o ɹⁿ C^ʒ, Y⁻ Γ[']₁
so it is. if mother father dream see snake, cat,

ɹ['], Γ_n ɹ_o Y⁻ ɹ^ʔ ʒ^ʒ Γ_{no} T_ʒ.
chicken, thus see a-she form so it is finish.

T^u Y⁻ ɹ^ʔ Ċ^u ɹ_u S_u ɹⁿ Cɹ["] Δ⁻ Cɹ^u Γ_{no}.
the a-she this is like bi-nzao sky power so it is.

C₃ T_u L̄ T̄^u ɹⁿ Cɹ["] Γ_{no}. Y⁻ Λ_ɛ C^ʔ
it competes more than bi-nzao so it is. shaman-healer

T^u Γ['] ɹⁿ T["] C₃, Γ['] S^ʒ T["] T⁻.
all rule not get it, trick away get only.

Y⁻ Λ_ɛ C^ʔ T^u Cɹ_u ɹⁿ T["] T^u Y⁻ ɹ^ʔ Ċ^u
shaman-healer all strike not get the a-she this

Γ_{no}.
so it is.

ɹ^o Y⁻ ɹ^ʔ T["] ɹ_u C^ʔ ɹ_u ɹ["] Y⁻ ɹ^ʔ,
curing a-she. when shaman-healer goes gather a-she,

ɹ["] Cɹ_n T["] Yⁿ L^u Lⁿ ɹ^ʔ Γ^{nc}.
gather pack into one classifier flask completed.

T["] ɹ_u Cɹ_n Ȳⁿ, Ā C^{nc} V_u T^u Cɹ[']₁,
when pack that time, need mother father son daughter,

Yⁿ L^ʔ V^u Yⁿ T_n Γ['] Cɹ_n T["] L^u
one person scrape one handful dust pack into the

Lⁿ ɹ^ʔ. T_u Δⁿ L_u ɹ['] L^u ʒ⁻ ɹ_o CΔ^o
flask. also pick old cockerel the comb cause within

CΓ['] T["]. S_o ɹ_u T["] Y⁻ ɹ^ʔ Cɹ_n Γ^{nc} T_ʒ.
blood in. reckon that get a-she pack complete finish

T["] ɹ_u Y⁻ Λ_ɛ C^ʔ Γ_{no} L^u Lⁿ ɹ^ʔ Y⁻ ɹ^ʔ ɹ_u L⁻
when shaman-healer carry the flask a-she go throw

S^ʒ Ȳⁿ, 'C^u Ȳⁿ Γ⁻ ɹⁿ CΓ^r L^ʔ ɹ⁻ T^ʔ C^ʔ
away that time, day that one if not meet any people

Cɹ_o. Ċ^u, Y⁻ Λ_ɛ C^ʔ Ā C["] Y⁻ ɹ^ʔ 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.

M361

6 ʃ̣ [ʹ_{ni}] ʃ̣_{ii}.
 zi-qiao-bao.

[ʃ̣^{ɔ̄} ʃ̣ⁿ Δ^{ɔ̄} Ċ̣^{n̄} Y⁻ L_{ii} ʃ̣ⁿ ʃ̣^{ɔ̄} ʃ̣_n ʃ̣_u
 kind spirit this old folk not able say was

ʃ̣ [ʹ_{ni}] ʃ̣_{ii} Cʃ̣^{ʹ-}, [ʃ̣⁻ ʃ̣^{ɔ̄} ʃ̣_n ʃ̣_u ʃ̣⁻ ʃ̣^ʹ
 zi-qiao-bao fanned, only able say that encountered

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

ʃ̣_{ii} Δ^{ɔ̄} Cʃ̣_o ʃ̣ⁿ ʃ̣ⁿ, ʃ̣_u [ʃ̣_n Cʃ̣^{ɔ̄} Y⁻ ʃ̣⁻
 fall flat on the ground, that thus turn over eyes

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

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

ʃ̣_u ʃ̣ [ʹ_{ni}] ʃ̣_{ii} Cʃ̣^{ʹ-}. Y⁻ Lⁿ Ċ̣^{n̄} Ā ʃ̣_{ii} I^{ʹu}
 that zi-qiao-bao fanned. Make like this must go call

C^{ɔ̄} ʃ̣⁻ ʃ̣^{ʹo}. ʃ̣^ʹ ʃ̣_u C^{ɔ̄} ʃ̣⁻ ʃ̣_o
 shaman-healer come cure. when shaman-healer come reach

ʃ̣_{ɔ̄}, S^u ʃ̣_o. C^{ɔ̄} Yⁿ L^{ɔ̄}
 finish, first cause shaman-healer one classifier

ʃ̣ⁿ [ʹ^u [ʃ̣^{no} Yⁿ ʃ̣_u [ʃ̣^{ʹr} ʃ̣ⁿ [ʃ̣^{ʹn} V_{ɔ̄}
 assistant ride one classifier goat male around

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

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

L^u ʃ̣^ʹ [ʃ̣^{ʹ-} ʃ̣ⁿ Δ^o ʃ̣^r Cʃ̣_n ʃ̣^ʹ S^{ɔ̄}
 classifier spinning wheel roll three times to side

S^r, ʃ̣^r Cʃ̣_n ʃ̣^ʹ S^{ɔ̄} ʃ̣^ʹ, ʃ̣^ʹ ʃ̣_{ii} ʃ̣^r 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.

M362

7 Λϰ Γ^{no} Δ^δ 'C^u.
 Yeu-jio-dlang-hnu.

T^u Δ^δ Ć ĩ_u Yⁿ T_u Δ^δ ĩ_u 3^u
 the spirit this is one classifier spirit which good

S^{nc} T⁻ T_{nc}. Tⁿ t^c T^u T^b C^b ɔ^o C^{tδ}, T_u Tⁿ
 heart very. not able give people sickness, then not

Ā T^b C^b C_r J⁻ Y⁻ J^r. T^b C^b Γ⁻ ɔ⁻ J_u C_Δ
 want people at all anything. people if have trouble

Y⁻ J^r C_s J^b Š. C_s ĩ_u Δ^δ ĩ_u C_T. T^b C^b
 anything he reveal. he is spirit who with people

Y⁻ 3^u C^u T⁻. S_o C_s ĩ_u Yⁿ T_u
 does good work only. reckon he is one classifier

3^u Δ^δ. T^b C^b I^u C_s Y⁻ Λϰ Γ^{no} Δ^δ 'C^u.
 good spirit. people call him make Yeu-jio-dlang-hnu.

T^u Δ^δ Ć Ÿ 3^u, V^{nc} Tⁿ ɔ⁻ ĩ_u T_s
 the spirit this very good, but not have anyone

̄_l C_s, C_l Tⁿ C_s.
 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 $\bar{\text{b}}$ $\text{Y}^- \Delta''$ $\text{Y}^- \text{C}\bar{\text{C}}^{\bar{\delta}}$.
 worship door a-nzhang.

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

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

T_1 $\bar{\text{C}}^{\text{nc}}$ t_0 Δ^- $\text{Z}^{\bar{\delta}}$, $\bar{\text{L}}$ b^{n}
 devote completed reach go to dragon, rabbit month,

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

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

$\text{T}'' \text{J}_0$ $\bar{\text{b}}$ $\text{Y}^- \Delta''$ $\text{Y}^- \text{C}\bar{\text{C}}^{\bar{\delta}}$ $\bar{\Lambda}$ T^- Y^{n} T_0
 when worship door a-nzhang must kill one classifier

$\bar{\text{C}}'' \text{C}\bar{\text{J}}^-$ J_0 T^{n} D^- $\text{T}^{\text{n}} \text{S}_0$ $\text{C}\bar{\text{C}}^{\text{r}} \text{J}^-$. $\text{T}'' \text{J}_0$ T^- $\bar{\Lambda}$
 guilt which not have blemish at all. when kill must

T^- T'' L^{u} $\text{J}^{\bar{\delta}}$ $\text{Y}^- \Delta''$, T_0 $\bar{\text{C}}^{\text{no}}$ L_0 $\bar{\text{L}}^{\text{s}}$
 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

$\bar{\text{l}}' \text{J}_0$ $\text{S}^{\bar{\delta}}$, $\text{C}\bar{\text{C}}^{\text{nc}}$ Y^{n} L^{u} $\bar{\text{J}}'$ T'' L^{u} $\text{J}^{\bar{\delta}}$
 all away, dig one classifier hole at the bottom

$\text{Y}^- \Delta''$, $\text{C}\bar{\text{t}}$ $\text{C}\bar{\text{T}}_1$ $\text{C}\bar{\text{t}}$ $\text{Y}^- \text{'C}^{\text{u}}$ $\bar{\text{b}}$ T^{n} Y'' $\bar{\text{l}}' \text{J}_0$,
 door, wash meat wash intestines pour the water all

T'' L^{u} $\bar{\text{J}}'$ $\text{S}^{\bar{\delta}}$. T'' $\text{C}\bar{\text{T}}_1$ T'' L^{u} J'' .
 into the hole away. boil meat in the pot.

'D° J_0 $\bar{\text{b}}$ $\text{Y}^- \Delta''$ $\overset{\text{n}}{\text{Y}}$, Y^{n} L^{b}
 night which worship door that one, one classifier

J^- $\text{Y}^- \text{V}''$ T^{u} T^{n} $\bar{\text{C}}^{\text{u}}$ J_0 J_0 T^- Δ^-
 at all Chinese all not allow cause enter come go to

C]-, ㄩ ㄊ ㄥ ㄥ ㄩ ㄥ ㄥ ㄥ
house, also not want say one classifier at all

ㄩ ㄩ ㄥ ㄥ ㄥ ㄥ ㄩ ㄥ ㄥ
Chinese word. if as much as get say one classifier

ㄩ ㄩ ㄥ, ㄥ. ㄥ ㄥ ㄥ ㄥ ㄥ ㄥ
Chinese word, reckon that ruin spirit away finish.

C] ㄥ ㄥ ㄥ, C] ㄥ ㄥ ㄥ ㄥ
meat boil cooked finish, cut off four classifier feet

ㄥ ㄥ. ㄥ ㄥ ㄥ ㄥ ㄥ ㄥ ㄥ
hands completed. rise early cock crow random style

ㄥ, ㄩ ㄥ ㄥ ㄥ ㄥ ㄥ ㄥ ㄥ ㄥ
finish, father rises come bring brothers eat meat

ㄥ. ㄥ ㄥ. ㄥ ㄥ ㄥ ㄥ ㄥ ㄥ ㄥ
cause go out outside. the meat this name is zi. sons

ㄥ ㄥ ㄥ, ㄥ ㄥ ㄥ ㄥ ㄥ ㄥ ㄥ
able eat daughters not eat. eat meat finish father

ㄥ ㄥ ㄥ ㄥ ㄥ,
goes open door says,

ㄥ ㄥ ㄥ ㄥ ㄥ ㄥ ㄥ,
open the prosperity cause come,

ㄥ ㄥ ㄥ ㄥ ㄥ ㄥ.
close calamity away outside.

ㄥ ㄥ ㄥ ㄥ,
extended family many,

ㄥ ㄥ ㄥ ㄥ ㄥ ㄥ
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.

M364

9 T^u T^{'n} J^u ɔ̄.
the ti-shao-ma.

ɛ̄^{ɔ̄} Jⁿ Δ^{ɔ̄} Ċⁿ]_u T^{''} ɛ̄= ɔ̄^o T⁻,
kind spirit this which give livestock sickness only,

Tⁿ †^ɛ T^{''} T^{ɔ̄} C^{ɔ̄} ɔ̄^o. Yⁿ V^{nc} ɛ̄⁻]_u
not able give people sickness. but if

J⁻ Λ_n T_{ɔ̄} ɛ̄= Cɛ̄^r T^{''} ɛ̄^{ɔ̄} Jⁿ Δ^{ɔ̄} Ċⁿ,
whatever family livestock meet with kind spirit this,

ʒ^{''} ɛ̄= T^u J_u Δ^ɛ T₋ L_ɛ. ɛ̄^{ɔ̄}
good livestock all fall suddenly die gone. kind

Jⁿ Δ^{ɔ̄} Ċⁿ S_{ɔ̄} Y⁻ ɔ̄^{ɔ̄}]_n L^{''} ɛ̄^{nb} ɛ̄^{no}. (Y⁻ ɔ̄^{ɔ̄}
spirit this like Yi gi-lao-jiw so it is. (Yi

]_n L^{''}]_u Y⁻ ɔ̄^{ɔ̄} T₋ Δ^{''} C]-, ɛ̄^{no} Y⁻ ɔ̄^{ɔ̄} Tⁿ
gi-lao was Yi come go to house, treat Yi not

ʒ^{''} Ċ⁻ Y⁻ ɔ̄^{ɔ̄} Y⁻ Jⁿ Δ^{ɔ̄} T₋ L⁻ S^{ɔ̄}
well therefore Yi make spirit come throw away

C]-, ɛ̄=. ɛ̄=]_u J^o' ʒ^{''} T₋
house livestock. livestock that whichever good die

S^{ɔ̄}.) Y⁻ ɔ̄^{ɔ̄}]_n L^{''}]_u J^{''} S^o C†⁻ T₋ L⁻
away.) Yi gi-lao was knot yarn blue come throw

T^{''} C]-, ɛ̄= ɛ̄_n C†^r Y⁻ ɔ̄^{ɔ̄}]_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- †^r ʒ̄.
 be-a-dli there are three kinds.

1 J^p Y⁻ Δⁿ T^b C^b, C_s ɔ_v ɛ["] Ā
 be-a-dli people, on account of weakness therefore
 T['] Cɔ⁻ ɔ̄.
 chicken pig worship.

2 J^p Y⁻ Δⁿ ɛ=, C_s ɔ_v ɛ= Tⁿ
 be-a-dli livestock, on account of livestock not
 J^ʒ Ā ɔ̄.
 multiply therefore worship.

3 J^p Y⁻ Δⁿ T["], C_s ɔ_v T["] Tⁿ ʒ["]
 be-a-dli crops, on account of crops not good
 Ā ɔ̄.
 therefore worship.

†^r ʒ̄ Ā T["] ɔ_v J^p Y⁻ Δⁿ ɔ_v ɔ̄, Ā
 three kinds this when be-a-dli which worship, must

T⁻ ɛ¹ Cɔ⁻ Yⁿ T_v Cɔ⁻ ɛ_v T⁻
 kill lord house one classifier pig also kill

Y⁻ Λ_s C^b Yⁿ T_v Cɔ⁻, Y⁻ ɛ¹ Cɔ⁻
 shaman-healer one classifier pig, make lord house

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

V⁻, CT_n ɛ¹ Cɔ⁻ Yⁿ Lⁿ ɔ̄['] ɛ^{n̄} CT_n Y⁻ Λ_s
 meal, fill lord house one flask wine fill shaman-

C^b Yⁿ Lⁿ ɔ̄['] ɛ^{n̄}. T["] ɔ_v J^p Y⁻ Δⁿ, L^v CT['] Ā
 healer one flask wine. when be-a-dli, the loft must

Y^b Λ_n ɛ¹ Cɔ⁻ J^ʒ L^v V^ʒ †^r T^b,
 set family lord house seven classifier baskets maize,

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

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

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

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

T^β Yⁿ T_u CT_i T^{'nc}.
set one basin meat as well.

T^{'n} J_u J^β Y⁻ Δⁿ T_ξ, Y⁻ Λ_ε Y⁻ J^o T^u CT_i, C_{nc}
when be-a-dli finish, man woman children, each

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

J^{'n} Lⁿ J^β. I' J_u [_u T_ξ Jⁿ L^{nc} [^{no} J_u
spirits grain. all caught finish everyone carry go

ⁿ Tⁿ t^r J^δ t_ξ J_u J^β S^δ.
pour on the bottom bed which sleep away.

1 ⁿ Tⁿ t_ξ [^{nc} J_u J^β J^{'n} Lⁿ T^u
pour on bed completed is sow spirits sons

J^{'n} Lⁿ [ⁿ.
spirits descendants.

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

J^{'n} Lⁿ J^β.
spirits grain.

3 ⁿ Tⁿ C]- [=_u J^β 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_n J^u. (C†', D₁ E₁ C]-.)
 ndao-shu. (daughter did pollute house.)

3₃ Āⁿ Tⁿ S_o Yⁿ E³ Δ³.]_u C₃
 kind this not reckon one form spirit. is because

]_u C†', D₁ Δ⁻ Y⁻ J^o Y⁻ Λ₃
 that daughter did go to mother-in-law father-in-law

D_n L₃ T₃,, V^{nc} S^r L_o D⁻ T^u T^u
 plural gone finish, but return come have son at

C₃ C^u C^{nc} V_u D_n C]-. Ā, S_o
 relatives mother father plural house therefore, reckon

]_u E₁ C]-.]_o Tⁿ Ī' S³. Y⁻ Lⁿ
 that pollute house cause not clean away. make like

Āⁿ E_n Ā L_o Ī' C]-.
 this thus must come clean house.

S^u Ā D_n Ī' C³ T⁻. Ā Yⁿ
 first must go call shaman-healer come. want one

T_u Δⁿ, Yⁿ T_u J¹,]ⁿ †^{nc} †[']
 classifier dog, one classifier chicken, prepare every

3₃ T⁻ Y⁻ J^o Y⁻ Λ₃ D_n C]-.
 kind come mother-in-law father-in-law plural house.

T^u]_u CE_n T₃, Ā T³ Eⁿ V³, J³
 when arrive finish, must set nine baskets, seven

V³ J³ C³ E^{nc}. T_u Ā E^r Eⁿ
 baskets horse food completed. also must cut nine

Ā, J³ Ā Y⁻ Δ^u D³ T^{nc}. E⁻ E^r
 sections, seven sections hemp stalk as well. if cut

Eⁿ Ā Y⁻ Δ^u D³, Ā J^u Eⁿ CE_n S^o
 nine sections hemp stalk, must tie nine bands yarn

L^{nc}. E⁻ E^r J³ Ā Y⁻ Δ^u D³, Ā J^u
 red. if cut seven sections hemp stalk, must tie

J⁸ C[_n Š 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^r
two hundred cash, as well as one classifier chicken

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

CT^r. J^ɔ C^ɔ, CT^u, T^u †^r, J^r, †^{'u} J_ɔ 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 [ⁿ Yⁿ †^r Jⁿ T^u [^{nc}, [^o [ⁿ
then set one classifier table completed, place nine

Ā^δ 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 [^{'n} J^δ
house. there was one classifier person swept bottom

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

[^{nc}. Y⁻ Λ_ε C^ɔ [^{no} T^u Tⁿ [_r (T^u Tⁿ [_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 CT^r T^u Tⁿ [_r) [^{'ɔ} [^{'ɔ} 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[^{nu} C^ɔ [_n
stirred one basin water, uttering incantation thus

Y⁻ 3^δ Y⁻ 3^δ. Yⁿ L^ɔ C^ɔ Jⁿ [^{'u} [⁸
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^v 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_v 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_v 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_v CT_{ii}, CT_{ii} V_v E^{'_{nc}} J_v E^o
dollies which strike, strike at place which placed

Y⁻ Δ^{'''} D^δ Y^o. Eⁿⁱ C^o 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_v E^l C₋ (t^r) Tⁿ T_n L^v, V^{nc}
yeu-hi-se was lord house name) not say words, but

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

Y^o. Eⁿⁱ C^o Y⁻ Λ_ε E^{'''} D_n J_v T⁻
that place. time this father-in-law plural who come

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

T['] J^δ E^{'_o} L_o J_ε J^{'_n} Lⁿ T^u,
spread bottom gown come gather up spirit son,

J^{'_n} Lⁿ Eⁿ. J_ε J^v (J_v 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 t₁₁ T₄ 3̄ Tⁿ C₁ Tⁿ J^b C_n
all together go outside not look to behind thus

CE₂ S^r L₄ T₈. V^{nc} C^{'''} D_n T-
straight return gone finish. but in-laws plural come

Yⁿ t₀ Ā, Ā S^r Yⁿ t₀ Ā.
one classifier road, must return one classifier road.

3̄ Ā J_v S₀ J_v CT₁₁ J^v Ā'
pattern this is reckoned that strike blood clean

CJ- Lⁿ Y^r.
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} $\text{C}^{\text{t}\delta}$.
 carry egg chicken diagnose sickness.

T_z [^{S} D_{ne} S_{II} .
 Han Zhen-ming wrote.

$\text{Y}^- \text{T}^{\text{III}}$ L^{n} T^{p} C^{p} T^{II} D^{o} , $\bar{\Lambda}$ D_{II} I^{V} $\text{Y}^- \Lambda_{\text{C}}$ C^{p}
 of old people get sick, must go call shaman-healer

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

J_u T_{C} $\text{T}^- \text{T}_{\text{nc}}$ T^{n} t^{C} T^- J_u Γ^{U} , C_3 T_u
 which urgent very not able come is quick, he then

D^- Y^{n} L^{U} J^{p} J^{t} T^{III} C_3 t^{II} [^{no} D_{II} .
 gave one classifier egg chicken for them carry go.

T^{III} J_u L_o $\text{C}[\text{ni}]$ $\text{C}[\text{J}^-$ J_u t^{r} J_u D^{o}
 when come arrive house which person who sick

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

t^{r} J_u D^{o} C_3 $\text{Y}^- \text{[}^{\text{n}}$, T_u [^{no} D_{II} D^- T^{III}
 person who sick his body, then carry go give to

$\text{Y}^- \Lambda_{\text{C}}$ C^{p} . Λ_{C} C^{p} $\overset{\text{n}}{\text{b}}$ J^- J^{p} T^{II}
 shaman-healer. shaman-healer poured liquid egg into

Y^{n} L^{U} J^{p} V^{p} , t^{r} C_- J_u L^{n} ,
 one classifier basin, examined was long time,

$\text{T}^- \text{L}_{\text{nc}}$ J^{II} J_u D^{o} L^{n} [^{S} , T^- $\bar{\Lambda}$ $\text{Y}^- \text{L}^{\text{n}}$ [^{S}
 presently knew that sick how, and must do how

J^{p} J_u 3^{II} .
 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.

