

**Hua-Miao Archive
Songs and Stories**

Beginnings

Creation, the ordering of heavenly bodies, and early man
Songs M101 to M122
Transcription and Notes

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

The Hua-Miao Archive
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M101

C^u ɲ_u t_r CT^u t_r Tⁿ Cɲ^u.
 work which make sky make earth song.

Λ_ɛ ʃ̄ ɿ^u.
 Yang Zhi sang.

CT^u ɲ_u ʃ̄' ɲ_ɔ ɲ_u,
 sky came together beginning came together,

J^u CT^u Jⁿ J⁻ ʃ̄ J^r t_r ʃ̄_n.
 sky above who made thus.

J^u CT^u Jⁿ J⁻ ɲ_u L^{nc} CΔ_u J^r ɿ^u Jⁿ ɲ^ɔ
 sky above was Lie-ndlao-shi-tru king

Λ_ɛ ʃ̄^{no} Δ^ɔ 'C^u t_r ʃ̄_n.
 Yeu-jio-dlang-hnu made thus

Tⁿ ɲ_u ʃ̄' ɲ_ɔ ɲ_u,
 earth came together beginning came together,

5 CΔ^{nc} Tⁿ T^ɔ C^ɔ ʃ̄ J^r t_r ʃ̄_n.
 world people who made thus.

CΔ^{nc} Tⁿ T^ɔ C^ɔ ɲ_u L^{nc} CΔ_u J^r ɿ^u Jⁿ ɲ^ɔ
 world people was Lie-ndlao-shi-tru king

Λ_ɛ ʃ̄^{no} Δ^ɔ 'C^u t_r ʃ̄_n.
 Yeu-jio-dlang-hnu made thus.

L^{nc} CΔ_u J^r ɿ^u Jⁿ ɲ^ɔ Λ_ɛ ʃ̄^{no} Δ^ɔ 'C^u
 Lie-ndlao-shi-tru king Yeu-jio-dlang-hnu

ɲ_ɔ t_r J^u CT^u Jⁿ J⁻ CΔ_{nc} Lⁿ L_{nc} L_{nc} Jⁿ T⁻
 did make sky above smooth extremely even

J^ɔ V^ɔ ʃ̄'
 bottom large round basket.

ᵕᵅ †ᵣ ᵕ" ᵕᵀᵛ ᵕ" ᵕ" ᵕΔ_{nc} ᵕ^ᵒ ᵕ_{nc} ᵕ_{nc} ᵕ'"
did make sky above smooth extremely for

ᵕᵕ" 'ᵕᵛ ᵕᵕ" ᵕ^ᵒ ᵕ" ᵕΔ ᵕ" ᵕ_n.
Maid sun youth moon go sport thus.

10 ᵕ^{nc} ᵕΔ" ᵕᵣ ᵕ'ᵛ ᵕ" ᵕᵔ ᵕ_ᵕ ᵕ^{no} ᵕ^ᵔ 'ᵕᵛ
Lie-ndlao-shi-tru king Yeu-jio-dlang-hnu

ᵕᵅ †ᵣ ᵕ" ᵕᵀᵛ ᵕ" ᵕ" ᵕΔ_{nc} ᵕ^ᵒ ᵕ_{nc} ᵕ_{nc}
did make sky above smooth extremely

ᵕᵕ^ᵔ ᵕᵔ ᵕᵛ ᵕ_ᵕ,
nailed stone gold oh,

ᵕᵅ †ᵣ ᵕ" ᵕᵀᵛ ᵕ" ᵕ" ᵕΔ_{nc} ᵕ^ᵒ ᵕ_{nc} ᵕ_{nc}
did make sky above smooth extremely

ᵕᵕ^ᵔ ᵕᵔ ᵕ'" ᵕ_n.
nailed stone sifted thus.

ᵕ^{nc} ᵕΔ" ᵕᵣ ᵕ'ᵛ ᵕ" ᵕᵔ ᵕ_ᵕ ᵕ^{no} ᵕ^ᵔ 'ᵕᵛ
Lie-ndlao-shi-tru king Yeu-jio-dlang-hnu

ᵕᵅ †ᵣ ᵕ" ᵕᵀᵛ ᵕ" ᵕ" ᵕΔ_{nc} ᵕ^ᵒ ᵕ_{nc} ᵕ_{nc} ᵕ'"
did make sky above smooth extremely for

ᵕ" ᵕ^ᵔ ᵕ^ᵔ ᵕ_ᵔ ᵕᵕ^ᵔ ᵕ'" ᵕ^ᵔ,
clouds float gracefully,

15 ᵕᵅ †ᵣ ᵕ" ᵕᵀᵛ ᵕ" ᵕ" ᵕΔ_{nc} ᵕ^ᵒ ᵕ_{nc} ᵕ_{nc} ᵕ'" ᵕⁿ
did make sky above smooth extremely for winds

ᵕⁿ ᵕ_n ᵕ_ᵕ ᵕᵣ ᵕᵕ_ᵕ †'ᵔ ᵕ_n,
rushing together go blow thus,

ᵕᵅ †ᵣ ᵕ" ᵕᵀᵛ ᵕ" ᵕ" ᵕΔ_{nc} ᵕ^ᵒ ᵕ_{nc} ᵕ_{nc} ᵕ'"
did make sky above smooth extremely for

ᵕ^ᵔ ᵕⁿ ᵕⁿ ᵕⁿ ᵕ^ᵔ ᵕᵣ ᵕ_ᵕ ᵕ_n.
eagle fly to and fro thus.

ᵕ^{nc} ᵕΔ" ᵕᵣ ᵕ'ᵛ ᵕ" ᵕᵔ ᵕ_ᵕ ᵕ^{no} ᵕ^ᵔ 'ᵕᵛ
Lie-ndlao-shi-tru king Yeu-jio-dlang-hnu

ᵛᵛ tᵣ CΔ^{nc} Tⁿ Tᵇ Cᵇ Y⁻ ɽ^ᵛ Tⁿ Cɽ^o ɽ^{'''} ɽ⁻ C^{nc}
did make world people gullies gorges for great

Δⁿ ɽⁿ S^{nc} CΔ_ᵛ Λ_o Λ_o,
rivers shining flow smoothly,

ᵛᵛ tᵣ CΔ^{nc} Tⁿ Tᵇ Cᵇ Y⁻ ɽ^ᵛ Tⁿ Cɽ^o Cɽ⁻
did make world people gullies gorges nailed

Vᵇ Δ^u,
rock black

20 ᵛᵛ tᵣ CΔ^{nc} Tⁿ Tᵇ Cᵇ Y⁻ ɽ^ᵛ Tⁿ Cɽ^o C_n
did make world people gullies gorges them

Cɽ⁻ t₋ ɽ_n.
nailed cliff thus.

L^{nc} CΔ_{||} ɽ^r ɽ^{'u} ɽⁿ ɽ^ᵛ Λ_ε ɽ^{no} Δ^ᵛ 'C^u
Lie-ndlao-shi-tru king Yeu-jio-dlang-hnu

ᵛᵛ tᵣ CΔ^{nc} Tⁿ Tᵇ ɽ^ᵛ Y⁻ T^o Tⁿ ɽ^o ɽ^{'''}
did make world people mountain foundation for

ɽⁿ Cɽ^ᵛ ɽⁿ L^u ɽ^{nb} ɽ^ᵇ ɽⁿ S^{nc},
Gi-nzyu nine classifier lakes dam shining,

ᵛᵛ tᵣ CΔ^{nc} Tⁿ Tᵇ Cᵇ Y⁻ T^o Tⁿ ɽ^o ɽ^{'''}
did make world people mountain foundation for

ᵇ Lⁿ ɽ_o Cɽ^{'r} ɽ^ᵇ ɽ^ᵇ Λ₋,
forest bowing sighing oh,

ᵛᵛ tᵣ CΔ^{nc} Tⁿ Tᵇ Cᵇ Y⁻ T^o Tⁿ ɽ^o ɽ^{'''}
did make world people mountain foundation for

ᵇ Lⁿ ɽ_o Δ^u Lⁿ Cɽ^{nc} Λ₋.
forest bowing black extremely oh.

25 L^{nc} CΔ_{||} ɽ^r ɽ^{'u} ɽⁿ ɽ^ᵛ Λ_ε ɽ^{no} Δ^ᵛ 'C^u
Lie-ndlao-shi-tru king Yeu-jio-dlang-hnu

ᵛᵛ tᵣ CΔ^{nc} Tⁿ Tᵇ Cᵇ Y⁻ ɽ^ᵛ Tⁿ Cɽ^o ɽ^{'''} Cɽⁱ
did make world people gullies gorges for game

ɽ_n Lⁿ ɽ^{''} T^u T^u C^{no} Λ₋,
wild deer all live oh,

᳚ t_r CΔ^{nc} Tⁿ T^b C^b Y⁻ T^o Tⁿ ɟ^o ɽ^{''}
did make world people mountain foundation for

C^{''} Lⁿ ɟ- C^{''} Lⁿ C[̄] T^u T^u t_{''}.
tigers lions all dwell.

L^{nc} CΔ_{''} ɟ^r ɽ^{'u} ɟⁿ ɟ^o Λ_c ɽ^{no} Δ^o 'C^u
Lie-ndlao-shi-tru king Yeu-jio-dlang-hnu

᳚ t_r ɟ^{''} C^T_u ɟⁿ ɟ⁻ CΔ_{nc} Lⁿ L_{nc} L_{nc} ɽ^{''}
did make sky above smooth extremely for

C^{''} Λ^o ɽ_n,
birds fly thus,

30 ᳚ t_r CΔ^{nc} Tⁿ T^b C^b Y⁻ ɽ^o Tⁿ C^T_o ɽ^{''}
did make world people gullies gorges for

Y^{''} CΔ_o,
water flow,

᳚ t_r CΔ^{nc} Tⁿ T^b C^b ɽ_n ɽ^{''} V^o
did make world people thus mountain rock

ɽ^{''} t⁻ Δ^o ɟ^r C^ɽ₌ ɽ_n,
mountain cliff lost raised up thus,

᳚ t_r ɟ^{''} C^T_u ɟⁿ ɟ⁻ ɽ^{''} ɟ⁻ Δ^o ɽ^o ɟ_o ɟ^{''}
did make sky above for clouds go

CΔ_. Δ^o ɽ_n,
sport thus,

᳚ t_r ɟ^{''} C^T_u ɟⁿ ɟ⁻ ɽ^{''} C^ɽ_{''} 'C^u C^T_{''} ɽⁿ
did make sky above for maid sun youth moon

ɟ^{''} ɟⁿ L_o,
go around,

᳚ t_r ɟ^{''} C^T_u ɟⁿ ɟ⁻ ɽ^{''} 'C^u ɽ^u 'C^u ɟ_o C^{no}
did make sky above for stars starlets live

ɟ⁻ ʒ^o Λ_.
have order oh.

- 35 L^{nc} CA₁₁ J^r T^{'u} Jⁿ D^ɔ Λ_ɛ [no Δ^ɔ 'C^u
 Lie-ndlao-shi-tru king Yeu-jio-dlang-hnu
- D_ɔ t_r CA^{nc} Tⁿ T^ɔ C^ɔ Y⁻ [ɔ^ɔ Tⁿ CT^o T^{'u}
 did make world people gullies gorges for
- T^u L_n D_uY⁻ Λⁿ C^{no},
 ordinary folk make family live,
- D_ɔ t_r CA^{nc} Tⁿ T^ɔ C^ɔ Y⁻ [ɔ^ɔ Tⁿ CT^o T^{'u}
 did make world people gullies gorges for
- T^u L_n D_uY⁻ Λⁿ t_u.
 common folk make family dwell.
- CA^{nc} Tⁿ T^u L_n D_u T^u L_n D_u J^r [no [n,
 world common folk ordinary folk discussed thus,
- J^r J^{'u} D_u CA^{nc} Tⁿ J^{'u} CT^u J̄ J^r t_r [n.
 not know that earth sky who made thus.
- 40 CA^{nc} Tⁿ T^ɔ C^ɔ J̄ J^r J^{'u} Λ_.
 world people who knew oh.
- CA^{nc} Tⁿ T^ɔ C^ɔ Jⁿ Cⁿⁱ CA^{nc} t_. J^{'u} Λ_.
 world people Gi-niao-ndlie-za knew oh.
- Jⁿ Cⁿⁱ CA^{nc} t_. ɿ_n D_u L^{nc} CA₁₁ J^r T^{'u}
 Gi-niao-ndlie-za said that Lie-ndlao-shi-tru
- Jⁿ D^ɔ C^{no} J^o V^ɔ,
 king sat foot rock,
- L^{nc} CA₁₁ J^r T^{'u} Jⁿ D^ɔ D_ɔ ɿ_n L_o L^u
 Lie-ndlao-shi-tru king did speak classifier word
- Lⁿ D^u J^{'ɔ} Jⁿ Cⁿⁱ CA^{nc} t_. J^{'u} Λ_.
 simply showed Gi-niao-ndlie-za knew oh.
- CA^{nc} Tⁿ T^ɔ C^ɔ J̄ J^r J^{'u} Λ_.
 world people who knew oh.
- 45 CA^{nc} Tⁿ T^ɔ C^ɔ Jⁿ Cⁿⁱ CA^{nc} J^ɔ J^{'u} Λ_.
 world people Gi-niao-ndlie-bang knew oh.

ɟ̃ⁿ ʈ̃ᵐ ʈ̃Δⁿᶜ ɟ̃ᶑ ɿₙ ɟ̃ᵛ ʌᶜ ʈ̃ᵐᵛ Δ̃ᶑ 'ʈ̃ᵛ
Gi-niao-ndlie-bang said that Yeu-jio-dlang-hnu

ʈ̃ᵐᵛ ɟ̃ᵐ ʈ̃ᵐᵐ ʈ̃ᵐ,
sat foot tree thus,

ʌᶜ ʈ̃ᵐᵛ Δ̃ᶑ 'ʈ̃ᵛ ɟ̃ᶑ ɿₙ ʌᵒ ʌᵛ
Yeu-jio-dlang-hnu did speak classifier word

ʌᵐ ɟ̃ᵛ ʌᵐᵒ ɟ̃ⁿ ʈ̃ᵐᵐ ʈ̃Δⁿᶜ ɟ̃ᶑ ʈ̃ᵐᵐᶜ ʌ̃.
simply enlarged Gi-niao-ndlie-bang heart oh.

ɟ̃ⁿ ʈ̃ᵐᵐ ʈ̃Δⁿᶜ ʈ̃. ɟ̃ⁿ ʈ̃ᵐᵐ ʈ̃Δⁿᶜ ɟ̃ᶑ ʈ̃ᶜ ʌᵒ ɿₙ
Gi-niao-ndlie-za Gi-niao-ndlie-bang able come say

ʈ̃ᵐ,
thus,

ɿₙ ɟ̃ᵛ ʈ̃Δⁿᶜ ʈ̃ᵐ ɿᵐ ʈ̃ᵐᵛ ɟ̃ᵛ ʌᵐᶜ ʈ̃Δᵐᵐ ɿᶜ ʈ̃ᵐᵛ
say that earth sky was Lie-ndlao-shi-tru

ɟ̃ⁿ ɟ̃ᵑ ʌᶜ ʈ̃ᵐᵛ Δ̃ᶑ 'ʈ̃ᵛ ɟ̃ᵐ
king Yeu-jio-dlang-hnu connector

ʈ̃ᶜ ʈ̃ᵐᶜ,
made completed,

50 ɟ̃ᶑ ʈ̃ᶜ ɿᵐ ʈ̃ᵐᵛ ɟ̃ᵐ ɿ̃ ʈ̃Δⁿᶜ ʌᵐ ʌᵐᶜ ʌᵐᶜ
did make sky above smooth extremely

ɿ̃ ʌᵐᶜ ʈ̃Δᵐᵐ ɿᶜ ʈ̃ᵐᵛ ɟ̃ⁿ ɟ̃ᵑ ʌᶜ ʈ̃ᵐᵛ Δ̃ᶑ 'ʈ̃ᵛ
make Lie-ndlao-shi-tru king Yeu-jio-dlang-hnu

ɟ̃ᵐ ʈ̃ᵐᶜ ɿ̃ ʌ̃,
connector place rise up oh,

ɟ̃ᶑ ʈ̃ᶜ ʈ̃Δⁿᶜ ʈ̃ᵐ ʈ̃ᵑ ʈ̃ᵑ ɿ̃ ʈ̃ᵑ ʈ̃ᵐ ʈ̃Δᵐᵐ
did make world people gullies gorges

ɿ̃ ʌᵐᶜ ʈ̃Δᵐᵐ ɿᶜ ʈ̃ᵐᵛ ɟ̃ⁿ ɟ̃ᵑ ʌᶜ ʈ̃ᵐᵛ Δ̃ᶑ 'ʈ̃ᵛ
make Lie-ndlao-shi-tru king Yeu-jio-dlang-hnu

ɟ̃ᵐ ʈ̃ᵐᶜ ʈ̃ᶜ ʌ̃.
Connector place stand oh.

CA^{nc} Tⁿ T^b C^b T^u L_n D_u T^u L_n D_l
world people common folk ordinary folk

Λ_u Λ_l,
copied oh,

55 D_δ Λ_u ɹⁿ C^{nu} CA^{nc} t_l ɹⁿ C^{nu} CA^{nc} J_δ
did copy Gi-niao-ndlie-za Gi-niao-ndlie-bang

C_l[̄] ɛ_n,
sought thus,

D_δ C_l[̄] L^{nc} CA_u J^r T^{'u} ɹⁿ D^ɔ Λ_ɛ ɛ^{no} Δ^δ 'C^u
did seek Lie-ndlao-shi-tru king Yeu-jio-dlang-hnu

L_ɛ ɹ^o V^ɔ ɛ_n,
gone foot rock thus,

D_δ C_l[̄] L^{nc} CA_u J^r T^{'u} ɹⁿ D^ɔ Λ_ɛ ɛ^{no} Δ^δ 'C^u
did seek Lie-ndlao-shi-tru king Yeu-jio-dlang-hnu

C_s ɛ̄ ɛ^{'nc} Λ_l.
their trouble oh.

CA^{nc} Tⁿ T^b C^b T^u L_n D_u T^u L_n D_l C_l[̄] Λ_l,
world people common folk ordinary folk sought oh,

D_δ C_l[̄] L^{nc} CA_u J^r T^{'u} ɹⁿ D^ɔ Λ_ɛ ɛ^{no} Δ^δ 'C^u
did seek Lie-ndlao-shi-tru king Yeu-jio-dlang-hnu

L_ɛ ɹ^o CT["] ɛ_n,
gone foot tree thus,

60 D_δ C_l[̄] L^{nc} CA_u J^r T^{'u} ɹⁿ D^ɔ Λ_ɛ ɛ^{no} Δ^δ 'C^u
did seek Lie-ndlao-shi-tru king Yeu-jio-dlang-hnu

C_s ɹ_l ɹ['].
they carry chicken.

ɹⁿ C^{nu} CA^{nc} t_l ɹⁿ C^{nu} CA^{nc} J_δ Tⁿ ɹ_u
Gi-niao-ndlie-za Gi-niao-ndlie-bang said that

L^{nc} CA_u J^r T^{'u} ɹⁿ D^ɔ Λ_ɛ ɛ^{no} Δ^δ 'C^u J^r C^{no}
Lie-ndlao-shi-tru king Yeu-jio-dlang-hnu not sit

ɹ^o V^ɔ.
foot rock.

$\int^n C^{ni} CA_{nc} t_.$ $\int^n C^{ni} CA_{nc} J^{\delta}$ \int_n \int_u
 Gi-niao-ndlie-za Gi-niao-ndlie-bang said that

$L^{nc} CA_{ni} J^r T'^u$ $\int^n \int^{\delta}$ $\Lambda_{\zeta} [^{no} \Delta^{\delta} 'C^u$ J^r C^{no}
 Lie-ndlao-shi-tru king Yeu-jio-dlang-hnu not sit

\int° CT'' $[_n.$
 foot tree thus.

65 $T^u L_n \int_u$ $T^u L_n \int_.$ J^r J'' \int^i $\Lambda_.$
 common folk ordinary folk not know discover oh,

J^r C_{ni} $\int^n C^{ni} CA_{nc} t_.$ $\int^n C^{ni} CA_{nc} J^{\delta}$
 not listen Gi-niao-ndlie-za Gi-niao-ndlie-bang

\int^i $\Lambda_.$
 discover oh.

$T^u L_n \int_u$ $T^u L_n \int_.$ \int^{δ} L_{ζ} \int° V^p C_n
 common folk ordinary folk did go foot rock they

J^n $[^{\zeta},$
 offer wine,

\int^{δ} L_{ζ} \int° CT'' \int_n \int^{δ} J' $\Lambda_.$
 did go foot tree they sacrifice chicken oh.

$L^{nc} CA_{ni} J^r T'^u$ $\int^n \int^{\delta}$ $\Lambda_{\zeta} [^{no} \Delta^{\delta} 'C^u$ \int_n
 Lie-ndlao-shi-tru king Yeu-jio-dlang-hnu connector

CA_{ζ} $[^{nc}.$
 hid completed.

70 $T^u L_n \int_u$ $T^u L_n \int_.$ CT' J^r $J_.$
 common folk ordinary folk sought not see.

$CA^{nc} T^n T^p C^p$ \int^{δ} V^p \int^{δ}
 world people sacrifice rocks sacrifice

CT'' $[_n,$
 trees thus,

\int° $J^r [^{\delta}$ $T''' V_{\zeta}$ $\int^{\circ}.$
 root origin from here.

$\int^n C^{ni} CA_{nc} t_.$ $\int^n C^{ni} CA_{nc} J^{\delta}$ \int_n \int_u
 Gi-niao-ndlie-za Gi-niao-ndlie-bang said that

L^{nc} CΔ_n J^r T^{'u} ɔⁿ ɔ^p Λ_ς [C^{no} Δ^δ 'C^u
Lie-ndlao-shi-tru king Yeu-jio-dlang-hnu

C^{no} CT^δ CT^u
dwelt midst sky,

75 ɔ^δ ɔ_n ɔ_u
did say that

L^{nc} CΔ_n J^r T^{'u} ɔⁿ ɔ^p Λ_ς [C^{no} Δ^δ 'C^u C^{no} CT^u
Lie-ndlao-shi-tru king Yeu-jio-dlang-hnu dwelt sky

[^{'nc} [C_n.
place thus.

[C_n ɔⁿ ɔ_o CT_{..}
thus ended.

M101
Song of the creation of heaven and earth.

Sung by Yang Zhi.

Notes

This song is recorded in six of the documents: [Document A, \(no.1, page 1\)](#), Document E', (no. 1, page 1), Document E, (no. 1, page 1), Document K, (no. 1/1, page 1), Document L, (no.1, page 1), and Document N, (no. 2, page 342).

Line 2, and throughout, Document A read 𠄎 instead of 𠄎.

Line 8, and throughout, Document A omitted 𠄎 in 𠄎𠄎𠄎𠄎, Document E' read it as 𠄎𠄎𠄎𠄎, and Documents K L read 𠄎 for 𠄎.

Line 15. Document A used the alternative reading 𠄎 instead of 𠄎 in the expression for "wind". Document N spelt the word wrongly as "ngeul" instead of "guel".

Line 17. Documents E', E, K, L all misread the word 𠄎 meaning "gorge" as 𠄎. Document N corrected it to "nghos".

Line 22. A scribal error in Document E' interchanged lines 22 and 23, and wrote "valleys" instead of "mountain ranges". This mistake was continued in Document E.

Line 27. Documents E', E, K, L N have "valleys" instead of "mountain ranges" in this line so destroying the parallelism.

Line 34. Document N has a typing error, rendering '𠄎𠄎 as "hnuv hmok" instead of "hnuv mok".

Line 37. Document N omitted the eight words transcribing 𠄎𠄎𠄎𠄎𠄎𠄎𠄎. A case of haplography.

Line 38. Document K, followed by Documents L N has a superfluous 𠄎𠄎 after 𠄎𠄎 in this line.

Line 41. There was some disagreement over the final syllable in the name 𠄎𠄎𠄎 both here and throughout the song. Document A has 𠄎, Document E' has 𠄎, Documents E K have 𠄎, Document L has 𠄎 and Document N has "zad".

Line 43. This line has its parallel in line 47, and Document A preserved the balance exactly. The verb in line 43 is 𠄎𠄎....𠄎" which means "to instruct" or "to be instructed". In line 47 the parallel verb is 𠄎....𠄎, "to be bold", "to be made bold". In all the later documents this was lost because 𠄎 in line 43 was misread as 𠄎, after which the lines were made identical and the verb in both read 𠄎....𠄎.

Line 43. In Documents A, E' E the parallelism between lines 43 and 47 is properly maintained. In line 43 the Creator is called by the first half of his compound name, paralleled in line 47 by the use of the second half of the name. From Document K onward parallelism was reduced to identity by using the full name in each line.

Line 49. In Documents L N the connector \mathfrak{D}_n has been lost.

Line 59. In Document L this line appears twice. Once, by mistake, following line 56, and once in its proper place. This was perpetuated in Document N.

Line 60. In Document K the final three words of this line have been changed to read, $\mathfrak{C}_n \mathfrak{J} \mathfrak{C}\mathfrak{T}'$, which means "carrying meat", instead of "bearing a chicken". Document L further confused the issue by reading, $\mathfrak{C}^{\circ} \mathfrak{C}\mathfrak{J} \mathfrak{T}' \mathfrak{A}^{\circ}$, meaning "in the chicken house, oh!"

Line 61. Documents E', E and K added $\mathfrak{C}\mathfrak{A}_{nc} \mathfrak{J}^n \mathfrak{C}^{\circ}$ and underlined it as though a third person was involved. Document K added it again in the parallel line 63. This must have been a scribal error, but it has been corrected in Document L.

Line 67. Document E' read \mathfrak{C}'° , "place", instead of \mathfrak{C}° , "wine".

Line 68. Documents E' and E have misread \mathfrak{T}' , "chicken" as $\mathfrak{C}\mathfrak{T}'$, "meat", but it has been corrected in Document K.

Line 69. Documents E' and E mis-spelt $\mathfrak{C}\mathfrak{A}_{\nu}$, "to hide" as \mathfrak{A}_{ν} . This was corrected in Document K, but reappeared in Document L.

Line 72. Document A read the last word of this line as \mathfrak{T}° instead of \mathfrak{C}° . This was corrected in all subsequent documents.

Line 76. In Documents E' and E, $\mathfrak{C}\mathfrak{T}^{\circ} \mathfrak{C}'^{\circ}$, "a place in the sky" was incorrectly written, $\mathfrak{C}\mathfrak{T}^{\circ} \mathfrak{C}'^{\circ}$, "yonder place". This did not make very good sense, so Document K changed it to $\mathfrak{C}\mathfrak{T}^{\circ} \mathfrak{C}'^{\circ}$, "within the place", which reading was followed by Documents L and N, though the sense was still poor.

Line 77. Document A omitted this line.

M102

Gid niaob ndliex zak, Gid niaob ndliex bangx.
Gi-niao-ndlie-za, Gi-niao-ndlie-bang.

Taos Zif-gaib hxut.
Tao Zi-gai sang.

Ndux draos khab byul draos,
sky came together beginning came together,

draos draot Gid niaob ndliex zak jiet
came together for Gi-niao-ndlie-za completed

duf ndix;
before;

dib draos khab byul draos,
earth came together beginning come together,

dros draot Gid niaob ndliex bangx jiet
come together for Gi-niao-ndlie-bang completed

ndrux ghwb.
after.

5 *Gid niaob ndliex zak gid zeux gid ngies gid*
Gi-niao-ndlie-za way ability way skill way

nzhaif zwd;
sagacity;

gid daol gid gel gid baob dangb aib
way strength way cleverness way wisdom very

zaok ndliex dib daot;
sufficient world get;

aib zaok ndliex dib dwd nwb yad.
very sufficient world people want.

gid daol lid vuf hmaob shat ndliex dib
way strength community of the people world

dub ghas dras dul dul daot.
the persons foolish all get.

Gid niaob ndliex zak niob ndliex dib dwd nwb jix
Gi-niao-ndlie-za lived world people spoke

shis des,
not anxious,

10 *khab ndliex tib dwd nwb gid gyuf hnuv gid*
taught world people way pass day way

gyuf niaot,
pass time,

hxud bws jiox shit jial,
all used not empty,

chat yyus Gid niaob ndliex zak dlox leuf nzod,
by reason of Gi-niao-ndlie-za lost gone early,

ndliex dib dwd nwb dul dul chat jiol.
world people all lamented so it is.

Ndux daos ndux tes mes,
sky get sky constant,

15 *Gid niaob ndliex bangx das ndrux ghwb.*
Gi-niao-ndlie-bang died afterwards.

ndliex dib dwd nwb shit jiox baob,
world people not know,

ndliex dib dwd nwb niob,
world people lived,

niob draot ndliex dib ndliex daol jiaob.
lived in all the world many.

ndliex dib dwd nwb ghas dras gid dyul jil dul dul
world people foolish lazy thus all

max,
there were,

20 *ndliex dib dwd nwb zeux naox shit zeux at.*
world people able eat not able do.

ndliex tib dwd nwb gid chaib gid nkhwx dul dul
world people way hungry way thirsty all

jiaol,
caught,

gid shaok gid shwd dul dul lol,
way calamity way trouble all arrived,

ndliex dib dwd nwb bwv shit dlif.
world people fled not escape.

ndliex dib dwd nwb gid mob gid nzangx jiaob,
world people way sickness way groaning many,

25 *zhas mas Gid niaob ndliex bangx,*
only there was Gi-niao-ndlie-bang,

khab gif ndliex dib dwd nwb gof zyuk
taught thus world people cause perform

hais.
shaman-healer's arts.

nwb dib hxais hik,
shaman-healer exercising his art said,

hik Gid niaob ndliex bangx ghad qeut daol,
said Gi-niao-ndlie-bang the place strength,

hik Gid niaob ndliex bangx ghad qeut zeul.
said Gi-niao-ndlie-bang the place stand firm.

30 *nwb dib hxais hik,*
shaman-healer exercising his art said,

hik, "Gid niaob ndliex bangx niob qeut dyul?"
said, "Gi-niao-ndlie-bang situated place what?

Gid niaob ndliex bangx niob khod bangt".
Gi-niao-ndlie-bang situated cave".

hik, "Gid niaob ndliex zak niob qeut dyul?"
said, "Gi-niao-ndlie-za situated place what?

Gid niaob ndliex zak niob khod zat".
Gi-niao-ndlie-za situated cavern".

35 *nwb dib hxias at dlab*
shaman-healer exercising his art made spirit-trap

ndid at dlab lud,
long made spirit-trap short,

nghul Gid niaob ndliex zak gid baob gid
draw out Gi-niao-ndlie-za way knowledge way

ngel draot got veb,
uprightness to foot rock,

nghul Gid niaob ndliex bangx gid daol gid
drew out Gi-niao-ndlie-bang way strength way

zeul draot got ndaot.
stand firm to foot tree.

gul ndliex dib dwd nwb dat ghaib dat nbat
that world people killed chicken killed pigs

shit jiox hlangd,
together brought sacrificed,

hlangd Gid niaob ndliex zak draot got veb;
sacrificed Gi-niao-ndlie-za at foot rock;

40 *gul ndliex dib dwd nwb dat ghaib dat mbat*
that world people killed chicken killed pigs

shit jiox hlang,
together brought sacrificed,

hlangd Gid niaob ndliex bangx draot got ndaot.
sacrificed Gi-niao-ndlie-bang at foot tree.

Ndliex dib dwd nwb gid shyud gid fwd njaol,
world people way unlucky way fierce arrived,

ndliex dib dwd nwb nghwl zyuk
world people went perform

hxias,
shaman-healer's arts,

zyuk nwb zyuk
perform shaman-healer's rituals perform

hxias daot,
shaman-healer's arts get,

45 *gol ndliex dib dwd nwb nghas,*
cause world people prepare,

nghas Yeul sub mub shit jiox hlangd,
prepare Yeu-su-mu together brought sacrificed,

hlangd draot ndliex dib dwd nwb ghad shuf ngax.
sacrificed at world people homesteads.

Ndliex dib dwd nwb yius zhiex yius nbat
world people reared cattle reared pigs

jiet,
completed,

zos nyul bas zhus gaof zib xaok
reach their next year thirteen years

50 *dat zhiex dat nbat traot,*
killed cattle killed pigs give to,

traot Yeul sub mub naox,
give to Yeu-su-mu to eat,

traot Yeul sub mub aob,
give to Ye-u-su-mu water,

traot Yeul sub mub jeud.
give to Ye-u-su-mu wine.

gof Yeul sub mub val yiul ndliex dib dwd mwb,
cause Ye-u-su-mu look after world people,

55 *las dik yaok gof shied ndid,*
children cause life long,

val yiul gof dub jiot dub git xiangt bud
look after cause progeny spread fill

ndliex dib,
world,

gof dub jiot dub git xiangt bud ndliex daol.
cause progeny spread fill earth.

Ndliex dib dwd nwb dib hxais
world people exercising the shaman-healer's art

hxut,
called,

hxut Gid niaob ndliex bangx draot qeut dyul?
called Gi-niao-ndlie-bang to place what?

60 *hxut Gid niaob ndliex bangx draot faod draob.*
called Gi-niao-ndlie-bang to top hill.

zyuk jil nwb dit hxais hik,
perform thus shaman-healer exercising his art said,

hik gul Gid niaob ndliex zak niob qeut dyul?
said that Gi-niao-ndlie-za situated place what?

hik gul Gid niaob ndliex zak niob khod zat.
Said that Gi-niao-ndlie-za situated cavern.

ndliex dib dwd nwb nghwl faid gid,
world people went decide way,

65 *gof ndliex dib dwd nwb lod gheuk lik nkaol*
caused world people break stick curved

shit jiox deut,
together brought set out,

deut Gid niaob ndliex zak mis ndliex zat,
set out Gi-niao-ndlie-za connector face cliff,

deut *Gid niaob ndliex zak* *mis* *njix* *veb.*
set out Gi-niao-ndlie-za connector pillar stone.

zos *nangb jio* *b dib* *nwb* *hlit,*
reach snake bring the horse month,

nwb *dib hxais* *gof* *ndliex dib*
shaman-healer exercising his art caused world

dwb nwb *hlangd* *mid seb,*
people sacrifice the Venerable,

70 *gof* *ndliex dib* *dwd nwb* *hlangd* *mib laos.*
caused world people sacrifice the Old.

gof *Gid niaob ndliex zak* *Gid niaob ndliex bangx*
caused Gi-niao-ndlie-za Gi-niao-ndlie-bang

at,
make,

at *ndliex dib* *dwd nwb* *las dik yaok* *at* *vaf dud,*
make world people children make protect,

gof *Shak ndraos jio* *x dib vaos* *ghas* *njax* *ghas*
cause Ruling Race the mouth the

ndlail *drod,*
tongue return,

drod *dlat* *Gid niaob ndliex zak* *mis* *got*
return go to Gi-niao-ndlie-za connector foot

ndaot,
tree,

75 *gof* *Gid niaob ndliex bangx* *ntried,*
cause Gi-niao-ndlie-bang seek,

ntried *Shak ndraos jio* *x dib vaos* *leuf* *ib* *sangb,*
seek Ruling Race gone one side,

khab *gof* *gid shaok gid shwd* *riet* *jil*
do not cause calamity cling to thus

las dik yaok *dib* *yas.*
children at all oh.

jil *gid mof ndral.*
thus ended.

M102
Gi-niao-ndlie-za and Gi-niao-ndlie-bang.

Sung by Tao Zi-gai.

Notes

This song is recorded in Document N, (no. 4, page 352). According to a note at the end of the song it was sung by Tao Zi-gai and written down by Wang Jian-guo.

Title. The first word, *Gid*, is misprinted, *Gld*.

Line 1. The second word, written, *daod*, should read, *daos*, as in line 3.

Line 2. In this line, and throughout the song, proper nouns are written without initial capital letters. In the present transcription these have been supplied to make for greater clarity when reading the text.

Line 5. A note at the end of the song explains that the expression, *gid nzhief zwd*, here translated "sagacity" means "truly wise".

Line 6. The word printed, *daok*, "strength" should be, *daol*, as in line 8.

Line 7. Throughout this song the word for "people" is written consistently as, *dwd nwb*. In other songs it is *dwb nwb*.

Line 8. The word, *shat*, in the expression, *lid vuf hmaob shat*, "the community of the people" is wrongly printed, *shiat*.

Line 12. The final word of this line, *nzod*, meaning "early", has been printed without the initial *n*.

Line 13. At the end of the song an explanatory note referring to this and the previous line reads, "The pair of wise men were youths, both died early".

Line 21. In the printing, the initial *n* of the word, *nkhwx*, "thirsty", has become detached and joined to the end of the previous word.

Line 24. The last word of this line should be printed, *jiaob*, as in line 18.

Line 26. At the end of the song there is a note referring to this line which explains that the expression, *zyuk hxais*, means, "to prepare to practise the arts of a shaman-healer".

Line 29. Here, and again in line 37, the word, *zeul*, meaning, "to stand firm", is misprinted, *zel*.

Line 34. This line, being exactly parallel to line 32, does not require the initial word, *hik*, "said".

Line 35. The verb, dib hxais, meaning, "to exercise the shaman-healer's art", is printed here with different tone letters, dik hxaik. There seems to be no good reason for the change. Cf. also lines 27 and 30.

Line 35. It is clear from a note at the end of the song that the word printed, ndax, should read, ndid, meaning "long". The note reads "made long bamboo and short bamboo to contain the spirit manifestation".

Line 39. In the printed text the last two words of this line are, khod zat, "cavern", instead of, got veb, "foot of the rock", as in line 36. This must be a mistake, because the spirit of the Master Ndlie-za had already been "drawn out" from the cavern to the foot of the rock by the shaman-healer in order to make it possible for the people to offer their sacrifices.

Line 45. The word, nghas, "to prepare" in this and in the next line is misprinted, ngsais.

Line 46. In this line the tone letter l is missing from the word, Yeul, and in lines 51, 52, 53 and 54 this word is given variously the tone letters s and f, both incorrect.

Line 46. A note at the end of the song explains that, "Yeu-su-mu is the leading spirit, the greatest spirit".

Line 47. The words, dwd nwb, "people", are missing from this line.

Line 54. The first word, gof, has the wrong tone letter d.

Lines 56 and 57. The expression, dub jiot dub git xangt, meaning, "descendants", "progeny", or "offspring", occurs in both these lines, but, for no apparent reason, the second time it is printed, dub jiot dit gid xanst.

Line 57. A note at the end of the song explains that, ndliex daol, means, "stars go stars reach", which is, presumably, "everywhere under the stars". Why the note was added is a little hard to see because this is not an obscure expression. Ndliex dib ndliex daol, is widely used to mean, "the whole world", or "everywhere in the world". Here, the two elements in this four-word expression, are separated and used in parallel lines, a very common phenomenon in the songs.

Line 58. The word, dib, in the expression, dib hxais, is here printed with the wrong tone letter t.

Line 60. A note at the end of the song says that, "draob mib seb is sacrificing to rocks and sacrificing to trees". In fact it is the name given to the hill on which the sacred rock or tree was located.

Line 64. The initial n in, nghwl, meaning "went", is missing,

Line 66. In this and the next line the last word in the name, Gid niaob ndliex zak, has been given the wrong tone letter l. The last word in the line, zat, "cliff", has the wrong tone letter k.

Line 68. From this point to the end of the song the lines of the printed text cease to follow the lines of the song. The poetic form has been restored in the present transcription. This requires the reinstatement of two repeated words which have been lost in the printed text, at, at the end of line 71, and, drod, at the end of line 73.

Line 71. Here the word, zak, has again been given the wrong tone letter l.

Lines 74 and 75. It is possible that the two Masters have been mixed up in these lines. It was Gi-niao ndlie-bang who was associated with sacred trees, and Gi-niao-ndlie-za with sacred rocks.

Line 78. The last word, ndral, is misprinted, ndrol.

M103

$\text{C}\text{J}''$ J_v t_r $\text{C}\Delta^{\text{nc}} \text{T}^n$. T'' t_r J' I'' .
 song which make world. Tao Zi-gai sang.

Δ'' t'' $\text{T}'' \text{L}_n \text{J}_v$ L_o Δ'' $\text{J}' \text{T}^n$,
 four companies copper smiths came four localities,

Δ'' t'' $\text{T}'' \text{L}_n \text{J}_v$ $\Delta'' \text{CT}''$ T'' ,
 four companies copper smiths four beat copper,

CT'' T'' CE^n T'' CE^n T_ζ CT^v ,
 beat copper fashioned copper fashioned forth sky,

T_ζ $\text{J}'' \text{CT}^v$ $\text{J}^n \text{L}_o$ E^{nc} $\text{J}^n \text{J}^-$.
 forth sky rounded completed above.

5 J_o $\text{J}'' \text{CT}^v$ $\text{C}\Delta^{\text{nc}}$ $\text{C}\Delta^\delta$ $\text{T}'' \text{J}^n \text{J}^-$,
 cause sky smooth slippery at above,

J_o $\text{J}'' \text{CT}^v$ $\text{C}\Delta^{\text{nc}} \text{L}^n \text{L}_{\text{nc}} \text{L}_{\text{nc}}$,
 cause sky smooth extremely,

T'' $\text{C}\text{J}''$ $'\text{C}^v$ $\text{CT}'' \text{b}^n$ $\text{J}^n \text{L}^o$ J_v CT^v CT^δ .
 for maid sun youth moon around go sky midst.

Δ'' t'' $\text{T}'' \text{L}_n \text{J}_v$ L_o Δ'' $\text{J}' \text{E}^{\text{nc}}$,
 four companies copper smiths came four places,

Δ'' t'' $\text{T}'' \text{L}_n \text{J}_v$ $\Delta'' \text{CT}''$ b'' ,
 four companies copper smiths four beat iron,

10 CT'' T'' CE^n b'' CE^n T_ζ T^n ,
 beat copper fashioned iron fashioned forth earth,

T_ζ T^n $\text{J}^n \text{L}$ J_v $\text{C}\Delta^{\text{nc}} \text{T}^n$.
 forth earth spread gone world.

J_o $\text{C}\Delta^{\text{nc}} \text{T}^n$ T'' V^p T'' t^- ,
 cause world mountain rocks mountain cliffs,

T'' C_n $\text{J}^n \text{C}\text{E}^{\text{no}}$ $\text{CT}^v \text{T}_n \text{CT}_v$ J_v $\text{J}^n \text{J}^-$,
 mountain connector Gi-njio ridged went above,

$C\Delta^{nc} T^n$ $J^- C^p$ $T^n C\Gamma^\circ$ $\mathcal{D}_{||}$ $J^n T^n$.
world gullies gorges went below.

15 \mathcal{D}_o $C\Delta^{nc} T^n$ T° $J^- \overset{\delta}{\Gamma}$ $\Gamma' \mathcal{L}_o$ L_ζ $\dagger'' T''$,
cause world deep valleys clear gone far side,

T° Γ'' $\Delta^n J^r$ $\Delta^n \mathcal{D}_n J^\delta$ $L_\zeta L_\zeta$ $C\Delta_\zeta$.
deep for River Shi River Gi-bang winding flow.

$\Delta^n J^r$ $\Delta^n \mathcal{D}_n J^\delta$ $C\Delta_\zeta$ $L^n \mathcal{D}_{||}$,
River Shi River Gi-bang flowed going,

$C\Delta^{nc} T^n$ $T^p C^b$ $\Gamma'' C\Gamma^{no}$ $T^n \overset{\delta}{\Gamma}$
world people Mountain Njio the valley

Y^- $\overset{\delta}{\Gamma}$ T° $J^- \dagger^-$ $C\Gamma^\circ$,
make valley deep cliffs gorge,

20 Γ'' $\Delta^n J^r$ $\Delta^n \mathcal{D}_n J^\delta$ $L_\zeta L_\zeta$ $\overset{\delta}{T}$,
for River Shi River Gi-bang winding gathered,

\mathcal{D}_o $\Delta^n J^r$ $\Delta^n \mathcal{D}_n J^\delta$ $C\Delta_\zeta C\Delta^n C\Delta_\zeta C\Delta_o$.
cause River Shi River Gi-bang flow smoothly

$J^r C^{no} \Gamma^v$,
to separate,

Γ^v $C\Delta^{nc} T^n$ $T^p C^b$ $J^- \overset{no}{C} T^n$.
separate world people lands.

$\mathcal{D}^n C\Gamma^p$ C^n L^u $J^{\overset{nc}{\delta}}$,
Gi-nzyu nine classifier lakes,

C^n L^u C^{no} $C^n \overset{o}{J}' C'^{nc}$,
nine classifier situated nine places,

25 C^n L^u C^{no} $C^n \overset{o}{J}' T^n$,
nine classifier situated nine localities,

Y^- $\Delta^n J^r$ $\Delta^n \mathcal{D}_n J^\delta$ $J^- C'^{nc}$ $\overset{\delta}{T}$.
make River Shi River Gi-bang the place gathered.

$\Gamma'' C\Gamma^v$ $J^n J^-$ $C\Delta_{nc} L^u C\Delta_{nc} L_{nc}$,
sky above smooth exceedingly,

CT₁₁ bⁿ ɿ_n CT₁₁ bⁿ ɿ⁻ ɿ̂ Cɿ^b,
youth moon said youth moon road lazy,

CT₁₁ bⁿ ɿ₁₁ C_n ɿⁿ 'C^u ɿ^{''} ɿ^ʹ ɿ̂,
youth moon goes connector one day use foot short,

45 ɿ_n ɿ_u ɿ^u bⁿ ɿ̂ ɿ_u bⁿ ɿ^{''}.
say that the moon this is moon small.

CT₁₁ bⁿ ɿ₁₁ C_n ɿⁿ 'C^u ɿ⁻ ɿ^ʹ Cɿ̂,
youth moon goes connector one day make foot long,

ɿ_n ɿ_u ɿ^u bⁿ ɿ̂ ɿ_u bⁿ b^o.
say that the moon this is moon large.

ɿ_n ɿⁿ ɿ_o CT₁₁.
thus ended.

M103
Song of the creation of the world.

Sung by Tao Zi-gai.

Notes

This song is recorded in Document E (no. 14, page 37), Document K (no. 1/2, page 3), Document L (no. 2, page 5) and Document N (no. 5/1, page 356).

Title . This was clearly not part of the original text of the song but has been supplied by the editors of the documents. Document E has, $\text{C}\text{J}^{\text{u}} \text{J}^{\text{v}} \text{†}_r \text{C}\Delta^{\text{nc}} \text{T}^{\text{n}}$, "Song of the creation of the world". Document K reads, $\text{C}\text{J}^{\text{u}} \text{J}^{\text{v}} \text{†}_r \text{C}\Delta^{\text{nc}} \text{T}^{\text{n}} \text{C}^{\text{r}} \text{T}^{\text{n}} \text{J}^{\text{u}} \text{C}^{\text{z}}$, "Song of the creation of the world and all things". Document L has a slight variation, $\text{C}\text{J}^{\text{u}} \text{J}^{\text{v}} \text{†}_r \text{C}\text{T}^{\text{v}} \text{T}^{\text{n}} \text{C}^{\text{r}} \text{T}^{\text{n}} \text{J}^{\text{u}} \text{C}^{\text{z}}$, "Song of the creation of sky and earth and all things". Document N reads, "Ngaox gul ndaot njib daox deuk ndux", "Song of fashioning the sky from copper".

Line 7. In Document E , $\text{C}\text{T}^{\text{u}} \text{L}^{\text{n}}$, "Moon-youth" has been changed to $\text{T}^{\text{u}} \text{L}^{\text{n}}$ and attached to the phrase that follows to read, $\text{T}^{\text{u}} \text{L}^{\text{n}} \text{J}^{\text{n}} \text{L}^{\text{o}}$, "in circles".

Line 9. Document E omitted the third word T^{u} . This has been corrected in Documents K, L and N.

Line 9. The compilers of Document L misread the sixth word Δ^{n} as Δ^{r} . The writing in Document K which they were copying has been confused at this point by printing on the other side of the page coming right through.

Line 11. This line is missing in Documents L and N. This destroys the poetic construction whereby lines 8, 9, 10 and 11 are exactly parallel to lines 1, 2, 3 and 4.

Line 13. The first four words of this line, $\text{T}^{\text{u}} \text{C}^{\text{n}} \text{J}^{\text{n}} \text{C}\text{C}^{\text{no}}$, "the mountains of Gi-njio", in Document E were altered in Document K and subsequent documents to $\text{T}^{\text{u}} \text{C}^{\text{n}} \text{T}^{\text{n}} \text{C}^{\text{no}}$ which could mean literally, "get here land bearing ---". In this case lines 12 and 13 would mean:-
"Caused in the world, mountains with rocks and cliffs,
Becoming here ridges going upward".

However, in line 18 there is a further reference to $\text{C}\Delta^{\text{nc}} \text{T}^{\text{n}} \text{T}^{\text{v}} \text{C}^{\text{v}} \text{T}^{\text{u}} \text{C}\text{C}^{\text{no}}$ i.e. "the people's Njio mountains", so that the text of Document E is to be preferred.

Line 15. All the earlier documents have the word $\text{C}\text{T}^{\text{o}}$, "gorge", written incorrectly as J^{o} . It has been corrected in Document N.

Line 19. Document K and all subsequent documents omit $\text{Y}^{\text{r}} \text{T}^{\text{z}}$ at the beginning of this line and attach the remainder of the line to the end of line 18. This, however, unbalances the lines, and the loss of the verb Y^{r} destroys the proper connection with line 20.

Line 21. Documents K and L have read the expression $C\Delta_{\triangleright} C\Delta^{\wedge} C\Delta_{\triangleright} C\Delta_{\circ}$, "to flow smoothly", as $C\Delta_{\triangleright} \Delta^{\wedge} C\Delta_{\triangleright} C\Delta_{\circ}$. The mistake has been corrected in Document N.

Line 24. In Document E this line, together with the first two words of line 25 were missed out and the remainder of line 25 added to the end of line 23.

Line 28. All the documents omit $C\sqsupset'' 'C^{\cup}$ in this line. It has been added to the present text because in none of the cosmological songs which mention the heavenly bodies are the sun and moon ever separated. They always occur either in conjunction or in parallel lines or parallel stanzas. It is virtually certain that the omission of the sun in this line was an early scribal error.

Lines 31-38. In all the documents of the Miao text lines 34 and 37 are missing. Quite clearly the absence of these lines not only destroys the parallelism in the construction of the section, but also leaves the meaning incomplete. The variant readings in the later documents do nothing but confuse the situation further. Fortunately Tao Zi-gai used virtually the same lines in the song about the setting in order of earth and sky, and there the section is complete. It has therefore been possible to restore the missing lines in this song with absolute confidence.

Line 42. Document L, followed by Document N, misread \mathfrak{L}° , "big" in this line as L_{\circ} , "come".

Line 43. In Document E the word \mathfrak{L}^{\wedge} , the second time it occurs in the line, has been omitted. Subsequent documents have corrected the error.

M104

Yeul dlangb ndux faib ndux dib.
Yeu-dlang-ndu separate sky earth.

Nis hik gul as taot lit, ndux dib
They say that of old, sky earth

hik riek jiet sib, max ib
clung together completed still, there was one

lwb Yeul dlangb ndux gul aib daol, max
classifier Yeu-dlang-ndu was very strong, had

zib lub lit faut, dlaot lub hit byul,
three classifier heads, six classifier shoulders,

5 *deut dix nid ghab nzhab ghaof ndux ndliex dib*
feet hands these spread out sky earth

ab keuk nik daik draot ndlos cie b nieb
made wrapped him held in inside thousand ages

vaob xaot. Yeul ndlangb ndux hlob gul
ten thousand years. Yeu-dlang-ndu grew big was

died twd nwb dangl, sheud bwl lol xangb
complete person finished, commenced stretching

dil deut draot ad shab. Deut lud ghaof ndux
hands feet to upward. Out the sky

10 *gik bib lob draot ad shab jiet, npab gol*
thus rounded at above completed, push cause

ghaof ndux ndliex dib draik at sang leul,
sky earth then two sides gone,

ndliex dib dwb nwb raot niob raot byut gik raot
earth people good sit good sleep thus good

nzhel. chax yyus gul ghaof ndux ndliex dib hit
health. result was sky earth not

dwx sieb, ghaof ndux ndliex dib sheud
peaceful heart, sky earth arose

15 *shik ndaok, Yeul dlangb ndux deut shit daot zhot*
fighting, Yeu-dlang-ndu out not get loosed

lax sangt. id jil ghaof ndux ib hnuv yad
 threw side. Hence sky all day wanted

ntried ndliex dib ghad jaof ghat bat njil. ntried
 seek earth knee thigh. sought

gul ndliex dib nid at ghat khod at ghas zox
 that earth this made holes made net

ot ndliex dib sieb, ndliex dib hlangt tyud
 angered earth heart, earth began rocking

20 *ghaof ndux, ib hnuv dut lad tyud ghat bat njil,*
 sky all day all will rock thigh,

tyd gul laib ghaof ndux nzhaos at cub at cail.
 rocked that the sky smashed into pieces.

id jil ndliex dib dwd nwb at zhid at nwx
 hence earth people made evil made relations

gul, ghaob lak hit at, git lak hit gyuk,
 that, crops also not made, market also not held,

chaob lak hib gab khwb dangl. Ndliex dib
 marriage also not dare open finished. earth

25 *dwb nwb sheud shis nzis shis dek, ntried kaot kaod,*
 people arose concern alarm , sought method,

nik zaox nghaf ndliex dib dub lik gyuk dax
 they summoned earth the artisans come

hik dek. ndliex dib dub lik gyuk hik: "mis leuf
 discuss. earth the artisans said: "you depart

sangd ghangb ndux, maol keuk ad veb gub, ad veb
 side south, go get stone gold, stone

daox, ad veb niex, ad veb hlaok ndros as lax
 copper, stone silver, stone iron with earth

30 *dlub, twt, gof jaob dab diex lol traot bib*
 black, charcoal, cause much very come for us

ndaok ad njib daox ad njib hlaok, sub mab lub
 beat pillars copper pillars iron, first take the

dangx ndux lub ndliex dib deut gof drax
 slippery sky the earth fix cause firm

ndrwl jiex shied, bib ad liel zhub ib
 secure life, we presently build one

lub *zok* *cid* *ad ved* *gub* *ad veb* *niex*
 classifier furnace burn stone gold stone silver

35 *hxak* *hnub* *hxak* *hlit,* *zhangt* *lud* *ghaof* *ndux*
 fashion sun fashion moon, hang the sky

maol *lib bib lol".* *ndliex* *dib* *dwb* *nwb* *mas* *njeuk*
 go in circles". earth people did dig

ad veb *daox* *ad veb* *hlaok* *lol,* *nil* *zaox* *mas*
 stone copper stone iron come, they did

njeuk *as lax* *dlub* *gof* *but.* *dub* *lil* *gyuk* *ngwl*
 dig earth black cause full. the artisans went

ndaok *ad njib* *daox,* *ad njib* *hlaok,* *nil* *zaox*
 beat pillars copper, pillars iron , they

40 *ndaok* *daot* *jiax jaol* *jiax* *xaol,* *dad* *liel* *ndaok*
 beat get ninety nine years, presently beat

daot *dlaob* *dus* *ad njib* *gul* *deux* *ndux.*
 got four classifier pillars which supported sky.

dad *jaix niaok* *gul* *nil* *zaox* *ndaok* *ad njib*
 the time which they beat pillars

daox *ad njib* *hlaok* *langt langd,* *nil* *zaox* *vail*
 copper pillars iron the while, they scraped

ad veb *gub,* *ad veb* *niex* *cid* *draot* *laib*
 stone gold, stone silver burnt in the

45 *zok* *jiet,* *zhangt* *deul* *lak* *jis* *gil*
 furnace completed, fire had glowed thus

yyux *tyud,* *cid* *gul* *gat* *gub* *gat*
 fiercely rolling, burned that liquid gold liquid

niex *gik* *nbaot* *bik yol* *jiet,* *dub* *lik* *gyuk*
 silver thus boiled bubbling completed, the artisans

traot *gik* *hit* *shuk.* *ad njib* *daox* *ad njib*
 employed thus not receive. pillars copper pillars

hlaok *ndaok* *died* *sangt* *dangf,* *nil* *zaox*
 iron beaten complete away finished, they

50 *drod* *naf* *jil ,* *gat* *gub* *gat* *niex* *gik*
 returned look thus, liquid gold liquid silver thus

mbaot *bik yol,* *ghad* *nies* *dub* *lik* *gyuk* *shit* *daot*
 boiled bubbling, each the artisans not get

gid at jangx, hlid hit shuk dangl,
way do anything, pour not receive finished,

gik nchik keuk dail veb dail lax hait gik
quickly took the stone the earth drag thus

hik cut lax sangt ghaof ndux. gat gub gat
stop up threw away sky. liquid gold liquid

55 *niex tlik deuf gaof ab ngeul ngaox hnuv*
silver changed out twelve pairs maid sun

ndraos hlik niob ghaof ndux, his njis ndux
youth moon situate sky, going round sky

ndrang lit yas.
midst so it is.

M104
How Yeu-dlang-ndu separated the sky from the earth.

Narrated by Wang jian-guo.

Notes.

This narrative is recorded in Document N, (no. 1, page 340).

Title The word "ndux", "sky", has an incorrect tone, "nduk".

Line 5. The first word of "gaof ndux", "sky", is written with a capital initial for no apparent reason. It is not a proper noun at this point.

Line 8. The word "dwd" in "dwd nwb", "people", is misprinted "dwlb".

Line 13. The word "chax" in "chax yyus", "result", is misprinted "choix".

Line 16. The printer failed to leave a space between "yad", "wished" and "ntried", "sought".

Line 18. In the text there is a reference number against the word "zox", to indicate an explanatory note. However, at the end of the piece, not only are there no notes, but even the name of the contributor of the story is missing.

Line 29. The word "niex", "silver", is misprinted as "hiex".

Line 31. The word "ndaok", "to beat", is here printed with an incorrect tone "ndaot".

Line 35. The word "h nub", "sun", is misprinted "hnnb".

Line 36. The verb "mas njeuk", "did dig", has an incorrect tone "max njeuk".

Line 37. Twice in the sentence the word "ad veb", "stone", is wrongly printed "adve".

Line 53. The expression "gik nchik", "quickly", has lost the initial "n" of the second word in the printed text.

Line 54. The expression "hik cut", "to stop up", is misprinted "hik aut".

M105

C^u ɔ_u C_u CT^u C_u Tⁿ.
 work which set in order sky set in order earth.

Λ_z ɛ̄ ɪ^u.
 Yang Zhi sang.

T^{''} CT^u ɔⁿ C_u[?] ɛ_n ɔⁿ L_o,
 from sky scattered material arrived sphere,

T^{''} C_u^{''} 'ɔ^{''} C_u^{''} ɔ^{''} ɛ̄ ɛ_n L_o C^{oo}.
 for girl Miao girl bride will thus come live.

J^{nc} Tⁿ ɔⁿ C_u[?] ɛ_n Lⁿ V_u,
 weave earth scattered material arrived ridges,

T^{''} C_u^{''} 'ɔ^{''} C_u^{''} ɔ^{''} ɛ_n L_o t_u.
 for girl Miao girl bride thus come dwell.

5 C_u^{''} 'ɔ^{''} C_u^{''} ɔ^{''} ɔ^{''} C_u^{''} ɛ_n,
 girl Miao girl bride the girl pure,

C_u^{''} 'ɔ^{''} C_u^{''} ɔ^{''} ɔ^{''} C_u^{''} ɪ^u.
 girl Miao girl bride the girl clean.

C_u^{''} 'ɔ^{''} C_u^{''} ɔ^{''} ɔ^{''} Λ_u T^u,
 girl Miao girl bride not given birth son,

C_u^{''} 'ɔ^{''} C_u^{''} ɔ^{''} ɔ^{''} Λ_u ɛ̄[̃]
 girl Miao girl bride not given birth offspring

ɛ_n.
 thus.

C_u^{''} 'ɔ^{''} C_u^{''} ɔ^{''} Λ_u T^{''} C_n Y⁻
 girl Miao girl bride gave birth get connector two

L^ɔ T⁻ ɛ̄[̃] Tⁿ.
 classifier only brothers/sisters.

10 ɔ⁻ ɓ^o ɔ^r T^{''} ɛ̄ C_n Tⁿ C^r, ɛ_n,
 elder not get way connector to name, thus,

Γ° ɔ。 C_n J⁻ ɓ° C†^r
allow cause connector elder named

J" CT^v C_L Tⁿ Y"
Ghao-ndu-nzha-di-ao thus.

J⁻ Ē J^r T" Ē Tⁿ C†^r E_n,
younger not get way to name thus,

Γ° ɔ。 C_n J⁻ Ē C†^r
allow cause connector younger named

CΔ^{nc} Tⁿ G_v C†^v J".
Ndlie-di-nggu-nzai-shao.

CΔ^{nc} Tⁿ G_v C†^v J" 'C̄ Ȳ † Λ.,
Ndlie-di-nggu-nzai-shao wore apron gathered oh,

15 E_n ɔ_v Ȳ † CΔ_{||} Y⁻ L^v.
thus was apron gathered patterned spots.

J" CT^v C_L Tⁿ Y" E_n Lⁿ ɔ^v 'C̄ † C†'_{||}
Ghao-ndu-nzha-di-ao thus simply wore striped gown

E_n ,
thus,

† C†'_{||} T^v J⁻ T_{nc} CΔ_{||} †^r Δ_{||} E_n.
striped gown right around patterned dyed thus.

CΔ^{nc} Tⁿ G_v C†^v J" J" CT^v C_L Tⁿ Y" E_n
Ndlie-di-nggu-nzai-shao Ghao-ndu-nzha-di-ao thus

Tⁿ †^s,
hands able,

E_n Tⁿ †^s J⁻ Tⁿ C]nc.
thus hands able the hands skilful.

20 Tⁿ †^s Tⁿ C]nc Tⁿ Y⁻ J^r E_n.
hands able hands skilful hands do what thus.

Tⁿ †^s Tⁿ C]nc Tⁿ S" C^s Λ.
hands able hands skilful hands wrote book oh.

S" T" C_n Δ CT̂ E_n 3^u 3_{nc}
wrote get connector volume book thus recorded

J⁻ L^u CΔ_{||}.
spots patterned.

ɔ̄ S" CΔ^{nc} CT̂ CΔ_{||} Y⁻ L^u Λ₋,
did write front book patterned spots oh,

S" J_{||} CT̂ 3^u J_n 3_{nc} CΔ_{||} Y⁻ Δ̂.
wrote back book recorded patterned checkered.

25 CΔ^{nc} Tⁿ G_v C†^u J" J" CT^u CĒ Tⁿ Y"
Ndlie-di-nggu-nzai-shao Ghao-ndu-nzha-di-ao

E_n Tⁿ †^c Tⁿ Δ̂ CT̂ Λ₋,
thus hands able hands roll book oh,

Δ̂ T" C_n Δ CT̂ E_n 3^u 3_{nc}
roll get connector volume book thus recorded

J⁻ L^u CΔ_{||},
spots patterned,

T_r ɔ_{||} ɔ_{||} Tⁿ CT^u L_c T_o †^r
carried going on earth sky gone wait for them

L_c,
gone,

T_o T" CΔ^{nc} Tⁿ G_v C†^u J" J J⁻ J^o CT_o,
wait for get Ndlie-di-nggu-nzai-shao arise with,

30 CT_o J" CT^u CĒ Tⁿ Y" E_n ɔ_n CT_o,
with Ghao-ndu-nzha-di-ao thus plural went,

CT_o CĒ CT^u CĒ Tⁿ †_o
went set in order sky set in order earth reached

E_n,
thus,

ɔ̄ †_o Jⁿ C†^o E_n L^u J^{nc} J⁻ CT^u
did reach Gi-nzyu nine classifier lakes shores

Γ̄ Λ₋.
wide oh.

C_n ɿ_n ɿ_v ɿⁿ Cɿ^ɰ ɿⁿ L^u ɿ^{ns}
they say that Gi-nzyu nine classifier lakes

C^{no} ɿ^{ns} T_ɰ,
situated place what,

C_n ɿ_n ɿ_v ɿⁿ Cɿ^ɰ ɿⁿ L^u ɿ^{ns}
they say that Gi-nzyu nine classifier lakes

C^{no} ɿⁿ ɿ^o ɿ^{ns}.
situated nine places.

35 ɿⁿ Cɿ^ɰ ɿⁿ L^u ɿ^{ns} ɿ_ɰ T^o ɿ^o ɿ_o.
Gi-nzyu nine classifier lakes were deep clear

S_ɰ 'C^u T- ɿ₋,
like sunrise oh,

ɿ_ɰ T^o ɿ^o ɿ_o S_ɰ 'C^u Cɿ^o ɿ_n .
were deep clear like sunset thus.

ɿ_ɰ ɿ⁻ C^o ɿ^o ɿ⁻ ɿ_ɰ ɿ^{ns} ɿ^o T^u ɿ₋,
did make crane place rear young oh,

ɿ_ɰ ɿ⁻ C^o ɿ^o ɿ⁻ ɿ_ɰ ɿ^{ns} ɿ₋ ɿ^ɰ ɿ_n.
did make crane place brood eggs thus.

CΔ^{ns} Tⁿ ɿ_v Cɿ^u ɿ^o ɿ⁻ ɿ^o ɿ^o Cɿ_o,
Ndlie-di-nggu-nzai-shao arose with,

40 Cɿ_o ɿ^o Cɿ^u Cɿ₋ Tⁿ ɿ^o ɿ_n ɿ_ɰ ɿ_o ɿ_ɰ
with Ghao-ndu-nzha-di-ao thus plural went did

Cɿ₋ Cɿ^u ɿ₋,
set in order sky oh,

Cɿ₋ Cɿ^u Cɿ₋ Tⁿ ɿ_o ɿ_n,
set in order sky set in order earth reached thus,

ɿ_ɰ ɿ_o Cɿ^o 'C^u Cɿ_o ɿⁿ ɿ⁻ ɿ^{ns} Cɿ_o.
did reach maid sun youth moon place arriving.

CΔ^{ns} Tⁿ ɿ_v Cɿ^u ɿ^o ɿ^o ɿ^o Cɿ^u Cɿ₋ Tⁿ ɿ^o
Ndlie-di-nggu-nzai-shao Ghao-ndu-nzha-di-ao

ɿ_ɰ S^r L_o L^u ɿ^r Δ['],
did return come word urgently,

45 T" 'D" J^r L^u L" J⁻ J^b T- Γ^u L",
to Hmao-shi the town behind come build town,

Γ^u T" CΔ^{nc} Tⁿ G_v C†^v J" L" V^p C†^r,
build get Ndlie-di-nggu-nzai-shao town rock solid,

Γ^u T" J" CT^v CΓ₋ Tⁿ Y" Γ_n Lⁿ 'D" L"
built get Ghao-ndu-nzha-di-ao thus the Miao town

V^p CΓ^{nm} Γ_n,
rock cut thus,

Γ^u † C]'' 'C^u CΓ_{||} 6ⁿ J⁻ Γ^{'nc}
built on purpose maid sun youth moon place

CΓ_{||}.
arriving.

'C^u T- Γ_n C^u Γⁿ Γ_n,
sun came thus sun shone thus,

50 'C^u T- Γ_n D₈ J^u,
sun came thus did burn,

J^u CΔ^{nc} Tⁿ G_v C†^v J" L" 3^v 3^v Λ₋,
burnt Ndlie-di-nggu-nzai-shao town red-hot oh,

D₈ J^u J" CT^v CΓ₋ Tⁿ Y" L" Γ_n Jⁿ CT⁻.
did burn Ghao-ndu-ndza-di-ao town thus glowing red.

CΔ^{nc} Tⁿ G_v C†^v J" J" CT^v CΓ₋ Tⁿ Y"
Ndlie-di-nggu-nzai-shao Ghao-ndu-nzha-di-ao

D₈ S^r L_o L^u J^r Δ['],
did return come word urgently,

55 T" 'D" J^r L^u L" J⁻ J^b Tⁿ]_o T-
to Hmao-shi the town behind land cause come

Γ^v Tⁿ Λ₋,
separate land oh,

Γ^υ C]'' 'C^υ CT₁₁ ɓ^η ɔ₀ Γ^υ
separate maid sun youth moon cause separate

Ē Λ₁.
roads oh.

ɔ₈ ʈ₀ C⁸ [°₀ T^η C^ɔ ɓ^η [η,
did reach snake bring the horse month thus,

C]'' 'C^υ CT₁₁ ɓ^η J^r Γ^υ Ē Λ₁.
maid sun youth moon separate roads oh.

C]'' 'C^υ ɔ₁₁ Ē Δ̂ Λ₁,
maid sun goes road far oh,

60 [η ɔ_υ CT₁₁ ɓ^η ɔ₁₁ Ē V^ɔ [η.
thus is youth moon goes road near thus.

ɔ₈ ʈ₀ C^υ [°₀ T^η C₈ ɓ^η [η,
did reach ox bring the rat month thus,

C]'' 'C^υ CT₁₁ ɓ^η J^r Γ^υ Ē Λ₁.
maid sun youth moon separate roads oh.

CT₁₁ ɓ^η ɔ₁₁ Ē Δ̂ Λ₁,
youth moon goes road far oh,

[η ɔ_υ C]'' 'C^υ ɔ₁₁ Ē V^ɔ [η.
thus is maid sun goes road near thus.

65 C]'' C^υ ɔ₁₁ L^η J^η L⁰ Y⁻ C[₁ CT^υ Λ₁,
maid sun goes in circles make measuring sky oh,

CT₁₁ ɓ^η ɔ₁₁ L^η J^η L⁰ Y⁻ C[₁ CT₈
youth moon goes in circles make measuring plains

[η.
thus.

CΔ^{ηc} T^η G_υ C^υ J^η J^η CT^υ C[₁ T^η Y^η
Ndlie-di-nggu-nzai-shao Ghao-ndu-nzha-di-ao

C[₁ CT^υ C[₁ T^η ɔ₁₁]^η ʈ^ɔ,
set in order sky set in order earth went around,

CE₋ CT^v CE₋ Tⁿ ɔ_{||} CE_{ni} t[']
set in order sky set in order earth went everywhere

E_n.
thus.

70 CA^{nc} Tⁿ G_v Ct^v Jⁿ Jⁿ CT^v CE₋ Tⁿ Yⁿ
Ndlie-di-nggu-nzai-shao Ghao-ndu-nzha-di-ao

Λ_v V^{ɔ̃} Tⁿ CT^v CE₋ CT^v
promote well-being environs set in order sky

CE₋ Tⁿ ɔ_{||} Jⁿ t^{ɔ̃},
set in order earth went all around,

Jⁿ CA^o b^{ɔ̃} Δ^{ɔ̃} Tⁿ Jⁿ CT^v CA^{ɔ̃},
encompassed Ndlo-hlang-dleu-di boundaries,

CA^o b^{ɔ̃} Δ^{ɔ̃} Tⁿ Tⁿ Δⁿ J^v Λ₋.
Ndlo-hlang-dleu-di to four corners oh.

ɔ_{ɔ̃} ɔ₋ Jⁿ C^{nc} Δⁿ ɔⁿ S^{nc} CA_{ɔ̃} J^r J₋
did have great river shining flowing interweaving

E_n,
thus,

75 ɔ_{ɔ̃} ɔ₋ Jⁿ C^{nc} Δⁿ 'ɔⁿ J^r CA_{ɔ̃} J^r t^{ɔ̃}
did have great river Hmao-shi flowing side by side

Λ₋,
oh,

CA_{ɔ̃} Yⁿ L₋ E_n CA_{ɔ̃} CA_o L_{ɔ̃} T^o Tⁿ,
flowing spread thus flowing smoothly gone yonder,

CA_{ɔ̃} J₋ Jⁿ Ct^{ɔ̃} E_n L^v J^{ns} Jⁿ CT^v
flowing meet Gi-nzyu nine classifier lakes edge

J^{ɔ̃},
pools,

CA_{ɔ̃} J₋ E_n Tⁿ Tⁿ CE^{no} Ct^{ɔ̃} Jⁿ Tⁿ E_n.
flowing meet thus mountains Di-njio rapids thus.

CA^{nc} Tⁿ T^{ɔ̃} C^{ɔ̃} Jⁿ CJ^{ɔ̃} T^v T^v 'C^o Λ₋,
world people ears all heard oh,

80 J̄ ɔ̄ ɔ̄ L ɔ̄ ɛ̄.
 eyes not have seen thus.

CA^{nc} Tⁿ G_v C⁺ Jⁿ Jⁿ CT^v CE₋ Tⁿ Yⁿ
 Ndlie-di-nggu-nzai-shao Ghao-ndu-nzha-di-ao

ɔ̄ ʌ₃ 'C^u ʌ₃ C_{ni} ɛ̄ Tⁿ J̄
 did count days count times thus get agreement

ɛ̄,
 thus,

t_o ɛ̄ t', J_{ni} Ē J̄ C_{nc} ʌ₋,
 reach thus half year reckon next period oh,

t_o t^r J_{ni} T^u J̄ T_{nc} Ē ɓⁿ
 reach three years right around reckon month

Tⁿ ɛ̄,
 intercalary thus,

85 CA^{nc} Tⁿ G_v C⁺ Jⁿ Jⁿ CT^v CE₋ Tⁿ Yⁿ
 Ndlie-di-nggu-nzai-shao Ghao-ndu-nzha-di-ao

ɔ̄ ʌ₃ 'C^u ʌ₃ C_{ni} ɛ̄ Tⁿ CE_ε ɛ̄.
 did count days count times thus get tally thus.

ɔ̄ t_o C[̄] ɛ̄^{no} Tⁿ C[̄] ɓⁿ ɛ̄,
 did reach snake brings the horse month thus,

ɛ̄ Tⁿ J_{ni} Ē Cⁿ CT^v ɛ̄^{'=} ɛ̄^{'=} Y⁻ ʒ̄ ʒ^{nc} ɛ̄.
 all kinds birds sky bright make custom thus.

ɔ̄ t_o ʌ[̄] ɛ̄^{no} Tⁿ L^{nc} ɓⁿ ɛ̄,
 did reach sheep brings the monkey month thus,

90 Cⁿ Jⁿ J₃ J̄ J^r Tⁿ ʌ₋,
 bird cuckoo calls answering oh,

ɛ̄ Cⁿ J₃ ɛ̄[̄] J^u CA^{nc} Tⁿ ɛ̄.
 thus bird swallow fills earth thus.

ɔ̄ t_o ɛ̄ J['] ɛ̄^{no} Tⁿ ʌⁿ ɓⁿ
 did reach thus cockerel brings the dog month

ɛ̄,
 thus,

[ⁿ Tⁿ]_{||} [̂ Cⁿ CT^v [ʼ= [ʼ= Y⁻ Λ_n t_{||},
all kinds birds sky bright make families dwell,

[ⁿ Tⁿ]_{||} [̂ Cⁿ CT^v [ʼ= [ʼ= Jⁿ T^v ɓ^o Λ₋.
all kinds birds sky bright rear young big oh.

95 ɔ̂ t_o C]̄ [^{no} Tⁿ Ĉ ɓⁿ [n,
did reach pig brings the rat month thus,

[ⁿ Tⁿ]_{||} [̂ Cⁿ CT^v [ʼ= [ʼ= ǁ̂ ʒ̂ ʒ^{nc} [n,
all kinds birds sky bright leave custom thus,

[ⁿ Tⁿ]_{||} [̂ J^r ǁ̂ C[_{nc}.
all kinds separate couples.

ɔ̂ t_o C^v [^{no} Tⁿ [̂ ɓⁿ [n,
did reach ox brings the tiger month thus,

Tⁿ L_o Tⁿ T⁻ t₋,
frost come frost killed plants,

100 ɔ̂ T⁻ ʒ̂ J⁻ t₋ T₋ Jⁿ T⁻ [n.
did kill wild plants lying flat thus.

ɔ̂ t_o ʒ̂ [^{no} Tⁿ ǁ̂ ɓⁿ Λ₋,
did reach dragon brings the rabbit month oh,

CΔ^{nc} Tⁿ T^ʔ C^ʔ [n Δ_{||} Jⁿ Δ_{||} C]̄^v]̄^v C†_{nc} L_{nc}.
world people thus snow freezing glistening.

CΔ^{nc} Tⁿ G_v C†^v Jⁿ Jⁿ CT^v C[̄ Tⁿ Yⁿ
Ndlie-di-nggu-nzai-shao Ghao-ndu-nzha-di-ao

C[̄ CT^v C[̄ Tⁿ
set in order sky set in order earth

Λ_v V̂ T^v CTⁿ ǁ̂ ǁ̂ Lⁿ S^r
promote well-being environs then returned

ǁ̂ L_o t_o,
came back reached,

105 t_o 'ɔ̂ J^r L^v Lⁿ J⁻ J^ʔ Tⁿ Λ₋.
reached Hmao-shi the town behind land oh.

C_n ɳ_n 'ɔ" J^r L^u L" C^{no} ɛ^{'no} T₃.
they say Hmao-shi the town situated place what.

C^{no} 3" J^r CT₃ G₁ L^{no}, CT₃
situated good plain small rice fields, plain

Jⁿ t^{'r}, C_n t['] ɛ̇ C_n.
sumach trees, connector paved roads thus.

ɳ̄ ɛ̇ Cⁿ ɛ^{'=} ɛ^{'=} J^u J_ɛ Δ^{'u} C_n,
head road shone bright upon face thus,

ɔ₃ Cⁿ ɛ^{'=} ɛ^{'=} J^u J_u T^ɛ C_n.
did shine bright upon feet thus.

110 'ɔ" J^r L^u L" CT_o 3" L",
Hmao-shi the town with good town,

CΔ^{no} L" Cⁿ ɛ^{'=} ɛ^{'=} L_ɛ b^{ɔ̄} ɛ^u Λ₋,
within town shone bright gone braid silk oh,

J" L" ɔ₃ Cⁿ ɛ^{'=} ɛ^{'=} L_ɛ b^{ɔ̄} C₁.
without town did shine bright gone braid silk

C_n.
thus.

CΔ^{no} Tⁿ G_u Ct^u J" J" CT^u C_ɛ Tⁿ Y"
Ndlie-di-nggu-nzai-shao Ghao-ndu-nzha-di-ao

ɔ₃ t̄ CΔ^{no} Tⁿ T^{ɔ̄} C^{ɔ̄} C_n V₃ Tⁿ CT^u C_ɛ T_n CT_u
did grasp earth people thus environs stay firm

Λ₋,
oh,

115 ɔ₃ ɛ^{ɔ̄} CΔ^{no} Tⁿ T^{ɔ̄} ɛ^{ɔ̄} C_n V₃ Tⁿ CT^u T^{no} Jⁿ T^r
did govern earth people thus environs peaceful

C_n.
thus.

CΔ^{no} Tⁿ G_u Ct^u J" J" CT^u C_ɛ Tⁿ Y"
Ndlei-di-nggu-nzai-shao Ghao-ndu-nzha-di-ao

J_u CΔ^{no} Tⁿ T^{ɔ̄} C^{ɔ̄} C_n J^r C^{no} T^u J" S̄ⁱ,
were earth people thus great prophets,

ᠳᠤᠰ ᠕ᠨᠤ ᠪᠤᠰᠤ ᠲᠦᠨ ᠴᠲᠦᠪᠤ, ᠴᠡᠯᠡ ᠴᠲᠦᠪᠤ
did promote well-being environs, set in order sky

ᠴᠡᠯᠡ ᠲᠦᠨ, ᠕ᠤᠰᠤ 'ᠴᠦᠪᠤ ᠕ᠤᠰᠤ ᠴᠡᠨᠢᠨ
set in order earth, count days count times

ᠲᠦᠮᠦᠨ ᠲᠦᠪᠤ ᠴᠡᠨ ᠴᠡᠨ.
for descendants thus.

ᠴᠠᠳᠠᠨᠴᠤ ᠲᠦᠨ ᠭᠤᠪᠤ ᠴᠲᠦᠪᠤ ᠵᠡᠮᠡᠨ ᠵᠡᠮᠡᠨ ᠴᠲᠦᠪᠤ ᠴᠡᠯᠡ ᠲᠦᠨ ᠶᠡᠮᠡᠨ
Ndlie-di-nggu-nzai-shao Ghao-ndu-nzha-di-ao

120 ᠳᠤᠰ ᠕ᠤᠰᠤ ᠴᠠᠳᠠᠨᠴᠤ ᠲᠦᠨ ᠵᠡᠮᠡᠨ ᠴᠲᠦᠪᠤ ᠴᠡᠨ ᠴᠡᠨᠢᠨ ᠲᠦᠮᠡᠨ ᠴᠡᠨ,
did count earth sky thus times all thus,

ᠳᠤᠰ ᠕ᠤᠰᠤ ᠴᠡᠨᠤ ᠲᠦᠨ ᠵᠡᠮᠡᠨ ᠴᠡᠨᠢᠨ ᠴᠡᠨᠴᠤᠰᠤ ᠲᠦᠮᠡᠨ ᠴᠠᠳᠠᠨᠴᠤ ᠲᠦᠨ ᠲᠦᠪᠤ ᠴᠡᠪᠤ
did count all kinds completed for earth people

ᠲᠦᠪᠤ ᠴᠡᠨ ᠳᠤᠪᠤ ᠲᠦᠪᠤ ᠴᠡᠨ ᠳᠤᠪᠤ ᠕ᠡᠨᠢᠨ ᠴᠡᠨ.
common folk ordinary folk copy thus.

ᠴᠡᠨ ᠵᠡᠮᠡᠨ ᠳᠤᠪᠤ ᠴᠡᠯᠡᠯᠡ.
thus ended.

M105
The work of setting sky and earth in order.

Sung by Yang Zhi

Notes

This song is recorded in Document A (no. 13, page 36), Document E (no. 13, page 33), Document K (no. 5/1, page 18), Document L (no. 12, page 38), Document N (no. 21, page 432).

Line 9. Document N mistakenly reads, "ib lwb dab", "one only" instead of "at lwb dab", "two only".

Lines 12 and 13. Document A reads, 𑏓² 𑏓̄, "the youngest". Document E and all subsequent documents read, 𑏓⁻ 𑏓_r, meaning "the second child in the family". In his notes on Document E, Wang Ming-ji, who had in his possession the Shi-men-kan copy of Yang Zhi's original manuscript, corrected, 𑏓_r to 𑏓̄.

Line 14. In Document N the first two words in the name, Ndliex-dib Nggus-nzail-shaob are missing.

Line 16. Document A has misread, Lⁿ 𑏓^u, meaning "simply" as, Lⁿ 𑏓_u, meaning "went". It adds a full stop at this point and ends the line. The remainder of line 16 is then added on to line 17, resulting in some confusion. In Document E and in subsequent documents the mistake is corrected.

Line 28. Document E and later documents omit the second, 𑏓_u, but Document A is probably correct, as the repetition of the word means not only that they went, but that they went on and on.

Lines 28 and 29. In the present transcription of the Miao text, the tones of the last three words of line 28 and the first two of line 29 are those found in Document A, and make good sense. In Documents E, K and L the words are written, ... 𑏓̄^o 𑏓^o 𑏓_r 𑏓̄^o 𑏓^o ... , while Document N reads, "...dox zis leuf, dol daot ..." Read in these tones it is hard to know what meaning was intended.

Line 30. Document K has a superfluous phrase, 𑏓_z 𑏓𑏓₋ 𑏓𑏓^u, meaning "did set in order sky", appended to the end of this line.

Line 31. Document A has omitted the initial word, 𑏓𑏓_s, a purely scribal error. Document K has the same mistake but here it is the result of the additional words in the previous line.

Line 33. Document E, and all subsequent documents omit the word 𑏓_u in this line.

Line 34. This line is a reconstruction added in the present transcription. It does not appear in any of the documents and must have been missing from Yang Zhi's initial manuscript. It is, nevertheless, virtually certain that such a line was there in the original song. The

phenomenon of rhetorical questions is not uncommon in the songs, but invariably, having posed the question in one line, the answer is given in the next. So when line 33 asks, "Where do they say that the Nine Lakes of Gi-nzyu were located?" poetic form requires that line 34 should answer the question and also that it should begin, "They say that the Nine Lakes of Gi-nzyu were located ..." Fortunately the remainder of the line can be supplied with a high degree of certainty, because in another song, Tao Zi-gai's "Song of the creation of the world", lines 23 to 26 read,

"The Nine Lakes of Gi-nzyu,
 Nine, set in nine localities,
 Nine, set in nine places,
 This was where the River Shi, the River Gi-bang was gathered at last."

The missing line therefore must read, "They say that the Nine Lakes of Gi-nzyu were located in nine places". When this has been supplied then the whole stanza of six lines is made up of three perfectly balanced couplets.

Line 36. This line is omitted in Document N.

Line 39. Document E and all subsequent documents use the modern form of the verb "to arise", $\overset{\zeta}{J} J^?$. Document A correctly retains the archaic form, $\overset{\zeta}{J} J^- J^?$.

Line 40. At the end of this line Document N reads, "...did set in order earth", instead of "...did set in order sky".

Line 44. Document A reads, $J^ \Delta^-$, and Document N reads, "dhit dlat". All the others read, $J^ \bar{\Delta}'$, which means, "plainly", "directly", or "urgently", and gives the better sense.

Line 45. Document L, followed by Document N, omit the word $L^$, meaning, "town", in the expression, $'\mathcal{D} J^ L^ L^$.

Line 47. In Document N there is an explanatory note which says that "veb njiaot" are long, rectangular rocks.

Line 48. This line is missing in Document N.

Line 50. The first word of this line in Document A is, \mathcal{E}^n , "shone", instead of $'C^u$, "sun". The conjunction, \mathcal{E}^n , in the middle of the line is omitted, and the whole is attached to the beginning of line 51.

Line 54. As in line 44, Document A reads, Δ^- instead of $\bar{\Delta}'$.

Lines 57 to 64. Line 57 and line 61 fix the times in the year when "Sun-maid and Moon-youth separate their roads". In all the documents this is given as "Dragon-month or Rabbit-month" and "Dog-month or Pig-month". That is, in the lunar calendar, months 12 or 11 and months 6 or 7, which cover the winter and summer solstices respectively. However, as explained in the introduction, it is at the equinoxes, not at the solstices, that the celestial paths separate, and the other songs which describe this phenomenon are clear that it occurs in spring and autumn. A further problem arises because lines 59 and 60 go on to explain that

at this time of the year, namely, mid- winter, Sun-maid is travelling the far road while Moon-youth takes the near road, implying that in winter, days are long and nights short. Similarly lines 63 and 64 suggest that in summer, days are short and nights are long, which, of course, is not true. The problem disappears if, following other versions of the song, "Snake-month or Horse-month" is substituted in line 57, and "Ox-month and Rat-month" in line 61. This emendation has been adopted in the present text, nevertheless it is most unusual to find such a mistake in any song by Yang Zhi. The expressions, "On reaching Dragon-month or Rabbit-month" and "On reaching Dog-month or Pig-month" do occur elsewhere, in, for instance, the Song of the Flood, and it seems that they have been mistakenly repeated here. Since, however, the error appears in all the documents, it must go back at least to the work of the scribe who first copied Yang Zhi's original autograph, and perhaps to the singer himself.

Lines 57 and 58. These lines are missing in Document L and Document N.

Line 60. Document A reads, ㄘㄨ instead of ㄘ̇.

Line 60. Document E has ㄘㄩ' ㄘ̇ instead of ㄘㄨ ㄌ̇.

Line 62. Documents K, L and N read, ㄐ̇, "path", instead of ㄘ̇, "road".

Line 64. In Document N, the words "hnuh" and "maol" have been given the wrong tone letters, "x" and "f" respectively.

Line 69. Documents K, L and N omit the final ㄨ̇.

Line 73. In Document K a note in Chinese in the text suggests that this name means "China". The identification is not repeated either in Document L or Document N, and is highly unlikely.

Line 74. Document E has the modern form ㄩ̇ ㄘ̇ instead of the old form ㄐ̇ ㄘ̇. Both forms mean "great". Document E and all later documents omit the final ㄨ̇. In Document N the initial "n" is missing from "ndlyul" meaning "flow".

Line 75. Document N has lost the initial "h" in the word "hmaol".

Line 76. Instead of ㄊ̇ ㄊ̇, which is the reading in all the other documents, Document N has "caik daos", an expression which occurs in other versions of this song, and has the same meaning, "yonder" or "into the distance".

Line 77. In Document K, a note in Chinese suggests that the Nine Lakes of Gi-nzyu are to be identified with the Dong Ting lake in Hunan Province. Document L repeats the note, but not Document N.

Line 78. In Documents K and L a note in Chinese in the text identifies ㄊ̇ ㄘ̇ as Chong Ming Island near Shanghai.

Line 79. Document L has misread ㄘ̇ as ㄘ̇.

Line 82. Document N prints a question mark at the end of this line but not again at the end of the parallel line 86, presumably a printer's error.

Lines 82 and 86. These lines are identical except for the expressions, T" J" and T" C┘_{nc}. T" J" T" C┘_{nc} or D- J" D- C┘_{nc} are common expressions which mean, to get or to have a partner. They frequently refer to a person getting or being married. Here the words describe the identical results obtained by brother and sister in their calculations of the calendar, and so are translated, "agree" and "tally".

Line 87. Document N mistakenly reads, "Pig-month" instead of "Horse-month".

Line 93. Document N omits the word "dib" in the expression, "jiax dib gaol zhang", meaning "all kinds".

Line 94. Document A has omitted the word J", meaning "to rear".

Line 97. Document N adds "zaol" meaning "to dwell" at the end of the line.

Line 99. Document A reads J" instead of †.

Line 102. C┘_v is the normal word for "snow". Δ_u means "hair", "wool" or "feathers" and may also be used for thistle down or cotton wool. The compound Δ_u C┘_v also means "snow", but is a quantity or covering of snow. Here this compound is expanded into an alliterative expression, Δ_u Jⁿ Δ_u C┘_v in Documents A and E, and Δ_u C┘_v Δ_u C┘_v in Documents K, L and N. Jⁿ or C┘_v has no meaning of its own and the whole is a poetic expression which still simply means "snow".

Line 105. Documents K, L and N add D_z at the beginning of this line. Document N has also misprinted the word "Hmaob" as "Nhaob".

Line 106. Document A has a superfluous J_v after T_n.

Line 107. Document E, by underlining the expression C┘_z Jⁿ † suggests that it is a proper noun, "Sumach Tree Plain". Document K repeats this and does the same to T" C┘_z G┘_{nc}, "Small Rice Field Plain". This is an attractive suggestion which may well be correct, but since it does not occur in Document A it was probably not in the original copy of Yang Zhi's song.

Line 108. Where all other documents read J^v, in this and the following line Document N has "hxuk", that is l' _v.

Line 109. Document A has a superfluous J^z following the first word D_z, and Document N reads "ghaof", that is T_u, where all other documents read, J_u.

Line 112. The expression l^z Cⁿ, which occurs in all the documents except Document A, from which the whole line is missing, means, presumably, "shining braid". Parallelism with the previous line would suggest that the word C┘_v, which also means "silk" would be more

appropriate than 𐑦ⁿ, "shining". There are sufficient examples of the 𐑦^u and 𐑦^l being used as parallels elsewhere in the songs to warrant an emendation to the text here.

Line 114. Document N transcribes 𐑦𐑦^ɔ as "nzhws". It should read, "nzhes".

Line 115. In Documents A and E 𐑦𐑦^{nc} 𐑦ⁿ 𐑦^ɔ 𐑦^ɔ is omitted. Documents K, L and N all include it. This is probably correct as it completes the parallelism with the previous line.

Lines 116 to 118. These lines are missing in Document N.

Line 118. The last three words, ...𐑦^u 𐑦ⁿ 𐑦ⁿ are missing in Document L.

Line 120. Document A mistakenly reads 𐑦^m instead of 𐑦ⁿ. Document N also misreads the same word as "jiex" instead of "jiaix".

Line 121. This line is missing in Document N.

Line 122. Document A finishes the song with an exclamation, 𐑦^u, rather like a sigh of relief.

M106

J" CT^v C_L Tⁿ Y" CΔ^{nc} Tⁿ G_v C_t J"
 Ghao-ndu-nzha-di-ao Ndlie-di-nggu-nzai-shao

C_L CT^v C_L Tⁿ C_J".
 set in order sky set in order earth song.

[³ ɔ_{nc} |'u.
 Zhang Ming sang.

J_{ni} Ā †^c L_o J",
 year this able come know,

Ē' J" C_J" 'ɔ" C_J" J'~ J_{ni} Λ_v
 examine know girl Miao girl bride year gave birth

T^v,
 children,

C_J" 'ɔ" C_J" J'~ Λ_v T" C_n Y⁻
 girl Miao girl bride gave birth get connector two

L^b T^v C_J".
 classifier offspring.

J^r T" J⁻ Ē C_L_o Tⁿ C_t^r,
 not get way for them give name,

5 ɔ₃ J'_{nc} C_n J⁻ ɓ^o Tⁿ C_t^r
 did take connector elder give name

J" CT^v C_L Tⁿ Y",
 Ghao-ndu-nzha-di-ao,

J'_c C_n J⁻ Ē †^c L_o Tⁿ,
 take connector younger able come give,

Tⁿ C_t^r CΔ^{nc} Tⁿ G_v C_t^v J".
 give name Ndlie-di-nggu-nzai-shao.

C_n J⁻ J^r J_v Tⁿ †^c J⁻ Tⁿ C_J_{nc}.
 connector who was hand able the hand skilful.

J" CT_v CE_ Tⁿ Y" Tⁿ t^c Tⁿ Y⁻ J^r,
Ghao-ndu-nzha-di-ao hand able hand do what,

10 Tⁿ t^c Tⁿ S" CT^s,
hand able hand wrote book,

S" T" C_n Δ⁻ CT^s Jⁿ 3_{nc} T_r
wrote get connector volume book recorded carry

CT_v J_u.
upon back.

CA^{nc} Tⁿ G_v CT^v J" Tⁿ t^c Tⁿ Y⁻ J^r,
Ndlie-di-nggu-nzai-shao hand able hand do what,

Tⁿ t^c Tⁿ Δ̇ CT^s,
hand able hand roll book,

Δ̇ T" C_n Δ⁻ CT^s Jⁿ 3_{nc} T_r
rolled get connector volume book recorded carry

CT_v J_u.
upon back.

15 J" CT_v CE_ Tⁿ Y" CA^{nc} Tⁿ G_v CT^v J"
Ghao-ndu-nzha-di-ao Ndlie-di-nggu-nzai-shao

D_z CE_ Tⁿ CE_ E'^{nc} L_c
did set in order earth set in order place gone

E'^{nc} T_s.
place what.

CE_ L_c Jⁿ CT^p J⁻ CT_v V_z.
set in order gone Gi-nzyu surroundings.

C_n T_n Jⁿ CT^p J⁻ CT_v V_z D⁻
connector say Gi-nzyu surroundings there are

C_n
connector

L^v J' J_z T^o T'. T_o Lⁿ 'C^v T⁻,
classifier pools deep clear the sunrise,

ɔ- ɛ̃ⁿ L^u ʷJ ʒ" ɕɿ.
there were nine classifier lakes good with

ɕ" ʌ^{ɔ̃} ɟ̃ ɟ̃_ɕ ɟ̃ ɛ̃^ʷ ɕ^{no},
crane the place live,

20 ʒ" ɕ" ʌ^{ɔ̃} Tⁿ ɟ̃ ɟ̃ ɛ̃^ʷ t̃.
good wild goose the place dwell.

ɟ̃ⁿ ɕɿ^{ɔ̃} ɟ̃ⁿ ɕɿ^u V^{ɔ̃} ɔ- ɕ_n L^u
Gi-nzyu surroundings there were connector classifier

ɟ̃' ɟ̃_ɕ T^o ɿ'. ɿ. Lⁿ 'ɕ^u ɕɿ^{ɔ̃},
pools deep clear the sunset,

ɕ_n L^u ɟ̃' ɟ̃_ɕ ɔ- ɛ̃ⁿ
connector classifier pools there were nine

L^u ʷJ,
classifier lakes,

ɛ̃ⁿ L^u ɟ̃ⁿ ɛ̃ⁿ ɟ̃_ɕ,
nine classifier made nine pools,

ʒ" ɕɿ. ɕ" ʌ^{ɔ̃} ɟ̃ ɟ̃_ɕ ɕ" ʌ^{ɔ̃} Tⁿ ɟ̃ ɟ̃ ɛ̃^ʷ t̃.
good with crane wild goose the place dwell.

25 ɕ_n ɔ- Tⁿ ɕɿ^u L_u ɕ_n L_o,
connector have world edge then connector come,

ɟ̃" ɕɿ^u ɕɿ_u Tⁿ ɟ̃" ɕΔ^{nc} Tⁿ ɕ_u ɕɿ^u ɟ̃"
Ghao-ndu-nzha-di-ao Ndlie-di-nggu-nzai-shao

ɔ- ɕ_n Tⁿ ɕɿ^u ɟ̃^r †^ɕ L_o.
have connector world edge not able come.

ɕ_n ɔ- Tⁿ ɕɿ^u L_u ɕ_n S^r,
connector have world edge then connector return,

ɟ̃" ɕɿ^u ɕɿ_u Tⁿ ɟ̃" ɕΔ^{nc} Tⁿ ɕ_u ɕɿ^u ɟ̃"
Ghao-ndu-nzha-di-ao Ndlie-di-nggu-nzai-shao

30 ɔ- ɕ_n Tⁿ ɕɿ^u ɟ̃^r †^ɕ S^r,
have connector world edge not able return,

ɕ]̃" 'ɔ̃" ɕ]̃" ɟ̃^r T_o ɟ̃^r Tⁿ.
girl Miao girl bride wait not get.

J_{ni} Ā Lⁿ J_{ni} Ā,
year this and year this,

J" CT^v CĒ Tⁿ Y" CΔ^{nc} Tⁿ G^v C†^v J"
Ghao-ndu-nzha-di-ao Ndlie-di-nggu-nzai-shao

T_v ĩ̇ Lⁿ S^r ĩ̇ L_o CĒ_{ni},
then came back and returned came back came reach,

35 CĒ_{ni} C]"ⁿ 'D"ⁿ C]"ⁿ J^r- Lⁿ J^v C]-.
reach girl Miao girl bride homestead.

C_n J^r- J^r]_v Tⁿ †^s J^r- Tⁿ C]nc.
connector who was hand able the hand skilful.

J" CT^v CĒ Tⁿ Y" CΔ^{nc} Tⁿ G_v C†^v J"
Ghao-ndu-nzha-di-ao Ndlie-di-nggu-nzai-shao

J^r- Tⁿ †^s J^r- Tⁿ C]nc.
the hand able the hand skilful.

Tⁿ †^s Tⁿ Y^r- J^r.
hand able hand do what.

40 J" CT^v CĒ Tⁿ Y" CΔ^{nc} Tⁿ G_v C†^v J"
Ghao-ndu-nzha-di-ao Ndlie-di-nggu-nzai-shao

J^r- Tⁿ †^s Tⁿ C^v Lⁿ,
the hand able hand build town,

J^r- Tⁿ †^s Tⁿ †_s Lⁿ.
the hand able hand erect town.

C^v Tⁿ C_n L^v Lⁿ V_δ]ⁿ 3̄^{nc},
build get connector classifier town yellow bright,

†_s Tⁿ C_n L^v Lⁿ V_δ]ⁿ CT̄.
erect get connector classifier town yellow shine.

45 C_l †_o Λ_δ C^{nc} Tⁿ L^{nc} bⁿ,
only reach sheep brings the monkey month,

J" CT^v CĒ Tⁿ Y" CΔ^{nc} Tⁿ G_v C†^v J"
Ghao-ndu-nzha-di-ao Ndlie-di-nggu-nzai-shao

C^o]_o C]"ⁿ 'C^v D"ⁿ Ē Δ̇,
caused maid sun go road far,

[°]。 CT₁₁ ɓⁿ ɔⁿ ĩⁿ V^ʔ.
caused youth moon go road near.

[_ t。 C[~] [n^o Tⁿ ĩ^o ɓⁿ,
only reach ox brings the tiger month,

50 Jⁿ CT^v C[_ Tⁿ Yⁿ CΔ^{nc} Tⁿ G_v C^v Jⁿ
Ghao-ndu-nzha-di-ao Ndlie-di-nggu-nzai-shao

[°]。 CT₁₁ ɓⁿ ɔⁿ ĩⁿ Δⁿ,
caused youth moon go road far,

[°]。 C]'' 'C^v ɔⁿ ĩⁿ V^ʔ.
caused maid sun go road near.

M106
A song of setting sky and earth in order.

Sung by Zhang Ming.

Notes

This song is found in Document K (no. 5/2. page 20.) and in Document L (no. 13. page 44.)

Line 2. 子^u 子^z would normally mean "sons", and a note in Chinese at the end of the line in both documents gives it as "male children". However, this cannot be the meaning in the present context because the younger child was given the name 次^o 子ⁿ 女^o 子^u 子^z, and the word 女^o means specifically, "young woman". Moreover, in Yang Zhi's version of the song, that child wore a garment called an 襜^o which is an apron worn by women, never by men. Accordingly, 子^u 子^z is here translated "offspring" and not "sons".

Line 6. Document K reads, 子^z where Document L reads, 子^z. Both mean "the younger child".

Line 8. 子^z 子^z in modern speech could only mean "what?". In the songs it can mean either "who?" or "what?", and in the present context, it is almost certainly the former.

Line 20 and line 24. Document K reads, 次^o 子ⁿ 子^z, the name of a migratory bird, possibly a wild goose. Document L changes this to, 次^o 子ⁿ 子^z, which is a hawk or some kind of bird of prey. The earlier document is preferable.

Line 21. Both documents read, 次^o 子ⁿ 子^z, instead of, 子ⁿ 次^o, at the beginning of this line. The former expression is a title, widely used in the songs, but not in common speech, for a person of importance or influence, and is well translated, "the Master ..." Its use here can only be a scribal error. Document L has mistakenly read, 子^z, meaning, "there are" as, 子^z.

Line 24. In both Documents K and L there is an additional line which follows line 24 and is identical to line 28. This is clearly superfluous as it upsets both the sense and the poetic pattern of the passage, and has therefore been omitted.

Lines 25 to 30. In these lines the expressions, 子ⁿ 子^z 子^z and 子^z 子ⁿ 子^z occur. 子ⁿ is simply a connector with no very specific meaning, and 子^z 子^z could mean, "the borders of the land", but in this context is more probably, "the edge of the world". If this is correct then, as in Yang Zhi's version of the song, having finished their work at the Nine Lakes of Gi-nzyu, brother and sister proceed to the edge of the world. What they went there to do is not explained, but they were apparently away for quite a long time. The chief difficulty in this phrase lies with the word 子^z. This can only mean "to have", but it is hard to see what "to have the edge of the world" may mean. 子^z is quite clearly written five times in each manuscript so that it can hardly be a scribal misreading of some other verb, as, for example, "to go", "to arrive" or "to reach", or possibly "to see", "to look at" or even "to set out" or "to set in order". The exact meaning remains unclear. In the English translation the verb "to

gain" has been employed. It gives a fairly good sense and preserves a little of the Miao "to have".

Lines 27 and 30. The words J^r †^s would normally mean, "could not" or "were not able", but here, it is not that they could not return, but rather that, their work being still unfinished, they chose not to return.

Lines 45 and 49. Following the reading in Document K, the first word in these lines is ㄟ_ˊ, which means, "only". In Document L it is written, ㄟ_ˋ, which means, "if". This line is found in other songs, but always begins with ㄟ_ˊ or ㄟ_ˋ.

M107

CT^v CE₁ J₃ CJ^u. T'₁₁ t_r J' I^u.
 Ndu-nzha-byu song. Tao Zi-gai sang.

J₁₁ Ā t⁶ L_o J^u,
 year this able come know,

D₁ J^u CT^v C^{no} Jⁿ [Cⁿ Lⁿ CT^v T₁₁,
 did know sky at the time then sky came to be,

T₁₁ T^u CT^v CE₁ J₃ J⁻ Tⁿ t⁶.
 came to be for Ndu-nzh-byu the hand able.

Tⁿ C^{no} Jⁿ [Cⁿ Lⁿ Tⁿ T₁₁,
 earth at the time then earth came to be,

5 T₁₁ T^u CT^v CE₁ J₃ J⁻ Tⁿ CJ^{nc}.
 came to be for Ndu-nzha-byu the hand skilful.

CT^v CE₁ J₃ J⁻ Tⁿ t⁶ Tⁿ Ā CT^v,
 Ndu-nzha-byu the hand able hand raised sky,

Ā J^u CT^v Jⁿ J⁻ CA^{nc} L^{nc} Jⁿ L^o V̇ CA^{nc} Tⁿ.
 raised sky above smooth rounded cover world.

CT^v CE₁ J₃ J⁻ Tⁿ CJ^{nc}.
 Ndu-nzha-byu the hand skilful.

CT^v CE₁ J₃ CJ₃ CE₁ Tⁿ,
 Ndu-nzha-byu went set in order earth,

10 CE₁ CA^{nc} Tⁿ T₁₁ Lⁿ Jⁿ L₁
 set in order world came to be then spread out

D₁₁ CA^{nc} CT³,
 going inside middle,

T^u CA^{nc} Tⁿ T³ C³ L₃ L₃ C^{no}.
 for world people meandering live.

CT^v CE₁ J₃ CE₁ Jⁿ CT^v Jⁿ L^o D₁₁ CA^{nc}
Ndu-nzha-byu set in order sky rounded went inside

CT^v Jⁿ J⁻,
sky above,

J₀ Jⁿ CT^v CA^{nc} CA^u CA^z,
cause sky smooth ridges slippery,

T^{'''} CJ^{''} 'C^v CT₁₁ bⁿ T^{''} C̄ⁿ D₁₁.
for maid sun youth moon get road go.

15 CJ^{''} 'C^v Jⁿ L^o D₁₁ CA^{nc} CT^v,
maid sun circling went inside sky,

CT₁₁ bⁿ D₁₁ Lⁿ Jⁿ L₀ D₁₁ CT^v CT^{z̄}.
youth moon went in circles went sky middle.

CT^v CE₁ J₃ CE₁ CA^{nc} Tⁿ T^{z̄} C^{z̄} T₁₁
Ndu-nzha-byu set in order world people came to be

Lⁿ Jⁿ L₁ D₁₁ Jⁿ Tⁿ.
then spreading going below.

J₀ Jⁿ CT^v C̄^{''} T^{''} t_{z̄} CT^v Tⁿ CT_{z̄}
caused sky top mountain stand firm in ridges

D₁₁ Jⁿ J⁻.
going above.

J₀ J^{z̄} T_v J^{z̄} C̄^{z̄} T^o Cⁿ
caused bottom level bottom valley deep connector

T[']. T₀ L_{z̄} t^{''} T^{''},
clear gone yonder,

20 T^{'''} Δⁿ J^r Δⁿ J_n J^{z̄} CA_{z̄} CAⁿ CA_{z̄} CA₀ L_{z̄}
for river Shi river Gi-bang flow smoothly gone

t^{''} T^{''}.
yonder.

J₀ Δⁿ J^r Δⁿ J_n J^{z̄} CA_{z̄} CAⁿ CA_{z̄} CA₀ L_{z̄}
caused river Shi river Gi-bang flow smoothly gone

Jⁿ C^{z̄} Cⁿ L^u J^{ns}.
Gi-nzyu nine classifier lakes.

CT^v C[.]₃ [°]₀ CΔ^{nc} Tⁿ T^b C^b C^{no} C[.]₀
Ndu-nzha-byu arranged world people lived midst

T^{nc},
plains,

CΔ^{nc} Tⁿ T^b C^b t'. C[]- T^v C[]- V^r
world people built houses timber houses tiled

C^{no} CΔ^{nc} Tⁿ.
lived world.

CT^v C[.]₃]₀ CΔ^{nc} Tⁿ T^b C^b t^r T^v]ⁿ
Ndu-nzha-byu caused world people the knowledgeable

T^v]₃ [° CΔ^{nc} Tⁿ.
wise govern world.

25 CT^v C[.]₃ [°]₀ S° t̄ T^r C⁸ [° Yⁿ b°
Ndu-nzha-byu arranged thunder govern water great

C⁸ C[̄].
rain pouring out.

CT^v C[.]₃ [°]₀]₁]₂,
Ndu-nzha-byu thus did control,

]̂ [° bⁿ]₁]₂ C[.]₀ Δⁿ Yⁿ [°]₁ J^r Γ^v
control winds with clouds above separate

]̂⁸.
paths.

t₀ C⁸ [° Tⁿ C^b bⁿ,
reach snake bring the horse month,

C[]ⁿ 'C^v C[.]₁ bⁿ J^r Γ^v [̂,
maid sun youth moon separate roads,

30 C[]ⁿ 'C^v]₁ [̂ Δⁿ,
maid sun goes road far,

C[.]₁ bⁿ]₁ [̂ V³.
youth moon goes road near.

t₀ C^v [° Tⁿ C⁸ bⁿ,
reach ox bring the rat month,

С]'' 'С' С]'' б' J' Г']',
maid sun youth moon separate paths,

С]'' б' Д'' Е' Δ',
youth moon goes road far,

35 С]'' 'С' Д'' Е' V'.
maid sun goes road near.

Γ_n]' Д. С]..
thus ended.

M107
The song of Ndu-nzha-byu

Sung by Tao Zi-gai

Notes

This song is recorded in Document K (no. 1/3, page 4), Document L (no. 3, page 7) and Document N (no. 5/2, page 358).

Title. The title adopted is that found in Document N.

Line 2. A note in Miao in Documents K and L at the end of the line explains that the meaning is "at that time", but does not say to which words this refers.

Line 7. In Document N the expression "ndlies liel", meaning "smooth", is wrongly written, "ndliexs liel".

Line 8. In Document N the word, "ngies" is incorrectly spelt, "hgies". This line, as it stands, is unfinished. Being parallel to line 6, one would expect it to continue, after the word "skilful", with "his hand spread out the earth", or something of that sort, and this would be followed by another line, parallel to line 7, saying something about the manner of the creation of the earth.

Line 15. Documents K and L both read $C\bar{C}^u 'C^u C\bar{T}_u \bar{L}^n$ in this line, and they are followed by Document N. However, lines 15 and 16 are strictly parallel. The former concerns the sun, and the latter the moon. $C\bar{T}_u \bar{L}^n$ is therefore not required here.

Line 18. Document N, transcribing the word $\dagger\epsilon$ as "zeu" has lost the tone letter "f".

Line 19. In Document N the first five words $\bar{C} \circ \bar{J}^{\bar{\delta}} T_u \bar{J}^{\bar{\delta}} \bar{I}$ are transcribed "gof ghangb dox gnangb hangd". "Gnangb" is a printing error for "ghangb". There is also a foot note regarding "dox" which reads, "Dox: dox draob. Mountain range". The last two words are in Chinese. "Dox draob" certainly means "mountain range", but the word is not "dox", i.e. T° but T_u , and "draob" is not in the text at all.

Line 20. A foot note in Document N correctly defines "caik daos" as "on the far side". The definition this time is in Miao.

Line 23. Document K, followed by Document N, has the correct text $C\bar{C}^- T_u C\bar{C}^- V^-$. In Document L the word is wrongly written, $C\bar{T}^u$.

Line 25. Document N has wrongly transcribed $C\bar{C}^-$, "to pour out", as "nqiad". It should be, "nchad".

Line 25, 26 and 27. At some point in the copying process, possibly in cutting the wax stencil for Document K, lines 26 and 27 were omitted from their proper place following line 25. Rather than rewrite the whole stencil, compensation for the error was made by repeating

line 25 at the end of the song, and adding the missing lines 26 and 27. Documents L and N follow Document K.

Line 29 ff. The four lines 29 to 32 are missing in Document L, an error of haplography.

M108

Λ Λ ǰ 'C^u ɓⁿ.
 Ya-ya shoots suns moons.

Λ̄ J_v ǰ_{oo} ǰ_n.
 Yang Xiu-gong told.

C_s ǰ_n ǰⁿ T_u ǰ_v Y⁻ T^u Lⁿ, ǰ^u CT^v ǰ⁻
 they tell story that of old, sky there were

J^{ɔ̄} L^u 'C^u J^{ɔ̄} L^u ɓⁿ.
 seven classifier suns seven classifier moons.

CΔ^{nc} Tⁿ 3̄ ǰ_v C[_n T_{ɔ̄} T_{ɔ̄}.
 earth shone upon that parched done finish.

ǰ^u ǰ_v C^{no} ǰⁿ T^u. Y⁻ Lⁿ Λ Λ ǰ_u CT^o
 hot that live not get. So Ya-ya went felled

Yⁿ ǰ^{ɔ̄} CT^u ǰⁿ t^u L_o Y⁻ 'C^u
 one classifier tree mulberry come make crossbow

[^{no} ǰ_u ǰ^o Tⁿ 'C^u ɓⁿ S^{ɔ̄}. ǰ^o ǰ_v
 carried went shot the suns moons away. shot that

ǰ⁻ Yⁿ L^u T⁻ T_{ɔ̄}. L^u
 there was one classifier only finish. classifier

Y^o C[^u ǰ_v ǰⁿ T_{ɔ̄} L_o T_{ɔ̄}. CΔ^{nc} Tⁿ
 that feared that not out come finish. world

T^{ɔ̄} C^{ɔ̄} C^{no} t_u CT^v ǰⁿ CT^{ɔ̄}, ǰⁿ ǰ_o ǰ^o.
 people situated darkness midst, not see road.

Y⁻ ǰ^u Y⁻ L_u T^u T^{ɔ̄} T^u Y⁻ T⁻. Y⁻ ǰ^{ɔ̄} T^{ɔ̄} C^{ɔ̄}
 farming all lit lamp do only. after people

T_u CT^{ɔ̄} ǰ^u ǰ^u ǰ^u ǰ^u I^u L^u 'C^u T⁻. T_v CTⁿ
 then sought method want call the sun come. begin

S^u ǰ_o T^u C^u I^u. Yⁿ V^{nc} T^u C^u Y⁻ ǰ^{ɔ̄}
 first cause the bull call. but the bull voice

ᵇ° S̄, Lᵘ 'Cᵘ T⁰ T- ᵀᵤ]ᵐ Tᵘ
big away, the sun not come. then cause the

J' I'ᵘ. Tᵘ J' I'ᵘ, Lᵘ 'Cᵘ
cockerel call. the cockerel called, the sun

T- L_{nc} Tᵤ T-. Y- L⁰ T'ᵘ Y- T'ᵘ †. C̄ C̄,
presently out came. so from of old reach now,

ᵀᵤ Ā Tᵘ J' J- T_{nc}, Lᵘ 'Cᵘ Tᵤ
then want the cockerel crow truly, the sun out

T- L⁰ Y-.
come so it is.

M108
Ya-ya shoots the suns and moons.

Narrated by Yang Xiu-gong.

Notes.

This song is recorded in Document H (no. 24, page 14).

M109

Λ_ Λ_ ḡ 'C^u 6ⁿ.
Ya-ya shoots suns moons.

Y⁻ J^o L_{||} 'Ḍⁿ t_u Ḍ_u |^{'u}.
Grandmother Hmao-zu-mu sang.

T^{'n} CT^u Jⁿ C[^ʔ E_n Jⁿ L^o,
from sky scattered material arrived sphere,

T^{'n} C_n Y⁻ L^ʔ t_{||} T^u L_n]₃ E_n
for connector two classifier groups smiths thus

L_o C^{no}.
come live.

J^{nc} Tⁿ Jⁿ C[^ʔ E_n L_n V_{||},
weave earth scattered material arrived ridges,

T^{'n} C_n Y⁻ L^ʔ t_{||} T^u L_n]₃ E_n
for connector two classifier groups smiths thus

L_o t_{||}.
come dwell.

5 C_n Y⁻ L^ʔ t_{||} T^u L_n]₃ J^ʔ
connector two classifier groups smiths seven

L^ʔ L_o J^ʔ J^o Tⁿ,
classifier came seven places,

Cⁿ Y⁻ L^ʔ t_{||} T^u L_n]₃ J^ʔ
connector two classifier groups smiths seven

L^ʔ J^ʔ Tⁿ t_ʔ
classifier stretched hands able

CT_{||} 6ⁿ Tⁿ Tⁿ Tⁿ.
beat iron ringing.

C_n Y⁻ L^ʔ t_{||} T^u L_n]₃ J^ʔ
connector two classifier groups smiths seven

L^ʔ L_o J^ʔ J^o C^{'ns},
classifier came seven districts,

C_n Y⁻ L^b t₁₁ T^u L_n ɔ₃ J^{ɔ̄}
connector two classifier groups smiths seven

L^b J^{ɔ̄} Tⁿ Cɔ_{nc}
classifier stretched hands skilful

10 ɔ₁ CT₁₁ b¹¹ T⁻ Cɔ^u Cɔ̄.
did beat iron sounding.

ɕ^{'nc} T₂ Cɕ^{'nc} L_{nc} T^{'1} T^u Δ̄,
took knife shining girded waist,

ɕ^{'nc} J⁻ ɔ^u L_o I^{'1} 'C^u.
took gold come fashion sun.

ɕ^{'nc} T₂ Cɕ^{'nc} L_{nc} t['] T^u J₁₁,
took knife shining carry back,

ɕ^{'nc} J⁻ ɔ^u L_o I^{'1} bⁿ.
took gold come fashion moon.

15 'C^u T⁻ 'C^u ɕⁿ CT⁻,
suns came suns shone glowing bright,

bⁿ T⁻ bⁿ ɕⁿ ɔ_o,
moons came moons shone softly clear,

ɕⁿ Λ₁ Λ₁ CT¹¹ ɔ_{ɔ̄} CT¹¹ ɕ^{no} Lⁿ CT^{ɔ̄}
shone Ya-ya trees soft-wood trees use hillside

J̄['] L_ɛ T_{ɔ̄},
dry gone finished,

Δ_n C_n Yⁿ ɕ^{ɔ̄} CT¹¹ Cɕ⁻
except connector one classifier tree green

Jⁿ t^{'u} t_ɛ CT^u Y¹¹.
mulberry standing edge water.

Λ₁ Λ₁ ɕ_n ɔ₁ i^o,
Ya-ya thus did whet,

20 i^o J⁻ T₂ S['] ɔ₁₁ Cɕ^o,
whet knife returned went felled,

C^oT̄ C_n J̄ J^o L_o T^p 'C̄,
felled connector trunk come fashion crossbow,

C^oT̄ C_n J̄ C^r L_o 3^o S^u.
felled connector branches come make arrows.

Λ_o Λ_o D_n T_r D_u J̄ 'C^u.
Ya-ya connector carried went shoot suns.

C_n J̄ 'C^u J̄ bⁿ L_o C_n
connector shoot suns shoot moons then connector

L_o,
come,

25 Λ_o Λ_o J̄ 'C^u J̄ bⁿ J^r †^c L_o.
Ya-ya shoot suns shoot moons not able come.

Λ_o Λ_o D_n J̄ J^r C^r Y^u,
Ya-ya connector stood midst water,

D_n J̄ T^u J^r C^r Ȳ.
connector shot towards midst mud.

C_n J̄ 'C^u J̄ bⁿ L_o C_n
connector shoot suns shoot moons then connector

L_o,
come,

Λ_o Λ_o J̄ 'C^u J̄ bⁿ L_o T^u,
Ya-ya shoot suns shoot moons gone got,

30 T^u C^r J̄ J^r L_o J̄ Δ_u J_u,
got practically sixteen years,

Λ_o Λ_o J̄ 'C^u J̄ bⁿ J^r †^c L_o.
Ya-ya shoot suns shoot moons not able come.

J̄ 'C^u J̄ bⁿ †_o C^r J̄ L_o
shoot suns shoot moons reached sky limit then

J̄ L_o,
returned come,

£ₙ Λ. Λ. £ₙ Cₙ ᵑ Jʳ Cᵀᵛ Ȝ̄,
thus Ya-ya thus connector stood midst mud,

Cₙ ᵑ T" Jʳ Cᵀᵛ Y",
connector shot towards midst water,

35 ᵑ Cᵑ" 'Cᵛ Cᵀᵛ ᵇⁿ Cᵑᵛ Cⁿᵛ Tᵛ
shot maid suns youth moons pairs mother son

Jⁿ Lᵑ Cᵑᵑ Jᵛ T".
completely set back mountain.

£ₙ Λ. Λ. ᵑ 'Cᵛ ᵑ ᵇⁿ tₒ Cᵀᵛ
thus Ya-ya shoot suns shoot moons reached sky

Jᵛ L. ᵑ̄ Lₒ.
limit then returned come.

Cᵀᵛ Jᵛ Y⁻ Lⁿ [ᵑᵑ Jᵛ,
sky limit make how limit,

Cᵀᵛ Jᵛ Y⁻ J⁻ ᵑ⁻ Jᵛ Lₒ Jʳ Jⁿᵛ.
sky limit make eye limit come interwoven.

Λ. Λ. ᵑ 'Cᵛ ᵑ ᵇⁿ Tᵛ ᵑ̄
Ya-ya shoot suns shoot moons then return

Sʳ ᵑ̄ Lₒ tₒ,
come back return come reached,

40 tₒ Λ. Λ. J⁻ CΔ° Cᵑ-.
reached Ya-ya inside house.

tᵛ Cᵀᵛ tᵛ Lⁿ Cᵑᵛᵛ,
darkness dark black,

tᵛ Cᵀᵛ tᵛ J⁻ Cᵀⁿ.
darkness dark extremely.

CΔᵛᵛ Tⁿ Tᵑ Cᵑ Tⁿ Jₒ J⁻ ᵑ̄ Cₙ £ᵛᵛ Cᵛᵛ,
world people not see way connector plough oxen,

Tᵛ T" £ᵛᵛ Cᵑᵑ" L" T" Cᵛᵛ Jᵛᵛ.
lit torch carry flaming upon oxen horns.

45 CΔ^{nc} Tⁿ T^b C^b J^r J_o J⁻ Ē C_n Y⁻ J^u,
world people not see way connector farming,

Ē_n T^c T^u Ē^{no} CĒ^u L^u T^u C^u J^u.
thus lit torch carry flaming upon oxen horns.

CΔ^{nc} Tⁿ T^b C^b J^r Ct_r T^u J^r Ct_r T_p,
world people discussed debated,

J_o J̄ J^r J⁻ S[̄] L^o.
cause what voice strong.

t^r C^u J⁻ S[̄] L^o,
bull voice strong,

50 J_o t^r C^u CT_s I^{'u} 'C^u.
cause bull go call sun.

CJ^u 'C^u CĒ^u T_u T_{nc} 'C^u J₋ T⁻,
maid sun feared truly sun not come,

CJ^u C^u Ē_n J_n C_n S^r J_u
maid sun thus connector it returned entered

CJ⁻.
house.

CΔ^{nc} Tⁿ T^b C^b J^r Ct_r T^u J^r Ct_r T_u,
world people discussed considered,

J_o J̄ J^r J⁻ S[̄] CĒ^u.
cause what voice long.

55 t^r Ē J⁻ S[̄] CĒ^u.
tiger voice long.

J_o t^r Ē CT_s I^{'u} bⁿ.
cause tiger go call moon.

CĒ_u bⁿ CĒ^u T_u T_{nc} bⁿ J₋ L_o,
youth moon feared truly moon not come out,

CT₁₁ bⁿ E_n D_n S^r J₁₁
youth moon thus connector returned entered

D_n E^{'nc}.
connector place.

CA^{nc} Tⁿ T^b C^b J^r Ct_r Tⁿ J^r Ct_r T^b,
world people discussed debated,

60 J_o J̄ J^r J⁻ S[̄] Jⁿ.
cause what voice comforting.

Lⁿ J^r J⁻ S[̄] Jⁿ,
cockerel voice comforting,

J_o Lⁿ J^r CJ_b I^{'u} 'C^u.
cause cockerel go call sun.

J⁻ CT₁₁ Λ₋ Λ₋ J⁻ E^b C_n J⁻ CJ⁻,
the youth Ya-ya felt cape connector wrap together,

J^r E_n Lⁿ J^r J̄.
so thus cockerel stand.

65 Λ₋ Λ₋ J^b C_n Yⁿ CE_r Tⁿ CE_r T̄^{nc},
Ya-ya slept connector one little the little full,

J^b C_n Yⁿ CE_r Tⁿ CE_r Tⁿ.
slept connector one little the little got.

Lⁿ J^r CJ⁻ t^r CJ⁻,
cockerel flapped three flaps,

Lⁿ J^r J⁻ t^r S[̄].
cockerel crowed three times.

CJⁿ 'C^u Eⁿ L_u L^u J̄['] CT^u T⁻,
maid sun brightened the place sky came,

70 CT₁₁ bⁿ Eⁿ L_u Jⁿ L_b J̄['] CT^u L_o.
youth moon brightened around place sky arrived.

CA^{nc} Tⁿ T^b C^b J_o J⁻ Eⁿ C_n Y⁻ Jⁿ.
world people see the way connector do farming.

CJ" 'C^u J^r T" C_n J̄ J^r T'" L" J'.
maid sun not get connector anything for cockerel.

ᵛ Yⁿ L^u T̄ 3_̄ t', T'" L" J'.
take one classifier comb lacquered for cockerel.

L" J' t^s [no] ᵛ t^s T^p,
cockerel able use not able put on,

75 T^p C_n J^r 'C̄^{nc} [n] T^p CT^u.
put on connector teeth thus put on sky.

[n] Lⁿ ᵛ CT_̄.
thus ended.

M109

How Ya-ya shot the suns and moons.

Sung by a grandmother from Hmao-zu-mu.

Notes

This song is recorded in Document C (no. 11, page 13) and in Document N (no. 3, page 348).

Line 4. Document C omits the first word, T''

Line 9. In Document N the latter half of this line reads,

dub lik gyuk xangt dix zeux xangx dix ngies.
smiths stretched hand able stretched hand skilful.

There would appear to have been some confusion with line 6, and in any case the tone of "xangx" is incorrect, it should be "xangt". The confusion upsets the exact symmetry of the stanza, lines 5 to 10, which is preserved in Document C.

Lines 11 to 14. In these lines there seems to be an element of ellipsis. Unless one otherwise knew that the golden suns and moons were inlaid on the knives that the cosmic smiths carried, it would be hard to deduce the fact from the text itself. However, given that prior knowledge, the Miao is perfectly straight forward. Doubtless when the songs used to be sung around the fire at night, the hearers, being already familiar with the stories, experienced little difficulty, but now that other singing has supervened, and the old songs are no longer generally known, elliptic passages cause real difficulty. In Document C, Wang Ming-ji inserted a note in Chinese explaining that the suns and moons were gold inlay work on the knives. The compiler of Document N, or some scribe who transmitted the text to him, clearly did not know, for in that document the two couplets are reduced to three lines, and the meaning completely changed.

keuk niex nciel liel traik duf dlad,
took silver shining girded waist,

keuk ghad gub lol hxak hnut,
took gold come fashion sun,

keuk niex nciel liel lol hxak hlik.
took silver shining come fashion moon.

The "shining knives" have become "shining silver", stored in the Miao girdle, a long tube of cloth which often served as a bag for carrying various important articles and in particular food for a journey. From their girle bags the smiths produced silver and gold, fashioned it into suns and moons, which, presumably, they let loose into the sky.

Line 17. Document N has a variant reading in this line,

Jit Yas yal ndaot mangx ndaot tud lib ndaot
shone Ya-ya trees soft-wood trees pine the trees

khad leuf dangl.
dry gone finished.

Either reading is acceptable. Document C has been chosen as it pre-dates Document N by forty years.

Line 18. Document N has the incorrect tone letter "x" for the word "ndaot" meaning "tree", and an incorrect tone letter "n" for the word "nzab", meaning "green".

Line 20. Document N reads "sieb" instead of "sib" for "returned".

Line 24. In Document C the word 𠵹 between 'C^u and 𠵹ⁿ is missing.

Line 30. A note in Chinese over the text in Document C explains that "for practically sixteen years" means "for nearly a year". The same expression is found elsewhere in the songs, and is similarly interpreted. Nowhere, however, is it explained why the code, "Sixteen years", is used rather than "One year" in plain speech. Document N omits "sixteen years" and substitutes,

nis gaox zyusz,
connector whole,

so that the line reads, "for practically the whole". Allowing for the fact that the final "z" is a printing error and must be deleted, this does not make particularly good sense. There is, however, a note in Miao which reads, "Gone for nearly a year".

Line 35. The expression,

C^{nc} T^u 𠵹ⁿ L_s,
Mother son complete,

is a metaphor not to be taken literally. It means, "all", "the whole", "completely", "entirely", like the English phrases, "root and branch" or "lock, stock and barrel". In Document N the first word is incorrectly written, "jiex".

Line 37. The tone letter "t" is missing from the word "jiangt" in Document N.

Lines 39 and 40. In Document C the name C T_u 𠵹_u is substituted for 𠵹_u 𠵹_u in these two lines. This is not repeated in Document N, and would appear to be merely a scribal mistake. The suns are missing in line 39 in Document N, again the mistake of a scribe.

Line 41. In Document N, in the expression "lib njieb", the letter "n" has become detached from "njieb" and added to the end of "lib".

Line 42. The word CT^u is mistakenly written CTⁿ in Document C.

Line 44. Document N has misread the word "jiox", meaning "carry", as the link word "jil". This is corrected in line 46 where the word is used again.

Lines 44 and 46. Document C has †" instead of T" meaning "torch".

Lines 47, 53 and 59. In lines 47 and 59 Document C reads,

J^r C⁺ T^u J^r C⁺ T^o
discussed thought over

This is paralleled by,

J^r C⁺ T^u J^r C⁺ T^o
discussed considered

in line 53. Document N loses the parallelism by reading:-

shis nzis daot shis nzis dul
discussed considered

in all three lines, and in line 47 "dul" is given the wrong tone letter "k".

Line 55. This line is missing in Document N.

Line 63. The word CT^u, "youth" is missing in Document C.

Lines 70 and 71. In Document N these lines are replaced by lines 47, 49 and 50 drawn from the second version of the Ya-ya song, (M110). This second version is included in Document C, but, except for these odd lines, is not reproduced in Document N.

Line 72. In Document C it says that the sun presented a comb to the cockerel. In Document N it was given by the people.

Lines 73 and 74. In Document N these lines read,

mab bib lub dad cib ras jiox lol traot,
take a painted comb bring come for,

traot ghaib faot ghak.
for cockerel head dress.

This appears to be a conflation of the lines from this version and the corresponding lines of the second version of the Ya-ya song with the word "painted" instead of the word, "lacquered"

Line 75. In Document N "laot" is incorrectly spelt "lact".

M110

Λ Λ ᵱ 'Cᵛ ᵇⁿ.
Ya-ya shoots suns moons.

Y⁻ Λ₄ Lᵢ 'ᵛ Y⁻ ᵇᵢ I'ᵛ.
Grandfather Hmao-a-bw sang.

'Cᵛ T- Lⁿ Lᵛ Tⁿ Jᵝ CTᵛ,
suns came so the bottom sky,

'Cᵛ T- 'Cᵛ ᵍⁿ T-,
suns came suns shone came,

ᵍⁿ Λ Λ CT" ᵛᵝ CT" J' CTₒ L₄
shone Ya-ya trees soft-wood trees dry with gone

Tᵝ,
finished,

Δₙ Λ Λ Cᵐ ᵍᵝ CT" J⁻ CT⁻ Jⁿ t'ᵛ
except Ya-ya great classifier tree green mulberry

t₄ CTᵛ Δⁿ.
standing edge river.

5 Λ Λ ᵍₙ ᵛᵢ ᵱ,
Ya-ya thus did shoulder,

ᵱ Cₙ J⁻ T" Sᵣ ᵛᵢ CTᵒ,
shouldered connector axe returned went cut,

CTᵒ J⁻ Jᵒ Jᵢ Tₙ Δⁿ,
cut trunk fell across river,

CTᵒ J⁻ CTᵣ Jᵢ Tₙ ᵱᵝ.
cut branches fell across valley.

CTᵒ Cₙ J⁻ Jᵒ Lₒ Tᵝ 'ᵇ,
cut connector trunk come fashioned crossbow,

10 CTᵒ Cₙ J⁻ CTᵣ Lₒ 3ᵒ Sᵛ.
cut connector branches come make arrows.

Λ_ Λ_ Τ' Τ'' C_n J^n T^u 'C̣
Ya-ya fashioned got connector a crossbow

J^n 3'' V̄.
excellent.

Λ_ Λ_ Γ_n ɔ_ Τ' Τ''' J̄ J^r T_r.
Ya-ya thus did fashion for whom carry.

Τ' Τ''' CΔ^{nc} T^n T^b C^b T_r.
fashioned for world people carry.

CΔ^{nc} T^n T^b C^b J̄ J^r T'',
world people shoot not get,

15 Λ_ Λ_ Τ' Λ_ Λ_ T_r.
Ya-ya fashioned Ya-ya carried.

T_r J̄ L_ς Γ'_{nc} T_ς.
carried shoot gone place what.

T_r J̄ L_ς J^n C†^b J^- CT^u Γ̄.
carried shoot gone Gi-nzyu the edge wide.

CJ'' 'C^u CT'' 6^n Γ''',
maid suns youth moons many,

ɔ_ 3̄^{nc} CΔ^{nc} T^n T^b C^b T_ς J^r T''.
did shine on world people out not get.

20 Λ_ Λ_ Γ_n ɔ_ C^{no} T^n J̄^δ Y'',
Ya-ya thus did stay the bottom water,

Λ_ Λ_ J̄ J̄^δ 'C^u T'' J̄^δ L^u.
Ya-ya shoot seven suns hit seven classifier.

Λ_ Λ_ C^{no} J^r CJ̄^δ Ȳ,
Ya-ya stay sticky mud,

ɔ_δ J̄ T'' J^n C†^b J^- CT^u t''.
did shoot towards Gi-nzyu the edge dark.

J̄ Y^n 'C̣ T'' Y^n CJ_ς.
shot one crossbow hit one pair.

25 ɓ̄ ʼĊ̄ T^u CT^ɛ J^r [̄^{no} CΔ_ɛ,
 string crossbow snapped whipped,
 CΔ_ɛ CT^u ɓ̄ⁿ 'C^u ɔ̄^u Jⁿ Ċ̄^u L.
 whipped turned round moon sun hot burning come
 [̄^{nc} Jⁿ.
 completed so.

t_u CT^u t_u Lⁿ C[̄^{nc},
 darkness dark black,

t_u Λ_u Λ_u CT_ɔ [̄^{no} Tⁿ,
 dark Ya-ya went ploughing,

[̄^{no} Tⁿ J^r ɔ̄_o Ċ̄ⁿ,
 ploughing not see way,

30 Λ_u Λ_u T^ɛ T^u C[̄^u L^u T^u [̄^u ɔ̄^u.
 Ya-ya lit torch flaming upon ox horns.

t_u J^ɛ CTⁿ [̄_n t_u C[̄_n,
 dark extremely thus dark completely,

t_u Λ_u Λ_u CT_ɔ [̄^{np} C^ɔ,
 dark Ya-ya went ride horse,

[̄^{np} C^ɔ J^r ɔ̄_o Ċ̄ⁿ,
 ride horse not see way,

Λ_u Λ_u T^ɛ T^u C[̄^u L^u T^u C^ɔ S^u.
 Ya-ya lit torch flaming upon horse bridle.

35 CΔ^{nc} Tⁿ T^ɔ C^ɔ C_n Ċ̄^r J^r J^ɛ S^ɔ L^o.
 world people connector what voice strong.

t^r C^u J^ɛ S^ɔ L^o,
 bull voice strong,

ɔ̄_o t^r C^u CT_ɔ I^{'u} 'C^u.
 cause bull go call sun.

'C^u C[̄^u T_u T_{nc} 'C^u ɔ̄_u T_ɛ.
 sun feared truly sun not come out.

Ḳ Jʳ J̄ S̄ 3.
what voice resounding.

40 †ʳ ĸ̄ J̄ S̄ 3.,
tiger voice resounding,

ጋ. †ʳ ĸ̄ CT, I'ᵘ Ḳ.
cause tiger go call moon.

Ḳᵘ CḲ'' Tᵘ T_{nc} Ḳᵘ ጋ. Tᵘ.
moon feared truly moon not come out.

CΔ_{nc} Tⁿ Tᵝ Cᵝ C_n Ḳ Jʳ J̄ S̄ J''.
world people connector what voice comforting.

Lᵘ J' J̄ S̄ J'',
the cockerel voice comforting,

45 ጋ. Lᵘ J' CT, I'ᵘ 'Cᵘ.
cause the cockerel go call sun.

Cጋ'' 'Cᵘ Cጋ. Tᵘ Δᵘ,
maid sun appeared,

ጋ. CΔ_{nc} Tⁿ Tᵝ Cᵝ CTᵘ Tⁿ Ḳ'.
see world people sky earth clearly.

†_Ḳ Jⁿ Δ̄ CTᵘ J̄ CTⁿ,
dark the skies profoundly,

Cጋ_Ḳ Ḳᵘ Cጋ. Tᵘ Δᵘ,
youth moon appeared,

50 ገⁿ CΔ_{nc} Tⁿ Tᵝ Cᵝ CTᵘ Tⁿ Y''.
shining world people sky earth water.

CΔ_{nc} Tⁿ Tᵝ Cᵝ Jʳ T'',
world people not get,

Jʳ T'' C_n Ḳ Jʳ T''',
not get connector anything for,

T''' Lᵘ J' Y',
for the cockerel make,

Y⁻ L^u Jⁱ [nc Γ"]".
make the cockerel put head-dress.

55 CA^{nc} Tⁿ T^b C^b [n D₋ D⁻,
world people thus did take,

D⁻ Jⁿ L^u T⁻ 3₋ t', [no L_o T^{'''},
took a comb lacquered bring come for,

T^{'''} L^u Jⁱ [nc Γ"]".
for the cockerel put head-dress.

L^u Jⁱ t^s [no D₋ t^s CT^{''},
the cockerel able use not able wear,

T^p 3₋ t', Lⁿ Γ^{''} 'C^{nc},
put on comb lacquered the forehead,

60 D₈ T^p J⁻ CT^v Λ⁸ J⁻ CT^{''}.
did put on edge toothed turned round.

[n Jⁿ D_o CT_{..}.
thus ended.

M110
How Ya-ya shot the suns and moons.

Sung by a grandfather from Hmao-a-bw.

Notes

This song is recorded in Document C (no. 12 page 15)

Line 4. The word CT^u is mistakenly written CT^u.

Line 19. The Miao text for the last three words is J⁻ CT^u V^ɜ which would mean, "yellow shores", but this is, in all probability, a mistake because the phrase occurs frequently elsewhere in the songs and should read J⁻ CT^u Ǟ, meaning "wide shores".

Line 24. This line in Document C reads: ǰ Yⁿ 'Ǟ T["] J^ɜ Cǰɜ. "shot one cross-bow hit seven pairs". That is, "With a single shot he hit seven pairs". The notion that a single arrow could hit seven different, double targets is so absurd as to raise serious questions about the accuracy of the text at this point. It looks as though the word "seven", though correct in line 21, has been mistakenly repeated in this line. The actual meaning of the line would appear to be that a single arrow hit, not only the sun at which it was aimed, but its attendant moon as well, and the text has been amended accordingly. See note in the introduction.

M111

C]'' 'C^u CT₁₁ ɓⁿ C^u.
 maid sun youth moon business.

Y⁻ Λ_κ 'ɔ'' Y⁻ ɔ_ɔ ɔ_ɔ |^{'u}.
 man Hmao-a-gw-gw sang.

T''' CT^u ɔⁿ Cε^ɔ Γ_n ɔⁿ L^o,
 from sky scattered material arrived sphere,

T''' C]'' 'C^u L₋ Γ_n L_o C^{no}.
 for maid sun had thus come live.

J^{nc} Tⁿ ɔⁿ Cε^ɔ Γ_n L_n V₁₁,
 weave earth scattered material arrived ridges,

T''' CT₁₁ ɓⁿ Γ_n L_o t₁₁.
 for youth moon thus come dwell.

5 C]'' 'C^u Lⁿ ʒ'' C]'',
 maid sun pretty,

CT₁₁ ɓⁿ ɔ̄' L_o ɔ''.
 youth moon began come know,

C]'' 'C^u J^r ɔ_n CT_o,
 maid sun together with,

ɔ̄_ɔ CT_o CT₁₁ ɓⁿ Y⁻ Λ_n C^{no}.
 did with youth moon make family live.

C]'' 'C^u CT₁₁ ɓⁿ J^r ɔ_u Ḷ[̣] Lⁿ ɔ₁₁.
 maid sun youth moon left to go away.

10 C]'' 'C^u CT₁₁ ɓⁿ J^r T'' ɔ₁₁ C̄,
 maid sun youth moon not get go because,

C]'' 'C^u J^r T'' C]'' 'C^u ɓ⁻ T_r T^u.
 maid sun not get maid sun rope carry son.

C]'' 'C^u T_l Ṭ[̣] Lⁿ S^r Ṭ[̣] L_o ɔ'',
 maid sun then returned came back collect,

J" CT_v L^v CT_v Š t^c L. CT^o,
collect drawn silk drawn yarn able come weave,

CT^o T" C]'' 'C^v b⁻ T_r T^v.
weave get maid sun rope carry son.

15 CT_u bⁿ J^r T" CT_u bⁿ b⁻ T_r
youth moon not get youth moon rope carry

'Ċ.
crossbow.

CT_u bⁿ T_v ĩ Lⁿ S^r ĩ L. J",
youth moon then returned came back collect,

J" CT_v D^δ CT_v Š t^c L. S⁻,
collect drawn hemp drawn yarn able come twist,

S⁻ T" CT_u bⁿ b⁻ T_r 'Ċ.
twist get youth moon rope carry crossbow.

C]'' 'C^v D_v T_r C]'' 'C^v J⁻ J_v T^v,
maid sun did carry maid sun bundle son,

20 CT_u bⁿ D_v T_r CT_u bⁿ J⁻ ĩ^b t_u,
youth moon did carry youth moon sack filled,

C]'' 'C^v CT_u bⁿ Y⁻ t_u D_u,
maid sun youth moon made company went,

D_u t_o CT^v]_c CT_o Tⁿ S_u.
went reached sky limit with earth end.

C]'' 'C^v Cĭ' ĩⁿ ĩ^o,
maid sun sought way return,

CT_u bⁿ Cĭ' ĩⁿ T_v.
youth moon sought way turn around.

25 C]'' 'C^v D_z J_o CT^v]_c Y⁻ Lⁿ ĩ^b]_c,
maid sun did see sky limit make how limit,

CT^v]_c t^c L. S_z,
sky limit able come resemble,

40 [n]^n C.L..
thus ended.

Lines 31 to 34. In Document F these lines read:

31 CT_{||} ʙⁿ ɔ̄ ʝ_o ʒⁿ ʙⁿ ɔ̄ Y⁻
 youth moon did see good moon limit make

 Lⁿ [ʔ^h ɔ̄,
 how limit,

32 Δ⁻ Ṽ[?] Δ^u Ṽ[?] Δ_{||} CΔ_{nc.}
 go to cover black cover dyed smooth.

33 Cɔ̄ⁿ C^u ɔ̄ ʝ_o CT^u ɔ̄ Y⁻ Lⁿ [ʔ^h ɔ̄,
 maid sun did see sky limit make how limit,

34 ɔ̄ ʝ_o CT^u ɔ̄ C_n Δ⁻ Ṽ[?] Δ^u
 did see sky limit connector go to cover black

 Ṽ[?] Δ_{||} ɔ̄_{||} Ā.
 cover dyed even for this reason.

It is clear that there has been some disruption of the text here, since the exact scheme of parallelism, which is characteristic of the rest of the song, has broken down, and, as it stands the meaning is quite obscure. However, it is possible to correct the text with some confidence, and restore both the parallelism and the clarity of meaning in the following manner:

- (1) Possibly in the process of copying, line 33 has been made identical to line 25, destroying its parallelism with line 31. When, however, the phrase CT^u ɔ̄ in line 33 is replaced by ʒⁿ 'C^u ɔ̄, parallel to the ʒⁿ ʙⁿ ɔ̄ in line 31, the balance is restored.
- (2) With line 33 amended in this way, CT^u ɔ̄ in line 34 also needs to be corrected to read, 'C^u ɔ̄.
- (3) The most serious disruption of the text is in line 32 from which the first five words are missing altogether. Fortunately the line can be easily reconstructed by reference to the parallel line 34. When the missing words are restored the line will read:

32 ɔ̄ ʝ_o ʙⁿ ɔ̄ C_n Δ⁻ Ṽ[?] Δ^u
 did see moon limit connector go to cover black

 Ṽ[?] Δ_{||} CΔ_{nc.}
 cover dyed smooth.

M112

t₃ CT^u t₃ Tⁿ
 build sky build earth.

U₀₆ ɔ_{n6} ɛ_n S₁₁.
 Wang Ming-ji wrote.

G_v t₃ Lⁿ t^p t₃ CT^u,
 Nggü-zyu-li-zv built sky,

CT₁₁ t₃ CT₁₁ Lⁿ t^p t₃ Tⁿ.
 Ndao-zyu Ndao-li-zv built earth.

G_v t₃ Lⁿ t^p t₃ CT^u ɛ^{no} Δ⁻ ɓ^{''}.
 Nggü-zyu-li-zv built sky used trowel iron.

CT₁₁ t₃ CT₁₁ Lⁿ t^p t₃ Tⁿ ɛ^{no} Δ⁻ CT^{''}.
 Ndao-zyu Ndao-li-zv built earth used trowel wood.

5 G_v t₃ Lⁿ t^p t₃ CT^u ɛ_n CA_{nc} L_{nc},
 Nggü-zyu-li-zv built sky thus smooth,

CT₁₁ t₃ CT₁₁ Lⁿ t^p t₃ Tⁿ ɛ_n Y⁻ CT^u Y⁻ CT₃.
 Ndao-zyu Ndao-li-zv built earth thus furrowed.

M112
The building of sky and earth.

Recorded by Wang Ming-ji.

Notes

It is recorded only in Document H, (no. 5, page 2)

Line 5. In Document H this line occurs twice; at its proper place as line 5, and also following line 3, where it upsets the sequence of the three couplets, and has therefore been omitted.

M113

CA^{nc} Tⁿ CT_u J^δ.
 earth Ndrao-bang.

CA^{nc} Tⁿ J̄ J^r †^r,
 earth who made,

CA^{nc} Tⁿ CT_u J^δ †^r.
 earth Ndrao-bang made.

†^r CA^{nc} Tⁿ T^β C^β J_u I^{'u} C_u.
 made world people who sing songs.

CA^{nc} Tⁿ J̄ J^r †^r,
 earth who made,

5 CA^{nc} Tⁿ CT_u J^δ †^r.
 earth Ndrao-bang made.

†^r CA^{nc} Tⁿ T^β C^β J_u [nc CT^ς.
 made world people who study books.

CA^{nc} Tⁿ T^β C^β I^{'u},
 world people sang,

I^{'u} C_u Tⁿ †^ς S_u.
 sang songs not able end.

I^{'u} Tⁿ L_δ L_ς Jⁿ J^r,
 sang at large gone above,

10 I^{'u} Jⁿ CT_u 'C^u ɓⁿ.
 sang sky sun moon.

I^{'u} Tⁿ L_δ L_ς Jⁿ Tⁿ,
 sang at large gone below,

I^{'u} CA^{nc} Tⁿ J^δ Yⁿ.
 sang earth bottom water.

I^{'u} Tⁿ L_δ L_ς Jⁿ J^r,
 sang at large gone above,

I^{'u} Jⁿ CT_u Y^r J^r T^δ J_o.
 sang sky above clouds.

15 | 'u ɳ L̄ L̄ ɳ T̄,
sang at large gone below,

| 'u CΔ^{nc} T̄ Ȳ V̄ Ȳ †̄ .
sang earth rocks cliffs.

CΔ^{nc} T̄ Cɳ J̄ †̄,
earth Ndrao-bang made,

†̄ ɳ Cɳ Ȳ J̄,
made sky above,

S^{nc} ɳ †^{nc} Δ̄.
high nine thousand fathoms.

20 CΔ^{nc} T̄ Cɳ J̄ †̄,
earth Ndrao-bang made,

†̄ CΔ^{nc} T̄ Ȳ L̄,
made earth soil,

T̄ ɳ V̄ Δ̄.
deep nine ten-thousand fathoms.

CΔ^{nc} T̄ Cɳ J̄ †̄,
earth Ndrao-bang made,

†̄ CΔ^{nc} T̄ T̄ C̄ ɳ | 'u Cɳ,
made world people who sing songs,

25 CΔ^{nc} T̄ T̄ C̄ | 'u ɳ S̄.
world people sang not end.

CΔ^{nc} T̄ Cɳ J̄ †̄,
earth Ndrao-bang made,

†̄ CΔ^{nc} T̄ T̄ C̄ ɳ ɳ C̄,
made world people who study books,

ɳ C̄ J̄ ɳ 3̄,
study books voice melts,

CΔ^{nc} T̄ T̄ C̄ ɳ ɳ ɳ.
world people study not much.

30 | 'u C]'' T^n †^ϵ S'',
sang songs not able end,

| 'u C]'' L_ϵ J[⊗] [̂[⊗] CT^u,
sang songs gone seven divisions sky,

CΔ^{nc} T^n T> C> | 'u T^n S''.
world people sang not end.

M113
Earth's Ndrao-bang.

Singer not recorded.

Notes

This song is found in Document J (no. 3, page 9). The manuscript reflects the form of the Miao script as it was in 1911. In the transcription the writing has been up-dated to the standard form in the revised edition of the New Testament of 1936.

Line 8. The initial l 'u, "sang", is missing in the manuscript.

Lines 12, 16 and 21. In these lines Document J adds T³ C³ "people" after CΔ^{nc} Tⁿ. This is a mistake as it upsets the strict balance with lines 9, 14 18 respectively.

Lines 18 and 19. These are written as a single line in the manuscript.

Lines 19 and 22. The word J³, meaning "fathom", has been supplied in both these lines. Without it, or some similar word denoting measurement, neither line has any meaning.

M114

C" J_ CT_ C" Λ̄ J̄ J_ ĩ T" CT_u E"
 wild goose with crane distinguish get winter

CT_u J̄.
 summer.

'D" Ȳ T_ C] J̄ E" Ȳ Λ_ 'D" J̄ CΔ_ I'̄.
 Hmao-a-dyu Church man Hmao-go-ndlao sang.

T_ CT_u E' E' T- C†'nc C†'nc,
 come out spring comes scent,

D_ C]_ C" J_ C" Λ̄ J̄ J_ S'nc.
 did grow restless wild goose crane heart.

C" J_ C" Λ̄ J̄ J_ T_ J̄ L_ J' E'no D̄,
 wild goose crane all around observed,

D̄ T" t', S'nc D̄ Γ̄ T̄.
 observed at Cai-sie-mi-fu-di.

5 t', S'nc D̄ Γ̄ T̄ E_n D_ t_ ,
 Cai-sie-mi-fu-di thus did stand,

t_ C_n Y^n t_ t" C] C†',
 stood connector altogether bristles pig spring up,

D_ C†' J'_ J̄ L_ t_ J'_.
 did spring up fir trees fill also group fir trees.

3" E_n C" J_ T'nc E'nc C_n J" V',
 good thus wild goose true place connector to nest,

E'nc C" Λ̄ J̄ J_ T'nc E'nc C_n CT^n J'.
 completed crane true place connector lay eggs.

10 C" J_ T_ J̄ L_ J' E'no D̄,
 wild goose all around observed,

D_ D̄ Y" E_n C_n D- E_n
 did observe water thus connector there were nine

E',
 bends,

J' t₁₁ C" J₁ L₀ T₈ 'D^o.
enough wild goose come half night.

C" Λ[̄] J⁻ J₄ T₆ Jⁿ L₅ J' [n^o D[̄],
crane all around observed,

D₁ D[̄] Y" [n C_n D- [nⁿ
did observe water thus connector there were nine

C[_n,
curves,

15 J' t₁₁ C" Λ[̄] Λ⁻ J₄ D₁₁ T₈ 'C^u.
enough crane go half day.

D₈ t₀ C J⁻ [n^o Tⁿ C₈ b_n,
did reach pig bring the rat month,

C[["] Δ₁₁ Jⁿ Δ₁₁ C J^u b^o,
fearing snow covering great,

C" J₁ C" Λ[̄] J⁻ J₄ T["] J' T["],
wild goose crane stay not get,

C" J₁ C[[̄]' [̄ⁿ S^r,
wild goose sought way return,

20 C" Λ[̄] J⁻ J₄ C[[̄]' [̄ⁿ [̄^o
crane sought way come back.

C" J₁ C" Λ[̄] J⁻ J₄ T₆ Jⁿ L₅ J' [n^o D[̄],
wild goose crane all around observed,

D[̄] T["] C J₅ S^{nc} Dⁿ Γ^u C T₈.
observed at Nbw-sie-mi-fu-ndrang.

T["] [̄[̄]' C T^u [̄[̄]' C T["] C T_r.
at sunshine shine very fine.

C" J₁ C" Λ[̄] J⁻ J₄ T_n Jⁿ L₅ T["] t["] [̄ⁿ.
wild goose crane crossed around to side this.

25 [̄[']_{nc} [n G_u D- J' C[[̄] C Δⁿ J' J_n Δ₄,
took thus young woman rich rice grains beyond pass,

M114

The wild goose and the crane distinguish Winter and Summer.

Sung by a man from Hmao-go-ndlao, in the congregation at Hmao-a-dyu.

Notes

This song is recorded in Document F (no. 10, page 9).

Line 17. In the text this line simply reads "snow covering great", implying that such was the actual situation in Pig-month or Rat-month, that is in late Summer or early Autumn. It would appear that some word or expression has been lost that explains that the birds migrate in Autumn before the great snows. The simple addition of **CE'**, "fearing", to the beginning of line 17 resolves the problem.

Line 24. The crane is omitted in the manuscript of this line.

M115

Bob lil byul Yeul lil byul. Wang Jian-guo hik.
Woman first Man first. Wang Jian-guo said.

As taot max bid daos hik gul, ndux
of old there was story said that, sky

draos dib draos khab byul
came together earth came together beginning

id, draos daot ab lwb ad bob
that time, came together get two classifier woman

ak yeul ak pyud gul nzit Bob lil byul Yeul
man ancestors were named Woman first Man

5 lil byul.
first.

Bob lil byul Yeul lil byul nid jil, at dangt
Woman first Man first this thus, the time

gul sheud nzod jil, at nggad nggaf jiet
that rise early thus, make babies completed

aib raot ngaox gul hxud ndux bws, lit mut nied
very pretty was entirely, just cried

ndrof laib qeut, nied gul wus nggax wus nggax
on the bed, cried was wu-ngga wu-ngga

10 dab! Zos at dangd gul naox chaik jil
only! reach the time that eat breakfast thus

hlob dab langd dab langd, keud ghad veb gas lax
growing all the time, took stones earth

ghad nzak at fwt, draif dix ab lab njeus,
bamboo play, then agree make friend comrade,

naox chaik ad ghwb zos at dang naox shut
eat breakfast after reach the time eat lunch

jil, hlob dieb did ngaox dik hlak raot ngaox
thus, grew truly young woman young man beautiful

15 raot ndraos gik hxud bws. Qiaot at dangt naox
handsome thus entirely. passed the time eat

shut zos gul hnuh ghaix dangl jil,
lunch reach that sun sloping finished thus,

laol dab langd dab langd, zos taot gul hnuh
old all the time, reach when sun

nzwk hik raot zaok jil, ab laol gik dleub faot
set twilight, make old thus white head

deul deul sangt dangl.
completely away finished.

20 Taot gul dleub faot deul deul sangt dangl
when white head completely away finished

id, lit faot dut dwd draot faod jaos
that time, head all placed upon knees

jiet, nggot riel leuf dangl. Byut
completed, dozed cling gone finished. slept

nik ib hmok zos dik git ad ghwb sheud
connector one night reach next day following rise

nzod lol jil, at nggad yaok nggus nggad
early come thus, make children very small

25 nggus nggad byut qieut jiet sib. at dangd
very small lying bed completed still. the time

naox chaik jil, nggad yaok hlob dab langd langd
eat breakfast thus, children grew all the time,

hlob gul zos at dangd naox shut died ngaox
grew that reach the time eat lunch truly maid

died ndraos, raot dab gul gik. Chat yyus gul
truly youth, good extremely. Unfortunately that

hnuh ib ghaix dangl jil laol
sun one sloping finished thus old

30 dab langd dab langd, zos hmot ndux laol gik dleub
all the time, reach evening old thus white

faot deul deul, at jiangt gul aib laol fait.
head completely, why that very old quickly.

Max hnuh nggak Ak yeul ghaof ndux hlaot
there was day small Man sky came down

dax naf, Bob lil byul Yeul lil byul ad fwt
came look, Woman first Man first played

ndraif gid. Ak yeul ghaof ndux aib ncheut nil
 in road. Man sky very loved them

35 *ngeux. Ak yeul ghaof ndux hik, "Mas lwb at*
 pair. Man sky said, you two do

ghad shit yies?" Bob lil byul Yeul lil byul
 what exclamation? Woman first Man first

dib, "Ab lwb aib raot at fwt dab dies, id viet
 replied, we two very good play very much, but

at jiangt gul ab lwb aib hlob fait, laol
 why that we two very grow quickly, old

fait, diek zeux hit zeux zhot gof ab lwb
 quickly, query able not able cause we two

40 *raot ngaox raot ndraos lit gul at dangd hnuv nzhes,*
 beautiful handsome as the time sun stand,

daot mus gul hit zeux laol lit bot yiud".
 would that not able old as seen exclamation.

Ak yeul ghaof ndux hik, "raot bot raot viet mas
 Man sky said, good see good but you

lwb yad max dub ncaib jaob gul, bud
 two will have sons daughters many that, fill

ndliex dib ghaof ndux dangl njial. Des nid
 earth sky finish completed. from this

45 *jil gud zhot gof mas lwb shied ndid gul shit*
 thus I cause you two life long that not

zeux loal lus hos!" Hit sangt hak Ak yeul
 able old exclamation. said away and Man

ghaof ndux dlat ghaof ndux leuf dangl.
 sky went to sky gone finish.

Nil ab lwb ab hlob gul raot ngaox raot ndraos
 they two make big were beautiful handsome

dul diel, niob gul niob gul yeus daot
 all truly, lived that lived that gave birth get

50 *ndliex dib dwd nwb bud ndliex dib, ndliex dib*
 earth people filled earth, earth

hit zaok niob, drait zhot gof maol niob
not sufficient live, then caused go live

bif lud ndux bib shab, tlik at dad
yonder the sky above, change make the
hnub ghub gul rub git riel bud ndliex dib
stars were gather together fill earth

dangl njial, nil ab lwb draik nik hxet
finish completed, they two then connector took

55 *maol niob ghaof ndux. Bob lil byul jil tlik*
went live sky. Woman first thus changed

at lud hnub gul jit lus lus draot ndliex dib.
make the sun which shine bright upon earth.

Yeul lil byul jil tlik at lud hlik jit
Man first thus changed make the moon shine

hmot ndux, gof ghaof ndux ndliex dib dub yil dub gid
night, cause sky earth descendants

bof gid hxud, leuf ciebs nieb vaol xiaot.
see way clear, gone thousand ages ten thousand years.

M115
First-woman and First-man.

Told by Wang Jian-guo.

Notes

This story is found only in Document N (no. 7, page 365.)

Title. In the title the word "lil" is twice given the wrong tone letter "k".

Line 12. The word "njeus", "comrade", is wrongly spelt "njes".

Line 13. The word "at" has an incorrect tone letter "d".

Line 16. "dangl" has an incorrect tone letter "s".

Line 20. The word "sangt" is wrongly spelt "slangt", and the word which follows, "dangl", has the wrong tone letter "k".

Line 25. "at" has an incorrect tone letter "k".

Line 29. The two words, "ghaix dangl" have the wrong tone letters "t" and "k" respectively.

Line 30. "gik" has the wrong tone letter "l".

Line 32. The word "hnuv" is wrongly spelt "hrnuv".

Line 44. The expression "dangl njial" is incorrectly printed "dang jiax".

Line 48. The expression "ab lwb" is printed with incorrect tones, "as lwx".

Line 54. "njial" has the wrong tone letter, "t".

Line 55. "tlik" has the wrong tone letter, "l".

Line 58. "hmot" has the wrong tone letter, "x".

M116

Box khab dreud ndliex dib dwd nwb dlaob.
Woman kha pluck world people hair.

Zhang Ming hxut.
Zhang Ming sang.

Ndux draos khab byul draos,
sky came together beginning came together,

ndliex dib gul lib ghak laol draos draot
world which old folk came together to

duf ndix,
at first,

ndliex dib dwd nwb lib ghak laol draos draot
world people old folk came together to

raod dlub raod dlaos lil nggol dlub.
forest black forest dyed hanging down black.

Ndliex dib dwd nwb shit max ghaob,
world people not have grain,

5 ndros nghaix jab lit gaot sangb dab.
with deer away only.

Ndliex dib dwd nwb syuk syuk ngaix jab lit gaot niob
world people resembled deer lived

nduf raod,
edge forest,

ndliex dib lib ghak laol syuk syuk naos nchwd
world old folk resembled pheasant

ghak zheuk niob nduf raod.
squeaking lived edge forest.

Max Box khab niob ghaof ndux bib shab bof
there was Woman kha lived sky above saw

jil,
thus,

Box lib khab mas hlaod lol dlat ndliex dib
Woman the kha did down come to world

dwd nwb.
people.

- 10 *Ndliex dib* *dwd nwb* *hit max* *chot hnangd*,
world people not have clothes wear,
- ndliex dib* *dwd nwb* *syuk syuk* *ngaix* *got ak zal*
world people resembled animals wild
- ndros dax dlaob.*
with come hair.
- Box lit khab lak mas leud*,
Woman the kha then did hunt,
- leud lib ghak laol ndros dax dlaob.*
hunted old folk with come hair.
- Ndliex dib* *dwd nwb* *at jiangt ghaos*,
world people act how right,
- 15 *ndliex dib* *dwd nwb* *shit daot gid bwd*,
world people not get way flee,
- ndliex dib* *dwd nwb* *mas keuk lit faot vaik khod*
world people did take head cover hole
- veb.*
rock.
- Box lit khab lak mas dreud*,
Woman the kha then did pluck,
- dreud ndliex dib dwd nwb at jid bib lob dreud*
plucked world people bodies all over plucked
- dangl njiat*,
finish completely,
- zhas dlif nil ghak laol lit faot hit daot*
only left them old folk head not get
- dreud.*
plucked.
- 20 *Ndliex dib* *dwd nwb* *shit jiox jil*,
world people used thus,
- jiox nil ghat jid dik jak shit daot ghat chot*
used their bodies naked not get clothes
- hnangd.*
wear.
- Ghaof ndux bib shab lib ghak laol dul dul hlub*,
sky above old folk all pitied,

mas hlub ndliex dib khak laol jil.
did pity world old folk thus.

Ghao ndux lib ghak laol hlub ndliex dib
sky old folk pitied world

lib ghak laol dwd nwb,
old folk people,

25 *mas zhot Box khab sangt zhangd mangx gik chik*
did cause Woman kha give seed hemp stranded

traot ndliex dib lib ghak laol at chot hnangd.
to world old folk make clothes wear.

Box lil khab sangt jil,
Woman the kha gave thus,

sangt zhangd mangx lol ghaof ndux draot,
gave seed hemp come sky to,

draot ndliex dib dwd nwb beb at chot hnangd.
to world people sow make clothes wear.

30 *Ghaof ndux lib ghak laol zhot jil,*
sky old folk caused thus,

zhot gof Box lit khab sangt zhangd ghaob lol
caused Woman the kha give seed grain come

bib shab
above

taot ndliex dib dwd nwb at ghaob naox.
for world people farm eat.

Ndliex dib dwd nwb lib ghak laol daot,
world people old folk got,

daot Box lit khab zhangd lol naox.
got Woman the kha seed come eat.

35 *Ghaof ndux lib ghak laol zhot jil*
sky the old folk caused thus

Box khab sangt deut lol traot ndliex dib
Woman kha give fire come for world

dwd nwb dlaod.
people light.

Ndliex dib dwd nwb daot zhangd deut lol dlaod
world people get seed fire come light
ndit.
sit by.

Ghaof ndux lib ghak laol hik,
sky old folk said,

"Yad hxut Box khab dlat ghaof ndux".
want call Woman kha to sky.

40 *Box khab njit dlat ghaof ndux.*
Woman kha climbed up to sky.

Ndyuf zos ndliex dib dwd nwb
thought concerning world people

nghaix raot naox nchangd raot haol,
flesh good eat blood good drink,

chaib Box lit khab gik at chaib,
hungered Woman the kha thus make hungry,

Box khab ncheut ndliex dib dwd nwb ngaix lol
Woman kha desired world people flesh come

naox.
eat.

45 *Box khab sheud ndux bib shab,*
Woman kha stood sky above,

tliet zeuk ndliex dib dwd nwb,
jumped landed world people,

nzheuf das Box khab das lit maol.
fell to her death Woman kha died.

Ghaof ndux dwd nwb mangs xib Box khab
sky people did realise Woman kha

das lit maol,
died,

ghaof ndux dwd nwb lib ghak laol dryus,
sky people old folk promised,

50 *dryus gol Box khab zeux lol tlik,*
promised cause Woman kha able come change,

tlik ndliex dib dwd nwb bib zaob raob git zhod,
change world people clump stinging nettles,

Box khab dub dik gik zeux lol tlik,
Woman kha the hands thus able come change,

tlik bib zaob raob gil sab.
change clump bracken.

Ghao ndux lib ghak laol shis nzis shik dek.
sky old folk alarmed.

55 *Keuk ndliex dib dwd nwb ndros ghaof ndux dwd nwb*
took world people with sky people

ab zox gid laox,
followed surrounded,

laox sangt gof ndliex dib dwd nwb ghaof ndux
surrounded away caused world people sky

dwd nwb shib faib qeut niob,
people separate place live,

hit zeux njit ghaof ndux,
not able climb up sky,

hit zeux nghwl dlat ndliex dib.
not able go to earth.

M116
How the Kha-woman plucked the hair from mankind.

Sung by Zhang Ming.

Notes

This song is found only in Document N. (no. 6, page 361)

Title. The word "Box", "woman", has the wrong tone letter "s".

Line 3. The word "raod", "forest" occurs three times in this line and on the third occasion is given the wrong tone letter "b".

Line 5. The penultimate word has lost its initial "s" in the printed text.

Line 6. The tone letter "f" is missing from the word "nduf". The first "syuk" in the expression "syuk syuk", "to resemble", has the wrong tone letter "t".

Line 13. The word "dax" has the wrong tone letter "s".

Line 19. The word "lit faot", "head", is wrongly printed "lik faok".

Line 21. The word "nil" has its tone letter missing, and the expression "ghat chot", "clothing", has incorrect tone letters "d" and "l".

Line 28. The word "ndux" in "ghaof ndux", "sky", is missing from the text, and the final word "draot", has an incorrect tone letter "b".

Line 31. The final two words of this line read "bif hxws" which seem to be meaningless. The context suggests that, like the hemp seed in line 28, the corn seed which was supplied came from the sky. In that case the final phrase should be "lol bib shab", "came from above".

Line 39. The tone letter of "hxut", "to call", is wrongly printed "x".

Line 42. The word "nghaix", "flesh" has the wrong tone letter "t", while the initial "n" is missing from "nchangd" meaning "blood".

Line 44. "naox", "to eat", is wrongly spelt, "niaox".

Line 48. "mangs", "did", is wrongly printed, "nangs".

Line 50. "Box khab", is incorrectly printed, "bot khab".

Line 53. The word "bib" has the wrong tone letter "d".

M117

Dwd nwb hlyud bit deut. *Wang Jian-guo hik.*
 people strip skin. Wang Jian-guo said.

Nis hik bid daos gul as taot as nzas dwd nwb
 they say story that in ancient times people

hlyub bit daut dangl, draik zeux hlak draik
 strip skin finished, then able young then

zal zeux hlob. Max ib lwb as box
 stages able big. there was one classifier woman

hmaob, hlyud dait zib xiaot bit deut mob
 Miao, strip the three year skin suffered

5 *dab dies, nik hik, "Wod! nis hlyud bit deut jil*
 very, she said, wo! they strip skin thus

nis mob hat, gud hlyud bit deut ab mob
 they suffer and, I strip skin make suffer

gul deut gik hit daol, hlyud dad dab dies.
 that could not endure, strip hard very.

Max ib hnuv, ghaof ndux dwd nwb nghwl lol,
 there was one day, sky people went come,

nik ndros ghaof ndux dwd nwb hik, "Las hlyud
 she with sky people said, have strip

10 *bit deut jil lis gaol, draik hlak drod lol,*
 skin thus easy, then young return come,

gud hlyud bit dout jil, hlyud dad dud diel,
 I strip skin thus, strip hard in truth,

ab mob gul deut gik hit daol. Gud hit vaik
 make suffer that could not endure. I say to

mis gud ncheut gul gid nchit das sangt dang,
 you I like that quickly die away finish,

id gul aib zhid niob".
 because very bad live.

15 *Yeul ghaof ndux dwd nwb hik, "Raot! des nid*
 man sky people said, good! from this

jil ndliex dib dwd nwb yad zeux das, hit muf
thus earth people will able die, not need

hlyub bit deut dangl hos!" hik sangt hak
strip skin finish exclamation! said away and

leuf dangl. Ad ghwb lol, dwd nwb
gone finished. afterwards come, people

hit zeux hlyud bid deut dangl, zhad zeux das
not able strip skin finished, just able die

20 *leul dab, shied lak hit ndid dang. Dwd nwb*
gone only, life then not long finished. people

zeux das gul nws lit nid lit yas.
able die was on account of like this so it is.

M117
How people used to cast their skins.

Told by Wang Jian-guo.

Notes

This story is recorded in Document N (no.8, page 367)

Line 2. "dangl" has the wrong tone letter "t", and "zal" is printed without its tone letter.

Line 5. "hik" is wrongly spelt "nik".

Line 6. "nis" has the wrong tone letter "b".

Lines 19 and 21. "zeux" has the wrong tone letter "t" in two places.

M118

□" Ṡ □".
 song choosing marriage.

J_n Ā †⁶ L_o J",
 Year this able come know,

J" J^o Ḍ^o [ṅ^c C_Tṵ Ṡ □".
 know woman decided choose marriage.

C_n J̄ J^r Lⁿ 3" □",
 connector who good looking,

□" 'C^u Lⁿ 3" □".
 maid sun good looking,

5 Ṡ †^o □" 'C^u J⁻ J^ḅ Ḍ_n,
 choosing follow maid sun behind go,

□" 'C^u Ā Ē' J^r T".
 maid sun want examine not get.

CΔ^{nc} Tⁿ T^ḅ C^ḅ □" 'C^u Ḍ_n 3" □".
 world people maid sun did good looking.

3" T" J⁻ Δ^o Ḍ^o J_o Lⁿ 3" □".
 good as cloud good looking.

C_n J^o Ḍ^o [C_n Ṡ †^o,
 connector woman thus choose follow,

10 Ṡ †^o J⁻ Δ^o Ḍ^o J_o J⁻ J^ḅ Ḍ_n,
 choose follow cloud behind go,

J⁻ Δ^o Ḍ^o J_o [C_n Ḍ_n Ḍ^o.
 cloud thus did grow big.

CΔ^{nc} Tⁿ T^ḅ C^ḅ J⁻ Δ^o Ḍ^o J_o Ḍ_n 3" □".
 world people cloud did good looking.

3" T" [ṅⁿ Ḍ_n]₆ 3".
 good as strong wind good.

[ṅⁿ Ḍ_n]₆ †⁻,
 strong wind blew,

15 ʃ' CΔ^{nc} Tⁿ T^ʃ C^ʃ C₀ Y⁻ ʒ^o.
blew world people shook.

Δⁿ J⁻ C₀ Γ₋ C₋ J^r Y⁻ ʒ^o.
river Gha-nzhi-fa-na not shaken.

J⁻ C₀ Γ₋ C₋ Γ_n ɔ₋ ɔ⁻,
Gha-nzhi-fa-na thus did have,

ɔ⁻ C_n Yⁿ Jⁿ C₀ C₀ C₀ ʒ^r C₀ ʒ^o,
had connector one pair wild creatures,

ʃ^o T^o Γ₋ C₋ T^o ʃ^o Y^o.
dwelt mountain Fa-na mountain Cai-u.

20 C_n Jⁿ C₀ C₀ C₀ ʒ^r C₀ ʒ^o Γ_n ɔ₋ ɔ^o,
connector pair wild creatures thus did grow big,

ɔ⁻ C_n Jⁿ T_o Δⁿ ʃ^o Jⁿ ɔ_o ɔ₋ ʃ^o
had connector the animal able craftsman did able

L^o.
words.

C_n J^o ɔ^o ɔ₋ ɔ_o C₀ Δⁿ ʃ^o Jⁿ ɔ_o
connector woman did go with animal able craftsman

C^{no},
live,

C^{no} T^o C₀ J^ʃ J^r L^ʃ ɔ_o Δ_o J_o.
live get practically sixteen years.

Δⁿ ʃ^o Jⁿ ɔ_o ʒ^o CΔ^{nc},
animal able craftsman watched over,

25 Γ^o Δⁿ ʃ^o Jⁿ ɔ_o L_o Lⁿ Jⁿ L_o Lⁿ 'C^o T⁻,
erected animal able craftsman city circular sunrise,

Γ^{nc} CΔ^{nc} Tⁿ T^ʃ C^ʃ J⁻ Γ^{nc} C₀.
placed world people the place remember.

Γ_n Jⁿ ɔ_o C₀.
thus ended.

M118
A song of choosing a bride.

Singer not recorded.

Notes

This song is recorded in Document F (no. 23, page 25).

Line 12. In the text, half of this line is missing. It has been restored by reference to line 7 with which it is exactly parallel.

Line 19. The initial word †_n, "to dwell", is written †' in the manuscript.

Line 23. The expression CT^u J^b J^r L^b, "practically", appears as CT^u J^b C^{'b} L^b, in the manuscript.

Line 25. The word L_n, "city" is written L_n, in the manuscript.

M119

Nzhaix jiox shik dul ngaox. Zhang Ming hxut.
Nzhai-jio-shi-du song. Zhang Ming sang.

ndux byuk saok raot ndros zhas max
 sky beginning end good youth only there was

Nzhaix jiox shik dul dab ib lwb.
Nzhai-jio-shi-du alone one classifier.

gangb ndux faod ndux raot ngaox zhas ndros
 south north good girl only with

Ngaox rangs ngaox fangd dab ib
 Ngao-rang girl run-away alone one

lwb.
 classifier.

Nzhaix jiox shik dul dit zeux ghad dit ngies,
Nzhai-jio-shi-du hands able the hands skilful,

Nzhaix jiox shik dul ghad dub ghwx ghad
Nzhai-jio-shi-du the performer pipes the

dub ngaox.
 performer songs.

5 *xiaot nad zeux lol baob,*
 year this able come know,

baob Nzyux gis niaos xiaot at dlangb.
 know the Master year make spirit worship.

Nzyux gis niaos lak mas zhangt,
 the Master has raised up,

mas zhangb dub ghwx zos,
 has raised up performer pipes reach,

zos Nzhaix jiox shik dul dab ib lwb.
 reach *Nzhai-jio-shi-du* only one classifier.

10 *Nzhaix jiox shik dul lak mas treud,*
Nzhai-jio-shi-du has practised,

treud ghad ghwx gik cat hnuh,
 practised the pipes thus every day,

treud ghad ghwx gik cat hmot.
 practised the pipes thus every night.

Nzhaix jiox shik dul treud ghwx nwb draot
Nzhai-jio-shi-du practised pipes people on

ndliex dib,
earth,

Nzhaix jiox shik dul treud ghwx dlangb dlat
Nzhai-jio-shi-du practised pipes spirit go to

Nzyux gis niaos dib.
the Master country.

15 Nzhaix jiox shik dul zhot,
Nzhai-jio-shi-du caused,

zhot gof Ngaox rangs ngaox fangd qib ngax
caused Ngao-rang girl run-away sweep house

qib qeut qib gof hxud,
sweep place sweep cause clean,

hxak ngax hxak qeut hxak gof hxed.
scour house scour place scour cause spotless.

Nzhaix jiox shik dul lad jid shik gul byut shuf
Nzhai-jio-shi-du the body physical lay upon

zangx,
bed,

Nzhaix jiox shik dul dlib ghak dlol at,
Nzhai-jio-shi-du spirit made,

20 at dub ghwb leuf Nzyux gis niaos dib.
made performer pipes gone the Master country.

Nzhaix jiox shik dul shit jiox jil,
Nzhai-jio-shi-du spoke,

"daot nis bas zhus gaof zib hnub,
get connector half period thirteen days,

changd ndux changd ndraos ndrill,
sunshine shine very fine,

changd ndux zos ghat dangd nis naox shut,
sunshine reach the time connector eat lunch,

25 Nzhaix jiox shik dul ghwx dub ghas ris ndrod,
Nzhai-jio-shi-du pipes musical sound,

ndrod ndux dik ndrwl lol ghaot ndux,
sound loudly come sky,

Ngaox rangs ngaox fangd ghwx dub ghas ris niob
Ngao-rang girl run-away pipes musical situate

qiang ngax,
room,

Ngaox rangs ngaox fangd keuk ghwx dub ghas ris
Ngao-rang girl run-away take pipes musical

zhot draot taob aob.
place on tub water.

Nzhaix jiox shik dul ghwx dub ghas ris ndrod lol
Nzhai-jio-shi-du pipes musical sound come

ndruf raos,
outside,

30 *Ngaox rangs ngaox fangd ghwx dub ghas ris niob*
Ngao-rang girl run-away pipes musical situated

qiang ngax.
room.

Nzhaix jiox shik dul hleb shuf cid,
Nzhai-jio-shi-du lie upon bed boards,

Nzhaix jiox shik dul sheud bwl lol,
Nzhai-jio-shi-du arise away come,

niob daot bas zhus ghaof zib xiaot".
situated get half period thirteen years.

xiaot nad zeux lol baob,
year this able come know,

35 *baob Nzyux gis niaos xiaot at dlangb.*
know the Master year make spirit worship.

Nzyux gis Niangs lak mas zhangt,
the Master has raised up,

zhangt dub ghwx zos Nzhaix jiox shik dul
raised up performer pipes reach Nzhai-jio-shi-du

dab ib lwb.
only one classifier.

Nzhaix jiox shik dul lak mas treud,
Nzhai-jio-shi-du has practised,

treud ndliex dib dwd nwb ghwx draot ndliex dib,
practised world people pipes on earth,

40 *treud Nzyux gis niaos ghwx dlat Nzyux gis niaos*
practised the Master pipes go to the Master

dib.
country.

Nzhaix jiox shik dul zhot,
Nzhai-jio-shi-du caused,

zhot Ngaox rangs ngaox fangd ndros qib ngax,
caused Ngao-rang girl run-away with sweep house,

qib ngax qib chaod qib gof hxud,
sweep house sweep dust sweep cause clean,

gof Ngaox rangs ngaox fangd drik aob,
caused Ngao-rang girl run-away carry water,

45 *drik aob mib sieb bud taob.*
carry water clear fill tub.

Nzaix jiox shik dul byut shuf zangx,
Nzai-jio-shi-du lay upon bed,

Nzaix jiox shik dul at Nzyux gis niaos mis
Nzai-jio-shi-du made the Master plural

gik dlangb,
spirit-worship,

Nzaix jiox shik dul leuf daot nik bas zhus
Nzai-jio-shi-du gone get connector half period

gaof zib h nub.
thirteen days.

changd ndux changd ndraos ndrill,
sunshine shine very fine,

50 *ghangd ndux zos gat dangd nis naox shut,*
sunshine reach the time connector eat lunch,

Nzhaix jiox shik dul ghwx dub ghas ris ndrod,
Nzhai-jio-shi-du pipes musical sound,

ndrod ndux dik ndrwl lol ghaot ndux.
sound loudly come sky.

Ngaox rangs ngaox fangd ghwx dub ghas ris zhot
Ngao-rang girl run-away pipes musical place

draot taob aob.
on tub water.

Nzhaix jiox shik dul ghwx dub ghas ris ndrod,
Nzhai-jio-shi-du pipes musical sound,

55 *ndrod ndux dik ndrwl lol ghaot ndux,*
sound loudly come sky,

Nzhaix jiox shik dul nggus mal
Nzhai-jio-shi-du young woman sister-in-law

nzeuf at shit raot,
younger did not well,

Nzhaix jiox shik dul nggus mal
Nzhai-jio-shi-du young woman sister-in-law

nzeuf daot dax naf,
younger get come look,

khwb pot Nzhaix jiox shik dul qieut,
opened wide Nzhai-jio-shi-du place,

Nzhaix jiox shik dul jil lyus lyus druf ngangx hlangb.
Nzhai-jio-shi-du thus all over perspiration.

60 *gik mal nggus nief nzeuf jil ab hlub,*
sister-in-law young woman age younger thus pitied,

gik mal nggus nief nzeuf tad
sister-in-law young woman age younger spread out

ghangb dieb bis las shit jiox shot,
bottom skirt full used wipe,

shot Nzhaix jiox shik dul nis beut tlut.
wipe Nzhai-jio-shi-du connector forehead.

Nzhaix jiox shik dul ndros byut nzhies.
Nzhai-jio-shi-du remained lying very still.

Nzhaix jiox shik dul ghwx dub ghas ris ndrod,
Nzhai-jio-shi-du pipes musical sound,

65 *ndrod ndux dik ndrwl lol ghaot ndux,*
sound loudly come sky,

Ngaox rangs ngaox fangd ghwx dul ghas ris shit
Ngao-rang girl run-away pipes musical not

bof ndrod.
see sound.

Ngaox rangs ngaox fangd gat mas ndlyul.
Ngao-rang girl run-away tears flowed.

xiaot nad zeux lol baob,
 year this able come know,

baob Ngaox rangs ngaox fangd xiaot max dub,
 know Ngao-rang girl run-away year has sons,

70 *max daot nis ab lwb dab gyud dix.*
 has get connector two classifier only brothers.

dub ghak hlob shit daot nis ghak gid lol
 son the elder not get connector the way come

dik nzit,
 give name,

gof ghak hlob nzit Ndraos ghub,
 cause the elder name Ndrao-ghu,

dub ghak dril nzit Ndraos ghet.
 son the second name Ndrao-ghe.

Ngaox rangs ngaox fangd jil mas fed,
 Ngao-rang girl run-away thus did leave,

75 *fed Ndraos ghub Ndraos ghet jiet shuf ngax,*
 leave Ndrao-ghu Ndrao-ghe completed in house,

Ngaox rangs ngaox fangd jil mas ntried,
 Ngao-rang girl run-away thus did seek,

ntried Nzhaix jiox shik dul leuf ndliex dib,
 sought Nzhai-jio-shi-du gone earth,

ntried Nzhaix jiox shik dul ntried shit daot,
 sought Nzhai-jio-shi-du sought not get,

ntried Nzhaix jiox shik dul leuf ndliex daot,
 sought Nzhai-jio-shi-du gone world,

80 *ntraid Nzhaix jiox shik dul ntraid shit bof.*
 sought Nzhai-jio-shi-du sought not see.

Ngaox rangs ngaox fangd lak mas fed,
 Ngao-rang girl run-away then did leave,

fed Ndraos ghug Ndraos ghet jiet shuf ngax,
 leave Ndrao-ghu Ndrao-ghe completed in house,

Ngaox rangs ngaox fangd jil mas maol,
 Ngao-rang girl run-away thus did go,

Ngaox rangs ngaox fangd maol gid dlib,
 Ngao-rang girl run-away went road far,

- 85 *Ngaox rangs ngaox fangd maol gid ndid.*
 Ngao-rang girl run-away went road long.
- gid dlib gid ndid jil ab hlub,*
 road far road long thus make pity,
- hlab dub dik nggak draot shuf ngax,*
 pity sons little at in house,
- nied lib leul leul leuf ghaot ndux.*
 weep bitterly gone sky.
- Ngaox rangs ngaox fangd mas maol,*
 Ngao-rang girl run-away did go,
- 90 *maol ndliex dib dwd nwb ghak nies dib lik ywl*
 went world people great land sighed for
- dib ghak box,*
 land forsaken,
- maol ndliex dib dwd nwb dib jiox lik yiul dlab*
 went world people land longed for go to
- dleuf.*
 pass.
- maol nis ib hnuv maol jiax jiaol jiax*
 went connector one day went ninety nine
- lub draob,*
 classifier mountains,
- maol nis ib hnuv maol jiax jiaol jiax*
 went connector one day went ninety nine
- lub hangd,*
 classifier valleys,
- maol nis ib hnuv maol jiax jiaol jiax*
 went connector one day went ninety nine
- lub hxwb,*
 classifier mountain ridges,
- 95 *maol nis ib hnuv dif jiax jiaol jiax*
 went connector one day crossed ninety nine
- lub dlix.*
 classifier rivers.

Ngaox rangs ngaox fangd maol ndliex dib dwd nwb
Ngao-rang girl run-away went world people

ghak gid dlib,
the road far,

maol ndliex dib dwd nwb gid ndid dub ghas dies
went world people road long true

maol xiang xiaot.
went seven years.

chat zos ghaot ndux dwd nwb dib dlab dleuf.
grieving reach sky people land go to pass.

changd ghak ndux nbwf Ngaox rangs ngaox
sun shining weather made restless Ngao-rang girl

fangd sieb,
run-away heart,

100 *Ngaox rangs ngaox fangd shwd yiul kik ywl draot*
Ngao-rang girl run-away longed for to

ndliex dib,
earth,

nied lib leul leul leuf ghaot ndux.
weep bitterly gone sky.

Nzhaix jiox shik dul ndros daot hnod.
Nzhai-jio-shi-du with get hear.

Nzhaix jiox shik dul zhot sheud ndux lak mas
Nzhai-jio-shi-du released sheu-ndu then did

dlaod,
hang down,

dlaod lit ghak lol shit jiox zeuk,
hung down until came together rest,

105 *zeuk Ngaox rangs ngaox fangd mis nzhid deut.*
rested Ngao-rang girl run-away plural toes.

Ngaox rangs ngaox fangd daot gid maol,
Ngao-rang girl run-away get road go,

maol zos ghaot ndux shit bib dleuf.
go reach sky pass.

changd ndux changd ndraos ndrill.
sunshine shine very fine.

changd ndux paot nbaot bit zit draos at nbox,
 sunshine moths butterflies swarm make group,

110 *changd ndux paot nbaot dit zit draos at nkek.*
 sunshine moths butterflies swarm make line.

Ngaox rangs ngaox fangd bof nis ib
 Ngao-rang girl run-away saw connector one

dus bit zit ndlaos,
 classifier butterfly coloured,

Ngaox rangs ngaox fangd jiaof daot nis
 Ngao-rang girl run-away caught get connector

bit zit jiox duf dit.
 butterfly carried the hand.

Ngaox rangs ngaox fangd jil mas maol shit nis
 Ngao-rang girl run-away thus did go until

zos,
 reach,

zos Nzyux gis niaos dlaox vangx.
 reached the Master doors garden.

115 *Nzyux gis niaos ab lwb dul yius nbat daot*
 the Master two classifier swine-herds get

dax nzhib.
 come meet.

"Ngaox rangs ngaox fangd dax gid dlib ghak
 Ngao-rang girl run-away come road far the

njait ndid,
 stages long,

diek gis nzhib bib mal ghak nzeul lak
 query you meet our sister-in-law the younger or

shit nzhib?
 not meet.

Ngaox rangs ngaox fangd dax gid fangd ghak
 Ngao-rang girl run-away come road wide the

njiat dlib,
 stages far,

diek bof bib mal ghak nzeul lak shit
query see our sister-in-law the younger or not

bof?"
see.

120 *Ngaox rangs ngaox fangd shit jiox jil,*
Ngao-rang girl run-away spoke,

"mis hik mis lad mal ghak nzeul gud las
you say your sister-in-law the younger I have

mas baob,
not known,

mis hik mis lad mal ghak nzeul gud las
you say your sister-in-law the younger I have

mas bof".
not seen.

Nzyux gis nios dub yius nbat shit jiox jil,
the Master swine-herds spoke,

"gis nws nub ghak shik nad njiaol
you by reason of matter what therefore arrive

vaif nid?"
at here.

125 *"gud nws gud ghad yeus sub fet*
I by reason of the father of the children

nad njiaol vaif nid".
therefore arrive at here.

Ngaox rangs ngaox fangd shit jiox jil,
Ngao-rang girl run-away spoke,

"mis hik mis mal ghak nzeul gud mas
you say your sister-in-law the younger I not

baob.
know.

gud dax ndliex dib ghak gid dlib,
I come earth the road far,

gud njiaol ghaot ndux ghak gid vet.
I arrived sky the road near.

130 *gud njiaol ndliex dib dwd nwb dib dlab dleuf,*
I arrived earth people land go to pass,

gud bof ib dus bit zit ndlaos,
I saw one classifier butterfly coloured,

gud jiaof daot ib dus bit zit ndlaos
I caught get one classifier butterfly coloured

jiox duf dit".
carried the hand.

Ngaox rangs ngaox fangd jil mas tad dit
Ngao-rang girl run-away thus did spread hand

bis las zhot,
spread open released,

zhot nis bit dus bit zit ndlaos ndros
released connector the butterfly coloured with

deuf dleul.
go out free.

135 *Nzyux gis nios dub yius nbat dlok cub dlok cix*
the Master swine-herds laughed and smiled

las.
happy.

"bib mal ghak nzeul gul lwb nid
our sister-in-law the younger is this one

jieb.
completed.

gis dax ndliex tib twd nwb ghak gid dlik,
you come earth people the road far,

ndliex dib dwd nwb gid dlib lik ywl maol xiangx
earth people road far sighing go seven

xiaot,
years,

ghaot ndux dwd nwb maol xiangt hlit".
sky people go seven months.

140 *Ngaox rangs ngaox fangd shit jiox jil,*
Ngao-rang girl run-away spoke,

"gud hik gud ghad yeul sub fet mis shit baob.
I say the father of the children you not know.

gud hik Nzhaix jiox shik dul diel mis baob?"
I say Nzhai-jio-shi-du query you know.

"gid hik Nzhaix jiox shik dul lak bib baob.
you say Nzhai-jio-shi-du then we know.

Nzhaix jiox shik dul at Nzyeux gis niaos mis
Nzhai-jio-shi-du makes the Master plural

faod khek".
head guest.

145 Ngaox rangs ngaox fangd mas maol shit nis zos,
Ngao-rang girl run-away did go until reach,

zos Nzyux gis niaos ghak dkaox niex,
reach the Master the door silver,

mangt draot Nzyux gis niaos mis ghak dlaox
observe at the Master plural the door

gub.
gold.

gos Ngaox rangs ngaox fangd draik bik lwl
cause Ngao-rang girl run-away all around

shit jiox mangt,
observe,

mangt daot Nzyux gis niaos mis faod las.
observe at the Master plural high place.

150 Nzhaix jiox shik dul cod ghwx dub ghas ris
Nzhia-jio-shi-du played pipes musical

niob bif faod.
at the head

Nzhaix jiox shik dul cod ghwx dub ghas ris
Nzhai-jio-shi-du played pipes musical

ndaox nchaot laot zos,
moving gracefully reach,

zos Ngaox rangs ngaox fangd mis shit ndlieb.
Reach Ngao-rang girl run-away plural front.

Ngaox rangs ngaox fangd xiangb dit las langs
Ngao-rang girl run-away stretched hand fully

shit jiox jiaof,
caught hold of,

jiaof *Nzhaix jiox shik dul* *mis* *ghangb*
caught hold of Nzhai-jio-shi-du plural bottom

chok.
gown.

155 *Nzhaix jiox shik dul* *draik bik lwl* *shit jiox mangt.*
Nzhai-jio-shi-du turned around observed.

"gis faid naf ghat shit njiaol vaif nid?"
you choose look what arrive at here.

"gud faid bof lwb bak yif njiaol vaif nid".
I choose see the family arrive at here.

Nzhaix jiox shik dul *shit jiox jil,*
Nzhai-jio-shi-du spoke,

"diel gis hlub Ndraos ghub Ndraos ghek lak shit
query you pity Ndrao-ghu Ndrao-ghe or not

hlob?"
pity.

160 *Ngaox rangs ngaox fangd shit jiox jil,*
Ngao-rang girl run-away spoke,

"ab yeus sub dit fet at did nzaI".
the Father of the children make orphans.

Nzhaix jiox shik dul *shit jiox jil,*
Nzhai-jio-shi-du spoke,

"mas jil Ngaox rangs ngaox fangd shit naos
did thus Ngao-rang girl run-away not listen

lub.
words.

Ngaox rangs ngaox fangd gis shit ndrel,
Ngao-rang girl run-away you not keep out,

165 *gis shit ndrel gis mal ghak nzeul*
you not keep out your sister-in-law the younger

gof sib ghwb.
cause return.

gis yif bak ngeul lol shit daot,
your husband come not get,

gis yif bak ngeul lol shit xib".
your husband come not realise.

Nzhaix jiox shik dul jil mas dad,
 Nzhai-jio-shi-du thus did hold,

dad Ngaox rangs ngaox fangd shit dlangb dit,
 held Ngao-rang girl run-away hand,

170 dad Ngaox rangs ngaox fangd shit dlangb mbangb,
 held Ngao-rang girl run-away arm,

njaol Nzyux gis niaos ghak dlaox niex.
 arrived the Master the door silver.

Nzhaix jiox shik dul jil mas khwb,
 Nzhai-jio-shi-du thus did open,

khwb pob Nzyux gis niaos lud bai nal traot,
 opened wide the Master entrance for,

traot Ngaox rangs ngaox fangd naf,
 for Ngao-rang girl run-away look,

175 Nzhaix jiox shik dul at gaox dib
 Nzhai-jio-shi-du made surrounding country

lil vol traot,
 winding for,

traot Ngaox rangs ngaox fangd naf.
 for Ngao-rang girl run-away look.

Ngaox rangs ngaox fangd mangt draot ndliex dib,
 Ngao-rang girl run-away observe at earth,

bof Ndraos ghub Ndraos ghek at jib dik jiaik
 saw Ndrao-ghu Ndrao-ghe bodies naked

niob ndliex dib,
 situated earth,

qeut niob qeut byub niob ghaos ngax,
 place sit place sleep situated back of house,

180 qeut niob qeut byut niob las ghak jiaik
 place sit place sleep situated alley way between

ngax.
 houses.

Nzhaix jiox shik dul shit jiox jil,
 Nzhai-jio-shi-du spoke,

"gis draik drod sib maol shaot,
 you then return go back look after,

shaot *Ndraos ghub* *Ndraos ghek* *shuf* *ngax*.
look after *Ndrao-ghu* *Ndrao-ghe* in house.

niob *bas* *zhus* *gaof zib* *hnuv*,
situated half period thirteen days,

185 *changd ndux* *changd* *ndraos* *ndril*,
sunshine shine very fine,

gis *hxak* *ngax* *hxak* *qeut* *hxak* *gof* *hxud*,
you scour house scour place scour cause clean,

gis *ghad yeus sub fet* *ghwx* *dub ghas ris*,
your the father of the children pipes musical

ndrod
sound,

ndrod *ndux dik ndrwl* *lol* *ghaot ndux"*.
sound loudly come shy.

Ngaox rangs *ngaox* *fangd* *ghwx* *dub ghas ris*
Ngao-rang girl run-away pipes musical

nzhies dib dot,
silent,

190 *Ngaox rangs* *ngaox* *fangd* *ghwx* *dub ghas ris*
Ngao-rang girl run-away pipes musical

shit *bof* *ndros*.
not see sound.

Ngaox rangs *ngaox* *fangd* *at ndus vul vul* *shaot*
Ngao-rang girl run-away acquiesced look after

Ndraos ghub *Ndraos ghek*,
Ndrao-ghu *Ndrao-ghe*,

at *ngaox* *las* *niob* *ndliex dib* *dangl*, *yas*.
make girl honoured situated earth finish, oh.

jil *gid mof ndrnl*.
thus ended.

M119
The song of Nzhai-jio-shi-du.

Sung by Zhang Ming.

Notes

This song is recorded in Document N (no. 44, page 601). The Miao text is full of mistakes. There is scarcely a line which does not require some correction. The majority of the errors are due to the fact that the compositor had no idea of the meaning of the text he was setting and often misread his manuscript. Capital letters appear where they should not be, words which should be separated are run together into conglomerates, single letters are constantly misread, omitted or detached from one word and added to the next. There are also other errors particularly in assigning tone letters. Thus the name "Nzhai" appears as "Nzhaix", "Nzhaik" and "Nzhais" for no obvious reason. In the present transcription the necessary corrections have been made, but no good purpose can be served by listing them all here. Only more important matters are noted below. Occasionally in the printed text two lines of the song have been run together into a single long line. This occurred with lines 18 and 19, 25 and 26, 51 and 52, 173 and 174, 175 and 176.

Line 116. The printed text has replaced the word "dlib", "far", with "fangd", repeated from earlier in the sentence.

Line 149. The word "faod" means "head" or "top most", and "las" means "spread out". A footnote explains that the "faod las" was an elevated area used for the rituals of spirit worship. "High place", therefore, with its feint Biblical overtones, is a fair translation.

M120

CJ" J_v Ŀ CJ'. (1)
 song which hunt game. (1)

C_n J̄ J^r Λ_v Δ̂ Δ^v.
 connector who reared dog black.

Jⁿ C⁺ T^v J⁻ C_n Λ_v Δ̂ Δ^v.
 great Du-gha-njia reared dog black.

Jⁿ C⁺ T^v J⁻ C_n C_n ɔ₋ C",
 great Du-gha-njia thus did eat,

C" Jⁿ T⁻ †^r,
 ate from table spread,

5 J^v Δ̂ J^p Jⁿ †' ʒ" Jⁿ T⁻ T_n.
 fed dog spotted well from hand.

CΔ^{nc} Tⁿ T^b C^b Jⁿ Cⁿ L_{ii} J' J⁻,
 world people time cockerel crowded,

J⁻ Y⁻ C_l^b CΔ^{nc} Tⁿ T^b C^b Lⁿ ɔ_{ii} S^{nc} Ct₌ Ct₌
 crowded loudly world people going heart cheerful.

Jⁿ C⁺ T^v J⁻ C_n J̄ J⁻ J^b C_l J^o J^{'''}
 great Du-gha-njia rose promptly bound on sandals.

Jⁿ Cⁿ C⁺, G_v J^v J̄ J⁻ J^b C_l T^{''}
 master daughter Ngg_v-gu rose promptly put on

J^{'''}.
 sandals.

10 Jⁿ C⁺ T^v J⁻ C_n C_l[̄]' Ŀ T^{''} T^{''} Ŀ C^o
 great Du-gha-njia sought way get get way loose

CJ'.
 game.

C^o C_n J⁻ CJ' L_ε C^{'nc} T_ɔ.
 loose connector the game gone place where.

L_ε C†³ Jⁿ Cⁿⁱ C_n L^u 3̄ Jⁿ S^{nc}
 gone great master connector the forest green

†₃ L_{ni} C†^u.
 gathering place.

CJⁱ C^{no} L₋ Δ̂ Jⁿ,
 game situated then dog knew,

CJⁱ J^p Tⁿ T_{nc} L₋ Δ̂ J_o.
 game lay down flat then dog saw.

15 CJⁱ Tⁿ CJⁱ †̂ Δ̂
 game get game fled dog,

Δ̂ Tⁿ Δ̂ L̂ CJⁱ,
 dog get dog drive game,

L̂ †̂ Jⁿ C†³ T^u J⁻ C_n J^r L^{no} J_{ii},
 drive flee great Du-gha-njia dropped down,

J_{ii} C_n Δ⁻ J⁻ C_z J^u Tⁿ
 dropped down completely go to the plain Zhaotung

J⁻ C_z Γ̄.
 the plain wide.

Jⁿ C†³ T^u J⁻ C_n Tⁿ,
 great Du-gha-njia got,

20 Tⁿ C_n Jⁿ T_u CJⁱ J̄ J^r C_n J₋ Jⁿ
 got connector the game what connector not know

Jⁿ.
 exclamation.

T^ε T_n Lⁿ V_o Lⁿ C^u T^ε L_n,
 feet hands curved like ox feet thus,

J⁻ CJ³ Lⁿ C_{nc} C_z L⁻ C†⁻.
 the ears black as big as fan.

Jⁿ C†³ T^u J⁻ C_n I^u,
 great Du-gha-njia called,

I^u C_{Δ^{nc}} Tⁿ T³ C³ J_o T⁻ C₋,
 called world people cause come look,

- 25 J^r Λ^o CΔ^{nc} Tⁿ T^b C^b [= J^u C] - .
not was world people cattle household.
- I^{'u} J["] CT^u T^b C^b CT_o T- C₋ ,
called sky people with come look,
- J^r Λ^o J["] CT^u T^b C^b Lⁿ D_{||} [= J^u C] - .
not was sky people going cattle household.
- I^{'u} J̄ J^r T- L_κ T^ς ,
called whom come remove skin,
- I^{'u} CΔ^{nc} Tⁿ T^b C^b T- L_κ T^ς [_n .
called world people come remove skin thus.
- 30 I^{'u} J̄ J^r T- Y⁻ CT['] ,
called whom come make meat,
- I^{'u} D^u b^o T- Y⁻ CT['] .
called big person come make meat.
- Y⁻ T["] [ⁿ [_{nii} [ⁿ C] _κ CT['] ,
made get ninety-nine portions meat,
- Y⁻ T["] [ⁿ [_{nii} [ⁿ [ⁿⁱⁱ CĒ['] .
made get ninety-nine flasks blood.
- I^{'u} J̄ J^r T- Γ^u CT['] ,
called whom come divide meat,
- 35 I^{'u} Lⁿ J⁻ L_{||} T- Γ['] CT['] .
called old folk come divide meat.
- Γ['] C_n Yⁿ]_o J^{'-}]_o [^ς ,
divide connector one cause forbid cause short,
- Γ['] C_n Yⁿ]_o J^{'-}]_o J_o .
divide connector one cause forbid cause over.
- [^{no} CT['] 3̄^{nc} L_κ [^{'nc} T_o .
bring meat sun-dry gone place where.

Γ^{no} CT^{I} $\overset{\text{nc}}{3}$ L_{c} CT^{p} Γ^{n} C^{ni} D_n
 bring meat sun-dry gone great master plural

CJ^{u} V^{o} .
 fence garden.

40 Γ^{no} T^{c} $\overset{\text{nc}}{3}$ L_{c} Γ^{nos} T_{s} .
 bring skin sun-dry gone place where.
 $\overset{\text{nc}}{3}$ L_{c} CT^{p} Γ^{n} C^{ni} D_n CJ^{u} Γ^{no} .
 sun-dry gone great master plural fence plot.

Γ^{n} $'\text{C}^{\text{u}}$ L CT^{I} CT^{r} ,
 nine days then meat dry,

Γ^{n} $'\text{D}^{\text{o}}$ L T^{c} Γ^{ro} ,
 nine nights then skin dried out,

Γ^{ro} C_n Γ^{n} Γ^{ro} S_{s} ,
 dried out connector dried out like,

45 S_{s} CT^{p} Γ^{n} C^{ni} J^{r} T^{c} L .
 like great master the skin tiger.

I^{u} $\text{C}\Delta^{\text{nc}}$ T^{n} T^{b} C^{b} J_0 T^- CJ^- ,
 called world people cause come wear,

$\text{C}\Delta^{\text{nc}}$ T^{n} T^{b} C^{b} T^- t_{s} $\text{C}\text{E}_{\text{ni}}$,
 world people came gathered arrived,

$\text{C}\Delta^{\text{nc}}$ T^{n} T^{b} C^{b} CJ^- J^{r} T^{u} .
 world people wear not get.

I^{u} J^{u} CT^{u} T^{b} C^{b} J_0 T^- CJ^- ,
 called sky people cause come wear,

50 J^{u} CT^{u} T^{b} C^{b} T^- t_{s} t^{r} ,
 sky people came gathered all,

J^{u} CT^{u} T^{b} C^{b} CJ^- J^{r} J .
 sky people wear not stand.

J^{n} CT^{p} T^{u} J^{r} CE_n T^- $\text{C}\text{E}_{\text{ni}}$,
 great Du-gha-njia came arrived,

D^- T^{u} J^{n} CT^{p} T^{u} J^{r} CE_n CJ^- ,
 gave for great Du-gha-njia wear,

Ct̄ ɔ̄ⁿ Ct̄ᵖ Tᵛ J̄⁻ C[ɛ]ₙ [ɛ]ₙ ɔ̄ⁿ L̄ⁿᶜ.
fitted great Du-gha-njia thus all around.

55 Cj̄⁻ Ct̄ᵣ J̄⁻ ɔ̄ⁿ Ct̄ᵣ J̄ J̄.
wearing fitted the occasion named what.

Ct̄ᵣ λₑ [ɛ]ⁿᵒ ɔ̄ⁿ T̄ᶜ t̄'.
named man carry skin striped.

M120
A hunting song. (1)

Collected by Wang Ming-ji

Notes.

This song is recorded in Document C (no. 20, page 42).

Line 12. The expression $\text{†}_3 \text{L}_{\text{mi}} \text{C}^{\text{u}}$, a lair or sheltering place for wild animals is written $\text{†}_r \text{L}_{\text{mi}} \text{C}^{\text{u}}$, in the Miao text.

Line 15. In this and in subsequent lines the word $\overset{1}{\text{†}}$, “to flee from” is written $\overset{1}{\text{†}}$, in the Miao manuscript.

Lines 23 and 24. These appear as a single long line in the Miao text.

Lines 28 and 29. These two lines have been restored to their logical position in the song. In the Miao text they follow line 31.

Line 31. A note in the text gives the meaning of $\text{D}^{\text{u}} \text{L}^{\circ}$, as $\text{T}^{\text{b}} \text{C}^{\text{b}} \text{L}^{\circ}$, that is “a big person“, and this has been used in the translation. However the animal was caught on the $\text{CT}_3 \text{D}^{\text{u}} \text{T}^{\text{n}}$, which is the Miao name for the Zhaotung plain, and $\text{D}^{\text{u}} \text{†}_3 \text{L}_{\text{mi}}$, is the name given in the songs to the original Yi landlords of the area. Thus $\text{D}^{\text{u}} \text{L}^{\circ}$, could mean an important member of the D^{u} , family and not just a big man.

CJ" ɲ_v Ŀ̃ CJ'. (2)
 song which hunt game. (2)

'C^v T- L- 'C^v Cⁿ,
 sun come so sun shine,

Cⁿ T" Lⁿ C⁺ T" J⁻ C_n ĩ̄ ɲ⁻ CJ⁻.
 shine on great Drao-gha-njia above gable house.

T_n CJ" T_n Jⁿ C_s C[̄] Ŀ̃ T",
 Drao-ngao-drao-gi-nw sought way get,

T" Ŀ̃ C^o CJ'.
 get way loose game.

5 T_n CJ" T_n Jⁿ C_s ɲ⁻ ʒ" Jⁿ T⁻ t_r,
 Drao-ngao-drao-gi-nw took well from table,

J^v ʒ" Ā J^p Jⁿ † ʒ" Jⁿ T⁻ T_n.
 fed well dog spotted well from hand.

T_n CJ" T_n Jⁿ C_s ɲ₋ C" ʒ" Jⁿ T⁻ V[̄],
 Drao-ngao-drao-gi-nw did eat well from basket,

J^v ʒ" Ā J^p Jⁿ † ʒ" Jⁿ T⁻ Δ[̄].
 fed well dog spotted well from container.

T_n CJ" T_n Jⁿ C_s I['] Ā,
 Drao-ngao-drao-gi-nw took for this reason,

10 I['] Ā J^p Jⁿ † CJ_s C^o CJ'.
 took dog spotted went loose game.

CJ' C^{no} C_n Ā J",
 game situated thus dog knew,

CJ' J^p Lⁿ Tⁿ T_{nc} L- Ā J_o.
 game lay down flat then dog saw.

CJ' T" CJ' † Ā,
 game get game fled dog,

Ā ʒ Δ_s J^r C_n † Ā,
 dog rose drove out until fled for this reason,

- 15 𠄎 CT' [n Ln]" J' [no]",
 fled deer dropped down,
]"
 dropped down completely finish landed,
 t_ɛ [̃^o] Lⁿ V_ɛ [̃^o C_n T'。 CT'"].
 landed section garden built hide.
 T_{ni} C]"] T_{ni}]ⁿ C_s T",
 Drao-ngao-drao-gi-nw got,
 T"]ⁿ [̃^o CT']̄ J' C_n ɔ₋]" Ā,
 got kind game what connector not know so,
- 20 J_{ni} Ā [̃ⁿ T'̃^o L^o Lⁿ [̃ⁿ C_{ni},
 year this body large like body ox,
]̄ C]̄]ⁿ [̃^{nc} C]̄。 L⁻ CT⁻.
 ears both with as big as fan.
 L。 ɔ^o]^u]ⁿ J'̃^o Lⁿ [̃_n t̃^o,
 come observe long horn like thus blow,
]̄' C]̄" CΔ^{nc} Tⁿ T^ɔ C^ɔ [̃= J^u C]̄-.
 for fear world people cattle household.
]^u 3" CΔ^{nc} Tⁿ T^ɔ C^ɔ T- t_s C]̄_{ni},
 call well world people come gather arrive,
- 25 J' Λ^o CΔ^{nc} Tⁿ T^ɔ C^ɔ [̃= J^u C]̄-.
 not is world people cattle household.
 C]̄" 3"]ⁿ CT^u T^ɔ C^ɔ [̃= J^u]^ɔ,
 fear well sky people cattle farm yard,
]^u]ⁿ CT^u T^ɔ C^ɔ C]̄。 T- C₋,
 call sky people with come look,
 J' Λ^o]ⁿ CT^u T^ɔ C^ɔ [̃= J^u]^ɔ.
 not is sky people cattle farm yard.
]^u 3"]̄ J' T- Y⁻ CT^ɪ,
 call well who come make meat,
- 30]^u 'ɔ" ɓ₋ t^ɔ]̄ C]̄。 T- Y⁻ CT^ɪ,
 call youth younger brother with come make meat,

Y⁻ 3["] C_n CJ¹ T["] C̄,
make well connector meat get so,

T["] [ᵇ [ᵇᵇ [ᵇᵇ Lᵇ Jⁿ T⁻ T["].
get ninety portions from tubs.

Y⁻ 3["] C_n J⁻ CḪ^Ḫ T["] C̄,
make well connector blood get so,

T["] [ᵇ [ᵇᵇ [ᵇᵇ Lᵇ Jⁿ T⁻ J^o.
get ninety portions from basins.

35 I^u 3["] J̄ J^r T⁻ Γ^v CJ¹,
call well who come divide meat,

I^u 3["] Lⁿ J⁻ L_u T⁻ Γ^v CJ¹,
call well old folk come divide meat,

Γ^v 3["] C_n J⁻ CJ¹ T["] C̄,
divide well connector meat get so,

T["] [ᵇ [ᵇᵇ [ᵇᵇ Lᵇ Jⁿ T⁻ T["].
get ninety portions from tubs.

Γ^v 3["] C_n J⁻ CḪ^Ḫ T["] C̄,
divide well connector blood get so,

40 T["] [ᵇ [ᵇᵇ [ᵇᵇ Lᵇ Jⁿ T⁻ J^o.
get thus ninety portions from basins.

Ŝ 3["] C_n J⁻ T^ᶜ T["] C̄,
yet well connector skin for so,

T["] CΔ^{nc} Tⁿ T^ᵇ C^ᵇ CJ⁻.
for world people wear.

CΔ^{nc} Tⁿ T^ᵇ C^ᵇ CJ⁻ J^r T["].
world people wear not get.

Ŝ T["] J["] CT^v T^ᵇ C^ᵇ CJ⁻.
yet for sky people wear.

45 J["] CT^v T^ᵇ C^ᵇ CJ⁻ J^r J̄.
sky people wear not rise.

\square_n $\square^n \square_0 \square \square \square$
thus ended.

M121
A hunting song. (2)

Sung by a man from Hmao-a-gw-gw.

Notes.

This song is recorded in Document F (no. 26, page 27).

Lines 3 and 4. These are written as a single long line in the Miao text.

Lines 31 to 34. These lines are virtually identical to lines 37 to 40. In the latter position they make good sense, as they state the result when the meat had been divided into portions. In the former position they appear to be superfluous, since, if the number of portions were already established when the meat had simply been cut up, there would have been no need to call in the old folk to divide it. The removal of lines 31 to 34 would therefore considerably improve the sense of this whole section.

M122

Cɔ̃" ɔ̃_v Ĺ̃ CT̃'. (3)
 song which hunt game. (3)

J_{nu} Ċ̃ †^c L_o ɔ̃",
 year this able come know,

ɔ̃_ ɔ̃" ɔ̃^o ɔ̃ⁿ C^{nc} ɔ̃- T",
 did know woman mother has given birth,

ɔ̃- T" ɔ̃ⁿ L^b T^u ɔ̃⁻ ɔ̃^o.
 given birth the son eldest.

ɔ̃ⁿ L^b T^u ɔ̃⁻ ɔ̃^o ɔ̃_n ɔ̃_ ɔ̃̃,
 the son eldest thus did rise,

5 ɔ̃̃ ɔ̃^b ɔ̃̃ CT^{'"} ɔ̃_u ɔ̃["] T⁻ ɔ̃ⁿ ɔ̃̃',
 arose to go went well from one place,

ɔ̃̃ ɔ̃^b ɔ̃̃ CT^{'"} ɔ̃_u ɔ̃["] ɔ̃ⁿ T⁻ †^r
 arose to go went well from his own.

ɔ̃ⁿ L^b T^u ɔ̃⁻ ɔ̃^o ɔ̃_ ɔ̃^o,
 the son eldest did grow big,

ɔ̃^o L_ CT_v ɔ̃ⁿ CT_s C^{no} †^r V_s.
 grew big very well lived his own surroundings.

'C^u T⁻ 'C^u ɔ̃ⁿ L_v,
 sun came sun shone bright,

10 ɔ̃ⁿ L^b T^u ɔ̃⁻ ɔ̃^o ɔ̃_n ɔ̃_ ɔ̃^u,
 the son eldest thus did feed,

ɔ̃^u ɔ̃["] ɔ̃ⁿ T_v T⁻ ̂ ̂^u.
 fed well the dog black.

̂̃' CT_v ̂̃' CT["] CT_r,
 sunshine shone very well,

̂̃' CT_v †^c L_o ɔ̃["],
 sunshine able come good,

ɔ̃["] ɔ̃ⁿ L^b T^u ɔ̃⁻ ɔ̃^o CT_s ɔ̃^o CT̃',
 good the son eldest go loose game,

- 15 Γ° L_{ξ} $C\Delta^{nc}$ T^n T^{\flat} C^{\flat} T^n $\overset{||}{3}$ Δ^u ,
loose gone world people the forest black,
- Γ° L_{ξ} $C\Delta^{nc}$ T^n T^{\flat} C^{\flat} T^n $\overset{||}{3}$ $\Delta_{..}$.
loose gone world people the forest dark.
- CJ^i C^{no} L_{\cdot} T^u J^- T^n L_{\cdot} $\overset{\wedge}{\Delta}$ J'' ,
game situated also all the time also dog knew,
- CJ^i C^{no} L_{\cdot} T^u J^- T^n L_{\cdot} $\overset{\wedge}{\Delta}$ J_0 ,
game situated also all the time also dog saw,
- J_0 J^n T_u CJ^i \dagger^i Γ^{no} \mathcal{D}^n J_i C^{no} ,
saw the game stag situated,
- 20 C^{no} $\overset{||}{3}$ Δ^u L^n $C\Gamma^{nc}$ T^n J^{δ} \dagger^- .
situated forest black very the bottom cliff.
- J^- Γ^n T'^{δ} L^{δ} L^n Γ^n C^{\sim} ,
the body great like body ox,
- J^- CJ^{\flat} L^n $C\Gamma^{nc}$ $C\Gamma_0$ L^- $C\dagger^-$,
the ears black as big as fan,
- J^- \mathcal{D}^- 3^u 3^u $C\Gamma_0$ L^- J'° .
the eyes fiery as big as cups.
- $C\Delta^{nc}$ T^n T^{\flat} C^{\flat} J^- CJ^{\flat} $'\overset{\circ}{C}$,
world people the ears heard,
- 25 J^- \mathcal{D}^- \mathcal{D}_{\cdot} L_{\cdot} J_0 .
the eyes not have seen.
- J^n L^{\flat} T^u J^- \mathcal{b}° \mathcal{D}_n $\overset{\wedge}{\Delta}$ Δ^u ,
the son eldest plural dog black,
- $\overset{\wedge}{\Delta}$ Δ^u Γ_n \mathcal{D}_{\cdot} $T_{\bar{x}}$ J^r C_n \dagger_0 ,
dog black thus did run until reach,
- \mathcal{D}_{\cdot} \dagger_0 \dagger^i Γ^{no} \mathcal{D}^n J_i \mathcal{D}_n Γ'^{nc} C^{no} .
did reach stag plural place situated.
- \dagger^i Γ^{no} \mathcal{D}^n J_i $\mathcal{D}_{\bar{x}}$ Δ'^{nc} ,
stag did jump,
- 30 Δ'^{nc} Γ_n $CJ_{..}$ L_{ξ} $\overset{||}{3}$ Δ^u ,
jumped thus bounded gone forest black,

Jⁿ L^b T^u J⁻ l^o ɔ_n Δ̂ Δ^u,
the son eldest plural dog black,

Δ̂ Δ^u ɔ₋ t^o Cɹⁱ J^b ɹ_ɛ Lⁿ ɔ_{||},
dog black did follow game after ran going,

Δ̂ T̄ Δ̂ L̄ Cɹⁱ,
dog get dog chased game,

Cɹⁱ T^u Cɹⁱ ɿ Δ̂.
game get game fled dog.

35 ɿ t^o CΔ^{nc} Tⁿ T^b C^b J⁻ Cɹ^u ʒ̄.
fled reach world people edge forest.

Δ̂ t^o Lⁿ J^b T^u,
dog able hem in get,

T^u Cɹⁱ tⁱ C^{no} ɔⁿ J_i T_o,
get game stag bite,

T_n T^u CΔ^{nc} Tⁿ T^b C^b J⁻ Cɹ^u ʒ̄.
crossed to world people edge forest.

Jⁿ L^b T^u J⁻ L_{||} C_n ɔ₋ l^u,
the son eldest thus did call,

40 l^u ʒ̄ l^u ʒ̄^o C_n Lⁿ J⁻ L_{||},
call neighbours call villagers thus old folk,

l^u Lⁿ J⁻ L_{||} C_n Cɹ_ɔ Y⁻ Cɹⁱ.
call old folk thus go make meat.

ɹ^u C_n Yⁿ Cɹ_ɔ T^u Jⁿ Cɹ^ɔ
divide connector one portion for great

T^u J⁻ Cɹ_ɛ.
Drao-gha-nzhang.

C^{no} ɹ_u T̄ Lⁿ S^r T̄ L_o t_o Cɹ₋,
brought then returned came back reached house,

T^u C_n Jⁿ Cɹ^ɔ T^u J⁻ Cɹ_ɛ T^u,
for thus great Drao-gha-nzhang boiled,

45 T^u L_o Jⁿ Jⁿ Cɹ^ɔ T^u J⁻ Cɹ_ɛ.
boiled come offer to great Drao-gha-nzhang.

C_n connector went C_n connector loosed C_n game.

C_n thus ended.

M122
A hunting song. (3)

Sung by Zhang Wei-ching.

Notes.

This song is recorded in Document F (no. 22, page 25).

A note in the text says that the singer came from a village called Hmao-a-nzhi-drao.

Line 3. In the Miao text this line is joined to line 2 as a single long line.

Line 8. Similarly this line is joined to line 7.

