

**M339**  
**Ancient traditions of the Miao old folk.**

*Supplied by Yang Yung-xin.*

Notes.

This material is recorded in Document F (page 32).

In grouping the items in this collection of incantations according to subject matter, it proved necessary to make two alterations to Yang Yung-xin's order. First, the items numbered 6, 7 and 8 in the present arrangement appear as numbers 7, 8 and 6 in Document F. Second, the penultimate item in Document F is, in fact, two separate pieces. Each is given its own heading, and, beyond the fact that they both concern the worship of ancestors, they are quite independent of one another. In these circumstances it seemed sensible to treat this entry as two separate items, and renumber them accordingly. Thus numbers 9 and 10 in Document F become 9, 10 and 11 in the present transcription.

**Line 37.** The words  $\text{C}\text{J}^{\text{p}}$ , “fish”, and  $\text{Y}^{\text{n}}$ , “water”, are transposed in the Miao text.

**Line 61.** Between this and the previous line the Miao text inserts,  $\Delta\epsilon \text{L}^{\text{n}} \Gamma^{\text{n}} \text{C}\Delta_{\text{v}} \text{C}\Gamma_{\text{m}}$  which means, “making the head bald”. This is a line from the next incantation picked up here by mistake.

**Line 106.** The exhortation,  $\text{J}_{\text{nc}}, \text{J}_{\text{nc}}$ , means literally “mixed, mixed”, and is repeated in lines 110 and 114. It refers to the token offering about to be made consisting of rice, meat and wine. The significance of the exhortation is, “All is prepared”, hence the paraphrase in translation, “It is ready! It is ready!”