

**Hua-Miao Archive
Songs and Stories**

Beginnings

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

The material in this archive is freely available.
However, we would be most grateful if you would reference the source.

The Hua-Miao Archive
<http://archives.ecs.soton.ac.uk/miao>

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M101

C^u ɔ_u t_r CT^u t_r Tⁿ Cɔⁿ.
work which make sky make earth song.

Λ_δ ɛ^r i^{'u}.
Yang Zhi sang.

CT^u T_u J̄' J_u T_u,
sky came together beginning came together,

Jⁿ CT^u Jⁿ J⁻ J̄ J^r t_r ɛ_n.
sky above who made thus.

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

Λ_ς ɛ^{no} Δ^δ 'C^u t_r ɛ_n.
Yeu-jio-dlang-hnu made thus

Tⁿ T_u J̄' J_u T_u,
earth came together beginning came together,

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

CΔ^{nc} Tⁿ T^ɔ C^ɔ ɔ_u L^{nc} CΔ_u J^r T^{'u} Jⁿ ɔ^ɔ
world people was Lie-ndlao-shi-tru king

Λ_ς ɛ^{no} Δ^δ 'C^u t_r ɛ_n.
Yeu-jio-dlang-hnu made thus.

L^{nc} CΔ_u J^r T^{'u} Jⁿ ɔ^ɔ Λ_ς ɛ^{no} Δ^δ 'C^u
Lie-ndlao-shi-tru king Yeu-jio-dlang-hnu

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

J^δ V^δ t̄'
bottom large round basket.

ᵛᵛᵛ 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

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

Y^{''} CΔ_ᵛ,
 water flow,

ᵛᵛᵛ 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,

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

CΔ_ᵛ Δ^o [L_n,
 sport thus,

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

ᵛᵛ Jⁿ L_o,
 go around,

ᵛᵛᵛ 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 $L^{nc} CA_{II} J^r T'^u$ $\exists^n \supset$ $\Lambda_{\varsigma} [^{no} \Delta^{\delta} 'C^u$
 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.

$\text{ɟ}^n \text{C}^{n\text{II}} \text{C}\Delta^{nc} \text{ɟ}^{\delta}$ ɿ_n ɟ_u $\Lambda_{\text{c}} \text{C}^{no} \Delta^{\delta} \text{'C}^u$
 Gi-niao-ndlie-bang said that Yeu-jio-dlang-hnu

C^{no} ɟ° CT'' C_n ,
 sat foot tree thus,

$\Lambda_{\text{c}} \text{C}^{no} \Delta^{\delta} \text{'C}^u$ ɟ^{δ} ɿ_n L_o L^u
 Yeu-jio-dlang-hnu did speak classifier word

$\text{L}^n \text{ɟ}^u$ b° $\text{ɟ}^n \text{C}^{n\text{II}} \text{C}\Delta^{nc} \text{ɟ}^{\delta}$ S^{nc} Λ_- .
 simply enlarged Gi-niao-ndlie-bang heart oh.

$\text{ɟ}^n \text{C}^{n\text{II}} \text{C}\Delta^{nc} \text{t}_-$ $\text{ɟ}^n \text{C}^{n\text{II}} \text{C}\Delta^{nc} \text{ɟ}^{\delta}$ t^{c} L_o ɿ_n
 Gi-niao-ndlie-za Gi-niao-ndlie-bang able come say

C_n ,
 thus,

ɿ_n ɟ_u $\text{C}\Delta^{nc} \text{T}^n$ $\text{ɿ}'' \text{CT}^u$ ɟ_u $\text{L}^{nc} \text{C}\Delta_{\text{II}} \text{J}^r \text{T}'^u$
 say that earth sky was Lie-ndlao-shi-tru

$\text{ɟ}^n \text{ɟ}^{\text{p}}$ $\Lambda_{\text{c}} \text{C}^{no} \Delta^{\delta} \text{'C}^u$ ɟ_n
 king Yeu-jio-dlang-hnu connector

t_r C^{nc} ,
 made completed,

50 ɟ^{δ} t_r $\text{ɿ}'' \text{CT}^u$ $\text{ɟ}^n \text{J}^-$ $\text{C}\Delta^{nc}$ $\text{L}^n \text{L}_{nc} \text{L}_{nc}$
 did make sky above smooth extremely

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

ɟ_n C'^{nc} ɟ Λ_- ,
 connector place rise up oh,

ɟ^{δ} t_r $\text{C}\Delta^{nc} \text{T}^n$ $\text{T}^{\text{p}} \text{C}^{\text{p}}$ $\text{Y}^- \text{C}^{\text{p}}$ $\text{T}^n \text{C}\Delta^{\circ}$
 did make world people gullies gorges

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

ɟ_n C'^{nc} t^{c} Λ_- .
 Connector place stand oh.

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

Λ_u Λ_l,
 copied oh,

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

C_l[̄] E_n,
 sought thus,

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

L_κ J^o V^o E_n,
 gone foot rock thus,

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

C_o E^r E^{'nc} Λ_l.
 their trouble oh.

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

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

L_κ J^o CT["] E_n,
 gone foot tree thus,

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

C_o J_l T['].
 they carry chicken.

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

L^{nc} CA_u J^r T^{'u} Jⁿ D^o Λ_κ E^{no} Δ^δ 'C^u J^r C^{no}
 Lie-ndlao-shi-tru king Yeu-jio-dlang-hnu not sit

J^o V^o.
 foot rock.

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

$\text{L}^{nc} \text{CA}_{n} \text{J}^r \text{T}'^u$ $\text{ɕ}^n \text{ɕ}^{\gamma}$ $\text{A}_{\varsigma} \text{C}^{no} \text{A}^{\delta} \text{'C}^u$ 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 A_- ,
 common folk ordinary folk not know discover oh,

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

S^i A_- .
 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^{γ} 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' A_- .
 did go foot tree they sacrifice chicken oh.

$\text{L}^{nc} \text{CA}_{n} \text{J}^r \text{T}'^u$ $\text{ɕ}^n \text{ɕ}^{\gamma}$ $\text{A}_{\varsigma} \text{C}^{no} \text{A}^{\delta} \text{'C}^u$ ɕ_n
 Lie-ndlao-shi-tru king Yeu-jio-dlang-hnu connector

CA_{n} 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.

$\text{CA}_{nc} \text{T}^n \text{T}^{\gamma} \text{C}^{\gamma}$ b^{δ} V^{γ} b^{δ}
 world people sacrifice rocks sacrifice

CT'' C_n ,
 trees thus,

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

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

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

C^{no} CT^{δ} CT^u
 dwelt midst sky,

75 \mathcal{D}_{δ} T_n \mathbb{J}_u
 did say that

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

$[^{'nc}$ $[_n.$
 place thus.

$[_n$ $\mathbb{J}^n \mathcal{D}_o CT_{..}$
 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 𐀓𐀕 instead of 𐀓𐀕.

Line 8, and throughout, Document A omitted 𐀀 in 𐀀𐀁𐀃 𐀀𐀃 𐀀𐀃 𐀀𐀃, Document E' read it as 𐀀𐀁𐀃 𐀀𐀃 𐀀𐀃 𐀀𐀃, and Documents K L read 𐀀𐀃 for 𐀀𐀃.

Line 15. Document A used the alternative reading 𐀀𐀃 instead of 𐀀𐀃 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 𐀀𐀃 meaning "gorge" as 𐀀𐀃. 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 '𐀀𐀃 𐀀𐀃 as "hnuh hmok" instead of "hnuh mok".

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

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

Line 41. There was some disagreement over the final syllable in the name 𐀀𐀃 𐀀𐀃 𐀀𐀁𐀃 𐀓 both here and throughout the song. Document A has 𐀓𐀕, Document E' has 𐀓𐀕𐀕, Documents E K have 𐀓𐀕, Document L has 𐀓 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 𐀀𐀃𐀕....𐀀𐀃" which means "to instruct" or "to be instructed". In line 47 the parallel verb is 𐀀𐀃....𐀀𐀃𐀕, "to be bold", "to be made bold". In all the later documents this was lost because 𐀀𐀃𐀕 in line 43 was misread as 𐀀𐀃, after which the lines were made identical and the verb in both read 𐀀𐀃....𐀀𐀃𐀕.

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.

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,

khaf 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 jioab 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 jiox 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 jiox 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 nzhiéf 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, nkhwǵ, "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

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

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

Δ'' t_{H} $\text{T}_{\text{H}} \text{L}_n \text{J}_v$ Δ'' $\text{C}\text{T}_{\text{H}}$ T_{H} ,
 four companies copper smiths four beat copper,

$\text{C}\text{T}_{\text{H}}$ T_{H} CE^n T_{H} CE^n T_s CT^v ,
 beat copper fashioned copper fashioned forth sky,

T_s $\text{J}'' \text{C}\text{T}^v$ $\text{J}^n \text{L}_o$ E^{nc} $\text{J}^n \text{J}^-$.
 forth sky rounded completed above.

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

J_o $\text{J}'' \text{C}\text{T}^v$ $\text{C}\Delta_{\text{nc}} \text{L}^n \text{L}_{\text{nc}} \text{L}_{\text{nc}}$,
 cause sky smooth extremely,

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

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

Δ'' t_{H} $\text{T}_{\text{H}} \text{L}_n \text{J}_v$ Δ'' $\text{C}\text{T}_{\text{H}}$ b'' ,
 four companies copper smiths four beat iron,

10 $\text{C}\text{T}_{\text{H}}$ T_{H} CE^n b'' CE^n T_s T^n ,
 beat copper fashioned iron fashioned forth earth,

T_s T^n $\text{J}^n \text{L}_o$ J_{H} $\text{C}\Delta^{\text{nc}} \text{T}^n$.
 forth earth spread gone world.

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

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

CA^{nc} Tⁿ J⁻ C³ Tⁿ CT^o ɔ_u Jⁿ Tⁿ.
world gullies gorges went below.

15 ɔ_o CA^{nc} Tⁿ T^o J⁻ ǰ̃ T^o ɬ_o L_ɛ t^{''} T^{''},
cause world deep valleys clear gone far side,

T^o T^{''} Δⁿ J^r Δⁿ ɔ_n ǰ̃ L_ɔ L_ɔ CA_ɔ.
deep for River Shi River Gi-bang winding flow.

Δⁿ J^r Δⁿ ɔ_n ǰ̃ CA_ɔ Lⁿ ɔ_u,
River Shi River Gi-bang flowed going,

CA^{nc} Tⁿ T³ C³ T^{''} C^{no} Tⁿ ǰ̃
world people Mountain Njio the valley

Y⁻ ǰ̃ T^o J⁻ t⁻ CT^o,
make valley deep cliffs gorge,

20 T^{''} Δⁿ J^r Δⁿ ɔ_n ǰ̃ L_ɔ L_ɔ ǰ̃,
for River Shi River Gi-bang winding gathered,

ɔ_o Δⁿ J^r Δⁿ ɔ_n ǰ̃ CA_ɔ CAⁿ CA_ɔ CA_o.
cause River Shi River Gi-bang flow smoothly

J^r C^{no} Γ^u,
to separate,

Γ^u CA^{nc} Tⁿ T³ C³ J⁻ C^{no} Tⁿ.
separate world people lands.

ɔ_n C^{t3} Cⁿ L^u J^{nc},
Gi-nzyu nine classifier lakes,

Cⁿ L^u C^{no} Cⁿ ǰ̃' C^{'nc},
nine classifier situated nine places,

25 Cⁿ L^u C^{no} Cⁿ ǰ̃' Tⁿ,
nine classifier situated nine localities,

Y⁻ Δⁿ J^r Δⁿ ɔ_n ǰ̃ J⁻ C^{'nc} ǰ̃.
make River Shi River Gi-bang the place gathered.

T^{''} CT^u Jⁿ J⁻ CA^{nc} L^u CA^{nc} L^{nc},
sky above smooth exceedingly,

T'' C]'' 'C^u CT_u ɓⁿ T'' Ē CT^o.
for maid sun youth moon get way itinerate.

]o C]'' 'C^u ɔ_u Jⁿ L^o ɔ_u CT^u CT^{ɔ̃},
cause maid sun go circles go sky midst,

30 CT_u ɓⁿ T'' Lⁿ Jⁿ L^o ɔ_u CT^u I^u.
youth moon in circles go sky clear.

t_o C^{ɔ̃} [n^o Tⁿ C^{ɔ̃} ɓⁿ,
reach snake bring the horse month,

C]'' 'C^u CT_u ɓⁿ J^r ɾ^u Ē,
maid sun youth moon separate roads,

]o C]'' 'C^u ɔ_u Ē Δⁿ,
cause maid sun go road far,

]o CT_u ɓⁿ ɔ_u Ē V^{ɔ̃}.
cause youth moon go road near.

35 ɔ̃_{ɔ̃} t_o C^u [n^o Tⁿ C_{ɔ̃} ɓⁿ,
did reach ox bring the rat month,

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

]o CT_u ɓⁿ ɔ_u Ē Δⁿ,
cause youth moon go road far,

]o C]'' 'C^u ɔ_u Ē V^{ɔ̃}.
cause maid sun go road near.

C]'' 'C^u ɾ_n C]'' 'C^u J⁻ Ē ɓⁿ,
maid sun said maid sun road purposeful,

40 C]'' 'C^u t^{'-} 'C^u ɔ_u J^r T_{ɔ̃},
maid sun every day goes confidently,

C]'' 'C^u t^{'-} 'C^u ɔ_u T^ɛ CTⁿ,
maid sun every day goes foot long,

t^{'-} Jⁿ ɓ^o J^r L⁻.
every year big same size.

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

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

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

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

ɿ_n ɿ_u L^u 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, $\text{C}\text{J}^{\text{u}} \text{J}^{\text{u}} \text{t}_r \text{C}\Delta^{\text{nc}} \text{T}^{\text{n}}$, "Song of the creation of the world". Document K reads, $\text{C}\text{J}^{\text{u}} \text{J}^{\text{u}} \text{t}_r \text{C}\Delta^{\text{nc}} \text{T}^{\text{n}} \text{C}^{\text{u}} \text{T}^{\text{n}} \text{J}^{\text{u}} \text{C}^{\text{u}}$, "Song of the creation of the world and all things". Document L has a slight variation, $\text{C}\text{J}^{\text{u}} \text{J}^{\text{u}} \text{t}_r \text{C}\text{T}^{\text{u}} \text{T}^{\text{n}} \text{C}^{\text{u}} \text{T}^{\text{n}} \text{J}^{\text{u}} \text{C}^{\text{u}}$, "Song of the creation of sky and earth and all things". Document N reads, "Ngaox gul ndaot njib daox deuk ndux", "Song of fashioning the sky from copper".

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

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

Line 9. The compilers of Document L misread the sixth word Δ^{n} as $\Delta^{\text{'o}}$. 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, $\text{T}^{\text{n}} \text{C}^{\text{n}} \text{J}^{\text{n}} \text{C}\text{C}^{\text{no}}$, "the mountains of Gi-njio", in Document E were altered in Document K and subsequent documents to $\text{T}^{\text{u}} \text{C}^{\text{n}} \text{T}^{\text{n}} \text{C}^{\text{u}}$ which could mean literally, "get here land bearing ---". In this case lines 12 and 13 would mean:-
"Caused in the world, mountains with rocks and cliffs,
Becoming here ridges going upward".

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

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

Line 19. Document K and all subsequent documents omit $\text{Y}^{\text{u}} \text{J}^{\text{u}}$ 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^{u} 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.

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 dlob 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.

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

Narrated by Wang jian-guo.

Notes.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

M105

C^u J_u C_u CT^u C_u 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_u[?] C_n Jⁿ L_o,
from sky scattered material arrived sphere,

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

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

T^{''} C_u^{''} 'C^{''} C_u^{''} J^{''} C_n L_o t_u.
for girl Miao girl bride thus come dwell.

5 C_u^{''} 'C^{''} C_u^{''} J^{''} J⁻ C_u^{''} C_n,
girl Miao girl bride the girl pure,

C_u^{''} 'C^{''} C_u^{''} J^{''} J⁻ C_u^{''} I^u.
girl Miao girl bride the girl clean.

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

C_u^{''} 'C^{''} C_u^{''} J^{''} J^r Λ_u C̄^δ.
girl Miao girl bride not given birth offspring

C_n.
thus.

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

L[?] T⁻ C̄[?] Tⁿ.
classifier only brothers/sisters.

10 J⁻ L^o J^r T^{''} 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

$\text{J}'' \text{CT}^v \text{CL} \text{T}^n \text{Y}''$ 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.

$\text{J}'' \text{CT}^v \text{CL} \text{T}^n \text{Y}''$ 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.

$\text{C}\Delta^{nc} \text{T}^n \text{G}_v \text{Ct}^v \text{J}''$ $\text{J}'' \text{CT}^v \text{CL} \text{T}^n \text{Y}''$ 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[̣]T E_n 3^u 3_{nc}
 wrote get connector volume book thus recorded

J⁻ L^u CΔ_u.
 spots patterned.

ɔ̃ S" CΔ^{nc} C[̣]T CΔ_u Y⁻ L^u Λ₋,
 did write front book patterned spots oh,

S" J_u C[̣]T 3^u J_n 3_{nc} CΔ_u Y⁻ Δ_u.
 wrote back book recorded patterned checkered.

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

E_n Tⁿ †^u Tⁿ Δ^o C[̣]T Λ₋,
 thus hands able hands roll book oh,

Δ^o T" C_n Δ C[̣]T E_n 3^u 3_{nc}
 roll get connector volume book thus recorded

J⁻ L^u CΔ_u,
 spots patterned,

T_r ɔ_u ɔ_u Tⁿ CT^u L_s T_o †^r
 carried going on earth sky gone wait for them

L_s,
 gone,

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

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

CT_s C_u CT^u C_u Tⁿ †_o
 went set in order sky set in order earth reached

E_n,
 thus,

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

Γ[̃] Λ₋.
 wide oh.

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

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

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

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

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

S_ɔ 'C^u T- ʌ₋,
 like sunrise oh,

ɔ_ɛ T^o T'. T. S_ɔ 'C^u Cɿ['] ɛ_n .
 were deep clear like sunset thus.

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

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

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

40 C T_o ɿ["] C T^u C ɛ₋ Tⁿ Y["] ɛ_n ɔ_n C ɿ_ɔ ɔ_ɛ
 with Ghao-ndu-nzha-di-ao thus plural went did

C ɛ₋ C T^u ʌ₋,
 set in order sky oh,

C ɛ₋ C T^u C ɛ₋ Tⁿ t_o ɛ_n,
 set in order sky set in order earth reached thus,

ɔ_ɛ t_o C ɿ["] 'C^u C T_u ɿⁿ ɿ⁻ ɛ^{'ns} C ɛ_u.
 did reach maid sun youth moon place arriving.

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

ɔ_ɛ S^r L_o L^u ɿ^r Δ',
 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 ɓ^η ɔ₀ Γ^υ
 separate maid sun youth moon cause separate

Ē^η Λ₁.
 roads oh.

ɔ₈ ɬ₀ C⁸ [° T^η C^ɔ ɓ^η [η,
 did reach snake bring the horse month thus,

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

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

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

ɔ₈ ɬ₀ C[~] [° T^η C₈ ɓ^η [η,
 did reach ox bring the rat month thus,

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

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

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

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

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

[η.
 thus.

CΔ^{ac} T^η G_υ C†^υ J'' J'' CT^υ C[₁ T^η Y''
 Ndlie-di-nggu-nzai-shao Ghao-ndu-nzha-di-ao

C[₁ CT^υ C[₁ T^η ɔ₁₁ ɔ'' †^ɔ,
 set in order sky set in order earth went around,

CE₁ CT_v CE₁ Tⁿ ɔ₁₁ CE₁₁₁ 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 CE₁ Tⁿ Yⁿ
 Ndlie-di-nggu-nzai-shao Ghao-ndu-nzha-di-ao

Λ_v V^ɔ Tⁿ CT_v CE₁ CT_v
 promote well-being environs set in order sky

CE₁ Tⁿ ɔ₁₁ Jⁿ t^ɔ,
 set in order earth went all around,

Jⁿ CA^o ɓ^ɔ Δ^ɛ Tⁿ Jⁿ CT_v CA^ɔ,
 encompassed Ndlo-hlang-dleu-di boundaries,

CA^o ɓ^ɔ Δ^ɛ Tⁿ Tⁿ Δⁿ J^v Λ₁.
 Ndlo-hlang-dleu-di to four corners oh.

ɔ_ɔ ɔ⁻ Jⁿ C^{nc} Δⁿ ɔⁿ S^{nc} CA_ɔ J^r J₁
 did have great river shining flowing interweaving

E_n,
 thus,

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

Λ₁,
 oh,

CA_ɔ Yⁿ L₁ E_n CA_ɔ CA_o L_ɛ T^o Tⁿ,
 flowing spread thus flowing smoothly gone yonder,

CA_ɔ J₁ Jⁿ Ct^ɔ E_n L^v J^{nc} Jⁿ CT_v
 flowing meet Gi-nzyu nine classifier lakes edge

J^ɔ,
 pools,

CA_ɔ J₁ E_n Tⁿ Tⁿ CE^{nc} Ct^{'ɔ} Jⁿ Tⁿ E_n.
 flowing meet thus mountains Di-njio rapids thus.

CA^{nc} Tⁿ T^ɔ C^ɔ Jⁿ CJ^ɔ T^v T^v 'C^o Λ₁,
 world people ears all heard oh,

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

CA^{nc} Tⁿ G_u C⁺ Jⁿ Jⁿ CT^u C₁ Tⁿ Yⁿ
 Ndlie-di-nggu-nzai-shao Ghao-ndu-nzha-di-ao

ɔ₂ Λ₂ 'C^u Λ₂ 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 G_u C⁺ Jⁿ Jⁿ CT^u C₁ Tⁿ Yⁿ
 Ndlie-di-nggu-nzai-shao Ghao-ndu-nzha-di-ao

ɔ₂ Λ₂ 'C^u Λ₂ C_{ni} ɛ_n Tⁿ C₁ ɛ_n.
 did count days count times thus get tally thus.

ɔ₂ 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⁻ 3₂ 3^{nc} ɛ_n.
 all kinds birds sky bright make custom thus.

ɔ₂ t₀ Λ₂ ɛ_{no} Tⁿ L^{nc} ɓⁿ ɛ_n,
 did reach sheep brings the monkey month thus,

90 Cⁿ Jⁿ J₂ J⁻ J^r Tⁿ Λ₁,
 bird cuckoo calls answering oh,

ɛ_n Cⁿ J₂ ɛ^δ J^u CA^{nc} Tⁿ ɛ_n.
 thus bird swallow fills earth thus.

ɔ₂ t₀ ɛ_n J⁺ ɛ_{no} Tⁿ Δⁿ ɓⁿ
 did reach thus cockerel brings the dog month

ɛ_n,
 thus,

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Jⁿ t^{'r}, C_n tⁱ ɛⁿ ɛ_n.
sumach trees, connector paved roads thus.

ɪⁿ ɛⁿ ɛⁿ ɛ^{'=} ɛ^{'=} J^u J₄ Δ^{'u} ɛ_n,
head road shone bright upon face thus,

ɔ₈ ɛⁿ ɛ^{'=} ɛ^{'=} J^u J₁₁ T⁶ ɛ_n.
did shine bright upon feet thus.

110 'ɔ" J^r L^u L" CT₀ ʔ" L",
Hmao-shi the town with good town,

CΔ^{no} L" ɛⁿ ɛ^{'=} ɛ^{'=} L₄ ɓ^δ ɛ^u Λ₋,
within town shone bright gone braid silk oh,

Jⁿ L" ɔ₈ ɛⁿ ɛ^{'=} ɛ^{'=} L₄ ɓ^δ C₁.
without town did shine bright gone braid silk

ɛ_n.
thus.

CΔ^{no} Tⁿ G_u C^t Jⁿ Jⁿ CT^u C₁ Tⁿ Yⁿ
Ndlie-di-nggu-nzai-shao Ghao-ndu-nzha-di-ao

ɔ₈ t̄ CΔ^{no} Tⁿ T³ C³ ɛ_n V₈ Tⁿ CT^u C₁ T_n CT_u
did grasp earth people thus environs stay firm

Λ₋,
oh,

115 ɔ₈ ɛ¹ CΔ^{no} Tⁿ T³ ɛ³ ɛ_n V₈ Tⁿ CT^u T^{no} Jⁿ T⁻
did govern earth people thus environs peaceful

ɛ_n.
thus.

CΔ^{no} Tⁿ G_u C^t Jⁿ Jⁿ CT^u C₁ Tⁿ Yⁿ
Ndlei-di-nggu-nzai-shao Ghao-ndu-nzha-di-ao

J_u CΔ^{no} Tⁿ T³ C³ ɛ_n J⁻ C^{no} T^u Jⁿ Ṣ,
were earth people thus great prophets,

D_8 Λ_{\sim} $V_8 T^n CT^u$, CE_{\sim} CT^u
 did promote well-being environs, set in order sky

CE_{\sim} T^n , Λ_{\sim} $'C^u$ Λ_{\sim} $C_{n\parallel}$
 set in order earth, count days count times

T'' $T^u L_n$ L_n .
 for descendants thus.

$C\Delta^{nc} T^n G_u CT^u J''$ $J'' CT^u CE_{\sim} T^n Y''$
 Ndlie-di-nggu-nzai-shao Ghao-ndu-nzha-di-ao

120 D_8 Λ_{\sim} $C\Delta^{nc} T^n J'' CT^u L_n L^n \dagger'' L_n$,
 did count earth sky thus times all thus,

D_8 Λ_{\sim} $L^n T^n J_{\parallel} \tilde{L}$ L^{nc} T'' $C\Delta^{nc} T^n T^b C^b$
 did count all kinds completed for earth people

$T^u L_n D_u$ $T^u L_n D_{\sim}$ Λ_{\parallel} L_n .
 common folk ordinary folk copy thus.

$L_n J^n D_u CT_{\sim}$.
 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, ... 𐄂̂ 𐄂̂^r L_s, 𐄂̂ 𐄂̂ ... , 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, 𐄂̂^s, a purely scribal error. Document K has the same mistake but here it is the result of the additional words in the previous line.

Line 33. Document E, and all subsequent documents omit the word 𐄂̂_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", 𐤅𐤍𐤏. Document A correctly retains the archaic form, 𐤅𐤍𐤏𐤍𐤏.

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

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

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

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, 𪛗𪛗 instead of 𪛗̇.

Line 60. Document E has 𪛗𪛗 'C^u instead of 𪛗𪛗 𪛗̇.

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

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

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

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

Line 79. Document L has misread 'C^o as C^{no}.

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 𐤊𐤊𐤍 as "nzhws". It should read, "nzhes".

Line 115. In Documents A and E 𐤊𐤊^{nc} 𐤌ⁿ 𐤌^b 𐤊^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

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 †^c L_o J",
 year this able come know,

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

T^u,
 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^u ⌈⁸.
 classifier offspring.

J^r T" J~ Ē C_L_o Tⁿ C†^r,
 not get way for them give name,

5 ɔ₈ J'_{nc} C_n J~ ɓ^o Tⁿ C†^r
 did take connector elder give name

J" CT_v C_L Tⁿ Y",
 Ghao-ndu-nzha-di-ao,

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

Tⁿ C†^r CΔ^{nc} Tⁿ G_v C†^u J".
 give name Ndlie-di-nggu-nzai-shao.

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

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

10 T" t^s 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^s T" Y⁻ J^r,
 Ndlie-di-nggu-nzai-shao hand able hand do what,

T" t^s 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_s
 did set in order earth set in order place gone

E'^{nc} T_s.
 place what.

CL L_s 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} $\text{3}''$ CT_o
 there were nine classifier lakes good with

$\text{C}'' \text{ } \Lambda^{\delta} \text{ } \text{J}^- \text{ } \text{J}_{\text{c}}$ J^- L'^{nc} C^{no} ,
 crane the place live,

20 $\text{3}''$ $\text{C}'' \text{ } \Lambda^{\delta} \text{ } \text{T}^n \text{ } \text{J}_-$ J^- L'^{nc} t_{u} .
 good wild goose the place dwell.

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

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

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

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

L^n L^u Y^- L^n J_{δ} ,
 nine classifier made nine pools,

$\text{3}''$ CT_o $\text{C}'' \text{ } \Lambda^{\delta} \text{ } \text{J}^- \text{ } \text{J}_{\text{c}}$ $\text{C}'' \text{ } \Lambda^{\delta} \text{ } \text{T}^n \text{ } \text{J}_-$ J^- L'^{nc} t_{u} .
 good with crane wild goose the place dwell.

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

$\text{J}'' \text{ } \text{CT}^u \text{ } \text{CL}_- \text{ } \text{T}^n \text{ } \text{Y}''$ $\text{C} \Delta^{\text{nc}} \text{ } \text{T}^n \text{ } \text{G}_u \text{ } \text{CT}^u \text{ } \text{J}''$
 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_- C_n S^r ,
 connector have world edge then connector return,

$\text{J}'' \text{ } \text{CT}^u \text{ } \text{CL}_- \text{ } \text{T}^n \text{ } \text{Y}''$ $\text{C} \Delta^{\text{nc}} \text{ } \text{T}^n \text{ } \text{G}_u \text{ } \text{CT}^u \text{ } \text{J}''$
 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 C[₋ 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 C[_{ni},
then came back and returned came back came reach,

35 C[_{ni} C]"_{ni} 'ɔ"_{ni} C]"_{ni} J' Lⁿ J^v C]-.
reach girl Miao girl bride homestead.

C_n J⁻ J^r J_v Tⁿ †_s J⁻ Tⁿ C]nc.
connector who was hand able the hand skilful.

J" CT_v C[₋ 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 C]nc.
the hand able the hand skilful.

Tⁿ †_s Tⁿ Y⁻ J^r.
hand able hand do what.

40 J" CT_v C[₋ Tⁿ Y" CΔ^{nc} Tⁿ G_v C†_v J"
Ghao-ndu-nzha-di-ao Ndlie-di-nggu-nzai-shao

J⁻ Tⁿ †_s Tⁿ C_v L",
the hand able hand build town,

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

C_v T" C_n L_v L" V_ɛ Jⁿ 3̄^{nc},
build get connector classifier town yellow bright,

†_s T" C_n L_v L" V_ɛ Jⁿ CT₋.
erect get connector classifier town yellow shine.

45 C[₋ †_o Λ_ɛ C^{no} Tⁿ L^{nc} bⁿ,
only reach sheep brings the monkey month,

J" CT_v C[₋ Tⁿ Y" CΔ^{nc} Tⁿ G_v C†_v J"
Ghao-ndu-nzha-di-ao Ndlie-di-nggu-nzai-shao

C^o]_o C]"_{ni} 'C_v ɔ"_{ni} Ē Ā,
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 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

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

J₁₁ C̄ t^ε L_o J",
year this able come know,

D₋ J" CT^v C^{no} Jⁿ Cⁿ Lⁿ CT^v T₁₁,
did know sky at the time then sky came to be,

T₁₁ T" CT^v C_L J₃ J⁻ Tⁿ t^ε.
came to be for Ndu-nzh-byu the hand able.

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

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

CT^v C_L J₃ J⁻ Tⁿ t^ε 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_L J₃ J⁻ Tⁿ C_J_{nc}.
Ndu-nzha-byu the hand skilful.

CT^v C_L J₃ C_J₃ C_L Tⁿ,
Ndu-nzha-byu went set in order earth,

10 C_L CΔ_{nc} Tⁿ T₁₁ Lⁿ Jⁿ L₋
set in order world came to be then spread out

D₁₁ CΔ_{nc} CT^δ,
going inside middle,

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

CT^u C[₁ J₃ C[₁ J" CT^u Jⁿ L^o D₁₁ CA^{nc}
 Ndu-nzha-byu set in order sky rounded went inside

CT^u Jⁿ J⁻,
 sky above,

J₀ J" CT^u CA^{nc} CA^u CA^z,
 cause sky smooth ridges slippery,

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

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

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

CT^u 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^u Γ T" t_z CT^u Tⁿ CT_z
 caused sky top mountain stand firm in ridges

D₁₁ Jⁿ J⁻.
 going above.

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

T'. 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 J̄.
 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 †'. 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 †^r T^u J["]
 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° † J⁻ C⁸ [° Y["] 6°
 Ndu-nzha-byu arranged thunder govern water great

C⁸ C[₁'.
 rain pouring out.

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

J₃ [° 6ⁿ J₃ J₃ CT₀ Δ₁₁ Y["] [° Jⁿ J⁻ J^r Γ^u
 control winds with clouds above separate

J₃⁸.
 paths.

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

C[₁" 'C^u CT₁₁ 6ⁿ J^r Γ^u [°₁,
 maid sun youth moon separate roads,

30 C[₁" 'C^u J₁₁ [° Δⁿ,
 maid sun goes road far,

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

†. C^u [° 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 Ľⁿ Δⁿ,
youth moon goes road far,

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

ɽ_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^{f} T_{u} J^{f} J^{f} 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 $\text{C}\text{J}^{\text{f}}$ T_{u} $\text{C}\text{J}^{\text{f}}$ V^{f} . In Document L the word is wrongly written, $\text{C}\text{T}_{\text{u}}$.

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

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

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

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

M108

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

Λ̄ J_u ɔ̄_u ɓ_n.
Yang Xiu-gong told.

C_u ɓ_n ɔ̄ⁿ T_u ɔ̄_u Y⁻ T^{'''} Lⁿ, ɔ̄ⁿ CT^u ɔ̄-
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} ɔ̄_u CE_n T̄_u T̄_u.
earth shone upon that parched done finish.

ɔ̄^u ɔ̄_u C^{no} ɓⁿ Tⁿ Tⁿ. Y⁻ Lⁿ Λ Λ ɔ̄_u CT̄^o
hot that live not get. So Ya-ya went felled

Yⁿ ɓ̄^ʔ CTⁿ ɓⁿ t^u L_o Y⁻ 'C̄^u
one classifier tree mulberry come make crossbow

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

ɔ̄- Yⁿ L^u T⁻ T̄_u. L^u
there was one classifier only finish. classifier

Ȳ CE^{''} ɔ̄_u ɓⁿ T̄_u L_o T̄_u. CA^{nc} Tⁿ
that feared that not out come finish. world

T^ʔ C^ʔ C^{no} t_u CT^u ɔ̄ⁿ CT̄^ʔ, ɓⁿ ɔ̄_u ɔ̄.
people situated darkness midst, not see road.

Y⁻ ɔ̄ⁿ Y⁻ L_u T^u T^ʔ Tⁿ Y⁻ T⁻. Y⁻ ɔ̄^ʔ T^ʔ C^ʔ
farming all lit lamp do only. after people

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

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

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

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

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

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

T^- L° Y^- .
 come so it is.

M108

Ya-ya shoots the suns and moons.

Narrated by Yang Xiu-gong.

Notes.

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

M109

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

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

T^{'u} CT^u Jⁿ C[[?] [L_n Jⁿ L^o,
from sky scattered material arrived sphere,

T^{'u} C_n Y⁻ L[?] t_u T^u L_n J_u [L_n
for connector two classifier groups smiths thus

L_o C^{no}.
come live.

J^{nc} Tⁿ Jⁿ C[[?] [L_n L_n V_u,
weave earth scattered material arrived ridges,

T^{'u} C_n Y⁻ L[?] t_u T^u L_n J_u [L_n
for connector two classifier groups smiths thus

L_o t_u.
come dwell.

5 C_n Y⁻ L[?] t_u T^u L_n J_u J^ʔ
connector two classifier groups smiths seven

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

Cⁿ Y⁻ L[?] t_u T^u L_n J_u J^ʔ
connector two classifier groups smiths seven

L[?] J^ʔ Tⁿ t^ʔ
classifier stretched hands able

CT_u 6ⁿ T⁻ Tⁿ T^ʔ.
beat iron ringing.

C_n Y⁻ L[?] t_u T^u L_n J_u J^ʔ
connector two classifier groups smiths seven

L[?] L_o J^ʔ J^o [L^{'n},
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^{'nc} T₌ Cɬ^{'nc} L_{nc} T[']₁ T^u Δ̄,
took knife shining girded waist,

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

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

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

$\overset{\circ}{C}\overset{\circ}{T}$ C_n $T^- C\overset{\circ}{T}^r$ L_o 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 $\overset{\circ}{J}$ $J^r C\overset{\circ}{T}_u$ Y'' ,
 Ya-ya connector stood midst water,

\mathcal{D}_n $\overset{\circ}{J}$ T'' $J^r C\overset{\circ}{T}_u$ $\overset{\circ}{Y}$.
 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'' $C\overset{\circ}{T}^u$ J^p $J^r L_s$ $\mathcal{D}_{||} \Delta_{||}$ $J_{||}$,
 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 $\overset{\circ}{\text{J}}$ $\text{J}^r \text{CT}_v$ $\overset{\circ}{\text{Y}}$,
 thus Ya-ya thus connector stood midst mud,

C_n $\overset{\circ}{\text{J}}$ T'' $\text{J}^r \text{CT}_v$ 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

$\text{J}^n \text{L}_\zeta$ 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^- $\text{L}^n \text{E}^\circ$ J_ζ ,
 sky limit make how limit,

CT^v J_ζ Y^- $\text{J}^- \text{D}^-$ J_ζ L_o $\text{J}^r \text{J}^{nc}$.
 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 $\text{J}^- \text{CA}^\circ$ CJ^- .
 reached Ya-ya inside house.

$\text{t}_v \text{CT}^v$ t_v $\text{L}^n \text{CJ}^{nc}$,
 darkness dark black,

$\text{t}_v \text{CT}^v$ t_v $\text{J}^- \text{CT}^n$.
 darkness dark extremely.

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

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

- 45 C^{Δnc} Tⁿ T³ C³ J^r J_o J⁻ Cⁿ Y⁻ J^u,
world people not see way connector farming,
Cⁿ T⁶ T^u C^{no} C^{l''} L^u T^u C^u J^u.
thus lit torch carry flaming upon oxen horns.
- C^{Δnc} Tⁿ T³ C³ J^r C^{t_r} T^u J^r C^{t_r} T³,
world people discussed debated,
J_o J⁻ J^r J⁻ S³ L^o.
cause what voice strong.
- T^r C^u J⁻ S³ L^o,
bull voice strong,
- 50 J_o T^r C^u C^J, I^{'u} 'C^u.
cause bull go call sun.
- C^J^u 'C^u C^{l''} T_u T_{nc} 'C^u J₋ T⁻,
maid sun feared truly sun not come,
- C^J^u C^u Cⁿ J_n Cⁿ S^r J_u
maid sun thus connector it returned entered
- C^J⁻.
house.
- C^{Δnc} Tⁿ T³ C³ J^r C^{t_r} T^u J^r C^{t_r} T_u,
world people discussed considered,
J_o J⁻ J^r J⁻ S³ C^T.
cause what voice long.
- 55 T^r C^o J⁻ S³ C^T.
tiger voice long.
- J_o T^r C^o C^J, I^{'u} Lⁿ.
cause tiger go call moon.
- C^T_u Lⁿ C^{l''} T_u T_{nc} Lⁿ J₋ 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.

ᵕ Yⁿ L^u T⁻ 3₋ t', T'" L" J'.
 take one classifier comb lacquered for cockerel.

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

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

[n Lⁿ ᵕ CT₋.
 thus ended.

M109
How Ya-ya shot the suns and moons.

Sung by a grandmother from Hmao-zu-mu.

Notes

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

Line 4. Document C omits the first word, **ṭ'**

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 𐑦 between 'C^u and 𐑦ⁿ 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 𐑦ⁿ 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 𐑦 is substituted for 𐑦 𐑦 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 𐑦^t instead of 𐑦^t 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 C T_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

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' 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_ T' T'' C_n J^n T^u 'C̣
Ya-ya fashioned got connector a crossbow

J^n 3'' Ṿ.
excellent.

Λ_ Λ_ E_n D_ T' T''' J̄ J^r T_r.
Ya-ya thus did fashion for whom carry.

T' T''' CΔ^{nc} T^n T' C' T_r.
fashioned for world people carry.

CΔ^{nc} T^n T' C' J̄ J^r T'',
world people shoot not get,

15 Λ_ Λ_ T' Λ_ Λ_ T_r.
Ya-ya fashioned Ya-ya carried.

T_r J̄ L_ E'_{nc} T_s.
carried shoot gone place what.

T_r J̄ L_ J^n C†' J^- CT^u Γ̣.
carried shoot gone Gi-nzyu the edge wide.

CJ'' 'C^u CT'' 6^n E''',
maid suns youth moons many,

D_ 3̣ CΔ^{nc} T^n T' C' T_ J^r T''.
did shine on world people out not get.

20 Λ_ Λ_ E_n D_ C^{no} T^n J̄ Y'',
Ya-ya thus did stay the bottom water,

Λ_ Λ_ J̄ J̄ 'C^u T'' J̄ L^u.
Ya-ya shoot seven suns hit seven classifier.

Λ_ Λ_ C^{no} J^r CJ° Ȳ,
Ya-ya stay sticky mud,

D̄ J̄ T'' J^n C†' J^- CT^u t_.
did shoot towards Gi-nzyu the edge dark.

J̄ Y^n 'C̣ T'' Y^n CJ_.
shot one crossbow hit one pair.

- 25 ʙ̃ ʼĊ̃ T̃ᵛ CT̃⁻ Jʳ [̃ᵛᵒ CΔₛ,
 string crossbow snapped whipped,
- CΔₛ CT̃ᵛ ʙ̃ⁿ ʼC̃ᵛ ɹ̃ᵛ ɹ̃ⁿ Ċ̃' L̃.
 whipped turned round moon sun hot burning come
- [̃ᵛᵒ J̃ⁿ.
 completed so.
- †ᵛ CT̃ᵛ †ᵛ L̃ⁿ C[̃ᵛᵒᵛ,
 darkness dark black,
- †ᵛ Λ̃_ Λ̃_ CT̃ᵛ, [̃ᵛᵒ T̃ⁿ,
 dark Ya-ya went ploughing,
- [̃ᵛᵒ T̃ⁿ Jʳ ɹ̃ᵒ ɹ̃̃,
 ploughing not see way,
- 30 Λ̃_ Λ̃_ T̃ᶜ T̃ᵛ C[̃ᵛ'ᵛ L̃ᵛ T̃ᵛ [̃ᵛᵒ ɹ̃ᵛ.
 Ya-ya lit torch flaming upon ox horns.
- †ᵛ J̃⁻ CT̃ⁿ [̃ᵛ †ᵛ C[̃ᵛᵛ,
 dark extremely thus dark completely,
- †ᵛ Λ̃_ Λ̃_ CT̃ᵛ, [̃ᵛᵛ C̃ᵛ,
 dark Ya-ya went ride horse,
- [̃ᵛᵛ C̃ᵛ Jʳ ɹ̃ᵒ ɹ̃̃,
 ride horse not see way,
- Λ̃_ Λ̃_ T̃ᶜ T̃ᵛ C[̃ᵛ'ᵛ L̃ᵛ T̃ᵛ C̃ᵛ S̃ᵛ.
 Ya-ya lit torch flaming upon horse bridle.
- 35 CΔᵛᵒ T̃ⁿ T̃ᵛ C̃ᵛ C̃ᵛ J̃ Jʳ J̃⁻ S̃ᵛ L̃ᵒ.
 world people connector what voice strong.
- †ʳ C̃ᵛᵒ J̃⁻ S̃ᵛ L̃ᵒ,
 bull voice strong,
- ɹ̃ᵒ †ʳ C̃ᵛᵒ CT̃ᵛ, ɹ̃ᵛᵛ ʼC̃ᵛ.
 cause bull go call sun.
- ʼC̃ᵛ C[̃ᵛ'ᵛ T̃ᵛ T̃ᵛᵒ ʼC̃ᵛ ɹ̃_ T̃ᵛ.
 sun feared truly sun not come out.

- $\bar{J} J^r J^- S^\delta$ 3..
 what voice resounding.
- 40 $t^r \bar{L} J^- S^\delta$ 3.,
 tiger voice resounding,
- $J_0 t^r \bar{L} CT_\delta I'^u b^n$.
 cause tiger go call moon.
- $b^n CC'' T_u T_{nc} b^n J_- T_\epsilon$.
 moon feared truly moon not come out.
- $C\Delta^{nc} T^n T^b C^b C_n \bar{J} J^r J^- S^\delta J''$.
 world people connector what voice comforting.
- $L^u J' J^- S^\delta J''$,
 the cockerel voice comforting,
- 45 $J_0 L^u J' CT_\delta I'^u 'C^u$.
 cause the cockerel go call sun.
- $CJ'' 'C^u CT_0 T_\epsilon \Delta_\epsilon$,
 maid sun appeared,
- $J_0 C\Delta^{nc} T^n T^b C^b CT_u T^n \bar{I}'$.
 see world people sky earth clearly.
- $t_{11} J^n \Delta^\delta CT_u J^- CT^n$,
 dark the skies profoundly,
- $CT_{11} b^n CT_0 T_\epsilon \Delta_\epsilon$,
 youth moon appeared,
- 50 $L^n C\Delta^{nc} T^n T^b C^b CT_u T^n Y''$.
 shining world people sky earth water.
- $C\Delta^{nc} T^n T^b C^b J^r T''$,
 world people not get,
- $J^r T'' C_n \bar{J} J^r T'''$,
 not get connector anything for,
- $T''' L^u J' Y^-$,
 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: Ĩ Yⁿ 'Ĉ T["] J^ɤ Cɿ. "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

ㄅㄣˊ ˊㄘㄨˊ ㄘㄣˊ ㄌㄢˊ ㄘㄨˊ.
maid sun youth moon business.

ㄩˊ ㄏㄤˋ ˊㄔㄣˊ ㄩˊ ㄓㄨˊ ㄓㄨˊ ㄌㄨˊ.
man Hmao-a-gw-gw sang.

ㄌㄣˊ ㄘㄣˊ ㄓㄢˊ ㄘㄣˊ ㄘㄣˊ ㄌㄢˊ ㄌㄢˊ,
from sky scattered material arrived sphere,

ㄌㄣˊ ㄅㄣˊ ˊㄘㄨˊ ㄌㄣˊ ㄌㄢˊ ㄘㄣˊ.
for maid sun had thus come live.

ㄓㄣˊ ㄌㄢˊ ㄓㄢˊ ㄘㄣˊ ㄘㄣˊ ㄌㄢˊ ㄌㄢˊ ㄌㄢˊ,
weave earth scattered material arrived ridges,

ㄌㄣˊ ㄘㄣˊ ㄌㄢˊ ㄌㄢˊ ㄌㄢˊ ㄌㄢˊ.
for youth moon thus come dwell.

5 ㄅㄣˊ ˊㄘㄨˊ ㄌㄢˊ ㄓㄣˊ ㄅㄣˊ,
maid sun pretty,

ㄘㄣˊ ㄌㄢˊ ㄓㄣˊ ㄌㄢˊ ㄌㄢˊ.
youth moon began come know,

ㄅㄣˊ ˊㄘㄨˊ ㄓㄣˊ ㄌㄢˊ ㄘㄣˊ,
maid sun together with,

ㄓㄣˊ ㄘㄣˊ ㄘㄣˊ ㄌㄢˊ ㄩˊ ㄏㄤˋ ㄘㄣˊ.
did with youth moon make family live.

ㄅㄣˊ ˊㄘㄨˊ ㄘㄣˊ ㄌㄢˊ ㄓㄣˊ ㄌㄢˊ ㄌㄢˊ ㄌㄢˊ.
maid sun youth moon left to go away.

10 ㄅㄣˊ ˊㄘㄨˊ ㄘㄣˊ ㄌㄢˊ ㄓㄣˊ ㄌㄢˊ ㄌㄢˊ ㄌㄢˊ,
maid sun youth moon not get go because,

ㄅㄣˊ ˊㄘㄨˊ ㄓㄣˊ ㄌㄢˊ ㄅㄣˊ ˊㄘㄨˊ ㄌㄢˊ ㄌㄢˊ ㄌㄢˊ.
maid sun not get maid sun rope carry son.

ㄅㄣˊ ˊㄘㄨˊ ㄌㄢˊ ㄌㄢˊ ㄌㄢˊ ㄌㄢˊ ㄌㄢˊ ㄌㄢˊ,
maid sun then returned came back collect,

40 $\Gamma_n \quad \Gamma^n \supset \Gamma_{..}$
 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	ṽ L	ṽ	ꨀꨑ"	'C ^u	ꨀꨑ	ḷ ⁿ
song	which	talks	reach	maid	sun	youth	moon

C^u.
business.

Lines 1 and 3. In both these lines the word ꨀꨑ[?] is incorrectly written ꨑ[?].

Line 10. In Document F this line reads:

ꨀꨑ"	'C ^u	J ^r	T"	ḿ
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 J^r T" is the normal Miao idiom for "could not go".

Line 11. The Miao word ḷⁿ 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^u, meaning "to pull out" or "to draw out" is incorrectly written T^u.

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^ʙ 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^ʙ 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

t₃ CT^u t₃ Tⁿ
build sky build earth.

U₀₆ ɔ_{n6} ɛ_n S₁₁.
Wang Ming-ji wrote.

G_u t₃ Lⁿ t^ɔ t₃ CT^u,
Nggü-zyu-li-zv built sky,

CT₁₁ t₃ CT₁₁ Lⁿ t^ɔ t₃ Tⁿ.
Ndao-zyu Ndao-li-zv built earth.

G_u t₃ Lⁿ t^ɔ t₃ CT^u ɛ^{no} Δ⁻ ɓ^{''}.
Nggü-zyu-li-zv built sky used trowel iron.

CT₁₁ t₃ CT₁₁ Lⁿ t^ɔ t₃ Tⁿ ɛ^{no} Δ⁻ CT^{''}.
Ndao-zyu Ndao-li-zv built earth used trowel wood.

5 G_u t₃ Lⁿ t^ɔ t₃ CT^u ɛ_n CΔ_{nc} L_{nc},
Nggü-zyu-li-zv built sky thus smooth,

CT₁₁ t₃ CT₁₁ Lⁿ t^ɔ t₃ Tⁿ ɛ_n Y⁻ CT^u Y⁻ CT_ɔ.
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.

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 L_{nc} CT̄.
 made world people who study books.

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

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

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

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

I^{'u} Tⁿ L_ɛ L_ɛ 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_ɛ 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⁺ ɿᵢᵢ Cɿᵤᵤ Y⁻ J⁻,
made sky above,

Sⁿᵀ ɿᵢᵢ 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 ɿᵢᵢ Vᵢᵢ Δ̂.
deep nine ten-thousand fathoms.

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

t⁺ CΔⁿᵀ Tⁿ Tⁿ Cⁿ ɿᵤᵤ | 'u Cɿᵢᵢᵢ,
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 ɿᵤᵤ ɿᵢᵢᵢ Cɿᵀ,
made world people who study books,

ɿᵢᵢᵢ Cɿᵀ Ĵ ɿᵢᵢᵢ 3⁰,
study books voice melts,

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

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

|^{ʰu} ʈʰu L₅ J^{n̩} ʈʰ^{n̩} ʈʰu,
sang songs gone seven divisions sky,

$\mathbf{C} \Delta_{nc} \mathbf{T}^n$ $\mathbf{T}^b \mathbf{C}^b$ $\mathbf{I}^{'u}$ \mathbf{T}^n \mathbf{S}_{in} .
 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

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]₃ 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" †', S^{nc} Dⁿ Γ^u Tⁿ.
observed at Cai-sie-mi-fu-di.

5 †', S^{nc} Dⁿ Γ^u Tⁿ C_n D_ †_ε,
Cai-sie-mi-fu-di thus did stand,

†_ε C_n Yⁿ †_{||} †" C]- C†^o,
stood connector altogether bristles pig spring up,

D_δ C†^o J'_v J̊ L_ †_{||} 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 Γ^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 **ꠘꠘ'**, "fearing", to the beginning of line 17 resolves the problem.

Line 24. The crane is omitted in the manuscript of this line.

M115

Bob lil byul Yeul lil byul. Wang Jian-guo hik.
 Woman first Man first. Wang Jian-guo said.

As taot max bid daos hik gul, ndux
 of old there was story said that, sky

draos dib draos khab byul
 came together earth came together beginning

id, draos daot ab lwb ad bob
 that time, came together get two classifier woman

ak yeul ak pyud gul nzit Bob lil byul Yeul
 man ancestors were named Woman first Man

5 lil byul.
 first.

Bob lil byul Yeul lil byul nid jil, at dangt
 Woman first Man first this thus, the time

gul sheud nzod jil, at nggad nggaf jiet
 that rise early thus, make babies completed

aib raot ngaox gul hxud ndux bws, lit mut nied
 very pretty was entirely, just cried

ndrof laib qeut, nied gul wus nggax wus nggax
 on the bed, cried was wu-ngga wu-ngga

10 dab! Zos at dangd gul naox chaik jil
 only! reach the time that eat breakfast thus

hlob dab langd dab langd, keud ghad veb gas lax
 growing all the time, took stones earth

ghad nzak at fwt, draif dix ab lab njeus,
 bamboo play, then agree make friend comrade,

naox chaik ad ghwb zos at dang naox shut
 eat breakfast after reach the time eat lunch

jil, hlob dieb did ngaox dik hlak raot ngaox
 thus, grew truly young woman young man beautiful

15 raot ndraos gik hxud bws. Qiaot at dangt naox
 handsome thus entirely. passed the time eat

shut zos gul 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
hnuh 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 hnuh 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 cieh nieb vaol xiaot.
see way clear, gone thousand ages ten thousand years.

M115
First-woman and First-man.

Told by Wang Jian-guo.

Notes

This story is found only in Document N (no. 7, page 365.)

Title. In the title the word "lil" is twice given the wrong tone letter "k".

Line 12. The word "njeus", "comrade", is wrongly spelt "njes".

Line 13. The word "at" has an incorrect tone letter "d".

Line 16. "dangl" has an incorrect tone letter "s".

Line 20. The word "sangt" is wrongly spelt "slangt", and the word which follows, "dangl", has the wrong tone letter "k".

Line 25. "at" has an incorrect tone letter "k".

Line 29. The two words, "ghaix dangl" have the wrong tone letters "t" and "k" respectively.

Line 30. "gik" has the wrong tone letter "l".

Line 32. The word "hnuv" is wrongly spelt "hrnuv".

Line 44. The expression "dangl njial" is incorrectly printed "dang jiax".

Line 48. The expression "ab lwb" is printed with incorrect tones, "as lwx".

Line 54. "njial" has the wrong tone letter, "t".

Line 55. "tlik" has the wrong tone letter, "l".

Line 58. "hmot" has the wrong tone letter, "x".

M116

Box khab dreud ndliex dib dwd nwb dlaob.
 Woman kha pluck world people hair.

Zhang Ming hxut.
 Zhang Ming sang.

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

ndliex dib gul lib ghak laol draos draot
 world which old folk came together to

duf ndix,
 at first,

ndliex dib dwd nwb lib ghak laol draos draot
 world people old folk came together to

raod dlub raod dlaos lil nggol dlub.
 forest black forest dyed hanging down black.

Ndliex dib dwd nwb shit max ghaob,
 world people not have grain,

5 ndros nghaix jab lit gaot sangb dab.
 with deer away only.

Ndliex dib dwd nwb syuk syuk ngaix jab lit gaot niob
 world people resembled deer lived

nduf raod,
 edge forest,

ndliex dib lib ghak laol syuk syuk naos nchwd
 world old folk resembled pheasant

ghak zheuk niob nduf raod.
 squeaking lived edge forest.

Max Box khab niob ghaof ndux bib shab bof
 there was Woman kha lived sky above saw

jil,
 thus,

Box lib khab mas hlaod lol dlat ndliex dib
 Woman the kha did down come to world

dwd nwb.
 people.

10 *Ndliex dib dwd nwb hit max chot hnangd,*
 world people not have clothes wear,

ndliex dib dwd nwb syuk syuk ngaix got ak zal
 world people resembled animals wild

ndros dax dlaob.
 with come hair.

Box lit khab lak mas leud,
 Woman the kha then did hunt,

leud lib ghak laol ndros dax dlaob.
 hunted old folk with come hair.

Ndliex dib dwd nwb at jiangt ghaos,
 world people act how right,

 15 *ndliex dib dwd nwb shit daot gid bwd,*
 world people not get way flee,

ndliex dib dwd nwb mas keuk lit faot vaik khod
 world people did take head cover hole

veb.
 rock.

Box lit khab lak mas dreud,
 Woman the kha then did pluck,

dreud ndliex dib dwd nwb at jid bib lob dreud
 plucked world people bodies all over plucked

dangl njiat,
 finish completely,

zhas dlif nil ghak laol lit faot hit daot
 only left them old folk head not get

dreud.
 plucked.

 20 *Ndliex dib dwd nwb shit jiox jil,*
 world people used thus,

jiox nil ghat jid dik jak shit daot ghat chot
 used their bodies naked not get clothes

hnangd.
 wear.

Ghaof ndux bib shab lib ghak laol dul dul hlub,
 sky above old folk all pitied,

mas hlub ndliex dib khak laol jil.
did pity world old folk thus.

Ghao ndux lib ghak laol hlub ndliex dib
sky old folk pitied world

lib ghak laol dwd nwb,
old folk people,

25 mas zhot Box khab sangt zhangd mangx gik chik
did cause Woman kha give seed hemp stranded

traot ndliex dib lib ghak laol at chot hnangd.
to world old folk make clothes wear.

Box lil khab sangt jil,
Woman the kha gave thus,

sangt zhangd mangx lol ghaof ndux draot,
gave seed hemp come sky to,

draot ndliex dib dwd nwb beb at chot hnangd.
to world people sow make clothes wear.

30 Ghaof ndux lib ghak laol zhot jil,
sky old folk caused thus,

zhot gof Box lit khab sangt zhangd ghaob lol
caused Woman the kha give seed grain come

bib shab
above

taot ndliex dib dwd nwb at ghaob naox.
for world people farm eat.

Ndliex dib dwd nwb lib ghak laol daot,
world people old folk got,

daot Box lit khab zhangd lol naox.
got Woman the kha seed come eat.

35 Ghaof ndux lib ghak laol zhot jil
sky the old folk caused thus

Box khab sangt deut lol traot ndliex dib
Woman kha give fire come for world

dwd nwb dlaod.
people light.

Ndliex dib dwd nwb daot zhangd deut lol dlaod
world people get seed fire come light
ndit.
sit by.

Ghaof ndux lib ghak laol hik,
sky old folk said,

"Yad hxut Box khab dlat ghaof ndux".
want call Woman kha to sky.

40 Box khab njit dlat ghaof ndux.
Woman kha climbed up to sky.

Ndyuf zos ndliex dib dwd nwb
thought concerning world people

nghaix raot naox nchangd raot haol,
flesh good eat blood good drink,

chaib Box lit khab gik at chaib,
hungered Woman the kha thus make hungry,

Box khab ncheut ndliex dib dwd nwb ngaix lol
Woman kha desired world people flesh come

naox.
eat.

45 Box khab sheud ndux bib shab,
Woman kha stood sky above,

tliet zeuk ndliex dib dwd nwb,
jumped landed world people,

nzheuf das Box khab das lit maol.
fell to her death Woman kha died.

Ghaof ndux dwd nwb mangs xib Box khab
sky people did realise Woman kha

das lit maol,
died,

ghaof ndux dwd nwb lib ghak laol dryus,
sky people old folk promised,

50 dryus gol Box khab zeux lol tlik,
promised cause Woman kha able come change,

tlik ndliex dib dwd nwb bib zaob raob git zhod,
change world people clump stinging nettles,

Box khab dub dik gik zeux lol tlik,
Woman kha the hands thus able come change,

tlik bib zaob raob gil sab.
change clump bracken.

Ghao ndux lib ghak laol shis nzis shik dek.
sky old folk alarmed.

55 Keuk ndliex dib dwd nwb ndros ghaof ndux dwd nwb
took world people with sky people

ab zox gid laox,
followed surrounded,

laox sangt gof ndliex dib dwd nwb ghaof ndux
surrounded away caused world people sky

dwd nwb shib faib geut niob,
people separate place live,

hit zeux njit ghaof ndux,
not able climb up sky,

hit zeux nghwl dlat ndliex dib.
not able go to earth.

M116
How the Kha-woman plucked the hair from mankind.

Sung by Zhang Ming.

Notes

This song is found only in Document N. (no. 6, page 361)

Title. The word "Box", "woman", has the wrong tone letter "s".

Line 3. The word "raod", "forest" occurs three times in this line and on the third occasion is given the wrong tone letter "b".

Line 5. The penultimate word has lost its initial "s" in the printed text.

Line 6. The tone letter "f" is missing from the word "nduf". The first "syuk" in the expression "syuk syuk", "to resemble", has the wrong tone letter "t".

Line 13. The word "dax" has the wrong tone letter "s".

Line 19. The word "lit faot", "head", is wrongly printed "lik faok".

Line 21. The word "nil" has its tone letter missing, and the expression "ghat chot", "clothing", has incorrect tone letters "d" and "l".

Line 28. The word "ndux" in "ghaof ndux", "sky", is missing from the text, and the final word "draot", has an incorrect tone letter "b".

Line 31. The final two words of this line read "bif hxws" which seem to be meaningless. The context suggests that, like the hemp seed in line 28, the corn seed which was supplied came from the sky. In that case the final phrase should be "lol bib shab", "came from above".

Line 39. The tone letter of "hxut", "to call", is wrongly printed "x".

Line 42. The word "nghaix", "flesh" has the wrong tone letter "t", while the initial "n" is missing from "nchangd" meaning "blood".

Line 44. "naox", "to eat", is wrongly spelt, "niaox".

Line 48. "mangs", "did", is wrongly printed, "nangs".

Line 50. "Box khab", is incorrectly printed, "bot khab".

Line 53. The word "bib" has the wrong tone letter "d".

M117

Dwd nwb hlyud bit deut. Wang Jian-guo hik.
people strip skin. Wang Jian-guo said.

Nis hik bid daos gul as taot as nzas dwd nwb
they say story that in ancient times people

hlyub bit daut dangl, draik zeux hlak draik
strip skin finished, then able young then

zal zeux hlob. Max ib lwb as box
stages able big. there was one classifier woman

hmaob, hlyud dait zib xiaot bit deut mob
Miao, strip the three year skin suffered

5 dab dies, nik hik, "Wod! nis hlyud bit deut jil
very, she said, wo! they strip skin thus

nis mob hat, gud hlyud bit deut ab mob
they suffer and, I strip skin make suffer

gul deut gik hit daol, hlyud dad dab dies.
that could not endure, strip hard very.

Max ib 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

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 ɔ̄ 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} [ʰ 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 [ʰ ɔ̄ ɓ°.
cloud thus did grow big.

CΔ^{nc} Tⁿ T^b C^b J̄ Δ° ɽ̃^{ɽ̃} J_o ɔ̄ ʒ'' C]''.
world people cloud did good looking.

ʒ'' T'' [ʰ ɓ̂ ɔ_n ɔ̄ ʒ''.
good as strong wind good.

[ʰ ɓ̂ ɔ_n ɔ̄ t^r,
strong wind blew,

15 𐎧𐎫𐎼𐎠 𐎠𐎡𐎹𐎶 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎠𐎡𐎹𐎶 𐎠𐎡𐎹𐎶 𐎠𐎡𐎹𐎶.
blew world people shook.

𐎡𐎺𐎠 𐎧𐎺𐎠 𐎠𐎡𐎹𐎶 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠.
river Gha-nzhi-fa-na not shaken.

𐎧𐎺𐎠 𐎠𐎡𐎹𐎶 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠,
Gha-nzhi-fa-na thus did have,

𐎧𐎺𐎠 𐎠𐎡𐎹𐎶 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎠𐎡𐎹𐎶 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠,
had connector one pair wild creatures,

𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠.
dwelt mountain Fa-na mountain Cai-u.

20 𐎠𐎡𐎹𐎶 𐎧𐎺𐎠 𐎠𐎡𐎹𐎶 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠,
connector pair wild creatures thus did grow big,

𐎧𐎺𐎠 𐎠𐎡𐎹𐎶 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠,
had connector the animal able craftsman did able

𐎧𐎺𐎠.
words.

𐎠𐎡𐎹𐎶 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠,
connector woman did go with animal able craftsman

𐎠𐎡𐎹𐎶,
live,

𐎠𐎡𐎹𐎶 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠.
live get practically sixteen years.

𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠,
animal able craftsman watched over,

25 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠,
erected animal able craftsman city circular sunrise,

𐎧𐎺𐎠 𐎠𐎡𐎹𐎶 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠.
placed world people the place remember.

𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠.
thus ended.

M118
A song of choosing a bride.

Singer not recorded.

Notes

This song is recorded in Document F (no. 23, page 25).

Line 12. In the text, half of this line is missing. It has been restored by reference to line 7 with which it is exactly parallel.

Line 19. The initial word †_{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

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

hlung?"
pity.

160 *Ngaox rangs ngaox fangd shit jiox jil,*
Ngao-rang girl run-away spoke,

"ab yeus sub dit fet at did nzal".
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.

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 J̄ J⁻ J^p C[C_o J^{'o} J^{'u}
 great Du-gha-njia rose promptly bound on sandals.

Jⁿ C^u C†', ɔ_u J^u J̄ J⁻ J^p C[C_o T"
 master daughter Nggu-gu rose promptly put on

J^{'u}.
 sandals.

10 Jⁿ C†^p T^u J⁻ C[C_n C[C̄', L̂ T" T" L̂ L°
 great Du-gha-njia sought way get get way loose

CJ'.
 game.

L° 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^{nc} Tⁿ T³ C³ J_o T⁻ C₋,
 called world people cause come look,

- 25 J^r Λ^o CΔ^{nc} Tⁿ T^b C^b [= J^u C]⁻.
not was world people cattle household.
- I^{'u} 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_ε T^ε,
called whom come remove skin,
- I^{'u} CΔ^{nc} Tⁿ T^b C^b T- L_ε T^ε [=_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]ₓ 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 [=_i,
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_ε [=^{'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_{Eⁿⁱ},
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_{Eⁿ} T⁻ C_{Eⁿⁱ},
great Du-gha-njia came arrived,

ɔ⁻ T["] Jⁿ C⁺ T^u J⁻ C_{Eⁿ} CJ⁻,
gave for great Du-gha-njia wear,

Ct^r $J^n Ct^p T^v J^- C\bar{L}_n$ \bar{L}_n $J^n L^{\bar{n}c}$.
 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}^{∞} $J^n T^\epsilon$ 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

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†^p 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['] Ŀⁿ T",
 Drao-ngao-drao-gi-nw sought way get,

T" Ŀⁿ ɿ^o CJ'.
 get way loose game.

5 T_n CJ" T_n Jⁿ C_s ɿ⁻ 3" Jⁿ T⁻ †_r,
 Drao-ngao-drao-gi-nw took well from table,

J^u 3" Āⁿ J^p 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" Āⁿ J^p Jⁿ † 3" Jⁿ T⁻ Δ^ɶ.
 fed well dog spotted well from container.

T_n CJ" T_n Jⁿ C_s I[']_s Ī,
 Drao-ngao-drao-gi-nw took for this reason,

10 I[']_s Āⁿ J^p Jⁿ † CJ_s ɿ^o CJ'.
 took dog spotted went loose game.

CJ' C^{no} ɿ_n Āⁿ J",
 game situated thus dog knew,

CJ' J^p Lⁿ Tⁿ T_{nc} L- Āⁿ J_o.
 game lay down flat then dog saw.

CJ' T" CJ' ĩ['] Δⁿ,
 game get game fled dog,

Δⁿ Ĵ Δ_s J^r C_n ĩ['] Ī,
 dog rose drove out until fled for this reason,

- 15 $\dot{\text{J}}$ $\text{CT}^{\text{I}} \text{L}_n \text{L}_n \text{J}''$ $\text{J}^{\text{r}} \text{L}^{\text{no}} \text{J}_{\text{II}}$,
 fled deer dropped down,
- $\text{L}_n \text{J}^- \text{T}_{\text{S}}$ $\text{J}^{\text{r}} \text{L}^{\text{no}} \text{t}_{\text{S}}$,
 dropped down completely finish landed,
- t_{S} $\text{L}^{\text{no}} \text{V}_{\text{S}}$ $\text{L}^{\text{S}} \text{C}_n \text{T}'$. CT'' .
 landed section garden built hide.
- $\text{T}_{\text{II}} \text{CJ}'' \text{T}_{\text{II}} \text{J}^{\text{n}} \text{C}_{\text{S}}$ T'' ,
 Drao-ngao-drao-gi-nw got,
- T'' $\text{J}^{\text{n}} \text{L}^{\text{S}}$ CT^{I} $\bar{\text{J}} \text{J}^{\text{r}}$ C_n D_- J'' $\bar{\text{C}}$,
 got kind game what connector not know so,
- 20 $\text{J}_{\text{III}} \bar{\text{C}}$ $\text{L}^{\text{n}} \text{T}'^{\text{S}}$ L^{S} L^{n} $\text{L}^{\text{n}} \text{C}_{\text{S}}$,
 year this body large like body ox,
- $\text{J}^- \text{CJ}_{\text{S}}$ $\text{J}^{\text{n}} \text{L}'^{\text{nc}}$ CT_{S} L^- CT^- .
 ears both with as big as fan.
- L_{S} D^{S} $\text{J}^{\text{u}} \text{J}^{\text{n}} \text{T}'^{\text{S}}$ L^{n} L_n t' ,
 come observe long horn like thus blow,
- $\bar{\text{J}}' \text{CJ}''$ $\text{C}\Delta^{\text{nc}} \text{T}^{\text{n}} \text{T}^{\text{S}} \text{C}^{\text{S}}$ L^{S} $\text{J}^{\text{u}} \text{CJ}^-$.
 for fear world people cattle household.
- I'^{u} Z'' $\text{C}\Delta^{\text{nc}} \text{T}^{\text{n}} \text{T}^{\text{S}} \text{C}^{\text{S}}$ T^- t_{S} CJ_{III} ,
 call well world people come gather arrive,
- 25 $\text{J}^{\text{r}} \text{L}^{\text{o}}$ $\text{C}\Delta^{\text{nc}} \text{T}^{\text{n}} \text{T}^{\text{S}} \text{C}^{\text{S}}$ L^{S} $\text{J}^{\text{u}} \text{CJ}^-$.
 not is world people cattle household.
- CJ'' Z'' $\text{J}'' \text{CT}^{\text{u}}$ $\text{T}^{\text{S}} \text{C}^{\text{S}}$ L^{S} $\text{J}^{\text{u}} \text{J}^{\text{S}}$,
 fear well sky people cattle farm yard,
- I'^{u} $\text{J}'' \text{CT}^{\text{u}}$ $\text{T}^{\text{S}} \text{C}^{\text{S}}$ CT_{S} T^- C_- ,
 call sky people with come look,
- $\text{J}^{\text{r}} \text{L}^{\text{o}}$ $\text{J}'' \text{CT}^{\text{u}}$ $\text{T}^{\text{S}} \text{C}^{\text{S}}$ L^{S} J^{u} J^{S} .
 not is sky people cattle farm yard.
- I'^{u} Z'' $\bar{\text{J}} \text{J}^{\text{r}} \text{T}^-$ Y^- CT^{I} ,
 call well who come make meat,
- 30 I'^{u} $\text{'D}'' \text{L}_-$ $\text{t}^{\text{r}} \bar{\text{J}}$ CT_{S} T^- Y^- CT^{I} ,
 call youth younger brother with come make meat,

Y⁻ 3" C_n CJ¹ T" C̄,
make well connector meat get so,

T" [ˆ [n_{III} [ˆˆ Lˆ Jⁿ T⁻ T^{'''}.
get ninety portions from tubs.

Y⁻ 3" C_n J⁻ C[[̃] T" C̄,
make well connector blood get so,

T" [ˆ [n_{III} [ˆˆ Lˆ Jⁿ T⁻ J^{'°}.
get ninety portions from basins.

35 I^{'u} 3" J̄ J^r T⁻ Γ^u CJ¹,
call well who come divide meat,

I^{'u} 3" Lⁿ J⁻ L_{II} T⁻ Γ^u CJ¹,
call well old folk come divide meat,

Γ^u 3" C_n J⁻ CJ¹ T" C̄,
divide well connector meat get so,

T" [ˆ [n_{III} [ˆˆ Lˆ Jⁿ T⁻ T^{'''}.
get ninety portions from tubs.

Γ^u 3" C_n J⁻ C[[̃] T" C̄,
divide well connector blood get so,

40 T" [ˆ [ˆ [n_{III} [ˆˆ Lˆ Jⁿ T⁻ J^{'°}.
get thus ninety portions from basins.

Ŝ 3" C_n J⁻ T^ˆ T^{'''} C̄,
yet well connector skin for so,

T^{'''} CΔ^{nc} Tⁿ Tˆ Cˆ CJ⁻.
for world people wear.

CΔ^{nc} Tⁿ Tˆ Cˆ CJ⁻ J^r T".
world people wear not get.

Ŝ T^{'''} Jⁿ CT^u Tˆ Cˆ CJ⁻.
yet for sky people wear.

45 Jⁿ CT^u Tˆ Cˆ CJ⁻ J^r Ĵ.
sky people wear not rise.

$\mathbb{L}_n \cap \mathbb{J}^n \supseteq \mathbb{C}\mathbb{L}_n$.
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

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⁻ b^o.
 given birth the son eldest.

Jⁿ L^b T^v Y⁻ b^o C_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⁻ b^o D₋ b^o,
 the son eldest did grow big,

b^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 Cⁿ L_v,
 sun came sun shone bright,

10 Jⁿ L^b T^v Y⁻ b^o C_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.

Ċ' CT_v Ċ' CT" CT_r,
 sunshine shone very well,

Ċ' CT_v †^c L_o 3",
 sunshine able come good,

3" Jⁿ L^b T^v Y⁻ b^o CT_s C^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'° .
 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}° \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,

ᵐᵐ ᵐᵐ ᵐᵐ ᵐᵐ ᵐᵐ ᵐᵐ ᵐᵐ,
the son eldest plural dog black,

ᵐᵐ ᵐᵐ ᵐᵐ ᵐᵐ ᵐᵐ ᵐᵐ ᵐᵐ ᵐᵐ,
dog black did follow game after ran going,

ᵐᵐ ᵐᵐ ᵐᵐ ᵐᵐ ᵐᵐ,
dog get dog chased game,

ᵐᵐ ᵐᵐ ᵐᵐ ᵐᵐ ᵐᵐ.
game get game fled dog.

35 ᵐᵐ ᵐᵐ ᵐᵐ ᵐᵐ ᵐᵐ ᵐᵐ ᵐᵐ.
fled reach world people edge forest.

ᵐᵐ ᵐᵐ ᵐᵐ ᵐᵐ,
dog able hem in get,

ᵐᵐ ᵐᵐ ᵐᵐ ᵐᵐ ᵐᵐ,
get game stag bite,

ᵐᵐ ᵐᵐ ᵐᵐ ᵐᵐ ᵐᵐ ᵐᵐ.
crossed to world people edge forest.

ᵐᵐ ᵐᵐ ᵐᵐ ᵐᵐ ᵐᵐ ᵐᵐ,
the son eldest thus did call,

40 ᵐᵐ ᵐᵐ ᵐᵐ ᵐᵐ ᵐᵐ ᵐᵐ,
call neighbours call villagers thus old folk,

ᵐᵐ ᵐᵐ ᵐᵐ ᵐᵐ ᵐᵐ ᵐᵐ.
call old folk thus go make meat.

ᵐᵐ ᵐᵐ ᵐᵐ ᵐᵐ ᵐᵐ ᵐᵐ
divide connector one portion for great

ᵐᵐ ᵐᵐ ᵐᵐ.
Drao-gha-nzhang.

ᵐᵐ ᵐᵐ ᵐᵐ ᵐᵐ ᵐᵐ ᵐᵐ ᵐᵐ,
brought then returned came back reached house,

ᵐᵐ ᵐᵐ ᵐᵐ ᵐᵐ ᵐᵐ ᵐᵐ,
for thus great Drao-gha-nzhang boiled,

45 ᵐᵐ ᵐᵐ ᵐᵐ ᵐᵐ ᵐᵐ ᵐᵐ.
boiled come offer to great Drao-gha-nzhang.

C_n CT_n C_n Γ° CT_n .
connector went connector loosed game.

Γ_n $\Gamma^n \supset \Gamma_n$.
thus ended.

M122
A hunting song. (3)

Sung by Zhang Wei-ching.

Notes.

This song is recorded in Document F (no. 22, page 25).

A note in the text says that the singer came from a village called Hmao-a-nzhi-drao.

Line 3. In the Miao text this line is joined to line 2 as a single long line.

Line 8. Similarly this line is joined to line 7.

