

**Hua-Miao Archive
Songs and Stories**

Beginnings

Creation, the ordering of heavenly bodies, and early man

Songs M101 to M122

Introduction, Translation, Transcription and Notes

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The Hua-Miao Archive
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Song of the creation of heaven and earth.

Sung by Yang Zhi.

Introduction

Although the Miao had a number of ancient songs about the fashioning of earth and sky, they never attempted to harmonise these into a consistent cosmology or scheme of creation. This song, which is of considerable literary merit, is principally a description of earth and sky, of sun, moon and stars, of valleys and mountains, of rivers and lakes and forests, and of the birds and beasts who lived there. Except for the oft-repeated assertion that "Lie-ndlao-shi-tru gi-myu Yeu-jio-dlang-hnu, he made them", the singer was apparently not interested in the actual process of creation. There is no hint at all as to how it was all brought into being.

Long names are a feature of Miao songs. No doubt originally they all had obvious meanings, but it is not now always easy to determine what those meanings were. Very often, to the central name itself, consisting of two or three syllables, titles or descriptive phrases have been added and the whole used as a single name. A Miao reader or hearer would recognize it as such, but would also appreciate the meaning of the constituent elements. For the reader who does not understand Miao the best thing to do is to transliterate the central name and, where possible, to translate the titles and descriptive phrases, but to write them with capital initials to show that they are still, in fact, part of the name.

The long name, Lie-ndlao-shi-tru gi-myu Yeu-jio- dlang-hnu, used throughout this song, divides into two parts containing six and four syllables respectively, and forming two separate names used in apposition to each other. The phrase "gi-myu" in the middle means "king", "lie" is possibly the word for "red", and "ndlao" is widely used to describe the coloured patterns of the tribal costume or the markings of animals and birds. It is also used in "ndlao-ji" which is the word for "glory". The expression "lie-ndlao" may therefore mean "glorious". In one song describing the ancient homeland, it says that at the Golden City there was a tree called "hi-tru" where they sacrificed chicken. Now "hi-tru" and "shi-tru" are alternative forms of the same expression, so that "shi-tru" is probably the name of a sacred tree, used here as a personal name. "Yeu-jio" is widely used in names, and simply means "the man", while "dlang-hnu" is "the sun", but again used as a personal name. In the interlinear text this compound name is left untranslated except for the title "gi-myu", "king", since this is the way it was written in the Miao. For the English translation, application of the method outlined above yields, "The Glorious King Shi-tru, the Man Dlang-hnu".

In the two names "Gi-niao-ndlie-za" and "Gi-niao-ndlie-bang", "Gi-niao" is a title which can be translated, "the Master". According to a song sung by Tao Zi-gai, these two individuals were folk-heroes who, early in the history of the race, had been leaders, and teachers of the people. Sadly both died young, but their spirits went to dwell, each in an inaccessible cave or cavern. However, before his death, the Master Ndlie-bang had left directions that, if need arose, the shaman-healer would be able, both to locate the departed spirits and to bring them back into the sacred rock or sacred tree associated with each village. Thus the power and wisdom of the Masters remained available to the people of the village as they made their annual pilgrimage to the sacred rock or the sacred tree with their offerings of food and drink.

"Earth's people" is a literal translation of the Miao phrase "ndlie-di dw-nw". In the context of the story of creation it is an appropriate rendering, but elsewhere it is clear that the

expression does not mean "the human race" but "we Miao people", and it is more correct to translate it as simply, "the people". "Golden stones" are the stars, and "sifted stones" are the milky way. The great river, which flowed through the ancient homeland of the Miao, emptied into the nine lakes of Gi-nzyu, beyond the mountain ranges.

M101
Song of the creation of heaven and earth.

Sung by Yang Zhi.

- When the sky began,
The sky above, who made it?
The sky above, the Glorious King Shi-tru, the Man Dlang-hnu, he made it.
When the earth began,
5 Earth's people, who made them?
Earth's people, the Glorious King Shi-tru, the Man
Dlang-hnu, he made them.
- The Glorious King Shi-tru, the Man Dlang-hnu
Made the sky above extremely smooth, even as the bottom of a great round basket;
Made the sky above extremely smooth where Sun-maid and Moon-youth might play
together.
- 10 The Glorious King Shi-tru, the Man Dlang-hnu
Made the sky above extremely smooth and fastened there the golden stones;
Made the sky above extremely smooth and fastened there the sifted stone.
- The Glorious King Shi-tru, the Man Dlang-hnu
Made the sky above extremely smooth where the clouds might gracefully float;
15 Made the sky above extremely smooth where the rushing winds might blow.
Made the sky above extremely smooth where eagles might fly to and fro.
- The Glorious King Shi-tru, the Man Dlang-hnu
Made valleys for earth's people where great shining rivers might smoothly flow;
Made valleys for earth's people set with black rocks;
20 Made valleys for earth's people lined with cliffs.
- The Glorious King Shi-tru, the Man Dlang-hnu
Made mountain ranges for earth's people gathering the shining waters of the nine
lakes of Gi-nzyu;
Made mountain ranges for earth's people with swaying forests sighing;
Made mountain ranges for earth's people with swaying forests so very dark
- 25 The Glorious King Shi-tru, the Man Dlang-hnu
Made valleys for earth's people where wild deer all might live;
Made mountain ranges for earth's people where tigers and lions all might dwell.
- The Glorious King Shi-tru, the Man Dlang-hnu
Made the sky above extremely smooth where birds might fly;
30 Made valleys for earth's people where water might flow;
Made mountains with rocks and cliffs for earth's people, rising upward out of sight.
- He made the sky above for clouds to play together.
He made the sky above for Sun-maid and Moon-youth to circle round.
He made the sky above for stars and starlets to live in due order.

- 35 The Glorious King Shi-tru, the Man Dlang-hnu
 Made valleys for earth's people, for ordinary folk to live in their families;
 Made valleys for earth's people, for common folk to dwell in their families.
 In the world, though the common folk, the ordinary folk discussed it together,
 They did not know who had made earth and heaven.
- 40 Among earth's people who knew?
 Among earth's people the Master Ndlie-za knew.
 The Master Ndlie-za said that the Glorious King Shi-tru sat at the foot of the rock,
 The Glorious King Shi-tru simply spoke the word and the Master Ndlie-za was
 instructed.
- 45 Among earth's people who knew?
 Among earth's people the Master Ndlie-bang knew.
 The Master Ndlie-bang said that the Man Dlang-hnu sat at the foot of the tree,
 The Man Dlang-hnu simply spoke the word and the Master Ndlie-bang was assured.
- The Master Ndlie-za and the Master Ndlie-bang surely said,
 Said that earth and sky, it was the Glorious King Shi-tru, the Man Dlang-hnu who
 made them,
- 50 Made the sky above extremely smooth
 As a place for the Glorious King Shi-tru, the Man Dlang-hnu to arise,
 Made the valleys for earth's people
 As a place for the Glorious King Shi-tru, the Man Dlang-hnu to stand firm.
- 55 Among earth's people, the common folk, the ordinary folk copied,
 Copied the Master Ndlie-za and the Master Ndlie-bang and sought,
 Sought the Glorious King Shi-tru, the Man Dlang-hnu going out to the foot of the
 rock,
 Sought the Glorious King Shi-tru, the Man Dlang-hnu in their trouble.
- Among earth's people, the common folk, the ordinary folk sought,
 Sought the Glorious King Shi-tru, the Man Dlang-hnu going out to the foot of the
 tree,
- 60 Sought the Glorious King Shi-tru, the Man Dlang-hnu bearing their chicken for
 sacrifice.
 Now the Master Ndlie-za and the Master Ndlie-bang said that
 The Glorious King Shi-tru, the Man Ndlang-hnu was not at the foot of the rock.
 The Master Ndlie-za and the Master Ndlie-bang said that
 The Glorious King Shi-tru, the Man Ndlang-hnu was not at the foot of the tree.
- 65 But the common folk, the ordinary folk were not wise,
 They did not understand the Master Ndlie-za and the Master Ndlie-bang.
 The common folk, the ordinary folk went out to the foot of the rock and offered
 wine,
 They went out to the foot of the tree and sacrificed chicken.
 So the Glorious King Shi-tru, the Man Ndlang-hnu hid himself,
- 70 And the common folk, the ordinary folk sought him in vain.
- Earth's people sacrificing to rocks and sacrificing to trees
 Has its root and origin here,
 But the Master Ndlie-za and the Master Ndlie-bang said that

75 The Glorious King Shi-tru, the Man Ndlang-hnu dwelt in the midst of the sky,
 They said that
 The Glorious King Shi-tru, the Man Ndlang-hnu dwelt at a place in the sky.

 Thus it is ended.

M101

C^u ɿ_u t_r CT^u t_r Tⁿ Cɿⁿ.
work which make sky make earth song.

Λ_ɛ ɿ̃^r ɿ^{'u}.
Yang Zhi sang.

CT^u T_u ɿ̃^r ɿ_ɿ T_u,
sky came together beginning came together,

Jⁿ CT^u Jⁿ J⁻ ɿ̃^r J^r t_r ɿ_n.
sky above who made thus.

Jⁿ CT^u Jⁿ J⁻ ɿ_u L^{nc} CΔ_u J^r T^{'u} ɿⁿ ɿ^ɿ
sky above was Lie-ndlao-shi-tru king

Λ_ɛ ɿ^{nc} Δ^ɛ 'C^u t_r ɿ_n.
Yeu-jio-dlang-hnu made thus

Tⁿ T_u ɿ̃^r ɿ_ɿ T_u,
earth came together beginning came together,

5 CΔ^{nc} Tⁿ T^ɿ C^ɿ ɿ̃^r J^r t_r ɿ_n.
world people who made thus.

CΔ^{nc} Tⁿ T^ɿ C^ɿ ɿ_u L^{nc} CΔ_u J^r T^{'u} ɿⁿ ɿ^ɿ
world people was Lie-ndlao-shi-tru king

Λ_ɛ ɿ^{nc} Δ^ɛ 'C^u t_r ɿ_n.
Yeu-jio-dlang-hnu made thus.

L^{nc} CΔ_u J^r T^{'u} ɿⁿ ɿ^ɿ Λ_ɛ ɿ^{nc} Δ^ɛ 'C^u
Lie-ndlao-shi-tru king Yeu-jio-dlang-hnu

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

J^ɛ V^ɛ ɿ̃^{'u}
bottom large round basket.

ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛᵛᵛ ᵛᵛ ᵛᵛᵛ ᵛᵛᵛ ᵛᵛᵛ
 did make sky above smooth extremely for

ᵛᵛᵛ ᵛᵛᵛ ᵛᵛᵛᵛ ᵛᵛᵛ ᵛᵛᵛ ᵛᵛᵛ ᵛᵛᵛᵛ ᵛᵛᵛ.
 Maid sun youth moon go sport thus.

10 ᵛᵛᵛ ᵛᵛᵛᵛ ᵛᵛ ᵛᵛᵛᵛ ᵛᵛᵛ ᵛᵛᵛ ᵛᵛᵛ ᵛᵛᵛᵛ ᵛᵛᵛᵛ ᵛᵛᵛᵛ
 Lie-ndlao-shi-tru king Yeu-jio-dlang-hnu

ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛᵛᵛ ᵛᵛ ᵛᵛᵛ ᵛᵛᵛ
 did make sky above smooth extremely

ᵛᵛᵛᵛ ᵛᵛᵛ ᵛᵛᵛ ᵛᵛᵛ,
 nailed stone gold oh,

ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛᵛᵛ ᵛᵛ ᵛᵛᵛ ᵛᵛᵛ
 did make sky above smooth extremely

ᵛᵛᵛᵛ ᵛᵛᵛ ᵛᵛᵛᵛᵛ ᵛᵛᵛᵛ.
 nailed stone sifted thus.

ᵛᵛᵛ ᵛᵛᵛᵛ ᵛᵛ ᵛᵛᵛᵛ ᵛᵛᵛ ᵛᵛᵛ ᵛᵛᵛ ᵛᵛᵛᵛ ᵛᵛᵛᵛ ᵛᵛᵛᵛ
 Lie-ndlao-shi-tru king Yeu-jio-dlang-hnu

ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛᵛᵛ ᵛᵛ ᵛᵛᵛ ᵛᵛᵛ ᵛᵛᵛᵛ
 did make sky above smooth extremely for

ᵛᵛᵛ ᵛᵛᵛ ᵛᵛᵛᵛ ᵛᵛᵛᵛᵛ ᵛᵛᵛᵛ ᵛᵛᵛᵛ,
 clouds float gracefully,

15 ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛᵛᵛ ᵛᵛ ᵛᵛᵛ ᵛᵛᵛ ᵛᵛᵛᵛ ᵛᵛᵛᵛ
 did make sky above smooth extremely for winds

ᵛᵛᵛ ᵛᵛᵛ ᵛᵛᵛᵛ ᵛᵛᵛ ᵛᵛᵛᵛᵛ ᵛᵛᵛᵛᵛ ᵛᵛᵛᵛ,
 rushing together go blow thus,

ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛᵛᵛ ᵛᵛ ᵛᵛᵛ ᵛᵛᵛ ᵛᵛᵛᵛ
 did make sky above smooth extremely for

ᵛᵛᵛ ᵛᵛᵛ ᵛᵛᵛᵛ ᵛᵛᵛᵛᵛ ᵛᵛᵛᵛᵛ ᵛᵛᵛᵛᵛ ᵛᵛᵛᵛᵛ.
 eagle fly to and fro thus.

ᵛᵛᵛ ᵛᵛᵛᵛ ᵛᵛ ᵛᵛᵛᵛ ᵛᵛᵛ ᵛᵛᵛ ᵛᵛᵛ ᵛᵛᵛᵛ ᵛᵛᵛᵛ ᵛᵛᵛᵛ
 Lie-ndlao-shi-tru king Yeu-jio-dlang-hnu

ᳵ᳚ t_r CΔ^{nc} Tⁿ T[᳚] C[᳚] Y⁻ ɛ[᳚] Tⁿ CT^o T^{'''} J⁻ C^{nc}
 did make world people gullies gorges for great

Δⁿ ᳵⁿ S^{nc} CΔ_᳚ Λ_o Λ_o,
 rivers shining flow smoothly,

ᳵ᳚ t_r CΔ^{nc} Tⁿ T[᳚] C[᳚] Y⁻ ɛ[᳚] Tⁿ CT^o Cɛ⁻
 did make world people gullies gorges nailed

V[᳚] Δ^u,
 rock black

20 ᳵ᳚ t_r CΔ^{nc} Tⁿ T[᳚] C[᳚] Y⁻ ɛ[᳚] Tⁿ CT^o C_n
 did make world people gullies gorges them

Cɛ⁻ t₋ ɛ_n.
 nailed cliff thus.

L^{nc} CΔ_{||} J^r T^{'u} Jⁿ ᳵ[᳚] Λ_᳚ ɛ^{no} Δ[᳚] 'C^u
 Lie-ndlao-shi-tru king Yeu-jio-dlang-hnu

ᳵ᳚ t_r CΔ^{nc} Tⁿ T[᳚] ᳵ[᳚] Y⁻ T^o Tⁿ J^o T^{'''}
 did make world people mountain foundation for

Jⁿ C^{t᳚} ɛⁿ L^u J^{no} T̂ ᳵⁿ S^{nc},
 Gi-nzyu nine classifier lakes dam shining,

ᳵ᳚ t_r CΔ^{nc} Tⁿ T[᳚] C[᳚] Y⁻ T^o Tⁿ J^o T^{'''}
 did make world people mountain foundation for

ᳵ Lⁿ ɛ_o C^{t'r} Ĵ Ĵ Λ₋,
 forest bowing sighing oh,

ᳵ᳚ t_r CΔ^{nc} Tⁿ T[᳚] C[᳚] Y⁻ T^o Tⁿ J^o T^{'''}
 did make world people mountain foundation for

ᳵ^{''} Lⁿ ɛ_o Δ^u Lⁿ Cɛ^{nc} Λ₋.
 forest bowing black extremely oh.

25 L^{nc} CΔ_{||} J^r T^{'u} Jⁿ ᳵ[᳚] Λ_᳚ ɛ^{no} Δ[᳚] 'C^u
 Lie-ndlao-shi-tru king Yeu-jio-dlang-hnu

ᳵ᳚ t_r CΔ^{nc} Tⁿ T[᳚] C[᳚] Y⁻ ɛ[᳚] Tⁿ CT^o T^{'''} CTⁱ
 did make world people gullies gorges for game

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

ᵛᵛ tᵣ CΔ^{nc} Tⁿ T^ᵑ C^ᵑ Y⁻ T^o Tⁿ J^o T^{'''}
 did make world people mountain foundation for

C^{''} Lⁿ J⁻ C^{''} Lⁿ C^ḡ T^ᵛ T^ᵛ t_{ᵛᵛ}.
 tigers lions all dwell.

L^{nc} CΔ_{ᵛᵛ} J^r T^{'ᵛ} Jⁿ ᵛᵑ Λ_ᵛ [L^{no} Δ^ḡ 'C^ᵛ
 Lie-ndlao-shi-tru king Yeu-jio-dlang-hnu

ᵛᵛ tᵣ J^{''} CT^ᵛ Jⁿ J⁻ CΔ_{nc} Lⁿ L_{nc} L_{nc} T^{'''}
 did make sky above smooth extremely for

C^{''} Λ^ḡ [L_n,
 birds fly thus,

30 ᵛᵛ tᵣ CΔ^{nc} Tⁿ T^ᵑ C^ᵑ Y⁻ [C^ᵑ Tⁿ CT^o T^{'''}
 did make world people gullies gorges for

Y^{''} CΔ_ᵛ,
 water flow,

ᵛᵛ tᵣ CΔ^{nc} Tⁿ T^ᵑ C^ᵑ [L_n T^{''} V^ᵑ
 did make world people thus mountain rock

T^{''} t⁻ Δ^o J^r C[₌ [L_n,
 mountain cliff lost raised up thus,

ᵛᵛ tᵣ J^{''} CT^ᵛ Jⁿ J⁻ T^{'''} J⁻ Δ^o T^ḡ J_o ᵛᵛ
 did make sky above for clouds go

CΔ_ᵛ Δ^o [L_n,
 sport thus,

ᵛᵛ tᵣ J^{''} CT^ᵛ Jⁿ J⁻ T^{'''} C[_ᵛ 'C^ᵛ CT_{ᵛᵛ} ᵛⁿ
 did make sky above for maid sun youth moon

ᵛᵛ Jⁿ L_o,
 go around,

ᵛᵛ tᵣ J^{''} CT^ᵛ Jⁿ J⁻ T^{'''} 'C^ᵛ J^ᵛ 'C^ᵛ ᵛ_o C^{no}
 did make sky above for stars starlets live

ᵛ₋ 3^ḡ Λ_ᵛ.
 have order oh.

- 35 $L^{nc} CA_{II} J^r T'^u$ $\exists^n \supset$ $\Lambda_{\zeta} [^{no} \Delta^{\delta} 'C^u$
 Lie-ndlao-shi-tru king Yeu-jio-dlang-hnu
- \supset_{δ} t_r $CA^{nc} T^n T^{\flat} C^{\flat}$ $Y^- [^{\flat}$ $T^n CT^{\circ}$ T''
 did make world people gullies gorges for
- T^u L_n $\supset_u Y^-$ Λ^n $C^{no},$
 ordinary folk make family live,
- \supset_{δ} t_r $CA^{nc} T^n T^{\flat} C^{\flat}$ $Y^- [^{\flat}$ $T^n CT^{\circ}$ T''
 did make world people gullies gorges for
- T^u L_n $\supset_u Y^-$ Λ^n $t_{II}.$
 common folk make family dwell.
- $CA^{nc} T^n T^u L_n$ \supset_u T^u L_n $\supset J^r [^{no}$ $[_n,$
 world common folk ordinary folk discussed thus,
- J^r J'' \supset_u $CA^{nc} T^n J'' CT^u$ $\bar{J} J^r t_r$ $[_n.$
 not know that earth sky who made thus.
- 40 $CA^{nc} T^n T^{\flat} C^{\flat}$ $\bar{J} J^r J''$ $\Lambda_{..}$
 world people who knew oh.
- $CA^{nc} T^n T^{\flat} C^{\flat}$ $\exists^n C^{III} CA_{nc} t_{..}$ J'' $\Lambda_{..}$
 world people Gi-niao-ndlie-za knew oh.
- $\exists^n C^{III} CA_{nc} t_{..}$ \exists_n \supset_u $L^{nc} CA_{II} J^r T'^u$
 Gi-niao-ndlie-za said that Lie-ndlao-shi-tru
- $\exists^n \supset$ C^{no} \exists° $V^{\flat},$
 king sat foot rock,
- $L^{nc} CA_{II} J^r T'^u \exists^n$ $\supset \supset_{\delta}$ \exists_n L_{\circ} L^u
 Lie-ndlao-shi-tru king did speak classifier word
- $L^n \supset^u$ J'^{\flat} $\exists^n C^{II} CA_{nc} t_{..}$ J'' $\Lambda_{..}$
 simply showed Gi-niao-ndlie-za knew oh.
- $CA^{nc} T^n T^{\flat} C^{\flat}$ $\bar{J} J^r J''$ $\Lambda_{..}$
 world people who knew oh.
- 45 $CA^{nc} T^n T^{\flat} C^{\flat}$ $\exists^n C^{III} CA_{nc} J^{\delta}$ J'' $\Lambda_{..}$
 world people Gi-niao-ndlie-bang knew oh.

$\text{ɕ}^n \text{C}^{n\text{II}} \text{C}\Delta^{nc} \text{ɕ}^\delta \quad \text{ɕ}_n \quad \text{ɕ}_u \quad \Lambda_\varsigma \text{C}^{no} \Delta^\delta \text{'C}^u$
 Gi-niao-ndlie-bang said that Yeu-jio-dlang-hnu

$\text{C}^{no} \quad \text{ɕ}^\circ \quad \text{CT}'' \quad \text{C}_n,$
 sat foot tree thus,

$\Lambda_\varsigma \text{C}^{no} \Delta^\delta \text{'C}^u \quad \text{ɕ}^\delta \quad \text{ɕ}_n \quad \text{L}_o \quad \text{L}^u$
 Yeu-jio-dlang-hnu did speak classifier word

$\text{L}^n \text{ɕ}^u \quad \text{b}^\circ \quad \text{ɕ}^n \text{C}^{n\text{II}} \text{C}\Delta^{nc} \text{ɕ}^\delta \quad \text{S}^{nc} \quad \Lambda_-.$
 simply enlarged Gi-niao-ndlie-bang heart oh.

$\text{ɕ}^n \text{C}^{n\text{II}} \text{C}\Delta^{nc} \text{t}_- \quad \text{ɕ}^n \text{C}^{n\text{II}} \text{C}\Delta^{nc} \text{ɕ}^\delta \quad \text{t}^\varsigma \quad \text{L}_o \quad \text{ɕ}_n$
 Gi-niao-ndlie-za Gi-niao-ndlie-bang able come say

$\text{C}_n,$
 thus,

$\text{ɕ}_n \quad \text{ɕ}_u \quad \text{C}\Delta^{nc} \text{T}^n \quad \text{ɕ}'' \text{CT}^u \quad \text{ɕ}_u \quad \text{L}^{nc} \text{C}\Delta_{\text{II}} \text{ɕ}^r \text{T}'^u$
 say that earth sky was Lie-ndlao-shi-tru

$\text{ɕ}^n \text{ɕ}^\rho \quad \Lambda_\varsigma \text{C}^{no} \Delta^\delta \text{'C}^u \quad \text{ɕ}_n$
 king Yeu-jio-dlang-hnu connector

$\text{t}_r \quad \text{C}^{nc},$
 made completed,

50 $\text{ɕ}^\delta \quad \text{t}_r \quad \text{ɕ}'' \text{CT}^u \quad \text{ɕ}^n \text{ɕ}^- \quad \text{C}\Delta^{nc} \quad \text{L}^n \text{L}_{nc} \text{L}_{nc}$
 did make sky above smooth extremely

$\text{Y}^- \quad \text{L}^{nc} \text{C}\Delta_{\text{II}} \text{ɕ}^r \text{T}'^u \quad \text{ɕ}^n \text{ɕ}^\rho \quad \Lambda_\varsigma \text{C}^{no} \Delta^\delta \text{'C}^u$
 make Lie-ndlao-shi-tru king Yeu-jio-dlang-hnu

$\text{ɕ}_n \quad \text{C}'^{nc} \quad \text{ɕ}^\varsigma \quad \Lambda_-,$
 connector place rise up oh,

$\text{ɕ}^\delta \quad \text{t}_r \quad \text{C}\Delta^{nc} \text{T}^n \quad \text{T}^\rho \text{C}^\rho \quad \text{Y}^- \text{C}^\rho \quad \text{T}^n \text{C}\Delta^\circ$
 did make world people gullies gorges

$\text{Y}^- \quad \text{L}^{nc} \text{C}\Delta_{\text{II}} \text{ɕ}^r \text{T}'^u \quad \text{ɕ}^n \text{ɕ}^\rho \quad \Lambda_\varsigma \text{C}^{no} \Delta^\delta \text{'C}^u$
 make Lie-ndlao-shi-tru king Yeu-jio-dlang-hnu

$\text{ɕ}_n \quad \text{C}'^{nc} \quad \text{t}^\varsigma \quad \Lambda_-.$
 Connector place stand oh.

$\text{C}\Delta_{nc} \text{ T}^n \text{ T}^b \text{ C}^b \quad \text{ T}^u \text{ L}_n \text{ D}_u \quad \text{ T}^u \text{ L}_n \text{ D}_-$
 world people common folk ordinary folk

$\Lambda_{||} \quad \Lambda_-$
 copied oh,

55 $\text{D}_\delta \quad \Lambda_{||} \quad \text{J}^n \text{ C}^{||} \text{ C}\Delta_{nc} \text{ t}_- \quad \text{J}^n \text{ C}^{||} \text{ C}\Delta_{nc} \text{ J}^\delta$
 did copy Gi-niao-ndlie-za Gi-niao-ndlie-bang

$\text{C}\bar{\text{T}}' \quad \text{L}_n$
 sought thus,

$\text{D}_\delta \quad \text{C}\bar{\text{T}}' \quad \text{L}^{nc} \text{ C}\Delta_{||} \text{ J}^r \text{ T}'^u \quad \text{J}^n \text{ D}^b \quad \Lambda_\zeta \text{ L}^{no} \Delta^\delta \text{ 'C}^u$
 did seek Lie-ndlao-shi-tru king Yeu-jio-dlang-hnu

$\text{L}_\zeta \quad \text{J}^\circ \quad \text{V}^b \quad \text{L}_n$
 gone foot rock thus,

$\text{D}_\delta \quad \text{C}\bar{\text{T}}' \quad \text{L}^{nc} \text{ C}\Delta_{||} \text{ J}^r \text{ T}'^u \quad \text{J}^n \text{ D}^b \quad \Lambda_\zeta \text{ L}^{no} \Delta^\delta \text{ 'C}^u$
 did seek Lie-ndlao-shi-tru king Yeu-jio-dlang-hnu

$\text{C}_s \quad \text{L}^r \text{ L}'^{nc} \quad \Lambda_-$
 their trouble oh.

$\text{C}\Delta_{nc} \text{ T}^n \text{ T}^b \text{ C}^b \quad \text{ T}^u \text{ L}_n \text{ D}_u \quad \text{ T}^u \text{ L}_n \text{ D}_- \quad \text{C}\bar{\text{T}}' \quad \Lambda_-$
 world people common folk ordinary folk sought oh,

$\text{D}_\delta \quad \text{C}\bar{\text{T}}' \quad \text{L}^{nc} \text{ C}\Delta_{||} \text{ J}^r \text{ T}'^u \quad \text{J}^n \text{ D}^b \quad \Lambda_\zeta \text{ L}^{no} \Delta^\delta \text{ 'C}^u$
 did seek Lie-ndlao-shi-tru king Yeu-jio-dlang-hnu

$\text{L}_\zeta \quad \text{J}^\circ \quad \text{CT}'' \quad \text{L}_n$
 gone foot tree thus,

60 $\text{D}_\delta \quad \text{C}\bar{\text{T}}' \quad \text{L}^{nc} \text{ C}\Delta_{||} \text{ J}^r \text{ T}'^u \quad \text{J}^n \text{ D}^b \quad \Lambda_\zeta \text{ L}^{no} \Delta^\delta \text{ 'C}^u$
 did seek Lie-ndlao-shi-tru king Yeu-jio-dlang-hnu

$\text{C}_s \quad \text{J}_- \quad \text{T}'$
 they carry chicken.

$\text{J}^n \text{ C}^{||} \text{ C}\Delta_{nc} \text{ t}_- \quad \text{J}^n \text{ C}^{||} \text{ C}\Delta_{nc} \text{ J}^\delta \quad \text{T}^n \quad \text{J}_u$
 Gi-niao-ndlie-za Gi-niao-ndlie-bang said that

$\text{L}^{nc} \text{ C}\Delta_{||} \text{ J}^r \text{ T}'^u \quad \text{J}^n \text{ D}^b \quad \Lambda_\zeta \text{ L}^{no} \Delta^\delta \text{ 'C}^u \quad \text{J}^r \quad \text{C}^{no}$
 Lie-ndlao-shi-tru king Yeu-jio-dlang-hnu not sit

$\text{J}^\circ \quad \text{V}^b$
 foot rock.

$\text{ɕ}^n \text{C}^{n\text{II}} \text{C}\Delta_{nc} \text{t}_-$ $\text{ɕ}^n \text{C}^{n\text{II}} \text{C}\Delta_{nc} \text{J}^{\delta}$ ɕ_n ɕ_u
 Gi-niao-ndlie-za Gi-niao-ndlie-bang said that

$\text{L}^{nc} \text{C}\Delta_{\text{II}} \text{J}^r \text{T}'^u$ $\text{ɕ}^n \text{ɕ}^{\text{p}}$ $\Lambda_{\varsigma} \text{C}^{no} \Delta^{\delta} \text{'C}^u$ J^r C^{no}
 Lie-ndlao-shi-tru king Yeu-jio-dlang-hnu not sit

ɕ° CT'' C_n .
 foot tree thus.

65 $\text{T}^u \text{L}_n \text{ɕ}_u$ $\text{T}^u \text{L}_n \text{ɕ}_-$ J^r J'' S^i Λ_- ,
 common folk ordinary folk not know discover oh,

J^r C_{II} $\text{ɕ}^n \text{C}^{n\text{II}} \text{C}\Delta_{nc} \text{t}_-$ $\text{ɕ}^n \text{C}^{n\text{II}} \text{C}\Delta_{nc} \text{J}^{\delta}$
 not listen Gi-niao-ndlie-za Gi-niao-ndlie-bang

S^i Λ_- .
 discover oh.

$\text{T}^u \text{L}_n \text{ɕ}_u$ $\text{T}^u \text{L}_n \text{ɕ}_-$ ɕ_{δ} L_{ς} ɕ° V^{p} C_n
 common folk ordinary folk did go foot rock they

J^n C_n ,
 offer wine,

ɕ_{δ} L_{ς} ɕ° CT'' ɕ_n b^{δ} J' Λ_- .
 did go foot tree they sacrifice chicken oh.

$\text{L}^{nc} \text{C}\Delta_{\text{II}} \text{J}^r \text{T}'^u$ $\text{ɕ}^n \text{ɕ}^{\text{p}}$ $\Lambda_{\varsigma} \text{C}^{no} \Delta^{\delta} \text{'C}^u$ ɕ_n
 Lie-ndlao-shi-tru king Yeu-jio-dlang-hnu connector

$\text{C}\Delta_{\text{I}}$ C^{nc} .
 hid completed.

70 $\text{T}^u \text{L}_n \text{ɕ}_u$ $\text{T}^u \text{L}_n \text{ɕ}_-$ CT' J^r J_o .
 common folk ordinary folk sought not see.

$\text{C}\Delta_{nc} \text{T}^n \text{T}^{\text{p}} \text{C}^{\text{p}}$ b^{δ} V^{p} b^{δ}
 world people sacrifice rocks sacrifice

CT'' C_n ,
 trees thus,

ɕ° $\text{J}^- \text{C}^{\delta}$ $\text{T}''' \text{V}_-$ C^n .
 root origin from here.

$\text{ɕ}^n \text{C}^{n\text{II}} \text{C}\Delta_{nc} \text{t}_-$ $\text{ɕ}^n \text{C}^{n\text{II}} \text{C}\Delta_{nc} \text{J}^{\delta}$ ɕ_n ɕ_u
 Gi-niao-ndlie-za Gi-niao-ndlie-bang said that

$L^{nc} C\Delta_{||} J^r T'^u$ $\mathbb{J}^n \mathcal{D}^p$ $\Lambda_{\varsigma} \mathbb{C}^{no} \Delta^{\tilde{\sigma}} 'C^u$
 Lie-ndlao-shi-tru king Yeu-jio-dlang-hnu

C^{no} $CT^{\tilde{\sigma}}$ CT^u
 dwelt midst sky,

75 $\mathcal{D}_{\tilde{\sigma}}$ \mathbb{T}_n \mathbb{J}_u
 did say that

$L^{nc} C\Delta_{||} J^r T'^u$ $\mathbb{J}^n \mathcal{D}^p$ $\Lambda_{\varsigma} \mathbb{C}^{no} \Delta^{\tilde{\sigma}} 'C^u$ C^{no} CT^u
 Lie-ndlao-shi-tru king Yeu-jio-dlang-hnu dwelt sky

\mathbb{C}'^{nc} $\mathbb{C}_n.$
 place thus.

\mathbb{C}_n $\mathbb{J}^n \mathcal{D}_o CT_{..}$
 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 𐤔𐤓 instead of 𐤔𐤕.

Line 8, and throughout, Document A omitted 𐤋ⁿ in 𐤒𐤁𐤍𐤒 𐤋ⁿ 𐤋𐤍𐤒 𐤋𐤍𐤒, Document E' read it as 𐤒𐤁𐤍𐤒 𐤋𐤍𐤒 𐤋𐤍𐤒 𐤋𐤍𐤒, and Documents K L read 𐤋𐤍 for 𐤋𐤍𐤒.

Line 15. Document A used the alternative reading 𐤒𐤍 instead of 𐤒𐤕 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 𐤒𐤓^o meaning "gorge" as 𐤓𐤕. 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 '𐤒^u 𐤓𐤕 as "hnuh hmok" instead of "hnuh mok".

Line 37. Document N omitted the eight words transcribing 𐤒𐤓 𐤔ⁿ 𐤒𐤓^o 𐤔^u 𐤔^u 𐤋𐤍 𐤓𐤕 𐤓^u. A case of haplography.

Line 38. Document K, followed by Documents L N has a superfluous 𐤔𐤓 𐤒𐤓 after 𐤒𐤁𐤍𐤒 𐤔ⁿ in this line.

Line 41. There was some disagreement over the final syllable in the name 𐤒ⁿ 𐤒^m 𐤒𐤁𐤍𐤒 𐤔^u both here and throughout the song. Document A has 𐤒𐤔^u, Document E' has 𐤒𐤔^u, Documents E K have 𐤔^u, Document L has 𐤔^u 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 𐤓^u....𐤓^u which means "to instruct" or "to be instructed". In line 47 the parallel verb is 𐤋^o....𐤓^u, "to be bold", "to be made bold". In all the later documents this was lost because 𐤓^u in line 43 was misread as 𐤓^u, after which the lines were made identical and the verb in both read 𐤓^u....𐤓^u.

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, $\mathfrak{C}^{\infty} \mathfrak{C}\mathfrak{T}' \mathfrak{T}' \wedge$, meaning "in the chicken house, oh!"

Line 61. Documents E', E and K added $\mathfrak{C}\Delta_{nc} \mathfrak{J}^n \mathfrak{C}^{\infty}$ 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 $\mathfrak{C}\Delta_u$, "to hide" as Δ_u . 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}^n . This was corrected in all subsequent documents.

Line 76. In Documents E' and E, $\mathfrak{C}\mathfrak{T}_u \mathfrak{C}'^{\infty}$, "a place in the sky" was incorrectly written, $\mathfrak{C}\mathfrak{T}_u \mathfrak{C}'^{\infty}$, "yonder place". This did not make very good sense, so Document K changed it to $\mathfrak{C}\mathfrak{T}_u \mathfrak{C}'^{\infty}$, "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.

The Master Ndlie-za and the Master Ndlie-bang.

Sung by Tao Zi-gai.

Introduction

The ancient spirit worship of the Miao people took many forms. A major factor was the worship of the ancestors, and particularly the supreme spirit who had to be addressed as, "Yeu-su-mu", "First Ancestor". This worship took place only occasionally, and always at the family home. It was not conducted by the shaman-healer, but by certain, especially chosen members of the family, who, from their youth, had been trained in the appropriate rituals and incantations.

Another aspect of the spirit worship was the annual offering made by each village to "The Venerable and the Old", the title given to the local sacred rock or sacred tree. In the accounts of this worship and incantations that have survived, it seems clear that, in popular belief, the spirits addressed were actually those of the rocks or trees themselves, and no mention is made of the spirits of the Master Ndlie-za or the Master Ndlie-bang. This song, however, suggests that the spirits invoked were those of these two legendary figures, which had been called back from their "homes" to the sacred rock or the sacred tree respectively, by the power of the shaman-healer.

The song nowhere explains the meaning of the names of these two ancient folk heroes. The first two of the four syllables are titles, used in the songs for influential members of the community, such as heads of leading families, hence the translation, "Master". In the present song it is stated that they died young, but their spirits made their homes in a "kho za" and a "kho bang" respectively. Both these expressions mean "cave" or "cavern". The Miao word for "to hide" is, "ndlai", and it is just possible that the word "ndlie" which occurs in both names should be "ndlai". If so, then the names would mean, "the Master hidden in the cave" and "the Master hidden in the cavern". It was generally believed that spirits could dwell in short pieces of bamboo, and, if frightened, would take refuge there. In this song the shaman-healer prepared two pieces of bamboo, one shorter and one longer, and persuaded or enticed the spirits of the Master Ndlie-za and the Master Ndlie-bang to enter them so that they might be "drawn out" from their inaccessible caves to the sacred rock and the sacred tree respectively, where their power and wisdom would be available to those who offered the annual sacrifice. The same result was achieved by use of the "curving stick" mentioned at a later point in the song.

The reference to "Next year, thirteen years", is an example of a practice, common in the conduct of marriage negotiations and similar discussions, and in the arranging of the rituals of spirit worship, whereby "code words" were used instead of the actual names of the objects concerned. Thus when the shaman-healer had determined that the ancestors were growing restless and demanding that sacrifices should be offered, the family concerned would ask, "Must it be in thirteen years time?" to which the shaman-healer would reply, "Yes, next year." For some unexplained reason, though the shaman-healer might speak directly, the family were at pains to avoid doing so.

What exactly was intended by, "Chinese mouths and tongues" is not clear. A similar expression is found in the incantations used in the worship of the spirits, where in one place the word "tongue" is used, while in another, identical passage, the word is "sword". It is

possible, therefore, that "Chinese tongues" is a "code word" for "Chinese swords", in which case "mouths" would be a "code word" for "scabbards". However this may be, the general meaning of the passage is not in doubt. It is an invocation to the spirits that, should the Chinese approach with hostile intent, they should be turned back at the sacred tree, or deflected to one side, that is away from the village.

M102
The Master Ndlie-za and the Master Ndlie-bang

Sung by Tao Zi-gai.

When the sky began,
The Master Ndlie-za came at first,
When the earth began,
The Master Ndlie-bang came later.

- 5 The Master Ndlie-za, his ability, his skill, his sagacity,
His strength, his cleverness, his wisdom, was more than sufficient for the world to
 receive,
More than sufficient for the people's needs.
Of his strength, the community of people, even the foolish ones, all received.

- 10 While the Master Ndlie-za lived, people spoke without anxiety.
He taught them how to fill their time
So that all might be used and none wasted.
But by reason of the Master Ndlie-za's early passing,
The people all lamented.

- 15 While the sky remained constant,
Later the Master Ndlie-bang died,
Though the people were unaware.

- 20 The people lived,
Lived and multiplied all over the earth,
But everywhere, among the people, there were the foolish and the lazy,
People able to eat but unable to act,
So that everywhere people were trapped by hunger and by thirst.

- 25 Everywhere calamities occurred,
And though the people fled they did not escape.
As sickness among the people increased,
There was only the Master Ndlie-bang,
Who had taught the people to perform the shaman-healer's arts.

The shaman-healer, exercising his art, declared,
Declared the location of the Master Ndlie-bang's strong place,
Declared the location of the Master Ndlie-bang's standing place.

- 30 The shaman-healer, exercising his art, declared,
Declared, "Where is the Master Ndlie-bang?
The Master Ndlie-bang is in a cave";
Declared, "Where is the Master Ndlie-za?
The Master Ndlie-za is in a cavern".

- 35 The shaman-healer, exercising his art, made spirit traps long and short,
To draw out the Master Ndlie-za, his knowledge and uprightness to the foot of the
 rock,
To draw out the Master Ndlie-bang, his strength and firmness to the foot of the tree.

That the people might slaughter chicken and slaughter pigs and sacrifice,
 Sacrifice to the Master Ndlie-za at the foot of the rock,
 40 That the people might slaughter chicken and slaughter pigs and sacrifice,
 Sacrifice to the Master Ndlie-bang at the foot of the tree.

When ill fortune befell the people,
 The people went to perform the shaman-healer's arts,
 They performed the shaman-healer's rituals, they performed the shaman-healer's arts
 and received word
 45 Which caused the people to prepare,
 To prepare sacrifices to Yeu-su-mu,
 To sacrifice at the people's homesteads.

So the people reared cattle and reared pigs,
 And when the next year came, "the thirteenth year",
 50 They killed the cattle and killed the pigs and gave,
 Gave Yeu-su-mu food,
 Gave Yeu-su-mu water,
 Gave Yeu-su-mu wine.

Thus they ensured that Yeu-su-mu would watch over the people,
 55 Would give to the children length of life,
 Would watch over them, causing their descendants to fill the world,
 Causing their descendants to fill the earth.

The people exercising the shaman-healer's art called,
 Called the Master Ndlie-za to what place?
 60 They called the Master Ndlie-za to the hill top.

Performing thus, the shaman-healer exercised his art and declared,
 Declared that the Master Ndlie-za was in what place?
 He declared that the Master Ndlie-za was in a cavern.

So the people went and decided upon a way.
 65 The people broke off a curving stick and brought out,
 Brought out the Master Ndlie-za to the rock face,
 Brought out the Master Ndlie-za to the stone pillar.

On reaching Snake month or Horse month,
 The shaman-healer, exercising his art, caused the people to sacrifice to the
 Venerable,
 70 Caused the people to sacrifice to the Old.
 So the Master Ndlie-za and the Master Ndlie-bang would provide,
 Provide for the people, the children, protection,
 Making the Ruling Race's "mouths and tongues" turn back,
 Turn back at the foot of the Master Ndlie-za's tree,
 75 While the Master Ndlie-bang would divert,
 Divert the Ruling Race away to one side,
 And not let calamity overtake the children.

Thus it is ended.

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 Yeu-su-mu water,

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

gof Yeul sub mub val yiul ndliex dib dwd mwb,
 cause Yeu-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 geut 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 geut 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 jioib 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 jioix dib vaos ghas njaox 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 jioix 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 nzchief 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, nkhw, "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 or 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
Song of the creation of the world.

Sung by Tao Zi-gai.

Introduction

This song, together with one version of the Ya-ya story, begins with the activities of companies of cosmic smiths. In the latter story, however, they did not arrive until after the sky and earth were established, and, though the ringing of their hammers told that they were very busy, it is not explained precisely what they were doing. In this song they were engaged in fashioning the great copper dome which is the sky, and from iron and copper shaping the mountains and valleys on earth. In particular they created the physical features of the ancient Miao homeland whence the winding River Shi, the River Gi-bang flowed away through the gorges in the Gi-njio mountains to empty its waters into the Nine Lakes of Gi-nzyu.

In the second half of the song the long days and short nights of Summer are explained by the sun and moon pursuing, respectively, longer and shorter daily journeys during that season, and vice versa for the Winter months. The change over when their "paths divide" falls in Snake-month or Horse-month (the first or second month of the lunar calendar) that is at the Spring equinox, and in Ox-month or Rat-month (the ninth or eighth month) that is, the Autumn equinox. The closing section of the song explains the changing phases of the moon in contrast with the unchanging motion of the sun.

M103
Song of the creation of the world.

Sung by Tao Zi-gai.

Four companies of copper smiths came from four localities,
Four companies of copper smiths, four beaters of copper.
They beat the copper and shaped the copper till they had shaped the sky,
The rounded sky above.

5 They made the sky polished above,
 They made the sky extremely smooth,
 For Sun-maid and Moon-youth to circle through its midst.

 Four companies of copper smiths came from four places,
 Four companies of copper smiths, four beaters of iron.
10 They beat the copper and shaped the iron till they had shaped the earth,
 The earth spread out into all the world.

 They made the rocks and cliffs of the world's mountains,
 The mountains of Gi-njio in ranges rising upward,
 And the world's valleys sinking downward.
15 They made the world's deep valleys clear away into the distance,
 Deep enough for the winding River Shi, the River Gi-bang to flow.

 Where the River Shi, the River Gi-bang flowed on its way,
 Its valley through the people's Njio mountains
 Became a deep valley, a cliff lined gorge,
20 And the winding River Shi, the River Gi-bang was held back,
 So that the River Shi, the River Gi-bang flowed smoothly where it divided,
 Divided the people's land.

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

 The sky above was exceedingly smooth,
 Where Sun-maid and Moon-youth found paths for their travels.
 While Sun-maid went circling through the midst of the sky,
30 Moon-youth went in circles through the clear, clear sky.

 On reaching Snake-month or Horse-month,
 Sun-maid and Moon-youth's roads divide.
 While Sun-maid goes by the far road,
 Moon youth goes by the near road.

35 Having reached Ox-month or Rat-month,
 Sun-maid and Moon-youth's paths divide.
 While Moon-youth goes by the far road,
 Sun-maid goes by the near road.

40 Sun-maid said her road was purposeful,
So with confidence Sun-maid travels each day.
Each day Sun-maid plants her feet firmly,
And each year her size is the same.

45 Moon-youth said his road was lazy,
So Moon-youth one day goes on tip-toe,
And this is what is called "New Moon".
Moon-youth on another day plants his feet firmly,
And this is what is called "Full Moon".

Thus it is ended.

M103

CJ" J_v t_r CΔ^{nc} Tⁿ. T' " t_r J' I' ".
 song which make world. Tao Zi-gai sang.

Δ" t_{ii} T_{ii} L_n J₃ L_o Δ" J' Tⁿ,
 four companies copper smiths came four localities,

Δ" t_{ii} T_{ii} L_n J₃ Δ" CT_{ii} T_{ii},
 four companies copper smiths four beat copper,

CT_{ii} T_{ii} CΕⁿ T_{ii} CΕⁿ T_ε CT_v,
 beat copper fashioned copper fashioned forth sky,

T_ε J" CT_v Jⁿ L_o Ε^{nc} Jⁿ J⁻.
 forth sky rounded completed above.

5 J_o J" CT_v CΔ_{nc} CΔ_ε T" Jⁿ J⁻,
 cause sky smooth slippery at above,

J_o J" CT_v CΔ_{nc} Lⁿ L_{nc} L_{nc},
 cause sky smooth extremely,

T'" CJ" 'C^v CT_{ii} bⁿ Jⁿ L^o J_{ii} CT_v CT^ε.
 for maid sun youth moon around go sky midst.

Δ" t_{ii} T_{ii} L_n J₃ L_o Δ" J' Ε^{nc},
 four companies copper smiths came four places,

Δ" t_{ii} T_{ii} L_n J₃ Δ" CT_{ii} b",
 four companies copper smiths four beat iron,

10 CT_{ii} T_{ii} CΕⁿ b" CΕⁿ T_ε Tⁿ,
 beat copper fashioned iron fashioned forth earth,

T_ε Tⁿ Jⁿ L_o J_{ii} CΔ^{nc} Tⁿ.
 forth earth spread gone world.

J_o CΔ^{nc} Tⁿ T" V^p T" t⁻,
 cause world mountain rocks mountain cliffs,

T" C_n Jⁿ CΕ^{no} CT_v T_n CT₃ J_{ii} Jⁿ J⁻,
 mountain connector Gi-njio ridged went above,

- $\text{C}\Delta^{\text{nc}} \text{T}^{\text{n}} \quad \text{J}^- \text{C}^{\text{p}} \quad \text{T}^{\text{n}} \text{CJ}^{\circ} \quad \text{D}_{\text{H}} \quad \text{J}^{\text{n}} \text{T}^{\text{n}}.$
 world gullies gorges went below.
- 15 $\text{J}_0 \quad \text{C}\Delta^{\text{nc}} \text{T}^{\text{n}} \quad \text{T}^{\circ} \quad \text{J}^- \overset{\delta}{\text{J}} \quad \text{T}'_0 \text{T}_0 \quad \text{L}_\text{c} \quad \text{t}'' \text{T}'',$
 cause world deep valleys clear gone far side,
- $\text{T}^{\circ} \quad \text{T}'' \quad \Delta^{\text{n}} \text{J}^{\text{r}} \quad \Delta^{\text{n}} \text{J}_\text{n} \text{J}^\delta \quad \text{L}_\text{s} \text{L}_\text{s} \quad \text{C}\Delta_\text{s}.$
 deep for River Shi River Gi-bang winding flow.
- $\Delta^{\text{n}} \text{J}^{\text{r}} \quad \Delta^{\text{n}} \text{J}_\text{n} \text{J}^\delta \quad \text{C}\Delta_\text{s} \quad \text{L}^{\text{n}} \text{D}_{\text{H}},$
 River Shi River Gi-bang flowed going,
- $\text{C}\Delta^{\text{nc}} \text{T}^{\text{n}} \quad \text{T}^{\text{p}} \text{C}^{\text{p}} \quad \text{T}'' \text{C}\text{C}^{\text{no}} \quad \text{T}^{\text{n}} \quad \overset{\delta}{\text{J}}$
 world people Mountain Njio the valley
- $\text{Y}^- \quad \overset{\delta}{\text{J}} \quad \text{T}^{\circ} \quad \text{J}^- \text{t}^- \quad \text{CJ}^{\circ},$
 make valley deep cliffs gorge,
- 20 $\text{T}'' \quad \Delta^{\text{n}} \text{J}^{\text{r}} \quad \Delta^{\text{n}} \text{J}_\text{n} \text{J}^\delta \quad \text{L}_\text{s} \text{L}_\text{s} \quad \overset{\text{p}}{\text{T}},$
 for River Shi River Gi-bang winding gathered,
- $\text{J}_0 \quad \Delta^{\text{n}} \text{J}^{\text{r}} \quad \Delta^{\text{n}} \text{J}_\text{n} \text{J}^\delta \quad \text{C}\Delta_\text{s} \text{C}\Delta^{\text{n}} \text{C}\Delta_\text{s} \text{C}\Delta_0.$
 cause River Shi River Gi-bang flow smoothly
- $\text{J}^{\text{r}} \text{C}^{\text{no}} \text{C}^{\text{v}},$
 to separate,
- $\text{C}^{\text{v}} \quad \text{C}\Delta^{\text{nc}} \text{T}^{\text{n}} \quad \text{T}^{\text{p}} \text{C}^{\text{p}} \quad \text{J}^- \overset{\text{no}}{\text{C}} \text{T}^{\text{n}}.$
 separate world people lands.
- $\text{J}^{\text{n}} \text{Ct}^{\text{p}} \quad \text{C}^{\text{n}} \quad \text{L}^{\text{u}} \quad \overset{\text{nc}}{\text{J}},$
 Gi-nzyu nine classifier lakes,
- $\text{C}^{\text{n}} \quad \text{L}^{\text{u}} \quad \text{C}^{\text{no}} \quad \text{C}^{\text{n}} \quad \overset{\circ}{\text{J}}' \text{C}'^{\text{nc}},$
 nine classifier situated nine places,
- 25 $\text{C}^{\text{n}} \quad \text{L}^{\text{u}} \quad \text{C}^{\text{no}} \quad \text{C}^{\text{n}} \quad \overset{\circ}{\text{J}}' \text{T}^{\text{n}},$
 nine classifier situated nine localities,
- $\text{Y}^- \quad \Delta^{\text{n}} \text{J}^{\text{r}} \quad \Delta^{\text{n}} \text{J}_\text{n} \text{J}^\delta \quad \text{J}^- \quad \text{C}'^{\text{nc}} \quad \overset{\text{p}}{\text{T}}.$
 make River Shi River Gi-bang the place gathered.
- $\text{J}'' \text{C}\text{T}^{\text{v}} \quad \text{J}^{\text{n}} \text{J}^- \quad \text{C}\Delta^{\text{nc}} \text{L}^{\text{u}} \text{C}\Delta^{\text{nc}} \text{L}^{\text{nc}},$
 sky above smooth exceedingly,

ṭṭṭṭ ḤḤḤḤ 'ḤḤḤḤ ḤḤḤḤ ḤḤḤḤ ṭṭṭṭ ḤḤḤḤ ḤḤḤḤ.
 for maid sun youth moon get way itinerate.

ḤḤḤḤ ḤḤḤḤ 'ḤḤḤḤ ḤḤḤḤ ḤḤḤḤ ḤḤḤḤ ḤḤḤḤ ḤḤḤḤ,
 cause maid sun go circles go sky midst,

30 ḤḤḤḤ ḤḤḤḤ ṭṭṭṭ ḤḤḤḤ ḤḤḤḤ ḤḤḤḤ ḤḤḤḤ ḤḤḤḤ.
 youth moon in circles go sky clear.

ṭṭṭṭ ḤḤḤḤ ḤḤḤḤ ṭṭṭṭ ḤḤḤḤ ḤḤḤḤ,
 reach snake bring the horse month,

ḤḤḤḤ 'ḤḤḤḤ ḤḤḤḤ ḤḤḤḤ ḤḤḤḤ ḤḤḤḤ ḤḤḤḤ,
 maid sun youth moon separate roads,

ḤḤḤḤ ḤḤḤḤ 'ḤḤḤḤ ḤḤḤḤ ḤḤḤḤ ḤḤḤḤ,
 cause maid sun go road far,

ḤḤḤḤ ḤḤḤḤ ḤḤḤḤ ḤḤḤḤ ḤḤḤḤ ḤḤḤḤ.
 cause youth moon go road near.

35 ḤḤḤḤ ṭṭṭṭ ḤḤḤḤ ḤḤḤḤ ṭṭṭṭ ḤḤḤḤ ḤḤḤḤ,
 did reach ox bring the rat month,

ḤḤḤḤ 'ḤḤḤḤ ḤḤḤḤ ḤḤḤḤ ḤḤḤḤ ḤḤḤḤ ḤḤḤḤ,
 maid sun youth moon separate paths,

ḤḤḤḤ ḤḤḤḤ ḤḤḤḤ ḤḤḤḤ ḤḤḤḤ ḤḤḤḤ,
 cause youth moon go road far,

ḤḤḤḤ ḤḤḤḤ 'ḤḤḤḤ ḤḤḤḤ ḤḤḤḤ ḤḤḤḤ.
 cause maid sun go road near.

ḤḤḤḤ 'ḤḤḤḤ ḤḤḤḤ ḤḤḤḤ 'ḤḤḤḤ ḤḤḤḤ ḤḤḤḤ ḤḤḤḤ,
 maid sun said maid sun road purposeful,

40 ḤḤḤḤ 'ḤḤḤḤ ṭṭṭṭ 'ḤḤḤḤ ḤḤḤḤ ḤḤḤḤ ḤḤḤḤ,
 maid sun every day goes confidently,

ḤḤḤḤ 'ḤḤḤḤ ṭṭṭṭ 'ḤḤḤḤ ḤḤḤḤ ḤḤḤḤ ḤḤḤḤ,
 maid sun every day goes foot long,

ṭṭṭṭ ḤḤḤḤ ḤḤḤḤ ḤḤḤḤ ḤḤḤḤ.
 every year big same size.

CT_u bⁿ ɿ_n CT_u bⁿ ɿ⁻ ɿⁿ Cɿ^ʰ,
youth moon said youth moon road lazy,

CT_u bⁿ ɿ_u C_n ɿⁿ 'C^ʰ ɿ^ʰ ɿ^ʰ ɿ^ʰ,
youth moon goes connector one day use foot short,

45 ɿ_n ɿ_u L^ʰ bⁿ ɿⁿ ɿ_u bⁿ ɿⁿ.
say that the moon this is moon small.

CT_u bⁿ ɿ_u C_n ɿⁿ 'C^ʰ ɿ⁻ ɿ^ʰ Cɿⁿ,
youth moon goes connector one day make foot long,

ɿ_n ɿ_u L^ʰ bⁿ ɿⁿ ɿ_u bⁿ b^o.
say that the moon this is moon large.

ɿ_n ɿⁿ ɿ_o CT_u.
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, $\text{C}\text{J}'' \text{J}_v \text{t}_r \text{C}\Delta^{\text{nc}} \text{T}^n$, "Song of the creation of the world". Document K reads, $\text{C}\text{J}'' \text{J}_v \text{t}_r \text{C}\Delta^{\text{nc}} \text{T}^n \text{C}^{\text{r}} \text{T}^n \text{J}_n \tilde{\text{C}}$, "Song of the creation of the world and all things". Document L has a slight variation, $\text{C}\text{J}'' \text{J}_v \text{t}_r \text{C}\text{T}^v \text{T}^n \text{C}^{\text{r}} \text{T}^n \text{J}_n \tilde{\text{C}}$, "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, $\text{C}\text{T}_n \text{b}^n$, "Moon-youth" has been changed to $\text{T}_n \text{L}^n$ and attached to the phrase that follows to read, $\text{T}_n \text{L}^n \text{J}^n \text{L}_o$, "in circles".

Line 9. Document E omitted the third word T_n . This has been corrected in Documents K, L and N.

Line 9. The compilers of Document L misread the sixth word Δ'' as Δ'^o . 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, $\text{T}'' \text{C}_n \text{J}^n \text{C}\text{C}^{\text{no}}$, "the mountains of Gi-njio", in Document E were altered in Document K and subsequent documents to $\text{T}_n \tilde{\text{C}} \text{T}^n \text{C}^{\text{no}}$ 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 $\text{C}\Delta^{\text{nc}} \text{T}^n \text{T}^{\text{b}} \text{C}^{\text{b}} \text{T}'' \text{C}\text{C}^{\text{no}}$ 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 CJ^o , "gorge", written incorrectly as J^o . It has been corrected in Document N.

Line 19. Document K and all subsequent documents omit $\text{Y}^- \tilde{\text{T}}$ 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^- destroys the proper connection with line 20.

Line 21. Documents K and L have read the expression $\text{C}\Delta_{\text{S}} \text{C}\Delta^{\text{n}} \text{C}\Delta_{\text{S}} \text{C}\Delta_{\text{O}}$, "to flow smoothly", as $\text{C}\Delta_{\text{S}} \Delta^{\text{n}} \text{C}\Delta_{\text{S}} \text{C}\Delta_{\text{O}}$. 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 $\text{C}\square^{\text{n}} \text{'C}^{\text{u}}$ 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 L^{O} , "big" in this line as L_{O} , "come".

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

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

Narrated by Wang Jian-guo.

Introduction

There can be little doubt that the original text of this story was in the form of a song. There are quite a number of expressions used which belong to the vocabulary of the songs, but the Miao text in Document N is in prose, a transcript, possibly a precis, of the original song. The Chinese version is clearly not a direct translation of the present Miao text, but a paraphrase in Chinese verse form.

In other cosmology songs the activities of coppersmiths and blacksmiths are described, but these were engaged in actually forming the sky and the earth. Here they were faced with repairing the sky and fixing it back into position above the earth. This task they completed successfully, but their carelessness in supervising the smelting of the gold and silver, resulted in the formation of twelve suns and twelve moons. In the Ya-ya song the excessive numbers of suns and moons was reduced to a single pair, but Ya-ya had to deal with only seven of each. If, originally, there were twelve, what became of the other five? It is just possible that at some earlier stage in the transmission of this story the exploding crucible of molten gold and silver produced, not twelve pairs of suns and moons, but the twelve constellations of the zodiac.

The Miao word rendered, "crucible", normally means, "hearth", or "furnace". However, the context indicates that it was a container for molten metal which could be plugged with rock and earth and then thrown away.

It is from the Chinese text that we learn that this story was contributed by Wang Jian-guo. A record of this fact, together with the notes normally printed at the end of the piece are missing in the Miao text.

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

Narrated by Wang Jian-guo.

They say that in olden times when sky and earth still clung closely together, there was a certain Yeu-dlang-ndu. He was very strong, and had three heads and six shoulders, but with his hands and feet spread out he was wrapped and held tightly between sky and earth for long ages, for thousands of years. As Yeu-dlang-ndu grew to full manhood he began stretching his hands and feet upward, pressing out the sky into a dome above, and pushing sky and earth completely apart. For earth's people this brought comfortable living and good health.

The result, however, was that sky and earth were no longer at peace, in fact a conflict arose between them, and Yeu-dlang-ndu, unable to put up with it, dropped them, throwing them aside. At this the sky had to spend all the time searching for earth's knee and thigh. In the course of the search, holes were made in the earth like a net, and this so angered the earth that it began to rock the sky all day long by rocking its knees and thighs. It rocked them to the point that the sky broke into pieces. For earth's people this was a grave situation. Crops could not be raised, markets could not be run, and no one dared to enter into negotiations for marriage.

With rising concern and alarm earth's people sought a remedy. They summoned earth's smiths to come and discuss it. Earth's smiths said, "Go away to the South and fetch gold, copper and iron ore, together with coal and charcoal in large quantities for us to forge pillars of copper and pillars of iron. First of all we will take the polished sky and the earth and secure them firmly in order that life may be protected. Then, presently, we will construct a crucible to smelt the gold and silver ore and fashion the sun and moon to go circling around the sky".

Earth's people dug the copper ore and the iron ore, they likewise dug sufficient coal. Then the smiths forged pillars of copper and pillars of iron. It took them ninety-nine years, but eventually they forged four pillars which supported the sky. At the same time as they were forging the copper pillars and the iron pillars, they shovelled up gold ore and silver ore to smelt in the crucible. The fire glowed fiercely with curling flames, and the liquid gold and the liquid silver boiled and bubbled to the point that the smiths could not handle it. When the pillars of copper and the pillars of iron had been completed and they returned to look, the liquid gold and the liquid silver was boiling and bubbling, and none of the smiths had any way of dealing with it. It could not be poured out, so, quickly, they took rocks and earth and, having stopped up the crucible, they flung it away into the sky. The liquid gold and the liquid silver became twelve couples of sun-maids and moon-youths which went circling around the sky. So it is.

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 cieib 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 hnuh 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 hnuh*
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".

The work of setting sky and earth in order.

Sung by Yang Zhi.

Introduction

The understanding of this song depends on the interpretation of the word "nzha". Its basic meaning is "to measure", but its significance is rather wider. "Nzha" can also be used, for example, of a carpenter or a tailor "setting, or laying out" his work, before actually cutting into the timber or the cloth, and that is the meaning of the word in this song. So in translation "nzha" is best rendered, not as "measured", but as "set in order". The legendary brother and sister were not embarked on a fact-finding mission, simply measuring up what already existed, but were engaged in setting out and regulating the whole course of nature including the movements of the heavenly bodies. Thus the book that they produced, was not the record of a survey, written up at the end of their travelling, but a scheme and a plan prepared before they started, a scheme which they put into effect as they journeyed.

Despite legends to the contrary, the Miao had no written language until the introduction of the Pollard script in the early years of the Twentieth Century. Other peoples among whom they lived, notably the Chinese and the Yi, had writing which, in Miao eyes, resembled the patterns embroidered or dyed on their tribal costumes. In this song the writing is described using exactly the same metaphors as those employed for the decorations on clothing. When it was completed the book was rolled, and wrapped in a cloth, ready for the journeys ahead.

The names of the brother and sister in this song mean respectively, "sky set-in-order earth water" and "earth young-woman wheat bunch". These are, however, always used as proper nouns in the Miao text. For the English version a partial translation has been adopted, "Heaven's Nzha-di-ao" and "Earth's Nggü-nzai-shao". ("Nzai-shao" means a bundle, consisting of a double handful, of wheat stalks. Ten such bundles make a sheaf.)

Miao folk-tradition held that the variations in the length of day, as between summer and winter, were directly related to the distance that Sun-maid had to travel each day. In summer her road was long, so the days were long, in winter it was short, and so were the days. It was also explained that when Sun-maid's journeys were long, Moon-youth's journeys were short and vice-versa, thus summer nights were short and winter nights long. At six-monthly intervals, in Snake-month or Horse-month, and again in Ox-month or Rat-month, Sun-maid and Moon-youth were said to "separate their roads". That is, the one who had been on the longer route now took the shorter, and the other whose journey had been shorter had now to go the longer way. The dates for "separating their roads" correspond to the spring and autumn equinoxes. This song explains how these ordered itineraries came into being.

Having established the Nine Lakes of Gi-nzyu, sister and brother travelled to the dwelling (the place of arriving) of Sun-maid and Moon-youth, to the extreme limit of earth and sky, and established there a fine town. Sun-maid, probably out of curiosity, and possibly accompanied by Moon-youth, though it does not say so, rose up to see what was going on, and came near to destroying the town with her burning heat as she hung motionless in the sky. To remedy the situation Heaven's Nzha-di-ao and Earth's Nggü-nzai-shao despatched the heavenly bodies on their daily journeys through the sky, and at the same time inaugurated the sequence of the seasons.

In lines 74 and 75 there are two adjectives used to describe the flow of the great River Hmao-shi. They are translated "interweaving" and "side by side" or "parallel". The first reference is to the appearance of the surface of the water in a river as it flows along, resembling the criss-crossing of strands in the pattern of some woven fabric. The second is to the effect produced when a tributary of clear water joins the main river where the water is muddy. The two do not mix together at once, but for some little distance flow along together with a clear line of demarcation between the fresh green strips of clear water and the red-brown of the muddy water. This was said to resemble the parallel strips of different coloured cloth sewn as decoration on the skirts worn by Miao women.

Like the Chinese, the Miao used the lunar calendar. The months were known by the same sequence of animal names:

- | | | | | | |
|----------|----------|----------|-----------|-------------|------------|
| 1. Snake | 2. Horse | 3. Sheep | 4. Monkey | 5. Cockerel | 6. Dog |
| 7. Pig | 8. Rat | 9. Ox | 10. Tiger | 11. Rabbit | 12. Dragon |

Twelve lunar months are approximately ten days shorter than one solar year, so that, if the two are to be kept in step, every fourth year it is necessary to add an intercalary month. Thus dates fixed in the solar calendar move from one month to the next in the lunar calendar and then jump back again. So, for instance, mid-summer's day may fall in Dog-month for a year or two, then it will pass into Pig month until the addition of the extra month brings it back again into Dog month. The same is true of all the seasons which, of course, are governed by the solar year. This explains why, in Miao songs, seasons are always dated by reference to two adjacent months. These are usually named in the order of the calendar, but, for no obvious reason, sometimes the later month is mentioned first.

The expression, "yiu vang di ndu", which occurs several times in this song from line 71 onwards, is difficult to translate. "Yiu" means "to give birth" or "to rear", as a child or an animal; "to tend" or "to pasture", as cattle or sheep; "to maintain", as an army; "to germinate" or "to spring up", as crops. In the present context, it is used of an area of land, and means, "actively to promote the well-being of the country and the welfare of its people". The rest of the expression, "vang di ndu" means "environs". It is the land around a village, which comes under the general control of that village. It is the country around and about, over which a city exercises its authority. Although it does not say so specifically, the reference here is to the area around the town of Hmao-shi. This country was called, "Ndlo-hlang-dleu-di", and in the songs is depicted as the ancient home-land of the Miao people. In order to make good sense, what is implicit in the Miao text has had to be made explicit in the English translation, so that the whole expression becomes, "to promote the well-being of the homeland".

M105
The work of setting sky and earth in order.

Sung by Yang Zhi.

From out of scattered sky material came the dome,
For the Miao maid, the bride, to come and live.
Woven from scattered earth material came the ranges,
For the Miao maid, the bride, to come and dwell.

5 The Miao maid, the bride, was chaste,
 The Miao maid, the bride, was pure.
 The Miao maid, the bride, had given birth to no son,
 The Miao maid, the bride, had given birth to no seed.

 When the Miao maid, the bride, gave birth, she bore two children only.
10 The elder having no name,
 Let the elder be called, Heaven's Nzha-di-ao.
 The younger having no name,
 Let the younger be called, Earth's Nggu-nzai-shao.

 Earth's Nggu-nzai-shao wore a gathered apron,
15 A gathered apron with a pattern of spots.
 Heaven's Nzha-di-ao simply wore a striped gown,
 A striped gown with a dyed pattern right round it.

 Earth's Nggu-nzai-shao, Heaven's Nzha-di-ao,
 Their hands were able, their hands were skilful.
20 What were their hands able, what were their hands skilful to do?
 Their hands were able, their hands were skilful to write,
 To write a volume recorded in patterns like spots.
 They wrote the front of the book in patterns like spots,
 They wrote the back of the book recorded in patterns like squares.

25 Earth's Nggu-nzai-shao, Heaven's Nzha-di-ao,
 Their hands were able, their hands rolled the book,
 Rolled the volume recorded in patterns like spots,
 Waiting to be carried onward through earth and sky,
 Waiting for Earth's Nggu-nzai-shao to arise and accompany,
30 Accompany Heaven's Nzha-di-ao. So they went,
 Went setting sky and earth in order, and they reached,
 Reached the wide shores of the Nine Lakes of Gi-nzyu.

 Where, do they say, that the Nine Lakes of Gi-nzyu were located?
 They say that the Nine Lakes of Gi-nzyu were located in nine places.
35 The Nine Lakes of Gi-nzyu were deep and clear as the sunrise,
 The Nine Lakes of Gi-nzyu were deep and clear as the sunset.
 There was the place where the crane reared its young,
 There was the place where the crane brooded its eggs.

 Earth's Nggu-nzai-shao arose and accompanied,

- 40 Accompanied Heaven's Nzha-di-ao and they went, setting the sky in order.
Setting Sky and Earth in order, so they reached,
Reached the dwelling of Sun-maid and Moon-youth.
- Earth's Nggu-nzai-shao and Heaven's Nzha-di-ao
Urgently sent back word,
- 45 Back to the town of Hmao-shi, "Come and build a town!"
So they built for Earth's Nggu-nzai-shao a town of solid rock,
They built for Heaven's Nzha-di-ao a Miao town of cut rock,
Built it deliberately at the dwelling of Sun-maid and Moon-youth.
- The sun came and the sun shone,
50 The sun came burning,
Burning the town of Earth's Nggu-nzai-shao till it grew fiery red,
Burning the town of Heaven's Nzha-di-ao till it glowed red hot.
- Earth's Nggu-nzai-shao and Heaven's Nzha-di-ao
Urgently sent back word
- 55 To the town of Hmao-shi, their native land, bidding them come to divide the
country,
Separating Sun-maid and Moon-youth and setting them on separate roads.
- On reaching Snake-month or Horse-month,
Sun-maid and Moon-youth separate their roads.
Sun-maid travels the far road,
60 While Moon-youth travels the near road.
- On reaching Ox-month or Rat-month,
Sun-maid and Moon-youth separate their roads.
Moon-youth travels the far road,
While Sun-maid travels the near road.
- 65 So Sun-maid travels in circles, measuring out the sky,
And Moon-youth travels in circles, measuring out the plains.
- Earth's Nggu-nzai-shao and Heaven's Nzha-di-ao,
Setting sky and earth in order, travelled all around,
Setting sky and earth in order, they went everywhere.
- 70 Earth's Nggu-nzai-shao and Heaven's Nzha-di-ao,
Promoting the well-being of the homeland, setting sky and earth in order, travelled
all around,
Encompassing the boundaries of Ndlo-hlang-dleu-di,
The four-square country of Ndlo-hlang-dleu-di.
- 75 There was the great shining river with interweaving streams flowing in its current,
There was the great Hmao-shi river with parallel streams flowing in its current,
Spreading as it flowed smoothly away into the distance,
- Flowing away to the pools along the shores of the Nine Lakes of Gi-nzyu,
Flowing through the rapids of the Di-njio mountains.
- All the people have heard of it with their ears,

- 80 But their eyes have never seen it.
- Earth's Nggu-nzai-shao and Heaven's Nzha-di-ao
 Counted the days and counted the times and their results agreed.
 To the spring of each year they added the fall,
 And to three full years an intercalary month.
- 85 Earth's Nggu-nzai-shao and Heaven's Nzha-di-ao
 Counted the days and counted the times and their results tallied.
- On reaching Snake-month or Horse-month,
 All kinds of birds of the bright skies follow their mating customs,
- On reaching Sheep-month or Monkey-month,
 90 Cuckoos call to one another,
 And swallows fill the earth.
- On reaching Cockerel-month or Dog-month,
 All kinds of birds of the bright skies are living in families,
 All kinds of birds of the bright skies are rearing their growing young.
- 95 On reaching Pig-month or Rat-month,
 All kinds of birds of the bright skies leave their mating customs,
 All kinds separate from their partners.
- On reaching Ox-month or Tiger-month,
 The frost arrives and the frost cuts the plants,
 100 Cuts down the wild plants and lays them flat.
- On reaching Dragon-month or Rabbit-month,
 The people have a covering of snow, freezing and glistening.
- Earth's Nggu-nzai-shao and Heaven's Nzha-di-ao,
 Setting sky and earth in order, promoting the well being of the homeland, returned
 and reached,
- 105 Reached the town of Hmao-shi, their native land.
- Where do they say that the town of Hmao-shi was sited?
 It was sited on a fine plain of small rice fields, a plain of sumach trees, with roads of
 stone paving,
 So that ahead the road shone bright into the face,
 And also shone bright upon the feet.
- 110 The town of Hmao-shi was a fine town.
 Within, it shone bright as satin braid,
 While without, it shone bright as silk braid.
- Earth's Nggu-nzai-shao and Heaven's Nzha-di-ao
 Established securely the people's homeland,
 115 And governed the people's homeland in peace.
- Earth's Nggu-nzai-shao and Heaven's Nzha-di-ao
 Were the people's great prophets.

They promoted the well-being of the homeland, set sky and earth in order, and counted days and counted times for posterity.

120 Earth's Nggu-nzai-shao and Heaven's Nzha-di-ao
Counted all the seasons of earth and sky.
They counted all things for the people, the common folk, the ordinary folk, to copy.

Thus it is ended.

M105

C^u J_u C_L CT^u C_L Tⁿ.
work which set in order sky set in order earth.

Λ_z C^r I^u.
Yang Zhi sang.

T^{''} CT^u Jⁿ C_L^p C_n Jⁿ L_o,
from sky scattered material arrived sphere,

T^{''} C_Jⁿ 'Jⁿ C_Jⁿ J^{''} L̄ C_n L_o C^{no}.
for girl Miao girl bride will thus come live.

J^{nc} Tⁿ Jⁿ C_L^p C_n Lⁿ V_n,
weave earth scattered material arrived ridges,

T^{''} C_Jⁿ 'Jⁿ C_Jⁿ J^{''} C_n L_o t_n.
for girl Miao girl bride thus come dwell.

5 C_Jⁿ 'Jⁿ C_Jⁿ J^{''} J⁻ C_Jⁿ C_n,
girl Miao girl bride the girl pure,

C_Jⁿ 'Jⁿ C_Jⁿ J^{''} J⁻ C_Jⁿ I^u.
girl Miao girl bride the girl clean.

C_Jⁿ 'Jⁿ C_Jⁿ J^{''} J^r Λ_n T^u,
girl Miao girl bride not given birth son,

C_Jⁿ 'Jⁿ C_Jⁿ J^{''} J^r Λ_n C̄^δ
girl Miao girl bride not given birth offspring

C_n.
thus.

C_Jⁿ 'Jⁿ C_Jⁿ J^{''} Λ_n Tⁿ C_n Y⁻
girl Miao girl bride gave birth get connector two

L^p T⁻ C̄^p Tⁿ.
classifier only brothers/sisters.

10 J⁻ L^o J^r Tⁿ C̄ⁿ C_n Tⁿ C^r, C_n,
elder not get way connector to name, thus,

E° J_0 C_n $\text{J}^- \text{b}^{\circ}$ Ct^r
allow cause connector elder named

$\text{J}'' \text{CT}^v \text{C}\text{E}_- \text{T}^n \text{Y}''$ E_n .
Ghao-ndu-nzha-di-ao thus.

$\text{J}^- \text{E}^{\circ}$ J^r T'' E° T^n Ct^r E_n ,
younger not get way to name thus,

E° J_0 C_n $\text{J}^- \text{E}^{\circ}$ Ct^r
allow cause connector younger named

$\text{C}\Delta^{nc} \text{T}^n \text{G}_v \text{Ct}^v \text{J}''$.
Ndlie-di-nggu-nzai-shao.

$\text{C}\Delta^{nc} \text{T}^n \text{G}_v \text{Ct}^v \text{J}''$ $'\text{C}^{\delta}$ Y^{ζ} t^{\dagger} Λ_- ,
Ndlie-di-nggu-nzai-shao wore apron gathered oh,

15 E_n J_v Y^{ζ} t^{\dagger} $\text{C}\Delta_{||}$ $\text{Y}^- \text{L}^v$.
thus was apron gathered patterned spots.

$\text{J}'' \text{CT}^v \text{C}\text{E}_- \text{T}^n \text{Y}''$ E_n $\text{L}^n \text{D}^v$ $'\text{C}^{\delta}$ t^{\dagger} $\text{Ct}'_{||}$
Ghao-ndu-nzha-di-ao thus simply wore striped gown

E_n ,
thus,

t^{\dagger} $\text{Ct}'_{||}$ $\text{T}^v \text{J}^- \text{T}_{nc}$ $\text{C}\Delta_{||}$ $\text{t}^r \Delta_{||}$ E_n .
striped gown right around patterned dyed thus.

$\text{C}\Delta^{nc} \text{T}^n \text{G}_v \text{Ct}^v \text{J}''$ $\text{J}'' \text{CT}^v \text{C}\text{E}_- \text{T}^n \text{Y}''$ E_n
Ndlie-di-nggu-nzai-shao Ghao-ndu-nzha-di-ao thus

T^n t^{ζ} ,
hands able,

E_n T^n t^{ζ} J^- T^n CJ_{nc} .
thus hands able the hands skilful.

20 T^n t^{ζ} T^n CJ_{nc} T^n Y^- J^r E_n .
hands able hands skilful hands do what thus.

T^n t^{ζ} T^n CJ_{nc} T^n S'' Ct^{ζ} Λ_- .
hands able hands skilful hands wrote book oh.

S" T" C_n Δ C^ςT E_n 3^υ 3_{nc}
wrote get connector volume book thus recorded

J⁻ L^υ CΔ_{||}.
spots patterned.

ɔ̃ S" CΔ^{nc} C^ςT CΔ_{||} Y⁻ L^υ Λ₋,
did write front book patterned spots oh,

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

25 CΔ^{nc} Tⁿ G_υ C†^υ J" J" CT^υ C_E Tⁿ Y"
Ndlie-di-nggu-nzai-shao Ghao-ndu-nzha-di-ao

E_n Tⁿ †^ς Tⁿ Δ̂ C^ςT Λ₋,
thus hands able hands roll book oh,

Δ̂ T" C_n Δ C^ςT E_n 3^υ 3_{nc}
roll get connector volume book thus recorded

J⁻ L^υ CΔ_{||},
spots patterned,

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

L_ς,
gone,

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

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

CT_υ C_E CT^υ C_E Tⁿ †_o
went set in order sky set in order earth reached

E_n,
thus,

ɔ̃ †_o Jⁿ C†^υ Eⁿ L^υ J^{nc} J⁻ CT^υ
did reach Gi-nzyu nine classifier lakes shores

Γ̃ Λ₋.
wide oh.

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

C^{no} ɿ^{'ns} T_ɔ,
 situated place what,

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

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

35 ɿⁿ Cɿ^ɔ ɿ_n L^u ɿ^{ns} ɿ_ɛ T^o ɿ^{'o} ɿ_o.
 Gi-nzyu nine classifier lakes were deep clear

S_ɔ 'C^u T- ɿ_n,
 like sunrise oh,

ɿ_ɛ T^o ɿ^{'o} ɿ_o. S_ɔ 'C^u Cɿ['] ɿ_n .
 were deep clear like sunset thus.

ɿ_ɛ Y⁻ C["] ɿ^ɔ ɿ⁻ ɿ_ɛ ɿ^{'ns} ɿ["] T^u ɿ_n,
 did make crane place rear young oh,

ɿ_ɛ Y⁻ C["] ɿ^ɔ ɿ⁻ ɿ_ɛ ɿ^{'ns} ɿ_n ɿ^ɔ ɿ_n.
 did make crane place brood eggs thus.

CΔ^{nc} Tⁿ G_u Cɿ^u ɿ["] ɿ^ɔ ɿ⁻ ɿ^ɔ Cɿ_o,
 Ndlie-di-nggu-nzai-shao arose with,

40 Cɿ_o ɿ["] Cɿ^u Cɿ_n Tⁿ Y["] ɿ_n ɿ_n Cɿ_ɔ ɿ_ɛ
 with Ghao-ndu-nzha-di-ao thus plural went did

Cɿ_n Cɿ^u ɿ_n,
 set in order sky oh,

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

ɿ_ɛ ɿ_o Cɿ["] 'C^u Cɿ_n ɿⁿ ɿ⁻ ɿ^{'ns} Cɿ_n.
 did reach maid sun youth moon place arriving.

CΔ^{nc} Tⁿ G_u Cɿ^u ɿ["] ɿ["] Cɿ^u Cɿ_n Tⁿ Y["]
 Ndlie-di-nggu-nzai-shao Ghao-ndu-nzha-di-ao

ɿ_ɛ S^r ɿ_o L^u ɿ^r ɿ['],
 did return come word urgently,

45 T" 'D" J^r L^u L" J⁻ J[>] T- E^u L",
 to Hmao-shi the town behind come build town,
 E^u T" CA^{nc} Tⁿ G_u C⁺ J" L" V[>] C⁺^r,
 build get Ndlie-di-nggu-nzai-shao town rock solid,
 E^u T" J" CT^u CE₋ Tⁿ Y" E_n Lⁿ 'D" L"
 built get Ghao-ndu-nzha-di-ao thus the Miao town
 V[>] CE^{nm} E_n,
 rock cut thus,

E^u † C_u" 'C^u CE_u 6ⁿ J⁻ E^{'nc}
 built on purpose maid sun youth moon place

CE_u.
 arriving.

'C^u T- E_n C^u Eⁿ E_n,
 sun came thus sun shone thus,

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

J^u CA^{nc} Tⁿ G_u C⁺ J" L" 3^u 3^u A₋,
 burnt Ndlie-di-nggu-nzai-shao town red-hot oh,

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

CA^{nc} Tⁿ G_u C⁺ J" J" CT^u CE₋ Tⁿ Y"
 Ndlie-di-nggu-nzai-shao Ghao-ndu-nzha-di-ao

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

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

E^u Tⁿ A₋,
 separate land oh,

Γ^υ C]'' 'C^υ CT₁₁ 6ⁿ 3₀ Γ^υ
 separate maid sun youth moon cause separate

Ē Λ₁.
 roads oh.

ጋ₈ ʈ₀ C⁸ [° Tⁿ C³ 6ⁿ [n,
 did reach snake bring the horse month thus,

C]'' 'C^υ CT₁₁ 6ⁿ J^r Γ^υ Ē Λ₁.
 maid sun youth moon separate roads oh.

C]'' 'C^υ ጋ₁₁ Ē Δ̂ Λ₁,
 maid sun goes road far oh,

60 [n 3_υ CT₁₁ 6ⁿ ጋ₁₁ Ē V³ [n.
 thus is youth moon goes road near thus.

ጋ₈ ʈ₀ C[~] [° Tⁿ C₈ 6ⁿ [n,
 did reach ox bring the rat month thus,

C]'' 'C^υ CT₁₁ 6ⁿ J^r Γ^υ Ē Λ₁.
 maid sun youth moon separate roads oh.

CT₁₁ 6ⁿ ጋ₁₁ Ē Δ̂ Λ₁,
 youth moon goes road far oh,

[n 3_υ C]'' 'C^υ ጋ₁₁ Ē V³ [n.
 thus is maid sun goes road near thus.

65 C]'' C^υ ጋ₁₁ Lⁿ Jⁿ L° Y⁻ C[₁ CT_υ Λ₁,
 maid sun goes in circles make measuring sky oh,

CT₁₁ 6ⁿ ጋ₁₁ Lⁿ Jⁿ L° Y⁻ C[₁ CT₈
 youth moon goes in circles make measuring plains

[n.
 thus.

CΔ^{ac} Tⁿ G_υ C†^υ J'' J'' CT_υ C[₁ Tⁿ Y''
 Ndlie-di-nggu-nzai-shao Ghao-ndu-nzha-di-ao

C[₁ CT_υ C[₁ Tⁿ ጋ₁₁ 3'' †³,
 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 ɓ^{ɔ̃} Δ^{ɛ̃} Tⁿ J⁻ CT_v CA^{ɔ̃},
 encompassed Ndlo-hlang-dleu-di boundaries,

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

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

Λ₋,
 oh,

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

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

J^{ɔ̃},
 pools,

CA_{ɔ̃} J₋ E_n Tⁿ Tⁿ CE^{nc} Ct^{ɔ̃} Jⁿ T⁻ E_n.
 flowing meet thus mountains Di-njio rapids thus.

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

80 J⁻ ɔ⁻ ɔ₁ L₁ J₀ ɛ_n.
 eyes not have seen thus.

CA^{nc} Tⁿ ɣ_u C⁺ Jⁿ Jⁿ CT^u Cɛ₁ Tⁿ Yⁿ
 Ndlie-di-nggu-nzai-shao Ghao-ndu-nzha-di-ao

ɔ₈ Λ₃ 'C^u Λ₃ C_{ni} ɛ_n Tⁿ J⁻
 did count days count times thus get agreement

ɛ_n,
 thus,

t₀ ɛ_n t⁺ J_{ni} Ē J⁻ C_{nc} Λ₁,
 reach thus half year reckon next period oh,

t₀ t^r J_{ni} T^u J⁻ T_{nc} Ē ɓⁿ
 reach three years right around reckon month

Tⁿ ɛ_n,
 intercalary thus,

85 CA^{nc} Tⁿ ɣ_u C⁺ Jⁿ Jⁿ CT^u Cɛ₁ Tⁿ Yⁿ
 Ndlie-di-nggu-nzai-shao Ghao-ndu-nzha-di-ao

ɔ₈ Λ₃ 'C^u Λ₃ C_{ni} ɛ_n Tⁿ Cɛ₁ ɛ_n.
 did count days count times thus get tally thus.

ɔ₈ t₀ C^δ ɛ^{no} Tⁿ C⁺ ɓⁿ ɛ_n,
 did reach snake brings the horse month thus,

ɛ_n Tⁿ J_{ni} Ē Cⁿ CT^u ɛ^{'=} ɛ^{'=} Y⁻ 3₈ 3^{nc} ɛ_n.
 all kinds birds sky bright make custom thus.

ɔ₈ t₀ Λ₈ ɛ^{no} Tⁿ L^{nc} ɓⁿ ɛ_n,
 did reach sheep brings the monkey month thus,

90 Cⁿ Jⁿ J₃ J⁻ J^r Tⁿ Λ₁,
 bird cuckoo calls answering oh,

ɛ_n Cⁿ J₈ ɛ^δ J^u CA^{nc} Tⁿ ɛ_n.
 thus bird swallow fills earth thus.

ɔ₈ t₀ ɛ_n J⁺ ɛ^{no} Tⁿ Δⁿ ɓⁿ
 did reach thus cockerel brings the dog month

ɛ_n,
 thus,

$\begin{matrix} \text{[}^{\text{h}} \text{ T}^{\text{n}} \text{ ɿ}_{\text{H}} \text{ ẽ}^{\text{̌}} & \text{C}^{\text{h}} & \text{CT}^{\text{v}} & \text{[}^{\text{h}} \text{ ẽ}^{\text{̌}} & \text{Y}^{\text{h}} & \text{Λ}_{\text{n}} & \text{t}_{\text{H}}, \\ \text{all kinds} & \text{birds} & \text{sky} & \text{bright} & \text{make} & \text{families} & \text{dwell,} \end{matrix}$

$\begin{matrix} \text{[}^{\text{h}} \text{ T}^{\text{n}} \text{ ɿ}_{\text{H}} \text{ ẽ}^{\text{̌}} & \text{C}^{\text{h}} & \text{CT}^{\text{v}} & \text{[}^{\text{h}} \text{ ẽ}^{\text{̌}} & \text{J}^{\text{h}} & \text{T}^{\text{v}} & \text{b}^{\text{o}} & \text{Λ}_{\text{L}}. \\ \text{all kinds} & \text{birds} & \text{sky} & \text{bright} & \text{rear} & \text{young} & \text{big} & \text{oh.} \end{matrix}$

95 $\begin{matrix} \text{ɿ}_{\text{h}} & \text{t}_{\text{o}} & \text{CJ}^{\text{h}} & \text{[}^{\text{no}} & \text{T}^{\text{n}} & \text{C}_{\text{h}} & \text{b}^{\text{n}} & \text{[}_{\text{n}}, \\ \text{did} & \text{reach} & \text{pig} & \text{brings} & \text{the} & \text{rat} & \text{month} & \text{thus,} \end{matrix}$

$\begin{matrix} \text{[}^{\text{h}} \text{ T}^{\text{n}} \text{ ɿ}_{\text{H}} \text{ ẽ}^{\text{̌}} & \text{C}^{\text{h}} & \text{CT}^{\text{v}} & \text{[}^{\text{h}} \text{ ẽ}^{\text{̌}} & \text{ɿ}^{\text{̌}} & \text{ʒ}_{\text{h}} \text{ ʒ}^{\text{nc}} & \text{[}_{\text{n}}, \\ \text{all kinds} & \text{birds} & \text{sky} & \text{bright} & \text{leave} & \text{custom} & \text{thus,} \end{matrix}$

$\begin{matrix} \text{[}^{\text{h}} \text{ T}^{\text{n}} \text{ ɿ}_{\text{H}} \text{ ẽ}^{\text{̌}} & \text{J}^{\text{r}} \text{ ɿ}^{\text{̌}} & \text{C[}_{\text{nc}}. \\ \text{all kinds} & \text{separate} & \text{couples.} \end{matrix}$

$\begin{matrix} \text{ɿ}_{\text{h}} & \text{t}_{\text{o}} & \text{C}^{\text{v}} & \text{[}^{\text{no}} & \text{T}^{\text{n}} & \text{[}^{\text{o}} & \text{b}^{\text{n}} & \text{[}_{\text{n}}, \\ \text{did} & \text{reach} & \text{ox} & \text{brings} & \text{the} & \text{tiger} & \text{month} & \text{thus,} \end{matrix}$

$\begin{matrix} \text{T}^{\text{n}} & \text{L}_{\text{o}} & \text{T}^{\text{n}} & \text{T}^{\text{h}} & \text{t}_{\text{L}}, \\ \text{frost} & \text{come} & \text{frost} & \text{killed} & \text{plants,} \end{matrix}$

100 $\begin{matrix} \text{ɿ}_{\text{h}} & \text{T}^{\text{h}} & \text{ʒ}^{\text{h}} \text{ J}^{\text{h}} \text{ t}_{\text{L}} & \text{T}_{\text{L}} \text{ J}^{\text{n}} \text{ T}^{\text{h}} & \text{[}_{\text{n}}. \\ \text{did} & \text{kill} & \text{wild plants} & \text{lying flat} & \text{thus.} \end{matrix}$

$\begin{matrix} \text{ɿ}_{\text{h}} & \text{t}_{\text{o}} & \text{ʒ}_{\text{h}} & \text{[}^{\text{no}} & \text{T}^{\text{n}} & \text{ɿ}^{\text{̌}} & \text{b}^{\text{n}} & \text{Λ}_{\text{L}}, \\ \text{did} & \text{reach} & \text{dragon} & \text{brings} & \text{the} & \text{rabbit} & \text{month} & \text{oh,} \end{matrix}$

$\begin{matrix} \text{CΔ}^{\text{nc}} \text{ T}^{\text{n}} & \text{T}^{\text{h}} \text{ C}^{\text{h}} & \text{[}_{\text{n}} & \text{Δ}_{\text{H}} \text{ J}^{\text{n}} \text{ Δ}_{\text{H}} \text{ CJ}^{\text{v}} & \text{J}^{\text{h}} & \text{Ct}_{\text{nc}} \text{ L}_{\text{nc}}. \\ \text{world} & \text{people} & \text{thus} & \text{snow} & \text{freezing} & \text{glistening.} \end{matrix}$

$\begin{matrix} \text{CΔ}^{\text{nc}} \text{ T}^{\text{n}} & \text{G}_{\text{v}} \text{ Ct}^{\text{v}} \text{ J}^{\text{h}} & \text{J}^{\text{h}} \text{ CT}^{\text{v}} \text{ C[}_{\text{L}} \text{ T}^{\text{n}} \text{ Y}^{\text{h}} \\ \text{Ndlie-di-nggu-nzai-shao} & \text{Ghao-ndu-nzha-di-ao} \end{matrix}$

$\begin{matrix} \text{C[}_{\text{L}} & \text{CT}^{\text{v}} & \text{C[}_{\text{L}} & \text{T}^{\text{n}} \\ \text{set in order} & \text{sky} & \text{set in order} & \text{earth} \end{matrix}$

$\begin{matrix} \text{Λ}_{\text{n}} & \text{V}_{\text{h}} \text{ T}^{\text{v}} \text{ CT}^{\text{n}} & \text{ɿ}_{\text{L}} & \text{ɿ}^{\text{o}} \text{ L}^{\text{n}} \text{ S}^{\text{r}} \\ \text{promote well-being} & \text{environs} & \text{then} & \text{returned} \end{matrix}$

$\begin{matrix} \text{ɿ}^{\text{o}} \text{ L}_{\text{o}} & \text{t}_{\text{o}}, \\ \text{came back} & \text{reached,} \end{matrix}$

105 $\begin{matrix} \text{t}_{\text{o}} & \text{'ɿ}^{\text{h}} \text{ J}^{\text{r}} & \text{L}^{\text{v}} & \text{L}^{\text{h}} & \text{J}^{\text{h}} \text{ J}^{\text{h}} & \text{T}^{\text{n}} & \text{Λ}_{\text{L}}. \\ \text{reached} & \text{Hmao-shi} & \text{the} & \text{town} & \text{behind} & \text{land} & \text{oh.} \end{matrix}$

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

C^{no} ʒ" J⁻ CT₈ Ɂ₋ L^{no}, CT₈
situated good plain small rice fields, plain

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

ɿ̃["] ɛ̃ⁿ ɛⁿ ɛ^{'=} ɛ^{'=} J^u J_ɛ Δ^{'u} ɛ_n,
head road shone bright upon face thus,

ɔ̃₈ ɛⁿ ɛ^{'=} ɛ^{'=} J^u J_u T^ɛ ɛ_n.
did shine bright upon feet thus.

110 'ɔ̃" J^r L^u L["] CT₀ ʒ" L["],
Hmao-shi the town with good town,

CΔ^{no} L["] ɛⁿ ɛ^{'=} ɛ^{'=} L_ɛ Ɂ^{ɔ̃} ɛ^u Λ₋,
within town shone bright gone braid silk oh,

J["] L["] ɔ̃₈ ɛⁿ ɛ^{'=} ɛ^{'=} L_ɛ Ɂ^{ɔ̃} C_ɛ.
without town did shine bright gone braid silk

ɛ_n.
thus.

CΔ^{no} Tⁿ Ɂ_u C^t J["] J["] CT^u C_ɛ Tⁿ Y["]
Ndlie-di-nggu-nzai-shao Ghao-ndu-nzha-di-ao

ɔ̃₈ t̃ CΔ^{no} Tⁿ T^{ɔ̃} C^{ɔ̃} ɛ_n V₈ Tⁿ CT^u C_ɛ T_n CT_u
did grasp earth people thus environs stay firm

Λ₋,
oh,

115 ɔ̃₈ ɛ^{ɔ̃} CΔ^{no} Tⁿ T^{ɔ̃} ɛ^{ɔ̃} ɛ_n V₈ Tⁿ CT^u T^{no} Jⁿ T⁻
did govern earth people thus environs peaceful

ɛ_n.
thus.

CΔ^{no} Tⁿ Ɂ_u C^t J["] J["] CT^u C_ɛ Tⁿ Y["]
Ndlei-di-nggu-nzai-shao Ghao-ndu-nzha-di-ao

J_u CΔ^{no} Tⁿ T^{ɔ̃} C^{ɔ̃} ɛ_n J⁻ C^{no} T^u J["] \$̃ⁱ,
were earth people thus great prophets,

$\text{D}_{\bar{s}}$ Λ_{\sim} $\text{V}_{\bar{s}} \text{T}^n \text{CT}^v$, CE_{\perp} CT^v
 did promote well-being environs, set in order sky

CE_{\perp} T^n , Λ_{\sim} $'\text{C}^v$ Λ_{\sim} $\text{C}_{n\parallel}$
 set in order earth, count days count times

T''' $\text{T}^v \text{E}_n$ E_n .
 for descendants thus.

$\text{C}\Delta^{nc} \text{T}^n \text{G}_v \text{CT}^v \text{J}''$ $\text{J}'' \text{CT}^v \text{CE}_{\perp} \text{T}^n \text{Y}''$
 Ndlie-di-nggu-nzai-shao Ghao-ndu-nzha-di-ao

120 $\text{D}_{\bar{s}}$ Λ_{\sim} $\text{C}\Delta^{nc} \text{T}^n \text{J}'' \text{CT}^v$ E_n E_n \dagger'' E_n ,
 did count earth sky thus times all thus,

$\text{D}_{\bar{s}}$ Λ_{\sim} $\text{E}^n \text{T}^n \text{J}_{\parallel} \text{E}^{\bar{s}}$ E^{nc} T''' $\text{C}\Delta^{nc} \text{T}^n$ $\text{T}^v \text{C}^v$
 did count all kinds completed for earth people

$\text{T}^v \text{L}_n \text{D}_v$ $\text{T}^v \text{L}_n \text{D}_{\perp}$ Λ_{\parallel} E_n .
 common folk ordinary folk copy thus.

E_n $\text{J}^n \text{D}_v \text{CT}_{\perp}$.
 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, 𐄂 𐄂̇, "the youngest". Document E and all subsequent documents read, 𐄂 𐄂_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, 𐄂_r to 𐄂̇.

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 𐄂^u, meaning "simply" as, Lⁿ 𐄂_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, 𐄂_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, ... 𐄂̇ 𐄂^u 𐄂_r, 𐄂̇ 𐄂^u ..., 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, 𐄂̇ 𐄂 𐄂_r 𐄂^u, meaning "did set in order sky", appended to the end of this line.

Line 31. Document A has omitted the initial word, 𐄂^u, 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 𐄂_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", 𐄂 𐄂. Document A correctly retains the archaic form, 𐄂 𐄂𐄂 𐄂.

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, 𐄂 𐄂, and Document N reads, "dhit dlat". All the others read, 𐄂 𐄂, which means, "plainly", "directly", or "urgently", and gives the better sense.

Line 45. Document L, followed by Document N, omit the word 𐄂, meaning, "town", in the expression, 𐄂𐄂 𐄂 𐄂 𐄂.

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, 𐄂, "shone", instead of '𐄂', "sun". The conjunction, 𐄂, 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, 𐄂 instead of 𐄂.

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, 𠂔𠂔. instead of 𠂔.

Line 60. Document E has 𠂔𠂔 '𠂔' instead of 𠂔𠂔 𠂔.

Line 62. Documents K, L and N read, 𠂔³, "path", instead of 𠂔ⁿ, "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 𠂔ⁿ.

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 𠂔⁻ 𠂔^{nc} instead of the old form 𠂔⁻ 𠂔^{nc}. Both forms mean "great". Document E and all later documents omit the final 𠂔ⁿ. 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 𠂔^o 𠂔ⁿ, 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 𠂔ⁿ 𠂔^{nc} as Chong Ming Island near Shanghai.

Line 79. Document L has misread '𠂔^o as 𠂔^{nc}.

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, 得 得 and 得 得. 得 得 得 得 or 得 得 得 得 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 zhangd", meaning "all kinds".

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

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

Line 99. Document A reads 得 instead of 得.

Line 102. 得 is the normal word for "snow". 得 means "hair", "wool" or "feathers" and may also be used for thistle down or cotton wool. The compound 得 得 also means "snow", but is a quantity or covering of snow. Here this compound is expanded into an alliterative expression, 得 得 得 得 in Documents A and E, and 得 得 得 得 in Documents K, L and N. 得 or 得 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 得 at the beginning of this line. Document N has also misprinted the word "Hmaob" as "Nhaob".

Line 106. Document A has a superfluous 得 after 得.

Line 107. Document E, by underlining the expression 得 得 得 suggests that it is a proper noun, "Sumach Tree Plain". Document K repeats this and does the same to 得 得 得, "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 得, in this and the following line Document N has "hxuk", that is 得.

Line 109. Document A has a superfluous 得 following the first word 得, and Document N reads "ghaof", that is 得, where all other documents read, 得.

Line 112. The expression 得 得, 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 得, which also means "silk" would be more

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

Line 114. Document N transcribes 𐤋𐤊𐤍 as "nzhws". It should read, "nzhes".

Line 115. In Documents A and E 𐤋𐤊^{nc} 𐤌ⁿ 𐤌^b 𐤋^b 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, ...𐤌^u 𐤊ⁿ 𐤊ⁿ are missing in Document L.

Line 120. Document A mistakenly reads 𐤊^m instead of 𐤊ⁿ. 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, 𐤃^b, rather like a sigh of relief.

M106
A song of setting sky and earth in order.

Sung by Zhang Ming.

Introduction

This song is another version of that sung by Yang Zhi. It follows the same general outline: the birth of the brother and sister, Heaven's Nzha-di-ao and Earth's Nggü-nzai-shao, their preparation of a book containing a scheme for setting sky and earth in order, their visit to the Nine Lakes of Gi-nzyu, and thence to the edge of the world, their building of a fine town and their regulation of the movements of the sun and moon. What is not made clear in this version of the song is how these various episodes were related to each other. Thus the town which they built was not at the dwelling of Sun-maid and Moon-youth, but back in their own home country. It was indeed glowing and shining, but we are not told why, and the colour was yellow, not red hot with the scorching rays of the sun. Sun and moon were sent off on their journeys but no reason is given. The two points in the year when sun and moon exchange their courses do indeed fall in spring and autumn but the months actually named are one month later than in other songs.

This version is chiefly valuable as an example of the way in which oral tradition, while recording faithfully the events which happened, can easily lose the logic of cause and effect which give coherence and meaning to the whole.

At the end of this song, on page 12 of Document K, there is a note in Miao which reads,

The Miao letters which were written at the time of Heaven's Nzha-di-ao and Earth's
Nggü-nzai-shao:

of old were written like this	-	-	-	-	-
now are written like this	-	-	-	-	-

There follow three lines of symbols which, for the most part, use small, elongated triangles, rather like cuniform writing, to replace the straight lines of the Miao script, and under each such symbol the corresponding script character is written. Miao schoolboys often experimented with fancy forms of the script, or tried to evolve a cursive form for writing it. This particular note, presumably devised by Zhang Ming, belongs to the same realm of fantasy, and is omitted entirely in Document L. The myth that once upon a time the Miao did have a form of writing was a well-known and valued tradition, but no one was likely to take this piece of fiction very seriously.

M106
A song of setting sky and earth in order.

Sung by Zhang Ming.

This year we may know,
May be assured and know that the Miao maid, the bride has this year given birth.
The Miao maid, the bride has given birth to two children.

5 There being no way of choosing them names,
Take the elder and call him Heaven's Nzha-di-ao,
Then you may take the younger and give,
Give the name, Earth's Nggu-nzai-shao.

10 Whose hands were able and skilful?
What was the hand of Heaven's Nzha-di-ao able to do?
His hand was able to write a book,
And he wrote a volume, a record book to be carried on the back.
What was the hand of Earth's Nggu-nzai-shao able to do?
Her hand was able to roll the book,
And she rolled the volume, the record book to be carried on the back.

15 Heaven's Nzha-di-ao and Earth's Nggu-nzai-shao,
Where did they go to set lands and territories in order?
They went and set in order the districts of Gi-nzyu.

20 They say that in the districts of Gi-nzyu were water pools deep and clear as the
 sunrise.
There were nine lakes, a place, fine for cranes to live,
A place, fine for wild geese to dwell.

In the districts of Gi-nzyu were water pools deep and clear as the sunset.
The pools were nine lakes,
Nine lakes which formed nine pools,
A place, fine for cranes and wild geese to dwell.

25 Having gained the edge of the world you would come back,
But Heaven's Nzha-di-ao and Earth's Nggu-nzai-shao,
Having gained the edge of the world would not come back.
Having gained the edge of the world, you would return,
But Heaven's Nzha-di-ao and Earth's Nggu-nzai-shao,
30 Having gained the edge of the world, would not return,
And the Miao maid, the bride grew impatient with waiting.

35 A year or two had passed by,
When Heaven's Nzha-di-ao and Earth's Nggu-nzai-shao,
Returned, came back and reached,
Reached the homestead of the Miao maid, the bride.

Whose hands were able and skilful?
Heaven's Nzha-di-ao and Earth's Nggu-nzai-shao,

- Their hands were able and skilful.
 What were their hands able to do?
- 40 Heaven's Nzha-di-ao and Earth's Nggü-nzai-shao
 Their hands were able, their hands built a town,
 Their hands were able, their hands founded a town,
- Built a town of shining yellow,
 Founded a town of bright yellow.
- 45 When they reached Sheep-month or Monkey-month,
 Heaven's Nzha-di-ao and Earth's Nggü-nzai-shao
 Caused Sun-maid to travel the far road,
 Caused Moon-youth to travel the near road.
- 50 When they reached Ox-month or Tiger-month,
 Heaven's Nzha-di-ao and Earth's Nggü-nzai-shao
 Caused Moon-youth to travel the far road,
 Caused Sun-maid to travel the near road.

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.

[⁸ ɔ_{nc} |'u.
 Zhang Ming sang.

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

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

T_v,
 children,

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

L^b T_v [̄⁸.
 classifier offspring.

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

5 ɔ₈ J'nc C_n J⁻ ɓ° 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 t^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 t^c J⁻ Tⁿ C_J_{nc}.
 connector who was hand able the hand skilful.

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

10 T" t^c T" 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} T" G_v CT^v J" T" t^c T" Y⁻ J^r,
 Ndlie-di-nggu-nzai-shao hand able hand do what,

T" t^c T" Δ^o CT^s,
 hand able hand roll book,

Δ^o 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 CL T" Y" CA^{nc} T" G_v CT^v J"
 Ghao-ndu-nzha-di-ao Ndlie-di-nggu-nzai-shao

D_z CL T" CL E'^{nc} L_c
 did set in order earth set in order place gone

E'^{nc} T_u.
 place what.

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

C_n T_n Jⁿ CT^v 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,

D- L^n L^u J^{nc} Z'' CT_o
 there were nine classifier lakes good with

$\text{C}'' \text{A}^{\text{z}}$ $\text{J}^- \text{J}_c$ J^- L'^{nc} C^{no} ,
 crane the place live,

20 Z'' $\text{C}'' \text{A}^{\text{z}}$ $\text{T}^n \text{J}_L$ J^- L'^{nc} t_{u} .
 good wild goose the place dwell.

$\text{J}^n \text{CT}^{\text{p}}$ $\text{J}^- \text{CT}^u \text{V}^{\text{z}}$ D- C_n L^u
 Gi-nzyu surroundings there were connector classifier

$\text{J}' \text{J}^{\text{z}}$ T^o $\text{T}'_o \text{T}_o$ L^n $'\text{C}^u \text{CT}^{\text{p}}$,
 pools deep clear the sunset,

C_n L^u $\text{J}' \text{J}^{\text{z}}$ D- L^n
 connector classifier pools there were nine

L^u J^{nc} ,
 classifier lakes,

L^n L^u Y^- $\text{L}^n \text{J}^{\text{z}}$,
 nine classifier made nine pools,

Z'' CT_o $\text{C}'' \text{A}^{\text{z}}$ $\text{J}^- \text{J}_c$ $\text{C}'' \text{A}^{\text{z}}$ $\text{T}^n \text{J}_L$ J^- L'^{nc} t_{u} .
 good with crane wild goose the place dwell.

25 C_n D- T^n CT^u L_L C_n L_o ,
 connector have world edge then connector come,

$\text{J}'' \text{CT}^u \text{CL} \text{T}^n \text{Y}''$ $\text{C} \Delta^{\text{nc}} \text{T}^n \text{G}_u \text{CT}^u \text{J}''$
 Ghao-ndu-nzha-di-ao Ndlie-di-nggu-nzai-shao

D- C_n T^n CT^u J^r t^{c} L_o .
 have connector world edge not able come.

C_n D- T^n CT^u L_L C_n S^r ,
 connector have world edge then connector return,

$\text{J}'' \text{CT}^u \text{CL} \text{T}^n \text{Y}''$ $\text{C} \Delta^{\text{nc}} \text{T}^n \text{G}_u \text{CT}^u \text{J}''$
 Ghao-ndu-nzha-di-ao Ndlie-di-nggu-nzai-shao

30 D- C_n T^n CT^u J^r t^{c} S^r ,
 have connector world edge not able return,

CJ'' $'\text{D}''$ CJ'' J'^- T_o J^r T'' .
 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} CĴ" 'D" CĴ" J⁻ Lⁿ J^v CĴ⁻.
reach girl Miao girl bride homestead.

C_n J⁻ J^r J_v Tⁿ †_s J⁻ Tⁿ CĴ_{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⁻ Tⁿ †_s J⁻ Tⁿ CĴ_{nc}.
the hand able the hand skilful.

Tⁿ †_s Tⁿ Y⁻ 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⁻ Tⁿ †_s Tⁿ Ē^v L",
the hand able hand build town,

J⁻ Tⁿ †_s Tⁿ †_s L".
the hand able hand erect town.

Ē^v T" C_n L^v L" V_δ Jⁿ 3̄^{nc},
build get connector classifier town yellow bright,

†_s T" C_n L^v L" V_δ Jⁿ CT⁻.
erect get connector classifier town yellow shine.

45 Ē_o †_o Λ_δ Ē^{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

Ē^o J_o CĴ" 'C^v D" Ē Δ̇,
caused maid sun go road far,

$\left[\begin{smallmatrix} \circ \\ \circ \end{smallmatrix} \right]_0$ $C \left[\begin{smallmatrix} \text{I} \\ \text{I} \end{smallmatrix} \right]_0$ b^n $\text{ɔ}''$ $\left[\begin{smallmatrix} \text{I} \\ \text{I} \end{smallmatrix} \right]_0$ $V^?$.
 caused youth moon go road near.

$\left[\begin{smallmatrix} \text{I} \\ \text{I} \end{smallmatrix} \right]_0$ t_0 C^{\sim} $\left[\begin{smallmatrix} \text{I} \\ \text{I} \end{smallmatrix} \right]_0$ T^n $\left[\begin{smallmatrix} \text{I} \\ \text{I} \end{smallmatrix} \right]_0$ b^n ,
 only reach ox brings the tiger month,

50 J'' $C \left[\begin{smallmatrix} \text{I} \\ \text{I} \end{smallmatrix} \right]_0$ $C \left[\begin{smallmatrix} \text{I} \\ \text{I} \end{smallmatrix} \right]_0$ T^n Y'' $C \Delta^{\sim}$ T^n G_v $C \left[\begin{smallmatrix} \text{I} \\ \text{I} \end{smallmatrix} \right]_0$ J''
 Ghao-ndu-nzha-di-ao Ndlie-di-nggu-nzai-shao

$\left[\begin{smallmatrix} \circ \\ \circ \end{smallmatrix} \right]_0$ $C \left[\begin{smallmatrix} \text{I} \\ \text{I} \end{smallmatrix} \right]_0$ b^n $\text{ɔ}''$ $\left[\begin{smallmatrix} \text{I} \\ \text{I} \end{smallmatrix} \right]_0$ Δ ,
 caused youth moon go road far,

$\left[\begin{smallmatrix} \circ \\ \circ \end{smallmatrix} \right]_0$ $C \left[\begin{smallmatrix} \text{I} \\ \text{I} \end{smallmatrix} \right]_0$ $'C^v$ $\text{ɔ}''$ $\left[\begin{smallmatrix} \text{I} \\ \text{I} \end{smallmatrix} \right]_0$ $V^?$.
 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 孫 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 次女 弟 弟, and the word 女 means specifically, "young woman". Moreover, in Yang Zhi's version of the song, that child wore a garment called an 裙 which is an apron worn by women, never by men. Accordingly, 子 孫 is here translated "offspring" and not "sons".

Line 6. Document K reads, 弟 where Document L reads, 弟. Both mean "the younger child".

Line 8. 何 何 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, 雁 雁, the name of a migratory bird, possibly a wild goose. Document L changes this to, 雁 雁, which is a hawk or some kind of bird of prey. The earlier document is preferable.

Line 21. Both documents read, 弟 弟, instead of, 弟 弟, 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, 弟, meaning, "there are" as, 弟.

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, 弟 弟 and 弟 弟 occur. 弟 is simply a connector with no very specific meaning, and 弟 弟 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 弟. This can only mean "to have", but it is hard to see what "to have the edge of the world" may mean. 弟 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 t^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, which means, "only". In Document L it is written, ㄟ, which means, "if". This line is found in other songs, but always begins with ㄟ or ㄟ.

M107
The song of Ndu-nzha-byu

Sung by Tao Zi-gai.

Introduction

In all three documents in which this song is recorded it is placed immediately after Tao Zi-gai's song about the creation of sky and earth by four companies of copper smiths and black smiths. Yang Yung-xin who compiled Document K, clearly regarded the song as a creation story by giving it the title, "Ndu-nzha-byu, a song of the creation of sky and earth and all things". The first few lines do indeed support this assessment, but the name "Ndu-nzha-byu" which means "the one who set the sky in order at the beginning", together with the remainder of the song, suggests that it is more closely related to Yang Zhi's song about Heaven's Nzha-di-ao and his sister who set all things in order. However it does not appear to be simply another version of the same song, but rather, a different song, though on the same theme.

M107
The song of Ndu-nzha-byu

Sung by Tao Zi-gai.

- This year we may know,
Know that at the time when the sky came to be,
It came to be, for Ndu-nzha-byu's hand was able;
At the time when the earth came to be,
5 It came to be, for Ndu-nzha-byu's hand was skilful.
- Ndu-nzha-byu's hand was able, his hand raised the sky,
Raised the sky above, smooth and rounded to cover the world.
Ndu-nzha-byu's hand was skilful.
- 10 Ndu-nzha-byu went to set the earth in order,
To set the world in order, spreading it outward from the middle,
For the wandering people to live.
- Ndu-nzha-byu set the sky in order, making the sky above rounded within,
Causing the sky to become polished, its ridges smoothed,
For Sun-maid and Moon-youth, a road to travel.
15 So Sun-maid went circling within the sky,
And Moon-youth went in circles in the midst of the sky.
- Ndu-nzha-byu set the people in order, spread out below.
He established mountain tops in the sky, standing firm on the ascending ridges.
He established a level valley floor deep and clear away into the distance,
20 For the river Shi, the river Gi-bang to flow smoothly away into the distance,
Causing the river Shi, the river Gi-bang to flow smoothly away to the Nine Lakes of
Gi-nzyu.
- Ndu-nzha-byu arranged for the people to dwell on the plains,
So the people built houses with timber frames and tiled roofs to live in the world.
Ndu-nzha-byu caused the clever and wise among the people to rule the world.
- 25 Ndu-nzha-byu arranged for Thunder to rule the great waters and the pouring out of
the rain.
Ndu-nzha-byu assigned,
Assigned to the great winds and the clouds above, their separate paths.
- On reaching Snake month or Horse month,
Sun-maid and Moon-youth's roads divide.
30 While Sun-maid goes by the far road,
Moon-youth goes by the near road.
- On reaching Ox month or Rat month,
Sun-maid and Moon-youth's paths divide.
While Sun-maid goes by the near road,
35 Moon-youth goes by the far road.

Thus it is ended.

M107

CT^v C[J₃ C]". T' ₁₁ t_r J' I'".
Ndu-nzha-byu song. Tao Zi-gai sang.

J₁₁ C̄ t⁶ L_o J",
year this able come know,

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

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

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

5 T₁₁ T" CT^v C[J₃ J⁻ Tⁿ C] _{nc}.
came to be for Ndu-nzha-byu the hand skilful.

CT^v C[J₃ J⁻ Tⁿ t⁶ Tⁿ Ī CT^v,
Ndu-nzha-byu the hand able hand raised sky,

Ī J" CT^v Jⁿ J⁻ CΔ_{nc} L_{nc} Jⁿ L^o V̂ CΔ_{nc} Tⁿ.
raised sky above smooth rounded cover world.

CT^v C[J₃ J⁻ Tⁿ C] _{nc}.
Ndu-nzha-byu the hand skilful.

CT^v C[J₃ C] J₃ C[Tⁿ,
Ndu-nzha-byu went set in order earth,

10 C[CΔ_{nc} Tⁿ T₁₁ Lⁿ Jⁿ L₁
set in order world came to be then spread out

D₁₁ CΔ_{nc} CT⁸,
going inside middle,

T' ₁₁ CΔ_{nc} Tⁿ T³ C³ L₃ L₃ C^{no}.
for world people meandering live.

CT^v C[₁ J₃ C[₁ J" 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 J" CT^v CA^{nc} CA^u CA^z,
 cause sky smooth ridges slippery,

T'" C]'' 'C^u CT₁₁ bⁿ T" Cⁿ D₁₁.
 for maid sun youth moon get road go.

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

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

CT^v C[₁ J₃ C[₁ CA^{nc} Tⁿ T^z C^z T₁₁
 Ndu-nzha-byu set in order world people came to be

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

J₀ J" CT^v Tⁿ T^z CT^v Tⁿ CT_z
 caused sky top mountain stand firm in ridges

D₁₁ Jⁿ J⁻.
 going above.

J₀ J^z T_u J^z T^z T^o Cⁿ
 caused bottom level bottom valley deep connector

T^o T₀ L_z T'" T",
 clear gone yonder,

20 T'" Δⁿ J^r Δⁿ J_n J^z CA_z CAⁿ CA_z CA₀ L_z
 for river Shi river Gi-bang flow smoothly gone

T'" T".
 yonder.

J₀ Δⁿ J^r Δⁿ J_n J^z CA_z CAⁿ CA_z CA₀ L_z
 caused river Shi river Gi-bang flow smoothly gone

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

CT^u C[₁ J₃ [° J₀ CΔ^{nc} Tⁿ T^b C^b C^{no} CT₁
 Ndu-nzha-byu arranged world people lived midst

T^{nc},
 plains,

CΔ^{nc} Tⁿ T^b C^b t'. C[₁- T^u C[₁- V⁻
 world people built houses timber houses tiled

C^{no} CΔ^{nc} Tⁿ.
 lived world.

CT^u C[₁ J₃ J₀ CΔ^{nc} Tⁿ T^b C^b t^r T^u Jⁿ
 Ndu-nzha-byu caused world people the knowledgeable

T^u J₃ [° CΔ^{nc} Tⁿ.
 wise govern world.

25 CT^u C[₁ J₃ [° J₀ S° t̂ J⁻ C⁸ [° Yⁿ 6°
 Ndu-nzha-byu arranged thunder govern water great

C⁸ C[̄'.
 rain pouring out.

CT^u C[₁ J₃ [° J₁ Ĵ,
 Ndu-nzha-byu thus did control,

Ĵ [° 6ⁿ J₁ J₄ CT₀ Δ₁₁ Yⁿ [°ⁿ J⁻ J^r Γ^u
 control winds with clouds above separate

Ĵ⁸.
 paths.

t̂. C⁸ [°ⁿ Tⁿ C^b 6ⁿ,
 reach snake bring the horse month,

C[₁₁ 'C^u CT₁₁ 6ⁿ J^r Γ^u [̂,
 maid sun youth moon separate roads,

30 C[₁₁ 'C^u J₁₁ [̂ Δⁿ,
 maid sun goes road far,

CT₁₁ 6ⁿ J₁₁ [̂ V³.
 youth moon goes road near.

t̂. C^u [°ⁿ Tⁿ C⁸ 6ⁿ,
 reach ox bring the rat month,

CT_u 'C^u CT_u ɓⁿ J^r ɾ^u ɔ̃^{ɔ̃},
maid sun youth moon separate paths,

CT_u ɓⁿ ɔ_u ɛ̃ⁿ Δⁿ,
youth moon goes road far,

35 CT_u 'C^u ɔ_u ɛ̃ⁿ V^{ɔ̃}.
maid sun goes road near.

ɛ̃_n ɔ̃ⁿ ɔ_o CT_u.
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 $\text{C}\text{J}^{\text{u}}$ 'C^u $\text{C}\text{T}_{\text{u}}$ 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. $\text{C}\text{T}_{\text{u}}$ L^{n} is therefore not required here.

Line 18. Document N, transcribing the word t_{f} as "zeu" has lost the tone letter "f".

Line 19. In Document N the first five words J_{o} J^{g} T_{u} J^{g} J^{g} 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^{o} 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 $\text{C}\text{J}^{\text{u}}$ T_{u} $\text{C}\text{J}^{\text{u}}$ V^{u} . In Document L the word is wrongly written, $\text{C}\text{T}_{\text{u}}$.

Line 25. Document N has wrongly transcribed $\text{C}\text{L}^{\text{u}}$, "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
Ya-ya shoots the suns and moons.

Narrated by Yang Xiu-gong.

Introduction.

This is one of the most popular of Miao stories, widely known and often retold. In this short, prose version it is reduced to its simplest form. No explanation is offered of how Ya-ya contrived to shoot the suns, and the tiger's effort to recall the sun is omitted. Its final conclusion, however, that the cock crows early each morning to reassure the sun that it is safe to rise, is perfectly satisfactory.

There is some diversity of opinion as to the number of suns and moons involved. In the story of the separation of earth and sky, M104, it says that there were twelve of each, a number which, in his introduction to Document N, and also in his Chinese paraphrase of the Ya-ya song, Wang jian-guo repeated. However, Yang Xiu-gong says explicitly that there were only seven suns and seven moons, and both the song versions imply the same without saying so directly.

M108

Ya-ya shoots the suns and moons.

Narrated by Yang Xiu-gong

They tell a story that once upon a time there were, in the sky, seven suns and seven moons. The earth was sunned until it was all parched up. The heat was unbearable. So it was that Ya-ya went and cut down a mulberry tree and made a crossbow which he took to shoot the suns and moons. He shot them until only one was left, and this one was so frightened that it would not come out.

Now people were engulfed in darkness. They could not see, and the only way to do the farming was by torch-light. Eventually the people began seeking some way of calling the sun back. First they got the bull to call, but his voice was so loud that the sun did not come. Then they got the cockerel to call, and when the cockerel crowed, presently the sun came out. Thus, from of old until now, it is necessary that the cockerel should crow before the sun will rise. So it is.

M108

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

Λ̄ J_u ɔ̄_u ɽ_n.
Yang Xiu-gong told.

C_u ɽ_n ɽⁿ T_u ɔ_u Y⁻ T^{'''} Lⁿ, ɽ^{''} CT_u ɔ-
they tell story that of old, sky there were

J^ʔ L^u 'C^u J^ʔ L^u ɓⁿ.
seven classifier suns seven classifier moons.

CA^{nc} Tⁿ 3̄^{nc} ɔ_u CE_n T̄_ʔ T̄_ʔ.
earth shone upon that parched done finish.

ɔ^u ɔ_u C^{no} ɽⁿ T^{''}. Y⁻ Lⁿ Λ Λ ɔ_u CT̄^o
hot that live not get. So Ya-ya went felled

Yⁿ ɽ̄^ʔ CT^{''} ɽⁿ t^{'u} L_o Y⁻ 'C̄^ʔ
one classifier tree mulberry come make crossbow

[C^{no} ɔ_u ʃ Tⁿ 'C^u ɓⁿ S̄^ʔ. ʃ ɔ_u
carried went shot the suns moons away. shot that

ɔ- Yⁿ L^u T⁻ T̄_ʔ. L^u
there was one classifier only finish. classifier

Ȳ CE^{''} ɔ_u ɽⁿ T̄_ʔ L_o T̄_ʔ. CA^{nc} Tⁿ
that feared that not out come finish. world

T^ʔ C^ʔ C^{no} t_u CT_u ɽⁿ CT̄^ʔ, ɽⁿ ɔ_o Ċ̄.
people situated darkness midst, not see road.

Y⁻ ɽ^{''} Y⁻ L_u T^u T^ʔ T^{''} Y⁻ T⁻. Y⁻ ɽ^ʔ T^ʔ C^ʔ
farming all lit lamp do only. after people

T_u CT̄^ʔ ɽ^{'''} ɽ^{''} Ā I^{'u} L^u 'C^u T⁻. T_u CTⁿ
then sought method want call the sun come. begin

S^u ɔ_o T^u C^u I^{'u}. Yⁿ V^{nc} T^u C^u Y⁻ ɽ^ʔ
first cause the bull call. but the bull voice

b° S° , L^u 'C^u T^n T^- T_u J_\circ T^u
 big away, the sun not come. then cause the

J' I'^u . T^u J' I'^u , L^u 'C^u
 cockerel call. the cockerel called, the sun

T^- L_{nc} T_c T^- . Y^- L^n T'' Y^- T'' t_\circ $\bar{\text{C}}$ $\overset{\text{n}}{\text{C}}$,
 presently out came. so from of old reach now,

T_u $\bar{\text{A}}$ T^u J' J^- T_{nc} , L^u 'C^u T_c
 then want the cockerel crow truly, the sun out

T^- L^n 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

How Ya-ya shot the suns and moons.

Sung by a grandmother from Hmao-zu-mu.

Introduction.

This song does not mention that the cock crowing each morning is a daily reassurance to the sun that it is safe to rise, but it does suggest that here can be found the origin of the cock's red comb.

Miao combs used to be carved from pieces of wood four or five inches long and two or three inches wide. One or more were often worn, teeth downwards, in the hair at the back of the head by young women. The comb presented to the cockerel by the grateful sun was rather special being finished in red lacquer. We are told that the cockerel could use it but could not wear it properly. That is, when preening himself the cockerel appeared to be combing his feathers, but he wore his comb with the teeth pointing upwards instead of down, and also upon the top of his head.

In this version of the story, Ya-ya, armed with his new crossbow and arrows had to travel far before he could shoot the surplus suns and moons. Unable to shoot them directly, for they were far out of range up in the sky, he chose to shoot at their reflections in the water of a shallow lake, since these could not possibly be further away than the mud at the bottom of the lake. Presumably that chosen was one of legendary nine lakes of Gi-nzyu, though the song does not mention the name. What we are not told is why or how on each occasion, the shooting of a sun resulted in the elimination of a moon as well.

The opening lines of this song go back to another old tradition enshrined in several songs, that the fashioning of the wrinkled surface of the earth and the smooth sky above was the handy work of a group of cosmic smiths. In this song there were seven of them and each carried in his belt a dagger, emblazoned with a golden sun and a golden moon. Now Ya-ya's arrow, aimed at a particular sun, was bound to hit the wearer of the dagger bearing that sun. When the owner of the dagger was laid low, the dagger bearing both the sun and the moon would also fall with him

The difficulty of this explanation of the problem is that the cosmic smiths are not mentioned at all in the main part of the story. In fact lines 1 to 14 could be removed altogether, and the song would still appear complete in itself. Moreover at line 15 the imagery changes. Suns and moons are no longer golden inlay work, but the familiar young couple Sun-maid and Moon-youth, found in many other songs.

M109

How Ya-ya shot the suns and moons.

Sung by a grandmother from Hmao-zu-mu.

From out of scattered sky material came the dome,
For two companies of smiths to come and live.
Woven from scattered earth material came the ranges,
For two companies of smiths to come and dwell.

- 5 Of the two companies of smiths, seven members came from seven places,
Of the two companies of smiths, seven members stretching their hands were able
To beat iron till it rang.
Of the two companies of smiths, seven members came from seven districts,
Of the two companies of smiths, seven members stretching their hands were skilful
10 To beat iron till it sounded.

Each bore a shining knife in his belt,
Inlaid with a golden sun.
Each carried a shining knife at his back,
Inlaid with a golden moon.

- 15 The suns came and shone, bright and glowing,
The moons came and shone, softly and clear,
Shone on Ya-ya's soft-wood trees on the hill slopes till they were all parched and
dry,
Except for one green mulberry tree standing by the water.

- So Ya-ya sharpened,
20 Sharpened his axe, returned and felled it.
Having felled it, he fashioned a crossbow from its trunk,
Having felled it, he made arrows from its branches,
These Ya-ya carried away to shoot the suns.

- If anyone had to shoot the suns and moons they might turn back,
25 But when Ya-ya shot suns and moons he would not turn back.
Ya-ya stood in the water,
He shot down toward the mud.

- If anyone had to shoot the suns and moons they might turn back,
But when Ya-ya shot the suns and moons he took,
30 Took nearly a whole year,
For when Ya-ya shot the suns and moons he would not turn back.

- When he shot the suns and moons he reached the limits of the sky before returning.
Ya-ya stood in the mud,
He shot down towards the water,
35 He shot the pairs of Sun-maids and Moon-youths, the whole family, and they
dropped behind the mountains.

When Ya-ya shot the suns and moons he reached the limits of the sky before
 returning.
 But what were they like, those limits of the sky?
 The limits of the sky were like eyelids tightly closed.
 Now, having shot the suns and moons, Ya-ya returned and reached,
 40 Reached Ya-ya's home.

It was dark, black darkness.
 It was dark extreme darkness.
 The people could not see to plough,
 Except by lighting flaming torches to be fixed to the oxen's horns.
 45 The people could not see to farm,
 Except by lighting flaming torches to fix to the oxen's horns.

The people discussed and debated,
 "What has the strongest voice?"
 "The bull has the strongest voice."
 50 "Then let the bull go and call the sun!"
 But Sun-maid was so frightened she would not come,
 And Sun-maid went back into her house.

The people discussed and considered,
 "What has the most resounding voice?"
 55 "The tiger has the most resounding voice."
 "Then let the tiger go and call the moon!"
 But Moon-youth was so frightened he would not appear,
 And Moon-youth went back into his place.

The people discussed and debated,
 60 "What has the most reassuring voice?"
 "The cockerel has the most reassuring voice."
 "Then let the cockerel go and call the sun!"

Young Ya-ya wrapped his felt cape together,
 On which the cockerel might perch.
 65 Ya-ya slept a little, just a little, and roused,
 He slept a little, just a little and rose.

Three times the cockerel flapped its wings,
 Three times the cockerel crowed.
 Then Sun-maid's coming brightened all the sky,
 70 And Moon-youth's arrival brightened the sky all round,
 And the people could see to do their farming.

For the cockerel, Sun-maid had nothing
 But a lacquered comb to give
 As a gift to the cockerel.
 75 Now the cockerel could use it, but had no idea how to wear it.
 He put it on with the teeth pointing up to the sky!

Thus it is ended.

M109

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

Y⁻ ʃ^o L_u 'ɔⁿ t_u ɔ_u | 'u.
Grandmother Hmao-zu-mu sang.

T^{'n} CT^u ʃⁿ Cɔ^ʔ ɛ_n ʃⁿ L^o,
from sky scattered material arrived sphere,

T^{'n} C_n Y⁻ L^ʔ t_u T^u L_n ʃ_u ɛ_n
for connector two classifier groups smiths thus

L_o C^{no}.
come live.

J^{nc} Tⁿ ʃⁿ Cɔ^ʔ ɛ_n L_n V_u,
weave earth scattered material arrived ridges,

T^{'n} C_n Y⁻ L^ʔ t_u T^u L_n ʃ_u ɛ_n
for connector two classifier groups smiths thus

L_o t_u.
come dwell.

5 C_n Y⁻ L^ʔ t_u T^u L_n ʃ_u J^ʔ
connector two classifier groups smiths seven

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

Cⁿ Y⁻ L^ʔ t_u T^u L_n ʃ_u J^ʔ
connector two classifier groups smiths seven

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

CT_u ɓⁿ T⁻ Tⁿ T^ʔ.
beat iron ringing.

C_n Y⁻ L^ʔ t_u T^u L_n ʃ_u J^ʔ
connector two classifier groups smiths seven

L^ʔ L_o J^ʔ ʃ^o ɛ^{'nɔ},
classifier came seven districts,

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

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

10 ɔ₋ CT₁₁ ɓⁿ T⁻ Cɔ^u Cɔ̄.
did beat iron sounding.

ɛ^{'nɛ} T₌ Cɬ^{'nc} L_{nc} T[']₁ T^u Δ̄,
took knife shining girded waist,

ɛ^{'nɛ} J⁻ ɔ^u L_o I[']₋ 'C^u.
took gold come fashion sun.

ɛ^{'nɛ} T₌ Cɬ^{'nc} L_{nc} t^r T^u J₁₁,
took knife shining carry back,

ɛ^{'nɛ} J⁻ ɔ^u L_o I[']₋ ɓⁿ.
took gold come fashion moon.

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

ɓⁿ T⁻ ɓⁿ ɛⁿ ɔ_o,
moons came moons shone softly clear,

ɛⁿ Λ₋ Λ₋ CTⁿ ɔ^ɤ CTⁿ ɛ^{no} Lⁿ CT^ɤ
shone Ya-ya trees soft-wood trees use hillside

J̄['] L_ɛ T_ɤ,
dry gone finished,

Δ_n C_n Yⁿ ɾ^ɤ CTⁿ Cɬ⁻
except connector one classifier tree green

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

Λ₋ Λ₋ ɛ_n ɔ₋ i^o',
Ya-ya thus did whet,

20 i^o' J⁻ T₌ S^r ɔ₁₁ CT̄,
whet knife returned went felled,

$\overset{\circ}{C}\overset{\circ}{T}$ C_n $T^- \text{ } \overset{\circ}{T}$ L_o T^p $'\overset{\circ}{C}$,
 felled connector trunk come fashion crossbow,

$\overset{\circ}{C}\overset{\circ}{T}$ C_n $T^- \text{ } C\overset{\circ}{T}^r$ L_o $\overset{\circ}{3}$ S^u .
 felled connector branches come make arrows.

$\Lambda_- \Lambda_-$ \mathcal{D}_n T_r $\mathcal{D}_{||}$ $\overset{\circ}{J}$ $'C^u$.
 Ya-ya connector carried went shoot suns.

C_n $\overset{\circ}{J}$ $'C^u$ $\overset{\circ}{J}$ b^n L_- C_n
 connector shoot suns shoot moons then connector

L_o ,
 come,

25 $\Lambda_- \Lambda_-$ $\overset{\circ}{J}$ $'C^u$ $\overset{\circ}{J}$ b^n J^r \dagger^c L_o .
 Ya-ya shoot suns shoot moons not able come.

$\Lambda_- \Lambda_-$ \mathcal{D}_n $\overset{\circ}{J}$ $J^r \text{ } C\overset{\circ}{T}_u$ Y'' ,
 Ya-ya connector stood midst water,

\mathcal{D}_n $\overset{\circ}{J}$ T'' $J^r \text{ } C\overset{\circ}{T}_u$ $\overset{\circ}{Y}$.
 connector shot towards midst mud.

C_n $\overset{\circ}{J}$ $'C^u$ $\overset{\circ}{J}$ b^n L_- C_n
 connector shoot suns shoot moons then connector

L_o ,
 come,

$\Lambda_- \Lambda_-$ $\overset{\circ}{J}$ $'C^u$ $\overset{\circ}{J}$ b^n L_c T'' ,
 Ya-ya shoot suns shoot moons gone got,

30 T'' $C\overset{\circ}{T}^u \text{ } J^p \text{ } J^r \text{ } L_c$ $\mathcal{D}_{||} \Delta_{||}$ $J_{||}$,
 got practically sixteen years,

$\Lambda_- \Lambda_-$ $\overset{\circ}{J}$ $'C^u$ $\overset{\circ}{J}$ b^n J^r \dagger^c L_o .
 Ya-ya shoot suns shoot moons not able come.

$\overset{\circ}{J}$ $'C^u$ $\overset{\circ}{J}$ b^n \dagger_o $C\overset{\circ}{T}^u$ \mathcal{D}_c L_-
 shoot suns shoot moons reached sky limit then

$\overset{\circ}{T}$ L_o ,
 returned come,

E_n Λ Λ E_n C_n $\overset{\circ}{\text{J}}$ J^r CT_v $\overset{\circ}{\text{Y}}$,
 thus Ya-ya thus connector stood midst mud,

C_n $\overset{\circ}{\text{J}}$ T'' J^r CT_v Y'' ,
 connector shot towards midst water,

35 $\overset{\circ}{\text{J}}$ CJ'' $'\text{C}^v$ CT_v b^n CJ_ζ C^{nc} T^v
 shot maid suns youth moons pairs mother son

J^n L_ζ Ct^v J_v T'' .
 completely set back mountain.

E_n Λ Λ $\overset{\circ}{\text{J}}$ $'\text{C}^v$ $\overset{\circ}{\text{J}}$ b^n t_o CT^v
 thus Ya-ya shoot suns shoot moons reached sky

J_ζ L $\overset{\circ}{\text{T}}$ L_o .
 limit then returned come.

CT^v J_ζ Y^- L^n E° J_ζ ,
 sky limit make how limit,

CT_v J_ζ Y^- J^- J^- J_ζ L_o J^r J^{nc} .
 sky limit make eye limit come interwoven.

Λ Λ $\overset{\circ}{\text{J}}$ $'\text{C}^v$ $\overset{\circ}{\text{J}}$ b^n T_v $\overset{\circ}{\text{T}}$
 Ya-ya shoot suns shoot moons then return

S^r $\overset{\circ}{\text{T}}$ L_o t_o ,
 come back return come reached,

40 t_o Λ Λ J^- CA° CJ^- .
 reached Ya-ya inside house.

t_v CT^v t_v L^n CJ^{nc} ,
 darkness dark black,

t_v CT^v t_v J^- CT^n .
 darkness dark extremely.

CA^{nc} T^n T^v C^v T^n J_o J^- E^n C_n E^{no} C^v ,
 world people not see way connector plough oxen,

T^c T'' E^{no} CE''' L'' T'' C^v J^v .
 lit torch carry flaming upon oxen horns.

45 CΔ^{nc} Tⁿ T^b C^b J^r J_o J⁻ Ċ C_n Y⁻ J^u,
 world people not see way connector farming,
 Ċ_n T^ʿ T^u Ċ^{no} CĊ^{''} L^u T^u C[~] J^u.
 thus lit torch carry flaming upon oxen horns.

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

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

†^r C[~] J⁻ S^ʒ L^o,
 bull voice strong,

50 J_o †^r C[~] C†_p I^{''u} 'C^u.
 cause bull go call sun.

C†^u 'C^u CĊ^{''} T_u T_{nc} 'C^u D₋ T⁻,
 maid sun feared truly sun not come,

C†^u C^u Ċ_n D_n C_n S^r J_u
 maid sun thus connector it returned entered

C†⁻.
 house.

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

J_o J̄ J^r J⁻ S^ʒ C†^u.
 cause what voice long.

55 †^r Ċ J⁻ S^ʒ C†^u.
 tiger voice long.

J_o †^r Ċ C†_p I^{''u} Lⁿ.
 cause tiger go call moon.

C†_u Lⁿ CĊ^{''} T_u T_{nc} Lⁿ D₋ L^o,
 youth moon feared truly moon not come out,

CT_u bⁿ C_n D_n S^r J_u
youth moon thus connector returned entered

D_n C^{'n}.
connector place.

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

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

Lⁿ J['] J⁻ S[̃] Jⁿ,
cockerel voice comforting,

J_o Lⁿ J['] CJ_s I^{'u} 'C^u.
cause cockerel go call sun.

J⁻ CT_u Λ₋ Λ₋ J⁻ C^p C_n J⁻ CJ⁻,
the youth Ya-ya felt cape connector wrap together,

J^r C_n Lⁿ J['] J̄.
so thus cockerel stand.

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

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

Lⁿ J['] CJ⁻ t^r CJ⁻,
cockerel flapped three flaps,

Lⁿ J['] J⁻ t^r S[̃].
cockerel crowed three times.

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

70 CT_u bⁿ Cⁿ L_u Jⁿ L_s J̄['] CT^u L_o.
youth moon brightened around place sky arrived.

CA^{nc} Tⁿ T^p C^p J_o J⁻ C̄ⁿ 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 T̄ Yⁿ L^u T̄ 3̄ t', T'" L" J'.
 take one classifier comb lacquered for cockerel.

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

75 T^ᵛ C_n J̄ 'C̄^{nc} [n T^ᵛ CT^u.
 put on connector teeth thus put on sky.

[n Lⁿ ᵛ CT̄.
 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, 𐏀''

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 girdle 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 𪛗 between 'C^u and 𪛗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 𪛗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 𪛗_n is substituted for 𪛗_n 𪛗_n 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 C T^u is mistakenly written C Tⁿ 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 𪛗ⁿ instead of 𪛗ⁿ meaning "torch".

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

J^r C†_r Tⁿ J^r C†_r T_p
discussed thought over

This is paralleled by,

J^r C†_r T_n J^r C†_r T_u
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_n, "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
How Ya-ya shot the suns and moons.

Sung by a grandfather from Hmao-a-bw.

Introduction.

The aetiological interest in this version of the Ya-ya story is once again the origin of the cockerel's red comb, worn on the top of the head and pointing upwards. However, in this song, it was not presented by the grateful Sun-maid, but as a thank-offering from the people, after their experience of continuous night.

The description of the sun and moon as a maid and a youth is common, in fact one song actually calls them wife and husband. Moreover the couple are always portrayed as being close together, that is, until the day that Heaven's Nzha-di-ao and Earth's Nggü-nzai-shao separated them and sent them off on different courses around the sky. (See "The work of setting sky and earth in order", sung by Yang Zhi, M105) This being the case, it is at least conceivable that they might both have been hit by a single arrow, as the emended text of line 24 says, "And with every shot he could hit a pair".

There is no doubt that Ya-ya is regarded as a benefactor of the human race, but this version indicates how narrowly he avoided bringing disaster. Having obliterated six suns and their attendant moons, Ya-ya aimed his seventh arrow at the remaining pair. Fortunately, as he released the arrow, his bow string broke, and, spinning like a whip cord, it turned the final sun and moon around in their tracks, driving them, frightened but unharmed, back below the horizon whence they had come. Had the cord held, and the arrow followed its intended path, suns and moons would have been no more, and the world doomed to eternal darkness!

M110
How Ya-ya shot the suns and moons.

Sung by a grandfather from Hmao-a-bw.

The suns came over the horizon,
The suns came, shining as they came.
They shone on Ya-ya's soft-wood trees till they were altogether parched and dry.
Except for Ya-ya's great, green mulberry tree standing by the river.

5 Ya-ya shouldered,
Shouldered his axe and returned to fell it.
He felled it and the trunk fell across the river,
He felled it and the branches fell across the valley.
He felled it and from the trunk fashioned a crossbow,
10 He felled it and from the branches made arrows.

Ya-ya fashioned an excellent crossbow.
Ya-ya fashioned it, but who was to bear it?
He had fashioned it for the people to bear,
But the people could not shoot with it,
15 So Ya-ya having fashioned it, Ya-ya had to bear it.
Where did he bear it to shoot?
He bore it to shoot at the wide shores of Gi-nzyu.

Sun-maids and Moon-youths abounded,
And the people could not endure their shining.
20 But standing in the water,
Ya-ya could shoot at seven suns and hit seven,
Standing in the sticky mud,
He could shoot towards the dark shores of Gi-nzyu,
And with every shot he could hit a pair.

25 But then the bow-string snapped, and it whipped,
Whipped and turned back the moon and the sun with its burning heat.

It was dark, black darkness.
In the dark Ya-ya went out ploughing,
But he could not see to plough,
30 So Ya-ya lit a flaming torch to fix to the oxen's horns.

It was extremely dark, complete darkness.
In the dark Ya-ya went out riding,
But he could not see to ride,
So Ya-ya lit a flaming torch to fix to the horse's bridle.

35 What, of the people's possessions, had the strongest voice?
The bull's voice was strongest,
Then let the bull go and call the sun.
But the sun was so frightened it would not come out.

What had the most resounding voice?
40 The tiger's voice was most resounding,
Then let the tiger go and call the moon.
But the moon was so frightened it would not come out.

What, of the people's possessions, had the most reassuring voice?
The cockerel's voice was most reassuring,
45 Then let the cockerel go and call the sun.

Thus Sun-maid appeared,
So people could see sky and earth clearly,
And when the sky became quite dark,
Moon-youth appeared,
50 Shining upon the people's sky and land and water.

The people had nothing,
Had nothing to give,
To give to the cockerel, that would serve,
Would serve the cockerel as a head-dress.

55 So the people took,
Took a lacquered comb they had brought and gave that,
Gave that to the cockerel as a head-dress.

Now the cockerel could use it but did not know how to wear it,
For he put the lacquered comb upon his forehead
60 With the toothed edge turned upward.

Thus it is ended.

M110

Λ Λ ʃ 'C^u ʙⁿ.
Ya-ya shoots suns moons.

Y⁻ Λ_κ L_u 'ɔⁿ Y⁻ ɔ_ɔ ɪ^u.
Grandfather Hmao-a-bw sang.

'C^u T- Lⁿ L^u Tⁿ ɟ^ɔ CT^u,
suns came so the bottom sky,

'C^u T- 'C^u ɛⁿ T-,
suns came suns shone came,

ɛⁿ Λ Λ CTⁿ ɔ^ɔ CTⁿ ɟ^ɔ CT_o L_κ
shone Ya-ya trees soft-wood trees dry with gone

T^ɔ,
finished,

Δ_n Λ Λ C^{nc} ɾ^ɔ CTⁿ ɟ⁻ CT⁻ ɟⁿ t^u
except Ya-ya great classifier tree green mulberry

t_κ CT^u Δⁿ.
standing edge river.

5 Λ Λ ɛ_n ɔ_ɔ ɟ^ɔ,
Ya-ya thus did shoulder,

ɟ^ɔ C_n ɟ⁻ Tⁿ S^r ɔ_u CT^o,
shouldered connector axe returned went cut,

CT^o ɟ⁻ ɟ^o ɟ_u T_n Δⁿ,
cut trunk fell across river,

CT^o ɟ⁻ CT^r ɟ_u T_n ɟ^ɔ.
cut branches fell across valley.

CT^o C_n ɟ⁻ ɟ^o L_o T^ɔ 'C^ɔ,
cut connector trunk come fashioned crossbow,

10 CT^o C_n ɟ⁻ CT^r L_o ɟ^o S^u.
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 D_ 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,

D_ 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 D_ 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 CJ^o Ȳ,
Ya-ya stay sticky mud,

D_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 ʙ̣ ʼĊ̣ Ṭᵛ CṬ⁻ J̣ʳ [̣ᵐᵒ CΔ̣ᵛ,
 string crossbow snapped whipped,
- CΔ̣ᵛ CṬᵐ ʙ̣ᵐ ʼC̣ᵛ ɹ̣ᵛ ɹ̣ᵐ Ċ̣ᵛ Ḷᵒ.
 whipped turned round moon sun hot burning come
- [̣ᵐᵒ J̣ᵐ.
 completed so.
- ṭᵐ CṬᵛ ṭᵐ Ḷᵐ C[̣ᵐᵒᵐᵒ,
 darkness dark black,
- ṭᵐ Λ̣_ Λ̣_ CṬᵐ, [̣ᵐᵒ Ṭᵐ,
 dark Ya-ya went ploughing,
- [̣ᵐᵒ Ṭᵐ J̣ʳ ɹ̣ᵒ ɹ̣ᵐ,
 ploughing not see way,
- 30 Λ̣_ Λ̣_ Ṭᵛ Ṭᵐ C[̣ᵐᵐᵐ Ḷᵐ Ṭᵐ [̣ᵐᵐ ɹ̣ᵛ.
 Ya-ya lit torch flaming upon ox horns.
- ṭᵐ J̣⁻ CṬᵐ [̣ᵐ ṭᵐ C[̣ᵐᵐ,
 dark extremely thus dark completely,
- ṭᵐ Λ̣_ Λ̣_ CṬᵐ, [̣ᵐᵐ C̣ᵐ,
 dark Ya-ya went ride horse,
- [̣ᵐᵐ C̣ᵐ J̣ʳ ɹ̣ᵒ ɹ̣ᵐ,
 ride horse not see way,
- Λ̣_ Λ̣_ Ṭᵛ Ṭᵐ C[̣ᵐᵐᵐ Ḷᵐ Ṭᵐ C̣ᵐ Ṣᵐ.
 Ya-ya lit torch flaming upon horse bridle.
- 35 CΔ̣ᵐᵒ Ṭᵐ Ṭᵐ C̣ᵐ C̣ᵐ J̣̄ J̣ʳ J̣⁻ Ṣᵐ Ḷᵒ.
 world people connector what voice strong.
- ṭʳ C̣ᵐᵐ J̣⁻ Ṣᵐ Ḷᵒ,
 bull voice strong,
- ɹ̣ᵒ ṭʳ C̣ᵐᵐ CṬᵐ, ɹ̣ᵐᵐ ʼC̣ᵛ.
 cause bull go call sun.
- ʼC̣ᵛ C[̣ᵐᵐ Ṭᵐ Ṭᵐᵒ ʼC̣ᵛ ɹ̣_ Ṭᵛ.
 sun feared truly sun not come out.

- $\bar{J} J^r \quad J^- S^{\delta} \quad 3_{-}$
 what voice resounding.
- 40 $t^r \bar{L} \quad J^- S^{\delta} \quad 3_{-}$,
 tiger voice resounding,
- $J_0 \quad t^r \bar{L} \quad CT_{\delta} \quad I'^u \quad b^n$.
 cause tiger go call moon.
- $b^n \quad C\bar{L}'' \quad T_u T_{nc} \quad b^n \quad J_0 \quad T_{\epsilon}$.
 moon feared truly moon not come out.
- $C\Delta^{nc} T^n \quad T^{\flat} C^{\flat} \quad C_n \quad \bar{J} J^r \quad J^- S^{\delta} \quad J''$.
 world people connector what voice comforting.
- $L^u \quad J' \quad J^- S^{\delta} \quad J''$,
 the cockerel voice comforting,
- 45 $J_0 \quad L^u \quad J' \quad CT_{\delta} \quad I'^u \quad 'C^u$.
 cause the cockerel go call sun.
- $CJ'' \quad 'C^u \quad CT_0 \quad T_{\epsilon} \quad \Delta_{\epsilon}$,
 maid sun appeared,
- $J_0 \quad C\Delta^{nc} T^n \quad T^{\flat} C^{\flat} \quad CT_u \quad T^n \quad \bar{I}'$.
 see world people sky earth clearly.
- $t_{||} \quad J^n \Delta^{\delta} CT_u \quad J^- CT^n$,
 dark the skies profoundly,
- $CT_{||} \quad b^n \quad CT_0 \quad T_{\epsilon} \quad \Delta_{\epsilon}$,
 youth moon appeared,
- 50 $L^n \quad C\Delta^{nc} T^n \quad T^{\flat} C^{\flat} \quad CT_u \quad T^n \quad Y''$.
 shining world people sky earth water.
- $C\Delta^{nc} T^n \quad T^{\flat} C^{\flat} \quad J^r \quad T''$,
 world people not get,
- $J^r \quad T'' \quad C_n \quad \bar{J} J^r \quad T'''$,
 not get connector anything for,
- $T''' \quad L^u \quad J' \quad Y^-$,
 for the cockerel make,

Y⁻ L^u J' [nc Γ" ɔ".
make the cockerel put head-dress.

55 CΔ^{nc} Tⁿ T^ɔ C^ɔ [n ɔ_ ɔ⁻,
world people thus did take,

ɔ⁻ Jⁿ L^u T⁻ ʒ_ t', [no L_ T''',
took a comb lacquered bring come for,

T''' L^u J' [nc Γ" ɔ".
for the cockerel put head-dress.

L^u J' t^ɕ [no ɔ_ t^ɕ CT'',
the cockerel able use not able wear,

T^ɔ ʒ_ t', Lⁿ Γ" 'C^{nc},
put on comb lacquered the forehead,

60 ɔ̂_ɛ T^ɔ J⁻ CT^u Λ[̂] J⁻ CT".
did put on edge toothed turned round.

[n Jⁿ ɔ_ 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 Ĩ, meaning "wide shores".

Line 24. This line in Document C reads: J̣ Yⁿ 'C̣ Tⁿ Jⁿ C̣ɜ. "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
Concerning Sun-maid and Moon-youth.

Sung by a man from Hmao-a-gw-gw.

Introduction

The object of this song is to explain why the sun and moon move round the sky rather than over the surface of the ground. The idea of the sun and the moon as a maid and a youth, common in Miao songs, is here taken a step further. It says that Sun-maid and Moon-youth "made a family to live", that is that they became man and wife. The song then goes on to imagine them, like any young Miao couple, moving house, she, carrying her new baby wrapped up on her back, and he, burdened with the essential household articles, including his crossbow.

It is not explained to what astronomical phenomena Sun-maid's baby boy and Moon-youth's cross-bow correspond, nor are we told of the cosmic significance of the delay involved while the couple returned to make a sash and a rope for carrying their respective loads.

Their journey took them, eventually, to the point where the dome of the sky fitted down on the ground. Here, unable to go further, they had to turn back, but elected not to travel the way they had come, but rather to go circling around the sky.

In the final lines of the song the sky is described as "black and coloured". The second adjective is, in fact, the word "dyed". The Miao used a variety of dye stuffs, but by far the most common was indigo, so that this expression is a reference to the colour of the sky at night and in the day.

M111
Concerning Sun-maid and Moon-youth.

Sung by a man from Hmao-a-bw-bw.

- From out of scattered sky material came the dome,
For Sun-maid to come and live.
Woven from scattered earth material came the ranges,
For Moon-youth to come and dwell.
- 5 Sun-maid was beautiful,
 As Moon-youth soon came to know.
 Sun-maid accompanied,
 Accompanied Moon-youth to live together as a family.
 Sun-maid and Moon-youth were ready to leave,
10 But Sun-maid and Moon-youth could not go because,
- Sun-maid did not have her sash for carrying her child.
 So Sun-maid turned back, returning to collect,
 To collect drawn silk and drawn yarn to weave,
 To weave into a sash for Sun-maid to carry her child.
- 15 Moon-youth did not have the rope for carrying his crossbow.
 So Moon-youth turned back, returning to collect,
 To collect drawn hemp and drawn yarn to twist,
 To twist into a rope for Moon-youth to carry his crossbow.
- With Sun-maid carrying her child wrapped up on her back,
20 And Moon-youth carrying a full pack upon his back,
 Sun-maid and Moon-youth went on together,
 Went on and reached the limits of the sky and the ends of the earth,
 Where Sun-maid sought a way to return,
 And Moon-youth sought a way to turn round.
- 25 How did they appear to Sun-maid, those limits of the sky?
 The limits of the sky resembled,
 Resembled an eye that was weeping.
 How did they appear to Moon-youth, those ends of the earth?
 The ends of the earth resembled,
30 Resembled an eye that was closed.
- What limit did Moon-youth see as a proper limit for the moon?
 He saw the moon's limit reach the smooth cover of the sky, black and coloured.
 What limit did Sun-maid see as a proper limit for the sun?
 She saw the sun's limit reach the even cover of the sky, black and coloured.
- 35 So then this year we may know,
 Know that, for this reason, Sun-maid and Moon-youth go,
 Go well, circling the blue sky.
 Thus Sun-maid and Moon-youth go,
 Go well, circling the clear sky.

Thus it is ended.

M111

ꠊꠞꠞ 'ꠘꠞ ꠘꠞꠞ ꠘꠞ ꠘꠞ.
maid sun youth moon business.

ꠞꠞ ꠞꠞ 'ꠘꠞ ꠞꠞ ꠞꠞ ꠞꠞ.
man Hmao-a-gw-gw sang.

ꠞꠞꠞ ꠘꠞꠞ ꠞꠞ ꠘꠞꠞ ꠞꠞ ꠞꠞꠞ,
from sky scattered material arrived sphere,

ꠞꠞꠞ ꠊꠞꠞ 'ꠘꠞ ꠞꠞ ꠞꠞ ꠞꠞ ꠞꠞꠞ.
for maid sun had thus come live.

ꠞꠞꠞ ꠞꠞ ꠞꠞ ꠞꠞ ꠘꠞ ꠘꠞꠞ ꠞꠞ ꠞꠞ ꠞꠞꠞ,
weave earth scattered material arrived ridges,

ꠞꠞꠞ ꠘꠞꠞ ꠞꠞ ꠞꠞ ꠞꠞ ꠞꠞꠞ.
for youth moon thus come dwell.

5 ꠊꠞꠞ 'ꠘꠞ ꠞꠞ ꠞꠞ ꠞꠞ,
maid sun pretty,

ꠘꠞꠞ ꠞꠞ ꠞꠞ ꠞꠞ ꠞꠞ.
youth moon began come know,

ꠊꠞꠞ 'ꠘꠞ ꠞꠞ ꠞꠞ ꠞꠞꠞ,
maid sun together with,

ꠞꠞ ꠞꠞ ꠞꠞ ꠞꠞ ꠞꠞ ꠞꠞ ꠞꠞꠞ.
did with youth moon make family live.

ꠊꠞꠞ 'ꠘꠞ ꠘꠞꠞ ꠞꠞ ꠞꠞ ꠞꠞ ꠞꠞ ꠞꠞ ꠞꠞ.
maid sun youth moon left to go away.

10 ꠊꠞꠞ 'ꠘꠞ ꠘꠞꠞ ꠞꠞ ꠞꠞ ꠞꠞ ꠞꠞ ꠞꠞ ꠞꠞ,
maid sun youth moon not get go because,

ꠊꠞꠞ 'ꠘꠞ ꠞꠞ ꠞꠞ ꠞꠞ ꠊꠞꠞ 'ꠘꠞ ꠞꠞ ꠞꠞ ꠞꠞ.
maid sun not get maid sun rope carry son.

ꠊꠞꠞ 'ꠘꠞ ꠞꠞ ꠞꠞ ꠞꠞ ꠞꠞ ꠞꠞ ꠞꠞ ꠞꠞ,
maid sun then returned came back collect,

J" CT_u L^u CT_u Š t^u L_o CT^o,
 collect drawn silk drawn yarn able come weave,

CT^o T" C] " 'C^u b⁻ T_r T^u.
 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

'C̣.
 crossbow.

CT_u bⁿ T_u Ṭ Lⁿ S^r Ṭ L_o J",
 youth moon then returned came back collect,

J" CT_u Ḍ CT_u Š t^u L_o S⁻,
 collect drawn hemp drawn yarn able come twist,

S⁻ T" CT_u bⁿ b⁻ T_r 'C̣.
 twist get youth moon rope carry crossbow.

C] " 'C^u D_u T_r C] " 'C^u J⁻ J_u T^u,
 maid sun did carry maid sun bundle son,

20 CT_u bⁿ D_u T_r CT_u bⁿ J⁻ Ṭ t_u,
 youth moon did carry youth moon sack filled,

C] " 'C^u CT_u bⁿ Y⁻ t_u D_u,
 maid sun youth moon made company went,

D_u t_o CT^u J_u CT_o Tⁿ S_u.
 went reached sky limit with earth end.

C] " 'C^u C̣ Ṭ' Ḷ Ṭ,
 maid sun sought way return,

CT_u bⁿ C̣ Ṭ' Ḷ T_u.
 youth moon sought way turn around.

25 C] " 'C^u Ḍ J_o CT^u J_u Y⁻ Lⁿ Ḷ J_u,
 maid sun did see sky limit make how limit,

CT^u J_u t^u L_o S_u,
 sky limit able come resemble,

ᵐᵃ ᵐᵃ ᵐᵃ ᵐᵃ ᵐᵃ ᵐᵃ ᵐᵃ ᵐᵃ.
 did resemble eye follow come weeping.

ᵐᵃ ᵐᵃ ᵐᵃ ᵐᵃ ᵐᵃ ᵐᵃ ᵐᵃ ᵐᵃ ᵐᵃ ᵐᵃ,
 youth moon did see earth end make how end,

ᵐᵃ ᵐᵃ ᵐᵃ ᵐᵃ ᵐᵃ,
 earth end able come resemble,

30 ᵐᵃ ᵐᵃ ᵐᵃ ᵐᵃ ᵐᵃ ᵐᵃ ᵐᵃ ᵐᵃ.
 did resemble eye follow come coming together.

ᵐᵃ ᵐᵃ ᵐᵃ ᵐᵃ ᵐᵃ ᵐᵃ ᵐᵃ ᵐᵃ ᵐᵃ ᵐᵃ ᵐᵃ,
 youth moon did see good moon limit make how limit,

ᵐᵃ ᵐᵃ ᵐᵃ ᵐᵃ ᵐᵃ ᵐᵃ ᵐᵃ ᵐᵃ
 did see moon limit connector go to cover black

ᵐᵃ ᵐᵃ ᵐᵃ.
 cover dyed smooth.

ᵐᵃ ᵐᵃ ᵐᵃ ᵐᵃ ᵐᵃ ᵐᵃ ᵐᵃ ᵐᵃ ᵐᵃ ᵐᵃ ᵐᵃ,
 maid sun did see good sun limit make how limit,

ᵐᵃ ᵐᵃ ᵐᵃ ᵐᵃ ᵐᵃ ᵐᵃ ᵐᵃ ᵐᵃ
 did see sun limit connector go to cover black

ᵐᵃ ᵐᵃ ᵐᵃ ᵐᵃ,
 cover dyed even for this reason,

35 ᵐᵃ ᵐᵃ ᵐᵃ ᵐᵃ ᵐᵃ,
 year this able come know,

ᵐᵃ ᵐᵃ ᵐᵃ ᵐᵃ ᵐᵃ ᵐᵃ ᵐᵃ,
 did know maid sun youth moon go for this reason,

ᵐᵃ ᵐᵃ ᵐᵃ ᵐᵃ ᵐᵃ ᵐᵃ ᵐᵃ.
 go well circling the sky blue.

ᵐᵃ ᵐᵃ ᵐᵃ ᵐᵃ ᵐᵃ ᵐᵃ,
 maid sun youth moon go thus,

ᵐᵃ ᵐᵃ ᵐᵃ ᵐᵃ ᵐᵃ ᵐᵃ ᵐᵃ.
 go well circling the sky clear.

40 $\Gamma_n \quad \Gamma^n \supset \mathcal{C}\Gamma..$
thus ended.

M111
Concerning Sun-maid and Moon-youth.

Sung by a man from Hmao-a-gw-gw.

Notes

This song is recorded only in Document F (no. 15, page 13).

Title. The full title in Document F reads:

ꨀꨑ"	ꨑ	ꨀꨑ	ꨑ	ꨀꨑ"	'ꨑ	ꨀꨑ	ꨑ
song	which	talks	reach	maid	sun	youth	moon

ꨑ.
business.

Lines 1 and 3. In both these lines the word ꨀꨑꨑ is incorrectly written ꨑꨑ.

Line 10. In Document F this line reads:

ꨀꨑ"	'ꨑ	ꨑ	ꨑ	ꨀ
maid	sun	not	get	for this reason

This presumably would mean, "Because Sun-maid had not got", but it does not make very good sense in itself, and does not provide the required link between line 9 and the two stanzas that follow, in lines 11 to 14 and 15 to 18. Line 9 says that Sun-maid and Moon-youth were preparing to leave on a journey. Lines 11 to 18 explain why their departure was, in fact, delayed. It follows that line 10 should say something like "but they could not leave because". To balance the previous line and to tie in with the two stanzas that follow, both Sun-maid and Moon-youth need to be mentioned in line 10, then the addition of the single word ꨑ, "go", provides exactly the required meaning, since ꨑ ꨑ ꨑ is the normal Miao idiom for "could not go".

Line 11. The Miao word ꨑ has a wider meaning than the English word "rope". It is used for everything from a piece of string to the bamboo ropes several inches thick on which ferries are pulled across fast flowing rivers. It is also employed for girdles made of woven cloth, and, in this context, for the sash used to strap a baby to its mother's back.

Lines 13 and 17. In both these lines the word ꨀꨑ, meaning "to pull out" or "to draw out" is incorrectly written ꨑ.

Lines 31 to 34. In Document F these lines read:

- 31 CT₁₁ ʙ^ⁿ ɔ̃ ʝ_o ʒ" ʙ^ⁿ ɔ̃ Y⁻
 youth moon did see good moon limit make
- L^ⁿ ɔ̃^ʳ ɔ̃_ε,
 how limit,
- 32 Δ⁻ Ṽ Δ^ᵛ Ṽ Δ₁₁ CΔ_{nc.}
 go to cover black cover dyed smooth.
- 33 Cɔ̃¹¹ C^ᵛ ɔ̃ ʝ_o CT^ᵛ ɔ̃_ε Y⁻ L^ⁿ ɔ̃^ʳ ɔ̃_ε,
 maid sun did see sky limit make how limit,
- 34 ɔ̃ ʝ_o CT^ᵛ ɔ̃_ε C_n Δ⁻ Ṽ Δ^ᵛ
 did see sky limit connector go to cover black
- Ṽ Δ₁₁ ɔ̃₁₁ 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^ᵛ ɔ̃_ε in line 33 is replaced by ʒ" 'C^ᵛ ɔ̃_ε, parallel to the ʒ" ʙ^ⁿ ɔ̃_ε in line 31, the balance is restored.
- (2) With line 33 amended in this way, CT^ᵛ ɔ̃_ε in line 34 also needs to be corrected to read, 'C^ᵛ ɔ̃_ε.
- (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 ɔ̃ ʝ_o ʙ^ⁿ ɔ̃_ε C_n Δ⁻ Ṽ Δ^ᵛ
 did see moon limit connector go to cover black
- Ṽ Δ₁₁ CΔ_{nc.}
 cover dyed smooth.

M112
The building of sky and earth.

Recorded by Wang Ming-ji.

Introduction

Miao songs of creation often contrast the smooth surface of the sky with the rough surface of the earth. In this song earth and sky are pictured as a building undergoing its final plastering. The contrast in the surface of the finished work was the result of the tools employed.

It is not uncommon in two versions of the same song for names to appear in full in one and in an abbreviated form in the other. Here there are two very similar names, but while that of the young woman is shortened from Nggü-zyu Nggü-li-zv to Nggü-zyu-li-zv, that of the young man is given in full, Ndao-zyu Ndao-li-zv. The word "zyu" means "build", and "zv" means "constantly" or "continually". "zyu-li-zv" would therefore describe something which was built to last, a permanent building. In this case the reference is to the sky and the earth, and the names mean, "The young woman or young man whose building continued".

This may be a complete song, but it reads rather like a fragment from a longer piece.

M112
The building of sky and earth.

Recorded by Wang Ming-ji.

Nggü-zyu-li-zv built the sky,
Ndao-zyu Ndao-li-zv built the earth.

Nggü-zyu-li-zv built the sky and used an iron trowel.
Ndao-zyu Ndao-li-zv built the earth and used a wooden trowel.

- 5 Nggü-zyu-li-zv built the sky all smooth,
Ndao-zyu Ndao-li-zv built the earth all furrowed.

M112

t_3 CT^u t_3 T^n
 build sky build earth.

U_{06} \mathcal{D}_{n6} \mathcal{L}_n S_{11} .
 Wang Ming-ji wrote.

G_u t_3 L^n t^p t_3 CT^u ,
 Nggu-zyu-li-zv built sky,

CT_{11} t_3 CT_{11} L^n t^p t_3 T^n .
 Ndao-zyu Ndao-li-zv built earth.

G_u t_3 L^n t^p t_3 CT^u \mathcal{L}^{no} Δ^- \mathfrak{b}'' .
 Nggu-zyu-li-zv built sky used trowel iron.

CT_{11} t_3 CT_{11} L^n t^p t_3 T^n \mathcal{L}^{no} Δ^- CT'' .
 Ndao-zyu Ndao-li-zv built earth used trowel wood.

5 G_u t_3 L^n t^p t_3 CT^u \mathcal{L}_n $C\Delta_{nc}$ L_{nc} ,
 Nggu-zyu-li-zv built sky thus smooth,

CT_{11} t_3 CT_{11} L^n t^p t_3 T^n \mathcal{L}_n Y^- CT^u Y^- CT_{11} .
 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
Earth's Ndrao-bang.

Singer not recorded.

Introduction

This song was recorded by Samuel Pollard in his diary in the summer of 1911. He did not say who the singer was, nor did he undertake an English translation. There are, however, a number of English notes in the text which seem to indicate that, though the Miao was faithfully written, he did not at the time fully understand the meaning.

The name Ndrao-bang means either "youth flower" or "youth breath" depending on the tone in which "bang" is read. It is not clear in the manuscript. This individual is credited with the creation of earth and sky, but his main achievement was to make the Miao a race of singers.

Toward the end of the song it is asserted that book study wearied (literally "melted") the voice. The picture here is not the western one of students poring quietly over their books, but of Chinese school boys declaiming their lessons at the top of their voices, the measure of effort being proportional to the volume of clamour. Singing songs was a far more congenial occupation, and much less strain on the voice!

M113
Earth's Ndrao-bang.

Singer not recorded.

Who made the earth?
Earth's Ndrao-bang made it,
He made the people to sing songs.

5 Who made the earth?
Earth's Ndrao-bang made it,
He made the people to study books.

The people sang,
Sang songs and could not cease.

10 They sang of everything away above,
Sang of the sun and the moon in the sky.
They sang of everything away below,
Sang of the water depths on the earth.

15 They sang of everything away above,
Sang of the clouds up in the sky.
They sang of everything away below,
Sang of the rocks and the cliffs on the earth.

Earth's Ndrao-bang made,
Made the sky above,
Nine thousand fathoms high.

20 Earth's Ndrao-bang made,
Made the soil on earth,
Ninety thousand fathoms deep.

25 Earth's Ndrao-bang made,
Made the people to sing songs,
And the people sang without ceasing.

Earth's Ndrao-bang made,
Made the people to study books,
But book-study wearied their voices.

30 So the people did not study much,
They sang songs and could not cease,
They sang songs away through the seven vaults of the sky,
For the people sang without ceasing

CA^{nc} Tⁿ CT_u J^ɛ.
 earth Ndrao-bang.

CA^{nc} Tⁿ J̄ J^r t^r,
 earth who made,

CA^{nc} Tⁿ CT_u J^ɛ t^r.
 earth Ndrao-bang made.

t^r CA^{nc} Tⁿ T^ɔ C^ɔ J_u I^{'u} C_u.
 made world people who sing songs.

CA^{nc} Tⁿ J̄ J^r t^r,
 earth who made,

5 CA^{nc} Tⁿ CT_u J^ɛ t^r.
 earth Ndrao-bang made.

t^r CA^{nc} Tⁿ T^ɔ C^ɔ J_u [nc CT^ɕ.
 made world people who study books.

CA^{nc} Tⁿ T^ɔ C^ɔ I^{'u},
 world people sang,

I^{'u} C_u Tⁿ t^ɕ S_u.
 sang songs not able end.

I^{'u} Tⁿ L^ɛ L_ɕ Jⁿ J⁻,
 sang at large gone above,

10 I^{'u} Jⁿ CT_u 'C^u ɓⁿ.
 sang sky sun moon.

I^{'u} Tⁿ L^ɛ L_ɕ Jⁿ Tⁿ,
 sang at large gone below,

I^{'u} CA^{nc} Tⁿ J^ɛ Yⁿ.
 sang earth bottom water.

I^{'u} Tⁿ L^ɛ L_ɕ Jⁿ J⁻,
 sang at large gone above,

I^{'u} Jⁿ CT_u Y⁻ J⁻ T^ɛ J_o.
 sang sky above clouds.

15 | 'u ɿⁿ L̂ L̂ ɿⁿ Tⁿ,
sang at large gone below,

| 'u CΔⁿᵀ Tⁿ Y⁻ Vⁿ Y⁻ t⁻ .
sang earth rocks cliffs.

CΔⁿᵀ Tⁿ Cɿᵢᵢ Ĵ t⁺,
earth Ndrao-bang made,

t⁺ ɿⁿ Cɿᵤ Y⁻ J⁻,
made sky above,

Sⁿᵀ ɿᵢ t⁺ⁿᵀ Δ̂.
high nine thousand fathoms.

20 CΔⁿᵀ Tⁿ Cɿᵢᵢ Ĵ t⁺,
earth Ndrao-bang made,

t⁺ CΔⁿᵀ Tⁿ Y⁻ L⁻,
made earth soil,

T⁰ ɿᵢ Vᵢᵢ Δ̂.
deep nine ten-thousand fathoms.

CΔⁿᵀ Tⁿ Cɿᵢᵢ Ĵ t⁺,
earth Ndrao-bang made,

t⁺ CΔⁿᵀ Tⁿ Tⁿ Cⁿ ɿᵤ | 'u Cɿᵢᵢ,
made world people who sing songs,

25 CΔⁿᵀ Tⁿ Tⁿ Cⁿ | 'u ɿⁿ Sᵢᵢ.
world people sang not end.

CΔⁿᵀ Tⁿ Cɿᵢᵢ Ĵ t⁺,
earth Ndrao-bang made,

t⁺ CΔⁿᵀ Tⁿ Tⁿ Cⁿ ɿᵤ ɿᵢᵢ Cɿ̂,
made world people who study books,

ɿᵢᵢ Cɿ̂ Ĵ ɿ'ᵤ 3⁰,
study books voice melts,

CΔⁿᵀ Tⁿ Tⁿ Cⁿ ɿᵢᵢ ɿⁿ ɿᵢᵢᵢ.
world people study not much.

30 | 'u C]u 7^n t^ S_u,
 sang songs not able end,

| 'u C]u L_ J^ [^ CT_u,
 sang songs gone seven divisions sky,

CΔ^c T^n T^ C^ | 'u 7^n S_u.
 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 T^ɔ C^ɔ "people" after CΔ^{ac} 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 J^ɔ, meaning "fathom", has been supplied in both these lines. Without it, or some similar word denoting measurement, neither line has any meaning.

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.

Introduction

Cai-sie-mi-fu-di is the name given in many of the songs to the country, far away to the north, from which the Chinese came to invade the legendary Miao homeland. The other name in this song, Nbw-sie-mi-fu-ndrang, which is given to the country from which the birds migrated in the Spring and to which they returned in the Autumn, is unique. It has the appearance of having been coined as a parallel to Cai-sie-mi-fu-di. In place of the first two syllables we have "Nbw-sie" which means "to be restless", the description of the birds in line 2, and as a parallel to the final "di" which means "land", we have "ndrang" meaning "plain".

Following line 15, in the text there are six lines which ask, and provide the conventional answer, to the question, "What is it like at the edge of the earth and the sky?" These two stanzas are found in a number of songs and appear to have been picked up and used by a singer wherever he considered it to be appropriate. In the present context they are obviously an intrusion, breaking the continuity of the song, and having no relevance to the theme. They have therefore been placed as a postscript at the end of the song.

Lines 10 to 15, which are a description of Cai-sie-mi-fu-di, are repeated in the Miao text following line 20. There seems to be no reason for the repetition since the birds had already left that area and returned southward. Moreover, the repetition breaks the continuity between lines 20 and 21. Accordingly they have been omitted.

Pig-month and Rat-month are the seventh and eighth months of the lunar calendar, that is Autumn.

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.

When the scent of Spring was in the air,
The wild goose and the crane grew restless at heart.
The wild goose and the crane looked round and about,
Looked at Cai-sie-mi-fu-di.

5 At Cai-sie-mi-fu-di there stood,
 Stood together, sprouting like bristles on a pig,
 Sprouting fir-trees, fir-trees everywhere.
 An excellent place for the wild goose to build its nest,
 An ideal place for the crane to lay its eggs.

10 The wild goose looked round and about,
 Looked at the water with its nine river bends,
 Far enough for the wild goose to come in half a night.
 The crane looked round and about,
 Looked at the water with its nine river curves,
15 Far enough for the crane to go in half a day.

 On reaching Pig-month or Rat-month,
 Fearing the great snows,
 The wild goose and the crane could stay no longer.
 The wild goose sought a way to return,
20 The crane sought a way to come back.

 The wild goose and the crane looked round and about,
 Looked at Nbw-sie-mi-fu-ndrang,
 And at the sun shining brightly.
 The wild goose and the crane crossed over and around to this side,
25 Collecting the rich young woman's rice gleanings beyond the pass,
 Collecting the rich young woman's rice gleanings in the midst of the plain.

Thus it is ended.

The insertion in the text following line 15.

What sort of a limit do they say is the limit of the sky?
They say that the limit of the sky resembles,
Resembles an eye that is weeping.

5 What sort of an end do they say is the end of the earth?
 They say that the end of the earth resembles,
 Resembles an eye that is closed.

M114

C" J_ CT_ C" Λ^δ J⁻ J_ε ǃ T" CT_v C"
wild goose with crane distinguish get winter

CT_v J̊.
summer.

'D" Y⁻ T₃ C[- J^δ Cⁿ Y⁻ Λ_ε 'D" J^o CΔ_{||} I'^u.
Hmao-a-dyu Church man Hmao-go-ndlao sang.

T_ε CT_v C'⁼ C'⁼ T- C†'^{nc} C†'^{nc},
come out spring comes scent,

D_δ C[- C" J_ C" Λ^δ J⁻ J_ε S^{nc}.
did grow restless wild goose crane heart.

C" J_ C" Λ^δ J⁻ J_ε T_ε Jⁿ L₃ J^r C^{no} D^δ,
wild goose crane all around observed,

D^δ T" t', S^{nc} Dⁿ Γ^u Tⁿ.
observed at Cai-sie-mi-fu-di.

5 t', S^{nc} Dⁿ Γ^u Tⁿ C_n D_ t_ε,
Cai-sie-mi-fu-di thus did stand,

t_ε C_n Yⁿ t_{||} t" C[- C†',
stood connector altogether bristles pig spring up,

D_δ C†' J'_v J̊ L_ t_{||} J'_v.
did spring up fir trees fill also group fir trees.

3" C_n C" J_ T_{nc} C'^{nc} C_n J" V³,
good thus wild goose true place connector to nest,

C^{nc} C" Λ^δ J⁻ J_ε T_{nc} C'^{nc} C_n CTⁿ J³.
completed crane true place connector lay eggs.

10 C" J_ T_ε Jⁿ L₃ J^r C^{no} D^δ,
wild goose all around observed,

D_ D^δ Y" C_n C_n D- Cⁿ
did observe water thus connector there were nine

C̊',
bends,

J^r t_u C["] J_u L_o T_z 'D^o.
 enough wild goose come half night.

C["] A^z J⁻ J_z T_u Jⁿ L_z J^r E^{no} D^z,
 crane all around observed,

D_u D^z Y["] E_n C_n D⁻ Eⁿ
 did observe water thus connector there were nine

CE_n,
 curves,

15 J^r t_u C["] A^z A⁻ J_z D_u T_z 'C^u.
 enough crane go half day.

D_z t_o CJ⁻ E^{no} Tⁿ C_z b_n,
 did reach pig bring the rat month,

CE["] A_u Jⁿ A_u CJ^u b^o,
 fearing snow covering great,

C["] J_u C["] A^z J⁻ J_z T["] J^r T["],
 wild goose crane stay not get,

C["] J_u C^z Eⁿ S^r,
 wild goose sought way return,

20 C["] A^z J⁻ J_z C^z Eⁿ T^o
 crane sought way come back.

C["] J_u C["] A^z J⁻ J_z T_u Jⁿ L_z J^r E^{no} D^z,
 wild goose crane all around observed,

D^z T["] CJ_z S^{nc} Dⁿ T^u CT_z.
 observed at NbW-sie-mi-fu-ndrang.

T["] E^z CT^u E^z CT["] CT_r.
 at sunshine shine very fine.

C["] J_u C["] A^z J⁻ J_z T_n Jⁿ L_z T["] t["] Eⁿ.
 wild goose crane crossed around to side this.

25 E^{'nc} E_n G_u D⁻ J^r CE^z CAⁿ J^r J_n A_z,
 took thus young woman rich rice grains beyond pass,

D_- L'_{nc} G_v D_- $\text{J}^r \text{CE}^- \text{CA}^n$ $\text{J}^r \text{CT}_v \text{T}^{\text{nc}}$.
 did take young woman rich rice grains midst plain.

L_n $\text{J}^n \text{D}_o \text{CT}_-$.
 thus ended.

The insertion into the text, following line 15.

C_s T_n CT_v J_s Y^- $\text{L}^n \text{L}^{\text{nc}}$ J_s .
 they say sky end make how end.

C_s T_n CT_v J_s t^s L_o S_s ,
 they say sky end able come resemble,

D_s S_s $\text{J}^- \text{D}^-$ t^s L_o $\text{J}^r \Delta'^o$.
 did resemble eye able come weeping.

C_s T_n T^n $\text{S}_{||}$ Y^- $\text{L}^n \text{L}^{\text{nc}}$ $\text{S}_{||}$.
 they say earth finish make how finish.

5 T^n $\text{S}_{||}$ t^s L_o S_s ,
 earth finish able come resemble,

D_s S_s $\text{J}^- \text{D}^-$ t^s L_o $\text{J}^r \text{J}_-$.
 did resemble eye able come coming together.

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
First-woman and First-man.

Told by Wang Jian-guo.

Introduction

There can be little doubt that this story was originally a song. If Wang Jian-guo, who recorded it, had a copy of the song version, he chose to transcribe it into prose. It may be, however, that the song version has been lost and only the narrative remembered.

The story concerns the origin of the sun and the moon, and also of the myriad of stars. It explains too why the former are regularly thought of as a young woman and a young man, though the common names, Sun-maid and Moon-youth, are not actually used. The questions that the story provokes are mostly left unanswered. We are not told how First-woman and First-man came to be, or who attended to their needs during their daily cycles of infancy, childhood and old age. Details about the man from the sky are not given, nor how he and the rest of the sky people reacted to the sudden invasion of their domain by the hoards from earth, or had they, perhaps, arranged for it all to happen?

The Miao day began with early rising at daybreak or soon after. There were two main meals, breakfast at about 10 a.m. and evening meal at dusk. Between these two, at noon or there about, they ate a light mid-day snack which is somewhat over dignified by the English word lunch.

M115
First-woman and First-man.

Told by Wang Jian-guo.

There used to be a story which told how, at that time when sky and earth came into being, there lived two ancestors, a woman and a man, called First-woman and First- man.

At early-rising time, First-woman and First-man were babies, very pretty indeed. They did cry while still on the bed, but it was only, "wu-ngga! wu-ngga!" that was all. By breakfast time they were growing steadily, playing with stones and earth and bits of bamboo, agreeing together, the best of friends. Between breakfast and lunch, they matured into a truly beautiful young woman and handsome young man. From lunch time to mid-afternoon they grew steadily older, so that by sunset and twilight, they had become aged, their hair completely white.

Then, their hair completely white, they would rest their heads upon their knees and go off to sleep. They slept all night, and by early rising the following day, they were tiny children again lying on the bed. By breakfast time the children were growing steadily, and by lunch time they were a fine young woman and a fine young man. Unfortunately, by mid-afternoon they were steadily growing old, and by evening they were aged with their hair completely white. Why was it that they grew old so fast?

A day came when Sky-man came down to see. First- woman and First-man were at play in the road. Sky-man fell in love with the couple and said, "What are you two doing?" First-woman and First-man replied, "We are having a very good game, but why is it that we two grow up so fast, and grow old so fast? Would it, or would it not be possible for us two to remain as beautiful and as handsome as we are at noon? Would that we did not have to grow old!" Sky-man said, "All right, but you two will have so many children that you will fill the earth and sky completely! However, from now onward, I grant you long life so that you will never grow old". So saying Sky-man went away up into the sky.

The two grew truly beautiful and handsome. They lived and lived, engendering a race which so filled the earth that the whole earth was insufficient to support them. Thus it was ordained that the people should change into stars to go and live in the sky above, for, gathered together, they filled the earth completely. Accordingly those two led them away to live in the sky. First-woman became the sun, shining brightly upon the earth, and First-man became the moon, which shone at night. So all the descendants, in the sky and on the earth, have been able to see clearly through a thousand ages and ten- thousand years.

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 hnub ghaix dangl jil,
lunch reach that sun sloping finished thus,

laol dab langd dab langd, zos taot gul hnub
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

hnub 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 hnub 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 cieb 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 "hnuh" is wrongly spelt "hrnuh".

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
How the Kha-woman plucked the hair from mankind.

Sung by Zhang Ming.

Introduction

A number of the Miao songs and stories tell of two realms of beings, the sky-people and the earth-people. In general, the former was the dominant race, the latter, very much the poor relations.

There are also many stories concerning individuals called "kha". These were nearly always female, and, though outwardly, normal people, they had a predilection for human flesh and human blood. It was to satisfy her cannibalistic desire that the Kha-woman came down from the sky, and by her initial attacks on the human race she left people without any hair except upon their heads. Now at this point the elders of the sky intervened, and by way of reparation, required the Kha-woman to provide mankind with hemp seed which they could grow to make clothes to cover their nakedness, with seed corn to grow for food, and with fire to warm themselves. This done the Kha-woman was ordered back into the sky.

The common name for a particularly vicious stinging nettle is "kha-woman", and this song explains the origin of the name. There was, however, a very good reason for turning the Kha-woman into a clump of nettles. That she was dead, having killed herself, was not, in fact, the end of the story. Her spirit was still at large on earth and capable of inflicting, no one knew what further disasters on the human race. The action of the elders of the sky was to confine her future malevolence to an occasional sting for any one foolish enough to touch the nettle, or a cut finger for the careless handling bracken.

M116
How the Kha-woman plucked the hair from mankind.

Sung by Zhang Ming.

- When the sky had begun,
In the world where the elders first came,
When the elders of the people arrived, they found deep, dark woods and dense, black
forests.
The people had no crops,
5 They simply lived with the deer.
- The people were like deer by the edge of the forest,
Their elders like squeaking pheasants by the edge of the forest.
But there was a Kha-woman in the sky above who saw them,
And the Kha-woman came down to the people on earth.
- 10 The people had no clothes to wear,
For the people were covered with hair like the wild beasts.
Then the Kha-woman hunted,
Hunted the elders with their covering of hair.
- 15 What could the people do for the best,
For there was no way that the people could flee?
The people covered their heads in holes in the rocks.
Then the Kha-woman plucked,
Plucked the people's bodies, plucked them completely bare,
Except the elders' heads which alone escaped the plucking.
- 20 So the people had to go,
Go with their bodies naked, having no clothes to wear.
But all the elders of the sky above had pity,
Had pity for the elders on earth.
- 25 The elders of the sky showed their pity for the elders and the people on earth,
By ordering the Kha-woman to give hemp seed, hemp which could be stranded,
So that the elders of the earth might make clothes to wear.
Thus the Kha-woman gave,
Gave hemp seed from the sky
To earth's people to sow and make clothes to wear.
- 30 The elders of the sky caused,
Caused the Kha-woman to give seed-grain from above,
For the people to till that they might eat.
So the people, the elders received,
Received seed from the Kha-woman that they might eat.
- 35 The elders of the sky caused
The Kha-woman to give fire for the people to light.
So the people received fire embers to light up and warm themselves.
Then the elders of the sky said,

"The Kha-woman must be called back to the sky."

40 So the Kha-woman climbed up to the sky,

But when she thought of the people on earth,
Their flesh so good to eat and their blood so good to drink,
The Kha-woman grew increasingly hungry,
And the Kha-woman longed for human flesh to eat.

45 So the Kha-woman stood in the sky
And jumped, to land among earth's people,
But it was to her death, for the Kha-woman was killed.

When the people of the sky realised the Kha-woman was dead,
The elders of the people of the sky promised,
50 Promised that the Kha-woman should be changed,
Changed into a clump of the people's stinging nettles,
While the Kha-woman's hands were changed,
Changed into a clump of bracken.

The elders of the sky grew alarmed.
55 They rounded up the earth people and the sky people,
And having rounded them up, made earth people and sky people separate their
dwelling places,
So it was no longer possible to climb up to the sky,
And no longer possible to go down to the earth.

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 ngaix 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
How people used to cast their skins.

Told by Wang Jian-guo.

Introduction

There is no internal evidence that this story is the transcription of a song into prose. The vocabulary and style are those of contemporary Miao speech, with no hint of the expressions and phraseology characteristic of the songs.

The story explains why human life is now so short. It was probably derived from observation of snakes casting their skins, though it does not actually say so. It is not recorded how frequently people cast their skins, though "at the third year" may mean that it took place once every three years. Of the actual process there is no word except that, like child-birth, it could be very painful.

In this song the sky-people appear as a group with one of their number acting as spokesman.

How people used to cast their skins.

Told by Wang Jian-guo.

They tell a story that in ancient times people used to cast their skins and so renew their youth many times over. There was a Miao woman who, casting her skin at the third year, suffered a great deal. She said, "Oh! people casting their skins may suffer, but, while casting my skin, I have suffered beyond endurance. Casting one's skin is extremely difficult".

There was a day when the sky-people came, and she said to them, "Casting one's skin so that one's youth may return should be easy, but, in truth, I find casting my skin so hard, the suffering is beyond endurance. I tell you that it makes life so dreadful, I would rather die quickly!"

A man of the sky-people said, "Right, from now on, earth-people shall die. It will no longer be necessary to cast their skins". He spoke and they were gone. Thereafter, unable to cast their skins, people just died. They could not live for long. This is the reason why people have to die.

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 hnub, 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
A song of choosing a bride.

Singer not recorded.

Introduction

This short song is full of obscurities. It may be that a middle section has been lost which would explain the relationship between the first and last sections, but even so difficulties remain.

The woman in the song is called "bo mang", which, in spoken Miao would simply mean "an Yi woman", but this can scarcely be the meaning here. The word "mang" has a basic meaning of "people". In the present song "bo mang" seems to have a very general meaning, "a female person", and has therefore been translated, "the woman".

It says that the woman decided to "sai chao", that is, "choose marriage". This means, quite specifically, that she was going in search of a suitable bride for a son of the family. Who he may have been we are not told. The expression "sai chao" cannot mean that she was seeking a partner for herself. Of the possible candidates she considered, Sun, Cloud and Wind, the sun is always considered to be female in the songs and regularly called "Sun-maid". Presumably Cloud and Wind were also female, though this is not obvious from the names used. In her search, having rejected Sun, Cloud and Wind, the woman reached Gha-nzhi-fa-na, and we hear no more of her search or of its outcome.

The second half of the song introduces a pair of "wild animals" which had an offspring who could talk. This creature is called "Dli-zeu-bi-gyu". "Dli" normally means "dog", but here, as occasionally in other songs, it signifies "a living creature". "Zeu" means "able", and "bi gyu" means "craftsman". Hence the translation, "craftsman-creature". Whatever his parentage, he was obviously human, and built a fine city just as the Miao patriarchs were said to have done.

For nearly sixteen years the woman went and "lived with" the craftsman-creature. What exactly their relationship was we are not told, and a question arises whether "nearly sixteen years" is to be taken literally. In the incantations used during spirit worship a very similar expression, "a full thirteen years", is a "code" meaning "within one year". This might be a similar coded phrase, but if so, there is no clue as to its meaning.

The actual meaning of the song is a matter for conjecture. It is just possible that it is about the origin of the human race. The woman concerned may have been one of the "sky-people". Her search for a daughter-in-law brought her down to the earth where she encountered the craftsman creature, with mankind the result of the union. References to "the people's" sun, cloud or wind, do not necessarily preclude this interpretation by implying that people already existed. "The people's" sun, land, forest, etc. are conventional expressions widely used in the songs, and mean no more than the sun, land, or forest. If, however, the song is about human origins, it is surprising that there is no mention of any offspring of the woman and the craftsman-creature.

M118
A song of choosing a bride.

Singer not recorded.

This year we may know,
Know that the woman has decided to choose a bride.

Who was beautiful?
Sun-maid was beautiful.
5 So in making her choice she followed Sun-maid,
But she could not even look at Sun-maid!

The people's Sun-maid was beautiful,
Beautiful indeed, but Cloud was beautiful too.
So the woman, in making her choice followed,
10 Followed after Cloud,
But Cloud grew so big!

The people's Cloud was beautiful,
Beautiful indeed, but Wind also was good.
But Wind would blow,
15 Blow the people till they were shaken!

Now the river Gha-nzhi-fa-na was not shaken,
And there was at Gha-nzhi-fa-na,
There was a pair of wild creatures
Living on the mountains of Fa-na and Cai-u.

20 The pair of wild creatures grew big
And gave birth to a craftsman-creature who could speak.
The woman went and lived with the craftsman-creature,
Lived there for nearly sixteen years.

The craftsman-creature was vigilant,
25 And built the craftsman-creature's city, round like the rising sun.
It stood, a place for the people to remember.

Thus it is ended.

M118

C]'' Ṡ C'''.
song choosing marriage.

J_{ni} C̄ t° L_o J'',
Year this able come know,

J'' J_o ɔ̃^{ɔ̃} [ʰ C̄ L_o Ṡ C'''.
know woman decided choose marriage.

C_n J̄ J^r Lⁿ ʒ'' C]'',
connector who good looking,

C]'' 'C^u Lⁿ ʒ'' C]''.
maid sun good looking,

5 Ṡ t° C]'' 'C^u J̄ J^b ɔ_u,
choosing follow maid sun behind go,

C]'' 'C^u Ā C̄ J^r T''.
maid sun want examine not get.

CΔ^{nc} Tⁿ T^b C^b C]'' 'C^u ɔ_u ʒ'' C]''.
world people maid sun did good looking.

ʒ'' T'' J̄ Δ° ɽ̃^{ɽ̃} J_o Lⁿ ʒ'' C]''.
good as cloud good looking.

C_n J_o ɔ̃^{ɔ̃} C_n Ṡ t°,
connector woman thus choose follow,

10 Ṡ t° J̄ Δ° ɽ̃^{ɽ̃} J_o J̄ J^b ɔ_u,
choose follow cloud behind go,

J̄ Δ° ɽ̃^{ɽ̃} J_o C_n ɔ_u ɓ°.
cloud thus did grow big.

CΔ^{nc} Tⁿ T^b C^b J̄ Δ° ɽ̃^{ɽ̃} J_o ɔ_u ʒ'' C]''.
world people cloud did good looking.

ʒ'' T'' [ʰ ɓ̂ ɔ_n ɽ̃^{ɽ̃} ʒ''.
good as strong wind good.

[ʰ ɓ̂ ɔ_n ɽ̃^{ɽ̃} t^h,
strong wind blew,

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 †_{u} , "to dwell", is written $\text{†}'$ in the manuscript.

Line 23. The expression $\text{CT}^{\text{u}} \text{J}^{\text{b}} \text{J}^{\text{r}} \text{L}^{\text{b}}$, "practically", appears as $\text{CT}^{\text{u}} \text{J}^{\text{b}} \text{C}'^{\text{b}} \text{L}^{\text{b}}$, in the manuscript.

Line 25. The word L_{u} , "city" is written L_{o} in the manuscript.

M119
The song of Nzhai-jio-shi-du.

Sung by Zhang Ming.

Introduction

Behind this song lies the conception of two parallel races, "earth-people" and "sky-people". The latter were more powerful and sophisticated than the former, but both communities ran on similar lines. Normally there was no intercommunication between them, though, at the very edge of the earth where the vault of the sky rested upon it, there was a "pass" by which it was possible to climb up into the sky.

The expression translated "the Master" is common in the songs. It is a title accorded to a person of importance in the local community. In this song, being also a sky person, the Master is even more elevated, and is portrayed as living in a castle with fine buildings and a walled garden, in the manner of the wealthy Yi landlords. Like his earthly counterparts, he had, from time to time, to engage in worship of the spirits. For this a good performer on the pipes was required, and the Master chose Nzhai-jio-shi-du, an earth-man, for the office. When his services were required he lay on the bed in a trance while his "a-dli", his soul or spirit, ascended to perform in the sky.

Just inside the door of a Miao house stood a wooden butt containing water for the use of the household. The supply had to be replenished daily, and carrying water from the spring was a task that usually fell to the women.

During Nzhai-jio-shi-du's absence in the sky, the house had to be kept spotlessly clean and the water butt full. No intruder might be allowed in. On the day when his spirit was due to return, at mid-day there would be a warning sound of pipes from the sky, at which his wife had to remove her set of pipes which had been in the room where Nzhai-jio-shi-du's body lay in a trance, and place them on the water butt by the door. When the spirit arrived back these pipes would sound, and immediately his wife had to return them to the room where Nzhai-jio-shi-du was lying. At this he would come out of his trance and back to life.

Neither in the text of the song nor in the footnotes that follow is there any explanation why this elaborate procedure was necessary. The intrusion of the young sister-in-law somehow broke the sequence. The body now "lay still", presumably having died, so the spirit could not return, and the pipes on the water butt remained silent.

At several other points in the narrative some further explanation is needed.

1. Traditionally marriages among the Miao were arranged between families through middlemen, but occasionally young people might flout the conventions and run away together. A young man or a young woman who behaved in this manner was called "ndrao fang" or "ngao fang" respectively. The fact that the young wife in this song is constantly so designated, indicates that her marriage to Nzhai-jio-shi-du was of her own choosing and not her family's, and may explain why she went to such lengths to try and win him back. In the translation "ngao fang" has been rendered "the run-away".
2. In the stanza beginning at line 102, we are told that Nzhai-jio-shi-du released something called the "sheu ndu" and let it hang down until it rested at Ngao-rang's toes. By this

means she was able to climb up into the sky. "Sheu" means "to stand up" or "to rise up" and "ndu" is "the sky". The expression therefore means "rise up into the sky". A footnote says that it was the name of a track or a path up through the snow by which one could climb into the sky. However, there is nothing in the song about snow, and it is not easy to see how a path could be "released" or allowed "to hang down". Rather the "sheu ndu" would appear to have been something more like a rope or a rope ladder which could be unrolled to mark the way by which to climb from the earth to the sky. Since the precise nature of the object is unclear, it is not possible to translate the expression. Accordingly it has been simply transliterated, "sheu-ndu".

3. In the section beginning at line 108, we hear of the young sister-in-law of the Master's two swine-herds who was missing and eventually turned out to be the coloured butterfly which Ngao-rang had caught on her journey. Why the girl was missing, how she had turned into a butterfly, and how, presumably, she was turned back again into a person, these are all unanswered questions raised by the text and un-addressed in the footnotes. It is also not clear by what sign the swine-herds recognised this particular butterfly as their young sister-in-law. The impression is given that Ngao-rang had no idea that her captive was other than an ordinary butterfly, though if that were indeed the case, why did she bother to catch it in the first place? However all this may be, the fact that she had been able to bring home the missing young sister-in-law meant that she got a direct and positive answer to her question about Nzhai-jio-shi-du, and so knew where next to pursue her search.
4. In line 125 and at several points later in the song, Ngao-rang refers to Nzhai-jio-shi-du as my "gha yeu su fe". Although in the copious footnotes that follow this song the couple are regularly called "niang" and "vao", that is "wife" and "husband", in common speech these two words are avoided as a rule. A man will not speak of "my wife", but of "the child's mother". Likewise a woman will not say, "my husband", but "the child's father". My "gha yeu su fe" appears to be a similar kind of circumlocution. "Gha-yeu" simply means "the man", "su" is "first", and "fe" means "to leave", and hence "to proceed from", and the word is used in expressions meaning "progeny" or "descendants". Thus my "gha yeu su fe" seems to mean, "my man the begetter of the offspring". "The Father of the children" is a fair paraphrase.

M119
The song of Nzhai-jio-shi-du.

Sung by Zhang Ming.

From the beginning of the sky to its end there was none but
Nzhai-jio-shi-du, a fine young man.
From South to North was found none but Ngao-rang the run-away, a fine young
woman.

The hands of Nzhai-jio-shi-du were skilful.
Nzhai-jio-shi-du was the performer on pipes, the performer of songs,

- 5 This year we may know,
Know that this year the Master is engaging in spirit-worship
And the Master has appointed,
Has appointed a performer on pipes, and chosen,
Chosen none but Nzhai-jio-shi-du.
- 10 Nzhai-jio-shi-du has practised,
Has practised the pipes every day,
Has practised the pipes every night.
Nzhai-jio-shi-du has practised the people's pipes on earth,
Nzhai-jio-shi-du has practised the spirit pipes in the Master's land.
- 15 Nzhai-jio-shi-du caused,
Caused Ngao-rang the run-away to sweep the house, to sweep the place and make it
clean,
To scour the house and scour the place and make it spotless.
For Nzhai-jio-shi-du's physical body would lie on the bed,
While Nzhai-jio-shi-du's spirit would become,
- 20 Become performer on pipes away in the Master's land.
- Nzhai-jio-shi-du spoke,
"At the end of a week,
When the sun is shining brightly,
In the sunshine, and on reaching the time of eating the midday meal,
- 25 Nzhai-jio-shi-du's musical pipes will sound,
Sound loudly from away in the sky.
- The musical pipes of Ngao-rang the run-away there in the room,
Ngao-rang the run-away must take and place upon the water butt,
When Nzhai-jio-shi-du's musical pipes sound just outside,
- 30 Then replace the musical pipes of Ngao-rang the run-away in the room
Where Nzhai-jio-shi-du is lying on the bed.
Then Nzhai-jio-shi-du will arise and come away,
To remain for six or seven years".
- This year we may know,
- 35 Know that the Master is engaging in spirit-worship,
And the Master has appointed,
Has appointed a performer on pipes and chosen none but Nzhai-jio-shi-du.

- Nzhai-jio-shi-du has practised,
Practised the people's pipes on earth,
40 And practised the Master's pipes in the Master's land.
- Nzhai-jio-shi-du caused,
Caused Ngao-rang the run-away to sweep the house,
To sweep the house, sweep up the dust and sweep it clean.
He caused Ngao-rang the run-away to carry water,
45 To carry clear water and fill the butt.
- Nzhai-jio-shi-du lay upon the bed.
Nzhai-jio-shi-du engaged in the Master's spirit-worship.
Nzhai-jio-shi-du was gone for a week.
- When the sun was shining brightly,
50 In the sunshine, and on reaching the time of eating the mid-day meal,
Nzhai-jio-shi-du's musical pipes sounded,
Sounded loudly away in the sky.
Then the musical pipes of Ngao-rang the run-away were placed upon the water butt.
- When Nzhai-jio-shi-du's musical pipes sounded,
55 Sounded loudly away in the sky,
Nzhai-jio-shi-du's young sister-in-law did what was not right.
Nzhai-jio-shi-du's young sister-in-law came in to look,
And opened wide Nzhai-jio-shi-du's room.
- Nzhai-jio-shi-du was covered in sweat,
60 And his young sister-in-law felt sorry for him.
His young sister-in-law spread out the edge of her gathered skirt and used it to wipe,
To wipe Nzhai-jio-shi-du's brow,
And Nzhai-jio-shi-du lay quite still.
- Then when Nzhai-jio-shi-du's musical pipes sounded,
65 Sounded loudly away in the sky,
Ngao-rang the run-away's musical pipes made no sound,
And Ngao-rang the run-away's tears ran down.
- This year we may know,
Know that this year Ngao-rang the run-away has given birth to sons,
70 Has given birth to two brothers.
For the elder there was no way of giving a name,
So let the elder be called Ndrao-ghu,
And let the second be called Ndrao-ghe.
- Ngao-rang the run-away has left,
75 Left Ndrao-ghu and Ndrao-ghe at home,
While Ngao-rang the run-away sought,
Sought Nzhai-jio-shi-du through all the earth,
Sought Nzhai-jio-shi-du, but sought in vain.
She sought Nzhai-jio-shi-du through all the world,
80 Sought Nzhai-jio-shi-du, sought but found no sign.

- Ngao-rang the run-away has left,
 Left Ndrao-ghu and Ndrao-ghe at home,
 While Ngao-rang the run-away travelled.
 Ngao-rang the run-away travelled the far road,
 85 Ngao-rang the run-away travelled the long road.
 On the far road, the long road she was sad,
 Sad for her little sons at home.
- Weeping bitterly as she travelled to the sky.
 Ngao-rang the run-away has travelled,
 90 Travelled through earth-people's great land, sighing and forlorn,
 Travelled through earth-people's land, with longing, away to the pass.
- In a single day she traversed ninety-nine mountains,
 In a single day she traversed ninety-nine valleys,
 In a single day she traversed ninety-nine ridges,
 95 In a single day she crossed ninety-nine rivers.
- Ngao-rang the run-away travelled earth people's far road,
 She travelled earth-people's long road for seven whole years.
 Grieving she reached the pass to the sky-people's land.
 The sunshine made Ngao-rang the run-away restless at heart.
 100 Ngao-rang the run-away longed for the earth,
 Weeping bitterly as she travelled to the sky
- Nzhai-jio-shi-du heard the sound,
 And Nzhai-jioi-shi-du released the "sheu-ndu", letting it hang down,
 Hang down until it rested,
 105 Rested at Ngao-rang the run-away's toes.
 So Ngao-rang the run-away was able to travel,
 Travel and reach the sky-people's pass.
- When the sun was shining brightly,
 In the sunshine moths and butterflies swarm in groups,
 110 In the sunshine moths and butterflies swarm in lines.
 Ngao-rang the run-away saw one coloured butterfly,
 And Ngao-rang the run-away caught the butterfly, carrying it in her hand.
- Ngao-rang the run-away went onward till she reached,
 Reached the doors of the Master's garden,
 115 Where the Master's two swine-herds met with her.
- "Ngao-rang the run-away, you have come a far road of long stages,
 Did you not meet with our young sister-in-law?
 Ngao-rang the run-away, you have come a wide road with far stages,
 Did you not see our young sister-in-law?"
- 120 Ngao-rang the run-away spoke,
 "You say, 'Your young sister-in-law', I do not know her.
 You say, 'Your young sister-in-law', I have not seen her".
 Then the Master's swine-herds spoke,

- "What concerns have brought you here?"
 125 "Concern for the Father of the children has brought me here."
- Ngao-rang the run-away spoke,
 "You say, 'Your young sister-in-law', I do not know her,
 But I came by earth's far road
 And arrived by sky's near road,
 130 And when I reached the pass of earth-people's land,
 I saw one coloured butterfly.
 I caught that coloured butterfly, carrying it in my hand".
- Then Ngao-rang the run-away, opening her hand and spreading it wide, released,
 Released the coloured butterfly and let it go free.
 135 The Master's swine-herds smiled and laughed with pleasure.
 "This is indeed our young sister-in-law!"
- "You came by earth-people's far road.
 Earth-people's far road, travelled with sighing, takes seven years,
 While sky people take but seven months".
- 140 Ngao-rang the run-away spoke,
 "I said, 'the Father of the children', and you did not know,
 If I say, 'Nzhai-jio-shi-du', would you know?"
 "You say, 'Nzhai-jio-shi-du', then we do know.
 Nzai-jio-shi-du is the Master's chief guest".
- 145 Ngao-rang the run-away went onward till she reached,
 Reached the Master's doors of silver
 And saw the Master's doors of gold.
 Ngao-rang the run-away looked round about and saw,
 Saw the Master's High Place.
- 150 Nzhai-jio-shi-du was there at the very top playing his musical pipes.
 Nzhai-jio-shi-du played his musical pipes, and moving gracefully reached,
 Reached a point right in front of Ngao-rang the run-away.
 Ngao-rang the run-away stretching out her hand took hold,
 Took hold of the hem of Nzhai-jio-shi-du's gown.
- 155 Nzhai-jio-shi-du turned round to see.
 "What is the purpose of your coming here?"
 "My purpose for coming here is to see my family".
- Nzhai-jio-shi-du spoke,
 "Are you then not concerned for Ndrao-ghu and Ndrao-ghe?"
 160 Ngao-rang the run-away spoke,
 "It is the Father of the children who has left them orphaned!"
- Nzhai-jio-shi-du spoke,
 "Rather it was Ngao-rang the run-away who did not obey!
 Ngao-rang the run-away you failed to restrain,
 165 You failed to restrain your young sister-in-law or send her away,
 And so your husband was unable to come back,

Your husband had no way of coming again".

Then Nzhai-jio-shi-du led,
Led Ngao-rang the run-away by the hand,
170 Led Ngao-rang the run-away by the arm,
Until they arrived at the Master's doors of silver.

Nzhai-jio-shi-du then opened,
Opened the Master's entrance,
So that Ngao-rang the run-away might look.
175 Nzhai-jio-shi-du displayed the vista,
So that Ngao-rang the run-away might see.

Ngao-rang the run-away gazed down at the earth,
And saw Ndrao-ghu and Ndrao-ghe naked there on earth,
Their dwelling, their resting place a gutter behind the house,
180 Their dwelling, their resting place an alley beside the house.

Then Nzhai-jio-shi-du spoke,
"You return again, go back and care,
Care for Ndrao-ghu and Ndrao-ghe at home.

Then after a week,
185 When the sun is shining brightly,
Scour the house and scour the place and make it clean,
And the musical pipes of the Father of the children will sound,
Will sound loudly away in the sky".

But the musical pipes of Ngao-rang the run-away remained silent,
190 The musical pipes of Ngao-rang the run-away made no sound.
So Ngao-rang the run-away had to be contented to care for Ndrao-ghu and Ndrao-
ghe,
And live, an honoured maiden, upon the earth.

Thus it is ended.

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 hnuv,
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,
- hlub 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

hlub?"
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 hnub,
situated half period thirteen days,

185 *changd ndux changd ndraos ndrill,*
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 ndral.
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
A hunting song. (1)

Collected by Wang Ming-ji.

Introduction.

The Miao songs contain a number of stories about legendary heroes whose exploits benefited the race in one way or another. There was Zhyu-shi-lao, who cleared the forests, Zie-gha-lao who introduced agriculture, Ndlie-di Ndrao-bang who taught the people to sing, and Nzyu-fa-lao the great shaman-healer. In this song Du-gha-njia is the legendary master huntsman. The narrative tells how he hunted and killed a prodigious beast, which no one recognised, the pelt of which, he alone, of all the inhabitants of earth and sky could wear as a cape.

In the background of the story is the “great Master” who owned the forest where the beast was found, and whose homestead provided a suitable location for preserving the meat and curing the skin. This individual had a daughter called “Ngggu-gu”, which means “Golden Maid”, who on the morning of the hunt rose and put on her sandals at the same time as did the great Du-gha-njia himself. The implication, although it is not stated, is that she was his wife.

The line in the song that says that the loud crowing of the cockerel “cheered the people’s heart”, may be a reference to the Ya-ya storey, (M108, M109 and M110) where it is explained that the cock’s crowing is the daily insurance that the sun will rise again.

M120
A hunting song. (1)

Collected by Wang Ming-ji

- Who was it reared a black dog?
The great Du-gha-njia reared a black dog.
The great Du-gha-njia ate,
Ate from a well filled table,
5 Feeding the spotted dog well with his hand.
- At the time when the people's cock crowed,
Crowed loudly to cheer earth people's heart,
The great Du-gha-njia rose promptly and bound on his sandals,
And the Master's daughter Nggu-gu rose promptly and put on her sandals.
- 10 The great Du-gha-njia sought a way, a way to find game.
Where then did he find the game?
At the gathering place in the great Master's green forest.
- Where the game was, the dog knew,
And where the game lay, the dog saw.
15 The game, it fled from the dog,
And the dog, it chased the game.
- So, chasing and fleeing, the great Du-gha-njia dropped down,
Dropped right down on to the Zhaotung plain, that wide plain.
- 20 The great Du-gha-njia caught,
Caught a beast he did not recognise.
It had hind and fore hooves rounded like an ox,
And its black ears were as big as fans.
- The great Du-gha-njia called,
Called the earth people to come and look,
25 But it was no domestic animal of the earth people.
He called the sky people to come and look,
But it was no domestic animal of the travelling sky people.
- Whom did he call to remove the skin?
He called the earth people to remove the skin.
- 30 Whom did he call to cut up the meat?
He called a big man to cut up the meat.
It made ninety-nine portions of meat,
And it made ninety-nine flasks of blood.
- Whom did he call to divide the meat?
He called the old folk to divide the meat.
They divided it so that none went short,
They divided it so that none had too much.

Where did they take the meat to be sun-dried?
They sun-dried it on the fence of the great Master's garden.
40 Where did they take the skin to be sun-dried ?
They sun-dried it on the fence of the great Master's plot.

In nine days the meat was dry,
And in nine nights the skin had dried out,
Dried out, until it was like,
45 Like the great-Master's tiger skin.

They called the earth people to come and wear it,
And the people gathered and arrived,
But the earth people could not wear it.

They called the sky-people to come and wear it ,
50 And the sky people all came and gathered,
But the sky people could not stand up in it.

When the great Du-gha-njia came and arrived,
They gave it to the great Du-gha-njia to wear,
And it fitted the great Du-gha-njia exactly.

55 When he was wearing it, what did they call him?
They called him "The man in the striped skin".

CJ" J_u L̂ CJ'. (1)
 song which hunt game. (1)

C_n J̄ J^r Λ_u Δ̂ Δ^u.
 connector who reared dog black.

Jⁿ C†^p T^u J⁻ C[C_n Λ_u Δ̂ Δ^u.
 great Du-gha-njia reared dog black.

Jⁿ C†^p T^u J⁻ C[C_n [C_n ɔ₋ C",
 great Du-gha-njia thus did eat,

C" Jⁿ T⁻ †^r,
 ate from table spread,

5 J^u Δ̂ J^p Jⁿ †' ʒ" Jⁿ T⁻ T_n.
 fed dog spotted well from hand.

CΔ^{nc} Tⁿ T^p C^p Jⁿ [Cⁿ L_u J['] J⁻,
 world people time cockerel crowded,

J⁻ Y⁻ C[C^u CΔ^{nc} Tⁿ T^p C^p Lⁿ ɔ_u S^{nc} Ct_± Ct_±
 crowed loudly world people going heart cheerful.

Jⁿ C†^p T^u J⁻ C[C_n Ĵ J⁻ J^p C[C_o J^{'o} J^{'"}
 great Du-gha-njia rose promptly bound on sandals.

Jⁿ Cⁿ C†', ɔ_u J^u Ĵ J⁻ J^p C[C_o T["]
 master daughter Nggu-gu rose promptly put on

J^{'"}.
 sandals.

10 Jⁿ C†^p T^u J⁻ C[C_n C[C̄', L̂ T["] T["] L̂ L^o
 great Du-gha-njia sought way get get way loose

CJ'.
 game.

L^o C_n J⁻ CJ' L_ε L^{'nc} T_ɔ.
 loose connector the game gone place where.

L₄ C⁺ Jⁿ Cⁿⁱ C_n L^u 3 Jⁿ S^{nc}
 gone great master connector the forest green

t₃ L_{ni} C^u.
 gathering place.

CJⁱ C^{no} L₋ Δ Jⁿ,
 game situated then dog knew,

CJⁱ J^p Tⁿ T_{nc} L₋ Δ J_o.
 game lay down flat then dog saw.

15 CJⁱ Tⁿ CJⁱ Jⁱ Δ
 game get game fled dog,

Δ Tⁿ Δ Lⁱ CJⁱ,
 dog get dog drive game,

Lⁱ Jⁱ Jⁿ C⁺ T^u J⁻ C_n J^r L^{no} J_{ni},
 drive flee great Du-gha-njia dropped down,

J_{ni} 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⁺ 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.

T⁴ T_n Lⁿ V_o Lⁿ C^u T⁴ 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⁺ T^u J⁻ C_n I^{'u},
 great Du-gha-njia called,

I^{'u} C_{Δnc} 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} Jⁿ CT^u T^b C^b CT_o T- C₋,
called sky people with come look,
- J^r Λ^o Jⁿ CT^u T^b C^b Lⁿ D_u [= J^u C]⁻.
not was sky people going cattle household.
- I^{'u} J̄ J^r T- L_ς T^ς,
called whom come remove skin,
- I^{'u} CΔ^{nc} Tⁿ T^b C^b T- L_ς T^ς [=_n.
called world people come remove skin thus.
- 30 I^{'u} J̄ J^r T- Y⁻ CT_i,
called whom come make meat,
- I^{'u} D^u b^o T- Y⁻ CT_i.
called big person come make meat.
- Y⁻ Tⁿ [=_n [=_n [=_n C]_ς CT_i,
made get ninety-nine portions meat,
- Y⁻ Tⁿ [=_n [=_n [=_n [=_n CĒ^δ.
made get ninety-nine flasks blood.
- I^{'u} J̄ J^r T- Γ^u CT_i,
called whom come divide meat,
- 35 I^{'u} Lⁿ J⁻ L_u T- Γⁱ CT_i.
called old folk come divide meat.
- Γⁱ C_n Yⁿ]_o J^{'-}]_o [=_ς,
divide connector one cause forbid cause short,
- Γⁱ C_n Yⁿ]_o J^{'-}]_o J_o.
divide connector one cause forbid cause over.
- [^{no} CT_i 3^{nc} L_ς [=^{'nc} T_o.
bring meat sun-dry gone place where.

[^{no} CT' ^{nc} 3 L_κ C⁺ Jⁿ Cⁿⁱ ɔ_n
bring meat sun-dry gone great master plural

CJ^u V^o.
fence garden.

- 40 [^{no} T^κ ^{nc} 3 L_κ [' ^{nc} T₃.
bring skin sun-dry gone place where.
^{nc} 3 L_κ C⁺ Jⁿ Cⁿⁱ ɔ_n CJ^u [^{no}.
sun-dry gone great master plural fence plot.

[ⁿ 'C^u L CT' CT',
nine days then meat dry,

[ⁿ 'ɔ^o L T^κ J'^o,
nine nights then skin dried out,

J'^o C_n Jⁿ J'^o S₃,
dried out connector dried out like,

- 45 S₃ C⁺ Jⁿ Cⁿⁱ J⁻ T^κ L̄.
like great master the skin tiger.

I^{'u} CΔ^{nc} Tⁿ T⁺ C⁺ J_o T⁻ CJ⁻,
called world people cause come wear,

CΔ^{nc} Tⁿ T⁺ C⁺ T⁻ t₃ C[ⁿⁱ,
world people came gathered arrived,

CΔ^{nc} Tⁿ T⁺ C⁺ CJ⁻ J^r T["].
world people wear not get.

I^{'u} J["] CT^u T⁺ C⁺ J_o T⁻ CJ⁻,
called sky people cause come wear,

- 50 J["] CT^u T⁺ C⁺ T⁻ t₃ t'⁻,
sky people came gathered all,

J["] CT^u T⁺ C⁺ CJ⁻ J^r J̄.
sky people wear not stand.

Jⁿ C⁺ T^u J⁻ C[_n T⁻ C[ⁿⁱ,
great Du-gha-njia came arrived,

ɔ⁻ T["] Jⁿ C⁺ T^u J⁻ C[_n CJ⁻,
gave for great Du-gha-njia wear,

Ct^r $J^n Ct^p T^v J^- C\bar{L}_n$ \bar{L}_n $J^n L^{nc}$.
 fitted great Du-gha-njia thus all around.

55 CJ^- Ct_r J^- J'' Ct^r $\bar{J} J^r$.
 wearing fitted the occasion named what.

Ct^r Λ_ϵ \bar{L}^{no} $J^n T^\epsilon$ t' .
 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 $\text{t}_{\text{3}} \text{L}_{\text{m}} \text{Ct}^{\text{u}}$, a lair or sheltering place for wild animals is written $\text{t}_{\text{r}} \text{L}_{\text{m}} \text{Ct}^{\text{u}}$, in the Miao text.

Line 15. In this and in subsequent lines the word t^{h} , “to flee from” is written t^{h} , 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 $\text{T}^{\text{h}} \text{C}^{\text{h}} \text{L}^{\circ}$, that is “a big person“, and this has been used in the translation. However the animal was caught on the $\text{CT}_{\text{3}} \text{D}^{\text{u}} \text{T}^{\text{n}}$, which is the Miao name for the Zhaotung plain, and $\text{D}^{\text{u}} \text{t}_{\text{3}} \text{L}_{\text{m}}$, 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.

M121
A hunting song. (2)

Sung by a man from Hmao-a-gw-gw.

Introduction.

This is another version of the previous song, M120. The differences in content are clear in the translation, while the Miao text, despite occasional identical lines, shows considerable divergences of language, reflecting the personal styles of two very different singers.

In this version the name of the huntsman appears as “the great Drao-gha-njia” instead of “the great Du-gha-njia”. However, after the second line its place is taken by “Drao-ngao-drao-gi-nw”. This is almost certainly a descriptive title. The key words are “ngao” and “nw”, but each can have a number of different meanings, and since there is no clue in the text as to which is intended, the title has not be translated into English.

Notwithstanding the final line, this version of the song is incomplete. Whether due to a lapse of memory on the part of the singer, or of concentration on the part of his amanuensis, the final crucial stanza is missing. We are told that no one on earth or in the sky was able to wear the skin of the prodigious animal which had been caught, and the matter is simply left there. However, the whole point of the story is the fact that, although others could not wear it, the skin fitted the huntsman himself exactly, and it became the insignia of his pre-eminence, as Wang Ming-ji’s version is at pains to explain.

M121
A hunting song. (2)

Sung by a man from Hmao-a-gw-gw.

The sun rose and the sun shone,
Shone above the gable of the great Drao-gha-njia's house.
Drao-ngao-drao-gi-nw sought for a way,
A way to find game.

5 Drao-ngao-drao-gi-nw took from the well-filled table,
And fed the spotted dog well with his hand.
Drao-ngao-drao-gi-nw ate well from the basket,
And fed the spotted dog well from the dish.

10 Drao-ngao-drao-gi-nw took,
Took the spotted dog to go and find game.
Where the game was, the dog knew,
And where the game lay, the dog saw.

The game fled from the dog.
It fled because the dog had roused and driven it out.
15 The deer fled and dropped down,
Dropped right down until it reached,
Reached that section of the garden where the hide was built.

So Drao-ngao-drao-gi-nw caught,
A kind of animal he did not recognise.
20 Its body was as large as the body of an ox,
And both its ears as big as fans.

Having seen it he blew the long horn,
Fearing it was the earth people's domestic animal.
So he called the earth people to gather and come,
25 But it was not a domestic animal of the earth people.

Fearing that it was the sky people's farm animal,
He called the sky people to come and see,
But it was not a farm animal of the sky people

Who did he call to cut up the meat?
30 He called the younger brother to cut up the meat.
How many portions of meat did he get?
He got ninety portions of meat in the tubs.
How many portions of blood did he get?
He got ninety portions of blood in the basins.

35 Who did he call to divide the meat?
He called the old folk to divide the meat.
How many portions of meat did they divide?
They divided ninety portions in the tubs.

40 How many portions of blood did they divide?
 They divided ninety portions of blood in the basins.

 Yet, for whom was the skin?
 It was for the earth people to wear,
 But the earth people could not wear it.
 Then it was for the sky people to wear,
 But the sky people could nor stand up in it.

 Thus it is ended.

M121

CJ" ɿ Ŀ CJ'. (2)
song which hunt game. (2)

'C^u T- L- 'C^u ɿⁿ,
sun come so sun shine,

ɿⁿ T" Lⁿ C⁺ T" J⁻ Cɿ_n ĩ⁻ ɿ⁻ CJ-.
shine on great Drao-gha-njia above gable house.

T_n CJ" T_n Jⁿ C_s Cĩ', Ŀ T",
Drao-ngao-drao-gi-nw sought way get,

T" Ŀ ɿ^o CJ'.
get way loose game.

5 T_n CJ" T_n Jⁿ C_s ɿ⁻ 3" Jⁿ T⁻ t_r,
Drao-ngao-drao-gi-nw took well from table,

J^u 3" Ā J⁺ Jⁿ † 3" Jⁿ T⁻ T_n.
fed well dog spotted well from hand.

T_n CJ" T_n Jⁿ C_s ɿ₋ C" 3" Jⁿ T⁻ V^ɶ,
Drao-ngao-drao-gi-nw did eat well from basket,

J^u 3" Ā J⁺ Jⁿ † 3" Jⁿ T⁻ Δ^ɶ.
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⁺ Jⁿ † CJ_s ɿ^o CJ'.
took dog spotted went loose game.

CJ' C^{no} ɿ_n Ā J",
game situated thus dog knew,

CJ' J⁺ Lⁿ Tⁿ T_{nc} L- Ā J_o.
game lay down flat then dog saw.

CJ' T" CJ' † Δⁿ,
game get game fled dog,

Δ Ĵ Δ_s J^r C_n † Ā,
dog rose drove out until fled for this reason,

- 15 𐄂 𐄂𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂𐄂 𐄂𐄂,
fled deer dropped down,
- 𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂𐄂 𐄂𐄂,
dropped down completely finish landed,
- 𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂. 𐄂𐄂𐄂.
landed section garden built hide.
- 𐄂𐄂 𐄂𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂,
Drao-ngao-drao-gi-nw got,
- 𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂,
got kind game what connector not know so,
- 20 𐄂𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂,
year this body large like body ox,
- 𐄂𐄂 𐄂𐄂𐄂 𐄂𐄂 𐄂𐄂𐄂 𐄂𐄂. 𐄂𐄂 𐄂𐄂𐄂.
ears both with as big as fan.
- 𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂,
come observe long horn like thus blow,
- 𐄂𐄂 𐄂𐄂𐄂 𐄂𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂𐄂.
for fear world people cattle household.
- 𐄂𐄂𐄂 𐄂𐄂 𐄂𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂𐄂,
call well world people come gather arrive,
- 25 𐄂𐄂 𐄂𐄂 𐄂𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂𐄂.
not is world people cattle household.
- 𐄂𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂,
fear well sky people cattle farm yard,
- 𐄂𐄂𐄂 𐄂𐄂 𐄂𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂. 𐄂𐄂 𐄂𐄂,
call sky people with come look,
- 𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂.
not is sky people cattle farm yard.
- 𐄂𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂 𐄂𐄂𐄂,
call well who come make meat,
- 30 𐄂𐄂𐄂 𐄂𐄂𐄂 𐄂𐄂 𐄂𐄂𐄂 𐄂𐄂. 𐄂𐄂 𐄂𐄂 𐄂𐄂𐄂,
call youth younger brother with come make meat,

Y⁻ 3" C_n CJ¹ T" C̄,
make well connector meat get so,

T" [ᵇ [ᵇ [ᵇ Lᵇ Jⁿ T⁻ T^{'''}.
get ninety portions from tubs.

Y⁻ 3" C_n J⁻ C[^ḡ T" C̄,
make well connector blood get so,

T" [ᵇ [ᵇ [ᵇ Lᵇ Jⁿ T⁻ J^{'°}.
get ninety portions from basins.

35 I^{'ᵇ} 3" J̄ J^r T⁻ Γ^ᵇ CJ¹,
call well who come divide meat,

I^{'ᵇ} 3" Lⁿ J⁻ L_{||} T⁻ Γ^ᵇ CJ¹,
call well old folk come divide meat,

Γ^ᵇ 3" C_n J⁻ CJ¹ T" C̄,
divide well connector meat get so,

T" [ᵇ [ᵇ [ᵇ Lᵇ Jⁿ T⁻ T^{'''}.
get ninety portions from tubs.

Γ^ᵇ 3" C_n J⁻ C[^ḡ T" C̄,
divide well connector blood get so,

40 T" [ᵇ [ᵇ [ᵇ Lᵇ Jⁿ T⁻ J^{'°}.
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 Tᵇ Cᵇ CJ⁻.
for world people wear.

CΔ^{nc} Tⁿ Tᵇ Cᵇ CJ⁻ J^r T".
world people wear not get.

Ŝ T^{'''} Jⁿ CT^ᵇ Tᵇ Cᵇ CJ⁻.
yet for sky people wear.

45 Jⁿ CT^ᵇ Tᵇ Cᵇ CJ⁻ J^r Ĵ.
sky people wear not rise.

$\mathbb{L}_n \cap \mathbb{J}^n \supset \mathbb{C}\mathbb{L}_n$.
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
A hunting song. (3)

Sung by Zhang Wei-ching.

Introduction.

This song is a straightforward story of a young man who, taking his dog, went hunting in the forest. Throughout, it employs the conventional language of the songs to describe the action. Practically every line can be found in other similar songs, and these conventional lines are pressed into service, even when strictly speaking, the terminology is scarcely appropriate. Thus the perfectly normal stag which was killed is described using precisely the same words and metaphors as were applied to the prodigious, unnamed creature caught by the legendary huntsman, the great Du-gha-njia in the story of long ago. (See M120 and M121).

Since the carcass of a large animal would be difficult to bring home whole over mountainous terrain, it was convenient to cut it up into pieces there where it had been killed. The interesting thing is that the first portion was carried home and used as an offering to the spirit of the great Du-gha-njia. (The name appears in this song as “the great Drao-gha-nzhang”). This appears to have been by way of a thank-offering for success in the hunting expedition.

M122
A hunting song. (3)

Sung by Zhang Wei-ching.

This year we may know,
Know that the woman, the mother, has given birth,
Given birth to an eldest son.

5 The eldest son rose up,
Arose to go from home,
Arose to go from his place.
For the eldest son had grown,
Grown well and strong in his surroundings.

10 The sun rose shining brightly
And the eldest son fed,
Fed the black dog well.

15 The sunshine was very fine,
And the sunshine was good,
Good for the eldest son to go and find game.
He found it in the people's black forest,
He found it in the people's dark forest.

20 Where the game was, all the time the dog knew,
Where the game was, all the time the dog saw.
He saw that the stag was there,
There in the black forest at the foot of the cliff.

25 Its body was the size of an ox,
Its black ears were the size of fans,
And its fiery eyes as big as cups.
The people had heard of such with their ears,
But their eyes had never seen it.

30 The eldest son's black dog,
The black dog ran till it reached,
Reached the place where the stag was.
The stag jumped up
Jumped up and bounded away into the forest.

35 The eldest son's black dog,
The black dog followed the game as it ran.
The dog, it chased the game,
The game, it fled from the dog.
It fled till it reached the edge of the people's forest,
Here the dog brought it to bay.
It fastened on to the stag,
As it crossed the edge of the people's forest.

40 The eldest son called,
 Called the old folk from the village,
 Called the old folk to go and cut up the meat,
 And divide one portion for the great Drao-gha-nzhang.

 Bringing it, he returned, came back and reached home.
 For the great Drao-gha-nzhang he boiled,
45 Boiled and offered it to the great Drao-gha-nzhang.
 For they had been and found game.

Thus it is ended.

M122

CJ" J_v L̂ CT'. (3)
 song which hunt game. (3)

J_{nu} C̄ †^c L_o J",
 year this able come know,

D₋ J" J^o Jⁿ C^{nc} D- T",
 did know woman mother has given birth,

D- T" Jⁿ L^b T^v Y⁻ L^o.
 given birth the son eldest.

Jⁿ L^b T^v Y⁻ L^o L_n D₋ Ĵ,
 the son eldest thus did rise,

5 Ĵ J^b Ĵ CT'" D_u 3" T⁻ Yⁿ Ĵ',
 arose to go went well from one place,

Ĵ J^b Ĵ CT'" D_u 3" Jⁿ T⁻ †^r
 arose to go went well from his own.

Jⁿ L^b T^v Y⁻ L^o D₋ L^o,
 the son eldest did grow big,

L^o L₋ CT_v Jⁿ CT_s C^{no} †^r V_z.
 grew big very well lived his own surroundings.

'C^v T⁻ 'C^v Lⁿ L_v,
 sun came sun shone bright,

10 Jⁿ L^b T^v Y⁻ L^o L_n D₋ J^v,
 the son eldest thus did feed,

J^v 3" Jⁿ T_v T⁻ Δ̂ Δ^v.
 fed well the dog black.

Ġ' CT_v Ġ' CT" CT_r,
 sunshine shone very well,

Ġ' CT_v †^c L_o 3",
 sunshine able come good,

3" Jⁿ L^b T^v Y⁻ L^o CT_s L^o CT',
 good the son eldest go loose game,

- 15 Γ° L_{ς} $C\Delta^{nc}$ T^n T^{\flat} C^{\flat} T^n $\overset{||}{3}$ Δ^u ,
 loose gone world people the forest black,
- Γ° L_{ς} $C\Delta^{nc}$ T^n T^{\flat} C^{\flat} T^n $\overset{||}{3}$ $\Delta_{||}$.
 loose gone world people the forest dark.
- CT^i C^{no} L_- T^u J^- T^n L_- $\overset{\wedge}{\Delta}$ J'' ,
 game situated also all the time also dog knew,
- CT^i C^{no} L_- T^u J^- T^n L_- $\overset{\wedge}{\Delta}$ J_0 ,
 game situated also all the time also dog saw,
- J_0 J^n T_u CT^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 $C\Gamma^{nc}$ CT_0 L^- $C\dagger^-$,
 the ears black as big as fan,
- J^- \mathcal{D}^- 3^u 3^u CT_0 L^- J'^0 .
 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}_- L_- J_0 .
 the eyes not have seen.
- J^n L^{\flat} T^u J^- \mathcal{D}^0 \mathcal{D}_n $\overset{\wedge}{\Delta}$ Δ^u ,
 the son eldest plural dog black,
- $\overset{\wedge}{\Delta}$ Δ^u Γ_n \mathcal{D}_- T_{δ} J^r C_n \dagger_0 ,
 dog black thus did run until reach,
- \mathcal{D}_- \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}_{δ} Δ'^{nc} ,
 stag did jump,
- 30 Δ'^{nc} Γ_n $CJ_{||}$ L_{ς} $\overset{||}{3}$ Δ^u ,
 jumped thus bounded gone forest black,

ᵀⁿ ᵀᵇ ᵀᵘ ᵀ⁻ ᵇ° ᵇₙ ᵇ̂ ᵇᵘ,
the son eldest plural dog black,

ᵇ̂ ᵇᵘ ᵇ₋ ᵇ° ᵇᵀᵇ ᵀᵇ ᵀᵂ ᵀⁿ ᵇᵤ,
dog black did follow game after ran going,

ᵇ̂ ᵀᵀ ᵇ̂ ᵇ̂ ᵇᵀᵇ,
dog get dog chased game,

ᵇᵀᵇ ᵀᵀ ᵇᵀᵇ ᵇ̂ ᵇ̂.
game get game fled dog.

35 ᵇ̂ ᵇ° ᵇᵇᵇᵇ ᵀⁿ ᵀᵇ ᵇᵇ ᵀ⁻ ᵇᵀᵘ ᵇ̂.
fled reach world people edge forest.

ᵇ̂ ᵇ° ᵀⁿ ᵇᵇ ᵀᵀ,
dog able hem in get,

ᵀᵀ ᵇᵀᵇ ᵇᵀ ᵇᵇᵇ ᵇᵇ ᵇᵇ ᵇᵇ,
get game stag bite,

ᵇᵇ ᵀᵀ ᵇᵇᵇᵇ ᵀⁿ ᵀᵇ ᵇᵇ ᵀ⁻ ᵇᵀᵘ ᵇ̂.
crossed to world people edge forest.

ᵀⁿ ᵀᵇ ᵀᵘ ᵀ⁻ ᵇᵤ ᵇₙ ᵇ₋ ᵇᵘ,
the son eldest thus did call,

40 ᵇᵘ ᵇᵇ ᵇᵘ ᵇ° ᵇₙ ᵀⁿ ᵀ⁻ ᵇᵤ,
call neighbours call villagers thus old folk,

ᵇᵘ ᵀⁿ ᵀ⁻ ᵇᵤ ᵇₙ ᵇᵀᵇ ᵀ⁻ ᵇᵀᵇ.
call old folk thus go make meat.

ᵇᵘ ᵇₙ ᵀⁿ ᵇᵀᵇ ᵀᵀᵀ ᵇᵇ ᵇᵀᵇ
divide connector one portion for great

ᵀᵀ ᵀ⁻ ᵇᵇᵇ.
Drao-gha-nzhang.

ᵇᵇᵇ ᵇᵘ ᵇ̂ ᵀⁿ ᵇᵇ ᵇ̂ ᵇᵇ ᵇᵇ, ᵇᵀᵇ,
brought then returned came back reached house,

ᵀᵀᵀ ᵇₙ ᵇᵇ ᵇᵀᵇ ᵀᵀ ᵀ⁻ ᵇᵇᵇ ᵇᵀ,
for thus great Drao-gha-nzhang boiled,

45 ᵇᵀ ᵇᵇ ᵇᵇ ᵇᵇ ᵇᵀᵇ ᵀᵀ ᵀ⁻ ᵇᵇᵇ.
boiled come offer to great Drao-gha-nzhang.

C_n CT_2 C_n Γ° CT_1 .
connector went connector loosed game.

Γ_n $\Gamma^n \supset_0 CT_2$.
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.

