

**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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M371

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⁻ 'D'' Δ^δ ɔ_u ǃ̃, CT_o Tⁿ ɔ_u T''
 Miao spirits which worship, with those which give

T^ɔ C^ɔ ɔ^o.
 people sickness.

1 Δ^δ t^u ɔⁿ t_{..} T^u Ĉ ɔ_u ɔⁿ Δ^δ T'v Ĩ, ɔ_u Yⁿ
 Spirit Zu-gi-za. this is spirit head, is one

T_u ɔ_u t['] Ĩ' T^u C^{no}. ɛ⁻
 classifier which every place all situated. if

ɔ_u Ỹ 'Ĉ L^u C₃, Ā I^{'u} ɔ_u Λ₅ S^u ɔ^u.
 is very honour him, must call is yeu-su-mu.

2 ɔⁿ C^t'' T^u Ĉ ɔ_u Yⁿ T_u ɔ_u ɔ₃
 bi-nzao. this is one classifier which influence

T^ɔ C^ɔ, T_u ɔ_u Yⁿ T_u Δ⁻ CT^u. t⁵
 people, also is one classifier sky-power. able

ɔ₃ T^ɔ C^ɔ ɔ_o C_ɔ S^{nc}, ɔ₃
 influence people cause restless heart, influence

T^ɔ C^ɔ ɔ_o Ĺ S^{nc}, ɔ₃ T^ɔ C^ɔ
 people cause impatient heart, influence people

ɔ_o Y^o S^{nc}. ɔ_o T^ɔ C^ɔ ɔ_u T''
 cause swelling heart. cause people who get

ɔ₃ Ĉ, t⁵ Λ_{no} S_{no} T_{..}, Ĩ' ɛⁿ
 influence this, able self strangle dead, or else

ɔⁿ Y'', Δ^{'nc} Y⁻ t⁻ T_{..} S^δ. t^r T^ɔ C^ɔ
 fall into water, jump cliff dead away. the person

ɔ_u T_{..} S^δ Ĉ, Ā ɔ_{no} Y⁻ Ỹ 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

ɔ_u t^r T^ɔ C^ɔ Ĉ T_u ɔ_{no} ɔ₃ T'' Yⁿ
 that the person this also go influence get one

L^ᵇ ɟ_u T_l S^ᵅ T^{'nc}, C_s Y⁻ L_{nc}
classifier who dead away as well, he presently

T^u ɟ_u ɛ_n C_s Y⁻ ɟ^o Y⁻ Λ_ε ɟ_n
get go join his grandmother grandfather plural.

T^u ɟⁿ C⁺ Ċⁿ ɟ_u C^{no} Δ^ᵅ t^u ɟⁿ t_l
the bi-nzao this are situated Spirit Zu-gi-za

ɟⁿ Tⁿ, Ā V_u C_s ɛ_r.
below, must accept his lordship.

3 ɟ^{'n} t^o Y^u. Ṭ Ċⁿ ɟ_u C^{no} CT_u Y^u. ɛⁿ ɟ_u
ki-zo water. this is situated midst water. if

T^ᵇ C^ᵇ ɟ_u C⁺, ɬ_u T^u ɟ⁻ L_o, ɟ^o
people go washing, then get encounter come, pain

Lⁿ ɛ^u, Tⁿ ʒ^u C^{no}, Ā C^l Y⁻ Λ_r C^ᵇ T⁻ ɟ^{'o}
head, not well, must seek shaman-healer come cure

S^ᵅ, Y⁻ L_{nc} ʒ^u.
away, presently well.

4 Δ^ᵅ ɟⁿ ɛ^{no} Y⁻ Š. Ṭ ɟⁿ Δ^ᵅ Ċⁿ, CT_o. ɟ^{'n} t^o
spirit bi-jio-a-su. the spirits this, with ki-zo

ɟ_u C^{no} ɟ['] ɟ^ᵅ ɟ['] t⁻ ɟ_u Yⁿ ʒ^ᵅ T⁻,
which situated caves caverns are one kind only,

Ḃ V^{nc} ɟ⁻ Y⁻ ɛ^ᵅ ʒ^ᵅ ʒ_l. Yⁿ ɛ^ᵅ
but there are two sorts appearances. one sort

Δ^{'n} Y⁻ T^ᵇ C^ᵇ ʒ^ᵅ. Ṭ Ċⁿ Tⁿ t^ᵅ C^u
changes make people likeness. these not able eat

T^ᵇ C^ᵇ CT_l. Yⁿ ɛ^ᵅ ɛ_n Δ^{'n} ɛ⁼ C^l
people meat. one sort thus changes cattle pigs

ʒ^ᵅ. Ṭ Ċⁿ t^ᵅ T^{'u} T^ᵇ C^ᵇ ɟ^o.
likeness. these able give people sickness.

5 Y⁻ ɟ[']. ɛ^ᵅ Δ^ᵅ Ċⁿ ɟ['] t['] ɟⁿ C^ᵅ, 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]_u Tⁿ b^o Ṡ.
children who not big yet.

6 t̄ [' _{ni}]_u. T̄ C̄]_u Yⁿ [̄³]³ [' ^o]_u Tⁿ
zi-qiao-bao. this is one sort smoke that get

J⁻ V_u]^o Tⁿ t³. T³ C³]_u Tⁿ
encounter at ground graves. people who get

J⁻ C̄^o]^o]_u Γ³ T⁻ T_{nc}. [̄⁻ Tⁿ
encounter this sick is fierce very. if get

J⁻ T^u C̄^o, Λ̄ Tⁿ T^u [' _r T^u Jⁿ [^{nc}
encounter this one, must use the goat the beard

L_o t̄' [³ T_{nc} Y⁻ L_{nc} 3ⁿ.
come burn pen in truly presently well.

7 Y⁻]³]ⁿ Lⁿ [^{ns}. ([_u T_n]_u T^u Tⁿ]³)
Yi ki-lao-jiw. (also say is the ti-shao-ma.)

T^u C̄^o]_u Yⁿ T_u Δ³]_u Y⁻]³
this one is one classifier spirit which Yi

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

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

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

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

8 Λ₄ [^{no} Δ³ 'C^u. ([_u T_n]_u Λ₄ Δ³ 'C^u.)
Yeu-jio-dlang-hnu. (also say is Yeu-dlang-hnu.)

t̄^r C̄^o]_u t̄^r]_u Y⁻ L_u T_n]_u
person this is person who old folk say who

t_r ɿ" CT^u CΔ^{nc} Tⁿ [̣ⁿ Tⁿ ɿ_{||} ǿ̄.
created sky earth nine the ten kinds.

9 ɿⁿ ǿ̄ ɿ_n L_{||}. T^u ǿ̄ [̣_n ɿ_u Y_. L_{||}
venerable and old. this one thus was old folk

ɿ_n ǿ̄ V^p ǿ̄ CT["] ɿ_o. V^p
plural worship rocks worship trees cause rocks

CT["] Y⁻ V_. T^u T^p C^p L_o. T^{nc} T^u T⁻. [̣ⁿ C_{||}
trees make protection people cause peace. time

ɿ_u ǿ̄ ɿ_u t^{'-} J_{||} C^p ǿⁿ C^p
which worship is every year horse month horse

'C^u [̣_{no}.
day so it is.

10 ǿ̄ Y⁻ Δ["]. T^u ǿ̄ [̣_n ǿ̄ ɿ_o. Y⁻ Δ["]
worship door. this one thus worship cause door

CT_p [̣_n J_{||} [̣_n ǿ̄ T["] CT^u ǿ̄ [̣^{nc},
keep out evil and calamity at outside completed,

J^{'p} ɿ_u ǿ̄["] C^p ǿ̄["] ɿ_{||} L_o. Δ⁻ C_{]-}.
open that good fortune come go to house.

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

12. CT["] J^u. T̄ ǿ̄ ɿ_u C†', ɿ_. [̣_. C_{]-},
ndao-shu. this is daughter has polluted house,

C_T_o. T^p C^p T_. T["] L⁻ C_{]-}, T^{'nc}
with person died at another's house, in addition

T̄ ɿ_u ɿⁿ ǿ̄' ɿⁿ [̣_. ǿ̄ ɿ_o.
that which not clean not pure. must cause

Y⁻ Λ_c C^p C_T_o. T⁻ J["] S^{ǿ̄}
shaman-healer with come collect away,

13 C["] C["]. T̄ ǿ̄ ɿ_u T^p C^p Yⁿ †^{'nc} C_T_p Yⁿ
nao-nao. this is people one party ill-wish one

t'nc, ɽ ʏ ʈ ʈ ɽno ɽ ɽ ɽnc
party, then make nao-nao carry go bury completed

ɽ ɽ t' ɽ ʏ ʈ ʈ ʏ
wait that the person who made nao-nao that one
ɽ ɽ ɽ, ʏ ɽnc ɽ ɽ ɽnc
dead gone finished, presently punish to family

ɽ ɽ ɽ ʏ. ɽ ɽ ʏ ɽnc ɽ
which to ill-wish that. must call shaman-healer

ɽ- ɽ' ɽ, ʏ ɽnc ɽ.
come dig up and remove, presently well.

ɽno ʏ ɽ ɽ ɽnc ɽ t' ɽ ɽnc ɽnc ɽnc
situated above have written out thirteen sorts spirit

ɽ. ɽ- ɽ ɽ, ɽ- ɽ ɽ. ɽ
come. there are that good, there are that evil. if

ɽ ɽ ɽ, ɽ ɽ ɽ ɽnc ɽ ɽ.
get encounter with, people get sickness which fierce.

ʏ ɽnc ɽ ɽ ɽ ʏ ɽnc ɽnc ɽnc ɽnc
make like this must call shaman-healer come cure.

ɽnc ɽnc ɽ ɽ ɽnc ɽnc ɽ ɽ ɽnc ɽnc
below this will write out spirits which worship how,

ɽ ɽnc ɽnc ʏ ɽnc ɽnc.
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 [̄]
 [̄] Δ[̄] t^u ɟⁿ t_{..}.
 worship Spirit Zu-gi-za.

T^u ɟ_u T^ɔ C^ɔ T^u ɟ^o C t[̄] [̄]Y, [̄]Λ I^u
 when people get sickness that time, must call

Y⁻ Λ_ς C^ɔ T⁻ Y⁻ Λ^u. C_ς ɟ[̄] ɟ^{nc} ɟ-
 shaman-healer come make diagnosis. his kinds have

Δ^u ɟ[̄].
 four kinds.

1 T^u Δ^u Lⁿ C^{nc}, ɟ_u T⁻ T^u C^{nc} C^ɟ
 the black exceedingly, is till the great pig

ɟ_u T₁ Δ[̄] [̄]Y C^u.
 which devoted spirits that one eat.

2 [̄]J' C^{nc} C^{nc}.
 place arriving.

3 Y⁻ ɟ^o Y⁻ Λ_ς [̄]Λ C^u [̄]Λ T_u.
 grandmother grandfather want eat want drink.

4 Y⁻ ɟ^o Y⁻ Λ_ς ɟ⁻ C^u Tⁿ C_ς. ([̄]E
 grand mother grandfather rope ox tangled. (road

T⁻ C^{nc}.) [̄]Λ C^T C^u L_u. C^{nc} C^{nc} ɟ_u C[̄]
 come arrive.) must strike down ox old. time is rat

'C^u Tⁿ t_ς, C^u 'C^u [̄]ɟ.
 day gather, ox day worship.

(T^u Y⁻ ɟ^o Y⁻ Λ_ς C[̄].)
 (give grandmother grandfather livestock.)

Y⁻ T^u Y⁻ L_u ɟ_u, C⁻ ɟ- ɟ^o C t[̄], I^u
 by gone time old folk plural, if have sickness, call

Y⁻ Λ_ς C^ɔ T⁻ C₁ ɟ[̄] ɟ^o [̄]J J^r, C_ς C⁻
 shaman-healer come look observe sickness what, he if

T_n ɟ_u C[̄]. ɟ^o [̄]C, [̄]Λ T₁ T^u T^u
 say is type sickness this, must choose give the

C^{nc} CJ⁻ T₁ [C^{nc}. T_o t_o]_u D^o Ct_z
great pig devote completed. wait reach that sickness

3^u T_z, T_u T⁻ T^u C^{nc} CJ⁻ C^u. T^u]_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 D_u T⁻,
kill pig eat finish, must first call zu-mu come,

[C^z T^u C^{nc} CJ⁻ T_z L_o T^u C[T_u 3^u, S^z]_u
lead the great pig out come to outside, side which

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

L^u]^o V^z T^u Y⁻ J^o Y⁻ Λ_z bⁿ [C^{nc} L_o
the cup for grandmother grandfather pour wine come

[Cⁿ T^u t^r Y⁻ Λ_z t_u D_u. t^r Λ_z t_u D_u T_n,
pass for the man zu-mu. the man zu-mu said,

J^z J^z T^z [C_z CΔ^{nc},
arise turn your countenance,

T^z [C_z Δ^u L_o,
turn your face come,

Δ_o t^u Δ_o Ct^r L_o 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,

Cⁿ [C^{nc} T_u T_u
this wine drink and

Δ_o t^u Δ_o Ct^r L_o J^z [C_z Tⁿ,
smiling come stretch your hand,

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

ṽ t_r ṽ_n,
also intone say,

T^u J^p C^u ṽⁿ S^r C^u,
get food eat not care eat,

Ḍ⁻ ṽ^u C^{nc} CJ⁻ C^u.
give for great pig eat.

T^u Y^u ṽ_u ṽⁿ S^r ṽ_u,
get water drink not care drink,

Ḍ⁻ ṽ^u C^{nc} CJ⁻ ṽ_u.
give for great pig drink.

Ḷ^o bⁿ T^o Tⁿ CT^u,
holes tombs deep to be filled,

C^{nc} CJ⁻ CT_u Ḍ_u CT_n.
great pig struck down go block.

Ḷ^o Ct^o T^o Tⁿ C^o,
holes graves deep to be covered,

C^{nc} CJ⁻ ṽ_z Ḍ_u t'_z.
great pig run go stop up.

J^o CT_u V^u Y⁻ CA_i CE_{nu},
south Chinese tongues arrive,

C^{nc} CJ⁻ ṽ_z Ḍ_u t'_z.
great pig run go stop up.

Ḷ^u CT_u Ḍ^o Y⁻ CA_i CT_n,
north Yi tongues long,

C^{nc} CJ⁻ ṽ_z Ḍ_u t'_z.
great pig run go stop up.

Ḷ Tⁿ Ḷ_u T_z 3 T_z CT_z,
children go out outside go out plains,

Y⁻ T⁻ t_{nc} 'C_u,
colds and coughs,

C^{nc} CJ⁻ CT_u Ḍ_u CT_n.
great pig struck down go block.

$\bar{L} T^n \Lambda_{11} \quad Y^- \quad J'' \quad CT_u \quad T^{nc},$
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.

$\bar{L} T^n \Lambda_{11} \quad Y^- \quad J'' \quad CT_u \quad CT_{\delta},$
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.

$\bar{L} T^n \Lambda_{11} \quad Y^- \quad T'' \quad J_{11} C_{\delta},$
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,

$\Delta'^{nc} \quad \Delta^- \quad \bar{L} T^n \Lambda_{11} \quad J_{11} C_{\delta}.$
jump go to children higher ground.

$\bar{L} T^n \Lambda_{11} \quad Y^- \quad T'' \quad J^- C_{\delta},$
children work on lower ground,

$C_n \quad J_{11} C_{\delta} \quad 3'' \quad L_o \quad \Delta'^{nc},$
connector higher ground good come jump,

$\Delta'^{nc} \quad \Delta^- \quad \bar{L} T^n \Lambda_{11} \quad J^- C_{\delta}.$
jump go to children lower ground.

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

$L_o \quad \Delta^- \quad \bar{L} T^n \Lambda_{11} \quad J^n CT_{\delta} \quad T^n.$
come go to children middle land.

$\bar{L} T^n \Lambda_{11} \quad J'' \quad J'' \quad J'' \quad L_{11},$
children gather crops gather harvest,

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

$\bar{L} T^n \Lambda_{11} \quad C^{no} \quad C_n \quad \overset{u}{J} \quad T^{\delta},$
children live thus fill walls,

$\Lambda_{\delta} \quad C^{no} \quad C_n \quad \overset{u}{J} \quad C'^{nc}.$
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" CA₅.
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⁻ L₄ 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 Ċⁿ, J_u Λ_n 'D" Yⁿ T₋
kind which zi this, is family Miao that one died

J_u L̄ Tⁿ D⁻ Ċ³ 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⁻ Λ₄ b⁻ C^u Tⁿ CE_{nc},
said that grandmother grandfather rope ox tangled,

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

L_u C₋ D³ T_u D⁻ T^u [n. T^u J_u t_r Ċⁿ,
old look observe then have progeny. when zi this,

Ā C₋ D³ D⁻ Jⁿ [n" L³ Ċ² 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⁻ Λ₄ [= 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 D_u T^{nc}
zi. time that zi is, rat day thus zu-mu as well as

Ḳ Tⁿ ɔ_n Tⁿ t₃, (T_n ɔ_v J['] CḲ_n.)
brothers plural gather, (say that guests arrive,)

C[~] 'C^v C^u Ḳ', T₃ T⁻ CḲ⁻ L_o Ḳ̄³
ox day eat morning meal finish kill pig come worship

Jⁿ Δ³ ɔ_v Λ_ε S^v ɔ^v, 'ɔ^o CḲ^v Ḳ_n CḲ_v Y⁻ J^o
spirit which Yeu-su-mu, evening thus pull grandmother

Y⁻ Λ_ε Ḳ=. t_o Ḳ̄^o 'C^v Ḳ_n CḲ_u
grandfather livestock. reach tiger day thus strike down

C[~] L_u T₃, (T_n ɔ_v C[~] J_u T₃.) Ḳ̄⁻ 'C^v
ox old finish, (say that ox falls finish.) rabbit day

J['] Jⁿ T⁻, (T_n ɔ_v J['] CḲ['].)
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.

M373

**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 ʒ̄.^s Yⁿ ʒ̄ ɔ_v J^p Y⁻ Δⁿ
be-a-dli there are three kinds. one kind is be-a-dli

T^b C^b. Λ_n 'ɔ'' Ẏ Λ_v J^p Λ_v
people. family Miao that one themselves sow themselves

T⁻. Y⁻ ʒ̄ ɔ_v J^p Y⁻ Δⁿ J^{''}. t^r ʒ̄ ɔ_v
only. two kind is be-a-dli crops. three kind is

J^p Y⁻ Δⁿ [̄.
be-a-dli livestock.

T^{'''} ɔ_v J^p Y⁻ Δⁿ Ċ L^b C^{nc} Λ̄ T⁻ J^δ
when be-a-dli this, the mother must hold bottom

T^{nc} L_o [̄_v, t^r V_v Λ̄ T⁻ J^δ [̄^{'o}
skirt come catch, the father must hold bottom gown

L_o [̄_v. T^{'''} ɔ_v [̄_v T^z, C₋ ɔ^δ T^{nc} [̄^{'''}
come catch. when catch finish, look see query many

L₋ [̄_v. T_v [̄^{no} ɔ_{||} b̄ T^{''} t^r t^z S^δ.
or few. then carry go pour on the bed away.

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

J^p Y⁻ Δⁿ J^{''} [̄_n Λ̄ T^{'''} J^z L^u V^δ
be-a-dli crops thus must use seven classifier basket

J^{''} T^b T^{''} CT^δ [̄^{nc}. T_v Λ̄ T^b J^z
grain set in loft completed. also must set seven

L^u T^{'''} t^r Λ_v C^b T^{'nc}. Jⁿ Tⁿ [̄_n
classifier for the shaman-healer as well. below thus

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

t^{'o}. Y⁻ CΔ'' Δ^{nc} T^{''} L^u V^δ [̄^{nc}.
push in bowl spoons into the basket completed.

Y- J° Δ^{nc} Ā J. T^p T" Y- 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.

M374

**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.

M374

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

($Y^- L''$ \bar{t}_n \bar{t}_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} D° \bar{C} , I'' \bar{t}_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{t}_u $T^n L$
 worship. want one classifier guilt which not yet

I'_{\flat} \hat{S} . $\bar{\Lambda}$ Y^n T_u \bar{t}_u $T^n \text{D}^-$
 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{t} T'' L^u $C\bar{T}^u$ T^{ζ} , T_u \bar{t}'
 lift come pluck off at the side fire, then burn

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

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

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

\hat{Y} S^{δ} . C''^no $C\bar{J}'$ L_o T'' T'' L^u J'' .
 that one away. bring meat come boil in the pot.

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

T_u $\bar{\Lambda}$ C''^no $C''^n C''_{ni}$ \bar{t}_u T^n D^- $S^{\circ} J^-$,
 also must situated time which not have thunder,

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

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

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

ᵐ, 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
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 ᵐ ᵐ
close calamity away outside.

ᵐ ᵐ ᵐ ᵐ ᵐ ᵐ ᵐ ᵐ
descendants many,

ጋ። ጋ። ሊ። ሊ። ጥ። ጥ። ገ። ሃ። ሰ።
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.

M375

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)

M375

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.

M375

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

t' J_{III} t_{\circ} C^{\flat} b° C^{\flat} $'\text{C}^{\text{v}}$ T_{v}
 every year reach horse month horse day then

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

Y° T_{v} J' , C^{no} Y° $\text{L}^{\circ} \text{J}'$ $\overset{\text{nc}}{\text{E}}$. Y°
 one classifier chicken, take one flask wine. one

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

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

$\text{J}^{\circ} \text{T}^{-}$. L^{v} T'' $\text{D}^{\circ} \overset{\delta}{\text{S}}$ $\overset{\circ}{\text{C}}$, $\text{T}_{\text{v}} \text{CT}^{\circ}$
 disperse. the mountain venerable this, before time

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

C_{I} $\bar{\Lambda}$ $'\text{C}^{\text{v}}$ J_{v} b^{δ} $\overset{\circ}{\text{Y}}$ CT° J_{II}
 only want day that worship that one fell fitting

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

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

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

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

$\overset{\circ}{\text{Y}}$ $\bar{\Lambda}$ T_{nc} ,
 at that time must say,

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

£₃ C^{no} S^{nc} £₃ J₃ I'.

you situated high you see clearly.

£₃ Ā V₃ Λ₃ Ī Tⁿ Λ^u,

you want look after children,

Ī Tⁿ Λ^u T₃ 3̄,

children go out outside,

ጋ^u CT_v Ē V^p Ē †,

go midst road rocky road cliff,

ጋ^u CT_v Y^u.

go midst water.

†^r, T^o, Ē̄, Γ^p,

robbers, soldiers, tigers wolves,

Ā J_v £₃ CT_v S^o

want that you block away,

Ā Y^r V₃ T^v.

want make protection.

†₃ J^r J^{nu} Y^r 'C^u Ē̄,

reach next year make day this,

Ī Tⁿ Λ^u T_v £^{no},

children then bring,

£^{no} Ē̄^{nc} T⁻ T^{'u} £₃ T^u,

bring wine come for you drink,

£^{no} CT^r T⁻ T^{'u} £₃ C^u.

bring meat come for you eat.

(T_n J_v, J^{nc}, J^{nc}, S^o £_n T_o T_o.)

(say that, mixed, mixed, away thus finish finished.)

ḅ̄ S^o T_o, ḅ̄ Ē̄^{nc} Jⁿ T^u S^o Lⁿ Γ^p

worship away finish, pour wine offer on side left

T_r T^{'u} Δ^o †^v Jⁿ † S^o £_n, 3̄^o 3^{nc}

present for Spirit Zu-gi-za away thus, requirements

S_o T_o C£_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 CT₁₁ J^u. (J^u ɔ_u C[[̃]']
 ndao-shu. (shu is blood.)

ṭ̄ ḥ̄ ɔ_u C[[̃]'] ɔ_u [̄] C[̄]- S[̃]. Ḃ̄
 this one is daughter did pollute house away. want

ɔ_u i' S[̃] Y⁻ L_{nc} ʒ^u. ʒ[̃] ḥ̄ i'ʷ ɾ_n
 that clean away presently well. kind this call say

ɔ_u CT₁₁ S^u. Ḃ̄ i'ʷ Y⁻ Λ_c C[̃] T⁻. Ḃ̄
 is strike blood. must call shaman-healer come. want

Yⁿ T_u Ḃ̄, ɾ_u Ḃ̄ T[̃] J[̃] V[̃], ɟ' [̄]ⁿ
 one classifier dog, also want set seven baskets, or

ɔ_u [̄]ⁿ V[̃] ɟ' C[̃], T^{'nc} Yⁿ L^u
 is nine baskets horse food, as well as one classifier

CT^u Y⁻ T^r ɔ_u ɔ⁻ Δ^u ɔ_o, C[̄]. Yⁿ
 cloth trousers which has four Chinese feet, with one

T_u ɟ', ɾ_u C[̄]. Yⁿ t^{'nc} Y⁻
 classifier chicken, also with one thousand two

ɔ_u T^u t['] T^{'nc}. T^{'u} ɔ_u t^r C[̃] T⁻
 hundred cash as well. when the shaman-healer come

C[̄]₁₁ T[̃], Ḃ̄ ɔ_u [̄]^r J[̃] Ḃ̄, ɟ' [̄]ⁿ
 arrive finish, must that cut seven sections, or

[̄]ⁿ Ḃ̄ Y⁻ Δ^{'u} ɔ[̃] L_o, ɾ_u ɟ'ⁿ V_s Ḃ̄
 nine sections hemp stalk come, then wind around yarn

[̄]^{nc} T['], J[̃] Ḃ̄ ɟ'ⁿ V_s J[̃] C[̄]_n,
 red upon, seven sections wind around seven bands,

[̄]ⁿ Ḃ̄ ɟ'ⁿ V_s [̄]ⁿ C[̄]_n, Ḃ̄ [̄]^o T[']
 nine sections wind around nine bands, must put on

Yⁿ L^u ɔ_n T['] ɔ_u C^{'no} L^u ɟ'ⁿ C[̄][̃]
 one classifier table which situated the middle

C[̄]- T^{'u} ɟ'ⁿ T['] [̄]^{'n} [̄]^{'u} ɔ_u C^{'no} ɟ'[̃]
 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

□^{nc}, T̄' J^δ □^{'o} L_o J_ε J^{'n} L["]
completed, spread bottom gown come gather up spirit

T^u J^{'n} L["] □ⁿ, J_ε J^u J̄^ε' □^{'"}
son spirit descendants, gather up blood wrap up dust

T^{'nc}. †^r Λ_ε C^ᵝ I^{'ᵝ} CTⁿ, □^{ns} Δ̂ⁿ
as well. the shaman-healer went ahead, leading dog

J_o J['] Y⁻ Yⁿ †_u T_ε 3̄^u L_ε
carrying chicken make one company go outside. gone

Lⁿ J_u Yⁿ C□_o Ēⁿ, Λ_n S̄^ᵝ †^r V_ε
about one measure road, family head the father

†^o Y⁻ J^ᵝ ᵝ_u, Tⁿ C□_o T_u Λⁿ T_u Ē^{ns} S^ᵝ.
follow after went, together smoked drank wine away.

C_{nc} T_u L_ε C_{nc} T_ᵝ. Ŷⁿ V^{nc} T⁻ Yⁿ †_o
each then gone each finish. but come one classifier

Ēⁿ, T^{'"} J_u S^r J^ᵝ ᵝ_u, Ā T_u C□_u Yⁿ
road, when return back go, must then arrive one

†_o Ēⁿ □^{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.

M377

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.

M377

**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 ɟⁿ t^o Yⁿ.
 ki-zo water.

Y⁻ ɟ^o ɟ_u C t['], S^r L_o ɟ^o Lⁿ ɣⁿ, ɽ_n ɟ_u
 woman go washing, return come pain head, say that

Tⁿ J⁻ ɟⁿ t^o Yⁿ C̄, Ā I^{'u}
 get encounter ki-zo water therefore, must call

Y⁻ Λ_ε C^b T⁻ ɟ^{'o}. Ā T^b Yⁿ V^δ J^b
 shaman-healer come cure. must set one basket food

C^b, T⁻ J['] ɽⁿ C J['] ɽⁿ ɟ̇. t^r
 horse, kill chicken boil meat in readiness. the

Y⁻ Λ_ε C^b Ȳ T⁻ C [ɽ_n], S^u Ā ɟ_u
 shaman-healer that one come arrive, first must go

C [ɽ_n] Yⁿ L^u ɟ̇['] [ɽ^{nc}] L_o [ɽ_n]
 dig one classifier hole completed come separate

ɟⁿ t^o Yⁿ. T^{'n} ɟ_u C_s Ā I^{'s} L^b ɟ_u ɟ^o
 ki-zo water. when he wants take person who sick

ɟ_u [ɽ_n] ɟⁿ t^o Yⁿ Ȳ, Ā [ɽ_{no}] Yⁿ
 go separate ki-zo water that time, must carry one

T^u ɟⁿ Lⁿ ɟ_u T_u ɣ^b ɟ_u, Ā Yⁿ
 classifier cross which unwind yarn go, need one

L^b C [ɽ_o] T_u ɣ^b, Ȳ V^{nc} T^u ɟⁿ Lⁿ Ȳ ɽⁿ ɟ⁻
 person unwind yarn, but the cross that one not have

ȶ̇, ɽ_u Ā Yⁿ L^b ɟⁿ [ɽ^{'u}] ɟ̇['] Yⁿ
 thread, also need one classifier assistant lift one

ɟ^{'o} C Tⁿ Yⁿ, [ɽ^o] Tⁿ L^u ɟ̇['] Y⁻ J⁻ [ɽ^{nc}].
 bowl wood water, place at the hole above completed.

L^u ɟ̇['] C^{no} Lⁿ ɣ^b, L^u ɟ^{'o} Yⁿ C^{no} S^δ
 the hole situated left, the bowl water situated side

Lⁿ S^r. T^u ɟⁿ Lⁿ C^{no} V_u ɽⁿ [ɽⁿ] L^u ɟ^{'o} Yⁿ
 right. the cross situated at lower the bowl water.

Yⁿ L^b T_u Γ², Yⁿ L^b †^o J^b Y⁻ Δ^o c_o.
one person unwinds yarn, one person plays reed pipe.

Yⁿ L^b CT_u L^u J^o Yⁿ. (L^u J^o Yⁿ
one person strikes the bowl water. (the bowl water

dai biao Yⁿ L^u CT_o) †^r Y⁻ Λ_c C^b
represents one classifier drum.) the shaman-healer

†^o Tⁿ CE_o, J⁻ Y⁻ L^b Jⁿ C^u,
plays mouth harp, there are two classifier assistants,

Yⁿ L^b T^c Yⁿ b^o Tⁿ, Yⁿ L^b
one person lit one classifier torch, one person

C^o Yⁿ J^o Δ^o C_J, J^o Cⁿ J_u Δ^o 3ⁿ, Ā
lifts one bowl lard, or else is oil vegetable, must

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

J^o Yⁿ J_u L^u J^o J_u CE_{nc} Yⁿ
sick that one enter the hole which dug that one,

t_o Yⁿ Jⁿ CT^o T⁻, †^r C^b †^o
reach one middle only, the shaman-healer play

Tⁿ CE_o S^o, T_u Yⁿ L^o J⁻ Δ^o †^o.
mouth harp away, drink one mouthful liquid fat blow

Tⁿ b^o Tⁿ J_o Cⁿ L_o L^b J_u J^o Yⁿ
on torch cause ignite come. person who sick that one

Tⁿ T_o S^o, T_o Cⁿ J^o C^o 3ⁿ L_c
get startled away, because of this sickness well gone

T_o Y⁻ Lⁿ Cⁿ S_o J_u C_{ni} S^o
finish. do like this reckon that separate away

T_o Tⁿ Cⁿ L^b J_u J^o L_o L_c T_o.
finish. this time person who sick come gone finish.

l^o J_o T^o C^b J_u C^{no} Yⁿ J⁻ C_{nc} Jⁿ T⁻
all people who situated that place each scatter

J⁻ C_{nc} Tⁿ J_u Y⁻ T_o Yⁿ, Tⁿ Tⁿ Tⁿ Γ_o
each. when do finish that time, use hand throw away

ᵓ'° ᵓ'', ᵓ'ⁿ ᵓⁿ ᵓᵓ ᵓ⁻ ᵓ'ᵓ ᵓᵓ. ᵓᵓ ᵓ'' ᵓᵓ,
bowl water, cross, reed pipe cause let fall gone,

ᵓₙ ᵓ'ᵓᵓ ᵓᵓ. ᵓᵓ⁻ ᵓᵓᵓ- ᵓᵓᵓ ᵓᵓᵓ. ᵓᵓⁿ ᵓᵓ̄
thus all come go to house gone finish. not want

ᵓᵓ ᵓᵓ. ᵓᵓ'' ᵓᵓ⁻ ᵓᵓᵓ.
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.

M378

**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' [ˀ ɔ_v Y⁻ J^o, Y⁻ Λ_ɛ, [ˀ T" Jⁿ C†"
people whether is woman, man, if get bi-nzao

ɔ₃ T₃, Ā I^u Y⁻ Λ_ɛ C³ T-
influence finish, must call shaman-healer come

[ˀ_n S^{ɔ̃} Y⁻ L_{nc} ʒ". CT₁₁ Jⁿ C†" ɔ-
separate away presently well. strike bi-nzao have

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

T⁻ ɔ- ɽ_n ɔ_v T^u Jⁿ C†", ɽ_v ɽ_n
and there are say that break bi-nzao, also say

[ˀ_n Jⁿ C†".
separate bi-nzao

T^{'m} ɔ_v CT₁₁ Jⁿ C†" Ĉ, ʒ₃ ʒ^{nc} Tⁿ Tⁿ S₃. ɔ-
when strike bi-nzao this, methods not alike. there is

Yⁿ t^{'nc} [ˀ_n t̥ ʃ C^o ɔ_v L³ ɔ_v
one group thus choose rise early that the one who

T["] ɔ₃ Ĉ Tⁿ S^{ɔ̃} C₃, t^r C³
get influence this not aware him, the shaman-healer

[ˀ^{no} Yⁿ L^u ɔ^{'m} ɓ T_ɛ T- CT^u ʒ,
bring one classifier boot slip-on out come outside,

CT₁₁ t^r ɔ_v T["] Jⁿ C†" Ď S^{ɔ̃}, S^r
strike the one who get bi-nzao that one away, return

L_ɛ T₃. t^r ɔ_v T["] ɔ₃ Ĉ T["]
gone finish. the one who get influence this get

T₃ S^{ɔ̃} [ˀ_n ʒ" L_ɛ T₃.
startled away thus well gone finish.

ɔ- Yⁿ t^{'nc} T^{'nc} [ˀ_n Ā t̥ ʃ
there is one group as well thus must choose rise

Cḥ ɿ Lᵛ 'Cᵛ Yⁿ T₄ T- Ḃ, ɿⁿ tⁿᶜ
early that the sun one out come that time, prepare

Ḃ Tᵛ ṭ ɿᵛ ɿⁿ Tᵣ [ⁿᶜ, T'ᵛ T'ⁿᶜ ʒ" Y- Tⁿ J', ɿ-
powder arrowroot completed, boil add fern, give

T'ᵛ Tᵛ Cᵛ ɿᵛ CT₄. Jⁿ Cḥ" Ḃ ɿᵛ Sᵛ,
for person who with bi-nzao that one drink away,

[ₙ ʒ" Tᵛ.
thus well finish.

Tᵛ Yⁿ ʒᵛ [ₙ, Ḃ [ⁿᶜ Yⁿ Lᵛ Jᵖ
also one kind thus, must take one classifier egg

J' J'' [ᵛ T" Yⁿ [ₙ Y- Cḥ- ḥ
chicken tie hang on one classifier branch fruit

Δ- [ⁿᶜ. Y- Λ₄ Cᵛ S- Cḥ [ḥ
peach completed. shaman-healer twist string bells

ɿ₄. Tᵛ Jⁿ Cḥ" L₄. T₄. ɿᵛ Lᵛ Jᵖ Ḃ
cause the bi-nzao come. wait that the egg that one

Y- ʒ° [ₙ. T'ᵛ Yⁿ Tᵛ Y- T₄ CTᵛ Sᵛ
moves thus. using one classifier knife strike away

[ₙ ʒ" Tᵛ.
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 ʃ ɛ' ɿ ɿ ɿ C+. (ʈ ʈ ɿ ɿ J ʈ L^ɔ ɛ' ʈ^{no}.)
 Zi-qiao-bao fan. (also say that encounter smoke.)

T^ɔ C^ɔ T_ɛ ʈ Y⁻ C^u, ɛ⁻ T^u J⁻
 person go out outside do work, if get encounter

ʃ ɛ' ɿ ɿ ɿ, L^u ɿ^u T^u ɿ ɿ L_ɛ, C^ɔ Y⁻ ɿ⁻ Δ^u
 zi-qiao-bao, simply get fall gone, turn over eyes black

Y⁻ ɿ⁻ Δ^ɛ, ɿ^ɔ Y⁻ ɿ⁻ ɛ^{nc}, ʈⁿ ʈ^ɛ ʈ_n
 eyes white, open eyes completed, not able say

L^u, ʈⁿ ʈ^ɛ 'C^o L^u. Y⁻ Lⁿ C^o ʈ_n ɿ_u
 words, not able hear words. do like this say that

ʃ ɛ' ɿ ɿ ɿ C+- C̄ Lⁿ. Ā I^u Y⁻ Λ_ɛ C^ɔ
 zi-qiao-bao fan therefore so. must call shaman-healer

T- ɿ^o C_ɔ T- Cɛ_n T_ɛ, Ā ɛ^ɔ Yⁿ
 come cure. he come arrive finish, must lead one

T_u ɛ^r ɿⁿ L_o, ʈ^r ɿⁿ ɛ^u ɛ^ɔ ʈ^r
 classifier goat male come, the assistant rides three

Cɛ_n T^u ʈ^r ɿ_u ɿ^o ʈⁿ L^u ɛ^{nc}
 times around person who sick that one the place

ɿ^ɔ, ʈ^r Cɛ_n T^u Lⁿ S^r, ʈ^r Cɛ_n T^u Lⁿ ɿ^ɔ.
 lying, three times to right, three times to left.

ɛ⁻ ɿ_u ʈⁿ ʈ^u ɛ_n Ā ʈ_u ʈⁿ Δ^o ɿ^u ɛ⁻,
 if is not well thus must also roll spinning wheel,

ʈ^r Cɛ_n T^u Lⁿ S^r, ʈ^r Cɛ_n T^u Lⁿ ɿ^ɔ, ɛ_n
 three times to right, three times to left, thus

ʈ^u T_ɛ.
 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⁻ ɔ̃^{ɔ̃} ɲ_n L^u [n^s. (ʈ_u ʈ_n ɲ_u T^u T^{'n} ʃ̣ ɔ̃⁻.)
 Yi gi-lao-jiw. (also say that the ti-shao-ma.)

T^u ʃ̣ⁿ Δ^{ɔ̃} ʃ̣ⁿ [n Yⁿ T_u ɲ_u t^{'o} t^{'o}
 the spirit this thus one classifier which touches

[= ʃ̣ ʈ⁻ T⁻, ʈⁿ t^{'o} T['] ʃ̣[']. T^u ʃ̣ⁿ
 livestock pigs only, not touch people. the this

[n Y⁻ ɔ̃^{ɔ̃} Δ^{ɔ̃}. [ʈ⁻ ʃ̣_u. Y⁻ ɔ̃^{ɔ̃} ʈⁿ ʃ̣^u, ʃ̣_s ʈ_u Y⁻
 thus Yi spirit. if with Yi not good, he then make

Δ^{ɔ̃} ʃ̣ⁿ T⁻ [° T^u T['] ʃ̣['] ʃ̣⁻ [n^c,
 spirit this come place in person house completed,

[= ʃ̣ ʈ⁻ ʃ̣ⁿ ɔ̃^o [n T_u L_s T_z.
 livestock pigs that place sick thus die gone finish.

ʃ̣_s ʈ^u Yⁿ L^u ʈ^{ɔ̃} ʈⁿ Δ^o ɲ_u ʈⁿ
 he using one classifier section bamboo which not

ʃ̣^o ʈ⁻, ʃ̣_n ʃ̣^o ʃ̣⁻ ʈ^u ʃ̣^o, [n^o T⁻
 big only, pack thread silk in inside, bring come

[° ʈ^u ʃ̣⁻ [=, ʃ̣['] [ʈ⁻ ɲ_u ʃ̣^u ʃ̣ⁿ
 place in house cattle, or else is side road

[n^c. [ʈ⁻ ɲ_u ʈ^u ʈ^u, [= ʃ̣⁻ T_u ɲ_u
 completed. if get knock, livestock pigs die is

ʈ^u. ʃ̣ⁿ ʈ^u Y⁻ ʃ̣_s ʃ̣['] T⁻ T['] ʃ̣^o
 quick. must call shaman-healer come investigate away

Y⁻ L_{nc} ʃ̣^u.
 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.

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

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

C]'']_v Y⁻ Δ^δ.
 song which make spirit.

T'''' Y⁻ J° Y⁻ Λ_ς J' C]'.
 give grandmother grandfather chicken pig.

Λ_ς [° L° T_{||} J^ρ,
 yeu-jio-li-dao slept,

J^ρ Λ_ς [° L° T_{||} †^r †^δ J^r T^υ CT^δ,
 slept yeu-jio-li-dao the bed in the midst,

Λ_ς [° L° T_{||} C]v S̄ Ē.
 yeu-jio-li-dao dream evil.

Λ_ς [° L° T_{||} CT_ς [r C^ρ,
 yeu-jio-li-dao went consult shaman-healer,

5 Λ_ς [° L° T_{||} CT_ς [r ĩ.
 yeu-jio-li-dao went consult enchanter.

[r C^ρ [r ĩ J_ρ,
 consult shaman-healer consult enchanter revealed,

J_ρ Λ_ς [° L° T_{||} J⁻ C^{nc} Δ^δ.
 revealed yeu-jio-li-dao great spirit.

Λ_ς [° L° T_{||} Y⁻ J⁻ J'^{||} [r CT_v J_{||},
 yeu-jio-li-dao made rations carried on back,

D_{||} †_o Jⁿ L^ρ T^υ †_v D_v L_ς CΔ^{nc} Tⁿ.
 went reached the person zu-mu gone world.

10 Λ_ς [° L° T_{||} J^r C_n CT_o,
 yeu-jio-li-dao together with,

CT_o Jⁿ L^ρ T^υ †_v D_v CT_ς Ē [°_n,
 with the person zu-mu went reckon time,

Ē [°_n Ē C_{n||} Tⁿ,
 reckon time reckon date in,

Tⁿ 3^δ [°_n Tⁿ Ē 6ⁿ,
 in dragon bring the rabbit month,

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

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

T^u C̄ T^u Tⁿ T- t_ɔ C_{ni}.
the brothers came gather.

T^u C̄ T^u Tⁿ T- C_{to},
the brothers came with,

C_{to} Λ_ɛ C^{no} Lⁿ T_{ii} Y⁻,
with yeu-jio-li-dao make,

Y⁻ Λ_ɛ C^{no} Lⁿ T_{ii} J⁻C^{nc} Δ^o.
make yeu-jio-li-dao great spirit.

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

C^{no} T_ɛ C^{t'}_{nc} L_{nc} J^r C_n C^{'o},
used knife shining so as to slice,

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

Y⁻ J^r C_t^ɛ t_ɛ L_o C_u,
make divining sticks able come enquire,

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

25 Δ^o S^u ɔ^u L_o J^o ʒ⁻ J⁻.
forebears come spider web.

J^r C_t^ɛ J^o J^r L_o.
divining sticks fall spread out.

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

I^{'u} Δ^o S^u C^{t'} L_o T^{'''} C_J⁻.
call ancestors come give pig.

Δ^o S^u ɔ^u J_o 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^- $\Delta^{\delta} S^u \mathcal{D}^u$ J'' ,
connector women make forebears food for journey,
- C_n Λ_{ϵ} C_n \mathcal{D}_- J^{nc} ,
connector men thus did weave,
- J^{nc} $\Delta_{\epsilon} S^u Ct^r$ J''' .
wove ancestors sandals.
- $\Delta^{\delta} S^u \mathcal{D}^u$ T'' J''' \mathcal{D}_{δ} ,
forebears wore sandals hemp plant,
- 35 $\Delta^{\delta} S^u Ct^r$ T'' J''' CT_-
ancestors wore sandals hemp fibre.
- $\Delta^{\delta} S^u \mathcal{D}^u$ $\Delta^{\delta} S^u Ct^r$ $J^r I'_{\delta}$ 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''' \mathcal{D}_{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.
- $\Delta^{\delta} S^u \mathcal{D}^u$ 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,

□'ⁿᵃ Jᵖ 3'' C†ᵛ Jⁿ Cₙᵢᵢ Tⁿ J⁻ L⁻
place sleep located abode of spirits land earth

CΔᵢᵢ.
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 $\text{L}\varsigma \text{C}\Delta^{\text{nc}} \text{T}^{\text{n}}$ 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 $\text{J}^{\text{d}} \text{Z}^{\text{r}}$ 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

C]'']v Y' Δ^δ.
 song which make spirit.

T_r C_n]° C_n Λ_κ C^ν C]'.
 devote the grandmother the grandfather ox pig.

ē' CT_v ē' CT'' CT_r,
 sunshine shine brightly,

ē' CT_v C'' E_{nu} J' CE_n J' Lⁿ Λ_β,
 sunshine birds flock completely keening,

J' Lⁿ Λ_β CT_v Γ'' Δⁿ,
 keening within head river,

T' C_n Λ_κ E^{no}]ⁿ †^r C†^r CE^{no} E_{no}.
 tell connector man father name remember so it is.

5 Λ_κ E^{no}]ⁿ †^r CJ_β E_r C^β,
 man father went consult shaman-healer,

E_r C^β E_r I' J_β,
 consult shaman-healer consult enchanter revealed,

J_β Λ_κ E^{no}]ⁿ †^r Γ^δ E_n C^ν.
 revealed man father offer thus ox.

ē' CT_v ē' CT'' CT_r,
 sunshine shone brightly,

ē' CT_v C'' E_{nu} J' CE_n J' Lⁿ Λ_β,
 sunshine birds flock completely keening,

10 T' C_n Λ_κ E^{no}]ⁿ †^r C†^r CE^{no} E_{no}.
 tell connector man father name remember so it is.

Λ_κ E^{no}]ⁿ †^r CJ_β E_r I',
 man father went consult enchanter,

E_r C^β E_r I' J_β,
 consult shaman-healer consult enchanter revealed,

J_β Λ_κ E^{no}]ⁿ †^r Γ^δ E_n C]'.
 revealed man father offer thus pig.

Λ_ς [°] +^r 𐀀 𐀀 S^r 𐀀 L. †. C]-.
man father then returned came back reached house.

15 Λ_ς [°] +^r C]𐀀. 𐀀𐀀 I^{'u},
man father with went call,

I^{'u} T³ C³ †_u 𐀀_u]𐀀. T- 𐀀_r,
call people zu-mu cause come devote,

𐀀_r C_n Λ_ς J⁻ C[~] 𐀀^{'''} C_n Λ_ς.
devote the grandfather the ox for the grandfather.

J_ς [°] +^r C]𐀀. 𐀀𐀀 I^{'u},
man father with went call,

I^{'u} T³ C³ †_u 𐀀_u]𐀀. T- 𐀀_r,
call people zu-mu cause come devote,

20 𐀀_r C_n]^o J⁻ C]𐀀 𐀀^{'''} C_n]^o.
devote the grandmother the pig for the grandmother

C_n]^o [̣_n 𐀀. [̣⁸,
the grandmother thus did lead,

[̣⁸ J⁻ C]𐀀 [̣⁸ T^u Tⁿ.
lead the pig lead the hand.

C_n Λ_ς [̣_n 𐀀. [̣⁸,
the grandfather thus did lead,

[̣⁸ J⁻ C[~] [̣⁸ T^u C]𐀀⁸.
lead the ox lead the arm.

25 T³ 𐀀³ 3_u 𐀀_u Y⁻ CT^ς J^r CT^ς †^{''}.
people zu-mu made divining divining sticks slice.

J^r CT^ς J^{''} Yⁿ †_u.
divining sticks fell one group.

T³ C³ †_u 𐀀_u †^ς L. S⁸,
people zu-mu able come escort,

S⁸ C_n]^o Cⁿ Λ_ς]𐀀. †. †.
escort the grandmother the grandfather cause reach

C]-.
house.

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{c} ' 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

C]'']u Y' Δ[̄].
 song which make spirit.

C† Y']° Y' Λ_c T^ς.
 wash grandfather grandmother feet.

J^ρ T'' C_n T'[°] Y'',
 copper pan connector heat water,

J^ρ]ⁿ T'' C_n C† T^ς,
 copper bowl connector wash feet,

C† Δ[̄] S^u]^u Δ[̄] S^u C†^r T^ς]°. Δ^ς,
 wash forebears ancestors feet cause white,

C† Δ[̄] S^u]^u Δ[̄] S^u C†^r T^ς]°. C]''ⁿ Δ''.
 wash forebears ancestors feet cause climb door.

5 J^ρ T'' C_n T'[°] Y'',
 copper pan connector heat water,

J^ρ]ⁿ T'' C_n C† T^ς,
 copper bowl connector wash feet,

C† Δ[̄] S^u]^u Δ[̄] S^u C†^r T^ς]°. Δ^ς]^u,
 wash forebears ancestors feet cause white clean,

C† Δ[̄] S^u]^u Δ[̄] S^u C†^r T^ς]°. C]s, 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 𠄎 𠄎 means a copper pan, and 𠄎 𠄎 𠄎 in line 2, means a copper bowl.

Line 4. The word 𠄎 𠄎 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.

10 The seven companies of the Gi-dang clan,
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

C]'']_u Y⁻ Δ^δ.
 song which make spirit.

'D'' T_δ 3_δ C]'']_u T'' Y⁻ J°
 Hmao-dang clans song which give grandmother

 Y⁻ Λ_ε C[~].
 grandfather ox.

J^δ 'D'']ⁿ T_δ 3_δ,
 seven communities Gi-dang clan,

J^δ 'D'']ⁿ T_δ Δ^δ,
 seven communities Gi-dang spirit,

Δ^δ S^u D^u J^p CΔ^u CΔ_δ CΔ_δ J^u t_{nc}
 forefathers slept ridge by ridge within coffin

 C^{nc}.
 completed.

J'_u C†_u C^{nc}]ⁿ T' Y⁻ J^r t_u.
 large black ants made gather together.

5 J'_u C†_u C^{nc}]ⁿ T' T-]_ε,
 large black ants came gnawing,

]_ε Δ^δ S^u C†^r C_n J⁻ t'^δ C_n]ⁿ]_o,
 gnawing ancestors connector bones thus teased,

Δ^δ S^u D^u T_ε J^r T'',
 ancestors go out not get,

Δ^δ S^u D^u J J⁻ J^p L_o Ā C[~].
 ancestors arose forthwith came want ox.

J^δ D^δ]ⁿ T_δ 3_δ,
 seven companies Gi-dang clan,

10 J^δ D^δ]ⁿ T_δ Δ^δ,
 seven companies Gi-dang spirit,

J^δ D^δ C^δ J^δ T_u Λ^δ,
 seven companies led seven classifier sheep,

ㄟ^ㄨ ㄊ- ㄘㄌ_ㄛ ㄤ_ㄝ ㄟ^ㄛ ㄌ^ㄛ ㄊ_ㄝ,
led come with yeu-jio-li-dang,

ㄘ_ㄛ ㄊ'' ㄐ⁻ ㄘ^ㄛ ㄤ^ㄛ.
connector get great spirit.

ㄤ_ㄝ ㄟ^ㄛ ㄌ^ㄛ ㄊ_ㄝ ㄘㄌ_ㄛ,
yeu-jio-li-dang killed,

15 ㄘㄌ_ㄛ ㄘ_ㄛ ㄐ⁻ ㄘ^ㄛ ㄊ'' ㄤ^ㄛ ㄑ^ㄨ ㄘ^ㄚ.
killed connector the ox for ancestors.

ㄐ_ㄛ ㄟ_ㄛ ㄊ^ㄝ ㄌ_ㄛ ㄑ^ㄛ,
tomorrow able come away,

ㄤ_ㄝ ㄟ^ㄛ ㄌ^ㄛ ㄊ_ㄝ ㄘ_ㄛ ㄌ^ㄨ ㄘ⁻ ㄘ^ㄛ ㄘ^ㄚ
yeu-jio-li-dang connector daughter-in-law washed,

ㄘ^ㄚ ㄤ^ㄛ ㄑ^ㄨ ㄘ^ㄚ ㄊ^ㄝ ㄐ_ㄛ ㄤ^ㄝ,
washed ancestors feet caused white,

ㄐ_ㄛ ㄤ^ㄛ ㄑ^ㄨ ㄘ^ㄚ ㄤ⁻ ㄤ^ㄛ ㄑ^ㄨ ㄘ^ㄚ ㄘ^ㄚ.
caused ancestors go to ancestors house.

ㄐ^ㄨ ㄐ^ㄛ ㄊ_ㄝ ㄘ^ㄚ ㄘ^ㄛ ㄐ^ㄛ ㄊ^ㄛ.
seven Gi-dang names situated below.

ㄐ^ㄛ ㄊ_ㄝ. ㄟ_ㄛ. ㄐ^ㄛ ㄊ_ㄝ ㄑ^ㄛ. ㄐ^ㄛ ㄊ_ㄝ ㄑ_ㄛ.
Gi-dang tiger. Gi-dang dragon. Gi-dang Chinese

ㄐ^ㄛ ㄊ_ㄝ ㄘ^ㄟ ㄐ^ㄛ. ㄐ^ㄛ ㄊ_ㄝ ㄘ^ㄟ ㄊ^ㄛ.
Gi-dang climb bottom. Gi-dang climb land.

ㄐ^ㄛ ㄊ_ㄝ ㄟ^ㄛ ㄊ_ㄝ. ㄐ^ㄛ ㄊ_ㄝ ㄑ⁻ ㄑ^ㄨ ㄐ^ㄚ.
Gi-dang plant bamboo. Gi-dang chicken wormwood.

M384

**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 ᵀᵀ 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, 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° Δ̄ Λₛ Ct. C]". T'" tᵣ]' I'ᵘ.
 woman spirit man widower song. Tao Zi-gai sang.

J_{nu} Ā †ᵛ L. J",
 year this able come know,

D̄ J" Ctᵣ]ⁿ C_{nu} [ⁿ ḃ⁻ T".
 did know abode of spirits set snare rope copper.

CΔ^{nc} Tⁿ Tᵑ Cᵑ [ₙ Δⁿ J⁻ Δ. Jᵣ C[ⁿ Γ̄̄,
 world people thus souls climb carefree,

J°]'ᵒ Lⁿ Ct̄ Δⁿ J⁻ Δ. Ct. C[ⁿ Γ̄̄,
 woman Ko-li-ndang soul with climb carefree,

5 [ⁿ D̄ J°]'ᵒ Lⁿ Ct̄ Δⁿ J⁻ Δ. Jᵣ Δ̄̄ C]̄̄.
 snared woman Ko-li-ndang soul neck arm.

Tᵥ Ctⁿ J°]'ᵒ Lⁿ Ct̄ S₃ 'Cᵘ T-,
 before woman Ko-li-ndang resembled sunrise,

Ctᵥ T" Ctᵥ Tᵑ Dᵑ,
 sky get sky constantly,

J°]'ᵒ Lⁿ Ct̄ S₃ 'Cᵘ Ctᵣ.
 woman Ko-li-ndang resembled sunset.

J_{nu} Ā Ā T. Ct" L. ṽ,
 year this omens of death stealthily come lock up,

10 ṽ J°]'ᵒ Lⁿ Ct̄] Jᵣ †ᵣ.
 lock up woman Ko-li-ndang flee not arrange.

Tᵥ Ctⁿ J°]'ᵒ Lⁿ Ct̄ S₃ J̄̄ Ct̄̄,
 before woman Ko-li-ndang resembled flower full,

Ctᵥ T" Ctᵥ Tᵑ Dᵑ,
 sky get sky constantly,

J°]'ᵒ Lⁿ Ct̄ S₃ J̄̄ V₃.
 woman Ko-li-ndang resembled flower dropping.

[⁻ †_u J°]'ᵒ Lⁿ Ct̄ Ctᵥ.
 grieve dark woman Ko-li-ndang sky.

- 15 J_{ni} Ā t̄ L. J'',
year this able come know,
- ɔ̄ J'' C† Jⁿ C_{no} Γⁿ ɓ⁻ ɓ''.
did know abode of spirits set snare rope iron.
- CΔ^{nc} Tⁿ T^{ɔ̄} C^{ɔ̄} Γ_n Δⁿ J⁻ Δ. CΓⁿ T_o,
world people thus souls climb ever quicker,
- Λ_ς J'^o Lⁿ CT_{ɔ̄} Δⁿ J⁻ Δ. CΓ_o CΓⁿ T_o.
man Ko-li-ndang soul with climb ever quicker,
- Γⁿ Λ_ς J'^o Lⁿ CT_{ɔ̄} Δⁿ J⁻ Δ. J^r Λ^{ɔ̄} Tⁿ.
snared man Ko-li-ndang soul neck hand.
- 20 T_v CTⁿ Λ_ς J'^o Lⁿ CT_{ɔ̄} S_{ɔ̄} 'C^u T⁻,
before man Ko-li-ndang resembled sunrise,
- CT_v T'' CT_v T^{ɔ̄} ɔ̄^{ɔ̄},
sky get sky constantly,
- Λ_ς J'^o Lⁿ CT_{ɔ̄} S_{ɔ̄} 'C^u C†^{ɔ̄}.
man Ko-li-ndang resembled sunset.
- J_{ni} Ā Ē T_o CT'' L. J₋,
year this omens of death stealthily come trap,
- J₋ Λ_ς J'^o Lⁿ CT_{ɔ̄} J^{ɔ̄} J^r Δ_n.
trap man Ko-li-ndang flee not escape.
- 25 T_v CTⁿ Λ_ς J'^o Lⁿ CT_{ɔ̄} S_{ɔ̄} J^{ɔ̄} CT^{ɔ̄},
before man Ko-li-ndang resembled flower full,
- CT_v T'' CT_v T^{ɔ̄} ɔ̄^{ɔ̄},
sky get sky constantly,
- Λ_ς J'^o Lⁿ CT_{ɔ̄} S_{ɔ̄} J^{ɔ̄} CJ'^o.
man Ko-li-ndang resembled flower drooping.
- Γ['] t̄_ς Λ_ς J'^o Lⁿ CT_{ɔ̄} Ē.
grieve blocked man Ko-li-ndang road.
- Γ_n Jⁿ ɔ̄. CΓ_o.
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 𑄎𑄎 𑄎ⁿ 𑄎_{no}, “the abode of the spirits”, is written 𑄎𑄎 𑄎ⁿ 𑄎_{no}.

Lines 3 and 4. The word 𑄎^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 𑄎_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 𑄎^o, “woman”, where it should read 𑄎_o. “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 𑄎ⁿ, “moon” was substituted for 𑄎^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.

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

Thus it is ended.

M386

$C\bar{J}''$ J_u \bar{C}' $L^n \Gamma''$. $C^{\delta} T_2$ C^{\sim} , 'D'' \bar{L} , I''^u .
 song which shave head. Zhang De-jiu, Hmao-lo, sang.

$\bar{C}' CT^u$ \bar{C}' $CT'' CT_r$,
 sunshine shine very fine,

$\bar{C}' CT^u$ \dagger^c L_o $3''$,
 sunshine able come good,

$3''$ J^o $J^n C^{nc}$ Λ_c $C^{no} J^n \dagger^r$ CT^u C_{no}
 good woman mother man father early plant

C^n .
 buckwheat.

C^n T^- C_n Δ^u T^n ,
 buckwheat came thus black ground,

5 C^n \bar{J} C_n Y^- \bar{J}' .
 buckwheat ripen thus make food.

J^o $J^n C^{nc}$ Λ_c $C^{no} J^n \dagger^r$ C_n D_- L_o S^u
 woman mother man father thus did come first

C'_{nc} ,
 take,

C'_{nc} J^- L^{nc} $L^n C\bar{J}'_{ii}$ C^{no} D_{ii} G_s ,
 take the sickle curved carry go reap,

G_s C^n C_n CT'^{δ} T^n
 reap buckwheat thus clear ground.

T^{δ} C_n $J^- \dagger_{ii}$ $J^n T_o$ $C'' CT^-$ C_o Y^-
 place connector sheaves like pigeons feed make

$C\bar{J}^o$,
 flock,

10 $J_n C_n$ $T^n L_o$ \dagger^c L_o S^{δ} ,
 tomorrow came able come away,

L_o $S^{\delta} CT^u$ $D_n V_o$ $T_{\bar{z}}$ $J^n C\bar{J}'$,
 came dawn daybreak finish early,

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

☉' CT_v †^c L_o 3^u,
sunshine able come good,

L_o 3^u J^o Jⁿ C^{nc} Λ_c [° Jⁿ †^r CT_v CT_u
come good woman mother man father early thresh

[ⁿ.
buckwheat.

15 Λ_c [° Jⁿ †^r [_n ɔ_l T^u,
man father thus did level,

T^u,
levelled threshing floor flat.

J^o Jⁿ C^{nc} [_n ɔ_l L_o S^u [°_{nc},
woman mother thus did come first take,

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

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

20 Λ_c [° Jⁿ †^r [_n ɔ_l L_o S^u CT_u,
man father thus did come first thresh,

CT_u [_n [_n CΔ^u CΔ_z.
thresh buckwheat thus rows.

J_{ni} Ā 3^u C^{nc} T_v 3^u J_{ni},
year this good season then good year,

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

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

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

J^o Jⁿ C^{nc} Λ_c [° Jⁿ †^r [_n ɔ_l †^r,
woman mother man father thus did arrange,

†^r C^{nc} C^b Jⁿ C^u E_n D₋ T₋,
arrange relations thus did come,

T₋ E^u Jⁿ L^b T^u Tⁿ E_n C_n Lⁿ Γⁿ.
come shave the naked one connector head.

Jⁿ L^b T^u Tⁿ E_n b^o,
the naked one grew,

30 b^o CT_u Jⁿ CT_s CT_o Jⁿ CT_s,
grew strongly vigorously,

b^o Jⁿ CT_s Lⁿ 'C^u T₋.
grew well like sunrise.

E^o CT_u E^o CTⁿ CT_r,
sunshine shine very fine,

E^o CT_u †^c L_o 3ⁿ,
sunshine able come good,

L_o 3ⁿ J^o Jⁿ C^{nc} Λ_c E^{no} Jⁿ †^r CT_u E_{no}
come good woman mother man father early plant
D^o.
barley.

35 D^o T₋ Tⁿ L_o E_n Y⁻ †_u,
barley come ground come thus make full,

D^o J⁻ Jⁿ CΔ_s J⁻ CJ^o Λ^o.
barley ripened waves flock flying.

J^o Jⁿ C^{nc} Λ_c E^{no} Jⁿ †^r E_n Lⁿ S^u Eⁿ_{nc},
woman mother man father thus first took,

Eⁿ_{nc} J⁻ L^{nc} Lⁿ C]'_u E^{no} T^u Tⁿ.
took the sickle curved carry in the hand.

E_n D₋ L_o S^u G_s,
thus did come first reap,

40 G_s D^o Tⁿ Lⁿ E_n CT^{'o} Tⁿ,
reap barley ground like thus clear ground,

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^r_{nc},
take,

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

T_r D^o E_n CT^{rδ} 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 [n^o] Jⁿ t^r [n] D₋ L_o S^u
woman mother man father thus did come first

Jⁿ,
collect,

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

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

J^o Jⁿ C^{nc} Λ_ς [n^o] Jⁿ t^r [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 [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_{ii}
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_{ii} b^o,
the daughter young woman adult grew,

60 b^o C T_u Jⁿ C T_s S_s bⁿ C T^o.
grew strongly resembled moon full.

[n] Jⁿ D_o C T_{..}.
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 $\overset{u}{\text{J}}$ 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 $\text{J}_n \text{C}\Delta z$ means “waves” or “ridges”, and $\text{J}^- \text{C}\text{J}^\circ$ 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.

M387

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.
- 30 One which he felled completely,
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

'ɔ̃" ɛʳ Cɔ̃" ɔ̃ ɔ̃ CT̃ L. Ỹ Δ̃.
Hmao-chi song which borrow drum come make spirits.

J_{ni} Ā t̃ L. J̃,
year this able come know,

J̃ Λ̃ ɛʳ Λ̃ ɔ̃ C° J_{ni} Ỹ Δ̃,
know man Chi man Gi-no year make spirits,

Λ̃ ɛʳ Λ̃ ɔ̃ C° J̃ T̃ CT̃.
man Chi man Gi-no not get drum.

Λ̃ ɛʳ Λ̃ ɔ̃ C° CT̃, ɔ̃ CT̃,
man Chi man Gi-no went borrow drum,

5 CT̃, L̃ ṭ̃ 'ɔ̃" J̃ ɛʳ T̃ Ḃ T̃.
went gone the Hmao-gha-nzhi country brothers.

Λ̃ ɛʳ Λ̃ ɔ̃ C° ɔ̃ J̃ C_n t̃,
man Chi man Gi-no went until reached,

t̃. ɛʳ Λ̃ ṭ̃ Λ̃ Ḃ.
reached stage wrong the wrong road.

ɔ̃ ɔ̃ J̃ C_n ɛʳ,
went went until met,

ɛʳ ṭ̃ 'ɔ̃" J̃ ɛʳ T̃ Λ̃ C̃.
met the Hmao-gha-nzhi swineherd.

10 Λ̃ ɛʳ Λ̃ ɔ̃ C° ɛ̃ ɛʳ C_v,
man Chi man Gi-no opened mouth asked,

C^{nc} CT̃ ɛ̃ ɛʳ T̃.
mother drum hangs place what.

C^{nc} CT̃ ɛ̃ Δ̃ S̃ 'C^v T̃.
mother drum hangs go to side sunrise.

t̃ CT̃ ɛ̃ ɛʳ T̃.
father drum hangs place what.

t̃ CT̃ ɛ̃ Δ̃ S̃ 'C^v ɛʳ.
father drum hangs go to side sunset.

- 15 $\overset{\circ}{\text{T}}$ 'ɔ" ɟ̃ ɕɿ̃ $\overset{\circ}{\text{T}}$ $\overset{\circ}{\text{E}}$ ɿ̃ ɔ̃,
the Hmao-gha-nzhi the brothers took,
ɔ̃ ɕ̃^{nc} ɕɿ̃ E_n ɔ̃ ɟ̃,
took mother drum thus did lend,
 $\overset{\circ}{\text{J}}$ Λ_ς ɿ̃^r Λ_ς ɟ̃ⁿ ɕ̃^o ɿ̃_r ɿ̃^r Δ^δ .
lend man Chi man Gi-no carry make spirits.
 E_r E_ν $\overset{\circ}{\text{T}}$ E_ν ɿ̃^r ɿ̃_o ɿ̃_o,
carry then return then came back reached,
 t_o ɟ̃ ɕɿ̃_u E° ɿ̃ⁿ ɿ̃_u ɿ̃^u ɕɿ̃_u $\overset{\circ}{\text{E}}$.
reached Ruling Race at midst road.
- 20 ɟ̃ ɕɿ̃_u E° ɿ̃ⁿ ɿ̃_u ɕɿ̃_o ɔ̃^δ.
Ruling Race with inspected,
 C^{nc} ɕɿ̃^r ɕɿ̃^o ɿ̃^r ɿ̃^o.
mother drum sound went back.
 $\overset{\circ}{\text{T}}$ 'ɔ" ɟ̃ ɕɿ̃^r ɿ̃^o,
the Hmao-gha-nzhi turned out,
 T'_o ɿ̃^o ɟ̃^r C^{nc} $\overset{\circ}{\text{L}}$ ɕɿ̃_u ɿ̃^o.
turned out soldiers greatly pursued behind.
 E_ν ɿ̃^u C^{nc} ɕɿ̃^r E_r ɿ̃^r ɿ̃^o.
seized get mother drum carried went back.
- 25 Λ_ς ɿ̃^r Λ_ς ɟ̃ⁿ ɕ̃^o ɟ̃^r ɿ̃_o ɕɿ̃^r.
man Chi man Gi-no came home.
 J_{nu} $\overset{\circ}{\text{C}}$ ɿ̃^r ɿ̃_o ɿ̃^u,
year this able come know,
 J^{u} Λ_ς ɿ̃^r Λ_ς ɟ̃ⁿ ɕ̃^o ɿ̃_n ɿ̃_o ɿ̃^o ɕɿ̃^r.
know man Chi man Gi-no crossed come build house.
 Λ_ς ɿ̃^r Λ_ς ɟ̃ⁿ ɕ̃^o ɕɿ̃_o ɕɿ̃^o ɕɿ̃^u.
man Chi man Gi-no went fell trees.
 $\text{C}\overset{\circ}{\text{T}}$ ɿ̃_u C_n ɿ̃^o ɕɿ̃^u,
felled completely connector classifier tree,
- 30 ɕɿ̃^u ɔ̃^u $\overset{\circ}{\text{S}}$ ɿ̃^o ɕɿ̃^u ɿ̃_u.
sacred tree classifier tree old.

C_n CT_u CT^u ɔⁿ ṣ̌ ɛ_n ɔ_. Cĭ̄,
connector hit sacred tree thus did sound,

Cĭ̄ S₃ S₃ CT⁻.
sounded like drum.

Λ_κ ɛ^{ʔʔ} Λ_κ ɔⁿ C° Cĭ̄ CT^u ɔⁿ ṣ̌ ɟ⁻ 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 Λ_κ ɛ^{ʔʔ} Λ_κ ɔⁿ C° T^u Y⁻ Δ^ʒ.
man Chi man Gi-no get make spirits.

Y⁻ ɔ^u ɟⁿ T⁻ C^u Y⁻ ɟ^ʔ.
second occasion befell business what.

Y⁻ ɔ^u Λ_κ ɛ^{ʔʔ} Λ_κ ɔⁿ C° ɔ_n
second occasion man Chi man Gi-no plural

T^u ɛⁿ ɟ^ʒ.
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 'ᵀ" ᵀᵀᵀ. In the modern spoken language their name is ᵀᵀᵀ. 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^{no} Lⁿ T_{||}] C^u, t^r Λ̄[̄] T' || t_r]' |^u.
 man Li-dao matters, third section. Tao Zi-gai sang.

J_{||} C̄ t^c L_o J'',
 year this able come know,

J'' Λ_ς [L^{no} Lⁿ T_{||}] J_{||} Y⁻ Δ[̄],
 know man Li-dao year make spirits,

Λ_ς [L^{no} Lⁿ T_{||}] CT₃ J̄ CT⁻,
 man Li-dao went borrow drum,

J̄ L_ς T̄ 'D'' J⁻ CT^r Tⁿ.
 borrow gone the Hmao-gha-nzhi country.

5 Λ_ς [L^{no} Lⁿ T_{||}] J̄ C^{nc} CT⁻,
 man Li-dao borrow mother drum,

T̄ 'D'' J⁻ CT^r J^r 'C_{||} Tⁿ.
 the Hmao-gha-nzhi not willing answer.

Λ_ς [L^{no} Lⁿ T_{||}] J̄ t^r CT⁻,
 man Li-dao borrow father drum,

T̄ 'D'' J⁻ CT^r J^r [']⁻ [L_o].
 the Hmao-gha-nzhi not able permit.

T̄ 'D'' J⁻ CT^r [L_n] D₁ D⁻,
 the Hmao-gha-nzhi thus did give,

10 D⁻ C_n G₁ CT⁻ J^r [L^{no} J̄].
 give connector baby drum to be borrowed.

Λ_ς [L^{no} Lⁿ T_{||}] t^r G₁ CT⁻ T_r CT_u J_{||},
 man Li-dao tied baby drum carry upon back,

D₁ T_r L_o J^r C_n t_o,
 did carry come until reach,

t_o T̄ 'D'' J⁻ CT^r J⁻ t⁻ CT^o.
 reach the Hmao-gha-nzhi the cliffs gorge.

T̄ 'D'' J⁻ CT^r C^{nc} CT⁻ CT^o J[̄] S[̄],
 the Hmao-gha-nzha mother drum sound seven away,

15 Λ_ς [L^{no} Lⁿ T_{||}] T^{''} CT_o 'Ċ.
man Li-dao get with hear.

†^r CT⁻ ĊṪ †^r S[̄],
father drum sound three away,

G₋ CT⁻ ĊṪ †^r S[̄].
baby drum sound three away.

Λ_ς [L^{no} Lⁿ T_{||}] T_r G₋ CT⁻ T_v Ṫ S^r
man Li-dao carry baby drum then returned.

Λ_ς [L^{no} Lⁿ T_{||}] [̄[̄] C[^{no}] [̄[̄] L^o C_v,
man Li-dao opened mouth opened lips asked,

20 D_̄ Ā C^{nc} CT⁻ T_r Ṫ L_o.
did want mother drum carry return come.

Ṫ 'D^{''} J⁻ C[^r] †^r G₋ CT⁻ J^r [L^{no} [̄[̄]],
the Hmao-gha-nzhi received baby drum hung it up,

[̄[̄] T^{''} Ṫ 'D^{''} J⁻ C[^r] D_n J[̄] [̄^v].
hung at the Hmao-gha-nzi plural eaves.

Ṫ 'D^{''} J⁻ C[^r] C[ⁿ] Jⁿ J^v L_ς J^u CT^{'̄},
the Hmao-gha-nzhi climb quickly gone into loft,

Ṫ 'D^{''} J⁻ C[^r] †^o †^r CT⁻ [̄_n D₋ J̇,
the Hmao-gha-nzhi lift father drum thus did lend

25 J̇ Λ_ς [L^{no} Lⁿ T_{||}] T_r Lⁿ D_{||}.
lend man Li-dao carry going.

Λ_ς Lⁿ T_{||} T_r †^r CT⁻ [̄_n D₋ L_o J^r C_n
man Li-dao carry father drum thus did come until

†_o,
reach,

†_o Λ_ς [L^{no} Lⁿ T_{||}] J⁻ J^u C[⁻].
reach man Li-dao homestead.

†_o C^v [L^{no} Tⁿ Ṫ L_n,
reach ox bring the tiger month,

†_o C^v [L^{no} Tⁿ Ṫ 'C^u,
reach ox bring the tiger day,

45 Λ_ς [° L° T_{||} T_r,
 man Li-dao carried,

 T_r T° 'ɔ" J⁻ C[^r †^r C[⁻ S^r ɔ_{||}
 carried the Hmao-gha-nzhi father drum return went

 S^{ɔ̂}.
 away.

Λ_ς [° L° T_{||} T_v ȩ L° S^r ȩ L_o †_o,
 man Li-dao then returned came back reach,

 †_o Λ_ς [° L° T_{||} J⁻ J^u C]°.
 reach man Li-dao homestead.

I^u T^u [̂ T^u Tⁿ T⁻ †_ɔ [n_{||},
 called the brothers come gather together,

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

Λ_ς [° L° T_{||} J^r [° [°,
 man Li-dao spoke,

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

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

ɔ⁻ †^r ɔⁿ Š^u Y⁻ C[⁻ Δ^{ɔ̂},
 took sacred fruit tree make drum spirit,

55 ɔ⁻ [° C[^u ɔⁿ S^u Y⁻ C[⁻ Δ_o.
 took thus sacred tree make drum ghost.

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

Λ_ς [° L° T_{||} T^u [° Tⁿ [° T^u J⁻]_o J^{ɔ̂}.
 man Li-dao extended family get brag about pipes.

ȩ 'ɔ" J⁻ C[^r T^u J⁻ C[_r J^{ɔ̂},
 the Hmao-gha-nzhi get boast about pipes,

Λ_ς [° L° T_{||} T^u [° Tⁿ [° T^u 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 𠄎ⁿ J^u as 𠄎['] 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 𠄎['] T['] 𠄎⁻ 𠄎_n, “musical pipes” has been misread as T['] C['] 𠄎⁻ 𠄎_n in Document M.

Line 49. The expression †₃ C_n is altered to †₃ CC_n in Documents L, M and N.

M389

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" [r̃" t̃r Ỹ- ɔ̃° C̃u. Λ̃̂ J̃u ɔ̃ne ɳn.
 Hmao-chi sacrifice origin matters. Yang Xiu-gong said.

C̃s ɳn ɳn T̃n ɔ̃u Ỹ- T̃'" L̃n, 'ɔ̃" [r̃" 'ɔ̃" C̃Δ̃s
 they say story that of old, Hmao-chi Hmao-ndlw

ɔ̃u [̃ C̃J̃^ς T̃- T̃nc. ɔ̃- Ỹn 'C̃u C̃s t̃n
 were cousins very much. there was one day they

t̃r L̃^{ɔ̃} [̃ C̃J̃^ς ɔ̃n C̃T̃ C̃T̃" L̃o.
 three classifier cousins went fell tree come

Ỹ- 'C̃^{ɔ̃}. Ỹ- L̃^{ɔ̃} [̃ C̃J̃^ς ɔ̃u ɓ°
 make crossbow. two classifier cousins were big

5 [̃'nc T̃̂ ɔ̃u ɓ° T̃̂ ɔ̃u ʒ" ɔ̃n Ỹ-
 took that was big that was good went make

L̃s. t̃r 'ɔ̃" [r̃" Ỹ- C̃t̃s [̃n ɳn ɓ°
 gone. the one Hmao-chi youngest thus not big

T̃- ʒ̂. C̃s ɔ̃n [̃'nc T̃- ɔ̃u ɳn ʒ", T̃^u
 only yet. he went took that was not good, the

Ỹ- [̃n C̃T̃" L̃o. Ỹ-. Ỹ- T̃" Ỹn T̃-
 branch tree come make. made get one little

'C̃^{ɔ̃} C̃C̃^{ɔ̃} [̃. ɔ̃u ɳn ʒ". Ỹ-
 crossbow fastened wedge was not good. two

10 L̃^{ɔ̃} ɔ̃u ɓ° Ỹ- T̃" Ỹ- T̃^u
 classifier were big made get two classifier

ɔ̃u ʒ" T̃- T̃nc.
 were good very.

ɔ̃- Ỹn 'C̃u, C̃s t̃n t̃r L̃^{ɔ̃} ɳn C̃T̃o.
 there was one day, they three classifier together

ɔ̃n [̃ C̃J̃^ς ʒ̂. Ỹ- L̃^{ɔ̃} ɔ̃u ɓ° ɳn,
 went hunt wild pig. two classifier were big said

ɳn Ỹ- L̃^{ɔ̃} ɔ̃n T̃- C̃Δ̃° Ỹ- ʒ̂ [̃ L̃o.
 we two classifier go inside forest hunt come.

- 15 ㄟ₃ ㄗ^o ㄌ^o, ㄟ_n ㄟ₃ ㄘ^{no} ㄚ⁻ ㄗ^u ㄘ₋
you not big, thus you stay at outside watch
- ㄟ^{'no} ㄗ^o. †⁻ 'ㄗ^u ㄟ^{'r} ㄗ_u ㄗ^o ㄘ^o
place exclamation. the Hmao-chi who not big this
- ㄗ_n, ㄗ^u ㄗ⁻, ㄗ^u ㄘ^{no} ㄘ^o ㄘ₋, ㄗ⁻ ㄌ^o ㄗ_u
said, good then, I stay here watch, you two go
- ㄌ^o. ㄚ⁻ ㄌ^o ㄗ_u ㄌ^o ㄗ_u ㄗ⁻ ㄌ^u
hunt. two classifier were big went go to the
- ㄗ^o ㄚ⁻ ㄗ^u ㄌ_o ㄗ_z, †⁻ 'ㄗ^u ㄟ^{'r} ㄘ^o, ㄘ₃ ㄗ_o
forest gone finish, the Hmao-chi this, he saw
- 20 ㄚ^o ㄗ_u ㄚ⁻ ㄌ_z ㄘ_{ㄗ⁻} ㄗ^u ㄘ^{no} ㄚ_u ㄌ^u
one classifier large wild pig situated at the
- ㄚ⁻ ㄘ_{ㄗ⁻}^u ㄚ⁻ ㄗ^u. ㄘ₃ ㄘ_{ㄗ⁻}^o ㄘ₃ ㄗ⁻ 'ㄘ^o,
edge forest. he stretched his little crossbow,
- ㄟ_{no} ㄚ_o ㄗ^u ㄚ⁻ ㄗ⁻, ㄗ^u ㄗ^u ㄟ^{'no}, ㄗ^u ㄚ^o ㄚ^o
put arrow on top, aimed well completed, sent one
- 'ㄘ^o ㄌ_o. ㄗ^u ㄗ^o ㄗ^u ㄘ_{ㄗ⁻} ㄗ^u ㄗ₋ ㄌ_o. ㄘ₃
shot gone. get shot the wild pig dead gone. he
- ㄟ^{'no} ㄘ₃ ㄗ⁻ ㄗ^r ㄗ_u ㄚ^o ㄗ^u ㄘ_{ㄗ⁻}
took his grass cape went covered the pig
- 25 ㄟ^{'no}. ㄚ⁻ ㄌ^o ㄗ_u ㄌ^o ㄚ^o ㄗ^r
completed. two classifier were big those return
- ㄌ_o, ㄘ₃ ㄌ^o, ㄘ₃ ㄚ⁻ ㄌ^o ㄗ_u ㄘ₋.
come, he led them two classifier went see.
- ㄘ₃ ㄚ⁻ ㄌ^o ㄗ_n ㄘ^o ㄘ^o ㄟ₃ ㄗ^o ㄗ^u ㄘ_{ㄗ⁻}
they two classifier said, now you shot get pig
- ㄗ_z, ㄗ^o ㄗ^u ㄗ_u ㄘ^o ㄗ_u ㄗ^o ㄗ^u ㄘ₋.
finish, we must carry go present to landlord.
- ㄘ₃ ㄘ^o ㄗ_u ㄗ^o ㄘ₋. ㄘ₋ ㄘ_{ㄗ⁻}.
they carried went present landlord. landlord with
- 30 ㄘ₃ †^u ㄗ_n, ㄗ_n †^u ㄗ⁻ ㄗ_z ㄗ^o ㄗ^u. ㄚ⁻ ㄌ^o
them said, you who shot get. two classifier

ᵛᵛ ᵇ° Ḃ ᵛᵛ ᵛᵛ, ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ.
were big those said, the child this shot get.

ᵛᵛ ᵛᵛ. ᵛᵛ ᵛᵛ ᵛᵛ, ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ
landlord with child said, I take horse give to

ᵛᵛ. ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ, ᵛᵛ ᵛᵛ ᵛᵛ. ᵛᵛ
you. the Hmao-chi said, I not want. landlord

ᵛᵛ, ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ. ᵛᵛ ᵛᵛ ᵛᵛ, ᵛᵛ ᵛᵛ
said, I give silver to you. he said, I not

35 ᵛᵛ. ᵛᵛ ᵛᵛ. ᵛᵛ ᵛᵛ, ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ.
want. landlord with him said, you want what.

ᵛᵛ ᵛᵛ, ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ.
he said, I alone want my one family only.

ᵛᵛ ᵛᵛ. ᵛᵛ ᵛᵛ, ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ.
landlord with him said, then my the back house

ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ. ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ
there is one classifier fruit tree. you go pick

ᵛᵛ. ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ
eat. my the women slave whoever comes want

40 ᵛᵛ ᵛᵛ ᵛᵛ, ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ. ᵛᵛ ᵛᵛ ᵛᵛ
go to you eat, I give whoever to you. Hmao-chi

ᵛᵛ ᵛᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ. ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ
youngest went pick eat. family landlord the

ᵛᵛᵛ, ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ. ᵛᵛ ᵛᵛ ᵛᵛ
girl went want go to him eat. he returned

ᵛᵛ, ᵛᵛ ᵛᵛ. ᵛᵛ ᵛᵛ, ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ.
come, landlord with him said, who came with

ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ. ᵛᵛ ᵛᵛ, ᵛᵛ
you want fruit eat. he said, landlord

45 ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ.
younger sister alone with me want eat only.

ᵛᵛ ᵛᵛ, ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ.
landlord said, then take my younger sister give

T''¹ ㄟ T₃. ㄟ ㄟ₀. ㄟ¹ ㄟ_n, ㄟ S³
to you finish. he with landlord said, you give

ㄟ ㄟ₁ T''¹ ㄟ, ㄟ_u ㄟ^u ㄟ Y⁻
your younger sister to me, in future I make

Δ³ ㄟ Y⁻ Lⁿ ㄟ³. ㄟ¹ ㄟ_n, ㄟ ㄟ⁻
spirits need do how. landlord said, you if

50 ㄟ Y⁻ Δ³, ㄟ T⁻ ㄟ^{'_{nc}} ㄟ ㄟ['] ㄟ_u
want make spirits, you come take my flag go

ㄟ, ㄟ^{'_{nc}} ㄟ ㄟ['] ㄟ_u ㄟ['] ㄟ_u ㄟ[']. ㄟ['] Y⁻
carry, take my horse go ride. business make

Lⁿ ㄟ ㄟ_u T₃ ㄟ_{no}. ㄟ ㄟ 'ㄟ['] ㄟ['] Y⁻
like this is finish so it is. now Hmao-chi make

Δ³ T['] †^o ㄟ['] ㄟ['] ㄟ['] ㄟ['] S³.
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" 'Ċ CT" E'_n C^{nc},
 connector who saw tree crossbow tree mulberry,

t_c G⁻ Aⁿ Jⁿ t'¹ t₋ 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 E'^r T^u CΔ_s 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 E'^r T^u CΔ_s C_n Y⁻ L^b C^u V["]
 Du-chi Du-ndlw connector two classifier in-laws

E_n D₋ i'^o
 thus did whet,

i'^o C_n J⁻ T₌ E^{no} D_u CT_o,
 whet connector the knives carry went fell,

CT_o C_n J⁻ J^o L_o T^p 'Ċ^b.
 felled connector the trunk come shape crossbow.

T^u J^b T^u J^r T_u E_n D₋ E^{no},
 Du-bw the weak one thus did carry,

E^{no} J⁻ T₌ J^r C]i 'Ċ^{nc},
 carried the knife not extremely sharp,

10 CT_o CT" Jⁿ C^{nc} 3" J⁻ Eⁿ.
 felled tree not yet good the branch.

T^u Ɛ^r T^u CA_s C_n Y⁻ L^ḅ C^u V^u
Du-chi Du-ndlw connector two classifier in-laws

Y⁻,
made,

Y⁻ T^u Ċ^ḅ Jⁿ J^o, Ċ^ḅ l'ḅ t'_i.
made get bows and stocks, crossbows lacquered.

T^u J^ḅ T^u J^r T_u Y⁻,
Du-bw the weak one made,

Y⁻ T^u Ċ^ḅ Jⁿ J^o, Ċ^ḅ CE⁼ Ɛ_{..}.
made get bow and stock, crossbow wedged.

15 T^u Ɛ^r T^u CA_s C_n Y⁻ L^ḅ C^u V^u
Du-chi Du-ndlw connector two classifier in-laws

CT[̄] Ēⁿ Δ^ḅ,
sought path animals,

T^u Ɛ^r T^u CA_s C_n Y⁻ L^ḅ C^u V^u
Du-chi Du-ndlw connector two classifier in-laws

t^o CTⁱ J^ḅ.
followed game after.

Lⁿ J⁻ L_u T_o CTⁱ J^ḅ.
old folk waited game tracks.

T^u J^ḅ T^u J^r T_u T_o CT_u Ēⁿ.
Du-bw the weak one waited within road.

T^u J^ḅ T^u J^r T_u t'_o CT^r t'_o CT^u CT_u Ēⁿ.
Du-bw the weak one built hide within road.

20 t_o J⁻ T^ḅ C_n C^u Ɛⁱ,
reach the time connector eat breakfast,

C^u J⁻ T_n CT^u L_o CE^u.
wild pig stealthily came arrived.

T^u J^ḅ T^u J^r T_u Ɛ_n D_u J^o,
Du-bw the weak one thus did shoot,

J^o C^u J⁻ T_n Ɛ^{nc} T^u CT^u Ēⁿ.
shot wild pig completed the edge road.

Δ_ς Jⁿ J^{'o} J^{'u} S^r L_{..} D_. Ṽ,
took off grass cape did cover,

25 Ṽ C["] J⁻ T_n Γ^{nc} Ṫ CT^u 3̄.
covered wild pig completed the edge forest

T^u Γ^{'r} T^u CΔ_s C_n Y⁻ L^ḅ C^u V["]
Du-chi Du-ndlw connector two classifier in-laws

CT_o,
with,

CT_o Lⁿ J⁻ L_{||} L_o CΓ_{nm}.
with old folk came arrived.

T^u Γ^{'r} T^u CΔ_s C_n Y⁻ L^ḅ C^u V["]
Du-chi Du-ndlw connector two classifier in-laws

C_u,
asked,

T_{nc} J_o C["] J⁻ T_n T_ς L_o Ḷ.
query see wild pig out come here.

30 T^u J^ḅ T^u J^r T_{||} J^r T_n Ṣ,
Du-bw the weak one spoke plainly,

C["] J⁻ T_n Γ^{'nm} L_ς T_z,
wild pig pass gone finish,

T^u J^ḅ T^u J^r T_{||} Δ_ς J["] J^{'o} J^{'u} S^r L_{..} D_. Ṽ,
Du-bw the weak one took off grass cape did cover,

Ṽ C["] J⁻ T_n Γ^{nc} Ṫ CT^u Ḷ.
cover wild pig completed the edge road.

T^u J^ḅ T^u J^r T_{||} J_o T^u Γ^{'r} T^u CΔ_s J^{'ς}
Du-bw the weak one caused Du-chi Du-ndlw take

C["] J⁻ T_n T_r,
wild pig carry,

35 T_r D_{||} T_{||} Ḷ^{ns},
carry go drink wine,

T_{||} Δ⁻ J⁻ S^ḅ Λ⁻ t^r L_{||}.
drink go to Gha-sang-ya elder.

J⁻ S^δ †^r L_{||} CT_n,
Gha-sang elder filled,

CT_n [̂^{nc} ɔⁿ S^{nc} T^{'''},
filled wine clear for,

T^{'''} T^u [̂^r T^u CA_s C_n Y⁻ L^ʔ
for Du-chi Du-ndlw connector two classifier

C^u V^{''} ɿ_{||} [̂_n,
in-laws drink thus,

40 T^u [̂^r T^u CA_s C_n Y⁻ L^ʔ C^u V^{''}
Du-chi Du-ndlw connector two classifier in-laws

ᵛ_o J^r T^{''},
shoot not hit,

C_n Y⁻ L^ʔ C^u V^{''} ɿ_{||} J^r T^{''}.
connector two classifier in-laws drink not get.

J⁻ S^δ †^r L_{||} C_u T^u [̂^r T^u CA_s ɔ_n J̄^r J^r
Gha-sang elder asked Du-chi Du-ndlw you who

CT_o ᵛ_o T^{''}.
with shoot hit.

T^u J^ʔ T^u J^r T_{||} CT_o ᵛ_o T^{''}.
Du-bw the weak one with shoot hit.

J⁻ S^δ †^r L_{||} J^r [̂^r CE_s.
Gha-sang elder not willing believe.

45 J⁻ S^δ †^r L_{||} ɔ_{||} ɔ⁻,
Gha-sang elder did take,

ɔ⁻ ɔ^{'''} T⁻ Lⁿ 'G^ʔ T^{'''} T^u J^ʔ T^u J^r T_{||} ᵛ_o.
take ragged skirt for Du-bw the weak one shoot.

T^u J^ʔ T^u J^r T_{||} CT_o ᵛ_o T^{''}.
Du-bw te weak one with shot hit.

J⁻ S^δ †^r L_{||} J^r [̂^r CE_s.
Gha-sang elder not willing believe.

J⁻ S^δ †^r L_{||} [̂_n ɔ_{||} T_ε,
Gha-sang elder thus did lay out,

50 T_ε C^{nc} Ct'_{nc} L_{nc} D₋,
 lay out silver shining buy,
 D₋ J⁻ CT_{||} [°^{no} Tⁿ V_{||} C[~] Yⁿ J⁻ T₃.
 buy Ruling Race water buffalo.
 T^u J^b T^u J^r T_{||} j̇,
 Du-bw the weak one shot,
 j̇ C[~] Yⁿ J⁻ T₃ Tⁿ Jⁿ Tⁿ Ẏ.
 shot water buffalo at yonder there.
 C_n J⁻ C^{nc} J_{||} J^r Yⁿ,
 connector big one fell immediately,

55 C_n Ṫ G⁻ J_{||} J^r CA_o Jⁿ L_o Δ⁻
 connector the little one fell gently go to
 CT^u Δⁿ Λ₋.
 bank river oh.

J⁻ S^δ t^r L_{||} CT_n [̇^{nc} Dⁿ S^{nc} T^{'''},
 Gha-sang elder filled wine clear for,

T^{'''} T^u J^b T^u J^r T_{||} T_{||},
 for Du-bw the weak one drink,

T^u J^b T^u J^r T_{||} D⁻ 'C^{om} T_{||}.
 Du-bw the weak one not inclined drink.

J⁻ S^δ t^r L_{||} C_u T^u J^b T^u J^r T_{||} L₋ Ā
 Gha-sang elder asked Du-bw the weak one wanted

J̄ J^r.
 what.

60 T^u J^b T^u J^r T_{||} L₋ Ā T^u J^b T^u J^r T_{||} D_n
 Du-bw the weak one wanted Du-bw the weak one plural

Yⁿ Λ_n C^b.
 one family.

J⁻ S^δ t^r L_{||} [° T^u J^b T^u J^r T_{||} Δⁿ,
 Gha-sang elder let Du-dw the weak one pick,

Δⁿ t̄ J^r Jⁿ C_{||} CCⁿ CT^u [̇.
 pick fruit sour eat climb side road.

J^r ɔ̄ ɔ_n ĩ J^r C_T. Ā C_u.
give you whoever with want eat.

J^r S^{ɔ̄} †^r L_u C_Tʼ, C_J" C_o. Lⁿ ɔ_u ɔ" Ā C_u.
Gha-sang elder daughter girl Yi going want eat.

65 J" Ā T^u J^{ɔ̄} T^u J^r T_u T",
occasion this Du-bw the weak one get,

T" J^r S^{ɔ̄} †^r L_u C_Tʼ, C_J" C_o. l'ɔ̄ L_ɛ
get Gha-sang elder daughter girl Yi take gone

T_{ɔ̄} T_{ɔ̄}.
done finish.

ɔ- 'C^u J^r S^{ɔ̄} †^r L_u C_Tʼ, C_J" C_o. C_u
there is day Gha-sang elder daughter girl Yi if

ɔ° Lⁿ C_u ɔ",
taken seriously ill,

J^r S^{ɔ̄} †^r L_u C_Tʼ, C_J" C_o. C_u T_u L_ɛ C_u,
Gha-sang elder daughter girl Yi if dead thus,

T^u J^{ɔ̄} T^u J^r T_u J^r J" Δ^{ɔ̄} C_u.
Du-bw the weak one not know spirits thus.

70 T^u J^{ɔ̄} 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^{ɔ̄} Λ_u †^r L_u.
asked Gha-sang-ya elder.

J^r S^{ɔ̄} †^r L_u C_u ɔ_u ɔ^r
Gha-sang elder thus did give,

ɔ^r C^{ɔ̄} C_u C^{ɔ̄} Lⁿ ĩ' T^u",
gave horse frost horse ashes for,

T^u" T^u J^{ɔ̄} T^u J^r T_u C_u^{ɔ̄} L^o C_u^u,
for Du-bw the weak one ride come perform,

75 C_u^u C_u Jⁿ C^u" ɔ_u Jⁿ J^{ɔ̄},
perform descendants Gi-chi plural ancestor rites,

C_u^u Λ_u Jⁿ C^u" ɔ_u Jⁿ Δ^{ɔ̄} Λ_u.
perform families Gi-chi plural spirit rites oh.

\square_n $\square^n \supset \square \square \dots$
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, $T^u T'' C_1 \tau^n T'' T^u T^n C \dagger_1 C \square''$. 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 $G^- \Lambda^n \square^n \dagger'$ is the name of a place, but there is nothing in the manuscript to indicate where it was located.

Line 8. The name $T^u \downarrow^p T^u J^r T_{11}$, given to the young Hmao-chi is in two parts. The second part $T^u J^r T_{11}$, means “the person not able”, or “the person not strong”, and is a term of derision. The first part $T^u \downarrow^p$, is probably also derisory. It is not quite certain, but the \downarrow^p 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 $l'_{11} \dagger'$, “lacquered”, is written $l'_{11} \dagger'$, in the Miao text.

Line 36. The local Yi landlord is called $T^- S^{\bar{5}} \Lambda^- \dagger^r L_{11}$, but throughout most of the song the Λ^- is omitted. $\dagger^r L_{11}$ 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 $l'_{11} L_{11}$ means literally “to take, or lead away”, but it is regularly used to mean “to take in marriage”.

