

**Hua-Miao Archive
Songs and Stories**

Miao Social Life

Miao spirits that were worshipped and those that caused sickness

Songs M371 to M390

Introduction, Translation, Transcription and Notes

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The Hua-Miao Archive

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Miao spirits that were worshipped and those that caused sickness*Compiled by Yang Yung-xin.*

Introduction.

Like Wang Ming-ji, Yang Yung-xin began his account of the old Miao worship with a list of the spirits concerned, but, in contrast to the earlier writer, he chose to expand his list with descriptive notes for each item. In the case of the following four entries all that he had to say was set down in this list and he did not return to them again.

4	The spirits bi-jio-a-su.
5	A-she
8	Yeu-jio-dlang-hnu
13	Nao-nao.

The remaining nine spirits were all covered in succeeding notes but were not numbered. For the purposes of cross-referencing the numbers in the index list has been added to the titles, but, since their order has been changed, they do not run consecutively.

Miao spirits that were worshipped and those that caused sickness

Compiled by Yang Yung-xin.

- 1 **The Spirit Zu-gi-za.** This was the chief of the spirits. He was the one who was everywhere. Reverence demanded that he should be addressed as Yeu-su-mu.
- 2 **Bi-nzao.** This was one which influenced people and was also a sky-power. It could influence people making them restless, or influence them making them impatient, or influence them making them angry. It made people, thus influenced, liable to hang themselves, or else to fall into water, or kill themselves by jumping off a cliff. Such a person who had died had to go and be a horse for the sky-power to ride. This person had to continue so until he in turn had influenced another to die as well, then he might go and join the ancestors. The bi-nzao were under the Spirit Zu-gi-za, and had to recognise his authority.
- 3 **Water ki-zo.** This kind lived in the water. If people went to wash clothes and encountered it, they would suffer from headaches and become unwell. It would be necessary to seek the shaman-healer to come and cure them, then presently they would recover.
- 4 **The spirits bi-jio-a-su.** These spirits, together with the ki-zo which live in caves and caverns, were of a single kind, but they had two sorts of appearance. One sort took human form and did not harm people, the other sort took the form of cattle and pigs and could cause people to become sick.
- 5 **A-she.** This kind of spirit borrowed the form of snakes, cats and chicken, and could bite children who had not yet grown big.
- 6 **Zi-qiao-bao.** This was a kind of smoke which might be encountered in burial grounds. People who were so encountered were taken violently ill. If such had been encountered it was necessary to pen in the spirit by burning the beard of a goat. Then the person would recover.
- 7 **Yi gi-lao-jiw.** Also called ti-shao-ma. This was a kind of magical object made by the Yi, which they would bring and hide. If it were encountered by cattle or pigs, these would jump around several times and immediately die. It was necessary to call the shaman-healer to come and gather it, to dig it up and carry it away. Then all would be well.
- 8 **Yeu-jio-dlang-hnu.** Also called Yeu-dlang-hnu. This was one who, the old people said, made sky and earth and all things.
- 9 **The venerable and the old.** This was the custom of the old people to worship rocks and to worship trees, in order that the rocks and trees might protect people and bring peace. The time for this worship was every year in Horse-month and on Horse-day.
- 10 **Worship of the door.** This was worshipped in order that the door might shut evil and calamity outside, and open that the good and the fortunate might enter the house.
- 11 **Sowing souls.** Also called zao-ki-lao.

12 **Ndao-shu.** This was the pollution of a house caused by a daughter, or by the death of a person from another house, or by that which was ritually unclean. It was necessary to get the shaman-healer to come and gather it up, then things would be well.

13 **Nao-nao.** This concerned one party of people ill-wishing another party. They made a “nao-nao” which they took and buried. The result was that the person whose “nao-nao” had been made died, so punishing the family which had been ill-wished. It was necessary to call the shaman-healer to come, dig it up and carry it away, then things would be well.

Above has been set out thirteen kinds of spirits, some were good, some were evil. If they were encountered, people would become seriously ill. When this happened it was necessary to call the shaman-healer to come and cure the disease. Below will be set out how the spirits had to be worshipped, and how the cure was brought about that the patients might recover.

M371

Y⁻ 'ɔ" Δ[̂] ɟ_u ɓ̌, CT_o Tⁿ ɟ_u T'"
Miao spirits which worship, with those which give

T^ɔ C^ɔ ɔ°.
people sickness.

1 Δ[̂] t^u ɟⁿ t_u. T^u Ĉ ɟ_u ɟⁿ Δ[̂] T'_u Ğ, ɟ_u Yⁿ
Spirit Zu-gi-za. this is spirit head, is one

T_u ɟ_u t⁻ Ĵ' T^u C^{no}. ɛ⁻
classifier which every place all situated. if

ɟ_u Ȳ 'Ĉ L_u C_ɔ, Ā I^{'u} ɟ_u Λ_ɛ S^u ɔ^u.
is very honour him, must call is yeu-su-mu.

2 ɟⁿ Ct["]. T^u Ĉ ɟ_u Yⁿ T_u ɟ_u ɔ_ɔ
bi-nzao. this is one classifier which influence

T^ɔ C^ɔ, T_u ɟ_u Yⁿ T_u Δ⁻ CT_u. t^ɛ
people, also is one classifier sky-power. able

ɔ_ɔ T^ɔ C^ɔ ɟ_o Cɟ_ɔ S^{nc}, ɔ_ɔ
influence people cause restless heart, influence

T^ɔ C^ɔ ɟ_o Ľ S^{nc}, ɔ_ɔ T^ɔ C^ɔ
people cause impatient heart, influence people

ɟ_o Y^o S^{nc}. ɟ_o T^ɔ C^ɔ ɟ_u T"
cause swelling heart. cause people who get

ɔ_ɔ Ĉ, t^ɛ Λ_{no} S_u T_u, Ĵ' ɛⁿ
influence this, able self strangle dead, or else

ɟ["] Y["], Δ^{'nc} Y⁻ t⁻ T_u S[̂]. t^r T^ɔ C^ɔ
fall into water, jump cliff dead away. the person

ɟ_u T_u S[̂] Ĉ, Ā ɔ_u Y⁻ Ȳ T_u
who dead away this, must go make one classifier

C^ɔ T'" T^u Δ⁻ CT_u ɛ^{no}. Ā T_o t_o.
horse for the sky-power ride. must wait reach

ɟ_u t^r T^ɔ C^ɔ Ĉ T_u ɔ_u ɔ_ɔ T" Yⁿ
that the person this also go influence get one

L^ᵇ ɕ_u T_l S^ᵇ T'^{nc}, C₃ Y⁻ L^{nc}
 classifier who dead away as well, he presently

T'' ɕ_u ɛ_n C₃ Y⁻ ɕ^o Y⁻ ʌ_ε ɕ_n
 get go join his grandmother grandfather plural.

T^u ɕⁿ C†'' Ċⁿ ɕ_u C^{no} Δ^ᵇ †^u ɕⁿ †_l
 the bi-nzao this are situated Spirit Zu-gi-za

ɕⁿ Tⁿ, ʌ̄ V_u C₃ ɛ_l.
 below, must accept his lordship.

3 ɕⁿ †^o Y''. Ṫ Ċⁿ ɕ_u C^{no} CT_l Y''. ɛⁿ ɕ_u
 ki-zo water. this is situated midst water. if

T^ᵇ C^ᵇ ɕ_u C†'', T_l T'' ɕ⁻ L_o, ɕ^o
 people go washing, then get encounter come, pain

Lⁿ ɛ'', ɛⁿ ʒ'' C^{no}, ʌ̄ CṪ' Y⁻ ʌ_r C^ᵇ T⁻ ɕ^o
 head, not well, must seek shaman-healer come cure

S^ᵇ, Y⁻ L^{nc} ʒ''.
 away, presently well.

4 Δ^ᵇ ɕⁿ ɛ^{no} Y⁻ Š. Ṫ ɕⁿ Δ^ᵇ Ċⁿ, CT_o. ɕⁿ †^o
 spirit bi-jio-a-su. the spirits this, with ki-zo

ɕ_u C^{no} ɕ^o ɕ^ᵇ ɕ^o †⁻ ɕ_u Yⁿ ʒ^ᵇ T⁻,
 which situated caves caverns are one kind only,

Ṫ V^{nc} ɕ⁻ Y⁻ ɛ^ᵇ ʒ^ᵇ ʒ_l. Yⁿ ɛ^ᵇ
 but there are two sorts appearances. one sort

Δ'_n Y⁻ T^ᵇ C^ᵇ ʒ^ᵇ. Ṫ Ċⁿ ɛⁿ †^ᵇ Cⁿ
 changes make people likeness. these not able eat

T^ᵇ C^ᵇ CT_l. Yⁿ ɛ^ᵇ ɛ_n Δ'_n ɛ⁼ Cɕ⁻
 people meat. one sort thus changes cattle pigs

ʒ^ᵇ. Ṫ Ċⁿ †^ᵇ T'' T^ᵇ C^ᵇ ɕ^o.
 likeness. these able give people sickness.

5 Y⁻ ɕ^ᵇ. ɛ^ᵇ Δ^ᵇ Ċⁿ ɕ^ᵇ †^l ɕⁿ C^ᵇ, Y⁻ ɛ_r, CT_o.
 a-she. sort spirit this borrows snake, cat, with

J' L_o Y⁻ C₃ 3³. t⁴ T_o
 chicken come make their likeness. able bite

G⁻ Λ_u ɔ_u ɿⁿ ɓ^o Ṡ.
 children who not big yet.

6 ṭ' [ʼ_{nu} ɔ_u. ṭ' Ċ ɔ_u Yⁿ [ʼ³ ɔ³ [ʼ^o ɔ_u T"
 zi-qiao-bao. this is one sort smoke that get

J⁻ V_u ɔ^o ɿⁿ ṭ³. T³ C³ ɔ_u T"
 encounter at ground graves. people who get

J⁻ Ċ ɔ^o ɔ_u ɿ³ T⁻ T_{nc}. [ʼ T"
 encounter this sick is fierce very. if get

J⁻ T^u Ċ, Ā T^{'''} T^u [ʼ_r T^u ɿⁿ [ʼ^{nc}
 encounter this one, must use the goat the beard

L_o ṭ' [ʼ³ T_{nc} Y⁻ L_{nc} 3^{''}.
 come burn pen in truly presently well.

7 Y⁻ ɔ³ ɔ^{'n} L^{''} [ʼ³. (T_u ɿ_n ɔ_u T^u T^{'n} ɔ⁻.)
 Yi ki-lao-jiw. (also say is the ti-shao-ma.)

T^u Ċ ɔ_u Yⁿ T_u Δ³ ɔ_u Y⁻ ɔ³
 this one is one classifier spirit which Yi

Y⁻, [ʼ^{no} T⁻ V_u [ʼ^{nc}. [ʼ= C³ [ʼ⁻
 make, bring come hide completed. cattle pigs if

T^{''} J⁻ T^{''}, Δ^{'nc} ɿⁿ [ʼ^{''} Δ^{'nc} T⁻ S³
 get encounter at, jump several jumps only away

[ʼ_n T₋ L₄ T₃. Ā I^{'u} Y⁻ Λ₄ C³
 thus die gone finish. must call shaman-healer

T⁻ J^{''} T^{'3} S³, Y⁻ L_{nc} 3^{''}.
 come collect dig up and remove, presently well.

8 Λ₄ [ʼ^{no} Δ³ 'C^u. (T_u ɿ_n ɔ_u Λ₄ Δ³ 'C^u.)
 Yeu-jio-dlang-hnu. (also say is Yeu-dlang-hnu.)

ṭ^r Ċ ɔ_u ṭ^r ɔ_u Y⁻ L_u ɿ_n ɔ_u
 person this is person who old folk say who

t_r ɿ" CT^u CΔ^{nc} Tⁿ ɛⁿ Tⁿ ɿ^δ ɿ̄.
 created sky earth nine the ten kinds.

- 9 ɿⁿ Ŝ ɿ_n L^u. T^u Ĉ ɛ_n ɿ_u Y₋ L^u
 venerable and old. this one thus was old folk

ɿ_n ɿ̂ V^ɿ ɿ̂ CT["] ɿ_o V^ɿ
 plural worship rocks worship trees cause rocks

CT["] Y⁻ V₋ T^u T^ɿ C^ɿ L_o T^{nc} T^u T⁻. ɛⁿ C^u
 trees make protection people cause peace. time

ɿ_u ɿ̂ ɿ_u t[']- J^u C^ɿ ɿⁿ C^ɿ
 which worship is every year horse month horse

'C^u ɛ^{no}.
 day so it is.

- 10 ɿ̂ Y⁻ Δ["]. T^u Ĉ ɛ_n ɿ̂ ɿ_o Y⁻ Δ["]
 worship door. this one thus worship cause door

CT_ɿ ɛ_n J^u ɛ_n Ĵ T["] CT^u 3̂ ɛ^{nc},
 keep out evil and calamity at outside completed,

J^{'ɿ} ɿ_u 3["] C^ɿ 3["] ɿ^u L_o Δ⁻ Cɿ⁻.
 open that good fortune come go to house.

- 11 J^ɿ Y⁻ Δ["]. T_u ɿ_n ɿ_u t̂ J^{'n} L["].
 sow souls. also say is zao-ki-lao.

12. CT["] J^u. T̂ Ĉ ɿ_u C^{t'} ɿ₋ ɛ₋ Cɿ⁻,
 ndao-shu. this is daughter has polluted house,

Cɿ_o T^ɿ C^ɿ T₋ T["] L⁻ Cɿ⁻, T^{'nc}
 with person died at another's house, in addition

T̂ ɿ_u ɿⁿ ɿ̂' ɿⁿ ɛ₋. ɿ̂ ɿ_o.
 that which not clean not pure. must cause

Y⁻ ɿ_c C^ɿ Cɿ_o T⁻ J["] Ŝ^ɿ
 shaman-healer with come collect away,

- 13 C["] C["]. T̂ Ĉ ɿ_u T^ɿ C^ɿ Yⁿ t^{'nc} Cɿ_ɿ Yⁿ
 nao-nao. this is people one party ill-wish one

†^{'nc}, ʔ_u Y⁻ C["] C["] ʔ^{no} ɔ_u T_ɔ ʔ^{nc}
 party, then make nao-nao carry go bury completed

T_o ɔ_u †^r ɔ_u Y⁻ C["] C["] ʔⁿ
 wait that the person who made nao-nao that one
 T₋ L_ɛ T_ɛ, Y⁻ L_{nc} ʒ^r T["] Λ_n
 dead gone finished, presently punish to family

ɔ_u T["] Cʔ_ɔ ʔⁿ. Ā I^{'u} Y⁻ Λ_ɛ C^ɔ
 which to ill-wish that. must call shaman-healer

T₋ T^{'ɔ} S^ɛ, Y⁻ L_{nc} ʒ["].
 come dig up and remove, presently well.

C^{no} Y⁻ J⁻ L₋ S["] T_ɛ ɔ_u †^r ʔ^ɛ ɔⁿ Δ^ɛ
 situated above have written out thirteen sorts spirit

L_o. ɔ₋ ɔ_u ʒ["], ɔ₋ ɔ_u ʔ^r. ʔ⁻
 come. there are that good, there are that evil. if

T["] J⁻ T["], T^{'ɔ} C^ɔ T["] ɔ^o C†^ɛ ɔ_u ʔ^ɔ.
 get encounter with, people get sickness which fierce.

Y⁻ Lⁿ Ā Ā I^{'u} Y⁻ Λ_ɛ C^ɔ T₋ ɔ^{'o}.
 make like this must call shaman-healer come cure.

ɔⁿ Tⁿ Ā Ā S["] T_ɛ Δ^ɛ ɔ_u ʔ^ɔ Lⁿ ʔ^ɛ,
 below this will write out spirits which worship how,

Ā ɔ^{'o} Lⁿ ʔ^ɛ Y⁻ L_{nc} ʒ["].
 must cure how presently well.

M371

Miao spirits that were worshipped and those that caused sickness

Compiled by Yang Yung-xin.

Notes.

This material is recorded in Document F pages 34, 35 and 36.

M372

**Miao spirits that were worshipped and those that caused sickness
1. Worshipping the Spirit Zu-gi-za.**

Compiled by Yang Yung-xin.

Introduction.

In his description of the Miao spirit worship Yang Yung-xin's treatment of the worship of the Spirit Zu-gi-za and the ancestors was apparently a precis of the second part of Wang Ming-ji's account, that is of M354. Either he had no knowledge of the first part of Wang Ming-ji's description, M352 and M353, or he simply chose to ignore it. He does not add any new information about the beliefs or the worship-procedures except the fact that at the zi sacrifice, in addition to the old ox, one further animal for each surviving brother had to be offered.

Yang Yung-xin's account of spirit worship is preceded in Document F by a miscellaneous collection of material, mostly short incantations, on a variety of different subjects, under the title "Ancient traditions of the Miao old folk". See M339. The last four items in this set, numbers 8 to 11, are in fact incantations which are part of the worship of the Spirit Zu-gi-za and the ancestors. That is where they appear in Wang Ming-ji's record, and why Yang Yung-xin chose to remove them to his miscellaneous group, is not explained.

Miao spirits that were worshipped and those that caused sickness

1. Worshipping the Spirit Zu-gi-za.

Compiled by Yang Yung-xin.

When a person was sick it was necessary to call the shaman-healer to come and decide its nature. There were four kinds,

1. "The jet-black one". That was to kill and eat the large pig which had been devoted to the spirits.
2. "The place of arriving".
3. "The ancestors want to eat and drink". (Offering livestock to the ancestors.)
4. "The ancestors' ox rope is tangled". ("The end of the road".) It was necessary to kill the old ox.

The time for worship was, "Gather on Rat-day, worship on Ox-day".

In bygone days, if there were sickness, the old folk would call the shaman-healer to come and look, to see what kind of sickness it was. If the shaman-healer said it was this particular kind of sickness, a large pig had to be chosen and devoted. Having waited until the sickness was better, they would then kill and eat the large pig. When they wanted to kill and eat the large pig, it was necessary to call the zu-mu. They would lead the pig out of doors on the eastern side. One person would pour wine into a cup for the ancestors, and this was passed to the zu-mu. Then the zu-mu would say,

Arise, turn back your countenance,
Turn your face
Smiling, come and take from your children,
One cup, one bowl,
Two cups, two bowls,
Three cups, three bowls,
Of this wine to drink, and
Smiling come, stretch out your hand
To take and hold your livestock, your pig.

Then he would chant,

When we had food to eat, we did not care to eat,
But gave it to the large pig to eat.
When we had water to drink, we did not care to drink,
But gave it to the large pig to drink.

If there are deep holes in the tombs to be filled,
Let the large pig be struck down to block them.
If there are deep holes in the graves to be covered,
Let the large pig run to block them.

When, in the south, Chinese tongues draw near,
Let the large pig run to stop them.
When, in the north, Yi tongues grow long,

Let the large pig run to stop them.
When the children go outside, go out of doors,
From colds and coughs,
Let the large pig be struck down to protect them.

When the children farm the flat land,
May good crops fill the flat land.
When the children farm the level land,
May good crops fill the level land.

If the children are working the high ground,
May the good low ground come jumping,
Jumping to the children's high ground.
If the children are working the low ground,
May the good high ground come jumping,
Jumping to the children's low ground.

So shall the fertile land and place,
Come to the midst of the children's land,
And the children will gather crops and harvest,
To fill the houses and fill the place.

May the children live to fill the walls,
May their men-folk live to fill the place.
May their offspring fill the terraces of the fields,
With cattle and pigs like water flowing.

Let the Nji-vang-bi-lao strike down,
Strike down the large pig to the ground.

Striking down the old ox. Also called zi.

This ritual, called zi, was performed when a family had died to the point of having no seed. Then they would devote livestock, and sacrifice the old ox. (The old folk used to say, "The ancestors' ox rope is tangled", or it was "The end of the road".) They would sacrifice the old ox, and see whether they would beget off spring.

When this zi was performed, it was necessary to see how many brothers there were, and that number of animals had to be offered. First they offered livestock to the ancestors, then zi could be performed. The time table for zi was,

On Rat-day the zu-mu together with the brothers gathered. (Called "Guests arrive".)
On Ox-day, at the time of the morning meal, they killed the pig to worship the Spirit
Yeu-su-mu, and in the evening they led out livestock for the ancestors.
On reaching Tiger-day they struck down the old ox. (Called "The ox falls".)
On Rabbit-day the guests dispersed. (Called "Guests depart".)

M372

1 \bar{b} $\Delta^{\delta} t^u j^n t_{-}$.
 worship Spirit Zu-gi-za.

$T'' j_u T^b C^b$ T'' $\mathcal{D}^{\circ} Ct^{\delta}$ \dot{Y} , $\bar{\Lambda}$ I''^u
 when people get sickness that time, must call

$Y^- \Lambda_{\varsigma} C^b$ $T-$ Y^- Λ^u . C_{ς} $3^{\delta} 3^{nc}$ $\mathcal{D}-$
 shaman-healer come make diagnosis. his kinds have

Δ'' 3^{δ} .
 four kinds.

1 T^u $\Delta^u L^n C\bar{E}^{nc}$, j_u T^- T^u C^{nc} CJ^-
 the black exceedingly, is till the great pig

j_u T_1 Δ^{δ} \dot{Y} C'' .
 which devoted spirits that one eat.

2 $\dot{J}' C'^{nc}$ $C\bar{E}_{nii}$.
 place arriving.

3 $Y^- J^{\circ}$ $Y^- \Lambda_{\varsigma}$ $\bar{\Lambda}$ C'' $\bar{\Lambda}$ T_{ii} .
 grandmother grandfather want eat want drink.

4 $Y^- J^{\circ}$ $Y^- \Lambda_{\varsigma}$ b^- C^{\sim} $T^n E_{\delta}$. (\bar{E}
 grand mother grandfather rope ox tangled. (road

$T-$ $C\bar{E}_{nii}$.) $\bar{\Lambda}$ CT_{ii} C^{\sim} L_{ii} . $E^n C_{nii}$ j_u C^{δ}
 come arrive.) must strike down ox old. time is rat

$'C^u$ $T^n t_{\varsigma}$, $C^{\sim} 'C^u$ \bar{b} .
 day gather, ox day worship.

(T'' $Y^- J^{\circ}$ $Y^- \Lambda_{\varsigma}$ E_{-} .)
 (give grandmother grandfather livestock.)

$Y^- T''$ $Y^- L_{ii}$ \mathcal{D}_n , E^- $\mathcal{D}-$ $\mathcal{D}^{\circ} Ct^{\delta}$, I''^u
 by gone time old folk plural, if have sickness, call

$Y^- \Lambda_{\varsigma} C^b$ $T-$ C_{-} \mathcal{D}^{δ} \mathcal{D}° $\bar{J} J^r$, C_{ς} E^-
 shaman-healer come look observe sickness what, he if

T_n j_u $C\bar{E}_{-}$ \mathcal{D}° \dot{C} , $\bar{\Lambda}$ T_1 T'' T^u
 say is type sickness this, must choose give the

C^{nc} CJ⁻ T₁ C^{nc}. T₀ t₀ ɔ_u ɔ^o Ct_z
 great pig devote completed. wait reach that sickness

ʒ^u T_z, T_u T⁻ T^u C^{nc} CJ⁻ C^u. T^u ɔ_u Ā
 well finish, then kill the great pig eat. when want

T⁻ CJ⁻ C^u T_z, Ā S^u I^u t_u ɔ_u T⁻,
 kill pig eat finish, must first call zu-mu come,

C^u T^u C^{nc} CJ⁻ T_z L₀ T^u C^u ʒ^u, S^o ɔ_u
 lead the great pig out come to outside, side which

'C^u T⁻ C^{nc}. Yⁿ L^o T^u C^u Ā T^u
 sun come completed. one classifier person must give

L^u ɔ^o V^o T^u Y⁻ ɔ₀ Y⁻ Λ_z ɓⁿ C^u L₀
 the cup for grandmother grandfather pour wine come

C^u T^u t^r Y⁻ Λ_z t_u ɔ_u. t^r Λ_z t_u ɔ_u ɓ_n,
 pass for the man zu-mu. the man zu-mu said,

ɔ^u ɔ^u T^u C_z CΔ^{nc},
 arise turn your countenance,

T^u C_z Δ^u L₀,
 turn your face come,

Δ₀ t^u Δ₀ Ct^r L₀ t^r Ā Tⁿ Λ_u,
 smiling come receive children,

Yⁿ t^u Yⁿ t_u
 one cup one bowl,

Y⁻ t^u Y⁻ t_u,
 two cups two bowls,

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

C^u C^u ɓ_u ɓ_u
 this wine drink and

Δ₀ t^u Δ₀ Ct^r L₀ ɔ^u C_z Tⁿ,
 smiling come stretch your hand,

t^r C_z C_z C_z CJ⁻ T̄.
 receive your livestock your pig hold.

ᵀᵥ ᵀᵣ ᵀₙ,
also intone say,

ᵀ'' ᵀᵑ ᵀ'' ᵀⁿ ᵀʳ ᵀ'',
get food eat not care eat,

ᵀ⁻ ᵀ''' ᵀⁿᵒ ᵀᵐ⁻ ᵀ''.
give for great pig eat.

ᵀ'' ᵀ'' ᵀᵢ ᵀⁿ ᵀʳ ᵀᵢ,
get water drink not care drink,

ᵀ⁻ ᵀ''' ᵀⁿᵒ ᵀᵐ⁻ ᵀᵢ.
give for great pig drink.

ᵀᵒ' ᵀⁿ ᵀ° ᵀⁿ ᵀᵀ''',
holes tombs deep to be filled,

ᵀⁿᵒ ᵀᵐ⁻ ᵀᵀᵢ ᵀᵢ ᵀᵀₙ.
great pig struck down go block.

ᵀᵒ' ᵀᵀᵑ ᵀ° ᵀⁿ ᵀᵒ',
holes graves deep to be covered,

ᵀⁿᵒ ᵀᵐ⁻ ᵀᵑ ᵀᵢ ᵀ'ᵑ.
great pig run go stop up.

ᵀᵑ ᵀᵀᵒ ᵀ'' ᵀ⁻ ᵀᵀᵢ ᵀᵀᵢᵢ,
south Chinese tongues arrive,

ᵀⁿᵒ ᵀᵐ⁻ ᵀᵑ ᵀᵢ ᵀ'ᵑ.
great pig run go stop up.

ᵀᵀ ᵀᵀᵒ ᵀᵑ ᵀ⁻ ᵀᵀᵢ ᵀᵀₙ,
north Yi tongues long,

ᵀⁿᵒ ᵀᵐ⁻ ᵀᵑ ᵀᵢ ᵀ'ᵑ.
great pig run go stop up.

ᵀ ᵀⁿ ᵀᵢ ᵀᵑ ᵀ ᵀᵑ ᵀᵀᵑ,
children go out outside go out plains,

ᵀ⁻ ᵀ' ᵀⁿᵒ 'ᵀᵢ,
colds and coughs,

ᵀⁿᵒ ᵀᵐ⁻ ᵀᵀᵢ ᵀᵢ ᵀᵀₙ.
great pig struck down go block.

$\bar{L} T^n \Lambda_{||} \quad Y^- \quad J'' \quad CT_u \quad T^{nc},$
 children make crops midst flat land,

$J'' \quad 3'' \quad C_n \quad \overset{u}{J} \quad T^{nc}.$
 crops good thus fill flat land.

$\bar{L} T^n \Lambda_{||} \quad Y^- \quad J'' \quad CT_u \quad CT_{\delta},$
 children make crops midst level land,

$J'' \quad 3'' \quad C_n \quad \overset{u}{J} \quad CT_{\delta}.$
 crops good thus fill level land.

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

$C_n \quad J^- C_{\delta} \quad 3'' \quad L_o \quad \Delta'^{nc},$
 connector lower ground good come jump,

$\Delta'^{nc} \quad \Delta^- \quad \bar{L} T^n \Lambda_{||} \quad J_{||} C_{\delta}.$
 jump go to children higher ground.

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

$C_n \quad J_{||} C_{\delta} \quad 3'' \quad L_o \quad \Delta'^{nc},$
 connector higher ground good come jump,

$\Delta'^{nc} \quad \Delta^- \quad \bar{L} T^n \Lambda_{||} \quad J^- C_{\delta}.$
 jump go to children lower ground.

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

$L_o \quad \Delta^- \quad \bar{L} T^n \Lambda_{||} \quad J^n CT^{\delta} \quad T^n.$
 come go to children middle land.

$\bar{L} T^n \Lambda_{||} \quad J'' \quad J'' \quad J'' \quad L_{||},$
 children gather crops gather harvest,

$L_o \quad \overset{u}{J} \quad C\bar{J}- \quad \overset{u}{J} \quad C'^{nc}.$
 come fill house fill place.

$\bar{L} T^n \Lambda_{||} \quad C^{no} \quad C_n \quad \overset{u}{J} \quad T^{\flat},$
 children live thus fill walls,

$\Lambda_{\zeta} \quad C^{no} \quad C_n \quad \overset{u}{J} \quad C'^{nc}.$
 men live thus fill place.

T^u [n [n 3" [n J^u CT_o,
 progeny thus good thus fill field terraces,

[= CJ⁻ S₃ Y" CA₃.
 livestock pigs resemble water flowing.

CE_n V³ J_n L_u CT_u,
 nji-vang-bi-lao strike down,

CT_u C^{nc} CJ⁻ L₃ Jⁿ Tⁿ.
 strike down great pig gone to the ground.

CT_u C^u L_u. T_u T_n J_u t_r.
 strike down ox old. also say is zi.

3³ J_u t_r Cⁿ, J_u Λ_n '3" Yⁿ T_u
 kind which zi this, is family Miao that one died

J_u L̄ Tⁿ 3- C̄³ T₃ C̄ Y⁻ L_{nc}
 that will not have seed finish therefore presently

T₁ [= L_o, CT_u C^u L_u. (Y⁻ L_u
 devote livestock come, strike down ox old. (old folk

T_n J_u Y⁻ J^o Y⁻ Λ₃ 6⁻ C^u Tⁿ CE_{nc},
 said that grandmother grandfather rope ox tangled,

T_n J_u C̄ⁿ T- (CE_{nu}.) Ā CT_u C^u
 said that road come arrived.) must strike down ox

L_u C_u 3³ T_u 3- T^u [n. T^u J_u t_r Cⁿ,
 old look observe then have progeny. when zi this,

Ā C_u 3³ 3- Jⁿ [n" L³ C̄³ Tⁿ
 must look observe have how many classifier brothers

[n, Ā CT_u Jⁿ [n" T_u. S^u
 thus, must strike down how many classifier. first

T^u Y⁻ J^o Y⁻ Λ₃ [= S³, Y⁻ L_{nc}
 give grandmother grandfather livestock away, presently

t_r. [nⁿ C_{nu} J_u t_r J_u, C³ 'C^u [n t_u 3_u T^{nc}
 zi. time that zi is, rat day thus zu-mu as well as

$\bar{\text{L}} \text{ T}^{\text{n}}$ D_n $\text{T}^{\text{n}} \text{ t}_\text{s}$, (T_n J_u $\text{J}'^{\text{--}}$ $\text{C}[\text{L}_\text{m}],$)
 brothers plural gather, (say that guests arrive,)

$\text{C}^\sim \text{'C}^{\text{u}}$ C^{u} L' , T_s $\text{T}^{\text{--}}$ $\text{CJ}^{\text{--}}$ L_o $\bar{\text{L}}^{\text{s}}$
 ox day eat morning meal finish kill pig come worship

$\text{J}^{\text{n}} \Delta^{\text{s}}$ J_u $\Lambda_\text{s} \text{ S}^{\text{u}} \text{D}^{\text{u}}$, $'\text{D}^\circ \text{CT}^{\text{u}}$ L_n CJ_u $\text{Y}^{\text{--}} \text{J}^\circ$
 spirit which Yeu-su-mu, evening thus pull grandmother

$\text{Y}^{\text{--}} \Lambda_\text{s}$ $\text{L}^{\text{=}}$. t_o $\bar{\text{L}}^{\text{o}} \text{'C}^{\text{u}}$ L_n CT_u
 grandfather livestock. reach tiger day thus strike down

$\text{C}^\sim \text{L}_\text{u}$ T_s , (T_n J_u $\text{C}^\sim \text{J}_\text{u}$ T_s .) $\bar{\text{L}}^{\text{--}} \text{'C}^{\text{u}}$
 ox old finish, (say that ox falls finish.) rabbit day

$\text{J}'^{\text{--}}$ $\text{J}^{\text{n}} \text{T}^{\text{--}}$, (T_n J_u $\text{J}'^{\text{--}}$ $\text{Ct}'^{\text{b}}.$)
 guests disperse, (say that guests depart.)

M372

Miao spirits that were worshipped and those that caused sickness
1. Worshipping the Spirit Zu-gi-za.

Compiled by Yang Yung-xin.

Notes.

This material is recorded in Document F pages 36 and 37.

M373

**Miao spirits that were worshipped and those that caused sickness.
11. Be-a-dli. (Sowing souls.)**

Compiled by Yang Yung-xin.

Introduction.

The Miao winnowed grain by tossing it up in the air from a flat basket. The breeze blew the chaff away, and the heavier grain fell back into the basket. In his list of Miao spirits, (M371), Yang Yung-xin gives “zao-ki-lao”, which means “winnowing spirits” as an alternative to “be-a-dli”, “sowing souls”, as a name for this fertility rite. During the performance of the ritual some kind of seed was thrown into the air, and had to be caught by members of the family holding up the skirt of their nether garments by the hem.

Yang Yung-xin’s account of this ritual is even briefer than that of Wang Ming-ji, (M365), and again the impression is given that there was more to it than we are actually being told.

The remark that, when they were sowing the souls of people, “each family sowed for itself”, is not altogether clear. Possibly it implies that though this was normally a private, family affair, if the object was to improve the flocks and herds or the crops, several families might share it together.

**Miao spirits that were worshipped and those that caused sickness.
11. Be-a-dli. (Sowing souls.)**

Compiled by Yang Yung-xin.

There were three forms of sowing souls. One form was sowing souls for people. Each Miao family “sowed” for itself. The second form was sowing souls for crops. The third form was sowing souls for livestock.

In the course of this sowing souls ritual, the mother had to hold up the hem of her skirt to catch, and the father had to hold up the hem of his gown to catch. When they had finished catching they looked to see if it was much or little, then they took and poured it on to the bed.

In addition they had to take seven eggs, and, in the case of sowing for crops, they had to set seven baskets of grain in the loft. They also had to set seven additional baskets for the shaman–healer. Below they set out a basket of maize meal and a pot of meat. They took spoons, pushing the bowls of the spoons into the basket, with the handles of the spoons sticking up.

M373

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

J^p Y⁻ Δⁿ ɔ⁻ t^r ʒ^ɛ. Yⁿ ʒ^ɛ ɔ_v J^p Y⁻ Δⁿ
be-a-dli there are three kinds. one kind is be-a-dli

T^p C^p. Λ_n 'ɔⁿ Yⁿ Λ_n J^p Λ_n
people. family Miao that one themselves sow themselves

T⁻. Y⁻ ʒ^ɛ ɔ_v J^p Y⁻ Δⁿ Jⁿ. t^r ʒ^ɛ ɔ_v
only. two kind is be-a-dli crops. three kind is

J^p Y⁻ Δⁿ [ɛ⁼.
be-a-dli livestock.

T^{'n} ɔ_v J^p Y⁻ Δⁿ Cⁿ L^p C^{nc} Ā T⁻ J^ɛ
when be-a-dli this, the mother must hold bottom

T^{nc} L_o [ɛ_n, t^r V_u Ā T⁻ J^ɛ [ɛ^{'o}
skirt come catch, the father must hold bottom gown

L_o [ɛ_n. T^{'n} ɔ_v [ɛ_n T^ɛ, C₋ ɔ^ɛ T^{nc} [ɛⁿⁱ
come catch. when catch finish, look see query many

L₋ [ɛ_s. T_u [ɛ^{no} ɔ_u bⁿ Tⁿ t^r t^ɛ S^ɛ.
or few. then carry go pour on the bed away.

T_u Ā ɔ⁻ J^ɛ L^u J^p T^{'nc}, [ɛ⁻ ɔ_v
then must take seven classifier eggs as well, if

J^p Y⁻ Δⁿ Jⁿ [ɛ_n Ā T^{'n} J^ɛ L^u V^ɛ
be-a-dli crops thus must use seven classifier basket

Jⁿ T^p Tⁿ CT^ɛ [ɛ^{nc}. T_u Ā T^p J^ɛ
grain set in loft completed. also must set seven

L^u T^{'n} t^r Λ_s C^p T^{'nc}. Jⁿ Tⁿ [ɛ_n
classifier for the shaman-healer as well. below thus

T^p Yⁿ V^ɛ V⁻, Yⁿ J^{'n} CTⁱ. [ɛ^{'nc} Δ^{nc}
set one basket meal, one pot meat. take spoons

t^{'o}. Y⁻ CΔⁿ Δ^{nc} Tⁿ L^u V^ɛ [ɛ^{nc}.
push in bowl spoons into the basket completed.

$\Upsilon^- \, \mathbb{J}^\circ$	$\overset{nc}{\Delta}$	$\bar{\Lambda}$	\mathbb{J}_\circ	\mathbb{T}^\flat	\mathbb{T}''	$\Upsilon^- \, \mathbb{J}^-$
handles	spoons	must	cause	point	to	above.

M373

Miao spirits that were worshipped and those that caused sickness.

11. Be-a-dli. (sowing souls.)

Compiled by Yang Yung-xin.

Notes.

This material is recorded in Document F page 37.

**Miao spirits that were worshipped and those that caused sickness.
10. Worship of the door a-nzhang.**

Compiled by Yang Yung-xin.

Introduction.

In his account of the worship of the door, Yang Yung-xin follows Wang Ming-ji's manuscript fairly closely, but whereas the latter said that only male members of the family might eat the sacrificial meat, Yang Yung-xin suggests that, though the daughters were excluded, the mother of the family did partake. A possible reason for not including the girls was that the time would come when they would marry and join other families, whereas the boys would always remain part of this family, and would therefore always be involved with the spirit of this particular door.

**Miao spirits that were worshipped and those that caused sickness.
10. Worship of the door a-nzhang.**

Compiled by Yang Yung-xin.

(The old people used to say this was worshipping the spirit a-nzhang)

When there had been sickness in a family and they had called the shaman-healer to come and investigate it, then they would worship. A gilt which had had no progeny was required, one which had no blemish at all.

First it had to be killed at the foot of the door, and then lifted to the fireside for the removal of the bristles, which were burned in the fire hole. At the foot of the door a pit was dug. The washings from the intestines, the dung and the blood were all buried in the pit. The meat was brought and boiled in the pot.

The time for doing this could only be an Ox, or a Horse-day, and it had to be a time when there was no thunder. Only the father of the family himself could officiate. On the night that they did it, no Chinese person might come into the house, and no word of Chinese at all might be spoken, for fear of invalidating the sacrifice. Only Miao might be spoken.

When the meat was cooked, the four trotters were cut off. Early in the morning, when it was getting light, the father rose and took the brothers to eat the meat before going outside. Only the father, mother and the sons ate, the daughters did not eat it. When they had eaten the meat the father went and opened the door and said,

Open that prosperity may come in,
Close that calamity may be shut out.
When the family, all its many members,
Keep going and coming and knocking against you, do not be angry.

M374

10 \bar{b} $Y^- \Delta''$ $Y^- C\bar{C}^{\delta}$.
 worship door a-nzhang.

($Y^- L''$ T_n \bar{C}_u \bar{b} $Y^- \Delta^{\delta}$ $Y^- C\bar{C}^{\delta}$.)
 (old folk said was worship spirit a-nzhang.)

Λ_n $T^{\flat} C^{\flat}$ \hat{Y} \mathcal{D}° \bar{C} , I''^u \bar{C}_o
 family people that one sick therefore, call cause

$\Lambda_{\zeta} C^{\flat}$ T^- T'^{\flat} T_{ζ} L_o , $Y^- L_{nc}$
 shaman-healer come investigate out come, presently

\bar{b} . $\bar{\Lambda}$ Y^n T_u $C'' C\bar{J}^-$ \bar{C}_u $T^n L$
 worship. want one classifier guilt which not yet

I'_{\flat} \hat{S} . $\bar{\Lambda}$ Y^n T_u \bar{C}_u T^n \mathcal{D}^-
 bring young yet. want one classifier which not have

$T^n S''$ $C\bar{C}^r J^-$.
 blemish at all.

S^u $\bar{\Lambda}$ T^- T'' L^u J^{δ} $Y^- \Delta''$ S^{δ} , $Y^- L_{nc}$
 first must kill at the bottom door away. presently

\bar{C} L_o \bar{C} T'' L^u $C\bar{T}^u$ T^{ζ} , T_u \bar{f}'
 lift come pluck off at the side fire, then burn

Δ'' T'' L^u \bar{J}' T^{ζ} S^{δ} . $C\bar{C}_{nc}$ Y^n L^u
 bristles at the hole fire away. dig one classifier

\bar{J}' T'' L^u J^{δ} $Y^- \Delta''$ $C^{\bar{nc}}$. $C\bar{f}$ $Y^- 'C$
 hole at the bottom door completed. wash intestines

T'^{nc} \bar{J} $C\bar{T}_o$ $C\bar{C}'$, T_{\flat} T'' L^u \bar{J}'
 as well as dung with blood, bury in the hole

\hat{Y} S^{δ} . $C^{\bar{nc}}$ $C\bar{J}'$ L_o T'' T'' L^u J''' .
 that one away. bring meat come boil in the pot.

$C^n C_{ni}$ \bar{C}_u Y^- L^n \bar{C} \bar{C}_u $C^{\bar{nc}}$ C^{\flat} $'C^u$ T^- .
 time that do like this was ox horse day only.

T_u $\bar{\Lambda}$ $C^{\bar{nc}}$ $C^n C_{ni}$ \bar{C}_u T^n \mathcal{D}^- $S^{\circ} J^-$,
 also must situated time which not have thunder,

ᵀᵥ ᵐ ᵐ ᵐ ᵐ. ᵐ ᵐ ᵐ ᵐ ᵐ
then presently do. only want family Miao that one

ᵐ ᵐ ᵐ ᵐ ᵐ ᵐ. ᵐ ᵐ ᵐ
the father himself do himself only. night that do

ᵐ,
that one, not want cause Chinese come go to house,

ᵀᵥ ᵐ ᵐ ᵐ ᵐ ᵐ ᵐ ᵐ ᵐ, ᵐ ᵐ
also not want that say Chinese words at all, because

ᵐ ᵐ ᵐ ᵐ ᵐ ᵐ. ᵐ ᵐ ᵐ ᵐ
fear get ruin spirit therefore. only want that say

ᵐ ᵐ ᵐ ᵐ.
Miao words only.

ᵐ ᵐ ᵐ ᵐ ᵐ ᵐ ᵐ, ᵐ ᵐ ᵐ
when boil meat cooked finish, cut off four classifier

ᵐ ᵐ ᵐ. ᵐ ᵐ ᵐ ᵐ, ᵐ ᵐ
feet hands completed. must reach rise early, when

ᵐ ᵐ ᵐ ᵐ ᵐ ᵐ ᵐ, ᵐ ᵐ
cock crows random style finish that time, the father

ᵐ ᵐ, ᵐ ᵐ ᵐ ᵐ ᵐ ᵐ. ᵐ ᵐ,
rises come, bring brothers plural together eat away,

ᵀᵥ ᵐ ᵐ ᵐ. ᵐ ᵐ ᵐ ᵐ ᵐ.
then go out outside gone. but the father with

ᵐ, ᵐ, ᵐ ᵐ. ᵐ, ᵐ ᵐ. ᵐ ᵐ
mother, sons, eat only. daughters not eat. eat meat

ᵐ ᵐ, ᵐ ᵐ ᵐ ᵐ ᵐ ᵐ ᵐ ᵐ ᵐ
away finish, the father goes open door away say,

ᵐ ᵐ ᵐ ᵐ ᵐ ᵐ ᵐ ᵐ ᵐ. ᵐ,
open that which prosperity cause come,

ᵐ ᵐ ᵐ ᵐ ᵐ ᵐ ᵐ ᵐ.
close calamity away outside.

ᵐ ᵐ ᵐ ᵐ ᵐ,
descendants many,

ᐅᐢ	ᐅᐢ	L.	L.	T'' T'ᐢ	J''	Y° S ^{nc} .
go	go	come	come	knock against	do not	be angry.

M374

**Miao spirits that were worshipped and those which caused
sickness.**

10. Worship of the door a-nzhang.

Compiled by Yang Yung-xin.

Notes.

This material is recorded in Document F pages 37 and 38.

Miao spirits that were worshipped and those that caused sickness
9. Worship of the venerable and the old.

Compiled by Yang Yung-xin.

Introduction.

The Miao title is “Worship of Mi-si-mi-lao”. The word “si” means an elder in the village, “lao” means old, and the whole expression is an honorific name accorded to sacred trees and rocks. The hill on which these stood was called “Drao-mi-si”, meaning the venerable mountain.

This account of the worship, by the village, of its local sacred tree or rock stops just before it reaches its climax. All the preparations were apparently completed, the food and the offering were duly prepared, the incantation had been chanted and the sacred rock or tree alerted by the cry, “It is ready! It is ready!” but there the record breaks off without saying that the offering was actually presented. Instead we are informed that the worship culminated with a libation in honour of the Spirit Zu-gi-za. A detailed discussion of the question that this raises and of the relationship between the worship of the sacred rocks and trees to the worship of the Great Spirit, will be found in the introduction to Wang Ming-ji’s account of the worship of Mi-si-mi-lao. (M357)

Miao spirits that were worshipped and those that caused sickness
9. Worship of the venerable and the old.

Compiled by Yang Yung-xin.

Every year in Horse-month and on Horse-day they used to worship. When they worshipped it was necessary to carry a chicken and bring a flask of wine, a person also carried a basin of maize meal as well. They went to worship together. Then, when they had eaten they dispersed.

On the Venerable Mountain, neither before nor afterwards, might trees be felled or firewood gathered. Only on the day of worship was tree felling permissible. If they were felled before or afterwards, there would certainly be sickness. If, however, they had been felled in ignorance, and the sickness came, it was necessary to carry a chicken and bring wine and worship at that time, then it would get well.

When they went to worship they would say,

Grandfather rock, Grandfather tree,
 You live on high you can see clearly.

Do you take care of the children,
 When the children go out,
 And as they walk the rocky, the precipitous paths,
 And as they walk through the waters.

From thieves and soldiers, tigers and wolves,
 Do you defend them
 And give them protection.

Next year on this day,
 The children will bring,
 Bring wine for you to drink,
 Bring meat for you to eat.

(They then said, "It is ready! It is ready!" and the ritual was finished.) Having finished the worship, some wine was poured out and presented on the left side, an offering to the Spirit Zu-gi-za. So the requirements were fully complete.

9 $\overset{\delta}{\text{b}}$ $\text{D}^n \overset{\delta}{\text{S}} \text{D}^n \text{L}_{\text{III}}$.
 Worship venerable and old.

t' J_{III} t_0 C^{\flat} b^n C^{\flat} $'\text{C}^u$ T_u
 every year reach horse month horse day then

$\text{Y}^- \text{L}_{\text{nc}}$ $\overset{\delta}{\text{b}}$. $\text{T}''' \text{J}_u$ $\overset{\delta}{\text{b}}$ $\overset{n}{\text{Y}}$, $\bar{\Lambda}$ J_-
 presently worship. when worship that time, must carry

Y^n T_u J' , C^{no} Y^n $\text{L}^n \text{J}'$ $\bar{\text{C}}$. Y^n
 one classifier chicken, take one flask wine. one

L^{\flat} $\text{T}^{\flat} \text{C}^{\flat}$ $\bar{\Lambda}$ C^{no} Y^n J'° $\bar{\text{Y}} \text{T}^u$ J''
 classifier person must take one basin meal corn

T'^{nc} . D_{II} $\text{T}^n \text{CT}_0$. $\overset{\delta}{\text{b}}$, C'' V^- T_{δ} T_u
 as well. go together worship, eat food finish then

$\text{J}^n \text{T}^-$. L^u T'' $\text{D}^n \overset{\delta}{\text{S}}$ $\bar{\text{C}}$, $\text{T}_u \text{CT}^n$
 disperse. the mountain venerable this, before time

$\text{CT}_u \text{J}^{\flat}$ T^n $\bar{\Lambda}$ J_u CT° CT'' J'' T^{c} .
 after time not want that fell trees gather firewood.

C_- $\bar{\Lambda}$ $'\text{C}^u$ J_u b^{δ} $\overset{n}{\text{Y}}$ CT° J_{II}
 only want day that worship that one fell fitting

T^- . $\text{C}^- \text{J}_u$ $\text{CT}_u \text{CT}^n$ $\text{CT}_u \text{J}^{\flat}$ CT° , $\overset{u}{\text{Y}} \text{T}_{\text{nc}}$ $\bar{\Lambda}$ T''
 only. if before time after time fell, truly will get

$\text{D}^{\circ} \text{Ct}_{\delta}$ $\text{C}^- \text{J}_u$ T^n J'' T'' D_{II} CT° , T'' $\text{D}^{\circ} \text{Ct}_{\delta}$
 sickness. if not know get go fell, get sickness

T_{δ} , $\text{T}''' \overset{n}{\text{Y}}$ $\bar{\Lambda}$ J_- J' C^{no} $\bar{\text{C}}$
 finish, at that time, must carry chicken take wine

D_{II} $\overset{\delta}{\text{b}}$ S^{δ} $\text{Y}^- \text{L}_{\text{nc}}$ J'' . $\text{T}''' \text{J}_u$ D_{II} b^{δ}
 go worship away presently well. when go worship

$\overset{n}{\text{Y}}$ $\bar{\Lambda}$ T_n ,
 at that time must say,

Λ_{c} V^{\flat} Λ_{c} CT'' ,
 grandfather rock grandfather tree,

E_3 C^{no} S^{nc} E_3 J_0 I' .
 you situated high you see clearly.

E_3 $\bar{\Lambda}$ $\text{V}_- \Lambda_{\sim}$ $\bar{\text{L}} \text{T}^{\text{n}} \Lambda_{\text{u}}$,
 you want look after children,

$\bar{\text{L}} \text{T}^{\text{n}} \Lambda_{\text{u}}$ T_{c} $\overset{\text{u}}{3}$,
 children go out outside,

D_{u} CT_{u} $\overset{\text{n}}{\text{C}}$ V^{p} $\overset{\text{n}}{\text{C}}$ t_- ,
 go midst road rocky road cliff,

D_{u} CT_{u} Y'' .
 go midst water.

t^{r} , T° , $\overset{\circ}{\text{C}}$, Γ^{p} ,
 robbers, soldiers, tigers wolves,

$\bar{\Lambda}$ J_{u} E_3 CT_{p} S^{δ}
 want that you block away,

$\bar{\Lambda}$ Y^- $\text{V}_- \text{T}^{\text{u}}$.
 want make protection.

t_0 J^- J_{nu} Y^- 'C^{u} $\overset{\text{n}}{\text{C}}$,
 reach next year make day this,

$\bar{\text{L}} \text{T}^{\text{n}} \Lambda_{\text{u}}$ T_{u} E^{no} ,
 children then bring,

E^{no} $\overset{\text{nc}}{\text{C}}$ T_- T''' E_3 T_{u} ,
 bring wine come for you drink,

E^{no} CT' T_- T''' E_3 C'' .
 bring meat come for you eat.

$(\text{T}_{\text{n}} \quad \text{J}_{\text{u}}, \quad \text{J}_{\text{nc}}, \quad \text{J}_{\text{nc}}, \quad \text{S}^{\delta} \quad \text{E}_{\text{n}} \quad \text{T}_{\delta} \quad \text{T}_{\delta}.)$
 (say that, mixed, mixed, away thus finish finished.)

$\overset{\delta}{\text{b}}$ S^{δ} T_{δ} , $\overset{\text{n}}{\text{b}}$ $\overset{\text{nc}}{\text{C}}$ J^{n} T'' S^{δ} $\text{L}^{\text{n}} \Gamma^{\text{p}}$
 worship away finish, pour wine offer on side left

T_{r} T''' $\Delta^{\delta} \text{t}^{\text{u}} \text{J}^{\text{n}} \text{t}_-$ S^{δ} E_{n} , $\overset{\delta}{3} \overset{\text{nc}}{3}$
 present for Spirit Zu-gi-za away thus, requirements

S_0 T_{δ} CE_{n} .
 reckon finish completed.

M375

Miao spirits that were worshipped and those that caused sickness
9. The worship of the venerable and the old.

Compiled by Yang Yung-xin.

Notes.

This material is recorded in Document F page 38

M376
Miao spirits that were worshipped and those which caused
sickness.

12. Ndao-shu.

(shu is blood)

Compiled by Yang Yung-xin.

Introduction.

This is a shortened version of Wang Ming-ji's account of the ndao-shu ritual and the explanations in the introduction to that account, M366IN, apply here as well. There are, however, two small pieces of additional information. The length of cloth required for the shaman-healer's trousers was four Chinese feet. A Chinese foot was about fourteen inches long. None of the young woman's family had any role to play in the house cleansing except that her father had to indicate with his foot the location of the child's birth. He was not permitted to speak. However, when the house-cleansing party left and had travelled less than half a mile, he followed them, sharing a smoke and a drink before they finally departed.

In his list of spirits, M371, Yang Yung-xin notes that a similar ritual was required to cleanse the house if a stranger died there.

M376

**Miao spirits that were worshipped and those that caused sickness.
12. Ndao-shu.**

(shu is blood.)

Compiled by Yang Yung-xin.

This was the pollution of a house by a daughter and it had to be cleansed to put things right. The ritual was called “striking the blood”. The shaman-healer had to be brought. A dog was required and it was also necessary to set seven baskets or else nine baskets of “horse food”, together with a piece of cloth, four Chinese feet in length, for trousers, and one thousand two hundred cash as well. When the shaman-healer had arrived, seven lengths, or else nine lengths of hemp stalk had to be cut and tied up with red yarn. Seven lengths were bound with seven bands, nine lengths were bound with nine bands, and placed on a table in the middle of the house. With a brush, the dust in the room from front to back was swept to the table, there in the middle of the house. The shaman-healer took a hi-zhi, (a piece of bamboo split into four) and poked out anything under the bed or under the shelf, bringing it to the table. While stirring a basin of water, the shaman-healer recited at length an incantation. Two helpers who were with him, one leading the dog went ahead, the other carrying the chicken followed behind, going around the fireplace, three times to the right and three times to the left. Then another helper brought the washing dolly. According to the number of baskets he struck that number of times with the washing dolly. The head of the family might not speak, but only with his foot indicate the place where the child had been born. The father-in-law who had come to cleanse the house, would bring a felt cape and wrap up the child. He would spread the skirt of his gown and gather up the spirit of the child and the spirits of his descendants. He gathered up the blood also by wrapping up the dust. The shaman-healer went ahead leading the dog and carrying the chicken, and they all went outside together. When they had gone about one li, the father of the family would follow them, and they would smoke and drink wine together. Then each would go his own way, except that, if they had come by one road, when they returned, they would have to use another road.

M376

12 CT_u J^u. (J^u J_u C[̃].)
ndao-shu. (shu is blood.)

T̂ Ĉ J_u C⁺, J_u L_u C_u- S[̃]. Ā
this one is daughter did pollute house away. want

J_u I^u, S[̃] Y⁻ L_{nc} 3^u. 3[̃] Ĉ I^u J_n
that clean away presently well. kind this call say

J_u CT_u S^u. Ā I^u Y⁻ Λ_c C⁺ T₋. Ā
is strike blood. must call shaman-healer come. want

Yⁿ T_u Δ^u, T_u Ā T⁺ J[̃] V[̃], J[̃] Cⁿ
one classifier dog, also want set seven baskets, or

J_u Cⁿ V[̃] J⁺ C⁺, T^{'nc} Yⁿ L^u
is nine baskets horse food, as well as one classifier

CT^u Y⁻ T^r J_u J₋ Δ^u J_o, CT_o Yⁿ
cloth trousers which has four Chinese feet, with one

T_u J⁺, T_u CT_o Yⁿ t^{'nc} Y⁻
classifier chicken, also with one thousand two

J_u T^u t⁺, T^{'nc}. T^{'u} J_u t^r C⁺ T₋
hundred cash as well. when the shaman-healer come

CE_n T[̃], Λ⁻ J_u C^r J[̃] Ā, J[̃] Cⁿ
arrive finish, must that cut seven sections, or

Cⁿ Ā Y⁻ Δ^{'u} J[̃] L_o, T_u J^{'n} V_s Ŝ
nine sections hemp stalk come, then wind around yarn

L^{nc} T^u, J[̃] Ā J^{'n} V_s J[̃] CE_n,
red upon, seven sections wind around seven bands,

Cⁿ Ā J^{'n} V_s Cⁿ CE_n, Ā C^o T^u
nine sections wind around nine bands, must put on

Yⁿ L^u J_n T^u J_u C^{no} L^u Jⁿ CT[̃]
one classifier table which situated the middle

C_u- T^{'u} Jⁿ T^{'-} C^{'n} C^{'u} J_u C^{no} J[̃]
house. using brush sweep dust which situated bottom

room top room come to the table which situated

the middle house that one completed. the shaman-healer

using the hi-zhi (one classifier bamboo which split

make four cuts) poked bottom bed bottom shelf come

to the table completed. the shaman-healer stirred

the basin water, uttered incantation thus at length.

two classifier assistants who with there, one

classifier led dog go ahead, one classifier carry

chicken arrive behind, go around the edge fire,

three circuits to right, three circuits to left

away. also have one classifier assistant use the

washing dolly. follow like that baskets many lift up

strike so many washing dollies. man head forbid say

words, only use foot show at place that had son at

that place only. the father-in-law who came clean

house that one, took one felt cape come wrap up son

C^{nc} , $\bar{\text{T}}'$ J^{δ} C'° L_{\circ} J_{ζ} $\text{J}'^{\text{n}} \text{L}''$
 completed, spread bottom gown come gather up spirit

T^{v} $\text{J}'^{\text{n}} \text{L}''$ C^{n} , J_{ζ} J^{v} $\bar{\text{J}}'$ C''^{v}
 son spirit descendants, gather up blood wrap up dust

T'^{nc} . t^{r} $\Lambda_{\zeta} \text{C}^{\text{v}}$ $\text{I}'^{\text{v}} \text{CT}^{\text{n}}$, C^{ns} $\bar{\Delta}^{\text{n}}$
 as well. the shaman-healer went ahead, leading dog

J_{L} J' Y^{-} Y^{n} t_{u} $\text{T}_{\zeta} \bar{\text{Z}}$. L_{ζ}
 carrying chicken make one company go outside. gone

$\text{L}^{\text{n}} \text{J}_{\text{v}}$ Y^{n} $\text{C}\text{C}_{\text{L}}$ $\bar{\text{C}}_{\text{L}}$, Λ_{n} $\bar{\text{S}}^{\text{v}}$ t^{r} V_{L}
 about one measure road, family head the father

$\text{t}^{\circ} \text{Y}^{-} \text{J}^{\text{v}}$ D_{u} , $\text{T}^{\text{n}} \text{C}\text{L}_{\circ}$ $\text{T}_{\text{u}} \Lambda^{\text{n}}$ T_{u} $\bar{\text{C}}^{\text{ns}}$ S^{δ} .
 follow after went, together smoked drank wine away.

C_{nc} T_{L} L_{ζ} C_{nc} T_{δ} . $\bar{\text{Y}}^{\text{n}} \text{V}^{\text{nc}}$ T^{-} Y^{n} t_{\circ}
 each then gone each finish. but come one classifier

$\bar{\text{C}}_{\text{L}}$, $\text{T}''^{\text{v}} \text{J}_{\text{v}}$ S^{r} J^{v} D_{u} , $\bar{\Lambda}$ T_{L} $\text{C}\text{C}_{\text{nu}}$ Y^{n}
 road, when return back go, must then arrive one

t_{\circ} $\bar{\text{C}}^{\text{n}}$ C^{nc} .
 classifier road completed.

M376

**Miao spirits that were worshipped and those which caused
sickness.**

12. Ndao-shu.

(shu is blood)

Compiled by Yang Yung-xin.

Notes.

This material is recorded in Document F pages 38 and 39.

Miao spirits that were worshipped and those that caused sickness
3. Water Ki-zo.

Compiled by Yang Yung-xin.

Introduction.

The services of the shaman-healer had to be paid for. First he had to be given special hospitality. The staple maize meal and green vegetables were taken for granted, but in addition Wang Ming-ji listed chicken and red beans, while Yang Yung-xin mentioned chicken and boiled meat. The latter was probably goat's flesh, but may have been pork. A professional fee was also necessary. This could be money, but was much more likely to have been so many measures of corn, the quantity varying according to the particular service requested. The fee was euphemistically referred to as "horse food".

Wang Ming-ji's account says that immediately after the burst of flame, everyone dropped whatever they were carrying and hurried away in a body, not looking back. Yang Yung-xin says that they all scattered to their own houses. Probably Yang Yung-xin was thinking of the casual spectators who had gathered to watch the proceedings while Wang Ming-ji was specifically concerned with the actors in the drama.

Miao spirits that were worshipped and those which caused sickness**3. Water Ki-zo.**

Compiled by Yang Yung-xin.

If a woman had been washing clothes and returned with a pain in her head, it was said that she had encountered a water ki-zo, and it was therefore necessary to call the shaman-healer to come and cure it. They had to set out a basket of "horse food", kill a chicken and boil meat in preparation. When the shaman-healer arrived, first they had to go and dig a hole to separate the water ki-zo. When he was going to take the sick person to separate the water ki-zo, it was necessary to carry a cross for winding yarn, and one person unwound it, except that this cross had no thread on it. Then another assistant was required to bring a wooden bowl of water and place it at the top of the hole. The hole was on the left and the bowl of water was on the right side. The cross was below the bowl of water. One person unwound yarn, another played a reed pipe, another beat on the bowl of water (the bowl of water represented a drum), while the shaman-healer played a mouth harp. There were also two assistants one of whom lit a torch and the other brought a bowl of pork fat, or else vegetable oil. It was necessary to heat this until it was very hot. When the person who was sick had entered the hole that had been dug and was about half way through, the shaman-healer who had been playing on the mouth harp, took a mouthful of liquid fat and spewed it on to the torch setting it alight. The person who was sick was startled and as a result the sickness recovered. In this way it was reckoned that the water ki-zo had been separated. At once the sick person came away and all the people who were there scattered, each going his own way. When all was finished, the water in the bowl was thrown out by hand, the cross and the reed pipe were dropped, and all came away to the house. They might not look back.

3 ɟʰ tʰ ʏ.
 ki-zo water.

ʏ- ɟʰ ɟʱ ɕtʰ-, sʰ lʰ. ɟʰ lʰ ɾʰ, ɿʱ ɟʱ
 woman go washing, return come pain head, say that

tʰ ɟ- ɟʰ tʰ ʏ ̄, ̄ lʰʷ
 get encounter ki-zo water therefore, must call

ʏ- ʌɕ ɕʰ t- ɟʰʰ. ̄ tʰ ʏʱ vʰ ɟʰ
 shaman-healer come cure. must set one basket food

ɕʰ, t- ɟʰ ɿʱ ɕɿʰ ɿʱ ɿ. tʰ
 horse, kill chicken boil meat in readiness. the

ʏ- ʌɕ ɕʰ ʏ t- ɕɕʱ, sʰ ̄ ɟʱ
 shaman-healer that one come arrive, first must go

ɕɕʱ ʏʱ lʷ ɿʰ ɕʰ lʰ. ɕʱ
 dig one classifier hole completed come separate

ɟʰ tʰ ʏ. tʰʱ ɟʱ ɕ, ̄ lʰ, lʰ ɟʱ ɟʰ
 ki-zo water. when he wants take person who sick

ɟʱ ɕʱ ɟʰ tʰ ʏ ʏ, ̄ ɕʰ ʏʱ
 go separate ki-zo water that time, must carry one

tʰ ɟʰ lʰ ɟʱ tʱ ɾʰ ɟʱ, ̄ ʏʱ
 classifier cross which unwind yarn go, need one

lʰ ɕɕ. tʱ ɾʰ, ʏ vʰ tʰ ɟʰ lʰ ʏ ɿʱ ɟ-
 person unwind yarn, but the cross that one not have

̄, tʱ ̄ ʏʱ lʰ ɟʱ ɕʰʷ ɕʰ ʏʱ
 thread, also need one classifier assistant lift one

ɟʰʰ ɕtʰ ʏ, ɕʰ tʰ lʷ ɿʰ ʏ- ɟ- ɕʰ.
 bowl wood water, place at the hole above completed.

lʷ ɿʰ ɕʰ lʰ ɾʰ, lʷ ɟʰʰ ʏʱ ɕʰ sʰ
 the hole situated left, the bowl water situated side

lʰ sʰ. tʰ ɟʰ lʰ ɕʰ vʱ ɿʱ ɕʱ lʷ ɟʰʰ ʏʱ
 right. the cross situated at lower the bowl water.

Yⁿ L³ T_u Γ³, Yⁿ L³ t̄³ J³ Y⁻ Δ³.
 one person unwinds yarn, one person plays reed pipe.

Yⁿ L³ CT_u L^u J³⁰ Yⁿ. (L^u J³⁰ Yⁿ
 one person strikes the bowl water. (the bowl water

dai biao Yⁿ L^u CT_u.) t^r Y⁻ Λ_c C³
 represents one classifier drum.) the shaman-healer

t̄³ Tⁿ C_u, J⁻ Y⁻ L³ Jⁿ C^{3u},
 plays mouth harp, there are two classifier assistants,

Yⁿ L³ T^r Yⁿ b³ Tⁿ, Yⁿ L³
 one person lit one classifier torch, one person

C³ Yⁿ J³⁰ Δ⁰ C_J, J³ Cⁿ J_u Δ⁰ 3ⁿ, Ā
 lifts one bowl lard, or else is oil vegetable, must

S^u T³⁰ J_o J^u T⁻ T_{nc}, T_o J_u L³ J_u
 first heat cause hot very, wait that person who

J⁰ Ẏ J_u L^u J³ J_u C_{nc} Ẏ
 sick that one enter the hole which dug that one,

t_o Yⁿ Jⁿ CT³ T⁻, t^r C³ t̄³
 reach one middle only, the shaman-healer play

Tⁿ C_u S³, T_u Yⁿ L⁰ J⁻ Δ⁰ t̄³.
 mouth harp away, drink one mouthful liquid fat blow

Tⁿ b³ Tⁿ J_o Cⁿ L_o L³ J_u J⁰ Ẏ
 on torch cause ignite come. person who sick that one

Tⁿ T₃ S³, T₃ Ā J⁰ C³ 3ⁿ L_c
 get startled away, because of this sickness well gone

T₃. Y⁻ Lⁿ Ā S_o J_u C_{ni} S³
 finish. do like this reckon that separate away

T₃. T³ⁿ Ā L³ J_u J⁰ L_o L_c T₃.
 finish. this time person who sick come gone finish.

l̄³ J₃ T³ C³ J_u C^{no} Ẏ J⁻ C_{nc} Jⁿ T⁻
 all people who situated that place each scatter

J⁻ C_{nc}. T³ⁿ J_u Y⁻ T₃ Ẏ, T³ⁿ Tⁿ Tⁿ Γ_c
 each. when do finish that time, use hand throw away

ɔ'° ʏ", ɔ'ⁿ Lⁿ ɔ' ʏ⁻ Δ'ꞥ ɔ. ɔ' ɔ'" Lꞥ,
 bowl water, cross, reed pipe cause let fall gone,

ɛₙ ɪ' ɔ, L. Δ⁻ ɔɔ- Lꞥ ɥꞥ. ɥⁿ ʌ̃
 thus all come go to house gone finish. not want

ɔᵥ ɔ. ɪ" ʏ⁻ ɔ'.
 that look to behind.

M377
Miao spirits that were worshipped and those which caused
sickness
3. Water Ki-zo.

Compiled by Yang Yung-xin.

Notes.

This material is recorded in Document F page 39.

Yang Yung-xin followed Wang Ming-ji in using the Chinese “dai biao” for the word “represented”

M378

**Miao spirits that were worshipped and those that caused sickness
2. Striking the bi-nzao.**

Compiled by Yang Yung-xin

Introduction.

In his list of spirits (M371), Yang Yung-xin inserted a summary of Wang Ming-ji's account of the spirits called bi-nzao and of their activities, so that when he returned to the subject he concentrated on curing patients who had been attacked by one of these spirits.

Three different cures are described. The third one was to lure the bi-nzao from the patient into an egg which was then destroyed, and the second was to administer a potion of arrowroot and fern at sunrise. The first cure was a little more complicated. Very early in the morning the shaman-healer concealed himself, and lay in wait until the patient, quite unsuspecting, emerged from the house to answer the call of nature. While he was so preoccupied the shaman healer dealt him a sudden heavy blow with a leather boot and then speedily withdrew. This shock treatment had the effect of driving the bi-nzao away.

Miao spirits that were worshipped and those that caused sickness
2. Striking the bi-nzao.

Compiled by Yang Yung-xin.

People, whether men or women, if they had been influenced by a bi-nzao, would need the shaman-healer to be called to come and separate it, then they would be well. Striking the bi-nzao was variously described. Some said that it was “to strike” the bi-nzao, there were those who said it was “to break” the bi-nzao, and it was also said that it was “to separate” the bi-nzao.

When they were striking the bi-nzao, the methods which were used, varied. There was one kind where it was necessary to choose a very early morning. Without the knowledge of the person who was influenced, the shaman-healer would come outside and bring a slip-on boot, with which he would strike the person who was possessed by the bi-nzao, and then return. The patient was so startled that he would recover.

There was another kind for which it was necessary to choose an early morning, just at sunrise, and to prepare powdered arrowroot. When this was boiled together with some ferns and given to the person with the bi-nzao to drink, he would be well.

Then, in another case, it was necessary to take a chicken's egg. This was tied up and hung on the branch of a peach tree. The shaman-healer shook a string of bells which caused the bi-nzao to come. When the egg began to move they took a knife and struck it. Then the sufferer would be well.

2 CT₁₁ Jⁿ C†".
strike bi-nzao.

T³ C³ J' Cⁿ J_u Y⁻ J^o, Y⁻ Λ_ε, C⁻ T" Jⁿ C†"
people whether is woman, man, if get bi-nzao

D₃ T₃, Ā I^{'u} Y⁻ Λ_ε C³ T-
influence finish, must call shaman-healer come

C_{n1} S³ Y⁻ L_{nc} 3". CT₁₁ Jⁿ C†" D-
separate away presently well. strike bi-nzao have

Jⁿ C^m L^u T_n. Yⁿ t'^{nc} T_n J_u CT₁₁ Jⁿ C†",
several words say. one group say that strike bi-nzao,

T⁻ D- T_n J_u T^u Jⁿ C†", T_u T_n
and there are say that break bi-nzao, also say

C_{n1} Jⁿ C†".
separate bi-nzao

T^{'n} J_u CT₁₁ Jⁿ C†" Ĉ, 3³ 3^{nc} Tⁿ Tⁿ S₃. D-
when strike bi-nzao this, methods not alike. there is

Yⁿ t'^{nc} C_n ṭ ĵ C^o J_u L³ J_u
one group thus choose rise early that the one who

T" D₃ Ĉ Tⁿ S³ C₃, t^r C³
get influence this not aware him, the shaman-healer

C^{no} Yⁿ L^u J^{'m} ḅ T_ε T- CT^u 3̣,
bring one classifier boot slip-on out come outside,

CT₁₁ t^r J_u T" Jⁿ C†" Ÿ S³, S^r
strike the one who get bi-nzao that one away, return

L_ε T₃. t^r J_u T" D₃ Ĉ T"
gone finish. the one who get influence this get

T₃ S³ C_n 3" L_ε T₃.
startled away thus well gone finish.

D- Yⁿ t'^{nc} T'^{nc} C_n Ā ṭ ĵ
there is one group as well thus must choose rise

C°t J_v L^v $'\text{C}^v$ Y^n T_s T^- $\overset{\circ}{\text{Y}}$, $\text{J}^n \text{t}^{\text{nc}}$
 early that the sun one out come that time, prepare

$\bar{\text{Y}} \text{T}^v$ $\overset{u}{\text{T}} \text{J}_v \text{T}^n \text{T}_r$ C^{nc} , T'' T^{nc} $\text{Z}'' \text{Y}^- \text{T}^n \text{J}'$, D^-
 powder arrowroot completed, boil add fern, give

T'' $\text{T}^> \text{C}^>$ J_v CT_o $\text{J}^n \text{Ct}''$ $\overset{\circ}{\text{Y}}$ $\text{T}_{||}$ S° ,
 for person who with bi-nzao that one drink away,

C_n Z'' T_s .
 thus well finish.

T_v Y^n Z^s C_n , $\bar{\Lambda}$ C^{nc} Y^n L^v J^p
 also one kind thus, must take one classifier egg

J' J'' C° T'' Y^n C_n $\text{Y}^- \text{Ct}^-$ $\overset{r}{\text{t}}$
 chicken tie hang on one classifier branch fruit

Δ^- C^{nc} . $\text{Y}^- \Lambda_s \text{C}^>$ S^- CJ'' $\overset{1}{\text{C}}$
 peach completed. shaman-healer twist string bells

J_o T^v $\text{J}^n \text{Ct}''$ L_o . T_o J_v L^v J^p $\overset{\circ}{\text{Y}}$
 cause the bi-nzao come. wait that the egg that one

$\text{Y}^- \text{Z}^o$ C_n . T'' Y^n T_v $\text{Y}^- \text{T}_s$ $\text{CT}_{||}$ S°
 moves thus. using one classifier knife strike away

C_n Z'' T_s .
 thus well finish.

M378

**Miao spirits that were worshipped and those that caused sickness
2. Striking the bi-nzao.**

Compiled by Yang Yung-xin

Notes.

This material is recorded in Document F page 40.

M379

Miao spirits that were worshipped and those that caused sickness

6. Fanned by the zi-qiao-bao.

(Also described as encountering smoke.)

Compiled by Yang Yung-xin.

Introduction.

In his list of the Miao spirits, (M371), Yang Yung-xin suggested that the sickness caused by the zi-qiao-bao could be cured by cutting off and burning the beard of a goat,. This had the effect of “penning” the spirit. The word used is that commonly used for penning cattle. This form of treatment, however, seems unrelated to that described by Wang Ming-ji (M361) and here repeated by Yang Yung-xin, except that in both cases a goat was involved.

Miao spirits that were worshipped and those that caused sickness
6. Fanned by the zi-qiao-bao.

(Also described as encountering smoke.)

Compiled by Yang Yung-xin.

When a person went out to work, if he encountered the zi-qiao-bao he simply fell down, his eyes rolled from side to side and were open. He could not speak and he could not hear. In such a case he was said to have been fanned by the zi-qiao-bao, and it was necessary to call the shaman-healer to come and cure him. When the shaman-healer arrived a male goat had to be led in, and an assistant rode it three times around the place where the sick person was lying, three times to the right and three times to the left. If this was not effective, then it was necessary to roll a spinning wheel, three times to the right and three times to the left, and he would be well.

M379

6 ʃ̣ ʃ̣' ʃ̣ ʃ̣ ʃ̣+̣. (ʃ̣ ʃ̣ ʃ̣ ʃ̣ ʃ̣' ʃ̣'no.)
 Zi-qiao-bao fan. (also say that encounter smoke.)

ʃ̣' ʃ̣' ʃ̣ ʃ̣ ʃ̣' ʃ̣', ʃ̣' ʃ̣' ʃ̣'
 person go out outside do work, if get encounter

ʃ̣ ʃ̣' ʃ̣, ʃ̣' ʃ̣' ʃ̣' ʃ̣ ʃ̣', ʃ̣' ʃ̣' ʃ̣' ʃ̣'
 zi-qiao-bao, simply get fall gone, turn over eyes black

ʃ̣' ʃ̣' ʃ̣', ʃ̣' ʃ̣' ʃ̣' ʃ̣', ʃ̣' ʃ̣' ʃ̣'
 eyes white, open eyes completed, not able say

ʃ̣', ʃ̣' ʃ̣' ʃ̣' ʃ̣'. ʃ̣' ʃ̣' ʃ̣' ʃ̣' ʃ̣'
 words, not able hear words. do like this say that

ʃ̣ ʃ̣' ʃ̣ ʃ̣+̣ ʃ̣ ʃ̣'. ʃ̣ ʃ̣' ʃ̣' ʃ̣' ʃ̣'
 zi-qiao-bao fan therefore so. must call shaman-healer

ʃ̣- ʃ̣' ʃ̣ ʃ̣- ʃ̣' ʃ̣', ʃ̣ ʃ̣' ʃ̣'
 come cure. he come arrive finish, must lead one

ʃ̣ ʃ̣', ʃ̣' ʃ̣', ʃ̣', ʃ̣' ʃ̣' ʃ̣' ʃ̣' ʃ̣'
 classifier goat male come, the assistant rides three

ʃ̣' ʃ̣' ʃ̣' ʃ̣' ʃ̣' ʃ̣' ʃ̣' ʃ̣'
 times around person who sick that one the place

ʃ̣', ʃ̣' ʃ̣' ʃ̣' ʃ̣' ʃ̣' ʃ̣' ʃ̣' ʃ̣'.
 lying, three times to right, three times to left.

ʃ̣' ʃ̣' ʃ̣' ʃ̣' ʃ̣' ʃ̣' ʃ̣' ʃ̣' ʃ̣',
 if is not well thus must also roll spinning wheel,

ʃ̣' ʃ̣' ʃ̣' ʃ̣' ʃ̣' ʃ̣' ʃ̣' ʃ̣' ʃ̣'
 three times to right, three times to left, thus

ʃ̣' ʃ̣'.
 well finish.

Miao spirits that were worshipped and those that caused sickness
6. Fanned by the zi-qiao-bao.

(Also described as encountering smoke.)

Compiled by Yang Yung-xin.

Notes.

This material is recorded in Document F page 40.

M380

Miao spirits that were worshipped and those which caused sickness.

7. The Yi gi-lao-jiw.

(Also called the ti-shao-ma.)

Compiled by Yang Yung-xin.

Introduction.

Yang Yung-xin's description of the "dlang", which caused the death of cattle when thrown into the cattle shed, is not quite the same as that offered by Wang Ming-ji. Small sections of bamboo stuffed with cloth or yarn were traditional homes for spirits. The Yi people were sometimes called "Lo-lo", meaning "basket", by the Chinese, on account of the spirit baskets which hung against the ceilings of their houses. These baskets contained, among other things, a number of sections of bamboo an inch or two long, where the spirits could hide. Finding such a small object in the litter of a cattle pen, must have presented even a shaman-healer with something of a problem.

M380

Miao spirits that were worshipped and those that caused sickness

7. The Yi gi-lao-jiw.

(Also called the ti-shao-ma.)

Compiled by Yang Yung-xin.

This spirit was one which touched livestock and pigs only. It did not touch people. This was an Yi spirit. If one should get on bad terms with an Yi person he would make this “dlang” which he placed in the person’s cattle shed, and the cattle and pigs there would become sick and die. Silk thread was packed into a small section of bamboo which was brought and put in the cattle shed, or else put beside the road. If livestock or pigs knocked against it they quickly died. It was necessary to call the shaman-healer to come and investigate, then it would be well.

M380

7 Y⁻ ɔ̌ ɲ L^u ɛ̃. (ɬ ɲ ɲ T^u T'ⁿ ɲ ɔ̌.)
 Yi gi-lao-jiw. (also say that the ti-shao-ma.)

T^u ɲ Δ̌ ɲ̃ ɛ̃ Yⁿ T_u ɲ ɬ'° ɬ'°
 the spirit this thus one classifier which touches

ɛ̃ Cɲ T⁻, Tⁿ ɬ'° T^{ɔ̌} C^{ɔ̌}. T^u ɲ̃
 livestock pigs only, not touch people. the this

ɛ̃ Y⁻ ɔ̌ Δ̌. ɛ̃ Cɬ. Y⁻ ɔ̌ Tⁿ ʒⁿ, C_{ɔ̌} ɬ Y⁻
 thus Yi spirit. if with Yi not good, he then make

Δ̌ ɲ̃ T⁻ ɛ̃ Tⁿ T^{ɔ̌} C^{ɔ̌} Cɲ- ɛ̃^{nc},
 spirit this come place in person house completed,

ɛ̃ Cɲ Ỹ ɔ̃ ɛ̃ T_u L_{ɔ̌} T_{ɔ̌}.
 livestock pigs that place sick thus die gone finish.

C_{ɔ̌} T'^u Yⁿ L^u T^{ɔ̌} Tⁿ Δ̃ ɲ Tⁿ
 he using one classifier section bamboo which not

ɬ° T⁻, Cɬ_n ʂ Cɲ Tⁿ CΔ̃, ɛ̃^{no} T⁻
 big only, pack thread silk in inside, bring come

ɛ̃ Tⁿ Cɲ- ɛ̃, ɲ' ɛ̃ ɲ Cɬ^u ɲ̃
 place in house cattle, or else is side road

ɛ̃^{nc}. ɛ̃ ɲ Tⁿ T'^u, ɛ̃ Cɲ T_u ɲ̃
 completed. if get knock, livestock pigs die is

ɬ̃. ʌ I'^u Y⁻ ʌ_{ɔ̌} C^{ɔ̌} T⁻ T'^{ɔ̌} S̃^{ɔ̌}
 quick. must call shaman-healer come investigate away

Y⁻ L_{nc} ʒⁿ.
 presently well.

M380

**Miao spirits that were worshipped and those which caused
sickness.**

7. The Yi gi-lao-jiw.

(Also called the ti-shao-ma.)

Compiled by Yang Yung-xin.

Notes.

This material is recorded in Document F page 40.

M381
A song of spirit worship.
Offering a chicken and a pig to the ancestors.

Collected by Wang Ming-ji.

Introduction.

Offerings to the ancestors were only made when the departed indicated that something was due. Normally the intimation came in the form of sickness visited on a member of the family, but in this song it was a bad dream, which the shaman-healer interpreted as ancestor-trouble. Worship of the ancestors could take place only at certain times in the year, and only the zu-mu, a kind of family priest, could officiate.

In this, and in two of the following songs (M383 and M384) the ancestors are referred to as “dlang-su-mu” and “dlang-su-nzi”, which presumably mean “spirits of the first people” and “spirits of the first names” respectively. In a note in the Miao text Wang Ming-ji explained that the former name applied to spirits of the departed which no longer have any progeny on earth, while the latter name is for ancestors who do have descendants still living. This explanation may well be correct, and there may also be some correlation with the duality, described in the spirit worship document (M352 to M354), between the Spirit Zu-gi-za, who had always to be addressed as “Yeu-su-mu” and the immediate ancestors. However, in the present songs, though the names may be used separately they are often brought together as a compound appellation, or else appear in parallel lines where the meaning is virtually identical. Nowhere in the text is a distinction drawn between them.

The efficacy of hemp sandals as a protection against the “gang-nzhi”, large caterpillars whose colourful hairs could inflict painful stings like a nettle, is described. However, we are not told whether those made for the ancestors were full size to fit a human foot or some miniature or token offerings. Sandals were usually made of straw, and hemp, though it made excellent sandals, was a valuable commodity, grown for making clothes. We are not told either how the sandals were offered. The ritual killing of an animal released its spirit, which the ancestral spirits could carry or lead away. The ritual scattering of a spoonful of rice with a few shreds of meat and a little wine poured on the top, became a feast in the spirit world. (The remainder of the food was shared by the family and their many guests.) In the Chinese tradition, imitation money and various articles made of paper, or of paper stuck on bamboo frames might be offered to the ancestors by burning, but there is no trace of sacrifice by burning in the accounts of Miao spirit worship, so how the ancestors took possession of their hemp sandals remains unexplained.

M381
A song of spirit worship.
Offering a chicken and a pig to the ancestors.

Collected by Wang Ming-ji

The man Li-dao slept,
Slept in the midst of the man Li-dao's bed,
And the man Li-dao had an evil dream.

5 The man Li-dao went to consult the shaman-healer,
The man Li-dao went to consult the enchanter.
He consulted the shaman-healer, consulted the enchanter, who revealed,
Revealed that the man Li-dao must offer the great sacrifice,

The man Li-dao prepared rations to carry on his back,
He went out and about and reached the zu-mu.

10 The man Li-dao together with,
With the zu-mu went and fixed the time.
They fixed a time and fixed a date which fell
In Dragon or Rabbit month,
And upon an Ox-day or a Horse-day.

15 The zu-mu arrived early,
And the brothers forgathered.
The brothers came together with
With the man Li-dao to make,
To make the man Li-dao's great sacrifice.

20 The zu-mu used,
Used a shining knife so as to slice,
To slice open a section of bamboo
And make divining sticks, in order to enquire,
To enquire if the forebears had come.

25 The forebears had arrived on a spider's web,
For the divining sticks fell spread apart.

So call the forebears and offer a chicken,
Call the ancestors and offer a pig.
The forebears will carry their chicken in their hands,
30 The ancestors will carry their pig on their backs.

The women prepared food for the forebears' journey,
While the men were making,
Making sandals for the ancestors,
So the forebears wore hemp sandals,
35 And the ancestors wore sandals made of hemp.

The forebears and ancestors climbed together,

Climbed the mountain of caterpillars in the abode of the spirits.
Wearing their hemp sandals, sandals made of hemp, they trod down,
Trod down the crawling caterpillars, as big as small sheep,
40 Trod down the caterpillars on the farther side.

Where was the forebears' dwelling place?
It was in the red earth of the land of the abode of spirits.
Where was the ancestors' place of sleeping?
It was in the coloured earth of the land of the abode of spirits.

M381

CJ" J_u Y⁻ Δ^δ.
song which make spirit.

T'" Y⁻ J° Y⁻ Λ_ς J' CJ⁻.
give grandmother grandfather chicken pig.

Λ_ς [Λ^{no} Lⁿ T_u] J^p,
yeu-jio-li-dao slept,

J^p Λ_ς [Λ^{no} Lⁿ T_u] t^r t^δ J^r T^u CT^δ,
slept yeu-jio-li-dao the bed in the midst,

Λ_ς [Λ^{no} Lⁿ T_u] CJ_u Š Ē.
yeu-jio-li-dao dream evil.

Λ_ς [Λ^{no} Lⁿ T_u] CT_ς [r C^p,
yeu-jio-li-dao went consult shaman-healer,

5 Λ_ς [Λ^{no} Lⁿ T_u] CT_ς [r ĩ.
yeu-jio-li-dao went consult enchanter.

[r C^p [r ĩ J_ς,
consult shaman-healer consult enchanter revealed,

J_ς Λ_ς [Λ^{no} Lⁿ T_u] J⁻ C^{nc} Δ^δ.
revealed yeu-jio-li-dao great spirit.

Λ_ς [Λ^{no} Lⁿ T_u] Y⁻ J⁻ J' T_r CT_u J_u,
yeu-jio-li-dao made rations carried on back,

D_u t_o Jⁿ L^p T^u t_u D_u L_ς CΔ^{nc} Tⁿ.
went reached the person zu-mu gone world.

10 Λ_ς [Λ^{no} Lⁿ T_u] J^r C_n CT_o,
yeu-jio-li-dao together with,

CT_o Jⁿ L^p T^u t_u D_u CT_ς Ē [nⁱ,
with the person zu-mu went reckon time,

Ē [nⁱ Ē C_{nii} Tⁿ,
reckon time reckon date in,

Tⁿ 3^δ [Λ^{no} Tⁿ Ē 6ⁿ,
in dragon bring the rabbit month,

C^{no} L^{no} Tⁿ C^b 'C^u.
ox bring the horse day.

- 15 Jⁿ L^b T^u t_u ɔ_u T- C L_{ni} C^o.
the person zu-mu came arrive early.

T^u C² T^u Tⁿ T- t₃ L_{ni}.
the brothers came gather.

T^u C² T^u Tⁿ T- C L_o,
the brothers came with,

C L_o Λ₅ L^{no} Lⁿ T_{ni} Y⁻,
with yeu-jio-li-dao make,

Y⁻ Λ₅ L^{no} Lⁿ T_{ni} J⁻ C^{nc} Δ^δ.
make yeu-jio-li-dao great spirit.

- 20 Jⁿ L^b T^u t_u ɔ_u L_n ɔ_u L^{no},
the person zu-mu thus did use,

L^{no} L₃ C t^{'nc} L_{nc} J^r C_n L^{'δ},
used knife shining so as to slice,

L^{'δ} J⁻ Λ^δ J^r Δ^o J^{'o},
slice section bamboo open,

Y⁻ J^r C T⁵ t⁵ L_o C_u,
make divining sticks able come enquire,

C_u Δ^δ S^u ɔ^u T_{nc} J_o L_o.
enquire forebears query see come.

- 25 Δ^δ S^u ɔ^u L_o J^δ 3⁻ J⁻.
forebears come spider web.

J^r C T⁵ J["] J^r L_{..}.
divining sticks fall spread out.

I^{'u} Δ^δ S^u ɔ^u L_o T^{'u} J['],
call forebears come give chicken,

I^{'u} Δ^δ S^u C t^r L_o T^{'u} C J⁻.
call ancestors come give pig.

Δ^δ S^u ɔ^u J_{..} J['] J^r T^u Tⁿ,
forebears carry chicken within the hands,

30 $\Delta^{\delta} S^u Ct^r$ T_r J^- CJ^- J_u $T^n J_{..}$
 ancestors carry the pig upon back.

C_n J^o Y^- $\Delta^{\delta} S^u \supset^u$ J'' ,
 connector women make forebears food for journey,

C_n Λ_{ϵ} C_n \supset_- J^{nc} ,
 connector men thus did weave,

J^{nc} $\Delta_{\epsilon} S^u Ct^r$ J''' .
 wove ancestors sandals.

$\Delta^{\delta} S^u \supset^u$ T'' J''' \supset_{δ} ,
 forebears wore sandals hemp plant,

35 $\Delta^{\delta} S^u Ct^r$ T'' J''' CT_-
 ancestors wore sandals hemp fibre.

$\Delta^{\delta} S^u \supset^u$ $\Delta^{\delta} S^u Ct^r$ $J^r I'_{\delta}$ CC^n ,
 forebears ancestors together climbed,

CC^n $Ct^r J^n C_{ni}$ T'' $J^{\delta} CC_r$.
 climbed abode of spirits mountain caterpillars.

T'' J''' \supset_{δ} J''' CT_-
 wear sandals hemp plant sandals hemp fibre

$J^r C_n C^u$,
 so as to tread on,

C^u $J^{\delta} CC_r$ $CJ_{\delta} L^n C_-$ L_- G_-
 tread on caterpillars crawling as big as small

Λ_{δ} ,
 sheep,

40 C^u $J^{\delta} CC_r$ S^{δ} $J^n T''$.
 tread on caterpillars side beyond.

$\Delta^{\delta} S^u \supset^u$ C'^{nc} C^{no} L_{ϵ} C'^{nc} T_{δ} ,
 forebears place sit gone place where,

C^{no} CT_- $Ct^r J^n C_{ni}$ T^n $J^- L^-$ L^{nc} .
 situated within abode of spirits land earth red.

$\Delta^{\delta} S^u Ct^r$ C'^{nc} J^p $3''$ C'^{nc} T_{δ} ,
 ancestors place sleep located place where,

Ꞥ'ꞤꞤ	ꞤꞤ	ꞤꞤ	ꞤꞤꞤ ꞤꞤ ꞤꞤꞤ	ꞤꞤ	ꞤꞤ ꞤꞤ
place	sleep	located	abode of spirits	land	earth

ꞤꞤꞤ.
coloured.

M381
A song of spirit worship.
Offering a chicken and a pig to the ancestors.

Collected by Wang Ming-li.

Notes.

This song is recorded in Document B pages 26 and 27.

Line 9. The expression $\text{C}\Delta^{\text{nc}} \text{T}^{\text{n}}$ normally means “the world”, but literally it means “within the land”. Thus, though $\text{L}_{\text{s}} \text{C}\Delta^{\text{nc}} \text{T}^{\text{n}}$ can mean “gone into the world”, its probable meaning here is simply, “gone out and about”. The zu-mu did not live locally, he had to be sought in a village some distance away.

Line 25. A note in the Miao text explains that $\text{ɿ}^{\text{ɕ}} \text{ʒ}^{\text{c}}$ is a spider.

M382
A song of spirit worship.
Devoting an ox and a pig to the ancestors.

Collected by Wang Ming-ji.

Introduction.

In this song, it was the calling of a flock of birds, which prompted the man to seek the shaman-healer. The expression used to describe the bird-calls means “to wail” or “to lament”, and refers in particular to mourning for the dead, hence the translation “keening”. To the mind of someone who was probably already anxious about his lack of posterity, the bird-song sounded like a dirge, and it seemed to him that, in their lamentation the birds were repeating his name over and over. Accordingly the shaman-healer directed that the ultimate offering, that of the ploughing ox, was called for, that is the ritual called “zr” should be performed. Before the ox could be offered, as Wang Ming-ji explained in his account of Miao ancestor worship, M352 to M354, the regular offering of a pig was required.

The zu-mu came and performed the incantations devoting the sacrificial animals to the ancestors, although the sacrifice itself would have to wait until the proper time of year. He then used divining sticks and ascertained that the ancestors were contented with the promises made, and by means of a further incantation sent the spirits of the ancestors back to their dwelling place. The song does not continue and describe the actual sacrifice, which ultimately took place.

M382
A song of spirit worship.
Devoting an ox and a pig to the ancestors.

Collected by Wang Ming-ji.

The sun was shining brightly,
And in the sunshine the birds, flocking together, were keening,
Keening at the head of the river,
Repeating the man, the father's name over and over.

- 5 So the man, the father, went to consult the shaman healer,
To consult the shaman-healer, the enchanter, who revealed,
Revealed that the man the father must offer an ox.

- 10 The sun was shining brightly,
And in the sunshine the birds, flocking together, were keening.
Repeating the man, the father's name over and over.

So the man, the father went to consult the enchanter,
To consult the shaman-healer, the enchanter, who revealed,
Revealed that the man, the father, must offer a pig.
Then the man, the father, returned and reached home.

- 15 The man, the father, went and called,
Called the people's zu-mu to come and to devote,
Devote to grandfather, the grandfather's ox.

- 20 The man, the father, went and called,
Called the people's zu-mu to come and to devote,
Devote to grandmother, the grandmother's pig.

So the grandmother might lead,
Lead the pig with her hand,
And the grandfather might lead,
Lead the ox with his arm.

- 25 The people's zu-mu made divination with sliced divining sticks,
And the divining sticks fell all together.
So the people's zu-mu was able to escort,
Escort grandmother and grandfather to their home.

- 30 Where was the grandmother and the grandfather's homeland?
It was there in the pile of red earth.
Where was the grandfather and grandmother's homeland?
It was there in the pile of black earth.

M382

CJ" J_u Y⁻ Δ^δ.
 song which make spirit.

T_r C_n J° C_n Λ_κ C[~] CJ⁻.
 devote the grandmother the grandfather ox pig.

δ' CT_u δ' CT" CT_r,
 sunshine shine brightly,

δ' CT_u C" E_{nu} J⁻ CE_n J^u Lⁿ Λ_s,
 sunshine birds flock completely keening,

J^u Lⁿ Λ_s CT_u Γ["] Δⁿ,
 keening within head river,

T⁻ C_n Λ_κ E^{no} Jⁿ t^r Ct^r CE^{no} E^{no}.
 tell connector man father name remember so it is.

5 Λ_κ E^{no} Jⁿ t^r CJ_s E_r C^u,
 man father went consult shaman-healer,

E_r C^u E_r Iⁱ J_s,
 consult shaman-healer consult enchanter revealed,

J_s Λ_κ E^{no} Jⁿ t^r Γ^δ E_n C^u.
 revealed man father offer thus ox.

δ' CT_u δ' CT" CT_r,
 sunshine shone brightly,

δ' CT_u C" E_{nu} J⁻ CE_n J^u Lⁿ Λ_s,
 sunshine birds flock completely keening,

10 T⁻ C_n Λ_κ E^{no} Jⁿ t^r Ct^r CE^{no} E^{no}.
 tell connector man father name remember so it is.

Λ_κ E^{no} Jⁿ t^r CJ_s E_r Iⁱ,
 man father went consult enchanter,

E_r C^u E_r Iⁱ J_s,
 consult shaman-healer consult enchanter revealed,

J_s Λ_κ E^{no} Jⁿ t^r Γ^δ E_n CJ⁻.
 revealed man father offer thus pig.

Λ_κ [° [° +^r T_κ T̄ S^r T̄ L_κ t_κ C]̄.
 man father then returned came back reached house.

15 Λ_κ [° [° +^r CT_κ D_κ I^{'u},
 man father with went call,

I^{'u} T['] C['] t_κ D_κ]_κ T⁻ T_r,
 call people zu-mu cause come devote,

T_r C_n Λ_κ J⁻ C[~] T[']" C_n Λ_κ.
 devote the grandfather the ox for the grandfather.

J_κ [° [° +^r CT_κ D_κ I^{'u},
 man father with went call,

I^{'u} T['] C['] t_κ D_κ]_κ T⁻ T_r,
 call people zu-mu cause come devote,

20 T_r C_n J^o J⁻ C]̄⁻ T[']" C_n J^o.
 devote the grandmother the pig for the grandmother

C_n J^o [̄_n D_κ [̄^κ,
 the grandmother thus did lead,

[̄^κ J⁻ C]̄⁻ [̄^κ T^u Tⁿ.
 lead the pig lead the hand.

C_n Λ_κ [̄_n D_κ [̄^κ,
 the grandfather thus did lead,

[̄^κ J⁻ C[~] [̄^κ T^u C]̄^δ.
 lead the ox lead the arm.

25 T['] D['] 3_κ D_κ Y⁻ CT^κ J^r CT^κ t̄['].
 people zu-mu made divining divining sticks slice.

J^r CT^κ J["] Yⁿ t̄_κ.
 divining sticks fell one group.

T['] C['] t_κ D_κ t^κ L_κ S^δ,
 people zu-mu able come escort,

S^δ C_n J^o Cⁿ Λ_κ]_κ t_κ.
 escort the grandmother the grandfather cause reach

C]̄⁻.
 house.

$C_n J^o$ $C_n \Lambda_\varsigma$ $C\Box-$ $T^n \sqsubset'^{nc}$
the grandmother the grandfather house country

C^{no} \sqsubset'^{nc} T_\triangleright ,
situated place where,

30 C^{no} C_n Y^n J^ς $J^- L^-$ L^{nc} .
situated connector one pile earth red.

$C_n J^o$ $C_n \Lambda_\varsigma$ $C\Box-$ $T^n \sqsubset'^{nc}$
the grandmother the grandfather house country

C^{no} \sqsubset'^{nc} T_\triangleright ,
situated place where,

C^{no} C_n Y^n J^ς $J^- L^-$ Δ^u .
situated connector one pile earth black.

M382
A song of spirit worship.
Devoting an ox and a pig to the ancestors.

Collected by Wang Ming-ji.

Notes.

This song is recorded in Document B page 30.

Line 2. The initial $\bar{\text{L}}' \text{CT}^v$, which this conventional construction requires, is missing in the Miao text.

Line 9. The poetic construction suggests that, following this line, there ought to be another parallel to line 3. Sometimes, in such circumstances it is possible to reconstruct the missing line by reference to a similar passage in another song. In this case no such information is available.

M383
A song of spirit worship.
Washing the ancestors' feet.

Collected by Wang Ming-ji.

Introduction.

This short piece suggests that, in addition to the rituals described by Wang Ming-ji in his account of Miao ancestor worship, M352 to M354, the spirits were welcomed on their arrival for a sacrificial offering, by having their feet washed, and this ritual was repeated before they were escorted on their way back to their abode. Unfortunately there is no description of how it was carried out, beyond the fact that some water was heated and poured into a bowl for washing. It may be that there was nothing more. The water was simply placed in the bowl, an incantation recited, and then the water was thrown away. According to song M384, the women performed the foot-washing duty, but, of course, any incantation would have been chanted by the zu-mu.

M383

**A song of spirit worship.
Washing the ancestors' feet.**

Collected by Wang Ming-ji.

Bring a copper pan for heating water,
And a copper bowl for washing feet.
Wash the forebears' and ancestors' feet and make them white,
Wash the forebears' and ancestors' feet and bid them enter.

- 5 Bring a copper pan for heating water,
 And a copper bowl for washing feet.
 Wash the forebears' and ancestors' feet and make them clean,
 Wash the forebears' and ancestors' feet and bid them depart.

M383

CJ" J_u Y⁻ Δ^δ.
song which make spirit.

C⁻† Y⁻ J° Y⁻ Λ_κ T^ς.
wash grandfather grandmother feet.

J^ρ T" C_n T'^ο Y",
copper pan connector heat water,

J^ρ Jⁿ T" C_n C⁻† T^ς,
copper bowl connector wash feet,

C⁻† Δ^δ S^υ J^υ Δ^δ S^υ C⁺† T^ς J_ο Δ^ς,
wash forebears ancestors feet cause white,

C⁻† Δ^δ S^υ J^υ Δ^δ S^υ C⁺† T^ς J_ο CΓⁿ Δ".
wash forebears ancestors feet cause climb door.

5 J^ρ T" C_n T'^ο Y",
copper pan connector heat water,

J^ρ Jⁿ T" C_n C⁻† T^ς,
copper bowl connector wash feet,

C⁻† Δ^δ S^υ J^υ Δ^δ S^υ C⁺† T^ς J_ο Δ^ς ἰ',
wash forebears ancestors feet cause white clean,

C⁻† Δ^δ S^υ J^υ Δ^δ S^υ C⁺† T^ς J_ο CΓ_ς Δ".
wash forebears ancestors feet cause go door.

M383
A song of spirit worship.
Washing the ancestors' feet.

Collected by Wang Ming-ji.

Notes.

This song is recorded in Document B page 29.

Line 1. A note in the text explains that J³ Tⁿ means a copper pan, and J³ ㄅⁿ Tⁿ in line 2, means a copper bowl.

Line 4. The word ㄘⁿ means “to climb”, but it is used before “table” to mean “to go to a meal”, before “boat” to mean “to board”, and before “door” to mean “to enter”.

M384

**A song of spirit worship.
The Hmao-dang clan's song of offering an ox to the ancestors.**

Collected by Wang Ming-ji.

Introduction.

This song tells how the ancestors of the whole of the Hmao-dang clan, including all seven sub-clans, were disturbed from their rest by large black ants gnawing at their bones. Accordingly they arose and demanded the offering of an ox. The Man Li-dang, presumably the head of the clan, supported by the seven sub-clans, acceded to their demand, and the ancestral spirits were escorted back to their dwelling, satisfied. The problem with this sequence of events is to determine how it accords with the normal pattern of rituals as they are described in M382 to M384.

The Hmao-dang clan was traditionally divided into seven sub-groups the names of which are listed at the end of the song. Ordinary Miao people who were questioned were well aware of the existence of these sub-groups, and that “the old people” took note of them, but for exactly what purpose was not clear. No information was forthcoming about sub-groups in other clans, beyond the fact that they certainly existed.

The ritual described in the song was that of “the great sacrifice”, that is the offering of an ox to the ancestors. Normally this ritual would have been performed by a particular family. It was an extreme and very costly procedure, only undertaken when there was a real danger of the family actually dying out. However, it is possible that just occasionally it was carried out, as a kind of insurance, on behalf of the whole clan, with each of the sub-clans contributing.

It seems that the clan was alerted to the need for a sacrifice by the appearance of large black ants swarming among the graves. This was something that could be observed, but starting from this point, someone deduced, first that the ancestors were being pestered and were unhappy, second that they had risen up from their abode and were demanding a sacrifice, and third that it must be “the great sacrifice”, the offering of an ox. The person who alone was in a position to make these pronouncements would have been the shaman-healer, and although the song makes no mention of it, it is certain that such a consultation with a shaman-healer must have taken place.

M384

**A song of spirit worship.
The Hmao-dang clan's song of offering an ox to the ancestors.**

Collected by Wang Ming-ji.

The seven communities of the Gi-dang clan,
The seven communities of the Gi-dang spirit,
Their forebears were sleeping mound by mound in their coffins.
But the great black ants all gathered together,
5 And the great black ants came gnawing,
Gnawing at the ancestors' bones, tormenting them,
Until the ancestors could not endure it,
And the ancestors rose up demanding an ox.

The seven companies of the Gi-dang clan,
10 The seven companies of the Gi-dang spirit,
Seven companies led seven sheep,
Led them, and with the man Li-dang,
They offered the great sacrifice.
So the man Li-dang killed,
15 Killed an ox for the ancestors.

When the morrow came,
The man Li-dang's daughter-in-law washed,
Washed the ancestors' feet and made them white,
And caused the ancestors to return to their home.

The names of the seven Gi-dang sub-clans are set out below.

Gi-dang tiger.
Gi-dang dragon.
Gi-dang Chinese.
Gi-dang who climb from the valley floor.
Gi-dang who climb up the land.
Gi-dang who plant bamboo.
Gi-dang wormwood.

M384

Cɔ̃" ɔ̃u Ỹ- Δ̃^δ.
 song which make spirit.

ʔᵛ T̥ᵛ ʒᵛ Cᵛᵛ ɲᵛ ʔᵛᵛ ʔᵛᵛ ɲᵛᵛ
Hmao-dang clans song which give grandmother

Y ⁻ Λ _ς	Ϣ _~ .
grandfather	ox.

J⁷ 'ᵛ" ɽⁿ T_δ 3_δ,
seven communities Gi-dang clan,

$J^{\frac{7}{8}}$ 'D" $\mathbb{J}^n T_{\delta}$ Δ^{δ} ,
 seven communities Gi-dang spirit,

Δ^{δ}	S^u	\mathcal{D}^u	J^p	$\mathcal{C}\Delta^u$	$\mathcal{C}\Delta_{\delta}$	$\mathcal{C}\Delta_{\delta}$	J^u	\dagger_{nc}
forefathers			slept	ridge	by	ridge	within	coffin

```
[nc.
completed.
```

large black ants made gather together.

5 J' II Ct II [no J^n T^ T- J_s,
large black ants came gnawing,

𠂔 Δ^δ S^υ C†^τ C_n J⁻ t^{†δ} [n]ⁿ]_o,
 gnawing ancestors connector bones thus teased,

$\Delta^{\bar{\sigma}} S^u \supset^u$ T_{ζ} J^r T'' ,
ancestors go out not get,

$\Delta^{\delta} S^{\nu} \supset^{\nu}$ $\int J^{-} J^{\nu}$ L_{\circ} $\bar{\Lambda}$ C^{\sim} .
 ancestors arose forthwith came want ox.

$J^{\frac{7}{8}}$ $\mathfrak{D}^{\frac{3}{8}}$ $\mathfrak{I}^n T_{\frac{3}{8}}$ $\mathfrak{Z}^{\frac{3}{8}},$
 seven companies Gi-dang clan,

10 J⁷ ɔ⁵ ɿ⁴ T⁵ Δ⁵,
seven companies Gi-dang spirit,

J^{\natural} \mathfrak{D}^{\natural} \mathbb{C}^{\natural} J^{\natural} T_u Λ^{\natural} ,
 seven companies led seven classifier sheep,

L^{h} T^- CT_0 $\Lambda_{\text{c}} \text{L}^{\text{no}} \text{L}^{\text{n}} \text{T}_{\text{z}}$,
led come with yeu-jio-li-dang,

C_n T'' $\text{J}^- \text{C}^{\text{nc}}$ Δ^{z} .
connector get great spirit.

$\Lambda_{\text{c}} \text{L}^{\text{no}} \text{L}^{\text{n}} \text{T}_{\text{z}}$ CT_{II} ,
yeu-jio-li-dang killed,

15 CT_{II} C_n J^- C^{u} T''' $\Delta^{\text{z}} \text{S}^{\text{u}} \text{Ct}^{\text{r}}$.
killed connector the ox for ancestors.

$\text{J}_n \text{L}_n$ t^{c} L_0 S^{z} ,
tomorrow able come away,

$\Lambda_{\text{c}} \text{L}^{\text{no}} \text{L}^{\text{n}} \text{T}_{\text{z}}$ C_n $\text{L}^{\text{b}} \text{C}^- \text{C}^{\text{h}}$ Ct^{r}
yeu-jio-li-dang connector daughter-in-law washed,

Ct^{r} $\Delta^{\text{z}} \text{S}^{\text{u}} \text{Ct}^{\text{r}}$ T^{c} J_0 Δ^{c} ,
washed ancestors feet caused white,

J_0 $\Delta^{\text{z}} \text{S}^{\text{u}} \text{Ct}^{\text{r}}$ Δ^- $\Delta^{\text{z}} \text{S}^{\text{u}} \text{Ct}^{\text{r}}$ CJ^- .
caused ancestors go to ancestors house.

J^{h} $\text{J}^{\text{n}} \text{T}_{\text{z}}$ Ct^{r} C^{no} $\text{J}^{\text{n}} \text{T}^{\text{n}}$.
seven Gi-dang names situated below.

$\text{J}^{\text{n}} \text{T}_{\text{z}}$. L^{c} . $\text{J}^{\text{n}} \text{T}_{\text{z}}$ Z^{z} . $\text{J}^{\text{n}} \text{T}_{\text{z}}$ V_{II} .
Gi-dang tiger. Gi-dang dragon. Gi-dang Chinese

$\text{J}^{\text{n}} \text{T}_{\text{z}}$ $\text{CL}^{\text{n}} \text{J}^{\text{z}}$. $\text{J}^{\text{n}} \text{T}_{\text{z}}$ $\text{CL}^{\text{n}} \text{T}^{\text{n}}$.
Gi-dang climb bottom. Gi-dang climb land.

$\text{J}^{\text{n}} \text{T}_{\text{z}}$ $\text{L}^{\text{no}} \text{T}_{\text{c}}$. $\text{J}^{\text{n}} \text{T}_{\text{z}}$ $\text{Y}^- \text{S}^{\text{u}} \text{J}^{\text{r}}$.
Gi-dang plant bamboo. Gi-dang chicken wormwood.

**A song of spirit worship.
The Hmao-dang clan's song of offering an ox to the ancestors.**

Collected by Wang Ming-ji.

Notes.

This song is recorded in Document B pages 27 and 28.

Line 1. The basic meaning of the word 'ᵀ" is "people", and in particular a community of people. In modern usage it refers to the Hua Miao who call themselves ᵀ" 'ᵀ", "A-hmao". The word is prefixed to names of villages and to clans, and here refers to seven groups of people, that is the seven sub-clans.

Line 1. The word 3ᵀ normally means "a kind" or "a sort". In the present context it means "a clan".

Line 2. The word Δᵀ has a wide sweep of meanings. In modern speech it means "spirit" and ᵀ" Λᵀ is a verb meaning "to worship the spirits". The basic meaning seems to be something having life, and in the old songs the word is regularly prefixed to the names of animals and birds. In the present context it means a group of living people, and is used in parallel to the word "clan".

Line 9. The basic meaning of the word ᵀᵀ is similar to that of the word 'ᵀ" in line 1. In common speech ᵀ" ᵀᵀ is the normal name for the Yi people, but here it simply refers to the seven sub-clans.

Of the names of the seven sub-clans, the first two may be totemistic in origin, and the third may have been derived from its proximity to a Chinese settlement. The fourth presumably refers to living in a valley, and fifth to living on a hill slope. The sixth group may have got its name from their skill in the use of bamboo. The aromatic plant wormwood is common on the hills of the Yunnan-Guizhou border. It is called ᵀ" ᵀᵀ or ᵀ" ᵀᵀ ᵀ', and gives its name to the seventh sub-clan.

M385
Song of the spirit woman and the widower.

Sung by Tao Zi-gai.

Introduction

Behind this song is the story of a married couple in the full vigour of youth, but the wife was struck down by some wasting disease from which, in the space of a short time she died. Shortly after, the same fate overtook her husband.

The Miao believed that each person possessed a spiritual element called, in common speech, the “a-dli”, or, in the songs “dli-a-dlo”, as well as a physical body. The a-dli was free to wander away, or could be frightened away from the body, so that if a person had any traumatic experience, especially while away from home, the two might get separated. In these circumstances a ritual had to be performed to call back the a-dli to the body.

In the present song the a-dli of all the people in a community are described as climbing upwards swiftly together, rather like a herd of deer ascending a mountain side, but where they were going and why is not explained. Nzyu-gi-niao is the name of the abode of the spirits of the dead. Here it is personified and pictured as a hunter setting snares to catch any unwary a-dli that might be passing. Once caught, the a-dli was confined in nzyu-gi-niao, and the person concerned, bereft of his a-dli, would sicken and die.

This song falls into two exactly parallel sections each containing 14 lines. In the course of transmission some disruption has occurred in the text of the second section. A full discussion will be found in the notes (M385NT).

M385
Song of the spirit woman and the widower.

Sung by Tao Zi-gai.

- This year we may know,
Know that the abode of spirits has set a snare of copper wire.
Now the souls of the people were climbing, carefree and at speed,
And the soul of the woman Ko-li-ndang climbed too, carefree and at speed,
5 But the soul of the woman Ko-li-ndang was snared by the neck and the arm.
- Before, the woman Ko-li-ndang was like the sunrise,
But afterwards,
The woman Ko-li-ndang was like the sunset,
For this year the harbingers of death, coming stealthily, had imprisoned,
10 Had imprisoned the woman Ko-li-ndang, and there was no getting away.
- Before, the woman Ko-li-ndang was like a flower in full bloom,
But afterwards,
The woman Ko-li-ndang was like a flower dropping.
Grieve that, for the woman Ko-li-ndang, the sky is dark
- 15 This year we may know,
Know that the abode of spirits has set a snare of iron wire.
Now the souls of the people were climbing, quickly and yet more quickly,
And the soul of the man Ko-li-ndang climbed too, quickly and yet more quickly,
But the soul of the man Ko-li-ndang was snared by the neck and the hand.
- 20 Before, the man Ko-li-ndang was like the sunrise,
But afterwards,
The man Ko-li-ndang was like the sunset,
For this year the harbingers of death, coming stealthily, had trapped,
Had trapped the man Ko-li-ndang, and there was no escape.
- 25 Before, the man Ko-li-ndang was like a flower in full bloom,
But afterwards,
The man Ko-li-ndang was like a flower drooping.
Grieve that, for the man Ko-li-ndang the road is blocked.
- Thus it is ended.

M385

J^o Δ^δ Λ_c Ct₋ C]". T'" t_r J' I'^u.
 woman spirit man widower song. Tao Zi-gai sang.

J_{nu} Ā t^c L_o J",
 year this able come know,

ɔ_δ J" Ct_r Jⁿ C_{nu} [ⁿ ɓ⁻ T".
 did know abode of spirits set snare rope copper.

CΔ^{nc} Tⁿ T^b C^b [_n Δⁿ J⁻ Δ_o J^r C[ⁿ Γ^δ,
 world people thus souls climb carefree,

J^o J'^o Lⁿ CT_δ Δⁿ J⁻ Δ_o Ct_o C[ⁿ Γ^δ,
 woman Ko-li-ndang soul with climb carefree,

5 [ⁿ ɔ_δ J^o J'^o Lⁿ CT_δ Δⁿ J⁻ Δ_o J^r Δ^δ C]^δ.
 snared woman Ko-li-ndang soul neck arm.

T_u Ctⁿ J^o J'^o Lⁿ CT_δ S_o 'C^u T⁻,
 before woman Ko-li-ndang resembled sunrise,

Ct_u T" Ct_u T^b ɔ^b,
 sky get sky constantly,

J^o J'^o Lⁿ CT_δ S_o 'C^u Ct^r.
 woman Ko-li-ndang resembled sunset.

J_{nu} Ā Ē T₋ Ct" L_o T̄^u,
 year this omens of death stealthily come lock up,

10 T̄^u J^o J'^o Lⁿ CT_δ J̄ J^r t^r.
 lock up woman Ko-li-ndang flee not arrange.

T_u Ctⁿ J^o J'^o Lⁿ CT_δ S_o J_δ Ct^δ,
 before woman Ko-li-ndang resembled flower full,

Ct_u T" Ct_u T^b ɔ^b,
 sky get sky constantly,

J^o J'^o Lⁿ CT_δ S_o J_δ V_o.
 woman Ko-li-ndang resembled flower dropping.

[⁻ t_u J^o J'^o Lⁿ CT_δ Ct_u.
 grieve dark woman Ko-li-ndang sky.

- 15 J_{nu} Ā †_ε L_o J'',
year this able come know,
- ᵈᵰ J'' C†₁ Jⁿ C_{no} Γⁿ ʙ⁻ ʙ^{''}.
did know abode of spirits set snare rope iron.
- CΔ^{nc} Tⁿ T^ᵇ C^ᵇ Γ_n Δⁿ J⁻ Δ_o. CΓⁿ T_o,
world people thus souls climb ever quicker,
- Λ_ε J'^o Lⁿ CT_ε Δⁿ J⁻ Δ_o. CΓ_o CΓⁿ T_o.
man Ko-li-ndang soul with climb ever quicker,
- Γⁿ Λ_ε J'^o Lⁿ CT_ε Δⁿ J⁻ Δ_o. J^r Λ^ᵰ Tⁿ.
snared man Ko-li-ndang soul neck hand.
- 20 T_u CTⁿ Λ_ε J'^o Lⁿ CT_ε S_ᵇ 'C^u T⁻,
before man Ko-li-ndang resembled sunrise,
- CT_u T'' CT_u T^ᵇ ᵈᵇ,
sky get sky constantly,
- Λ_ε J'^o Lⁿ CT_ε S_ᵇ 'C^u C†^ᵇ.
man Ko-li-ndang resembled sunset.
- J_{nu} Ā Ē T₋ CT'' L_o J₋,
year this omens of death stealthily come trap,
- J₋ Λ_ε J'^o Lⁿ CT_ε J^ᵇ J^r Δ_n.
trap man Ko-li-ndang flee not escape.
- 25 T_u CTⁿ Λ_ε J'^o Lⁿ CT_ε S_ᵇ J^ᵰ CT^ᵰ,
before man Ko-li-ndang resembled flower full,
- CT_u T'' CT_u T^ᵇ ᵈᵇ,
sky get sky constantly,
- Λ_ε J'^o Lⁿ CT_ε S_ᵇ J^ᵰ C J'^o.
man Ko-li-ndang resembled flower drooping.
- Γ^{'-} †_ε Λ_ε J'^o Lⁿ CT_ε Ē.
grieve blocked man Ko-li-ndang road.
- Γ_n Jⁿ ᵈ_o CT₋.
thus ended.

M385
Song of the spirit woman and the widower.

Sung by Tao Zi-gai.

Notes.

This song is recorded in Document F (no. 18, page 20)

Line 2. In the Miao text the expression $\text{C}^{\text{tr}} \text{J}^{\text{n}} \text{C}^{\text{no}}$, “the abode of the spirits”, is written $\text{C}^{\text{tr}} \text{J}^{\text{n}} \text{C}^{\text{no}}$.

Lines 3 and 4. The word Γ^{z} means “quickly and without hesitation”. It can be used of a girl who runs away with a lover, usually to avoid an unwelcome marriage. Here it describes a group of souls climbing quickly upward and with gay abandon. The parallel word in lines 17 and 18 is T^{o} . Of horses and cattle this means “frisky and high spirited”. It also describes a person running with accelerating speed. In this song it describes a group of souls climbing upward quickly and yet more quickly.

Line 7. This line, which is also repeated as lines 12, 21 and 26, is a conventional form of words common in the songs which marks the elapse of some time. It has a picturesque form, “while the sky remained constant”, but means simply “after this” or “afterwards”.

Lines 19 and 20. In both these lines the Miao text reads J^{o} , “woman”, where it should read A^{s} . “man”.

Lines 21 and following. The substitution of “woman” for “man” in lines 19 and 20 has resulted in a succession of further errors in the Miao text.

- 1 Having stated in line 20 that “the woman was like the sunrise”, normal poetic form then demanded that something should be said about the man. To do this line 25 was moved up to follow line 20.
- 2 Unfortunately line 25 stated that the man was like a “flower in full bloom”, and this did not match the “sunrise” in the in the previous line. Accordingly the word b^{n} , “moon” was substituted for J^{z} , “flower”. So amended the line read “full moon” instead of “flower in full bloom”, and this accorded well with the common identification of the sun as a maid and the moon as a youth.
- 3 Having thus dislocated the text, the writer put the remaining lines back together as best he could. Fortunately none was lost in the process. So the sequence of lines in the Miao text is as follows, 20, 25, 21, 23, 24, 26, 22, 27, 28.

M386
A song about head-shaving.

Sung by Zhang De-jiu from Hmao-lo.

Introduction.

This song falls into two sections with some thirty lines in each. The sections are almost, though not exactly parallel, line for line. They describe two harvests, which produced unusually heavy yields of buckwheat and barley respectively. These did not occur in consecutive years, for, on the first occasion, the daughter of the home was “the naked one”, that is, a baby, while on the second she was “the adult young woman”, that is approaching marriageable age.

A feature of the song is the repeated use of the word “su” which means “first”. Although its significance is not entirely clear, the probable meaning is that, in the two seasons in question, the woman and the man were the first in the neighbourhood to complete the process of planting, reaping and threshing.

These bumper crops, however, caused the couple concerned some anxiety, which was only relieved when, at a family gathering specially called, the daughter’s head was ceremonially shaved. The reason for this is not explained, but possibly it was feared that the good harvests might attract to the household the attention of some evil spirit which could harm the daughter, and the head-shaving was calculated, in some way, to act as a deterrent. Whatever the explanation, the result seems to have been entirely satisfactory.

M386
A song about head-shaving.

Sung by Zhang De-jiu from Hmao-lo.

- The sun was shining brightly,
And the sunshine was good,
Good for the woman, the mother, and the man, the father, to plant their buckwheat
early.
- 5 The growing buckwheat showed dark on the ground,
And the ripened buckwheat would provide food.
- The woman, the mother, and the man, the father, were the first to take,
Take their curved sickles, carrying them to reap,
To reap the buckwheat and clear the ground,
And they set up the sheaves like a flock of pigeons feeding.
- 10 With the arrival of the next day, as it came,
Early at dawn, with the breaking of the day,
The sun came shining brightly,
And the sunshine was good,
Good for the woman, the mother, and the man, the father, to thresh their buckwheat
early.
- 15 The man, the father, levelled,
Levelled the threshing floor, flat and smooth.
The woman, the mother, came and took,
Took a rope, and coming to the thirty rows,
Gathered the buckwheat and cleared the ground.
- 20 So the man, the father was the first to thresh,
To thresh the rows of buckwheat.
This year has been a good season, a good year.
The woman, the mother, and the man, the father, were first to gather,
And they gathered buckwheat enough to fill the building.
- 25 But the woman, the mother, and the man, the father, were uncertain in mind,
So the woman, the mother, and the man, the father, arranged,
Arranged for all the relatives to come,
To come and shave the naked one's head.
- 30 Then the naked one grew,
Grew steadily and vigorously,
Grew like the rising sun.
- The sun was shining brightly
And the sunshine was good,
Good for the woman, the mother, and the man, the father, to plant their barley early.
- 35 The growing barley filled the ground,
And the ripened barley was like a flock of flying birds.
The woman, the mother and the man, the father, were the first to take,

Take their curved sickles in their hands,
 And they came, the first to reap,
 40 To reap the barley and clear the ground,
 And they set up the sheaves like a flock of cranes feeding.

With the arrival of the next day, as it came,
 Early at dawn, with the breaking of the day,
 The sun came shining brightly,
 45 And the sunshine was good,
 Good for the woman, the mother, and the man, the father, to gather their barley
 early.

The woman, the mother, and the man, the father, were the first to come and take,
 To take a rope, and coming to the forty rows,
 To carry the barley and clear the ground

50 The woman, the mother, and the man, the father, threshed,
 Threshed the rows of barley.
 This year has been a good season, a good year.
 The woman, the mother, and the man, the father, were the first to gather,
 And they gathered barley enough to fill the house.

55 But the woman, the mother, and the man, the father, could not settle down,
 So the woman, the mother, and the man, the father were the first to arrange,
 Arrange for all the relatives to come,
 To come and shave the head of the daughter, the adult young woman.

Then the daughter, the adult young woman, grew,
 60 Grew steadily like the full moon.

Thus it is ended.

M386

Cɿ" ɿ_u ǿ' Lⁿ ɿ". ɿ^ɕ T_ɿ ɿ^u, 'ɿ" ǿ, I^{'u}.
song which shave head. Zhang De-jiu, Hmao-lo, sang.

ǿ' CT_u ǿ' CT" CT_r,
sunshine shine very fine,

ǿ' CT_u t^ɕ L_o ʒ",
sunshine able come good,

ʒ" ɿ_o ɿⁿ C^{nc} ʌ_ɕ ɿ^{no} ɿⁿ t^r CT_u ɿ_{no}
good woman mother man father early plant

ɿⁿ.
buckwheat.

ɿⁿ T- ɿ_n Δ^u Tⁿ,
buckwheat came thus black ground,

5 ɿⁿ ǿ̃ ɿ_n Y⁻ ǿ̃'.
buckwheat ripen thus make food.

ɿ_o ɿⁿ C^{nc} ʌ_ɕ ɿ^{no} ɿⁿ t^r ɿ_n ɿ_u L_o S^u
woman mother man father thus did come first

ɿ'_{nc},
take,

ɿ'_{nc} ɿ⁻ L^{nc} Lⁿ Cɿ'_u ɿ^{no} ɿ_u ʒ_ɿ,
take the sickle curved carry go reap,

ʒ_ɿ ɿⁿ ɿ_n CT'^ɕ Tⁿ
reap buckwheat thus clear ground.

T^ɿ C_n ɿ⁻ t_u ɿⁿ T_o C" CT⁻ C_o Y⁻
place connector sheaves like pigeons feed make

Cɿ_o,
flock,

10 ɿ_n ɿ_n Tⁿ L_o t^ɕ L_o S^ɕ,
tomorrow came able come away,

L_o S^ɕ CT_u ɿ_n V_o T_ɕ ɿⁿ Ct⁺,
came dawn daybreak finish early,

$\bar{\delta}$ CT_v $\bar{\delta}$ CT^{''} CT_r,
sunshine shine very fine,

$\bar{\delta}$ CT_v †^c L_o 3^{''},
sunshine able come good,

L_o 3^{''} J_o Jⁿ C^{nc} Λ_c [° Jⁿ †^r CT_v CT_{||}
come good woman mother man father early thresh

[ⁿ.
buckwheat.

15 Λ_c [° Jⁿ †^r [_n ɔ₋ T^{''},
man father thus did level,

T^{''} J⁻ Δ_z T^{nc} Jⁿ T^v.
levelled threshing floor flat.

J_o Jⁿ C^{nc} [_n ɔ₋ L_o S^u [°_{nc},
woman mother thus did come first take,

[°_{nc} ɓ⁻ Tⁿ L_o †^r [°_{||} CΔ_z,
take rope come thirty rows,

J^{''} [_n [_n CT^{'z} Tⁿ.
collect buckwheat thus clear ground

20 Λ_c [° Jⁿ †^r [_n ɔ₋ L_o S^u CT_{||},
man father thus did come first thresh,

CT_{||} [_n [_n CΔ^u CΔ_z.
thresh buckwheat thus rows.

J_{||} Ċ 3^{''} C^{nc} T_v 3^{''} J_{||},
year this good season then good year,

J_o Jⁿ C^{nc} Λ_c [° Jⁿ †^r ɔ₋ L_o S^u J^{''},
woman mother man father did come first collect,

J^{''} [_n [_n J^u T_v.
collect buckwheat thus fill building.

25 J_o Jⁿ C^{nc} Λ_c [° Jⁿ †^r CT_z J^r CT_o.
woman mother man father thought not swallow.

J_o Jⁿ C^{nc} Λ_c [° Jⁿ †^r [_n ɔ₋ †^r,
woman mother man father thus did arrange,

T³ C_n J⁻ t₁₁ Lⁿ T_o C["] Λ^δ J⁻ J_ε C_o Y⁻
 place connector sheaves like cranes feed make

CJ^o.
 flock.

Jⁿ E_n Tⁿ L_o t_ε L_o S^δ,
 tomorrow came able come away,

L_o S^δ CT_v Lⁿ V_o T_δ C^ot₁,
 came dawn daybreak finish early,

E^δ' CT_v E^δ' CT["] CT_r,
 sunshine shine very fine,

45 E^δ' CT_v t_ε L_o 3["],
 sunshine able come good,

D_δ 3["] J^o Jⁿ C^{nc} Λ_ε E^{no} Jⁿ t^r CT_v J["]
 did good woman mother man father early collect

D^o.
 barley.

J^o Jⁿ C^{nc} Λ_ε E^{no} Jⁿ t^r E_n D₁ L_o S^u
 woman mother man father thus did come first

E[']_{nc},
 take,

E[']_{nc} b⁻ Tⁿ L_o Δ["] E₁₁₁ CΔ_δ,
 take rope come forty rows,

T_r D^o E_n CT^{'δ} Tⁿ.
 carry barley thus clear ground.

50 J^o Jⁿ C^{nc} Λ_ε E^{no} Jⁿ t^r CT₁₁,
 woman mother man father threshed,

CT₁₁ D^o E_n CΔ^u CΔ_δ.
 threshed barley thus rows.

J₁₁₁ C⁻ E_n 3["] C_{nc} E_n 3["] J₁₁₁,
 year this thus good season thus good year,

J^o Jⁿ C^{nc} Λ_ς [no Jⁿ t^r E_n D₋ L_o S^u
 woman mother man father thus did come first

Jⁿ,
 collect,

Jⁿ J^o E_n J^u C[-.
 collect barley thus filled house.

55 J^o Jⁿ C^{nc} Λ_ς [no Jⁿ t^b C^{no} J^r t^r,
 woman mother man father live not remain,

J^o Jⁿ C^{nc} Λ_ς [no Jⁿ t^r E_n D₋ L_o S^u
 woman mother man father thus did come first

t^r,
 arranged,

t^r C^{nc} C^u Jⁿ C^u E_n D₋ T₋,
 arranged relations thus did come,

T₋ J^u Jⁿ L^b T^u Tⁿ C t^r, G_u C_{nc} L_u
 come shave the daughter young woman adult

C_n Lⁿ Γⁿ.
 connector head.

Jⁿ L^b T^u Tⁿ C t^r, G_u C_{nc} L_u L^o,
 the daughter young woman adult grew,

60 L^o CT_u Jⁿ CT_u S_u Lⁿ CT^δ.
 grew strongly resembled moon full.

E_n Jⁿ D_o CT_u.
 thus ended.

M386
A song about head-shaving.

Sung by Zhang De-jiu from Hmao-lo.

Notes.

This song is recorded in Document F (no. 14, page 12).

Line 4. The word Δ^u , meaning “black”, is a reference to the dark stems and foliage of the buckwheat. The flower is bright pink.

Line 5. The word $\overset{u}{J}$ means “food”, but more particularly provisions for a journey. Buckwheat might be cooked and eaten just like rice or maize meal, but it was also made into heavy round cakes, ideal, if rather dry, rations for a journey.

Line 36. In this line $J_n C\Delta z$ means “waves” or “ridges”, and $J^- C J^o$ means “crowd”, “herd” or “flock”. Since $\Lambda^{\bar{o}}$ means “to fly”, the line is presumably a metaphor comparing the waving of the ripening corn to the flapping of the wings of a flock of large birds in flight.

M387

Song of Hmao-chi borrowing a drum for spirit worship.

Collected by Wang Ming-ji.

Introduction.

In the two accounts of the old spirit worship, M351 to M380, the use of a drum is only mentioned once, and although drums do feature in two or three of the songs, references to them are quite rare. This song says that the Hmao-chi clan originally had no drums of their own and if they wanted them for ancestral rites they had to borrow from their Hmong, or Chuan Miao cousins.

A time came, however when having migrated, “crossed over”, to a new locality, the Hmao-chi family inadvertently felled a sacred tree in the course of procuring timber for a new house, and discovered that the wood was good for making drums. The approval of the ancestors of the introduction of drums into the traditional worship was at once demonstrated by an increase in the clan.

There was, nevertheless, danger in the possession of drums, for they were not regarded simply as things, but were believed to embody spirit messengers. Thus if the drums were beaten by unauthorised persons or at the wrong time, the spirits of the ancestors, being disturbed, might wreak vengeance on the people. This explains the violent reaction of the Chuan Miao when the inquisitive Chinese began beating the drum which the man Chi had borrowed.

Song of Hmao-chi borrowing a drum for spirit worship.

Collected by Wang Ming-ji.

- This year we may know,
 Know that this year the man Chi, the man Gi-no, is worshipping the spirits.
 But the man Chi, the man Gi-no, had no drum.
 So the man Chi, the man Gi-no, went to borrow a drum,
 5 To borrow from the Hmao-gha-nzhi brothers.
- The man Chi, the man Gi-no, travelled till he reached,
 Reached a wrong stage on a wrong road.
 But he went on and on till he met,
 Met with a Hmao-gha-nzhi swineherd.
- 10 The man Chi, the man Gi-no, opened his mouth and asked,
 "Where is the mother-drum hanging?"
 "The mother-drum is hanging on the side of the sun's rising",
 "Where is the father-drum hanging?"
 "The father drum is hanging on the side of the sun's setting".
- 15 The Hmao-gha-nzhi brothers took,
 Took the mother-drum and lent it,
 Lent it to the man Chi, the man Gi-no, to carry away for worshipping the spirits.
- Carrying it, he returned and reached,
 Reached some Chinese on the road.
 20 As the Chinese examined it,
 The sound of the mother-drum carried back
- Then the Hmao-gha-nzhi mustered,
 Mustered their soldiers and went in hot pursuit.
 They seized the mother-drum and carried it back,
 25 While the man Chi, the man Gi-no, returned home.
- This year we may know,
 Know that the man Chi, the man Gi-no, has crossed over and will build a house.
 And the Man Chi, the man Gi-no went felling trees.
- One which he felled completely,
 30 Was a sacred tree, an ancient tree,
 And when one struck the sacred tree it sounded,
 Sounded just like a drum.
- So the man Chi, the man Gi-no, felled a sacred tree, an ancient tree,
 Felled a sacred tree and made a drum,
 35 With which, the man Chi, the man Gi-no, could worship the spirits.
 After this what happened?
 After this the descendants of the man Chi, the man Gi-no, multiplied greatly.

M387

'ɔ" ɛʳ ɕɔ" ɔ, ʔ̌ ɕɬ⁻ L. Y⁻ Δ̌.
Hmao-chi song which borrow drum come make spirits.

J_{ni} ċ t̪⁴ L. ɟ",
year this able come know,

ɟ" Λ_s ɛʳ Λ_s ɟⁿ ɕ° J_{ni} Y⁻ Δ̌,
know man Chi man Gi-no year make spirits,

Λ_s ɛʳ Λ_s ɟⁿ ɕ° ɟʳ T" ɕɬ⁻.
man Chi man Gi-no not get drum.

Λ_s ɛʳ Λ_s ɟⁿ ɕ° ɕɬ, ʔ̌ ɕɬ⁻,
man Chi man Gi-no went borrow drum,

5 ɕɬ, L_s ṯ̌ 'ɔ" ɟ⁻ ɕɛʳ Tⁿ ɛ̌ Tⁿ.
went gone the Hmao-gha-nzhi country brothers.

Λ_s ɛʳ Λ_s ɟⁿ ɕ° ɔ_{ni} ɟʳ ɕ_n t̪⁴,
man Chi man Gi-no went until reached,

t̪⁴ ɕɛ̌ Λ̌ ṯ̌ Λ̌ ɛ̌.
reached stage wrong the wrong road.

ɔ_{ni} ɔ_{ni} ɟʳ ɕ_n ɕt̪ʳ,
went went until met,

ɕɛʳ ṯ̌ 'ɔ" ɟ⁻ ɕɛʳ Tᵘ Λ_n ɕɟ⁻.
met the Hmao-gha-nzhi swineherd.

10 Λ_s ɛʳ Λ_s ɟⁿ ɕ° ɛ̌ ɕɛ" ɕ_v,
man Chi man Gi-no opened mouth asked,

ɕ^{nc} ɕɬ⁻ ɛ̌ ɛ'ⁿˢ T_ɔ.
mother drum hangs place what.

ɕ^{nc} ɕɬ⁻ ɛ̌ Δ⁻ Š 'Cᵘ T⁻.
mother drum hangs go to side sunrise.

t̪ʳ ɕɬ⁻ ɛ̌ ɛ'ⁿˢ T_ɔ.
father drum hangs place what.

t̪ʳ ɕɬ⁻ ɛ̌ Δ⁻ Š 'Cᵘ ɕť̪.
father drum hangs go to side sunset.

- 15 $\overset{\circ}{T}$ 'ɔ" J⁻ C Γ ^r $\overset{\circ}{T}$ $\overset{\circ}{L}$ Tⁿ ɔ⁻,
the Hmao-gha-nzhi the brothers took,
- ɔ⁻ C^{nc} C Γ ⁻ L_n ɔ₋ $\overset{\circ}{J}$,
took mother drum thus did lend,
- $\overset{\circ}{J}$ Λ_{ς} Γ ^r Λ_{ς} Jⁿ C^o T_r Y⁻ Δ^{δ} .
lend man Chi man Gi-no carry make spirits.
- T_r T_v $\overset{\circ}{T}$ T_v S^r L_o t_o,
carry then return then came back reached,
- t_o J⁻ C $\Gamma_{||}$ L^{no} Tⁿ V_{||} T["] C Γ_{v} $\overset{\circ}{L}$.
reached Ruling Race at midst road.
- 20 J⁻ C $\Gamma_{||}$ L^{no} Tⁿ V_{||} C Γ_{o} ɔ^{\delta}.
Ruling Race with inspected,
- C^{nc} C Γ ⁻ C $\overset{\circ}{T}$ S^r J^{\delta}.
mother drum sound went back.
- $\overset{\circ}{T}$ 'ɔ" J⁻ C Γ ^r T^{\delta},
the Hmao-gha-nzhi turned out,
- T^{\delta} T^o J⁻ C^{nc} $\overset{\circ}{L}$ C Γ_{v} J^{\delta}.
turned out soldiers greatly pursued behind.
- T₋ T["] C^{nc} C Γ ⁻ T_r S^r J^{\delta}.
seized get mother drum carried went back.
- 25 Λ_{ς} Γ ^r Λ_{ς} Jⁿ C^o J⁻ L_o C Γ ⁻.
man Chi man Gi-no came home.
- J_{||} \bar{C} t^{\varsigma} L_o J["],
year this able come know,
- J["] Λ_{ς} Γ ^r Λ_{ς} Jⁿ C^o T_n L_o t^{\delta}. C Γ ⁻.
know man Chi man Gi-no crossed come build house.
- Λ_{ς} Γ ^r Λ_{ς} Jⁿ C^o C Γ _{\delta} C $\overset{\circ}{T}$ C Γ ["].
man Chi man Gi-no went fell trees.
- C $\overset{\circ}{T}$ t_v C_n Γ^{δ} C Γ ["],
felled completely connector classifier tree,
- 30 C Γ ["] ɔⁿ $\overset{\circ}{S}$ Γ^{δ} C Γ ["] L_{||}.
sacred tree classifier tree old.

C_n CT_u CT^u ɔⁿ ṣ̌ L_n ɔ_l Cĭ̄,
connector hit sacred tree thus did sound,

Cĭ̄ S₃ S₃ CT⁻.
sounded like drum.

Λ₅ [ʔ^r Λ₅ ɔⁿ C° Cĭ̄ CT^u ɔⁿ ṣ̌ ɪ⁻ CT^u
man Chi man Gi-no felled sacred tree the tree

L_u,
old,

Cĭ̄ CT^u ɔⁿ ṣ̌ L_o ʒ° Cĭ̄,
felled sacred tree come stretch skin drum,

35 Λ₅ [ʔ^r Λ₅ ɔⁿ C° T^u Y⁻ Δ^ʒ.
man Chi man Gi-no get make spirits.

Y⁻ ɔ^u ɔⁿ T⁻ C^u Y⁻ ɔ^r.
second occasion befell business what.

Y⁻ ɔ^u Λ₅ [ʔ^r Λ₅ ɔⁿ C° ɔ_n
second occasion man Chi man Gi-no plural

T^u [ʔⁿ ɔⁿ.
descendants multiplied.

M387

Song of Hmao-chi borrowing a drum for spirit worship.

Collected by Wang Ming-ji

Notes.

This song is recorded in Document B pages 28 and 29.

Line 5. In this line and throughout the song, the branch of Hmong who live in northern Yunnan and southern Sichuan are called 'ᵛ" ᵛᵛ ᵛᵛᵛ'. In the modern spoken language their name is ᵛᵛ ᵛᵛᵛ. They are also known as Chuan Miao, that is River Miao, and are closely related to the A-hmao.

Line 19. This line is missing in the Miao manuscript.

M388
Concerning the Man Li-dao, section three.

Sung by Tao Zi-gai.

Introduction.

When compiling Documents F and K Yang Yung-xin took four, originally separate songs by Tao-Zi-gai, and ran them together into a single piece of some 350 lines. This, the third section, is virtually unrelated to the other three sections. It concerns the use of drums in the worship of the ancestors, and is obviously another version of the song by Wang Ming-ji, M387, on the same subject.

This song makes it clear that other Hua Miao clans were involved, not simply the Hmao-chi. It seems that the use of drums in the ancestral rites was not originally practised among the Hua-Miao, but was copied from their cousins the Chuan Miao, called in the song the “Hmao-gha-nzhi”.

The time came when the Hua Miao stopped borrowing drums and began to make their own. Wang Ming-ji’s song suggests that this came about when a sacred tree was inadvertently felled, and turned out to be excellent material for drum making. Tao Zi-gai, on the other hand, says that, led by the Hmao-dang clan, that is the man Li-dao, an inter-clan consultation decided that they would hence-forward make their own drums. The Hmao-ndlw clan would make the large, deep-toned drums, the “father drums”, the Hmao-chi would make the medium sized ones, the “mother drums”, and presumably, although it does not actually say so, the “baby drums” would be made by the Hmao-dang themselves.

The drums were believed to possess spirits of their own. In lines 14 and following, we are informed that they begin sounding of their own accord, presumably in protest at the “baby drum” being taken away from the family.

Being no longer beholden to the Chuan Miao for the supply of drums, was a significant boost to the morale of the Hua Miao, as the final four lines of the song indicate. Whatever the Chuan Miao might do, be it singing or piping or, presumably, drumming, the Hua Miao could do it equally well.

M388
Concerning the Man Li-dao, section three.

Sung by Tao Zi-gai.

- This year we may know,
Know that this year the man Li-dao is worshipping the spirits.
So the man Li-dao went to borrow a drum,
To borrow it away in the Hmao-gha-nzhi country.
- 5 The man Li-dao sought to borrow the “mother drum”,
But the Hmao-gha-nzhi were unwilling to permit it.
The man Li-dao sought to borrow the “father drum”,
But the Hmao-gha-nzhi would not allow it.
- 10 The Hmao-gha-nzhi gave,
Gave the “baby drum” on loan.
So the man Li-dao secured the “baby drum”, carrying it on his back.
He carried it until he reached,
Reached the Hmao-gha-nzhi cliffs and gorge.
- 15 Then the Hmao-gha-nzhi’s “mother drum” sounded seven times,
And the man Li-dao heard it.
The “father drum” sounded three times,
And the “baby drum” sounded three times,
At which the man Li-dao, carrying the “baby drum”, returned.
- 20 The man Li-dao opened his mouth, opened his lips, and made request,
For he wanted the “mother drum” to carry back.
The Hmao-gha-nzhi received the “baby drum” and hung it up,
Hung it under the eaves of the Hmao-gha-nzhi house.
- 25 The Hmao-gha-nzhi climbed quickly up into the loft,
And the Hmao-gha-nzhi brought down the “father drum” and lent it,
Lent it for the man Li-dao to carry away.
So the man Li-dao, carrying the “father drum”, came and reached,
Reached the man Li-dao’s homestead.
- 30 In ox-month or tiger-month,
On ox-day or tiger day,
When the man Li-dao’s time came, the time for entertaining spirits,
When the man Li-dao’s time came, the time for entertaining guests,
The man Li-dao took the “father drum” and hung it from the roof ridge.
- 35 The man Li-dao’s pipes sounded within the homestead,
While the man Li-dao’s “father drum” was there under the roof ridge.
The man Li-dao entertained the spirits well every day,
He entertained the spirits well every night,
Then the man Li-dao escorted the spirits on their way.
- The man Li-dao together with,

- 40 With the brothers discussed and reached a conclusion,
With the brothers-in-law discussed and completed the matter.
- The man Li-dao said,
 “To the Hmao-gha-nzhi country,
 The way is far and the stages are long.
 Let not the family be troubled to go and borrow drums”.
- 45 The man Li-dao carried,
Carried the Hmao-gha-nzhi “father drum” and returned it.
Then the man Li-dao came back and reached,
Reached the man Li-dao’s homestead.
- 50 Having called the brothers to gather together,
And having called the brothers-in-law all to forgather,
The man Li-dao spoke out.
- He directed the Ndlw clan to make a “mother drum”,
 And directed the Gi-chi to make a “father drum”.
 So they took sacred fruit trees and made spirit drums,
- 55 And they took sacred trees and made ghost drums.
- Henceforth when the Hmao-gha-nzhi enthused about their songs,
 The man Li-dao’s family could enthuse about their pipes,
 And when the Hmao-gha-nzhi boasted about their pipes,
 The man Li-dao’s family could boast about their songs.

M388

Λ_ς [° L[°] T_{||} C^υ, t^r Λ̂^δ T' || t_r ɔ' |^υ.
man Li-dao matters, third section. Tao Zi-gai sang.

J_{||} Ċ t^ς L_o J'',
year this able come know,

J'' Λ_ς [° L[°] T_{||} J_{||} Y⁻ Δ^δ,
know man Li-dao year make spirits,

Λ_ς [° L[°] T_{||} CT_ς Ĵ CT⁻,
man Li-dao went borrow drum,

Ĵ L_ς T̂ 'ɔ'' J⁻ CT^r T[°].
borrow gone the Hmao-gha-nzhi country.

5 Λ_ς [° L[°] T_{||} Ĵ C^{nc} CT⁻,
man Li-dao borrow mother drum,

T̂ 'ɔ'' J⁻ CT^r J^r 'C_{||} T[°].
the Hmao-gha-nzhi not willing answer.

Λ_ς [° L[°] T_{||} Ĵ t^r CT⁻,
man Li-dao borrow father drum,

T̂ 'ɔ'' J⁻ CT^r J^r [°⁻ [°_υ.
the Hmao-gha-nzhi not able permit.

T̂ 'ɔ'' J⁻ CT^r [°_n ɔ_l ɔ⁻,
the Hmao-gha-nzhi thus did give,

10 ɔ⁻ C_n G_l CT⁻ J^r [°_o Ĵ.
give connector baby drum to be borrowed.

Λ_ς [° L[°] T_{||} t^r G_l CT⁻ T_r CT_υ J_{||},
man Li-dao tied baby drum carry upon back,

ɔ_l T_r L_o J^r C_n t_o,
did carry come until reach,

t_o T̂ 'ɔ'' J⁻ CT^r J⁻ t⁻ CT[°].
reach the Hmao-gha-nzhi the cliffs gorge.

T̂ 'ɔ'' J⁻ CT^r C^{nc} CT⁻ CT̂ J[°] S^δ
the Hmao-gha-nzha mother drum sound seven away,

- 15 $\Lambda_5 \text{ } \text{L}^{\circ} \text{L}^{\circ} \text{T}_{11} \quad \text{T}'' \quad \text{CT}_0 \quad \text{'C}^{\circ}$.
 man Li-dao get with hear.
- $\text{t}^{\text{r}} \text{CT}^- \quad \text{CT}^{\circ} \quad \text{t}^{\text{r}} \quad \text{S}^{\circ}$,
 father drum sound three away,
- $\text{G}_- \text{CT}^- \quad \text{CT}^{\circ} \quad \text{t}^{\text{r}} \quad \text{S}^{\circ}$.
 baby drum sound three away.
- $\Lambda_5 \text{ } \text{L}^{\circ} \text{L}^{\circ} \text{T}_{11} \quad \text{T}_r \quad \text{G}_- \text{CT}^- \quad \text{T}_v \quad \text{t}^{\circ} \text{S}^{\text{r}}$
 man Li-dao carry baby drum then returned.
- $\Lambda_5 \text{ } \text{L}^{\circ} \text{L}^{\circ} \text{T}_{11} \quad \text{C}^{\circ} \quad \text{C}^{\text{m}} \quad \text{C}^{\circ} \quad \text{L}^{\circ} \quad \text{C}_v$,
 man Li-dao opened mouth opened lips asked,
- 20 $\text{D}_8 \quad \bar{\Lambda} \quad \text{C}^{\text{nc}} \text{CT}^- \quad \text{T}_r \quad \text{t}^{\circ} \quad \text{L}_0$.
 did want mother drum carry return come.
- $\text{t}^{\circ} \quad \text{'D}'' \text{J}^- \text{C}^{\text{r}} \quad \text{t}^{\text{r}} \quad \text{G}_- \text{CT}^- \quad \text{J}^{\text{r}} \text{ } \text{L}^{\circ} \text{C}^{\circ}$,
 the Hmao-gha-nzhi received baby drum hung it up,
- $\text{C}^{\circ} \quad \text{T}'' \quad \text{t}^{\circ} \quad \text{'D}'' \text{J}^- \text{C}^{\text{r}} \quad \text{D}_n \quad \text{J}^{\circ} \text{C}^{\sim}$.
 hung at the Hmao-gha-nzi plural eaves.
- $\text{t}^{\circ} \quad \text{'D}'' \text{J}^- \text{C}^{\text{r}} \quad \text{C}^{\text{nc}} \quad \text{J}^{\text{r}} \text{J}^{\sim} \quad \text{L}_5 \quad \text{J}^{\text{v}} \quad \text{CT}'^{\circ}$,
 the Hmao-gha-nzhi climb quickly gone into loft,
- $\text{t}^{\circ} \quad \text{'D}'' \text{J}^- \text{C}^{\text{r}} \quad \text{t}^{\circ} \quad \text{t}^{\text{r}} \text{CT}^- \quad \text{C}_n \quad \text{D}_- \quad \text{J}^{\circ}$,
 the Hmao-gha-nzhi lift father drum thus did lend
- 25 $\text{J}^{\circ} \quad \Lambda_5 \text{ } \text{L}^{\circ} \text{L}^{\circ} \text{T}_{11} \quad \text{T}_r \quad \text{L}^{\circ} \text{D}_{11}$.
 lend man Li-dao carry going.
- $\Lambda_5 \text{ } \text{L}^{\circ} \text{T}_{11} \quad \text{T}_r \quad \text{t}^{\text{r}} \text{CT}^- \quad \text{C}_n \quad \text{D}_- \quad \text{L}_0 \quad \text{J}^{\text{r}} \text{C}_n$
 man Li-dao carry father drum thus did come until
- t_0 ,
 reach,
- $\text{t}_0 \quad \Lambda_5 \text{ } \text{L}^{\circ} \text{L}^{\circ} \text{T}_{11} \quad \text{J}^- \text{J}^{\text{v}} \text{CJ}^-$.
 reach man Li-dao homestead.
- $\text{t}_0 \quad \text{C}^{\sim} \quad \text{C}^{\circ} \quad \text{T}^{\text{n}} \quad \text{C}^{\circ} \quad \text{L}_n$,
 reach ox bring the tiger month,
- $\text{t}_0 \quad \text{C}^{\sim} \quad \text{C}^{\circ} \quad \text{T}^{\text{n}} \quad \text{C}^{\circ} \quad \text{'C}^{\text{v}}$,
 reach ox bring the tiger day,

- 30 $\Lambda_5 \text{ } \text{L}^\circ \text{ } \text{T}_\text{II} \quad \text{C}^\circ \text{ } \text{T}^\circ \text{ } \text{C}_\text{III} \quad \text{C}^\circ \quad \text{Y}^- \quad \Delta^\circ,$
 man Li-dao time season time make spirits,
- $\Lambda_5 \text{ } \text{L}^\circ \text{ } \text{T}_\text{II} \quad \text{C}^\circ \text{ } \text{T}^\circ \text{ } \text{C}_\text{III} \quad \text{C}^\circ \quad \text{Y}^- \quad \text{J}'^-.$
 man Li-dao time season time make guests.
- $\Lambda_5 \text{ } \text{L}^\circ \text{ } \text{T}_\text{II} \quad \text{C}'^\circ \quad \text{f}^\circ \text{ } \text{CT}^- \quad \text{C}^\circ \quad \text{f}^\circ \text{ } \text{C}^\circ.$
 man Li-dao took father drum hung roof ridge.
- $\Lambda_5 \text{ } \text{L}^\circ \text{ } \text{T}_\text{II} \quad \text{J}^\circ \text{ } \text{T}^\circ \text{ } \text{J}^- \text{ } \text{Z}_\text{n} \quad \text{CT}^\circ \quad \text{J}^\circ \text{ } \text{CJ}^-,$
 man Li-dao musical pipes sound in house,
- $\Lambda_5 \text{ } \text{L}^\circ \text{ } \text{T}_\text{II} \quad \text{f}^\circ \text{ } \text{CT}^- \quad \text{C}^\circ \quad \text{f}^\circ \text{ } \text{C}^\circ.$
 man Li-dao father drum situated roof ridge.
- 35 $\Lambda_5 \text{ } \text{L}^\circ \text{ } \text{T}_\text{II} \quad \text{Y}^- \quad \Delta^\circ \quad \text{Y}^- \quad \text{J}'^- \quad \text{Z}'' \quad \text{f}'^-$
 man Li-dao made spirits made guests well every
- $\text{'C}^\circ,$
 day,
- $\text{Y}^- \quad \Delta^\circ \quad \text{Y}^- \quad \text{J}'^- \quad \text{Z}'' \quad \text{f}'^- \quad \text{'C}^\circ.$
 made spirits made guests well every night.
- $\Lambda_5 \text{ } \text{L}^\circ \text{ } \text{T}_\text{II} \quad \text{CT}_\text{s} \quad \text{S}^\circ \quad \Delta^\circ.$
 man Li-dao went escort spirits.
- $\text{J}_5 \text{ } \text{L}^\circ \text{ } \text{T}_\text{II} \quad \text{J}^\circ \text{ } \text{C}_\text{n} \text{ } \text{CT}_\text{o},$
 man Li-dao together with,
- $\text{CT}_\text{o} \quad \text{T}^\circ \text{ } \text{C}^\circ \text{ } \text{T}^\circ \text{ } \text{T}_\text{n} \quad \text{J}^\circ \text{ } \text{T}^\circ \text{ } \text{T}'',$
 with the brothers discussed get,
- 40 $\text{CT}_\text{o} \quad \text{T}^\circ \text{ } \text{C}''^\circ \text{ } \text{T}^\circ \text{ } \text{J}_\text{o} \quad \text{J}^\circ \text{ } \text{T}^\circ \text{ } \text{T}^\circ.$
 with brothers-in-law discussed completely.
- $\Lambda_5 \text{ } \text{L}^\circ \text{ } \text{T}_\text{II} \quad \text{T}_\text{n},$
 man Li-dao said,
- $\text{T}' \quad \text{J}'' \text{ } \text{J}^- \text{ } \text{CT}^\circ \quad \text{T}^\circ,$
 the Hmao-gha-nzhi country,
- $\text{C}^\circ \quad \Delta^\circ \text{ } \text{J}^- \quad \text{CT}^\circ \quad \text{CT}^\circ,$
 road far the stages long,
- $\text{J}^\circ \quad \text{CT}_\text{n} \quad \text{T}^\circ \text{ } \text{L}^\circ \text{ } \text{T}^\circ \text{ } \text{C}_\text{n} \quad \text{CT}_\text{s} \quad \text{J}^\circ \quad \text{CT}^-.$
 not trouble extended family go borrow drum.

45 Λ_ς [° L° T_u T_r,
man Li-dao carried,

T_r T° 'D" J° C[^r †^r C[⁻ S^r D_u
carried the Hmao-gha-nzhi father drum return went

S[̂].
away.

Λ_ς [° L° T_u T_u [̇]T L° S^r [̇]T L_o †_o,
man Li-dao then returned came back reach,

†_o Λ_ς [° L° T_u J° J° C]-.
reach man Li-dao homestead.

I°^u T° [̂ T° T° T- †_o [°_u,
called the brothers come gather together,

50 I°^u T° [° T° T°]_o T- †_o †°.
called brothers-in-law come gather all.

Λ_ς [° L° T_u J^r [° [°_u,
man Li-dao spoke,

]_o T° CΔ_o †^r C^{nc} C[⁻,
caused the Ndlw make mother drum,

]_o T° J° [°^r †^r †^r C[⁻.
caused the Gi-chi make father drum.

D° †^r D° Ŝ Y° C[⁻ Δ[̂],
took sacred fruit tree make drum spirit,

55 D° [° C[° D° S° Y° C[⁻ Δ_o.
took thus sacred tree make drum ghost.

[̂]T 'D" J° C[^r T° J°]_o C]°,
the Hmao-gha-nzhi get brag about songs,

Λ_ς [° L° T_u T° [° T° [° T° J°]_o J°.
man Li-dao extended family get brag about pipes.

[̂]T 'D" J° C[^r T° J° C[_r J°_o,
the Hmao-gha-nzhi get boast about pipes,

Λ_ς [° L° T_u T° [° T° [° T° J° C[_r C]°.
man Li-dao extended family get boast about songs.

M388
Concerning the Man Li-dao, section three.

Sung by Tao Zi-gai.

Notes.

This song is recorded in Document F (no. 17, page 18), Document K (no. 18, page 56), Document L (no. 25, page 110), Document M (no. 9, page 64), Document N (no. 34, page 520).

Lines 6, 7 and 8. These three lines are missing in Documents L, M and N, and line 8 is missing in Document K.

Lines 15 and 20. These lines are missing in Document F.

Line 23. A note in the text gives the meaning of 𠂔ⁿ Jⁿ as 𠂔['] C['], “quickly”. The final word in this line reads CT[̃] in Document F. It is corrected to CT^{'̃} in Document K and in all subsequent Documents.

Line 33. The expression 𠂔['] T['] J⁻ 𠂔_n, “musical pipes” has been misread as T['] C['] J⁻ 𠂔_n in Document M.

Line 49. The expression 𠂔₃ 𠂔_{nii} is altered to 𠂔₃ C𠂔_{nii} in Documents L, M and N.

The origin of the Hmao-chi ancestral sacrifice.

Narrated by Yang Xiu-gong.

Introduction.

One branch of the Hmao-chi clan had a curious custom that, when certain ancestral rites were performed, they would borrow from the Yi landlord a horse and a flag. In the course of the proceedings, a man carrying the flag would ride the horse several times around the sacrifice. This story is told to explain the origin of the custom.

The lad's request for a wife is understandable. He was the youngest in the family, and when it came to his turn to marry, there would be little enough left to pay the marriage settlement for him. The landlord sent him around to the "back of the house", that is to the quarters occupied by the household slaves, to pick fruit, which was not immediately accessible, and would involve him climbing the tree. This accounts for the girl asking for what she could not reach herself. The promise having been made, the landlord honoured it although a junior member of his own family was involved instead of a slave girl as was intended. Both the young folk were still under age, so that the actual marriage would not have taken place until a considerably later date.

The origin of the Hmao-chi ancestral sacrifice.

Narrated by Yang Xiu-gong.

They tell a story that once upon a time the Hmao-chi clan and the Hmao-ndlw clan were close cousins. One day three of the cousins went to fell a tree in order to make crossbows. The two older cousins took the large, the good pieces to use. The youngest Hmao-chi, not yet very big, went and took that which was not so good together with a branch of the tree to use. He made a small crossbow which had to be wedged and was really no good, but the two older ones made a couple of excellent crossbows.

One day these three went together to hunt wild pig. The two older ones said, "We two will go into the middle of the forest and hunt. You are still not very big, so you stay outside and keep watch". The younger Hmao-chi said, "Very well, I will keep watch here, you two go and hunt". When the two older ones had gone into the forest this young Hmao-chi saw a large wild pig at the edge of the forest. He stretched his small crossbow, placed an arrow on top, took careful aim, and loosed one shot, which hit the wild pig and killed it. He took his grass cape and covered the pig. When those two older ones returned he took them to see it. They said, "Now you have shot a pig we must carry it to present to the landlord".

They carried it to present to the landlord, who said to them, "Which of you shot it?" The two older ones said, "This boy here shot it". The landlord said to the boy, "I will give you a horse". The young Hmao-chi said, "I do not want it". The landlord said, "I will give you some silver". But he said, "I do not want it". So the landlord said to him, "What do you want?" He said, "I only want a family for myself". The landlord said to him, "In that case, behind my house is a fruit tree. You go and pick some to eat. Of my slave women, whichever one comes and wants fruit from you to eat, I will give that one to you". The youngest Hmao-chi went to pick and eat, and a girl from the landlord's own family came and asked for some. When he returned the landlord said to him, "Who came and wanted fruit from you to eat?" He replied, "Only the landlord's young sister asked me for some to eat". The landlord said, "Well then, I will give you my young sister". He said to the landlord, "If you give me your sister what shall I do in the future when I worship the ancestors?" The landlord answered, "If you want to worship the spirits, come, take my flag and carry it, and take my horse and ride it". So the matter was concluded, and now, when the Hmao-chi family worship the ancestors, they follow this custom.

M389

'ɔ̃" ɛ̃ʳ t̃ʳ Ỹ ɔ̃° C̃ʷ. ʌ̃ʒ J̃ʷ ɔ̃ñe ɲ̃n.
Hmao-chi sacrifice origin matters. Yang Xiu-gong said.

C̃ɔ ɲ̃n ɲ̃n T̃ñ ɔ̃ʷ Ỹ T̃ʷ L̃ñ, 'ɔ̃" ɛ̃ʳ 'ɔ̃" C̃ʌ̃ɔ̃
they say story that of old, Hmao-chi Hmao-ndlw

ɔ̃ʷ ɛ̃ C̃ɲ̃ʳ T̃ T̃ñc̃. ɔ̃- Ỹñ 'C̃ʷ C̃ɔ t̃ñ
were cousins very much. there was one day they

t̃ʳ L̃ʷ ɛ̃ C̃ɲ̃ʳ ɔ̃ñ C̃T̃ C̃T̃ñ L̃o.
three classifier cousins went fell tree come

Ỹ 'C̃. Ỹ L̃ʷ ɛ̃ C̃ɲ̃ʳ ɔ̃ʷ ʌ̃°
make crossbow. two classifier cousins were big

5 ɛ̃ʳñ T̃̃ ɔ̃ʷ ʌ̃° T̃̃ ɔ̃ʷ ʒ̃" ɔ̃ñ Ỹ
took that was big that was good went make

L̃ɔ̃. t̃ʳ 'ɔ̃" ɛ̃ʳ Ỹ C̃t̃ɔ̃ ɛ̃ñ ɲ̃n ʌ̃°
gone. the one Hmao-chi youngest thus not big

T̃ ʒ̃. C̃ɔ ɔ̃ñ ɛ̃ʳñ T̃ ɔ̃ʷ ɲ̃n ʒ̃", T̃ʷ
only yet. he went took that was not good, the

Ỹ ɛ̃ñ C̃T̃ñ L̃o. Ỹ. Ỹ T̃ñ Ỹñ T̃-
branch tree come make. made get one little

'C̃ C̃ɛ̃ ɛ̃. ɔ̃ʷ ɲ̃n ʒ̃". Ỹ
crossbow fastened wedge was not good. two

10 L̃ʷ ɔ̃ʷ ʌ̃° Ỹ T̃ñ Ỹ T̃ʷ
classifier were big made get two classifier

ɔ̃ʷ ʒ̃" T̃ T̃ñc̃.
were good very.

ɔ̃- Ỹñ 'C̃ʷ, C̃ɔ t̃ñ t̃ʳ L̃ʷ ɲ̃n C̃T̃o.
there was one day, they three classifier together

ɔ̃ñ ɛ̃ C̃ɲ̃ ʒ̃. Ỹ L̃ʷ ɔ̃ʷ ʌ̃° ɲ̃n,
went hunt wild pig. two classifier were big said

ɲ̃n Ỹ L̃ʷ ɔ̃ñ T̃ C̃ʌ̃° Ỹ ʒ̃ ɛ̃ L̃o.
we two classifier go inside forest hunt come.

- 15 ㄟ ㄗ ㄌ°, ㄟ ㄟ ㄘ° ㄚ ㄗ" ㄘ
you not big, thus you stay at outside watch
- ㄟ'° ㄗ°. ㄗ 'ㄗ" ㄟ' ㄗ, ㄗ ㄌ° ㄘ
place exclamation. the Hmao-chi who not big this
- ㄗ, ㄗ" ㄗ, ㄗ ㄘ° ㄘ ㄘ, ㄗ ㄌ' ㄗ
said, good then, I stay here watch, you two go
- ㄌ'. ㄚ ㄌ' ㄗ, ㄌ° ㄗ, ㄗ ㄌ'
hunt. two classifier were big went go to the
- ㄗ' ㄚ ㄗ ㄌ, ㄗ, ㄗ 'ㄗ" ㄟ' ㄘ, ㄘ ㄌ.
forest gone finish, the Hmao-chi this, he saw
- 20 ㄚ ㄗ ㄚ ㄌ ㄘ ㄗ ㄘ° ㄚ ㄌ'
one classifier large wild pig situated at the
- ㄚ ㄘ' ㄚ ㄗ. ㄘ ㄘ' ㄘ ㄗ 'ㄘ,
edge forest. he stretched his little crossbow,
- ㄟ ㄚ. ㄗ ㄗ ㄗ" ㄟ°, ㄗ' ㄚ
put arrow on top, aimed well completed, sent one
- 'ㄘ ㄌ. ㄗ ㄗ ㄗ ㄘ ㄗ ㄗ ㄌ. ㄘ
shot gone. get shot the wild pig dead gone. he
- ㄟ' ㄘ ㄗ' ㄗ ㄗ, ㄚ ㄗ ㄘ
took his grass cape went covered the pig
- 25 ㄟ°. ㄚ ㄌ' ㄗ ㄌ° ㄚ ㄗ'
completed. two classifier were big those return
- ㄌ, ㄘ ㄌ', ㄘ ㄚ ㄌ' ㄗ ㄘ.
come, he led them two classifier went see.
- ㄘ ㄚ ㄌ' ㄗ ㄘ ㄘ ㄟ ㄗ ㄗ" ㄘ
they two classifier said, now you shot get pig
- ㄗ, ㄗ ㄗ ㄗ ㄗ ㄗ ㄗ' ㄗ.
finish, we must carry go present to landlord.
- ㄘ ㄗ ㄗ ㄗ ㄗ ㄗ ㄗ ㄘ.
they carried went present landlord. landlord with
- 30 ㄘ ㄗ ㄗ, ㄗ ㄗ ㄗ ㄗ ㄗ ㄗ. ㄚ ㄌ'
them said, you who shot get. two classifier

ᵛᵛ ᵇ° ᵐ̃ ᵐ̃, ᵑ̃ ᵍ̃ ᵕᵐ ᵕ̃ ᵐ̃ ᵐ̃.
were big those said, the child this shot get.

ᵕ̃ ᵕᵐ. ᵍ̃ ᵕᵐ ᵐ̃, ᵐ̃ ᵑ̃ ᵕ̃ ᵑ̃ ᵐ̃
landlord with child said, I take horse give to

ᵕᵐ. ᵑ̃ 'ᵑ̃ ᵕᵐ̃ ᵐ̃, ᵐ̃ ᵐ̃ ᵕ̃. ᵕ̃
you. the Hmao-chi said, I not want. landlord

ᵐ̃, ᵐ̃ ᵑ̃ ᵕᵐ̃ ᵐ̃ ᵕᵐ. ᵕᵐ ᵐ̃, ᵐ̃ ᵐ̃
said, I give silver to you. he said, I not

35 ᵕ̃. ᵕ̃ ᵕᵐ. ᵕᵐ ᵐ̃, ᵕᵐ ᵕ̃ ᵐ̃ ᵐ̃.
want. landlord with him said, you want what.

ᵕᵐ ᵐ̃, ᵐ̃ ᵕ̃ ᵕ̃ ᵐ̃ ᵐ̃ ᵕᵐ ᵕ̃ ᵐ̃.
he said, I alone want my one family only.

ᵕ̃ ᵕᵐ. ᵕᵐ ᵐ̃, ᵐ̃ ᵕᵐ ᵐ̃ ᵕ̃ ᵐ̃ ᵕᵐ
landlord with him said, then my the back house

ᵑ̃- ᵐ̃ ᵕ̃ ᵑ̃. ᵕᵐ ᵑ̃ ᵕᵐ
there is one classifier fruit tree. you go pick

ᵕᵐ. ᵐ̃ ᵐ̃ ᵐ̃ ᵕᵐ ᵐ̃ ᵐ̃ ᵕᵐ ᵐ̃ ᵕ̃
eat. my the women slave whoever comes want

40 ᵕ̃ ᵕᵐ ᵕᵐ, ᵐ̃ ᵑ̃ ᵐ̃ ᵕᵐ ᵐ̃ ᵕᵐ. 'ᵑ̃ ᵕᵐ̃
go to you eat, I give whoever to you. Hmao-chi

ᵐ̃ ᵕᵐ̃ ᵑ̃ ᵕᵐ ᵕᵐ. ᵕᵐ ᵕ̃ ᵕ̃
youngest went pick eat. family landlord the

ᵕᵐ̃, ᵑ̃ ᵕ̃ ᵕ̃ ᵕᵐ ᵕᵐ. ᵕᵐ ᵑ̃
girl went want go to him eat. he returned

ᵕᵐ, ᵕ̃ ᵕᵐ. ᵕᵐ ᵐ̃, ᵐ̃ ᵕᵐ ᵐ̃ ᵕᵐ.
come, landlord with him said, who came with

ᵕᵐ ᵕ̃ ᵑ̃ ᵕᵐ. ᵕᵐ ᵐ̃, ᵕ̃
you want fruit eat. he said, landlord

45 ᵑ̃- ᵐ̃ ᵕᵐ. ᵐ̃ ᵕ̃ ᵕᵐ ᵐ̃.
younger sister alone with me want eat only.

ᵕ̃ ᵐ̃, ᵕ̃ ᵕᵐ ᵑ̃ ᵐ̃ ᵑ̃ ᵑ̃
landlord said, then take my younger sister give

T'ʰ ɕ Tʂ. ɕ CT. ɕ ʈn, ɕ Sʰ
to you finish. he with landlord said, you give

ɕ ɔ T'ʰ ʈ, CTʰ ʈʰ ʈ Y⁻
your younger sister to me, in future I make

Δʰ Ā Y⁻ Lⁿ ɕʰ. ɕ ʈn, ɕ ɕ⁻
spirits need do how. landlord said, you if

50 Ā Y⁻ Δʰ, ɕ T- ɕ'ᵏ ʈ ɔ⁻ ʈ' ɔᵏ
want make spirits, you come take my flag go

ɕ, ɕ'ᵏ ʈ ɕʰ ɔᵏ ɕʰ. ɕʰ Y⁻
carry, take my horse go ride. business make

Lⁿ Ā ʈ Tʂ ɕno. Ā Ā 'ɔᵏ ɕ'ʰ Y⁻
like this is finish so it is. now Hmao-chi make

Δʰ Tʰ † ʂʂ ʂᵏ Ā ɕno Sʰ.
spirits all follow method this use away.

M389

The origin of the Hmao-chi ancestral sacrifice.

Narrated by Yang Xiu-gong.

Notes.

This narrative is recorded in Document H (no. 36, page 22).

M390
The song of Du-bw the weak one.

Collected by Wang Ming-ji.

Introduction.

The story in this song is substantially the same as that in Yang Xiu-gong's prose version, (M389), except that here the Yi landlord required further proof of the young Hmao-chi's prowess as a marksman. There is also no mention of the landlord's flag, which figures in the prose narrative. The song, however, makes it clear that no religious problem would arise until the landlord's daughter died, and her spirit joined the spirits of the ancestors. Then, the fact that she was of a different race would have to be taken into account, or she, and may be even her forebears, could not rest contentedly, and that might result in retribution being visited on succeeding generations.

The three Miao who feature in the song are not given personal names, but descriptive titles, even though the words are underlined in the manuscript as though they were proper names. Each begins with the word "Du", which simply means "the person". Thus "Du-chi" and "Du-ndlw" mean, respectively, "The person, a member of the Chi clan", and "The person, a member of the Ndlw clan". The youngest of the trio is accorded a more complicated title, which, in the English translation, has been rendered "Du-bw the weak one", but see the Notes (M390NT) for a more detailed discussion.

M390
The song of Du-bw the weak one.

Collected by Wang Ming-ji.

- Who was it saw a crossbow tree, a mulberry tree,
Standing on the undulating ridges of Ngga-yi-gi-zai?
Who went and saw it?
Du-chi and Du-ndlw, two brothers-in-law, went and saw it.
- 5 Du-chi and Du-ndlw, two brothers-in-law, whetted,
Whetted the knives, which they carried to fell,
Fell a tree trunk for fashioning crossbows.
- Du-bw the weak one carried.
Carried a knife, not extremely sharp,
10 And cut a branch from an immature tree.
- Du-chi and Du-ndlw, two brothers-in-law, made,
Made bows and stocks, crossbows finished with lacquer.
Du-bw the weak one made,
Made a bow and stock, a crossbow fixed with wedges.
- 15 Du-chi and Du-ndlw, two brothers-in-law, found the trail of the animals,
Du-chi and Du-ndlw, two brothers-in-law, followed after the game,
And the old folk waited in the tracks of the game.
But Du-bw the weak one just waited in the road.
- Du-bw the weak one built a hide in the road,
20 And at the time when breakfast is eaten,
The wild boar came warily by.
- Du-bw the weak one shot,
Shot the wild boar beside the road.
He took off his grass cape and covered,
25 Covered the wild boar at the edge of the forest.
- Du-chi and Du-ndlw, two brothers-in-law, together with,
Together with the old folk arrived.
Du-chi and Du-ndlw, two brothers-in-law, enquired,
“Have you seen the wild boar come out here?”
- 30 Du-bw the weak one spoke the truth,
“The wild boar has passed by,
And Du-bw the weak one has taken off his grass cape and covered,
Covered the wild boar beside the road”.
- Du-bw the weak one got Du-chi and Du-ndlw to take the wild boar and carry,
35 Carry it, and go to drink wine,
To drink at Gha-sang-ya the Elder’s place.

- Gha-sang the Elder poured,
 Poured out the clear wine for,
 For Du-chi and Du-ndlw, two brothers-in-law, to drink.
- 40 But Du-chi and Du-ndlw, two brothers-in-law, had not shot it,
 So the two brothers-in-law could not drink.
 Gha-sang the Elder asked Du-chi and Du-ndlw, “Who then did shoot it?”
 “Du-bw the weak one shot it”.
- Gha-sang the Elder would not believe it.
 45 So Gha-sang the Elder took,
 Took a ragged skirt for Du-bw the weak one to shoot.
 Du-bw the weak one shot and hit it.
- But still Gha-sang the Elder would not believe it.
 Then Gha-sang the elder paid out,
 50 Paid out shining silver to buy,
 To buy a water buffalo from the Ruling Race.
- Du-bw the weak one shot,
 Shot the water buffalo away yonder,
 The cow fell on the spot,
 55 And the calf fell gently on the river bank.
- Gha-sang the Elder poured out clear wine for,
 For Du-bw the weak one to drink,
 But Du-bw the weak one was unwilling to drink.
 So Gha-sang the Elder asked what Du-bw the weak one wanted.
- 60 Du-bw the weak one wanted a family of his own.
 Gha-sang the Elder let Du-bw the weak one pick,
 Pick sour fruit to eat, climbing up beside the road.
 “I will give you whoever requests some to eat”.
- Now Gha-sang the Elder’s daughter, the Yi girl, came asking for some to eat.
 65 So, in this way Du-bw the weak one gained,
 Gained Gha-sang the Elder’s daughter, the Yi girl, in marriage.
- But should a day come when Gha-sang the Elder’s daughter, the Yi girl, was taken
 seriously ill,
 And if Gha-sang the Elder’s daughter, the Yi girl, should die,
 Du-bw the weak one would not know the rituals.
 70 So Du-bw the weak one returned and asked,
 Asked Gha-sang-ya the Elder.
- Accordingly Gha-sang the Elder gave,
 Gave a horse, the colour of frost, the colour of wood-ash,
 For Du-bw the weak one to ride and perform,
 75 Perform ancestor worship for the descendants of Gi-chi,
 Perform spirit worship for the families of Gi-chi.
- Thus it is ended.

M390

T^u J^b T^u J^r T_u C]".
Du-bw the weak one song.

C_n J̄ J^r J_o CT" 'C̣ CT" [̣' _n C^{nc},
connector who saw tree crossbow tree mulberry,

t_z G⁻ Λⁿ Jⁿ t' t_z CΔ_z CΔ_z.
stand Ngga-yi-gi-zai ridges wave-like.

C_n Ā J^r CT_o D_u J_o.
connector who with went see.

T^u [̣' ^r T^u CΔ_z C_n Y⁻ L^b C^u V"
Du-chi Du-ndlw connector two classifier in-laws

CT_o D_u J_o.
with went see.

5 T^u [̣' ^r T^u CΔ_z C_n Y⁻ L^b C^u V"
Du-chi Du-ndlw connector two classifier in-laws

[̣_n D_z i̇'
thus did whet,

i̇' C_n J⁻ T_z [̣^{no} D_u CṪ,
whet connector the knives carry went fell,

CṪ C_n J⁻ J^o L_o T^p 'C̣.
felled connector the trunk come shape crossbow.

T^u J^b T^u J^r T_u [̣_n D_z [̣^{no},
Du-bw the weak one thus did carry,

[̣^{no} J⁻ T_z J^r C]̣_i 'C̣^{nc},
carried the knife not extremely sharp,

10 CṪ CT" Jⁿ C^{nc} 3" J⁻ [̣ⁿ.
felled tree not yet good the branch.

T^u C'ʳ T^u CΔ_s C_n Y⁻ L^ʔ C^u V^u
 Du-chi Du-ndlw connector two classifier in-laws

Y⁻,
 made,

Y⁻ T^u Ċ' Jⁿ J'^o, Ċ' I' _n t'_i.
 made get bows and stocks, crossbows lacquered.

T^u J^ʔ T^u J^r T_u Y⁻,
 Du-bw the weak one made,

Y⁻ T^u Ċ' Jⁿ J'^o, Ċ' CĊ⁼ C_u.
 made get bow and stock, crossbow wedged.

15 T^u C'ʳ T^u CΔ_s C_n Y⁻ L^ʔ C^u V^u
 Du-chi Du-ndlw connector two classifier in-laws

CĊ[̄]' Ċⁿ Δ[̄],
 sought path animals,

T^u C'ʳ T^u CΔ_s C_n Y⁻ L^ʔ C^u V^u
 Du-chi Du-ndlw connector two classifier in-laws

t^o CĊⁱ J^ʔ.
 followed game after.

Lⁿ J⁻ L_u T_o CĊⁱ J[̄].
 old folk waited game tracks.

T^u J^ʔ T^u J^r T_u T_o CĊ_u Ċⁿ.
 Du-bw the weak one waited within road.

T^u J^ʔ T^u J^r T_u t'^o CĊ^ʳ t'^o CĊ^ʳ_u CĊ_u Ċⁿ.
 Du-bw the weak one built hide within road.

20 t_o J⁻ T[̄] C_n C^u C'ʳ,
 reach the time connector eat breakfast,

C^u J⁻ T_n CĊ^u L_o CĊ^u_u.
 wild pig stealthily came arrived.

T^u J^ʔ T^u J^r T_u C_n ɔ_u J[̄],
 Du-bw the weak one thus did shoot,

J[̄] C^u J⁻ T_n C^{nc} Tⁿ CĊ^u Ċⁿ.
 shot wild pig completed the edge road.

Δ_ε Jⁿ J'^o J'' S^r L... D. V̇,
 took off grass cape did cover,

25 V̇ C" J⁻ T_n [̣^{nc} Ṫ CT^u 3̇.
 covered wild pig completed the edge forest

T^u [̣^r T^u CΔ_s C_n Y⁻ L^ḡ C^u V"
 Du-chi Du-ndlw connector two classifier in-laws

CT_o,
 with,

CT_o Lⁿ J⁻ L_u L_o C[̣_{nm}.
 with old folk came arrived.

T^u [̣^r T^u CΔ_s C_n Y⁻ L^ḡ C^u V"
 Du-chi Du-ndlw connector two classifier in-laws

C_u,
 asked,

T_{nc} J_o C" J⁻ T_n T_ε L_o Ċ.
 query see wild pig out come here.

30 T^u J^ḡ T^u J^r T_u J^r T_n Ṧ,
 Du-bw the weak one spoke plainly,

C" J⁻ T_n [̣^{'nm} L_ε T_z,
 wild pig pass gone finish,

T^u J^ḡ T^u J^r T_u Δ_ε J" J'^o J'' S^r L... D. V̇,
 Du-bw the weak one took off grass cape did cover,

V̇ C" J⁻ T_n [̣^{nc} Ṫ CT^u L̇.
 cover wild pig completed the edge road.

T^u J^ḡ T^u J^r T_u J_o T^u [̣^r T^u CΔ_s J'_ε
 Du-bw the weak one caused Du-chi Du-ndlw take

C" J⁻ T_n T_r,
 wild pig carry,

35 T_r D_u T_u L̇^{ns},
 carry go drink wine,

T_u Δ⁻ J⁻ S^z Λ⁻ t^r L_u.
 drink go to Gha-sang-ya elder.

J⁻ S^δ t^r L_u CT_n,
Gha-sang elder filled,

CT_n L̄^{nc} ɔⁿ S^{nc} T^{'''},
filled wine clear for,

T^{'''} T^u L̄^r T^u CA_s C_n Y⁻ L^ʔ
for Du-chi Du-ndlw connector two classifier

C^u V^{''} ɿ_u L_n,
in-laws drink thus,

40 T^u L̄^r T^u CA_s C_n Y⁻ L^ʔ C^u V^{''}
Du-chi Du-ndlw connector two classifier in-laws

ᵀ^o J^r T^{''},
shoot not hit,

C_n Y⁻ L^ʔ C^u V^{''} ɿ_u J^r T^{''}.
connector two classifier in-laws drink not get.

J⁻ S^δ t^r L_u C_u T^u L̄^r T^u CA_s ɔ_n J̄⁻ J^r
Gha-sang elder asked Du-chi Du-ndlw you who

CT_o ᵀ^o T^{''}.
with shoot hit.

T^u J^ʔ T^u J^r T_u CT_o ᵀ^o T^{''}.
Du-bw the weak one with shoot hit.

J⁻ S^δ t^r L_u J^r L̄⁻ CL_s.
Gha-sang elder not willing believe.

45 J⁻ S^δ t^r L_u ɔ₋ ɔ⁻,
Gha-sang elder did take,

ɔ⁻ J^{'''} T⁻ Lⁿ 'G^ʔ T^{'''} T^u J^ʔ T^u J^r T_u ᵀ^o.
take ragged skirt for Du-bw the weak one shoot.

T^u J^ʔ T^u J^r T_u CT_o ᵀ^o T^{''}.
Du-bw te weak one with shot hit.

J⁻ S^δ t^r L_u J^r L̄⁻ CL_s.
Gha-sang elder not willing believe.

J⁻ S^δ t^r L_u L_n ɔ₋ T_s,
Gha-sang elder thus did lay out,

50 T₄ C^{nc} Ct'_{nc} L_{nc} D₋,
lay out silver shining buy,

D₋ J⁻ CT_{||} C^{no} Tⁿ V_{||} C[~] Yⁿ J⁻ T₃.
buy Ruling Race water buffalo.

T^u J³ T^u J^r T_{||} J^o,
Du-bw the weak one shot,

J^o C[~] Yⁿ J⁻ T₃ Tⁿ Jⁿ Tⁿ Yⁿ.
shot water buffalo at yonder there.

C_n J⁻ C^{nc} J_{||} J^r Yⁿ,
connector big one fell immediately,

55 C_n Tⁿ G⁻ J_{||} J^r CΔ_o Jⁿ L_o Δ⁻
connector the little one fell gently go to

CT^u Δⁿ Λ₋.
bank river oh.

J⁻ S³ t^r L_{||} CT_n C^{nc} Dⁿ S^{nc} T^{'''},
Gha-sang elder filled wine clear for,

T^{'''} T^u J³ T^u J^r T_{||} T_{||},
for Du-bw the weak one drink,

T^u J³ T^u J^r T_{||} D⁻ 'C^{nm} T_{||}.
Du-bw the weak one not inclined drink.

J⁻ S³ t^r L_{||} C_u T^u J³ T^u J^r T_{||} L₋ Λ⁻
Gha-sang elder asked Du-bw the weak one wanted

J⁻ J^r.
what.

60 T^u J³ T^u J^r T_{||} L₋ Λ⁻ T^u J³ T^u J^r T_{||} D_n
Du-bw the weak one wanted Du-bw the weak one plural

Yⁿ Λ_n C³.
one family.

J⁻ S³ t^r L_{||} C^o T^u J³ T^u J^r T_{||} Δⁿ,
Gha-sang elder let Du-dw the weak one pick,

Δⁿ t^r J^r Jⁿ C_{||} C^{en} CT^u Cⁿ.
pick fruit sour eat climb side road.

J^r ɔ̃ ɔ_n ĩ J^r C_T。 Ā C^u.
 give you whoever with want eat.

J^r S^{ɔ̃} t^r L_u C_t^ʰ C_J^u C。 Lⁿ ɔ_u ɔ^u Ā C^u.
 Gha-sang elder daughter girl Yi going want eat.

65 J^u Ā T^u J^{ɔ̃} T^u J^r T_u T^u,
 occasion this Du-bw the weak one get,

T^u J^r S^{ɔ̃} t^r L_u C_t^ʰ C_J^u C。 l^ʰ L_ɛ
 get Gha-sang elder daughter girl Yi take gone

T_ɛ T_ɛ.
 done finish.

ɔ- 'C^u J^r S^{ɔ̃} t^r L_u C_t^ʰ C_J^u C。 l^u
 there is day Gha-sang elder daughter girl Yi if

ɔ° Lⁿ l_u 3^u,
 taken seriously ill,

J^r S^{ɔ̃} t^r L_u C_t^ʰ C_J^u C。 l^u T_u L_ɛ l_u,
 Gha-sang elder daughter girl Yi if dead thus,

T^u J^{ɔ̃} T^u J^r T_u J^r J^u Δ^{ɔ̃} l_u.
 Du-bw the weak one not know spirits thus.

70 T^u J^{ɔ̃} T^u J^r T_u T_u ĩ S^r ĩ ɔ_u C_u,
 Du-bw the weak one then returned went back asked,

C_u J^r S^{ɔ̃} Λ_u t^r L_u.
 asked Gha-sang-ya elder.

J^r S^{ɔ̃} t^r L_u l_u ɔ_u ɔ^u
 Gha-sang elder thus did give,

ɔ^u C^{ɔ̃} l^u C^{ɔ̃} Lⁿ l^ʰ T^u,
 gave horse frost horse ashes for,

T^u T^u J^{ɔ̃} T^u J^r T_u l_u^u L^o l^u,
 for Du-bw the weak one ride come perform,

75 l^u l_u Jⁿ l^ʰ ɔ_u Jⁿ J^{ɔ̃},
 perform descendants Gi-chi plural ancestor rites,

l^u Λ_u Jⁿ l^ʰ ɔ_u Jⁿ Δ^{ɔ̃} Λ_u.
 perform families Gi-chi plural spirit rites oh.

$\mathbb{L}_n \cap \mathbb{J}^n \supseteq \mathbb{C}\mathbb{L}_n$.
thus ended.

M390
The song of Du-bw the weak one.

Collected by Wang Ming-ji.

Notes.

This song is recorded in Document C (no. 19, page 39)

A note at the beginning of the song reads, $\text{T}^u \text{T}'' \text{C}_- \text{T}'' \text{T}'' \text{T}^u \text{T}'' \text{C}^+ \text{C}^+$. That is “Song about rich persons despising an orphan”. This comment is scarcely borne out by the facts of the story. Moreover, the main purpose of the song was to explain the origin of the use of a horse, borrowed from the Yi landlord, for use in the course of the ancestral rites of certain branches of the Hmao-chi clan.

The following pairs of lines are written as though they are single long lines in the Miao text. 11 and 12, 13 and 14, 26 and 27, 65 and 66, 73 and 74.

Line 2. The expression $\text{G}^- \text{A}'' \text{J}'' \text{T}^+$ is the name of a place, but there is nothing in the manuscript to indicate where it was located.

Line 8. The name $\text{T}^u \text{J}^b \text{T}^u \text{J}^r \text{T}_u$, given to the young Hmao-chi is in two parts. The second part $\text{T}^u \text{J}^r \text{T}_u$, means “the person not able”, or “the person not strong”, and is a term of derision. The first part $\text{T}^u \text{J}^b$, is probably also derisory. It is not quite certain, but the J^b used here may be the word meaning “spotty”. It is used in the name for measles, and also of animals having spotty coats. In the present context it is possibly a reference to the complexion of the young adolescent. Thus the full name may mean “the spotty weakling”.

Line 12. The expression $\text{I}^u \text{T}^+$, “lacquered”, is written $\text{I}^u \text{T}^+$ in the Miao text.

Line 36. The local Yi landlord is called $\text{T}^- \text{S}^5 \text{A}^- \text{T}^r \text{L}_u$, but throughout most of the song the A^- is omitted. $\text{T}^r \text{L}_u$ means “the old one”. This is a title widely used in the songs for Miao, Yi, and Chinese leaders, and virtually becomes part of the name. It is difficult to find a suitable translation for a title applied to persons as diverse as a Miao village headman, an Yi landlord, or a Chinese general, but if it is not translated and simply added to the names, these become long and cumbersome. The word “elder” has been used, but it needs to be stripped of any civic or ecclesiastical overtones it may have in English.

Lines 50, 51 and 52. These lines are written without any punctuation as though they were a single long line in the Miao manuscript.

Line 66. The expression $\text{I}^u \text{L}_\epsilon$ means literally “to take, or lead away”, but it is regularly used to mean “to take in marriage”.

