

**Hua-Miao Archive
Songs and Stories**

Beginnings

The Flood and related stories, Songs of Zhyu-shi-lao who cleared the forests, and
Legends of Nzyu-fa-lao, the first shaman healer
Songs M131 to M160
Transcription and Notes

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The Hua-Miao Archive
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Author: R Keith Parsons

Web Site constructed by Dr Stephen Rake
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University of Southampton

M131

Y" 6° 7 CΔ" 3- C3". Λ8 7 1'".
water grow deluge song. Yang Zhi sang.

T" CT^u 3" C3' 7_n 3" L°,
from sky scattered material arrived sphere,

T'" C_n 3° C4'~ S° 7_n L_o C^{no}.
for Ni-bo-nca-so thus come live.

J^{nc} Tⁿ 3" C3' 7_n L_n V_u,
weave earth scattered material arrived ridges,

T'" Δ" 7_u 4₃ 3- L_u 7_n L_o 4_u.
for Dlao-jiao-zyu-gha-lao thus come dwell.

5 C_n 3° C4'~ S° Lⁿ 3" C3",
Ni-bo-nca-so beautiful,

Δ" 7_u 4₃ 3- L_u 3' L_o 3".
Dlao-jiao-zyu-gha-lao soon came know.

C_n 3° C4'~ S° J^r C_n C7_o,
Ni-bo-nca-so together connector with,

C7_o Δ" 7_u 4₃ 3- L_u Y^r Λ_n 4_u.
with Dlao-jiao-zyu-gha-lao made family dwell.

C_n 3_o C4'~ S° Δ" 7_u 4₃ 3- L_u 7_n 3_o 3- Λ_o,
Ni-bo-nca-so Dlao-jiao-zyu-gha-lao thus did have oh,

10 3- T" C_n Y^r L³ T^r 7² Tⁿ.
have get connector two classifier only brothers.

3- 6° J^r T" 3- 7ⁿ C_n Tⁿ C4^r 7_n,
elder not get the way connector give name thus,

3- 6° C4^r C7_u Λ^{nc}.
elder named Ndrao-yiu.

3- 7² J^r T" 7ⁿ C_n Tⁿ C4^r,
younger not get way connector give name,

$\text{C}^\circ \text{J}_\circ$ $\text{J}^- \text{C}^\circ$ Ct^r $\text{CT}_\text{II} \text{Y}^-$ C_n .
 cause younger named Ndrao-ya thus.

- 15 $\text{CT}_\text{II} \Lambda^\sim$ $\text{CT}_\text{II} \Lambda^-$ Y^- L^\flat T^- $\text{C}^\circ \text{T}^\text{n}$.
 Ndrao-yiu Ndrao-ya two classifier only brothers.

D^- $'\text{C}^\text{u}$ $\text{CT}_\text{II} \Lambda^\sim$ $\text{CT}_\text{II} \Lambda^-$ CT_I CE_ns T^n .
 there was day Ndrao-yiu Ndrao-ya went dig land.

$\text{L}^\text{nc} \text{C}\Delta_\text{II} \text{J}^r \text{T}'^\text{u}$ $\text{J}^\text{n} \text{D}^\flat$ $\Lambda_\text{s} \text{C}^\text{no} \Delta^\delta '\text{C}^\text{u}$ CT_I $\text{S} \text{J}'^\text{p}$.
 Lie-ndlao-shi-tru king Yeu-jio-dlang-hnu went reveal.

$\text{L}^\text{nc} \text{C}\Delta_\text{II} \text{J}^r \text{T}'^\text{u}$ $\text{J}^\text{n} \text{D}^\flat$ $\Lambda_\text{ns} \text{C}^\text{no} \Delta^\delta '\text{C}^\text{u}$
 Lie-ndlao-shi-tru king Yeu-jio-dlang-hnu

D_δ $\text{C}\Delta_\text{I}$ $\text{C}^\flat \text{J}^\flat$ $\text{J}^- \text{Z}_\text{n}$ t_r C_III
 did carry staff slender persistent together

t_II C_n ,
 trample thus,

- 20 D_δ Ct^\flat $\text{CT}_\text{II} \Lambda^\sim$ $\text{CT}_\text{II} \Lambda^-$ $\text{J}^- \text{T}'^\text{II}$ T^n J'^-
 did turn over Ndrao-yiu Ndrao-ya sods earth forbid

J_\circ J_\circ .
 cause rise up.

$\text{CT}_\text{II} \Lambda^\sim$ S^nc J^r T_- ,
 Ndrao-yiu heart not collected,

$\text{CT}_\text{II} \Lambda^-$ S^nc J^r t_II C_n .
 Ndrao-ya heart not sufficient thus.

$\text{CT}_\text{II} \Lambda^\sim$ $\text{CT}_\text{II} \Lambda^-$ S^r D^II CE_ns C_n .
 Ndrao-yiu Ndrao-ya returned went dig thus.

$\text{L}^\text{nc} \text{C}\Delta_\text{II} \text{J}^r \text{T}'^\text{u}$ $\text{J}^\text{n} \text{D}^\flat$ $\Lambda_\text{s} \text{C}^\text{no} \Delta^\delta '\text{C}^\text{u}$ CT_I D_II
 Lie-ndlao-shi-tru king Yeu-jio-dlang-hnu went go

J'^p .
 show.

- 25 $\text{L}^\text{nc} \text{C}\Delta_\text{II} \text{J}^r \text{T}'^\text{u}$ $\text{J}^\text{n} \text{D}^\flat$ $\Lambda_\text{s} \text{C}^\text{no} \Delta^\delta '\text{C}^\text{u}$
 Lie-ndlao-shi-tru king Yeu-jio-dlang-hnu

D_δ $\text{C}\Delta_\text{I}$ $\text{C}^\flat \text{J}^\flat$ $\text{J}_- \text{Z}_\text{n}$ t_r C_III CE_ns ,
 did carry staff slender persistent together dig,

ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ
 did turn over Ndrao-yiu Ndrao-ya sods earth forbid

ᵛᵛ ᵛᵛ.
 cause dig out.

ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ,
 Ndrao-yiu heart not collected,

ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ.
 Ndrao-ya heart not sufficient.

30 ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ, ᵛᵛ. ᵛᵛᵛ ᵛᵛ,
 Ndrao-yiu Ndrao-ya went built booth thus,

ᵛᵛ. ᵛᵛᵛ ᵛᵛ. ᵛᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ,
 built hide built booth green waited,

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

ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛᵛ ᵛᵛ ᵛᵛ.
 at Ndrao-yiu Ndrao-ya connector edge land oh.

ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ,
 Ndrao-yiu Ndrao-ya able come get thus,

35 ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛᵛ ᵛᵛ
 get Lie-ndlao-shi-tru king Yeu-jio-dlang-hnu take

ᵛᵛ.
 oh.

ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ,
 Ndrao-yiu able come say thus,

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

ᵛᵛ ᵛᵛᵛ ᵛᵛ.
 we beat away.

ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ ᵛᵛ,
 Ndrao-ya able come say thus,

J'⁻ CTₙ Lⁿᶜ CAₙ Jʳ T'ᵘ Jⁿ Dᵖ Λₛ [ⁿᵒ Δᶻ 'Cᵘ
 Do not beat Lie-ndlao-shi-tru king Yeu-jio-dlang-hnu

Tⁿ.
 at all.

40 D⁻ Lⁿᶜ CAₙ Jʳ T'ᵘ Jⁿ Dᵖ Λₛ [ⁿᵒ Δᶻ 'Cᵘ Lₒ
 take Lie-ndlao-shi-tru king Yeu-jio-dlang-hnu come

T'ᵘ Jᵘ Cᵘ Lᵘ.
 for me ask words.

Lⁿᶜ CAₙ Jʳ T'ᵘ Jⁿ Dᵖ Λₛ [ⁿᵒ Δᶻ 'Cᵘ
 Lie-ndlao-shi-tru king Yeu-jio-dlang-hnu

Dᶻ ɿₙ [ⁿ Tⁿ Jₙ L̄ᶻ J'ᵖ CTₙ Λⁿ,
 did say nine the ten kinds show Ndrao-yiu,

Dᶻ ɿₙ [ⁿ Tⁿ Jₙ L̄ᶻ J'ᵖ CTₙ Λ⁻ [ₙ.
 did say nine the ten kinds show Ndrao-ya thus.

J'⁻ CEₙ CAⁿᶜ Tⁿ Tᵖ Cᵖ Dₙ Δᶻ Dₙ 3ₒ Jᵘ
 do not waste world people plural strength which

Y⁻ J'',
 farming,

45 J'⁻ CEₙ CAⁿᶜ Tⁿ Tᵖ Cᵖ Dₙ Δᶻ Dₙ 3ₒ Jᵘ
 do not waste world people plural strength which

Y⁻ Lₙ Λ.,
 tilling oh,

J'⁻ CEₙ CTₙ Λⁿ CTₙ Λ⁻ Dₙ Δᶻ 3ₒ
 do not expend Ndrao-yiu Ndrao-ya plural strength

Jᵘ CEₙᶜ Tⁿ,
 which dig land,

Jₙᵢ C̄ [ₙ Y'' L̄ ɓ° † CAₙ Dₙ.
 year this thus water will grow deluge.

Lⁿᶜ CAₙ Jʳ T'ᵘ Jⁿ Dᵖ Λₛ [ⁿᵒ Δᶻ 'Cᵘ
 Lie-ndlao-shi-tru king Yeu-jio-dlang-hnu

Dᶻ J'⁻ CTₙ Λⁿ CTₙ Λ⁻ CTᵛ †₃ C]°.
 did teach Ndrao-yiu Ndrao-ya go build boats.

50 CT₁₁ Λ⁻ t₃ T["] C]° J⁻ t_{nc} [°^{nc} CT^δ
 Ndrao-ya built get boat planks completed float

J^{'n} Λ⁼,
 lightly,

CT₁₁ Λ[~] t₃ T["] C]° b["] J_u T_o J^{'n} Λ₁₁
 Ndrao-yiu built get boat iron which sink heavily

[_n.
 thus.

D_δ t_o C^δ [°^{no} Tⁿ C³ bⁿ [_n,
 did reach snake bring the horse month thus,

L^{nc} CΔ₁₁ J^r T^{'u} Jⁿ D³ Λ_ς [°^{no} Δ^δ 'C^u
 Lie-ndlao-shi-tru king Yeu-jio-dlang-hnu

[° J_o CT₁₁ Λ[~] CT₁₁ Λ⁻ C^{no} C]°.
 caused Ndrao-yiu Ndrao-ya sit boat.

55 L^{nc} CΔ₁₁ J^r T^{'u} Jⁿ D³ Λ_ς [°^{no} Δ^δ 'C^u
 Lie-ndlao-shi-tru king Yeu-jio-dlang-hnu

[^{'nc} C[^{'r} CT₁₁ Λ⁻ T["] C]° t_{nc} [°^{nc},
 took shut in Ndrao-ya into boat planks completed,

D_δ [^{'nc} C[^{'r} CT₁₁ Λ[~] T["] C]° b["] [_n.
 did take shut in Ndrao-yiu into boat iron thus.

L^{nc} CΔ₁₁ J^r T^{'u} Jⁿ D³ Λ_ς [°^{no} Δ^δ 'C^u [_n D₁
 Lie-ndlao-shi-tru king Yeu-jio-dlang-hnu thus did

D⁻ Λ₋,
 give oh,

D_δ D⁻ J³ J['] C[t^{'nc} L_{nc} T^{'''} CT₁₁ Λ⁻ [°^{no}
 did give egg chicken white for Ndrao-ya carry

T["] J⁻ [° [_n,
 in arm-pit thus,

60 D_δ D⁻ C_n Tⁿ [°_r b["] T^{'''} CT₁₁ Λ⁻
 did give connector claw-bar iron for Ndrao-ya

[°^{no} T^u Tⁿ.
 carry the hand.

L^{nc} CΔ_u J^r T^{'u} Jⁿ D^p Λ_c [no Δ^δ 'C^u †_c L_o
 Lie-ndlao-shi-tru king Yeu-jio-dlang-hnu able come

T_n [n,
 say thus,

D- 'C^u [n J^p J['] Ct'_{nc} L_{nc} J⁻ †^r †^r.
 there is day thus egg chicken white chirp zi-zi.

[_s D⁻ C_n Tⁿ [r b^o †_c [no J^r Dⁿ L_o
 you take connector claw-bar iron wrought come

T^u [n J⁻ D⁻ C]° L_o C₋ D^δ,
 divide thus eye boat come look regard,

65 [_s L̄ J_o J_u CΔ^{nc} Tⁿ T^p C^p [n Y["] J^u
 you will see that world people thus water fill

T^{nc} Jⁿ T⁻ [n,
 flat very thus,

J["] CT^u Jⁿ J⁻ [n CT^u Ct⁻ Ct⁻ Dⁿ S^{nc} Λ₋.
 sky above thus sky blue blue exceedingly oh.

L^{nc} CΔ_u J^r T^{'u} Jⁿ D^p Λ_c [no Δ^δ 'C^u †_c L_o
 Lie-ndlao-shi-tru king Yeu-jio-dlang-hnu able come

T_n [n,
 say thus,

D- 'C^u L["] J['] J⁻ S^δ S^δ Λ₋,
 there is day cockerel crow sang-sang oh,

[_s D⁻ C_n Tⁿ [r b^o †_c [no J^r Dⁿ L_o
 you take connector claw-bar iron wrought come

70 J^{'p} [n L^u CT_p [n L_o C₋ D^δ,
 open thus the excluder wind come look regard,

CΔ^{nc} Tⁿ T^p C^p [n Y["] L["] [n T^u T_s
 world people thus water destroyed thus all flat

[n.
 thus.

CT_u Λ⁻ CT_o T_c 3["],
 Ndrao-ya with come out outside,

CT₁₁ Λ⁻ †^ς L_o 7_n,
 Ndrao-ya able come say,

J_{n11} C̄ E_n Y'' b° † CΔ₁₁ ɔ₋.
 year this thus water grow deluge.

75 Y'' b° E_n Y'' †^{'u},
 water grow thus water drowned,

ɔ₈ †^{'u} CΔ^{nc} Tⁿ T^ɔ C^ɔ T₋ T₈ CE_n.
 did drown world people dead finish completed.

J_{n11} C̄ E_n Y'' b° † CΔ₁₁ ɔ₋.
 year this thus water grew deluge.

Y'' b° E_n Y'' ɔ⁻,
 water grew thus water took,

ɔ₈ ɔ⁻ CΔ^{nc} Tⁿ T^ɔ C^ɔ CE^u T₈ CE_n.
 did take world people limp finished completed.

80 CT₁₁ Λ⁻ †^ς L_o J_o,
 Ndrao-ya able come see,

ɔ₈ J_o CΔ^{nc} Tⁿ T^ɔ C^ɔ †['] E^{no} ɔⁿ J_i Δ^{'nc} J^r CT_u,
 did see world people deer jump about,

ɔ₈ J_o C["] L^ɔ J₋ C["] L^ɔ C[†]' Δ^{'nc} E^{'n} C₁₁,
 did see tigers lions jump bound away,

J'' CT_u Jⁿ J̄ E_n C["] L^{nc} Tⁿ Δ[̃] Λ[̃] J^r J₋ E_n.
 sky above thus eagles fly to and fro thus.

CT₁₁ Λ⁻ †^ς L_o 7_n,
 Ndrao-ya able come say,

85 CT_u J^ɔ Y'' b° † CΔ₁₁ ɔ₋ T_{nc} J̄' b°.
 afterwards water grow deluge query so great.

L^{nc} CΔ₁₁ J^r T^{'u} Jⁿ ɔ^ɔ Λ_ς E^{no} Δ[̃] 'C^u †^ς L_o.
 Lie-ndlau-shi-tru king Yeu-jio-dlang-hnu able come

7_n E_n,
 say thus,

100 C" S' J' Ct_{nc} E_ D_ T_u E_n,
martins did not hit thus,

C" S' J' Ct_{nc} D₈ Δ'_{nc} E_n Jⁿ Δ'³ CT_u Γ' t'
martins did jump thus hopped inside cliff

E_n.
thus.

⁸
b T' D₈ T₄ E_n C_n b,
sparks did come out thus connector set fire,

⁴
b CT_o E_{nu} G³.
set fire with caught tinder moss.

CT_u Λ' D₈ T'' E_n J⁸ CE'_{nc} J⁸ CE'_{no} CT_o Δ'' C^{no}
Ndrao-ya did get thus vapour smoke kindle sit,

105 D₈ T'' ⁸
b Tⁿ b T' CT_o Δ'' CTⁿ E_n.
did get flame of fire kindle warm thus.

L^{nc} CΔ_u J' T'^u Jⁿ D³ Λ₄ E^{no} Δ⁸ 'C^u t' L_o.
Lie-ndlao-shi-tru king Yeu-jio-dlang-hnu able come

T_n E_n,
say thus,

D₈ T_n Eⁿ Tⁿ J_u ⁸
E J'³ CT_u Λ' E_n.
did say nine the ten kinds show Ndrao-ya thus.

D₈ t_o Δⁿ E^{no} Tⁿ CJ' bⁿ E_n,
did reach dog bring the pig month thus,

S^o t' J' C₈ J' I'^u E_n J_o J_o T'^u J⁸ CT_u
Thunder rises calls thus go-go from south

Γ'' CT_u L_o Λ_u.
north come oh.

110 J'' J_o D_n L' Tⁿ Λ_u C^{no} C_n
do not cause your children stay connector

CT'_o Tⁿ,
overcast at all,

$\text{C}\bar{\text{L}}''$ J_v $\text{S}^\circ \dagger \text{J}^- \text{C}^\text{u}$ T'° CT^δ $\text{Ct}'_{nc} \text{L}_{nc}$ L_i
 fear that Thunder draws sword shining lightning

$\Delta^u \Delta^{nc}$,
 strike,

J'' J_o D_n $\bar{\text{L}} \text{T}^n \Lambda_{||}$ C^{no} C_n D^p ,
 do not cause your children stay connector dull,

$\text{C}\bar{\text{L}}''$ J_v $\text{S}^\circ \dagger \text{J}^- \text{C}^\text{u}$ T'° C_n CT^δ $\text{Ct}'_{nc} \text{L}_{nc}$
 fear that Thunder draws thus sword shining

L_i $\overset{u}{\text{T}} \text{C}'^\delta$ C_n .
 lightning slash thus.

D_δ t_o Z^δ C^{no} T^n $\bar{\text{L}}$ b^n C_n ,
 did reach dragon bring the rabbit month thus,

115 $\text{S}^\circ \dagger \text{J}^- \text{C}^\text{u}$ $\text{CJ}_{||}$ T^n $\text{CJ}_{||}$ T_ς Y^- $\overset{no}{\text{L}}$
 Thunder bends hands bends feet makes lump

J^p C_n ,
 sleep thus,

$\text{S}^\circ \dagger \text{J}^- \text{C}^\text{u}$ Y'' $\text{C}\bar{\text{L}}^{ni}$ Y'' CJ^p D_- Δ'_n
 Thunder water mouth water nose did change

$\Delta_{||} \text{J}^n \Delta_{||} \text{CJ}^u$ J'^u $\text{Ct}'_{nc} \text{L}_{nc}$.
 snow frozen shining.

D_δ t_o C^δ C^{no} T^n C^p b^n ,
 did reach snake bring the horse month,

$\text{S}^\circ \dagger \text{J}^- \text{C}^\text{u}$ Y'' $\text{C}\bar{\text{L}}''$ Y'' CJ^p D_- Δ'_n C^δ
 Thunder water mouth water nose did change rain

Y'' Λ_{\sim} $\text{C}\Delta''$ b° .
 water nourish leaves grow.

D_δ Δ'_n C^δ $\text{J}^- \bar{\text{T}}$ Λ_{\sim} $\text{C}\Delta''$ $\bar{\text{b}}^\delta$ C_n .
 did change rain time nourish leaves spring thus.

120 $\text{C}\Delta''$ b° C_n $\text{C}\bar{\text{T}}''$ T'° Λ_- ,
 leaves grow thus shade heat oh,

$\text{C}\Delta''$ $\overset{u}{\text{T}}' \text{t}_\varsigma \text{C}^{no} \text{J}^r \text{C}_{ni}$ b° $\text{J}^n \text{C}\bar{\text{T}}''$ C_n .
 leaves pine trees grow shadow thus,

$\Gamma^{\circ} \Gamma_{\circ}$ $C\Delta^{\alpha c} T^{\alpha}$ $T^{\beta} C^{\beta}$ J'' Γ_u t_{\circ} Γ_n $J^{-} \Gamma^{\alpha}$
 cause world people know that reach thus season

C_n J° \dot{S} Λ_{-} ,
 connector raise yarn oh,

$\Gamma^{\circ} \Gamma_{\circ}$ $C\Delta^{\alpha c} T^{\alpha}$ $T^{\beta} C^{\beta}$ J'' Γ_u t_{\circ} Γ_n $J^{-} \Gamma^{\alpha}$
 cause world people know that reach thus season

Γ_u J° L_{\parallel} Γ_n .
 that raise crops thus.

Γ_n $J^{\alpha} \mathcal{D}_{\circ} C\Gamma_{-}$.
 thus ended.

M131
The song of the Flood.

Sung by Yang Zhi.

Notes

This song is recorded in Document A (no. 2, page 3). Document E' (no. 2, page 3). Document E (no. 2, page 3). Document K (no. 2/1, page 4). Document L (no. 4, page 9). Document N (no. 11, page 374). The entry in Document N contains all but lines 18 to 24 and 106 to 124 of Yang Zhi's song, but the text has been rearranged and conflated with material from two other versions of the Flood story by different singers, together with some redaction.

Line 2. The Name $C_n J_o C\bar{t}' \overset{\circ}{S}$ varies somewhat. Document A has $C_n J_o C\bar{t} S^\circ$, Document E' has $C_n L_o C\bar{t}' \overset{\circ}{S}$, Documents E, K and L have $C_n J_o C\bar{t}' \overset{\circ}{S}$, while Document N reads, "nis bob ncal sod". The meaning is not clear except that $C_n J^\circ$ means "The Woman".

Line 4. The name $\Delta'' C_{nii} \bar{t}_s J^- L_{ii}$ also shows variations. Document A has $\Delta'' C_{nii} \bar{t}_r L_{ii}$, Documents E', K and L have $\Delta'' C_{nii} \bar{t}_s J^- L_{ii}$, Document E has $\Delta'' C_{nii} \bar{t}_s L_{ii}$, and Document N reads, "Dlaot jaof zyul ghak laol". \bar{t}_r and \bar{t}_s mean "father", and $J^- L_{ii}$ means, "the old". Together they mean "Forefather". A note in Document N suggests that $\Delta'' C_{nii}$ is "forty", meaning that he was forty years old before getting married. A suggestion to be treated with some reserve.

Line 6. Documents E', K and L read J^- instead of \bar{J}' .

Line 13. Documents E' and E read $J^- T_r$, "second child", instead of $J^- \bar{C}$, "youngest child".

Line 17. Document A interchanges the two parts of the compound name to read $\Lambda_s C^\circ \Delta^\circ$ 'C^u L^{nc} C Δ_{ii} J^r T^{'u} Jⁿ D^p'. Document E has $L^{nc} C\Delta_{ii} J^r T'^u J^n D^p$ only.

Lines 19 to 25. These seven lines were omitted in Document K and also in Documents L and N.

Line 20. The word $\overset{5}{J}$ is omitted in Document A, and the previous two words $J' \bar{J}_o$ are detached from this line and added to the beginning of line 21.

Lines 21 and 22. Document A uses both names in both lines instead of one in each.

Line 24. This line is found only in Document A but is essential to retain the parallelism of the passage.

Line 27. In Document A the last two words have been wrongly copied $J_o J_o$.

Lines 28 and 29. As lines 21 and 22 above.

Line 30. Document L omits the final C_n and replaces it with $\text{C}\text{t}'^\circ$.

Line 31. Document N misspells the initial "cot" as "cat".

Line 37. Document A has lost the final S° and repeated $\text{T}^\circ \text{C}_n$ from the previous line in its place.

Line 46. Document K followed by Documents L and N omit the word Z_\circ .

Line 56. Document E' and all subsequent documents omit the word t_{nc} , "planks", and thereby lose the parallelism between lines 56 and 57.

Line 70. Document A says that Ndrao-ya was instructed to open $\text{L}^\circ \text{CT}^\circ \text{C}^\circ$ which means "that which blocks the wind", and is an expression meaning "the door". It is used in incantations, and here in an old song, but not in current speech. In all the later documents the words $\text{L}^\circ \text{C}_\text{L} \text{C}_\text{L}$ are substituted. This in spoken Miao means "window". Either expression makes good sense, but the former is more likely to be original.

Line 71. Document A reads T_c instead of T_s .

Line 72. Instead of CT_\circ Document L reads CT_s .

Line 79. Document A says that the flood left all the people: $\text{CC}^\circ \text{T}_\text{z} \text{CC}_\text{L}$, "limp finish completed", that is, "lifeless". Document E' and all subsequent documents change the phrase to $\text{CT}_\circ \text{L}_\text{c} \text{T}_\text{z}$ which simply means "gone away". The rather unusual phrase in Document A is to be preferred.

Line 88. Document K reads J'° , "to teach" instead of J'° , "to show".

Line 92. Documents K, L and N read t° instead of Ct'° .

Line 95. Document A alone includes the word J° , "to call" in this line. However in the copy of Document E corrected by Wang Ming-ji, the word has been added, and it would appear that its omission was a mistake first made in Document E' and repeated in every subsequent document.

Lines 97 and 98. Document K followed by Documents L and N, changes the expression Y° 'C° and Y° 'D° , "by day" and "by night" to t'° 'C° and t'° 'D° , "every day" and "every night".

Line 99. Document K, again followed by Documents L and N, adds an explanatory gloss, T° V° , "on the top of the rock", to the end of this line.

Line 103. Documents K, L and N add $\text{C}_n \text{J}_n \text{C}_\text{L}$ after L° meaning that it was "set on fire by chance ---"

Line 104. In Document E' the line begins with $\mathbf{T}'^{\text{u}} \overset{\text{n}}{\mathbf{C}}$, meaning, "from this ---", an addition not continued in later documents.

Line 109. This line is found only in Document A where it follows line 117, that is at the beginning of the spring sequence. This can hardly be correct as there is no thunder activity at that time of the year, which probably explains the absence of the line from the later documents. However, if it is simply moved to the beginning of the summer sequence it fits exactly.

Lines 110 to 113. The copy of Yang Zhi's text used in the preparation of the duplicated documents E', E and K had apparently lost nine words between \mathbf{C}_n in line 110 and \mathbf{CT}_z in line 111, an omission repeated in Document L. This haplography destroys the parallel construction of the stanza, and leaves a passage of uncertain meaning. Document A preserves the text, but even here corrections are necessary. In line 110 the word \mathbf{CT}'_o , meaning "overcast" is written \mathbf{T}'_o . In lines 111 and 113 \mathbf{CE}' , "for fear that", appears as \mathbf{CT}' and \mathbf{E}' , respectively, while in line 112 the word \mathbf{D}^z , meaning "hazy, dull or dim" is written \mathbf{D}^n . Also in line 112 the word \mathbf{C}^o has been written twice. All these are small errors easily made by a scribe reading a faded manuscript.

M132

Y" ɓ° ɤ̣ CΔ" ɔ̣.
water grow deluge L_v J_{n6} Γ_v S₁₁.
Lu Xing-fu wrote.

T" CT_v J" CΓ[?] E_n J" L_o,
from sky scattered material arrived sphere,

T'" E_n C_n L° Cɤ'ˉ S̊ E_n L_o C^{no}.
for thus Ni-bo-nca-so thus come live.

J^{nc} T" J" CΓ[?] E_n L_n V₁₁,
weave earth scattered material arrived ridges,

ɔ̣ˉ T'" Δ" E₁₁ ɤ̣ Jˉ L₁₁ Yˉ Λ_n ɤ̣₁₁.
give for Dlao-jiao-zyu-gha-lao make family dwell.

5 CT_v T" CT_v T'ː ɔ̣ː,
sky get sky constantly,

Δ" E₁₁ ɤ̣ Jˉ L₁₁ C_n J° Cɤ'ˉ S̊ E_n ɔ̣ˉ ɔ̣ˉ,
Dlao-jiao-zyu-gha-lao Ni-bo-nca-so thus did have,

ɔ̣ˉ T" C_n Yˉ Lː Tˉ Ě Tⁿ.
have get connector two classifier only brothers.

Jˉ ɓ° Jˉ T" Jˉ Jˉ C_n T" Cɤˉ,
elder not get anything connector give name,

E° ɔ̣_o C_n Jˉ ɓ° Cɤˉ CΓ₁₁ Λⁿ.
cause connector elder named Ndrao-yiu.

10 Jˉ Ě Jˉ T" Jˉ Jˉ C_n T" Cɤˉ,
younger not get anything connector give name,

E° ɔ̣_o C_n Jˉ Ě Cɤˉ CΓ₁₁ Λⁿ.
cause connector younger named Ndrao-ya.

ɔ̣ˉ 'C^v E_n CΓ₁₁ Λⁿ CΓ₁₁ Λⁿ Cɤ̣ CΓ₄
there was day thus Ndrao-yiu Ndrao-ya went dig

Tⁿ.
land.

Λ_ς [^{no} Δ^δ 'C^υ Y⁻ 7ⁿ 3["],
 Yeu-jio-dlang-hnu did not good,

Λ_ς [^{no} Δ^δ 'C^υ ɔ₋ CΔ_ς [^p J^p J⁻ 3_n
 Yeu-jio-dlang-hnu did carry staff slender

t_r [_{nu} C[_{ns},
 persistent together dig,

15 ɔ₋ C^δ [_n C[_u Λ^υ C[_u Λ⁻ J⁻ T["] Tⁿ
 did turn over thus Ndrao-yiu Ndrao-ya sods earth

J^{'-} ɔ_o C[_o.
 forbid cause dig out.

C[_u Λ^υ S^{nc} 7ⁿ T₋,
 Ndrao-yiu heart not collected,

C[_u Λ⁻ S^r ɔ["] C[_{ns}.
 Ndrao-ya returned went dig.

Λ_ς [^{no} Δ^δ 'C^υ C[_ς Sⁱ J^{'p},
 Yeu-jio-dlang-hnu went reveal,

Λ_ς [^{no} Δ^δ 'C^υ ɔ₋ CΔ_ς [^p J^p J⁻ 3_n
 Yeu-jio-dlang-hnu did carry staff slender

t_r [_{nu} t_u,
 persistent together trample,

20 ɔ₋ C^δ [_n C[_u Λ^υ C[_u Λ⁻ J⁻ T["] Tⁿ
 did turn over thus Ndrao-yiu Ndrao-ya sods earth

J^{'-} ɔ_o J_o.
 forbid cause rise up.

C[_u Λ^υ S^{nc} J^r T₋,
 Ndrao-yiu heart not collected,

C[_u Λ⁻ S^{nc} J^r t_u.
 Ndrao-ya heart not sufficient.

C[_u Λ^υ C[_u Λ⁻ C[_ς t_o. C[^{'u},
 Ndrao-yiu Ndrao-ya went built booth,

t'_0 Ct'' t'_0 Ct'' $\text{ɔ}^n \text{S}^{nc}$ T_0 ,
 built hide built booth green waited,

25 T_0 E_n $\Lambda_\varsigma [\text{no} \Delta^\delta 'C^u]$ ɔ^- .
 waited thus Yeu-jio-dlang-hnu catch.

$\text{CT}_{||} \Lambda^u$ $\text{CT}_{||} \Lambda^-$ t^c L_0 T'' .
 Ndrao-yiu Ndrao-ya able come get.

$\text{CT}_{||} \Lambda^u$ t^c L_0 T_n ,
 Ndrao-yiu able come say,

ɔ^- $\Lambda_\varsigma [\text{no} \Delta^\delta 'C^u]$ L_0 J^n $\text{CT}_{||}$.
 take Yeu-jio-dlang-hnu come we beat.

30 $\text{CT}_{||} \Lambda^-$ t^c L_0 T_n ,
 Ndrao-ya able come say,

ɔ^- C^u $\text{L}^n \text{CJ}^c$ L^- $\text{L}^n \overset{\circ}{\text{C}}$,
 have work compulsory as great as this,

J'' $\text{CT}_{||}$ $\Lambda_\varsigma [\text{no} \Delta^\delta 'C^u]$ T^n .
 do not beat Yeu-jio-dlang-hnu at all.

ɔ^- $\Lambda_\varsigma [\text{no} \Delta^\delta 'C^u]$ L_0 T'' J C_u .
 take Yeu-jio-dlang-hnu come for me ask.

$\Lambda_\varsigma [\text{no} \Delta^\delta 'C^u]$ t^c L_0 T_n ,
 Yeu-jio-dlang-hnu able come say,

35 T_n E^n T^n $\text{J}_{||}$ $\overset{\delta}{\text{C}}$ J'' $\text{CT}_{||} \Lambda^u$,
 said nine the ten kinds show Ndrao-yiu,

T_n E^n T^n $\text{J}_{||}$ $\overset{\delta}{\text{C}}$ J'' $\text{CT}_{||} \Lambda^-$.
 said nine the ten kinds show Ndrao-ya.

J'' CE_n $\text{C}\Delta^{nc} \text{T}^n$ $\text{T}^> \text{C}^>$ ɔ_n $\Delta^\delta \text{ɔ}_n \text{3}_0$ J_u
 do not expend world people plural strength which

$\text{Y}^- \text{J}''$,
 farming,

J'' C_u C_Δ^{nc} Tⁿ T³ C³ ɔ_n Δ³ ɔ_n 3_o ɔ_u
do not expend world people plural strength which

Y⁻ L_u,
tilling,

J'' C_u C_T Λ^u C_T Λ⁻ ɔ_n Δ³ 3_o
do not expend Ndrao-yiu Ndrao-ya plural strength

ɔ_u C_u^{nc} Tⁿ,
which dig land,

40 J_u C_u C_n Yⁿ Λ⁻ ɓ^o † C_Δ ɔ_u.
year this thus water will grow deluge.

Λ_ε C_u^{nc} Δ³ 'C^u ɔ_u C^o ɔ_o C_T Λ^u C_T Λ⁻ C_T,
Yeu-jio-dlang-hnu did cause Ndrao-yiu Ndrao-ya go

†₃ C_u^o.
build boats.

C_T Λ⁻ †₃ Tⁿ C_u^o J⁻ †_{nc} C_u^{nc} C_T³
Ndrao-ya built get boat planks completed float

Jⁿ Λ⁻,
lightly,

C_T Λ^u †₃ Tⁿ C_n C_u^o ɓⁿ T_o Jⁿ Λ_u.
Ndrao-yiu built get thus boat iron sink heavily.

ɔ_u †_o C³ C_u^{nc} Tⁿ C³ ɓⁿ,
did reach snake bring the horse month,

45 Λ_ε C_u^{nc} Δ³ 'C^u ɔ_u C^o ɔ_o C_T Λ^u C_T Λ⁻ C_T,
Yeu-jio-dlang-hnu did cause Ndrao-yiu Ndrao-ya go

C_u^{nc} C_u^o.
sit boats.

ɔ_u Jⁿ_{nc} C_u^r C_T Λ^u Tⁿ C_u^o ɓⁿ,
did take shut in Ndrao-yiu into boat iron,

ɔ_u Jⁿ_{nc} C_u^r C_T Λ⁻ Tⁿ C_n C_u^o J⁻ †_{nc}
did take shut in Ndrao-ya into thus boat planks

C_u^{nc}.
completed.

Λ_ς [^{no} Δ^δ 'C^u [_n ɔ₋ ɔ⁻,
 Yeu-jio-dlang-hnu thus did give,

ɔ⁻ J^p J'¹ Ct^{'nc} L_{nc} T^{'"} CT_u Λ⁻ J⁻
 gave egg chicken white for Ndrao-ya enfold

J⁻ [_o,
 armpit,

50 ɔ⁻ C_n Tⁿ [_r ɓ["] t^ς [^{no} J^r ɔⁿ T^{'"}
 gave connector claw-bar iron wrought for

CT_u Λ⁻ [^{no} T^u Tⁿ.
 Ndrao-ya carry the hand.

Λ_ς [^{no} Δ^δ 'C^u t^ς L_o T_n,
 Yeu-jio-dlang-hnu able come say,

ɔ⁻ 'C^u [_n J^p J'¹ Ct_{nc} L_{nc} J⁻ t^r t^r.
 there is day thus egg chicken white chirp zi-zi.

[_s J^{'ς} C_n Tⁿ [_r ɓ["] L_o.
 you take connector claw-bar iron come

Γ^u J⁻ J⁻ C]° L_o C₋ ɔ^δ [_n,
 divide top boat come look regard thus,

55 [_s L̄ J_o J_u J["] CT^u CT^u Ct⁻ Ct⁻ ɔⁿ S^{nc},
 you will see that sky sky blue blue very,

CΔ^{nc} Tⁿ T^p C^p [_n Y["] J^u T^{nc} Jⁿ T⁻ [_n.
 world people thus water fill flat very thus.

ɔ⁻ 'C^u L["] J'¹ J⁻ S^δ S^δ,
 there is day cockerel crow sang-sang,

[_s ɔ⁻ C_n Tⁿ [_r ɓ["] L_o.
 you take connector claw-bar iron come

J^{'b} [_n L^u C]° C₋ L_o C₋ ɔ^δ,
 open thus window come look regard,

60 CΔ^{nc} Tⁿ T^b C^b E_n Yⁿ Lⁿ E_n T^u
 world people thus water destroyed thus all

T₃ E_n.
 flat thus.

CT₁₁ Λ⁻ CT₀ T₃ 3̄.
 Ndrao-ya came outside.

Cⁿ L^b J⁻ Cⁿ L^b C⁺ Δ^{'nc} J⁻ E'_n,
 tigers lions jump bound,

†¹ E^{nc} Jⁿ Δ^{'nc} J⁻ CT₁ E_n,
 deer jump about thus,

Δ^δ Λⁿ Tⁿ Eⁿ Λ^δ J^r T^u,
 kestrels fly back and forth,

65 Cⁿ L^{nc} Tⁿ Δ^δ Λ^δ J^r J₁ E_n.
 eagles fly to and fro thus.

CT₁₁ Λ⁻ †^r L₀ T_n E_n,
 Ndrao-ya able come say thus,

J₁₁ C̄ E_n Yⁿ L^o L₁ Yⁿ J⁻,
 year this thus water grew has water taken,

J⁻ CΔ^{nc} Tⁿ T^b C^b CT₀ L₃ T₃.
 taken world people together gone finished.

J₁₁ C̄ Yⁿ L^o L₁ Yⁿ †^u,
 year this water grew has water drowned,

70 †^u CΔ^{nc} Tⁿ T^b C^b CT₀ L₃ T₃ E_n.
 drowned world people together gone finished thus.

Cⁿ S^r J⁻ C†_{nc} Δ^{'nc} Jⁿ Δ^{'b} CT₁ J^u †⁻ E_n.
 martins jumped hopped inside on cliff thus.

CT₁₁ Λ⁻ †³ L₀ J^{'3} E_n,
 Ndrao-ya able come take thus,

ʒ'ꞥ C_n ʔⁿ ʃ_r ʙ^{''} †ꞥ ʃ^{no} ʒⁿ ɔ_n †ꞥ L_o
 took connector claw-bar iron wrought able come

CT_u ʃ_n,
 strike thus,

CT_u C^{''} S^r C^{''} ʒ⁻ C†_{nc} ʃ_n.
 strike martin birds thus.

75 C^{''} S^r ʒ⁻ C†_{nc} ʃ₋ ɔ₋ ʔ_u ʃ_n.
 martins did not hit thus.

ʃ_n C_n ʔⁿ ʃ_r ʙ^{''} †ꞥ ʃ^{no} ʒⁿ ɔ_n ɔ₋ ʔꞥ
 thus connector claw-bar iron wrought did emit

ʃ_n
 thus

C_n ʒ⁻ ʃ^ꞥ C^{no} ɔ_o ʒ^ʔ.
 connector sparks cling to tinder-moss.

CT_u ʌ⁻ †ꞥ L_o ʔ^{''},
 Ndrao-ya able come get,

ʔ^{''} ʃ_n ʒ^ʔ ʃ^{'nc} ʒ^ʔ ʃ^{'no} CT_o ʌ^{''} C^{no},
 get thus vapour of smoke with kindle sit,

ʔ^{''} ʒ^ʔ ʃ^{'nc} ʒ^ʔ ʃ^{'no} CT_o ʌ^{''} CT_n ʃ_n.
 get vapour of smoke with kindle warm by thus.

80 CT_u ʌ⁻ †ꞥ L_o ʔ⁻,
 Ndrao-ya able come make,

ʔ⁻ L_o L^u Lⁿ ɔ^u C_u ʃ_n,
 make classifier words deliberately asked thus,

C_u ʌꞥ ʃ^{no} ʌ^ʔ 'C^u ʔ^{''} CT_u ʃ^{'nc},
 asked Yeu-jio-dlang-hnu toward sky place,

CT_u ʒ^ʔ ʔ_{nc} ʔ^{''} ʒ['] ʙ^o †^r Cʌ_u ɔ₋.
 afterwards query water so grow deluge.

CT_u ʒ^ʔ ʃ_n ʒ^u ʌ⁻ ʃ^o ʔ^u ʌ^ʔ ʔ^u ʃ^r CT_ʔ Cʌ_{nc} ʔⁿ,
 afterwards thus I will allow enchanter go earth,

85 Cʌ_{nc} ʔⁿ ʔ^ʔ C^ʔ ʃ_n ʒ^{''} Lⁿ ʒ_o ʌ⁻ ʃ_{nc} ʃ^{''},
 world people thus forest will change into dust,

E_n J_u t^- L^n G_o $\bar{\text{L}}$ E_{nc} CJ^u E_n ,
 thus is woods will change into snow thus,

S_o $\bar{\text{C}}$ $\bar{\text{C}}$ Y'' b^o t^r $\text{C}\Delta_{||}$ D_- Y^n $\text{3}^{\bar{o}}$ T^- .
 like now water grow deluge one pattern only.

$\text{CT}_{||}$ Λ^- E^{no} E^{no} L^n Γ'' $\text{C}_{||}$.
 Ndrao-ya nodded head listened.

Λ_s E^{no} $\Delta^{\bar{o}}$ ' C^u t^s L_o T_n ,
 Yeu-jio-dlang-hnu able come say,

90 T_n E^n T^n $\text{J}_{||}$ $\bar{\text{C}}$ J'^p $\text{CT}_{||}$ Λ^- .
 say nine the ten kinds show Ndrao-ya.

D_- t_o $\Delta^{\bar{n}}$ E^{no} T^n CJ^- b^n E_n ,
 did reach dog bring the pig month thus,

J'' E^o J_o L^- T^n $\Lambda_{||}$ C^{no} C_n CT'_o ,
 do not cause children stay connector overcast,

J'' E^o J_o L^- T^n $\Lambda_{||}$ C^{no} C_n D^p ,
 do not cause children stay connector dull,

CE'' J_u S^o t^i J^- $\text{C}^{\bar{o}}$ J'_o E_n $\text{CT}^{\bar{o}}$ Ct'_{nc} L_{nc}
 fear that Thunder draws thus sword shining

L_i Δ^u Δ^{nc} E_n .
 lightning strike thus.

95 D_- t_o $\text{3}^{\bar{o}}$ E^{no} T^n $\bar{\text{L}}$ b^n E_n ,
 did reach dragon bring the rabbit month thus,

S^o t^i J^- $\text{C}^{\bar{o}}$ Y'' CE^{ni} Y'' CJ^p D_- Δ'_n
 Thunder water mouth water nose did change

$\Delta_{||}$ J^n $\Delta_{||}$ CJ^u CE_u Ct'_{nc} L_{nc} .
 snow filling white.

D_- t_o $\text{C}^{\bar{o}}$ E^{no} T^n C^p b^n ,
 did reach snake bring the horse month,

$S^{\circ} \dagger J^{-} C^{\circ}$ Y'' $C\Gamma^{\text{ni}}$ Y'' CJ^{p} \mathcal{D}_- Δ'_n Γ_n
 Thunder water mouth water nose did change thus

C° Y'' Λ_{\sim} $C\Delta''$ \mathcal{L}° .
 rain water nourish leaves grow.

$C\Delta''$ $\overset{\circ}{T}' J^{\text{r}} C_{\text{ni}}$ \mathcal{L}° $J^n C^{\dagger}$ Γ_n ,
 leaves pines grow shadow thus,

100 $\Gamma^{\circ} \mathcal{D}_-$ $C\Delta^{\text{nc}} T^n$ $T^{\text{p}} C^{\text{p}}$ J'' ,
 cause world people know,

J'' \mathcal{D}_v \dagger_+ Γ^{ni} C_n $Y^{-} J''$,
 know that reach time connector farming,

J'' \mathcal{D}_v \dagger_+ Γ^{ni} C_n $\overset{\circ}{J}$ L_{ii} .
 know that reach time connector raise crops.

Γ_n $J^n \mathcal{D}_-$ $C\Gamma_{-}$.
 thus ended.

M132
The Flood.

Collected by Lu Xing-fu.

Notes

This version of the Flood story is found in Document D (no. 4, page 4.) Most of the corrections noted below are simply spelling mistakes in writing the Miao script.

Lines 1 and 3. ɿⁿ ɿɿ^ɿ is written ɿⁿ ɿɿ^o.

Line 2. The woman's name is written ɿ_n ɿ^o ɿɿ₋ ɿ^o.

Line 4. ɿ^{ne} and ɿ_u are written ɿ_ɿ and ɿ^o respectively.

Line 14. ɿɿ_{ne} is written ɿɿ^ɿ.

Line 15. ɿɿ^ɿ is written ɿ^ɿ.

Line 18. ɿɿ_ɿ is written ɿ_ɿ.

Line 19. The final word ɿ_u, "trample", is missing in Document D. and has been supplied by reference to Yang Zhi's version.

Line 31. ɿ^u ɿⁿ ɿɿ^ɿ is compulsory labour demanded by a landlord.

Line 43. ɿ^ɿ ɿ_u is written ɿ^ɿ ɿ_{no}.

Lines 58 to 60. In the Miao text line 61 follows directly after line 57, but the non-sequence clearly indicates that some lines have been lost at this point. Since this version of the song is so closely related to that of Yang Zhi, it has been possible to reconstruct the missing lines, 58, 59 and 60, with a high degree of certainty.

Line 63. ɿɿ_u is written ɿ^ɿ ɿ_u.

Line 79. ɿɿⁿ is written ɿⁿ.

Line 95. This line, which is missing from the Miao text, has been reconstructed by reference to Yang Zhi's version of the story.

Line 94. ɿ_u is written ɿɿ_u.

Line 99. ɿ^u is written ɿ^u, and the word ɿ^o, meaning "to grow", has been omitted.

M133

Y" ɓ° ṭr CA" ɔ_ Cɔ". ɛ̃̌ ɔ_nɛ l'ʉ.
water grow deluge song. Zhang Ming sang.

J_nɪ ċ ṭr L_ J",
year this able come know,

ɔ_ J" C_n J° C+t'̣ṛ Š Λ_ɛ ṭṛ ṭṛ T_n J_nɪ Λ_n
did know Ni-bo-nca-so Yeu-zie-zi-dao year birth

Tʉ,
sons,

Λ_n T" C_n Y- Lʔ Tʉ T^n ɛ̃̌.
birth get connector two classifier the offspring.

T^n T" J- ċ̌ Cɬ_ T^n C+ṭṛ,
not get way with give names,

5 J'ɛ C_n J- ɓ° T^n C+ṭṛ Cɬ_n Λ̃̌,
take connector elder give name Ndrao-yiu,

J'ɛ C_n J- ċ̌̌ T^n C+ṭṛ Cɬ_n Λ̃̌.
take connector younger give name Ndrao-ya.

ɔ- 'Cʉ Cɬ_n Λ̃̌ Cɬ_n Λ̃̌ ɓ°,
there was day Ndrau-yiu Ndrao-ya grew big,

Cɬ_n Λ̃̌ Cɬ_n Λ̃̌ ɟ̌ ɟ̌̌ ɟ̌̌ C+ṭṛ" J'ɛ,
Ndrao-yiu Ndrao-ya arose and set out took,

J'ɛ J" L^n ɓ" L^n V_ ɛ̃̌^no ɔ_n Cɛ̃̌^nc,
took hoe iron curved carried went dig,

10 ɔ_ Cɛ̃̌^nc T^n J^n T'" J- C^nc J°.
did dig earth sods large clods.

CA_nc CA_n L^nc J^n ɔʔ Λ_ɛ ɛ̃̌^no Δ̃̌̌ 'Cʉ
Ndlie-ndlao-lie king Yeu-jio-dlang-hnu

ɔ_ CA_s ɛ̃̌̌̌ Jʔ J_n C^nc ṭr ɛ̃̌_nɪ Cɛ̃̌^nc,
did carry staff thin persistent together dig,

D_- $\text{C}\overset{\circ}{\text{t}}$ $\text{CT}_{||} \Lambda^{\sim}$ $\text{CT}_{||} \Lambda^-$ T^n $\text{J}^- \text{T}''$ J_0
 did turn over Ndrao-yiu Ndrao-ya earth sods cause

J^r D^{δ} .
 not regard.

$\text{CT}_{||} \Lambda^{\sim}$ $\text{CT}_{||} \Lambda^-$ CT_{S} t'_0 CT'' ,
 Ndrao-yiu Ndrao-ya went built booth,

15 t'_0 T'' $\text{CT}_{||} \Lambda^{\sim}$ $\text{CT}_{||} \Lambda^-$ $\text{J}^- \text{CT}^u$ T^n ,
 built at Ndrao-yiu Ndrao-ya edge land,

D_- $\overset{\circ}{\text{Z}}$ $\text{CA}_{nc} \text{CA}_{||} \text{L}^{nc}$ $\text{J}^n \text{D}^{\text{p}}$ $\Lambda_{\text{S}} [\text{no} \Delta^{\delta} 'C^u]$
 did watch for Ndlie-ndlao-lie king Yeu-jio-dlang-hnu

$[\text{no}]$ t'^- $'C^u$.
 thus every day.

$'\text{D}^{\circ} \text{C}^-$ L^n $'\text{D}^{\circ} \text{C}^-$.
 today then today.

$\text{CA}_{nc} \text{CA}_{||} \text{L}^{nc}$ $\text{J}^n \text{D}^{\text{p}}$ $\Lambda_{\text{S}} [\text{no} \Delta^{\delta} 'C^u]$
 Ndlie-ndlao-lie king Yeu-jio-dlang-hnu

D_- CA_{S} $[\text{D}^{\text{p}} \text{J}^{\text{p}}]$ $\text{J}^- \text{Z}_n$ t_r $[\text{no}]$ CT_{nc} ,
 did carry staff slender persistent together dig,

20 D_- $\text{C}\overset{\circ}{\text{t}}$ $\text{CT}_{||} \Lambda^{\sim}$ $\text{CT}_{||} \Lambda^-$ T^n $\text{J}^- \text{T}''$ J_0
 did turn over Ndrao-yiu Ndrao-ya earth sods cause

$[\text{no}]$ J'^- J_0 .
 completed forbid see.

$\text{CT}_{||} \Lambda^{\sim}$ $\overset{\text{S}}{\text{J}} \text{L}^{\text{p}} \overset{\text{S}}{\text{J}} \text{CT}''$ T_n ,
 Ndrao-yiu arose and set out said,

$[\text{no}]$ D^- $\text{CA}_{nc} \text{CA}_{||} \text{L}^{nc}$ $\text{J}^n \text{D}^{\text{p}}$ $\Lambda_{\text{S}} [\text{no} \Delta^{\delta} 'C^u]$
 let us take Ndlie-ndlao-lie king Yeu-jio-dlang-hnu

L_0 J^n $\text{CT}_{||}$ S^{δ} .
 come we beat away.

$\text{CT}_{||} \Lambda^-$ J^r $[\text{no}] [\text{no}]$.
 Ndrao-ya not willing.

C_\perp D^- $\text{C}\Delta_{nc}$ $\text{C}\Delta_{||}$ L^{nc} $\text{J}^n \text{D}^\flat$ Λ_ς C^{no} Δ^δ 'C^u
 let us take Ndlie-ndlao-lie king Yeu-jio-dlang-hnu

L_o J^u C_u L^u .
 come I ask words.

25 $\text{C}\Delta_{nc}$ $\text{C}\Delta_{||}$ L^{nc} $\text{J}^n \text{D}^\flat$ Λ_ς C^{no} Δ^δ 'C^u †^c L_o
 Ndlie-ndlao-lie king Yeu-jio-dlang-hnu able come

J_n ,
 say,

D_\perp J_n $\text{C}\Delta_{nc}$ T^n $\text{T}^\flat \text{C}^\flat$ C^n T^n $\text{J}_{||}$ C^{δ} J^\flat
 did say world people nine the ten kinds show

$\text{C}\text{T}_{||}$ Λ^\sim CT_o $\text{C}\text{T}_{||}$ Λ^- ,
 Ndrao-yiu with Ndrao-ya,

$\text{J}_{n||}$ $\bar{\text{C}}$ J'^- CJ_n D_n $\Delta^\delta \text{D}_n \text{Z}_o$ J_o $\text{Y}^- \text{J}''$,
 year this do not waste your strength cause farming,

J'^- CC_n D_n $\Delta^\delta \text{D}_n \text{Z}_o$ J_o $\text{Y}^- \text{L}_{||}$.
 do not expend your strength cause tilling.

D_n Y^- $\text{J}^- \text{J}''$ D_\perp T'' C'' ,
 you do farming will not get eat,

30 D_n Y^- $\text{J}^- \text{L}_{||}$ D_\perp T'' J'' .
 you do tilling will not get gather.

$\text{J}_{n||}$ $\bar{\text{C}}$ C_n Y'' b° † $\text{C}\Delta_{||}$ D_\perp $\bar{\text{L}}$ L_o T_{nc}
 year this thus water grow deluge will come truly

T_δ .
 finish.

$\text{C}\text{T}_{||}$ Λ^- $\text{J} \text{J}^\flat \text{J} \text{C}\text{T}''$ C_u ,
 Ndrao-ya arose and set out asked,

T_{nc} Y'' b° † $\text{C}\Delta_{||}$ D_\perp $\bar{\text{L}}$ L_o T'' C^n T_δ .
 query water grow deluge will come at time what.

$\text{C}\Delta_{nc}$ $\text{C}\Delta_{||}$ L^{nc} $\text{J}^n \text{D}^\flat$ Λ_ς C^{no} Δ^δ 'C^u †^c L_o
 Ndlie-ndlao-lie king Yeu-jio-dlang-hnu able come

J_n ,
 say,

35 ʔ_n ɔ_o Cʔ_u Λ^u Cʔ_u Λ⁻ Cʔ_ɔ t_ɔ Cʔ^o.
 said cause Ndrao-yiu Ndrao-ya go build boats.

ʔ^o ɔ_o Cʔ_u Λ^u t_ɔ Cʔ^o ʔ⁻ t_{nc} ʔ^u,
 caused Ndrao-yiu build boat planks iron,

ʔ^o ɔ_o Cʔ_u Λ⁻ t_ɔ Cʔ^o ʔ⁻ t_{nc} Cʔ^u ʔ_n.
 caused Ndrao-ya build boat planks wood thus.

Cʔ_u Λ^u t^ɛ ʔ_o t_ɔ ʔ_n,
 Ndrao-yiu able come build thus,

t_ɔ ʔ^u Cʔ^o ʔ^u ʔ_o ʔ^u Λ_u.
 built get boat iron sink heavily.

40 Cʔ_u Λ⁻ t^ɛ ʔ_o t_ɔ,
 Ndrao-ya able come build,

t_ɔ ʔ^u Cʔ^o Cʔ^u Cʔ^ɔ ʔ^u Λ⁻.
 built get boat wood float lightly.

CΔ_{nc} CΔ_u ʔ^{nc} ʔⁿ ʔ^ɔ Λ_ɛ ʔ^{no} Δ^ɔ 'C^u ʔ^o ɔ_o ʔ_u,
 Ndlie-ndlao-lie king Yeu-jio-dlang-hnu caused catch,

ʔ_o ʔ_u CΔ_{nc} ʔⁿ ʔ^ɔ C^ɔ ʔ^u ʔⁿ ʔ_u ʔ^ɔ C^u
 did catch world people nine the ten kinds birds

ʔ⁻ ʔ^u,
 whatever,

ʔⁿ ʔ^ɔ ʔ_u ʔⁿ Cʔ_ɛ.
 one kind catch one pair.

45 CΔ_{nc} CΔ_u ʔ^{nc} ʔⁿ ʔ^ɔ Λ_ɛ ʔ^{no} Δ⁼ 'C^u ʔ⁻ ʔ⁻
 Ndlie-Ndlao-lie king Yeu-jio-dlang-hnu also did

ʔ⁻,
 give,

ʔ⁻ C_n ʔ^o ʔ_o Cʔ_ɛ ʔ⁼ ʔⁿ ʔ_n
 give connector put strength pair pinchers wrought

ʔ^u ʔ^o ʔ^u,
 iron put in,

C° T'' $\text{C}\text{T}_{\text{II}}$ A^- C_n f'' CJ° .
 put in Ndrao-ya connector top boat.

$\text{C}\Delta_{\text{nc}}$ $\text{C}\Delta_{\text{II}}$ L^{nc} J^n D° A_s E^{no} Δ^δ $'\text{C}^\text{u}$ L^- D_-
 Ndlie-ndlao-lie king Yeu-jio-dlang-hnu also did

D^- ,
 give,

D_- D^- J° J' Ct'_{nc} L_{nc} T''' $\text{C}\text{T}_{\text{II}}$ A^- E^{no}
 did give egg chicken white for Ndrao-ya carry

L_\circ Y^- S'' .
 come make sign.

50 $\text{D}-$ $'\text{C}^\text{u}$ E_n J° J' Ct'_{nc} L_{nc} J^- t^r t^r .
 there is day thus egg chicken white chirp zi-zi.

E_s J'_s C_n Y^n $\text{C}\text{J}_\text{s}$ $\text{E}=\text{}$ J^n D_n b''
 you take connector one pair pinchers wrought iron

f° J''° $\text{C}\text{T}_{\text{II}}$ A^- C_n f'' CJ° ,
 drag open Ndrao-ya connector top boat,

J_\circ J^- E L^- $'\text{C}^\text{u}$ J^u .
 see light also stars.

$\text{C}\text{T}_{\text{II}}$ A^- E° E_n C_n Y^n $\text{C}\text{J}_\text{s}$ C''
 Ndrao-ya released thus connector one pair bird

J^n CE_- A^δ L_\circ $\text{C}\Delta_{\text{nc}}$ T^n .
 magpie fly come world.

55 C_n Y^n $\text{C}\text{J}_\text{s}$ C'' J^n CE_- A^δ CE_n $\text{C}\Delta_{\text{nc}}$ T^n
 connector one pair bird magpie fly about world

T° E° J^r t^c L_\circ .
 people not able come.

$\text{C}\text{T}_{\text{II}}$ A^- t_u E° J_\circ C_n Y^n $\text{C}\text{J}_\text{s}$ C'' L^n Y^-
 Ndrao-ya then caused connector one pair bird crow

J_\circ T_s D'' .
 caused out go.

C_n Yⁿ C₃ C" Lⁿ Y⁻ D₋ Λ^δ C_E_n CΔ^{nc} Tⁿ
connector one pair bird crow did fly about world

T³ C³ J^r †^c S^r.
people not able return.

C_n Yⁿ C₃ C" Jⁿ C_E C_T. C_n Yⁿ
connector one pair bird magpie with connector one

C₃ C" Lⁿ Y⁻ D₋ C",
pair bird crow did eat,

C" E_n CΔ^{nc} Tⁿ T³ C³ J⁻ C_T¹ E_n †⁻ 'C^u.
eat thus world people flesh thus every day.

60 C_T_n Λ⁻ T_u E^o J_o C_n Yⁿ C₃ C" C_T⁻ V_n
Ndrao-ya then caused connector one pair bird dove

J_o T_c Dⁿ.
caused out go.

C_n Yⁿ C₃ C" C_T⁻ V_n Λ^δ C_E_n CΔ^{nc} Tⁿ
connector one pair bird dove fly about world

T³ C³ E_n C_E_n C_†_n.
people thus about everywhere.

C_n Yⁿ C₃ C" C_T⁻ V_n L₋ D₋ T_i,
connector one pair bird dove then did carry,

T_i C_n Yⁿ Δ^o J⁻ C_T³ J¹.
carry connector one bunch grass dry.

Λ^δ E_n Jⁿ L₋ J^r E[∞] †_c,
fly thus around perched,

65 †_c Tⁿ C_T_n Λ⁻ C_n Γⁿ C₃^o.
perched upon Ndrao-ya connector top boat.

C_T_n Λ⁻ T_c J⁻ Δ^ξ Tⁿ L_o C_T_o L_o C₋,
Ndrao-ya out suddenly come with come look,

D₋ C₋ Tⁿ CΔ^{nc} Tⁿ T³ C³ Yⁿ Lⁿ C_T¹⁻ T_z
did look at world people water dry up finish

C_E E_n.
completely thus.

\tilde{C}' CT_u \tilde{C}' CT'' CT_r ,
sunshine shine very fine,

C'' L^{nc} \mathfrak{J}'_n L_u $\Lambda^{\tilde{\sigma}}$ J^r J_- ,
bird swallow flew to and fro,

70 C'' $\tilde{\Delta}$ \mathfrak{D}^- CJ^- $\Lambda^{\tilde{\sigma}}$ J^r \tilde{L} .
bird hawk flew back and forth.

$CT_{||}$ Λ^- \mathfrak{J} \mathfrak{J}^p \mathfrak{J} CT'' C_n Δ^n $J^{\tilde{\sigma}}$ L_{ϵ}
Ndrao-ya arose and set out thus raised voice gone

J'' CT_u ,
sky,

\mathfrak{D}_- C_u CA_{nc} $CA_{||}$ L^{nc} \mathfrak{J}^n \mathfrak{D}^p Λ_{ϵ} C^{no} $\Delta^{\tilde{\sigma}}$ $'C^u$,
did ask Ndlie-ndlao-lie king Yeu-jio-dlang-hnu,

\mathfrak{D}_- $'C^u$ T_{nc} Y'' \bar{J}' \mathfrak{L}° \dagger $CA_{||}$ \mathfrak{D}_- .
there is day query water so grow deluge.

CA_{nc} $CA_{||}$ L^{nc} \mathfrak{J}^n \mathfrak{D}^p Λ_{ϵ} C^{no} $\Delta^{\tilde{\sigma}}$ $'C^u$ \dagger_{ϵ} L_o .
Ndlie-ndlao-lie king Yeu-jio-dlang-hnu able come

T_n ,
say,

75 \mathfrak{D}_- $'C^u$ \mathfrak{J} J^r C° \mathfrak{D}_o Y'' \mathfrak{L}° \dagger $CA_{||}$ \mathfrak{D}_- .
there is day I not cause water grow deluge

\dagger'^u CA_{nc} T^n $T_{\tilde{\sigma}}$.
drown earth finish.

\mathfrak{D}_- $'C^u$ \mathfrak{J} \bar{L} C° \mathfrak{D}_o T^u \bar{S} T^u $\Delta^{\tilde{\sigma}}$ $CJ_{\tilde{\sigma}}$ CA_{nc} T^n ,
there is day I will cause enchanter go earth,

$CT_{||}$ Y^- T_u J^n $L_{\tilde{\sigma}}$ J^r C^{no} $\mathfrak{D}^{\tilde{\sigma}}$,
Ndrao-ya all around regard,

\mathfrak{D}_- $\mathfrak{D}^{\tilde{\sigma}}$ T'' T'' V^p T'' \dagger^- \bar{L}
did regard at mountain rock mountain cliff will

C_{nc} \bar{C}' ,
change dust,

D_- D^δ J_0 $\text{V}^\rho \text{Ct}^{\text{'r}}$ $\text{V}^\rho \text{t}^{\text{'l}} \text{Z}_-$ $\bar{\text{L}}$ L_{nc}
 did regard see bed rock solid rock will change

T^ζ ,
 fire,

80 $\text{S}_3 \text{S}_3$ Y'' b° $\text{t}^\text{r} \text{C}\Delta_{\text{u}}$ D_- Y'' Z^δ T^- .
 like water grow deluge one pattern only.

L_- t_0 Δ^{u} L^{no} T^{n} CJ^- b^{n} ,
 only reach dog bring the pig month,

$\text{S}^\circ \text{t}^\text{r} \text{J}^- \text{C}^\text{r}$ $\text{T}^{\text{'u}}$ $\text{J}^\delta \text{CT}^{\text{u}}$ $\text{f}^\text{u} \text{CT}^{\text{u}}$ $\text{I}^{\text{'u}}$ L_n $\text{J}_0 \text{J}_0$ L_0 .
 Thunder from south north call thus go-go come.

$\text{J}^{\text{'-}}$ $\text{L}^\circ \text{J}_0$ $\bar{\text{L}} \text{T}^{\text{n}} \Lambda_{\text{u}}$ C_3 $\bar{\text{C}}^{\text{nc}}$ D^{n} ,
 do not cause children they cry milk,

CE'' $\text{S}^\circ \text{t}^\text{r} \text{J}^- \text{C}^\text{r}$ $\text{T}^{\text{'o}}$ CT^δ $\text{Ct}^{\text{'nc}} \text{L}_{\text{nc}}$ L_i
 fear Thunder draws sword shining lightning

$\Delta^{\text{nc}} \text{L}^{\text{u}} \text{L}^{\text{'n}}$.
 slash.

85 $\text{J}^{\text{'-}}$ $\text{L}^\circ \text{J}_0$ $\bar{\text{L}} \text{T}^{\text{n}} \Lambda_{\text{u}}$ C_3 $\bar{\text{C}}^{\text{nc}}$ Ct° ,
 do not cause children they cry make noise,

CE'' $\text{S}^\circ \text{t}^\text{r} \text{J}^- \text{C}^\text{r}$ $\text{T}^{\text{'o}}$ CT^δ $\text{Ct}^{\text{'nc}} \text{L}_{\text{nc}}$ L_i .
 fear Thunder draws sword shining lightning

$\Delta^{\text{u}} \Delta^{\text{nc}}$
 strike.

L_- t_0 Λ^δ L^{no} T^{n} $\text{C}^{\text{'}}$ b^{n} ,
 only reach sheep bring the horse month,

$\text{S}^\circ \text{t}^\text{r} \text{J}^- \text{C}^\text{r}$ $\text{T}^{\text{'u}}$ $\text{J}^\delta \text{CT}^{\text{u}}$ $\text{f}^\text{u} \text{CT}^{\text{u}}$ J^r T^{n} J^r
 Thunder from south north stretch hand stretch

T^ζ J^ζ .
 foot arise.

$\text{S}^\circ \text{t}^\text{r} \text{J}^- \text{C}^\text{r}$ Y'' CE'' Y'' CJ^ρ t^ζ L_0 Y^- ,
 Thunder water mouth water nose able come make,

90 ㄱ_ ㅕ_ ㄷ̃ ㄷ̃' ㄷ̃ ㄷ̃' ㄷ̃',
 did make rain spring rain drizzle,

ㄱ̃ ㄴ_ ㄱ_ ㄷ̃^{nc} ㅌⁿ ㅌ̃ ㄷ̃ ㅌ" ㄷ̃' ㄱⁿ ㅅ^{nc}
 did nurture cause world people crops green very

ㅌ° ㄷ̃' ㄷ̃'.
 grow tall.

ㄷ̃' ㄴ_ ㄱ_ ㄷ̃" ㅕ̃ ㄷ̃" ㄷ̃" ㄴ_ ㄱ_
 nurtured cause leaves rock leaves trees have done

̃
 ㅌ.
 burst out.

ㄱ_ ㄴ_ ㄱ_ ㄷ̃^{nc} ㅌⁿ ㅌ̃ ㄷ̃ ㄷ̃" ㅌ̃' ㄷ̃" ㅌ^r ㄷ̃^{nc}
 did nurture cause world people leaves pine trees

ㄴ_ ㅌ° ㄴ_ .
 thus grow truly.

ㄴ_ ㅌ_ ㄷ̃ ㄴ_ ㅌⁿ ㄷ̃ⁿ ㅌⁿ,
 only reach rat bring the ox month,

95 ㅅ° ㅌ̃ ㅌ̃ ㄷ̃̃ ㅕ" ㄷ̃^{nc} ㅕ" ㄷ̃̃ ㅌ̃ ㄴ_ ㅕ_,
 Thunder water mouth water nose able come make,

ㅕ_ ㄷ̃ ㅌ^r ㄱⁿ ㅅ̃ ㅌ'",
 make rain not great for,

ㅌ'" ㄴ_ ㄷ̃^{nc} ㅌⁿ ㅌ̃ ㄷ̃ ㅌ" ㄷ̃' ㄱⁿ ㅅ^{nc} ㅌ̃
 for nurture world people crops very green ripen

ㅅ^u ㅕ.
 very yellow.

ㄷ̃' ㄴ_ ㄱ_ ㄷ̃^{nc} ㅌⁿ ㅌ̃ ㄷ̃ ㄷ̃" ㄷ̃" ㄷ̃"
 nurtured cause world people leaves tree leaves

ㅌ° ㄴ_ .
 grow old.

ㄷ̃' ㄴ_ ㄱ_ ㄷ̃^{nc} ㅌⁿ ㅌ̃ ㄷ̃ ㄷ̃" ㄷ̃ⁿ
 nurtured cause world people leaves strip off

ㄷ̃" ㄷ̃" ㅌ_ .
 leaves tree fall.

100 ㄱ. ㅌ. ㄹ ㄴᆞ ㅌᆞ ㅅᆞ ㄴᆞ,
 only reach rabbit bring the dragon month,

ㅅᆞ ㅌ ㅌᆞ ㄴᆞ ㅌᆞ ㄴᆞᆞᆞ ㅌᆞ ㄴᆞᆞ ㅌᆞ ㄴᆞ. ㅌᆞ,
 Thunder water mouth water nose able come make,

ㅌᆞ ㄴᆞ ㅌᆞ ㄴᆞ ㄴᆞᆞᆞ ㅌᆞᆞᆞ,
 make snow covering enfolding,

ㅌᆞ ㄴᆞ ㅌᆞ ㄴᆞ ㄴᆞᆞᆞ ㅌᆞᆞᆞ.
 make snow covering freezing.

ㄴᆞ ㅌᆞ ㄴᆞ. ㄴᆞᆞᆞ.
 thus ended.

M133
Song of the Flood.

Sung by Zhang Ming.

Notes

This song is found in Document K (no. 2/2, page 7). Document L (no. 5, page 14). Document N (no. 11, page 374). The entry in Document N contains lines 42 - 43 and 50 - 69 of Zhang Ming's song conflated with material from other versions of the Flood story.

Line 2. Document L has misread the name $\Lambda_{\varsigma} \uparrow^{\bar{}} \uparrow_r T_{\text{II}}$ as $\Lambda_{\varsigma} \uparrow^{\bar{}} \uparrow_r L_{\text{II}}$. In any case this name is a mistake. It belonged to the man who led the migration of the Miao into the Zhaotung area. The father of $C T_{\text{II}} \Lambda^{\sim}$ and $C T_{\text{II}} \Lambda^{\sim}$ was $\Delta^{\text{II}} C_{\text{III}} \uparrow^{\bar{}} L_{\text{II}}$ according to the other versions of the story.

Line 11. Here, and throughout the song, Document L has changed the form of the name, $C \Delta_{\text{nc}} C \Delta_{\text{II}} L^{\text{nc}} \text{I}^{\text{n}} \text{I}^{\text{p}}$ to $L^{\text{nc}} C \Delta_{\text{II}} J^{\text{r}} T^{\text{u}} \text{I}^{\text{n}} \text{I}^{\text{p}}$ to bring it in line with Yang Zhi's version.

Line 14. Document K, followed by Document L, has a note at the end of the line explaining that $\uparrow^{\circ} C \uparrow^{\text{II}}$ means $\uparrow^{\circ} C \text{I} - \overset{\circ}{3}$, that is "to build a guard booth".

Line 17. The expression "Today then today" indicates the passage of a few days: "After a day or two".

Line 19. In both documents this line reads, $\text{I} - C \Delta_{\text{I}} C^{\text{p}} \text{I}^{\text{p}} \text{I}^{\text{r}} \text{I}^{\text{n}} \text{I}^{\text{p}} C_{\text{III}} C_{\text{nc}}$. This is clearly a mistake. A second I^{p} has been written instead of \uparrow_r . The phrase occurs in line 12 above, and also a number of times in other versions of the Flood story, and, without exception, \uparrow_r is used.

Line 30. The pattern of strict parallelism has been restored by reading L_{II} instead of I^{II} in this line.

Line 39. The iron boat is described in both Documents as $T^{\text{r}} J_n \Lambda^{\circ}$ a phrase which does not make good sense, and is probably a mistake for $T_{\circ} \text{I}^{\text{n}} \Lambda_{\text{II}}$ which is the reading in the other versions of the story. It means "to sink heavily", and is exactly parallel to "to float lightly" in line 41.

Line 43. In spoken Miao the word C^{II} means "birds". In the old songs, however, it occurs regularly in the names of animals and snakes. This line being a modern interpolation, as explained in the introduction, C^{II} has been translated "birds", rather than "creatures".

Line 55. Document K followed by Document L has inserted $\Lambda^{\bar{\circ}}$ into the name of the magpie. There is an old Miao form of the name, $C^{\text{II}} \Lambda_{\text{I}} \text{I}^{\text{n}} C C_{\text{I}}$ of which $C^{\text{II}} \Lambda^{\bar{\circ}} \text{I}^{\text{n}} C C_{\text{I}}$ may

possibly be a variant, but since the shorter form is used in lines 54 and 58, the Λ^{δ} is probably a mistake.

Line 71. In Document K the two words here read as $\Delta^n J^{\delta}$ are difficult to decipher. The first element looks like Δ but with the left hand side of the triangle missing. Accordingly, in Document L it is read as J^n , but this can only be a guess. The second element looks like a badly formed J with two small circles, like a pair of spectacles, near the top. Document L suggests that it is J° , but the compound $J^n J^{\circ}$ makes no sense. From the context the meaning of the phrase must be, "to call to" or "to shout to". That is, "Ndrao-ya spoke up and called into the sky". The reading, $\Delta^n J^{\delta}$ gives this meaning exactly.

Line 83. Both Documents have a note written in Chinese giving the meaning as, "Do not let the children take milk", presumably, "Do not feed the children at the breast". This cannot be correct since the Miao actually means, "Do not let the children cry for milk", and this line is parallel to line 85 which reads, "Do not let the children cry aloud". The children must be kept quiet so as not to attract Thunder's attention. In other versions of the song the instruction is to keep the children indoors when a storm is threatening.

Line 91. The final three words in this line in Document K look like, $\mathfrak{L}^{\delta} \mathfrak{C}^{\delta} \mathfrak{C}^{\delta}$, a reading copied in Document L. The first word, however, must be \mathfrak{L}° , "to grow", as in line 93, and it seems likely that a similar misreading of the vowel accounts for the second and third words as well. The phrase means "to grow long and tall" and should read, $\mathfrak{L}^{\circ} \mathfrak{C}^{\circ} \mathfrak{C}^{\circ}$.

Line 96. Both Document K and Document L read $Y^- \mathfrak{C}^{\delta} \mathfrak{S}^{\tau} \mathfrak{D}^n \mathfrak{S}^{\tau} \mathfrak{T}'$. The first two words mean, "make rain", and the last is the word, "for", which links this line to the one which follows. The three words, $\mathfrak{S}^{\tau} \mathfrak{D}^n \mathfrak{S}^{\tau}$ describe the kind of rain. $\mathfrak{D}^n \mathfrak{S}^{\tau}$ means "great" or "powerful", and is used regularly to describe sacred mountains, rocks or trees, so that, $\mathfrak{C}^{\delta} \mathfrak{D}^n \mathfrak{S}^{\tau}$ would mean, "the great rains" or "the mighty rains". \mathfrak{S}^{τ} is the verb "to return", "to go or come back", but it does not make good sense in the present context. In the lines that follow it says that this particular kind of rain "nurtures the crops" so that they ripen yellow, and "nurtures the leaves" until they grow old and fall. It would seem likely therefore that the word, \mathfrak{S}^{τ} has been written when it should have been, \mathfrak{J}^{τ} . So amended the text would mean, "not the mighty rain", that is, the heavy rains had abated so that the harvest might ripen.

M134

Y" 6° † CΔ" ɔ_ Cɔ".
water grow deluge song.

Y- T, L" 'ɔ" t_u ɔ_u I'".
grandmother Hmao-zu-mu sang.

J" Ā †s L_ J",
year this able come know,

ɔ_ J" CT" Λ^ CT" Λ- CTs CΛ_ T^n,
did know Ndrao-yiu Ndrao-ya went dig land,

CT" Λ^ CT" J- CΛ_ T^n L_n †'- 'C^u.
Ndrao-yiu Ndrao-ya dug land thus every day.

Λ_ Λ^no J- L" Y- J' 3",
Yeu-jio-gha-lao did not good,

5 Λ_ Λ^no J- L" ɔ_ CΔs [ɔ J' J- 3_n T-,
Yeu-jio-gha-lao did carry staff slender come,

T- [ʼ_ Λ^ CT" Λ^ CT" Λ- J- T'" T^n C†
come took Ndrao-yiu Ndrao-ya sods earth turn over

L_ J_ [nc.
come closed completed.

CT" Λ^ [no S^nc †'.
Ndrao-yiu carried heart impatient.

ɔ- Λ_ Λ^no J- L" L_ J^n CT" S^δ.
take Yeu-jio-gha-lao come we beat away.

CT" Λ- L^n ɔ^u [no S^nc 3".
Ndrao-ya simply carried heart good.

10 ɔ- Λ_ Λ^no J- L" L_ T'" J^u C_u L^u.
take Yeu-jio-gha-lao come for me ask words.

CT" Λ- ɔ" C_u Λ_ Λ^no J- L" L^u,
Ndrao-ya went asked Yeu-jio-gha-lao words,

Λ_ς Ε^{no} J⁻ L_u Ε_n ɔ₋ ɿ_n,
Yeu-jio-gha-lao thus did say,

J^{'-} CE_n CT_u Λ^u CT_u Λ⁻ Tⁿ Δ^z Tⁿ ʒ_o ɿ_o.
do not waste Ndrao-yiu Ndrao-ya strength cause

CE_{nc} Tⁿ,
dig land,

J^{nu} Ċ Yⁿ ɓ^o † CΔ_u ɔ₋.
year this water grow deluge.

15 CT_u Λ⁻ Ε^{nc} Jⁿ L^ɔ T⁻ ɔ₋ Ct_ς L^u ɔ^u ɓ^u.
Ndrao-ya received the small sister simply pitied.

CT_u Λ⁻ ɔ⁻ J^ɔ J['] Ct^{'nc} L_{nc} T^{'''},
Ndrao-ya took egg chicken white for,

T^{'''} CT_u Λ⁻ Ε^{no} L_o Y⁻,
for Ndrao-ya carry come make,

Y⁻ CT_u Λ⁻ Jⁿ T⁻ CE₋.
make Ndrao-ya the marker.

CT_u Λ⁻ J⁻ Tⁿ C_n † Ε^u,
Ndrao-ya brood get connector third twelve day cycle,

20 C^u Ε^{no} Tⁿ Ċ 'C^u,
ox bring the tiger day,

C_n Jⁿ T_u ɔ₋ J['] Δ^{'z}.
connector the little chicken hatched.

CT_u Λ⁻ Ε_n ɔ₋ J^{'ɔ},
Ndrao-ya thus did open,

J^{'ɔ} CT_u Λ⁻ J⁻ ɔ⁻ CT₋,
opened Ndrao-ya eye drum,

Yⁿ ɓ^o † CΔ_u ɔ₋.
water grow deluge.

25 Yⁿ ɓ^o Ε_n Yⁿ ɔ⁻,
water grow thus water take,

ᵛᵛ ᵛ ᶜᵗᵃᵇ ᵀⁿ ᵀᵇ ᶜᵇ ᵐᵛ ᵀᵛ ᵐᵇ.
 did take world people gone finish completed.

ᵐᵇ ᶜᵀᵛ ᵐᵇ ᶜᵀ" ᶜᵀᵣ,
 sunshine shine very fine,

ᶜᵀᵐ ᵐᵇ ᵀᵛ ᵐᵇ ᵐᵇ ᵐᵇ ᶜᵀᵛ.
 Ndrao-ya went outside lay down sunshine.

ᶜᵇ ᵐᵇ ᵀᵛ ᶜ" ᵐᵇ ᵐᵇ ᶜᵐᵇ ᵐᵇ ᶜᵐᵇ ᵐᵇ
 connector the bird gha-njiw stalked with top

ᵐᵇ.
 rock.

30 ᶜᵀᵐ ᵐᵇ ᵐᵇᵇ ᵐᵇ ᵐᵇ ᵐᵇ ᶜᵐᵇ ᶜᵀ" ᶜ",
 Ndrao-ya picked up iron wrought with hit bird,

ᵐᵇ ᵐᵇ ᵐᵇ ᵐᵇ ᵐᵇ ᵐᵇ ᶜᵐᵇ ᶜᵀᵐ ᵐᵇ.
 iron wrought dropped sharply with hit rock.

ᵐᵇ ᵐᵇ ᵐᵇᵇ ᵐᵇ ᵐᵇ ᶜᵐᵇ ᶜᵐᵇ ᵐᵇ.
 rock struck jump sharply with caught tinder moss.

ᶜᵀᵐ ᵐᵇ ᵐᵇ ᵐᵇ ᵐᵇ ᵐᵇ ᵐᵇ ᶜᵀ",
 Ndrao-ya get fire come kindle warm by,

ᵐᵇ ᵐᵇ ᶜᵐᵇᵇ ᵐᵇ ᶜᵐᵇᵇ ᵐᵇ ᵐᵇ ᶜᵀᵛ.
 made vapour of smoke go to sky.

35 ᵐᵇ ᶜᵀᵛ ᵐᵇ ᵐᵇ ᵐᵇ ᵐᵇ,
 sky above said thus,

ᵐᵇ ᵐᵇ ᵐᵇ ᶜᵐᵇ ᵐᵇ,
 water grow deluge,

ᵐᵇ ᵐᵇ ᵐᵇ ᵐᵇ ᵐᵇ,
 water grow thus water drown,

ᵐᵇ ᵐᵇ ᶜᵗᵃᵇ ᵀⁿ ᵀᵇ ᶜᵇ ᵐᵇ ᵀᵛ ᵐᵇ.
 did drown world people dead finish completed.

Y⁻ ʔ^h ċ ċ J⁻ J^r C^{no} CΔ^{nc} Tⁿ T^ʔ C^ʔ CT_o Δ^h
 how now who live world people with kindle

T^ʃ.
 fire.

40 J^h CT^u T^ʔ C^ʔ ʔ_n ɔ₋ ʔ^o,
 sky people thus did cause,

ʔ^o ʔ_o Λ_ʃ ʔ^{no} J⁻ L_h CT_o T⁻ C₋.
 caused Yeu-jio-gha-lao with come look.

CT_h Λ⁻ ʔ^ʃ_{nc} J⁻ T^ʃ L_o Δ^h CT_n.
 Ndrao-ya took fire come kindle warm by.

CT_h Λ⁻ C_u Λ_ʃ ʔ^{no} J⁻ L_h ʔ_n,
 Ndrao-ya asked Yeu-jio-gha-lao said,

J^h ċ Y^h ʔ^o † CΔ_h ɔ₋,
 occasion this water grow deluge,

45 ɔ⁻ CΔ^{nc} Tⁿ T^ʔ C^ʔ L_ʃ T_ʃ Cʔ_n,
 take world people gone finish completed,

ʔ₋ Δ_n CT_h Λ⁻ Yⁿ L^ʔ T⁻,
 only left Ndrao-ya one classifier only,

ʔ_n ʔ_u CT_h Λ⁻ Y⁻ ʔ^h J_h.
 thus is Ndrao-ya do how fitting.

Λ_ʃ ʔ^{no} J⁻ L_h ʔ^o ʔ_o CT_h Λ⁻ T_r V^ʔ Δⁿ,
 Yeu-jio-gha-lao caused Ndrao-ya carry stone river,

T_r Cʔⁿ ʔⁿ ʔ_h ʔⁿ L^u ʔ_h.
 carry climb ninety nine classifier valleys.

50 CT_h Λ⁻ ʔ^o V^ʔ Δⁿ,
 Ndrao-ya put down stone river,

V^ʔ Δⁿ J_h Y⁻ ʔ^h T_u ʔ^h T^h J_h L_n ɔ^h J^r Yⁿ,
 stone river fell mountain tops fell going single,

V^ʔ Δⁿ J₋ Y⁻ ʔ^h T_u ʔ^h I_ʃ L_o J^r Cʔ_{nc}.
 stone river away from mountain ranges come pair.

$\Lambda_{\varsigma} \quad \Gamma^{\circ} \quad \mathcal{J}^- \quad \mathcal{L}_{\parallel}$ $\Gamma^{\circ} \quad \mathcal{J}_{\circ}$ $\mathcal{C}\mathcal{T}_{\parallel} \quad \Lambda^-$ $\mathcal{C}\mathcal{T}_{\circ}$ $\mathcal{J}^{\circ} \quad \mathcal{L}^{\flat}$
 Yeu-jio-gha-lao caused Ndrao-ya with the

$\mathcal{T}^- \quad \mathcal{D}_{\perp} \quad \mathcal{C}\mathcal{t}_{\varsigma}$ \mathcal{Y}^- Λ_n \mathcal{C}° .
 small sister make family live.

M134
Song of the Flood.

Sung by a grandmother from Hmao-zu-mu.

Notes

This song is recorded in Document K (no. 2/3, page 9), Document L (no. 6, page 19) and Document N (no. 11, page 374). The entry in Document N is a conflation of three different versions of the Flood story. Only lines 19 - 21 from this version are included.

Line 15. L^u ɔ̃^u and Lⁿ ɔ̃^u in line 9, are different forms of the same common expression meaning "simply". There is a note in Chinese in the text which explains that ɔ̃ⁿ L^{ɔ̃} T^{ɔ̃} ɔ̃^u C^{ɔ̃} means "small sister". A variant form of this expression, "Lad mas ghak nzeul", is used in another version of this part of the Flood story in Document N (page 379). The Chinese rendering of that song refers to Ndrao-ya and his companion as "go-go" and "mei-mei", that is older brother and younger sister.

Line 16. In Document K, followed by Document L, the punctuation of the text has detached the name Ndrao-ya from the beginning of this line and joined it to the end of the previous line.

Lines 19 and 20. Both documents have a note in Miao explaining that thirteen days make one ɔ̃^u, and Document K adds that 3 ɔ̃^u are 39 days. This is not correct. A ɔ̃^u was a cycle of twelve days each with the same animal names as in the cycle for counting years, viz, Snake, Horse, Sheep, Monkey, Cockerel, Dog, Pig, Rat, Ox, Tiger, Rabbit, Dragon. Thus Ox-day and Tiger-day are the 9th and 10th days of the cycle. The incubation period of a domestic hen's egg is three weeks so that Tⁿ Cⁿ t^r ɔ̃^u in line 19 cannot mean, "for 3 ɔ̃^u", that is 36 days, but "approaching the third ɔ̃^u". Thus the time when the chick hatched was 1 ɔ̃^u plus 9 or 10 days of the second ɔ̃^u.

Line 23. In both Document K and Document L the last word of this line is C^{ɔ̃} T^{ɔ̃} which means "drum", and to make it clear that this was indeed the word he intended, Yang Yong-xin added the Chinese character for "drum" in brackets, but offered no further explanation. Thus the line reads, "Opened a peep-hole (lit. 'eye') in Ndrao-ya's drum". It is hard to know what the word "drum" can mean, because the context makes it clear that Ndrao-ya was inside of it, and that it was floating about on the surface of the water. In this version there is no reference to any boat building as in the other versions of the Flood story, nor any previous or subsequent reference to a drum. Are we to understand that Ndrao-ya escaped the flood inside a drum, used as a boat, or was it a boat built in the shape of a drum? The former seems unlikely. There had to be room enough for Ndrao-ya and for his little sister, together with provisions for as long as the flood lasted. The latter explanation is possible, but one would have expected the fact to be explained somewhere, if not in the text itself, then in a note by Yang Yong-xin. It might be that this is another example of the practice, not uncommon in marriage negotiations and in incantations, of using a code word instead of the normal name of the object concerned. So, it being unpropitious, for some unknown reason, to use the word "boat", the word "drum" has been substituted. If this is the case, it is surprising indeed that Yang Yong-xin did not insert one of his frequent explanatory notes. Despite his insistence that the word is "drum", the possibility remains of a scribal error in the

manuscript that Yang Yong-xin was copying. The difference between 𪛗, "drum" and 𪛗°, "boat" is not so great, especially if it were written in bad light, on poor paper with a brush pen. In the English translation the word "drum" has been retained, but set in inverted commas.

Line 28. Document K has 𪛗², "To lie down", wrongly written 𪛗².

Line 29. A note in the Miao explains that the gha-njiw bird is also called 𪛗" 𪛗⁻ 𪛗⁰ 𪛗⁻, and that these birds are said to be "the hens of the spirits" a phrase roughly equivalent to "the devil's chickens". None of this helps to identify what kind of birds they were.

Line 48. A note in Miao at the end of this line reads, " To carry a millstone which was beside the river". The idea that it was a millstone has been introduced from another version of the story. Here the "river stone" was simply a large stone rounded by the action of water, one which would roll well.

Line 52. The final expression in this line is 𪛗⁻ 𪛗⁻, but it is hard to see what this can mean. The parallel expression in the line before is 𪛗⁻ 𪛗⁻ which means "single" or "as one only". That is, when the stone started to roll from the hill-top, it was a single stone, but when it came to rest it had become a pair. The word required therefore is not 𪛗⁻ 𪛗⁻ but 𪛗⁻ 𪛗⁻.

M135

Aob hlob zid ndlaos mas, ab yangt.
water grow deluge, second section.

Zhud Zhis hxut.
Zhu Zhi sang.

Ndraos yal daot nil ghad deul jiox lol
Ndrao-ya get connector fire bring come

dlaod ndit,
kindle warm by,

at bangt ngib bangt ngot dlat dib ghaof ndux
make vapour of smoke go to the sky

ghab shab,
above,

jil gul Nzyux gis niaos zeux lol hik,
thus was Nzyu-gi-niao able come say,

"Xaot nad jil aob khad hlob zid ndlaos mas,
year this thus water still grow deluge,

5 aob lil hlob lal aob leuk,
water so great has water strip away,

leuk jil ndliex dib dwd nwb ndros leuf
strip away thus earth people with gone

jaol,
caught,

aob lil hlob lal aob leuk,
water so great has water strip away,

leuk jil ghaof ndux bib shab ndros leuf
strip away thus sky above with gone

cat".
every.

Nzyux gis niaos mas zib dub zib dub drol dax
Nzyu-gi-niao did send retainers soldiers come

nal,
look,

- 10 *zhad dlif Ndraos yal ndros Ndraos yal lad mas*
only left Ndrao-ya with Ndrao-ya sister
- ghak nzeul,*
youngest,
- mis at lwb dab mas nul.*
connector two classifier only relatives.
- Ndraos yal shit daot nil ghad shit at yil*
Ndrao-ya not get connector anyone make family
- niob.*
live.
- gof Ndraos yal ndros Ndraos yal lad mas ghak nzeul*
cause Ndrao-ya with Ndrao-ya sister youngest
- at yil niob,*
make family live,
- Ndraos yal mas chak hnias.*
Ndrao-ya not willing.
- 15 *gof Ndraos yal lad mas ghak nzeul ndros Ndraos yal*
cause Ndrao-ya sister youngest with Ndrao-ya
- at yil zaol,*
make family dwell,
- jil gul Ndraos yal lad mas ghak nzeul shit*
thus was Ndrao-ya sister youngest not
- zhal zhul.*
permit.
- Ndraos yal ndros Ndraos yal lad mas ghak nzuel keuk,*
Ndrao-ya with Ndrao-ya sister youngest took,
- keut nil at cib ghad veb nghub ghwd*
took connector two classifier stone grind corn
- lol dril jit dub dif nad,*
come carried thus the hands therefore,
- 20 *zhot jil veb nghub ghwd shis dlos,*
set down thus stones grind corn rolled,
- nil deuf leuf lol shit ghot jiet.*
connector out gone come shut together completed.
- Ndraos yal lad mas ghak nzuel at ndus vul vul,*
Ndrao-ya sister youngest acquiesced,

ndros Ndraos yal at yil zaol.
with Ndrao-ya make family dwell.

Ndraos yal at ndus vul vul,
Ndrao-ya acquiesced,

25 *ndros Ndraos yal lad mas ghak nzuel at yil*
With Ndrao-ya sister youngest make family
niob.
live.

Xaot nad zeux lol baob,
year this able come know,

lol baob Ndraos yal lad mas ghak nzeul xaot
come know Ndrao-ya sister youngest year

yius dub,
give birth sons,

yius daot bis nis zib lwb dab
give birth get connector three classifier only

gyud dix,
brothers.

zhot jil dub ghak hlob lil dub hmaob,
let thus the eldest so the Miao,

30 *zhot jil dub bib ndrangb lil dub mangb,*
let thus the middle one so the Yi,

zhot jil dub ghak nzeul lil dub vaos.
let thus the youngest so the Chinese.

Xaot nad zeux lol baob,
year this able come know,

lol baob nil zib lwb gyud dix
come know connector three classifier brothers

shib faib dib.
divide land.

jil gul dub ghab hlob dub ghas dras,
thus was the eldest the foolish,

35 *jil gul dub lib hmaob lod zaox daox zaox*
thus was the Miao bent clump reeds clump

sud at ndlwf.
wormwood make boundary.

jil gul dub bib ndrangb lil dub ngws,
thus was the middle one so the lazy,

jil gul dub lib mangb nbux nyul lit hlaob
thus was the Yi drove in his iron

lol at ndlwf.
come make boundary.

jil gul dub ghak nzeul lit dub baob dangb,
thus was the youngest the wise,

jil gul dub lis vaos zaos,
thus was the Chinese chiselled,

40 zaos veb zaos zak lol at ndlwf.
chiselled stone chiselled rock come make boundary.

Lol mas jil changd lil ndux changd ndraos ndrill,
come did thus sunshine shine very fine,

changd ndux raot las dik yaol lol yiux
sunshine good children come pasturing

zhiex.
live-stock.

chat yyus gul las dik yaol at shit raot,
unfortunately was children did not good,

las dik yaol nghwl zhot zix.
children went started brushwood fire.

45 zix gub zix lol gub,
brushwood fire burned brushwood fire came burning,

lol gub jil dub lil hmaob zaos daos zaos
came burning thus the Miao clump reeds clump

su ndros leuf dangl,
wormwood with gone finish,

yeul lib hmaob ndlwf dib ndlwf qeut ndros
man the Miao boundary land boundary place with

dlox ndlail.
disappeared.

zhad dlif jil dub ghak nzeul ghad veb
only remained thus the youngest stone

ghat jangt nzhes lit jiol.
rock standing so it is.

jil *gid mof ndral.*
thus ended.

M135
The Flood, Section two.

Sung by Zhu Zhi.

Notes

This song is recorded in Document N (no. 12, page 379).

Title. The second word is wrongly printed, "HIOB" instead of "HLOB".

Line 8. The inverted commas, opened at the beginning of line 4, should be closed at the end of this line where the speech finishes. In the printed text it is not closed until the end of line 11.

Line 14. The word "hniaos", "to be willing", is wrongly spelt "hnaos".

Line 19. In the printing, the fourth word of the line, "nghub", "to grind", has lost its initial "n", while the seventh word, "dlos", "to roll", has a superfluous initial "n".

Line 34. In this line the printed text has "dub lib hmaob", "the Miao man", instead of "dub ghab hlob", "the eldest". This upsets the parallelism with lines 36 and 38. The expression "ghas dras", "foolish" is printed with a superfluous "x" at the beginning of "dras".

M136

Aob hlob zid ndlaos mas, zib yangt.
water grow deluge, third section.

Zhud Zhis hxut.
Zhu Zhi sang.

Ndraos yal daot ghad deul jiox lol dlaod,
Ndrao-ya get fire bring come kindle,

Ndraos yal dlaod zhangx deul at bangt nqot,
Ndrao-ya kindle classifier fire make smoke,

bangt nqib bangt nqot yangt dlat ghaof ndux bib shab.
vapour of smoke flew go to sky above.

jil gul Nzyux gis niaos zeux lol hik,
thus was Nzyu-gi-niao able come say,

5 Nzyus gis niaos hik gul:
Nzyu-gi-niao said was:

"xaot lit nad aob lib hlob zid ndlaos mas,
year this water grew deluge,

aob lib hlob lak aob leuk,
water grew has water strip away,

leuk jil ndliex tib dwd nwb gil leuf jaol,
strip away thus earth people thus gone caught,

leuk jil ghaof ndux bib shab ndros leuf cak.
strip away thus sky above with gone all.

10 Nzyus gis niaos zib dub zib dub drol dax naf,
Nzyu-gi-niao sent retainers soldiers come look,

zhas dlik Ndraos yal dab ib lwb.
only left Ndrao-ya alone one classifier.

Xaot nad zeux lol baob,
year this able come know,

lol baob Nzyux gis niaos xaot at chaob.
come know Nzyu-gi-niao year make betrothal.

Nzyux gis niaos shit daot dub ghwb,
Nzyu-gi-niao not get the person following,

15 *jil Nzyux gis niaos mis dub lit ghux,*
 thus Nzyu-gi-niao them the person piper,

mas zud Ndrao lil yal dab ib lwb.
 did single out Ndrao-ya alone one classifier.

Ndraos yal njit zos ghaof ndux shit byut
 Ndrao-ya climbed reached sky piled stone

dleuf,
 pass,

mas nzhib nggak nib nggak nangl shit nies nghwl.
 did meet tiny mouse thin go.

nggak nib nggak nangl nied hlub nied hlit hik,
 tiny mouse weeping bitterly said,

 20 *"gis dax khod dyul dlak khod dyul yas*
 you come place what go place what oh

Ndraos yal yies?"
 Ndrao-ya Ho!

Ndraos yal shit jiox jil,
 Ndrao-ya responded,

"hmot nat lit hmot nat,
 today then today,

Nzyux gis niaos mis lad zif,
 Nzyu-gi-niao them will perform ancestral sacrifice,

gud lad maol at khat dlat ghaof ndux.
 I shall go make guest go to sky.

 25 *Nangl ghas dlyus nied hlub nied hlit hik,*
 mouse weeping bitterly said,

"Ndraos yal yas Ndraos yal!
 Ndrao-ya oh Ndrao-ya!

dut gud sieb shis dut kied yal,
 break my heart not break as well oh,

gud at Nzyux gis niaos mis dut at
 I make Nzyu-gi-niao them the one make

vaf kit liet,
 sickles,

chaib qiaob gik chaib dies,
 hunger stomach thus hunger true,

30 *Nzyux gis niaos shit traot naox.*
Nzyu-gi-niao not give to eat.

gud tot Nzyux gis niaos mis ghangb ghaot
I made hole Nzyu-gi-niao them bottom grain

jiaol,
pan,

shit jiox tot.
indeed made hole.

Nzyux gis niaos ndaof gud gil fad sieb,
Nzyu-gi-niao beat me thus satisfy heart,

dut gud sieb jil dut sieb dies.
break my heart thus break heart true.

35 *gud keuk nil nies dlangb lib hlob*
I took his large spirit the big

vaik draot ghangb taix niux,
hid at bottom step cattle,

gud keuk jil nggak lib dlang
I took thus little the spirit

zail draot langd langl ghas dlaox dix ghangb
press at cattle pen large door the bottom

veb.
stone.

gis zhab maol at Nzyux gis niaos mis dub
you if go make Nzyu-gi-niao them the one

ghub,
following,

40 *sub yad jeud mib sieb lol haol zas,*
first want wine clear come drink spew,

zas pib zas pus ndros maol ntried,
spew piff spew puff with go seek,

zhangt dub lik khwt zox ghwb njeut,
lead the one the slave follow after dig,

njeut nil dlangb lib hlob ndraif ghangb taid
dig connector spirit the big inside bottom step

niux,
cattle,

Nzyux gis niaos ghad nies dlangb ndros deuf lol.
 Nzyu-gi-niao large spirit with out come.

45 drait yad lad jeud mib sieb ched dus dil,
 then want as well wine clear lift the hand,

 haot lad jeud mib sieb zas pib zas pus
 drink as well wine clear spew piff spew puff

 ndros maol ntried.
 with go seek.

drait drod lil sib drod maol zos,
 then return come back return go reach,

zos Nzyux gis niaos mis ghad nies dlaox
 reach Nzyu-gi-niao them large door

 vangx bit nyux mis dlaux vangb.
 garden garlic connector door perimeter wall.

haot lad jeud mib sieb zas traot ghangb
 drink as well wine clear spew upon botton

 taid veb,
 step stone,

50 zhangt gof dub lil khwd shit nis
 lead cause the one the slave together connector

 njeut,
 dig,

njeut deut Nzyux gis niaos mis nggak lib dlangb
 dig out Nzyu-gi-niao them little the spirit

 ndraif ghangb taid veb".
 inside bottom step stone.

ntried daot nies dlangb nggak dlangb drod
 sought get large spirit little spirit return

 lit sib draik drod lol,
 come back then return come,

lol khek Nzyux gis niaos mis dub hlob.
 come show Nzyu-gi-niao them the one big.

Nzyux gis niaos mis shit jiox las,
 Nzyu-gi-niao them indeed praised,

55 "Ndraos yal yas Ndraol yal,
 Ndrao-ya oh Ndrao-ya,

gis gul ndliex dib dwd nwb ghad nies dub
you are world people great the person

jiox dlangb,
carry spirits,

bib zhangt gis lol at dub ghwb.
we lead you come make the person following.

chat hit bof gud yif dlangb,
miss not see my family spirits,

gis dax ntried daot gud yif dlangb deuf lol,
you come seek get my family spirits out come,

60 nies dlangb nggak dlangb ndros ntried daot.
large spirit little spirit with seek get.

duf ndix at shit trud,
in the past make teasingly,

gaox nad bid at gof chieb,
occasion this we make cause new,

gaox nad bib at gof dies,
occasion this we make cause true,

mab gud yif dlangb lib khat hxul gof
take my family spirit guests entirely cause

nzaof.
complete.

65 at jil dlangb at gof ntad".
make thus spirits make cause contentment.

Ndraos yal shit jiox jil,
Ndrao-ya responded,

"mis dlangb lal gud mas baob,
your spirits then I did know,

mis khax lal gud mas bob.
your guests then I did see.

gud dax at dub ghwb dlat ghaof ndux,
I come make the person following to sky,

70 at gof gid saod jil gid nzhel".
make cause well-being thus good health.

Nzyus gis niaos shit daot ghad shit traot
Nzyu-gi-niao not get anything for

Ndraos yal.
Ndrao-ya.

Ndraos yal shit max bak,
Ndrao-ya not have companion,

Nzyux gis niaos zhot gof Ndraos yal leuf,
Nzyu-gi-niao caused Ndrao-ya to go,

leuf Nzyus gis niaos mis gil khak nghwl
to go Nzyu-gi-niao them place guests go

said niangb.
choose bride.

75 Ndraos yal said zuf Sod zaix ghak niangl
Ndrao-ya chose single out Thunder

niangb,
bride,

said draos Nzyux gis niaos ncail ghak nzeul jil.
chose get Nzyu-gi-niao daughter youngest thus.

Nzyux gis niaos at jangt ghaos.
Nzyu-gi-niao do what right.

Nzyux gis niaos zhot Nzyux gis niaos ncail
Nzyu-gi-niao allowed Nzyu-gi-niao daughter

ghak nzeul
youngest

ndros Ndraos yal at yil niob.
with Ndrao-ya make family live.

80 lol max gul Sod zaix ghak niangl sieb shit
come there was that Thunder heart not

zaot,
good,

mangs zos nangb jiox dit nwt hlit,
did reach snake bring the horse month,

Sod zaix ghak niangl niob jil ndlos hangb bok
Thunder sat thus within cloud

ndlaif dax naf.
hide came look.

Ndraos yal sab hlat lit sab mangx at hnuh,
Ndrao-ya twisted rope twisted hemp make day,

Ndraos yal ndaot hlat daox hlat hlaot at hmot.
Ndrao-ya beat rope copper rope iron make night.

85 *Ndraos yal tad nil ib vab draot*
Ndrao-ya spread connector one loop upon

Sod zais ghak niangl gid,
 Thunder road,

Ndraos yal tad nil ib vab draot
Ndrao-ya spread connector one loop upon

Sod zais ghak niangl gangb.
 Thunder path.

Sod zais ghak niangl nghwl mangt gil,
Thunder went attend festival,

Sod zaix ghak niangl nghwl ntried niangb.
Thunder went seek bride.

lol max gul Ndraos lil yal jab,
come there was that Ndrao-ya snared,

90 *jab mangl Sod zais ghak niangl dix dlangb nbangb.*
snared Thunder hands neck arms.

Ndraos lil yal mab Sod zais ghak niangl lol
Ndrao-ya took Thunder come

zhangt raot ghangb ntangb.
raised up well bottom loft.

Ndraos yal khab zhot las dik yaol gof niob
Ndrao-ya forbid allow children cause stay

dib,
 at all,

khab zhot las dik yaol gof niob ndrod.
forbid allow children cause stay make noise.

95 *Ndraos yal khab gof las dik yaol,*
Ndrao-ya forbid cause children,

khab hait jil aob mib sieb lol caob
forbid dip up thus water clear come tramping

deul dib.
 feet at all.

jil gul las dik yaol hit naos lul,
 thus was children not listen words,

hait jil aob mib sieb lol caob deul.
 dipped up thus water clear come tramping feet.

Sod zais ghak niangl hlangt tlwd zeuk,
 Thunder sprang suddenly landed on,

100 *zeuk jil nis ib fangb gid zaf*
 landed on thus connector one classifier gi-za

mis fangb nzhil jil.
 connector classifier branch thus.

bis gis nil ib zaob zid gif zaf zhangt shit
 tomorrow the one plant fruit gi-za rise up not

daol.
 get.

Sod zaix ghak niangl hlangt tlwd shit jiox zeut,
 Thunder sprang suddenly landed on,

zeut nis ib fangb ndaox sieb
 landed on connector one classifier tree high

shib lub mis faod nzhit.
 shi-lu connector top branch.

bis gis nil ib fangb ndaox sieb shib lub
 tomorrow the one classifier tree high shi-lu

zaix lol zhangt,
 pressed down come rise up,

105 *lol zhangt Sod zaix ghak niangl sangt ghaof ndux*
 come rise up Thunder away sky

bib shab.
 above.

lol zos lad jiox dib rangx hlik,
 come reach rabbit bring the dragon month,

Sod zaix ghak niangl ngaof dix ngaof deut at
 Thunder folds hands folds feet make

jod byut,
 ball sleep,

Sod zaix ghak niangl zhot bangt ncub ncat ncat at
Thunder breathing heavy make

jat hlob,
wind big,

Sod zaix ghak niangl zhot jil aob njaob aob
Thunder released thus water mouth water

nbyul ndlos nis cheuk leul,
nose dripping connector away gone,

110 at dlaok bib dlaok nbut kut.
make snow covering frozen.

ot ud yil yas.
exclamation interjection exclamation.

jil mas lol shit nies zos,
thus did come not yet reach,

zos nwt jiox dib yangx hlit,
reach horse bring the sheep month,

Sod zaix ghak niangl ngaof dix ngaox deut byut,
Thunder folds hands folds feet sleeps,

115 Sod zaix ghak niangl zhot bangt ncub ncat ncat at
Thunder breathing heavy make

jat ncit,
wind whisper,

Sod zaix ghak niangl aob njaob aob nbyul
Thunder water mouth water nose

ndlos lib cheut leul at nangs lol,
dripping away gone make rain come,

gof ndliex dib dwd nwb at laot ndlix laot
cause world people make till rice till

ndlaof shit faib naox,
paddy share eat,

ndliex dib dwd nwb at ghaob ndlix ghaob ndlaof
world people make farm rice farm paddy

shit faib haot.
share drink.

jil gid mof ndral.
thus ended.

M136
The Flood, Section three.

Sung by Zhu Zhi.

Notes

This song is found in Document N (no. 13, page 381).

Throughout this song there are a number of peculiarities:-

- (a) The name Ndrao-ya is occasionally written Ndrao-li-ya.
- (b) The title Nzyu-gi-niao, "the Master", frequently has the plural suffix "mi" added. In some songs the addition of "mi" to a proper name signifies that it is not just the individual himself, but his family or household as well which are under discussion. In this song, however, the forms "Nzyu-gi-niao" and "Nzyu-gi-niao mi" appear to be identical. The additional syllable, both here and in (a) above, may have something to do with maintaining the rhythm of the line, rather than contributing to its meaning.

Line 9. The inverted commas opened at the beginning of line 6 are not closed at all in the printed text. They should be closed at the end of the present line.

Line 17. The word "byut" is wrongly printed "byiut".

Line 21. The first occurrence of the word "nat" in this line is wrongly printed "hat".

Line 23. "zif" is the name of the ultimate ancestral sacrifice only offered when there was a danger of the family dying out. Here, and in the accompanying foot note, the word is wrongly written "nzif".

Line 25. "nangl ghas dlyus" meaning "mouse" is wrongly written "nangx ghas ndlyus".

Line 26. The word "kied", "as well", is printed with a capital "K" as though it were a proper name. There seems to be no good reason for this.

Line 27. The phrase "dut sieb" which is literally "to break the heart", means, in Miao, "to despair", "to be despondent", "to be disconsolate", and hence to be "hurt" or "grieved".

Line 31. The word "ghaot" is incorrectly printed "gaot".

Line 35. A note in Miao in the text explains that "ghangb taik niux" means "underneath the place where the cattle come out of the door". The Miao word "nies" and the phrase "ghad nies" (in spoken Miao "ad nies") both have the primary meaning "mother", and a derived meaning "large". Thus in this song "nies dlangb" and "ghad nies dlangb" can both mean either "the mother spirit" or "the large spirit". Which meaning is chosen must be determined by the context. In the Chinese version at the beginning of the book "mother spirit" has been chosen. But there is nothing at all in the narrative to suggest a maternal connotation, and the more natural reading is simply that two votive objects were stolen, one was large and the other small.

Line 48. In the printed text the phrase "ghad nies dlaox dlangb bit nyux" can only mean "large door garlic spirit", which makes no good sense. "dlangb bit nyux" appears to be a

mistake for "vangx bit nyux" meaning "garlic garden", the regular designation for "herb garden". The whole phrase means "the large door by the herb garden". The final phrase in the line, "dlaox vangt" is explained in a footnote in Chinese as being the large outer gate in the perimeter wall.

Line 49. The first word "haot", "to drink" is wrongly printed "hat".

Line 55. The exclamation "yas", "oh", has the wrong tone letter "l".

Line 72. A note in Miao in the text explains that the final word "bak", "companion" means "bak ngeuf", "companion couple", that is a wife.

Lines 73 and 74. These lines are printed as a single long line.

Line 75. The name for Thunder is here printed "sab zaix ghal niangl". elsewhere throughout the song it appears as "sod zaix ghak niangl".

Lines 78 and 79. These lines are printed as a single long line.

Line 80. The word "max" has the wrong tone letter "s".

Lines 80 and 81. These lines are printed as a single long line.

Lines 85 and 86. The printer seems to have had difficulty in reading his manuscript copy of the phrase "tad nil ib vab" which means "laid a snare", and which occurs in both lines. The first time it is printed "tad nil ib vob" and the second time, "tad nyul ib veb". The repetition of the phrase is the standard Miao idiom for "one another", that is "he laid one snare on the road and another on the path."

Lines 89 and 90. are printed as a single long line.

Lines 91 and 92. These lines are printed as a single long line.

Line 93. The imperative "do not" is the word "khab" used at the beginning of the sentence. It can stand alone but it is normally reinforced by "dib" at the end of the sentence. In this line "khab" has been accidentally omitted in the printed text, although the "dib" is still in place.

Line 94. The last word in this line is printed "ndrob", and a footnote explains that it means "chest" or "breast". It further explains that Ndrao-ya forbade the children to be fed at the breast. This explanation comes from a misreading of the same word in Zhang Ming's version of the Flood story, and makes no sense at all. The word should be written "ndrod" and means "to make a noise".

Line 109. The word "cheuk" is printed without its tone.

Line 110. This line consists of three different exclamations. "ot" conveys the meaning, "yes, indeed, it is so!" "ud yil" expresses surprise and delight. It is mostly used by women, and spoken with great emphasis. "yas" is a much more general exclamation like the English "Oh!"

Line 113. In the text the date is given as "Ox-month or Sheep-month", that is, the third month or ninth month. This must be wrong, as the convention always names two adjacent months. Since the context is concerned with spring rain and the planting season, the months in question must be the second and third. So for "niux", "Ox", read "nwt", "Horse".

Lines 117 and 118. The context, and comparison with similar passages in Yang Zhi and Zhang Ming, make it clear that the arrival of the spring rain was the signal for people to get on with the planting of crops. The phrases in the middle of these two lines which should describe this activity are, however, incomprehensible in the text,

line 117. the people "at hnot ndlix hnot ndlaof" etc.
made murder rice murder paddy

line 118. the people "at naox ndlix naox ndlaof" etc.
made eat rice eat paddy

The difficulty lies with the words "hnot", "to kill" in the sense of murdering, and "naox", "to eat". The expressions one would have expected are "at laot", "to till" and "at ghaob", "to farm". What appears to have happened is that in line 117, "laot", in the written manuscript, has been misread as "hnot", and in line 118, the word "naox", "to eat", which occurs at the end of line 117, has been repeated instead of "ghaob".

M137

Y⁻ 'ɔ^u T^u Y⁻ ɿ₁ Cɿ^ɔ ĭ^ɔ ɿ^ɔ Cɿ^ɔ
Miao the person foolish twisted cone grass

L_o Y⁻ CΔ^ɔ Tⁿ.
come make boundary mark land.

U_{o6} ɿ₆ ɿ'_u I'^u.
Wang Jian-chuai sang.

Jⁿ ĩ^ɔ t^ɔ L_o Jⁿ,
year this able come know,

Jⁿ ɿ_n T^u 'ɔ^u T^u ɿ₁ ɿ₁ ɿ_n
know thus the person Miao the person foolish thus

ɔ₁ ɔ⁻,
did take,

ɔ⁻ ɿ_n Δⁿ Lⁿ Cɿ^ɔ Y⁻ CΔ^ɔ
took thus strands of grass make boundary mark

Tⁿ.
land.

C_n ĩ J^r J⁻ S^{nc} ĩ̃^ɔ,
connector who heart wide,

5 J⁻ Cɿ_u ɿ^{no} Tⁿ V_u J⁻ S^{nc} ĩ̃^ɔ,
Ruling Race heart wide,

J⁻ Cɿ_u ɿ^{no} Tⁿ V_u ɿ_n ɔ₁ t_u,
Ruling Race thus did chisel,

t_u V^ɔ Δ^u Lⁿ Cɿ^{nc} Y⁻ CΔ^ɔ
chiselled stone black very make boundary mark

Tⁿ.
land.

ĩ̃^ɔ Cɿ^u ĩ̃^ɔ Cɿⁿ Cɿ_r,
sunshine shine exceedingly,

- $\bar{\text{L}}'$ CT^{u} t_{c} L_{o} $\text{ʒ}''$,
 sunshine able come good,
- 10 $\bar{\text{L}}'$ CT^{u} L_{n} Λ_{c} $'\text{ɔ}''$ T^{n} L_{u} I'_{s} ,
 sunshine thus man Miao the old led,
- I'_{s} $\bar{\text{L}}$ T^{n} Λ_{u} CT_{s} Λ_{u} $\text{L}^{\text{=}}$.
 led children go pasture livestock.
- Λ_{c} $'\text{ɔ}''$ T^{u} L_{u} L_{n} ɔ^- L° ,
 man Miao the old thus not allow,
- L° ɔ_{o} $\bar{\text{L}}$ T^{n} Λ_{u} CT_{s} L° t_{s} ,
 allow cause children go set fire,
- $\text{C}\text{L}''$ ɔ^{u} T^{u} $'\text{ɔ}''$ T^{u} I_{f} I_{f} .
 fear burn the person Miao the person foolish
- 15 $\text{C}\Delta^{\text{b}}$ T^{n} $\text{C}\Delta^{\text{b}}$ L'^{nc} $\text{C}\text{L}_{\text{o}}$ L_{c}
 boundary mark land boundary mark place with gone
- T_{z} .
 finish.
- $\bar{\text{L}}$ T^{n} Λ_{u} L_{n} ɔ_{f} $\text{C}\text{L}^{\text{b}}$,
 children thus not believe,
- $\bar{\text{L}}$ T^{n} Λ_{u} L_{f} ɔ_{f} L^{u} ,
 children gave no thought,
- $\bar{\text{L}}$ T^{n} Λ_{u} CT_{s} L° t_{s} ,
 children went set fire,
- t_{s} ɔ^{u} t_{s} ɔ^{n} ʒ^{nc} ,
 fire hot fire warm by,
- 20 ɔ^{u} T^{u} $'\text{ɔ}''$ T^{u} I_{f} I_{f} .
 burnt the person Miao the person foolish
- $\text{C}\Delta^{\text{b}}$ T^{n} $\text{C}\Delta^{\text{b}}$ L'^{nc} $\text{C}\text{L}_{\text{o}}$ L_{c}
 boundary mark land boundary mark place with gone
- T_{z} .
 finish.

T^u 'ɔ"
the person Miao the person foolish heart not

T₋,
collected,

T^u 'ɔ"
the person Miao the person foolish heart not

V_u,
contented,

T^u 'ɔ"
the person Miao the person foolish thus did take,

25 I'ɔ J⁻ C_T [no Tⁿ V_u [no ɔ" Δ_s,
took Ruling Race bring go sue,

Δ_s Δ⁻ ɔ^ɔ [Λ₋ ɔⁿ ɔ^ɔ.
sue go to Yi lord greatest king.

ɔ^ɔ [Λ₋ ɔⁿ ɔ^ɔ †_s L_o I'^u,
Yi lord greatest king able come call,

I'^u ɔ_o T^u 'ɔ"
call cause the person Miao the person foolish able

L_o ɳ_n,
come say,

ɳ_n [n CΔ^ɔ Tⁿ CΔ^ɔ [no^s †_s L_o.
say thus boundary land boundary place able come

J'^ɔ,
show,

30 J'^ɔ [n ɔ^ɔ [Λ₋ ɔⁿ ɔ^ɔ.
show thus Yi lord greatest king.

T^u 'ɔ"
the person Miao the person foolish not get way

ɳ_n,
say,

T^u 'ɔ" T^u ʃ_ ʃ_ J^r T" ɛ̇
the person Miao the person foolish not get way

Tⁿ.
answer.

ɔ̌ ɛ̇ ʌ_ ʃ^n ɔ̌ †^s L_ ɛ̌°,
Yi lord greatest king able come allow,

ɛ̌° ʃ_ T^u 'ɔ" T^u ʃ_ ʃ_
allow cause the person Miao the person foolish

†^s L_ ʃ'ʔ,
able come show,

35 ʃ'ʔ ɛ_n T^u 'ɔ" T^u ʃ_ ʃ_ ɛ_n
show thus the person Miao the person foolish thus

CA^b T^n CA^b ɛ'^n C^{no}
boundary mark land boundary mark place situated

ɛ'^n T_.
place what.

T^u 'ɔ" T^u ʃ_ ʃ_ J^r T" ɛ̇
the person Miao the person foolish not get way

Tⁿ.
answer.

ɔ̌ ɛ̇ ʌ_ ʃ^n ɔ̌ †^s L_ ɛ̌°,
Yi lord greatest king able come allow,

ʃ_ ʃ_ CT_ ɛ^{no} T^n V_ †^s L_ ʃ'ʔ,
cause Ruling Race able come show,

40 ʃ'ʔ ʃ_ CT_ ɛ^{no} T^n V_ ɛ_n
show Ruling Race thus

CA^b T^n CA^b ɛ'^n C^{no}
boundary mark land boundary mark place situated

ɛ'^n T_.
place what.

ʃ_ CT_ ɛ^{no} T^n V_ †^s L_ ʃ_n,
Ruling Race able come say,

J⁻ CT₁₁ [no Tⁿ V₁₁ CA³ Tⁿ CA³
 Ruling Race boundary mark land boundary mark

[^{nc},
 place,

V³ Δ^u Lⁿ C[^{nc} C^{no} Lⁿ [no.
 stone black very situated so.

45 ɔ³ [1 Λ₁ ɔⁿ ɔ³ Y⁻ [ŋ³ J^r J₁₁.
 Yi lord greatest king do how for the right.

ɔ³ [1 Λ₁ ɔⁿ ɔ³ t³ L_o [°,
 Yi lord greatest king able come allow,

[° ɔ_o J⁻ CT₁₁ [no Tⁿ V₁₁ t̃ S^r J³,
 allow cause Ruling Race return back,

[° ɔ_o T^u 'ɔⁿ T^u J₁ T₁
 allow cause the person Miao the person foolish

t̃ S^r L_o.
 return come.

[₃ ɔ₁₁ L₁ [₃ T³,
 you go then you investigate,

50 CT₃ C[ⁿ Δ^u J^r [nc ɔ^u Jⁿ CT³ T^{nc},
 consider pillar black unburnt between peace,

T^u J³ J^r C[⁻ Jⁿ CT³ T^{nc}.
 pay rent fixed between peace.

[_n ɔⁿ ɔ_o CT₁.
 thus ended.

M137

The foolish Miao man who twisted up cones of grass for boundary marks.

Sung by Wang Jian-chuai.

Notes

This song is recorded in Document F (page 11, no. 13).

Singer. At the head of this song only the singer's personal name, Jian-chuai, is entered, but the full name occurs above the previous song, Document F no. 12, together with the information that he came from the village of Hmao-bie-sao.

Lines 10 and 11. In the text these are joined into a single, extra-long line.

Line 12. The three final words 𐏃 𐏃 𐏃 are missing in the text, and line 13 is joined on to line 12. This results in the statement that the old man caused the children to light fires, which is in direct contradiction of the context. The addition of the three words restores the proper meaning and the balance of the lines.

Line 17. A note in Miao in the text explains that 𐏃 𐏃 𐏃 means, "to give no thought to" or "not to think about it".

Line 50. The word 𐏃, meaning "pillar" is incorrectly written 𐏃 in the text.

M141

ᵘ Jᵘ Lᵘ. ᵘᵘ ᵘᵘ ᵘᵘ.
Zhyu-shi-lao. Yang Zhi sang.

CTᵘ Tᵘ J' Jᵘ Tᵘ,
sky came together beginning came together,

ᵘᵘ Jᵘ Tᵘ Tᵘ Tᵘ Tᵘ ᵘᵘᵘ,
thus was earth came together to ranges place,

CAᵘᵘ Tᵘ Tᵘ Cᵘ ᵘᵘ ᵘᵘ Jᵘ Lᵘ Tᵘ Tᵘ
world people thus Zhyu-shi-lao came together to

Tᵘ CTᵘ,
at first,

CAᵘᵘ Tᵘ Tᵘ Cᵘ ᵘᵘ 3ᵘ Lᵘ Gᵘ. Δᵘ Lᵘ CEᵘᵘ,
world people thus forests black extremely,

5 ᵘᵘ Jᵘ 3ᵘ Lᵘ Gᵘ. tᵘᵘ Jᵘ CTᵘ ᵘᵘ,
thus was forests dark exceedingly thus,

CAᵘᵘ Tᵘ Tᵘ Cᵘ ᵘᵘ 3ᵘ Lᵘ Gᵘ. Ctᵘᵘ Jᵘ Jᵘ.
world people thus forests sighing whispering.

CTᵘᵘ ᵘᵘ Lᵘ Jᵘᵘ Tᵘ Tᵘ Cᵘᵘ ᵘᵘ,
deer all lived oh,

ᵘᵘ ᵘᵘᵘ Jᵘᵘ Tᵘ Tᵘ tᵘᵘ,
stags all dwelt,

Cᵘᵘ Lᵘ Jᵘᵘ Cᵘᵘ Lᵘ Ctᵘᵘ Jᵘᵘ Cᵘᵘᵘ ᵘᵘ Jᵘᵘ Cᵘᵘ CTᵘᵘ CAᵘᵘ
tigers lions did crawl thus stalking within

tᵘᵘ ᵘᵘ,
cliffs thus,

10 ᵘᵘ Jᵘ Δᵘ ᵘᵘ Tᵘᵘ ᵘᵘ Cᵘᵘ tᵘᵘ CTᵘᵘ ᵘᵘ.
thus was kestrels situated cliffs gorges thus.

ᵘᵘ Jᵘ Lᵘ Tᵘᵘ Jᵘᵘ Lᵘᵘ Jᵘᵘ ᵘᵘᵘ Cᵘᵘ ᵘᵘ,
Zhyu-shi-lao all around observed thus,

ɔ̌ T" CΔ^{nc} Tⁿ T^{ɔ̌} C^{ɔ̌} ɛ_n 3̌ Lⁿ ɣ. Δ^u ɛ_n,
 observed in world people thus forests black thus,

† ɛ^{no} ɔ̌ J_i T_u T_u †_u,
 stags all dwelt,

C" L^{ɔ̌} J- C" L^{ɔ̌} C†' T_u T_u C^{no}.
 tigers lions all lived.

15 ɛ̌ J^r L_u CT_{ɔ̌} J^r CJ_o,
 Zhyu-shi-lao thought not swallow,

ɛ_n ɔ̌ ɛ̌ J^r L_u S^{nc} J^r T_u,
 thus was Zhyu-shi-lao heart not collected,

ɛ̌ J^r L_u S^{nc} J^r †_u ɛ_n,
 Zhyu-shi-lao heart not sufficient thus,

ɛ̌ J^r L_u ɛ̌ ɛ_n CΔ^{nc} Tⁿ T^{ɔ̌} C^{ɔ̌} ɛ_n 3̌ Lⁿ ɣ.
 Zhyu-shi-lao will clear world people thus forests

ɔ̌ T^{ɔ̌} J_n T_i ɛ_n.
 to be laid flat thus.

ɛ_n ɔ̌ ɛ̌ J^r L_u C†' J'" CJ" ɛ_n,
 thus was Zhyu-shi-lao sought scheme thus,

20 ɛ̌ J^r L_u ɔ̌ CΔ^{nc} Tⁿ T^{ɔ̌} C^{ɔ̌} T^u ɛ_n
 Zhyu-shi-lao was world people the person clear

†^{ɔ̌},
 woods,

ɛ̌ J^r L_u ɔ̌ CΔ^{nc} Tⁿ T^{ɔ̌} C^{ɔ̌} T^u L"
 Zhyu-shi-lao was world people the person cut

3̌,
 forests,

ɛ̌ J^r L_u ɔ̌ CΔ^{nc} Tⁿ T^{ɔ̌} C^{ɔ̌} T^u L"
 Zhyu-shi-lao was world people the person cut

†^{ɔ̌}.
 woods.

CT_u T^u CT_u T^u ɔ^u,
sky get sky constantly,

[¹ J^r L_u Δ^u C^u †^r ɔ_u ɔ_u L^u
Zhyu-shi-lao things make easy which cut down

^u
3 Λ₋,
forest oh,

25 [¹ J^r L_u ɔ_u i^o [C_n ɔ_n J⁻ T^u [C^{no}
Zhyu-shi-lao did whet thus connector axe carry

T^u Tⁿ,
the hand,

ɔ_u i^o [C_n C_n J⁻ †⁻ T^u, J^u Δ⁻ Λ₋.
did whet thus connector hook carry at back oh.

ɔ₋ 'C^u [C_n [¹ J^r L_u CT_u L⁻
there was day thus Zhyu-shi-lao went threw

L^u [C_n.
cut down thus.

[¹ J^r L_u L⁻ L^u T_u T^u L_u T^o
Zhyu-shi-lao threw cut down deu-deu gone deep

†^r,
swamp,

[¹ J^r L_u L⁻ L^u T_u T^u C_n
Zhyu-shi-lao threw cut down deu-deu connector

L^u ^u
3 Λ₋,
cut down forest oh,

30 [¹ J^r L_u L⁻ L^u T_u T^u L_u T^u,
Zhyu-shi-lao threw cut down deu-deu gone rushes,

[¹ J^r L_u L⁻ L^u T_u T^u C_n
Zhyu-shi-lao threw cut down deu-deu connector

L^u †⁻.
cut down woods.

$\begin{matrix} \text{ㄌ}^1 & \text{ㄐ}^r & \text{ㄌ}^{\text{H}} & & \text{ㄨ}^{\text{H}} & & \text{ㄌ}^- & & \text{ㄘ} \Delta^{\text{nc}} & \text{T}^{\text{n}} & \text{T}^{\text{p}} & \text{ㄘ}^{\text{p}} & & \text{ㄌ}^{\text{n}} & & \text{ㄗ}^{\text{H}} & \text{ㄌ}^{\text{n}} & \text{ㄍ}^{\circ} \\ \text{Zhyu-shi-lao} & \text{did} & \text{throw} & \text{world} & \text{people} & \text{thus} & \text{forests} \end{matrix}$

$\begin{matrix} \text{T}^- & \text{ㄐ}^{\text{n}} & \text{T}^- & & \text{ㄌ}^{\text{n}}, \\ \text{laid flat} & \text{thus}, \end{matrix}$

$\begin{matrix} \text{ㄌ}^1 & \text{ㄐ}^r & \text{ㄌ}^{\text{H}} & & \text{ㄨ}^{\text{H}} & & \text{ㄌ}^- & & \text{ㄘ} \Delta^{\text{nc}} & \text{T}^{\text{n}} & \text{T}^{\text{p}} & \text{ㄘ}^{\text{p}} & & \text{ㄌ}^{\text{n}} & & \text{ㄗ}^{\text{H}} & \text{ㄌ}^{\text{n}} & \text{ㄍ}^{\circ} \\ \text{Zhyu-shi-lao} & \text{did} & \text{throw} & \text{world} & \text{people} & \text{thus} & \text{forests} \end{matrix}$

$\begin{matrix} \text{ㄐ}^{\text{H}} & & \text{ㄐ}^- & \text{ㄌ}^{\text{nc}}. \\ \text{fall} & \text{smooth.} \end{matrix}$

$\begin{matrix} \text{ㄌ}^1 & \text{ㄐ}^r & \text{ㄌ}^{\text{H}} & & \text{ㄨ}^{\text{H}} & & \text{ㄌ}^- & & \text{ㄌ}^{\text{H}} & & \text{T}_{\text{c}} & \text{T}^{\text{c}} & & \text{ㄌ}^{\text{H}} \\ \text{Zhyu-shi-lao} & \text{did} & \text{throw} & \text{cut down} & \text{deu-deu} & \text{nourish} \end{matrix}$

$\begin{matrix} \text{T}^{\text{v}} & \text{ㄌ}^{\text{n}} & & & \text{ㄌ}^{\text{n}}, \\ \text{descendants} & \text{thus}, \end{matrix}$

35 $\begin{matrix} \text{ㄌ}^1 & \text{ㄐ}^r & \text{ㄌ}^{\text{H}} & & \text{ㄨ}^{\text{H}} & & \text{ㄌ}^- & & \text{ㄌ}^{\text{H}} & & \text{T}_{\text{c}} & \text{T}^{\text{c}} & & \text{ㄌ}^{\text{H}} \\ \text{Zhyu-shi-lao} & \text{did} & \text{throw} & \text{cut down} & \text{deu-deu} & \text{nourish} \end{matrix}$

$\begin{matrix} \text{T}^{\text{v}} & \text{ㄌ}^{\text{p}} & & & \text{ㄌ}^{\text{n}}. \\ \text{posterity} & \text{thus.} \end{matrix}$

$\begin{matrix} \text{ㄌ}^1 & \text{ㄐ}^r & \text{ㄌ}^{\text{H}} & & \text{ㄌ}^{\text{n}} & & \text{ㄌ}^{\text{H}} & & \text{ㄐ}^- & & \text{ㄌ}^{\text{H}} & & \text{ㄐ}^{\text{n}} & \text{ㄌ}^{\text{H}} & & \text{ㄌ}^{\text{H}} \\ \text{Zhyu-shi-lao} & \text{thus} & \text{cutting} & \text{dry} & \text{cutting} & \text{fully dry} & \text{oh,} \end{matrix}$

$\begin{matrix} \text{ㄨ}^- & & \text{'ㄘ}^{\text{v}} & & \text{ㄌ}^{\text{n}} & & \text{ㄌ}^1 & \text{ㄐ}^r & \text{ㄌ}^{\text{H}} & & \text{ㄘ} \text{T}_{\text{c}} & & \text{ㄌ}^{\text{c}} \\ \text{there was} & \text{day} & \text{thus} & \text{Zhyu-shi-lao} & \text{went} & \text{burn off} \end{matrix}$

$\begin{matrix} \text{ㄌ}^{\text{H}}. \\ \text{cutting.} \end{matrix}$

$\begin{matrix} \text{ㄌ}^1 & \text{ㄐ}^r & \text{ㄌ}^{\text{H}} & & \text{ㄌ}^{\text{n}} & & \text{ㄌ}^{\text{H}} & & \text{ㄐ}^{\text{v}} & & \text{ㄌ}^{\text{H}} & & \text{ㄐ}^- & \text{'ㄘ}^{\text{v}} & & \text{ㄌ}^{\text{H}} \\ \text{Zhyu-shi-lao} & \text{fired} & \text{cutting} & \text{burnt} & \text{cutting} & \text{by day} & \text{oh,} \end{matrix}$

$\begin{matrix} \text{ㄨ}^{\text{H}} & & \text{ㄐ}^{\text{v}} & & \text{ㄌ}^{\text{n}} & & \text{ㄐ}^{\text{n}} & & \text{ㄌ}^{\text{H}} & & \text{ㄐ}^r & \text{ㄐ}^{\text{H}} & \text{ㄊ}^{\text{p}}, \\ \text{did} & \text{burn} & \text{thus} & \text{one} & \text{month} & \text{the whole,} \end{matrix}$

40 $\begin{matrix} \text{ㄨ}^{\text{H}} & & \text{ㄐ}^{\text{v}} & & \text{ㄌ}^{\text{n}} & & \text{ㄘ}^{\text{n}} & & \text{'ㄘ}^{\text{v}} & & \text{ㄌ}^{\text{n}} & & \text{T}^{\text{v}} & \text{ㄐ}^- & \text{T}^{\text{nc}} & & \text{ㄐ}^r \\ \text{did} & \text{burn} & \text{thus} & \text{connector} & \text{sun} & \text{shining} & \text{truly} & \text{not} \end{matrix}$

$\begin{matrix} \text{T}_{\text{c}} & & \text{ㄘ} \text{T}^{\text{v}}, \\ \text{come out} & \text{sky,} \end{matrix}$

$\begin{matrix} \text{ᳵ} & \text{ᳵ}^r & \text{L}_n & & \text{ᳵ}^n & & \text{L}'' & & \text{ᳵ}^u & & \text{L}'' & & \text{ᳵ}'' \\ \text{Zhyu-shi-lao} & \text{fired} & \text{cutting} & \text{burnt} & \text{cutting} & \text{go} & \text{into} \end{matrix}$

$\begin{matrix} \text{'ᳵ}^\circ. \\ \text{night.} \end{matrix}$

$\begin{matrix} \text{ᳵ}_\delta & \text{ᳵ}_u & \text{ᳵ}_n & \text{C}'' & \text{L}^\flat & \text{ᳵ}^- & \text{ᳵ}'' & \text{ᳵ}^- & \text{'ᳵ}^{\text{nc}}, \\ \text{did} & \text{lick} & \text{thus} & \text{tigers} & \text{hair} & \text{singed}, \end{matrix}$

$\begin{matrix} \text{ᳵ}_\delta & \text{ᳵ}_u & \text{ᳵ}_n & \text{C}'' & \text{L}^\flat & \text{C}\bar{\text{t}}' & \text{ᳵ}'' & \text{ᳵ}^- & \text{ᳵ}^\zeta & \text{ᳵ}_-, \\ \text{did} & \text{lick} & \text{thus} & \text{lions} & \text{hair} & \text{scorched} & \text{oh}, \end{matrix}$

$\begin{matrix} \text{ᳵ}_\delta & \text{ᳵ}_u & \text{ᳵ}_n & \text{C}'' & \text{ᳵ}^n & \text{C}^\delta & \text{ᳵ}^\circ & \text{T}^u & \text{T}^\zeta & \text{ᳵ}_n. \\ \text{did} & \text{lick} & \text{thus} & \text{snakes} & \text{burn} & \text{the} & \text{skin} & \text{thus.} \end{matrix}$

45 $\begin{matrix} \text{C}'' & \text{L}^\flat & \text{ᳵ}^- & & \text{C}\bar{\text{T}}'' & & \text{L}^n & \text{ᳵ}^\flat, \\ \text{tigers} & \text{separated} & \text{left}, \end{matrix}$

$\begin{matrix} \text{C}'' & \text{L}^\flat & \text{C}\bar{\text{t}}' & & \text{C}\bar{\text{T}}'' & & \text{ᳵ}^- & \text{L}_\zeta. \\ \text{lions} & \text{separated} & \text{went away.} \end{matrix}$

$\begin{matrix} \text{ᳵ}_n & \text{ᳵ}_u & \text{C}'' & \text{L}^\flat & \text{ᳵ}^- & \text{C}\bar{\text{T}}_0 & \text{ᳵ}^\flat & \text{L}_\zeta, \\ \text{thus} & \text{was} & \text{tigers} & \text{fled} & \text{gone}, \end{matrix}$

$\begin{matrix} \text{ᳵ}_n & \text{ᳵ}_u & \text{C}'' & \text{L}^\flat & \text{C}\bar{\text{t}}' & \text{C}\bar{\text{T}}_0 & \text{C}\bar{\text{L}}_\zeta & \text{ᳵ}^{\text{nc}} & \text{ᳵ}_n. \\ \text{thus} & \text{was} & \text{lions} & \text{quit} & \text{place} & \text{thus.} \end{matrix}$

$\begin{matrix} \text{C}'' & \text{L}^\flat & \text{ᳵ}^- & \text{ᳵ}_n & \text{ᳵ}^r & \text{T}'', \\ \text{tigers} & \text{dwell} & \text{not} & \text{get}, \end{matrix}$

50 $\begin{matrix} \text{C}'' & \text{L}^\flat & \text{C}\bar{\text{t}}' & & \text{ᳵ}_n & \text{ᳵ}^r & \text{ᳵ}^r. \\ \text{lions} & \text{dwell} & \text{not} & \text{continue.} \end{matrix}$

$\begin{matrix} \text{C}'' & \text{L}^\flat & \text{ᳵ}^- & & \text{C}\bar{\text{T}}_0 & \text{L}_\zeta & \text{ᳵ}'' & \text{ᳵ}_-, \\ \text{tigers} & \text{went away} & \text{forest} & \text{oh}, \end{matrix}$

$\begin{matrix} \text{ᳵ}_n & \text{ᳵ}_u & \text{C}'' & \text{L}^\flat & \text{C}\bar{\text{t}}' & & \text{C}\bar{\text{T}}_0 & \text{L}_\zeta & \text{ᳵ}^-, \\ \text{thus} & \text{was} & \text{lions} & \text{went away} & \text{woods}, \end{matrix}$

$\begin{matrix} \text{ᳵ}' & \text{ᳵ}^{\text{nc}} & \text{ᳵ}^n & \text{ᳵ}_n & \text{L}_\zeta & \text{ᳵ}'' & \text{ᳵ}^u & \text{ᳵ}_-, \\ \text{stags} & \text{gone} & \text{forest} & \text{black} & \text{oh}, \end{matrix}$

$\begin{matrix} \text{ᳵ}_n & \text{ᳵ}_u & \text{C}\bar{\text{T}}' & \text{ᳵ}_n & \text{L}^n & \text{ᳵ}'' & \text{L}_\zeta & \text{ᳵ}^\delta & \text{ᳵ}^- & \text{ᳵ}_n. \\ \text{thus} & \text{was} & \text{deer} & \text{gone} & \text{bottom} & \text{cliff} & \text{thus.} \end{matrix}$

55 CT^u T^u CT^u T^{'p} ɔ^p,
sky get sky constantly,

Ḑ J^r L_u T^u Λ_n T^u ɛⁿ J^ɤ ɛ_n Jⁿ CT^o,
Zhyu-shi-lao descendants proliferate thus spread,

Ḑ J^r L_u ɓ_u Λ_n Jⁿ Cɔ_u ɛ_n Y⁻ Cɔ^o ɛ_n.
Zhyu-shi-lao posterity thus made multitude thus.

Ḑ J^r L_u ɔ_ɤ I^{'n} ɛⁿ Jⁿ T⁻ T^u
Zhyu-shi-lao did cut through roads smooth in

CΔ^{nc} Tⁿ,
world,

ɔ_ɤ I^{'n} T^{'u} T^u Λ_n T^u ɛⁿ ɓ_u Λ_n Jⁿ Cɔ_u
did cut through for descendants posterity

T^u Jⁿ CT^o.
spread.

60 Ḑ J^r L_u J_u CΔ^{nc} Tⁿ T^p C^p T^u Λ_n T^u ɛⁿ J⁻ ɛ^ɤ
Zhyu-shi-lao was world people descendants original

J^o,
root,

Ḑ J^r L_u J_u CΔ^{nc} Tⁿ T^p C^p ɓ_u Λ_n Jⁿ Cɔ_u J⁻ ɛ^ɤ
Zhyu-shi-lao was world people posterity original

T['].
source.

Ḑ J^r L_u T^u Λ_n T^u ɛⁿ ɓ_u Λ_n Jⁿ Cɔ_u ɔ_ɤ J^ɤ
Zhyu-shi-lao descendants posterity did proliferate

J^u CΔ^{nc} Tⁿ ɛ_n.
fill world thus.

ɛ_n Jⁿ ɔ_o CT_u.
thus ended.

M141
Zhyu-shi-lao.

Sung by Yang zhi.

Notes

This song is recorded in Document A (no. 3, page 6), Document E' (no. 3, page 6), Document E (no. 3, page 6), Document K (no. 3/1, page 10), Document L (no. 7, page 22) and Document N (no. 14, page 388). In Document N it is conflated with Pan Xie's version of the same song. Lines 1 - 32 only come from Yang Zhi.

Lines 3, 4, 5 and 6. Documents K, L and N add $\text{T}'' \text{V}^? \text{C}\text{E}_{\text{II}}$, in each of these lines. For a comment see introduction to "The song of Zhyu-shi-lang", sung by Zhang Ming, (M143)

Lines 4, 5 and 6. Documents E' and E both read C_{\circ} instead of G_{\circ} in these lines.

Line 7. In Document A this line follows line 9.

Line 10. In Document N, the name of the bird is given as "dlangd yik lik", i.e. $\overset{\delta}{\Delta} \Lambda_n \text{L}_n$ instead of $\Delta^{\delta} \Lambda^n \text{T}^n \text{E}^n$.

Line 20. In Document A this line follows line 21.

Line 26. In Documents A and E' the word T' , is written CT' .

Lines 28 - 31. These four lines form two couplets, with lines 28 and 30, 29 and 31 exactly parallel to each other, yet in the different documents omissions and mistakes abound, as set out in detail below. There seem to have been difficulties in understanding the final words in lines 28 and 30, $\overset{f}{\text{T}}$, "swamp" and T'' , "rushes". The expression $\text{T}_{\text{S}} \text{T}^{\text{S}}$, which represents the sound of axe strokes, has a considerable variety of tone markings from $\text{T}_{\text{S}} \text{T}_{\text{S}}$ to $\overset{\text{S}}{\text{T}} \overset{\text{S}}{\text{T}}$

Line 28. The final word $\overset{f}{\text{T}}$ is missing in Document A, while in Documents A, E' and E the expression $\text{T}^{\circ} \overset{f}{\text{T}}$ has been detached and joined to the beginning of line 29. Document K, followed by Documents L and N, has changed $\overset{f}{\text{T}}$ to read $\overset{f}{\text{T}}^?$.

Line 29. Documents E' and E omit $\text{L}^- \text{L}''$.

Line 30. Document A has $\text{L}'' \text{L}''$ by mistake for $\text{L}^- \text{L}''$. In Documents A, E' and E the final word T'' has been detached and added to the beginning of line 31. Document E' has the name $\overset{f}{\text{C}} \text{J}^f \text{L}_{\text{II}}$ twice. Documents E' and E both omit $\text{L}^- \text{L}''$. Documents K, L and N all omit $\text{T}_{\text{S}} \text{T}^{\text{S}}$. In Documents K, L and N the word T'' , "rushes" has been changed to $\text{T}'' \text{T}^{\delta}$, "mountain valley".

Line 31. Documents E', E, K and L have written the final word as $\text{†}^{\text{'}}$ instead of †^- . This mistake is corrected in Document N.

Line 32. Document A renders $\text{T}^- \text{J}^{\text{n}} \text{T}_-$, "to lay flat" as $\text{T}^- \text{J}^{\text{n}} \text{C}\bar{\text{T}}$.

Line 37. Document L mistakenly reads L^- instead of L^{c} .

Line 38. In Yang-zhi's original manuscript the penultimate word was evidently difficult to decipher. Document A read it as 'C° , which means "to hear", and makes no sense.

Documents E' and E changed it to 'D° , "night", copying line 41. Documents K and L correctly read it as 'C^{u} , "day", preserving the proper parallelism with line 41.

Line 40. In Documents E' and E the word 'C^{u} , "sun", has been lost, and the following word C^{n} , "to shine", has been written C_n , that is the conjunction "thus". It is difficult to see what possible meaning can be ascribed to the resulting line. In Documents K and L the word 'C^{u} has been restored, but given the meaning "a day" by the addition of Y^{n} , "one", placed in front of it, while the C_n that follows is still a conjunction, so that the meaning remains equally obscure. Only the text of Document A makes proper sense.

Line 41. The word J^{n} , "to go into", has been changed in Document E' to J^- , copying the parallel line 38, while in Documents E, K and L it has been read as J^{n} . At the end of the line in Documents K and L there is a note in Miao which seeks, but fails, to elucidate the obscurities of this and the previous line. It reads, "That is it went two days and two nights without dying".

Line 42. In Documents E' and E 'C^{nc} , "to singe", has been written 'C° , and in Documents K and L, 'C^{u} .

Line 51. Document K reads $\text{C}^{\text{n}} \text{L}^{\text{p}} \text{C}\bar{\text{T}}$ instead of $\text{C}^{\text{n}} \text{L}^{\text{p}} \text{J}^-$.

Lines 55 to 63. Among the various documents, and also within individual documents, there is no consistency in the writing of the expression meaning "descendants". It appears as either $\text{T}^{\text{u}} \text{A}_n \text{T}^{\text{u}} \text{C}^{\text{n}}$ or $\text{T}^{\text{u}} \text{A}_n \text{T}^{\text{n}} \text{C}^{\text{n}}$. In the present text the former has been used throughout, but in Yang Zhi's autograph either might have appeared, possibly even both.

Lines 58 and 59. In Document A the word $\text{l}^{\text{'}}_n$ is wrongly written $\text{l}^{\text{'}}_-$.

Line 61. Documents E' and E read $\text{C}\text{T}^{\text{c}}$ instead of T^{c} .

Lines 61 and 62. In Document A there is a case of haplography by which the second half of line 61, from the word L_- , together with the name $\text{C}^{\text{r}} \text{J}^{\text{r}} \text{L}_n$ at the beginning of line 62, are missing.

Line 62. In Documents E, K and L \mathfrak{D}_8 J^8 is missing, and Documents K and L add an extra line following line 62. It reads:

\mathfrak{D}_8	J^8	$\overset{u}{J}$	$C\Delta^{nc} T^n$	$\Lambda_$	$C\Delta^{nc} T_{ii}$.
did	spread	fill	earth	oh	everywhere.

Line 63. This final line is not included in Document A.

M142

Ḑ Jṛ Lᵢᵢ Cᵓᵢ. Lᵤ Jᵢᵤ Γᵤ Sᵢᵢ.
Zhyu-shi-lao song. Lu Xing-fu wrote.

CΔ^{nc} Tⁿ Tᵑ Cᵑ E_n Jᵤ Ḑ Jṛ Lᵢᵢ J⁻ C^{nc} Tᵘ
world people thus was Zhyu-shi-lao great person

J["] Ṡ,
know choose,

CΔ^{nc} Tⁿ Tᵑ Cᵑ E_n Jᵤ Ḑ Jṛ Lᵢᵢ J⁻ C^{nc} Tᵘ
world people thus was Zhyu-shi-lao great person

Tⁿ C†^r.
give names.

CΔ^{nc} Tⁿ Tᵑ Cᵑ E_n 3̄ Lⁿ G_o Δ^u Lⁿ CḐ^{nc},
world people thus forests black extremely,

CΔ^{nc} Tⁿ Tᵑ Cᵑ E_n 3̄ Lⁿ G_o †ᵢᵢ J⁻ CTⁿ.
world people thus forests dark exceedingly.

5 C["] Lᵑ J⁻ C["] Lᵑ C†^r Cᵓᵑ Jⁿ C₋ CḐ CΔ^{nc} †⁻,
tigers lions crawl stalking within cliffs,

Δ^ṑ Λⁿ Tⁿ Eⁿ C^{no} †⁻ CT^o,
kestrels situated cliffs gorges,

† E^{no} ᵔⁿ J_i Δ^{'nc} J⁻ Ḑ.
stags jumped hither and thither.

CT^u T["] CT^u Tᵑᵑ ᵔ^p E_n,
sky get sky constantly thus,

Ḑ Jṛ Lᵢᵢ CT_s L⁻ L["] E_n,
Zhyu-shi-lao went threw cut down thus,

10 Ḑ Jṛ Lᵢᵢ ᵔ₋ ṑ['] C_s J⁻ †⁻ T[']_i Jᵤ Ḑ,
Zhyu-shi-lao did whet his hook carry at back,

ṑ['] C_s J⁻ T["] E^{no} Tᵘ Tⁿ.
whetted his axe carry the hand.

ᵈ- 'Cᵛ ɛₙ ɛ̃ Jʳ Lₙ CT₃ L⁻ L'',
 there is day thus Zhyu-shi-lao went threw cut down

ᵈ- L⁻ L'' T₄ T⁴ C₃ L'' 3̃,
 did throw cut down deu-deu he cut down forests,

ᵈ- L⁻ L'' T₄ T⁴ C₃ L'' t̃.
 did throw cut down deu-deu he cut down woods.

15 ᵈ- 'Cᵛ ɛₙ ɛ̃ Jʳ Lₙ L'' J̃' L''
 there is day thus Zhyu-shi-lao cutting dry cutting

Jⁿ t̃,
 fully dry,

ɛₙ ɛ̃ Jʳ Lₙ CT₃ Ḷ L'' ɛₙ.
 thus Zhyu-shi-lao went burn off cutting thus.

ɛ̃ Jʳ Lₙ L'' Jᵛ L'' J⁻ 'C̃ᵉ ,
 Zhyu-shi-lao cutting burnt cutting singed,

ᵈ- Jᵛ ɛₙ C'' Jⁿ C̃ᵉ Tᵛ Jⁿ T⁴.
 did burn thus snakes the skin.

C'' Lᵑ J- C'' Lᵑ C̃t' CT₄ J̃ L₄,
 tigers lions fled gone,

20 t' ɛᵐᵒ ᵈⁿ J, CT₄ ɛ'ₙ ɛ'ᵐᵒ ɛₙ.
 stags moved place thus.

CTᵛ T'' CTᵛ T'ᵑ ᵈᵑ,
 sky get sky constantly,

ɛ̃ Jʳ Lₙ Tᵛ Λₙ Tᵛ ɛⁿ Jᶜ Jⁿ CT°,
 Zhyu-shi-lao descendants proliferate spread,

Jᶜ J̃ CΔᵐᵒ Tⁿ Tᵑ Cᵑ Jₙ Y⁻ 3°.
 proliferate fill world people twelve villages.

M142
The song of Zhyu-shi-lao.

Collected by Lu Xing-fu.

Notes

This version of the Zhyu-shi-lao song is found in Document D (no.1, page 1).

Title. There is no title in the manuscript. The above has been supplied.

Line 3. In the manuscript the final word is written \square^{nc} , instead of $\text{C}\square^{\text{nc}}$.

Line 5. In this line and throughout the song, the words for tigers and lions are written $\text{C}_{\text{u}} \text{L}^{\text{n}}$ J_{L} and $\text{C}_{\text{u}} \text{L}^{\text{n}} \bar{\text{t}}'$ respectively, instead of $\text{C}'' \text{L}^{\text{p}} \text{J}_{\text{L}}$ and $\text{C}'' \text{L}^{\text{p}} \text{C}\bar{\text{t}}'$.

Line 10. The word $\overset{\circ}{\text{I}}'$, "to whet" is incorrectly written $\overset{\circ}{\text{I}}$.

Line 20. The word \square'_{m} , "to move" is incorrectly written \square'_{L} .

Line 22. $\text{J}^{\text{n}} \text{CT}^{\circ}$, "to spread" is wrongly written $\text{J}^{\text{n}} \text{T}^{\circ}$.

M143

$\begin{smallmatrix} \bar{1} \\ \text{C} \end{smallmatrix} \text{J}^r \text{L}_{\bar{z}}$ $\text{C} \text{J}^{\text{u}}$. $\text{C}^{\bar{z}} \text{D}_{\text{ne}}$ I^{u} .
 Zhyu-shi-lang song. Zhang Ming sang.

CT^{u} T_{u} $\bar{\text{J}}^r \text{J}_{\bar{z}}$ T_{u} ,
 sky came together beginning came together,

T^{n} T_{u} T^{u} $\text{T}^{\text{u}} \text{V}^{\text{p}} \text{C} \text{C}_{\text{u}}$ $\text{J}^r \text{C}^{\text{u}} \text{S}^{\text{nc}}$.
 earth came together to Drao-ve-nzhao place high.

$\text{C} \Delta^{\text{nc}} \text{T}^{\text{n}}$ $\text{T}^{\text{p}} \text{C}^{\text{p}}$ $\begin{smallmatrix} \bar{1} \\ \text{C} \end{smallmatrix} \text{J}^r \text{L}_{\bar{z}}$ T_{u} $\text{T}^{\text{u}} \text{T}_{\text{u}} \text{CT}^{\text{n}}$,
 world people Zhyu-shi-lang came together to first,

T_{u} $\text{T}^{\text{u}} \text{C} \Delta^{\text{nc}} \text{T}^{\text{n}}$ $\text{T}^{\text{p}} \text{C}^{\text{p}}$ C_{n} $\bar{\text{z}} \text{L}^{\text{n}} \text{G}_{\text{o}}$ Δ^{u} ,
 came together to world people thus forests black,

5 $\bar{\text{z}} \text{L}^{\text{n}} \text{G}_{\text{o}}$ Ct^{r} $\bar{\text{J}} \bar{\text{J}}$,
 forests sighing whispering,

$\bar{\text{z}} \text{L}^{\text{n}} \text{G}_{\text{o}}$ Δ^{u} $\text{L}^{\text{n}} \text{C} \text{C}^{\text{nc}}$.
 forests black extremely.

$\begin{smallmatrix} \bar{1} \\ \text{C} \end{smallmatrix} \text{J}^r \text{L}_{\bar{z}}$ $\text{T}_{\text{u}} \text{J}^{\text{n}} \text{L}_{\bar{z}}$ $\text{J}^r \text{C}^{\text{no}} \text{D}^{\bar{z}}$,
 Zhyu-shi-lang all around observed,

$\text{D}^{\bar{z}}$ $\text{T}^{\text{u}} \text{C} \Delta^{\text{nc}} \text{T}^{\text{n}}$ $\text{T}^{\text{p}} \text{C}^{\text{p}}$ $\bar{\text{z}} \text{L}^{\text{n}} \text{G}_{\text{o}}$ Δ^{u} ,
 observed to world people forests black,

$\text{CT}^{\text{r}} \text{C}_{\text{n}} \text{L}^{\text{n}} \text{J}^{\text{u}}$ $\text{T}_{\text{u}} \text{T}_{\text{u}}$ C^{no} ,
 deer all lived,

10 $\bar{\text{t}} \text{C}^{\text{no}} \text{D}^{\text{n}} \text{J}_{\text{r}}$ $\text{T}_{\text{u}} \text{T}_{\text{u}}$ t_{u} ,
 stags all dwelt,

$\begin{smallmatrix} \bar{1} \\ \text{C} \end{smallmatrix} \text{J}^r \text{L}_{\bar{z}}$ S^{nc} J^r T_{u} .
 Zhyu-shi-lang heart not collected.

$\begin{smallmatrix} \bar{1} \\ \text{C} \end{smallmatrix} \text{J}^r \text{L}_{\bar{z}}$ $\text{T}_{\text{u}} \text{J}^{\text{n}} \text{L}_{\bar{z}}$ $\text{J}^r \text{C}^{\text{no}} \text{D}^{\bar{z}}$,
 Zhyu-shi-lang all around observed,

$\text{D}^{\bar{z}}$ $\text{T}^{\text{u}} \bar{\text{z}} \text{L}^{\text{n}} \text{G}_{\text{o}}$ Δ^{u} ,
 observed to forests black,

$\text{C}^{\text{u}} \text{L}^{\text{p}} \text{J}^{\text{r}}$ $\text{T}_{\text{u}} \text{T}_{\text{u}}$ C^{no} ,
 tigers all lived,

- 15 C" L³ C⁺' T_u T_u t_u,
lions all dwelt,
- Ḑ J^r L₈ t' C⁺' L₃,
Zhyu-shi-lang built booth small,
- Ḑ J^r L₈ S^{nc} J^r T_{..}.
Zhyu-shi-lang heart not collected.
- Ḑ J^r L₈ C⁺' J^u J^u L_n,
Zhyu-shi-lang sought plan thus,
- Ḑ J^r L₈ T_u t̄ S^r t̄ L_o.
Zhyu-shi-lang then returned went back returned came

t^r,
arrange,

- 20 t^r T" Ḑ J^r L₈ Δ⁸ C³ t^r J_u,
arrange get Zhyu-shi-lang things make easy,
- L_n Tⁿ J_u Ḑ t^r J_o C⁺t_u.
nine the ten kinds arrange cause complete.
- Ḑ J^r L₈ J^u_{nc} C_n J⁻ t⁻ t^r T^u Δ_u,
Zhyu-shi-lang took connector hook arrange the back,
- J^u_{nc} C_n J⁻ T" Jⁿ Δ⁸ L^{no} T^u Tⁿ.
took connector axe spirit carry the hand.
- Ḑ J^r L₈ C⁺T₃ L⁻ L",
Zhyu-shi-lang went threw cut down,

- 25 L⁻ L" T^{'3} T^{'3} Λ_u T^u Γ³,
threw cut down te-te nourish posterity,
- L⁻ L" T^{'3} T^{'3} Λ_u T^u Lⁿ L_n.
threw cut down te-te nourish descendants thus.
- Ḑ J^r L₈ L_u J₈ L⁻,
Zhyu-shi-lang had done threw,
- L⁻ L₄ C_n t^r 'C^u J^r J_u t³,
threw gone connector three days the whole,

L⁻ L_κ C_n t^r l_n ɔ₋ J^r J₋.
 threw gone connector three months did to and fro.

30 ɔ₋ 'C^u [J^r L_z L["] J̄',
 there is day Zhyu-shi-lang cutting dried,

L["] Jⁿ ['ɤ Lⁿ CΔ["] V_z.
 cutting trimming undergrowth yellow.

ɔ₋ 'C^u [J^r L_z CT_z l_z L["],
 there is day Zhyu-shi-lang went burn off cutting,

[J^r L_z L["] J^u L["] ɔⁿ S^{nc},
 Zhyu-shi-lang cutting burnt cutting green,

J^u L_κ C_n t^r 'C^u J^r J["] t^z,
 burnt gone connector three days the whole,

35 J^u L_κ C_n t^r l_n CT^u Tⁿ CT_u ɔ₋
 burnt gone connector three months deliberately did

J^r J₋.
 to and fro.

CTⁱ [L_n Lⁿ J["] L₋ ɔ₋ J̄,
 deer had done flee,

J̄ L_κ J^o t⁻,
 fled gone woods,

tⁱ [^{nc} ɔⁿ J_i J̄ L_κ ʒ Lⁿ G_o Δ^u,
 stags fled gone forests black,

C["] L^z J₋ J̄ L_κ CT^z t⁻,
 tigers fled gone woodland,

40 C["] L^z C t̄['] J̄ L_κ ʒ Lⁿ G_o Δ^u.
 lions fled gone forests black.

[_n J_u [J^r L_z T['] J̄,
 thus was Zhyu-shi-lang stone slab engraved

T['] [̄
 stone slab wedged

ㄟ^{no} ㄌ_o ㄘㄟ^{no},
bring come remember,

ㄘㄟ^{no} 'ㄘ^u ㄘㄟ^{no} ㄘ_{ni} ㄟ^{nc}.
remember day remember time completed.

ㄣ- 'ㄘ^u ㄟ_n ㄟ¹ ㄐ^r ㄌ_ɿ ㄘ^u ㄟⁿ ㄣ_ɿ
there is day thus Zhyu-shi-lang descendants did

ㄐ^ɿ,
proliferate,

ㄐ^ɿ ㄐ^u ㄘㄟ^{nc} ㄘⁿ ㄘ^ɿ ㄘ^ɿ ㄣ_{ni} ㄘ⁻ ㄣ^o
proliferated filled world people twelve villages

ㄟ_n.
thus.

45 ㄟ_n ㄣⁿ ㄣ_o ㄘㄟ_{..}.
thus ended.

M143
The song of Zhyu-shi-lang.

Sung by Zhang Ming.

Notes

This song is found in Document K (no. 3/3, page 13) and in Document L (no. 9, page 29). Odd fragments are also preserved in the conflated version of the song in Document N.

A note in Miao at the beginning reads, "This song was sung at the time when the people sealed hollow trees for houses, and lived among the rocks and forests".

Lines 14 and 15. In these lines and throughout the song Document L reads C" L_n J- and C" L_n C[̄]' for tigers and lions instead of C" L³ J- and C" L³ C[̄]' as in Document K.

Line 15. Document K reads C" t'。 C⁺'_u instead of C" L³ C[̄]', a mistake corrected in Document L.

Line 16. A note in Miao at the end of this line explains that t'。 C⁺' is "to fix poles up in a tree as a place to stay". With tigers and lions about Zhyu-shi-lang felt safer lodged in a tree.

Line 17. Following this line in both documents the five lines 7 to 11 are repeated verbatim. It could be argued that the whole passage comprises four stanzas,

Stanza A, lines 7 to 11.

Stanza B, lines 12 to 17.

Stanza C, lines 7 to 11 again.

Stanza D, lines 18 to 23.

In this case the repetition of stanza A would have to be regarded as part of the parallelism in the construction of the song. Against this it must be pointed out that, if this were the case, then stanzas B and D ought to be strictly parallel to one another. Clearly they are not so. Normally parallelism requires that lines or stanzas are constructed with identical patterns but not using identical words. There are occasions when a line may be repeated without change to the wording, but for a whole stanza to be repeated would be most improbable. It is therefore far more likely that here we have a case of dittography, and the repeated lines have been left out.

Lines 20 and 21. In both documents these two lines are joined together into a single line.

Line 23. J⁻ T" Jⁿ Δ³ means "spirit axe", and is equivalent to the English "magic axe" or "enchanted axe".

Lines 25 and 26. The sound of axe strokes in other versions is represented by the sounds T₄ T⁶, but in this version by T⁷ T⁷.

Lines 28 and 29. The meaning of these two lines and that of the similar couplet in lines 34 and 35, would appear to be that, for three days, Zhyu-shi-lang cut a swath straight through

the forest, and then for three months, went back and forth, until he had cleared a substantial rectangular area. Later he burned it off in the same manner.

Line 40. As in line 15, $C'' L^{\flat} C\bar{t}'$ has been wrongly written $C'' t' \circ C\bar{t}'$, but this time Document L has not corrected the error.

Line 41. The four words which immediately follow the name Zhyu-shi-lang read $T', J_{\epsilon} T', \bar{C}_-$ in both documents. The line also appears in Document N on page 390, in the conflated version of the song, and there is a foot note on page 395 (with an incorrect reference number) which reads,

(in Miao) "this expression says" (in Chinese) "engraved wood remembering business". (in Miao) "taik gheut njot nrus". That is, "taik gheut remembering business".

According to this note therefore, "taik gheut", T', J_{ϵ} , is the Miao for "engraved wood", so that the whole expression would describe some kind of memorial tablet or plaque. In fact T' normally means a slab of stone. \bar{C}_- means "wedged", so that T', \bar{C}_- would be a stone slab set upright. J_{ϵ} can mean either "twisted" or "tangled", or it can mean "a stick", neither of which seems to fit the context particularly well. If the note in Document N is on the right lines, then it seems likely that the word which appears as J_{ϵ} , "gheut", is a simple scribal error for J_{\triangleright} , which does indeed mean "carved out" or "engraved", and in the present text this emendation has been chosen. The expression thus means "an engraved stone set upright". The Miao themselves did not set up such memorial stones, but they were very familiar with them, since their Chinese neighbours excelled in the art. In the present context the expression is entirely metaphorical. It is saying, "This, namely the land cleared of forest and ready for tilling, this was Zhyu-shi-lang's memorial".

M144

Λ_κ S^r Ĩ¹ t_r L_u, C]'']_u Y⁻ J''.
Leader Zhyu-zi-lao, song which makes crops.

]̂ J⁻ I' _u.
Pan Xie sang.

Ĩ' CT_u Ĩ' CT'' CT_r,
sunshine shine very fine,

Ĩ' CT_u 3'' Λ_κ S^r Ĩ¹ t_r L_u CT_u L⁻
sunshine good Leader Zhyu-zi-lao sunshine throw

L''.
cut down.

L⁻ [ⁿ 'C^u J'' Yⁿ J̊
throw nine days go into one pond,

L⁻ [ⁿ 'C^u T_u J⁻ T_{nc} J'' Yⁿ C]̂.
throw nine days truly go into one pool.

5 ^{nc} 3 C_n Yⁿ [_u
lay in the sun connector one twelve day period

]̂ t^r 'C^u,
thirteen days,

^{nc} 3 CT'' ɔ̂ CT'' T̄ J̄' Jⁿ CT_{..}
lay in the sun trees soft trees hard dry fully.

Ĩ' CT_u Ĩ' CT'' CT_r,
sunshine shine very fine,

Ĩ' CT_u [_n 3'' Λ_κ S^r Ĩ¹ t_r L_u CT_u
sunshine thus good Leader Zhyu-zi-lao sunshine

̂
burn off cutting.

̂ [ⁿ 'C^u J'' Yⁿ J̊,
burn off nine days go into one pond,

10 b^{c} C^{n} 'C^{u} T_{u} J^- T_{nc} J'' Y^{n} CJ^{p} .
 burn off nine days truly go into one pool.

J^- J^{r} S^{u} T'' L_{u} ,
 who first get crops,

Λ_{s} S^{r} C^{r} t_{r} L_{u} S^{u} T'' L_{u} .
 Leader Zhyu-zi-lao first get crops.

Λ_{s} S^{r} C^{r} t_{r} L_{u} T^{u} C_{n} Y^{n} CT_{o} .
 Leader Zhyu-zi-lao separated connector one terrace

L_{o} J^{p} t^{u} ,
 come sowed millet,

t^{u} T^- t^{u} J^- C_{no} .
 millet came yellow millet.

15 Λ_{s} S^{r} C^{r} t_{r} L_{u} T^{u} C_{n} Y^{n} CT_{o} .
 Leader Zhyu-zi-lao separated connector one terrace

L_{o} C_{no} Δ^{n} .
 come planted cucumbers.

C_{s} T_{n} Δ^{n} Y^- L^{n} C^{p} T^- ,
 they say cucumbers in what way come,

Δ^{n} T^- Δ^{n} J^{n} L_{o} .
 cucumbers come cucumbers rounded.

Δ^{n} t^{r} Y^- L^{n} C^{p} ,
 cucumbers fruit in what way,

Δ^{n} t^{r} J^{n} T^{u} L G_{u} CJ^{p} .
 cucumbers fruit a small arm.

20 Λ_{s} S^{r} C^{r} t_{r} L_{u} J^{n} C^{m} Ct^{r} G_{u}
 Leader Zhyu-zi-lao master daughter young woman

Ct_{s}
 youngest

Δ_{n} J^- Δ^{n} D^{p} Ct_{s} t^{r} ,
 picked cucumbers did not tell father,

Δ_n $J^- \Delta^n$ \mathcal{D}^δ Ct_δ C^{nc} .
 picked cucumbers did not tell mother.

$\overset{\circ}{L}$ $t' J^- C\Delta_{||}$ \mathcal{D}_δ T_o ,
 tiger striped did wait for,

T_o $\Lambda_\varsigma S^r$ $\overset{1}{L} t_r L_{||}$ \mathcal{D}_n Ct' ,
 wait for Leader Zhyu-zi-lao plural daughter

G_u Ct_ς ,
 young woman youngest,

25 T'' $\Lambda_\varsigma S^r$ $\overset{1}{L} t_r L_{||}$ $J^- CT^u$ $L_{||}$.
 at Leader Zhyu-zi-lao edge crops.

C_n $\bar{J} J^r$ L^{no} S^{nc} Δ^u ,
 connector who carried heart black,

$\Lambda_\varsigma S^r$ $\overset{1}{L} t_r L_{||}$ L^{no} S^{nc} Δ^u .
 Leader Zhyu-zi-lao carried heart black.

$\bar{J} J^r$ L^{no} S^{nc} $\overset{''}{t}'$,
 who carried heart vengeful,

$\Lambda_\varsigma S^r$ $\overset{1}{L} t_r L_{||}$ L^{no} S^{nc} $\overset{''}{t}'$.
 Leader Zhyu-zi-lao carried heart vengeful.

30 $\Lambda_\varsigma S^r$ $\overset{1}{L} t_r L_{||}$ L^{no} CT^δ $Ct'_{nc} L_{nc}$
 Leader Zhyu-zi-lao carried sword shining

Y^- $\overset{\circ}{L}$ $t' J^- C\Delta_{||}$ \mathcal{D}_n $J^r C\mathcal{L}_{n||}$.
 make tiger striped connector arrival.

$\Lambda_r S^r$ $\overset{1}{L} t_r L_{||}$ I'^u T'' $'\mathcal{D}''$ $T_{||}$,
 Leader Zhyu-zi-lao called to folk below,

$'\mathcal{D}''$ $T_{||}$ $J^r Ct''^r$ Δ_o L_n ,
 folk below smiled laughed thus,

$'\mathcal{D}''$ $T_{||}$ L_n \mathcal{D}_- $\overset{2}{L}$,
 folk below thus did carry,

35 $\overset{2}{L}$ C_n $J^n T_u$ $J^- Ct_\delta$ L'' ,
 carried connector a tail porcupine,

$\text{E}^{\circ} \text{CE}_n \text{ T}'' \quad \Lambda_{\kappa} \text{ S}^r \quad \overset{1}{\text{E}} \text{ t}_r \text{ L}_{||} \quad \text{J}^- \text{ t}'^{\delta} \text{ D}^{\delta}.$
 left upon Leader Zhyu-zi-lao "tiger's carcass".

$\text{J}^r \quad \text{Ct}_r \quad \Lambda_{\kappa} \text{ S}^r \quad \overset{1}{\text{E}} \text{ t}_r \text{ L}_{||} \quad \text{J}^- \text{ t}'^{\delta} \text{ D}^{\delta}.$
 not befitting Leader Zhyu-zi-lao "tiger's carcass".

$\Lambda_{\kappa} \text{ S}^r \quad \overset{1}{\text{E}} \text{ t}_r \text{ L}_{||} \quad \text{D}_{\delta} \quad \text{I}''^u \quad \text{T}'' \quad \text{'D}'' \quad \text{Ct}^r,$
 Leader Zhyu-zi-lao did call to folk above,

$\text{'D}'' \quad \text{Ct}^r \quad \text{J}^r \text{ Ct}''^r \quad \Delta_{\circ},$
 folk above smiled laughed,

40 $\text{'D}'' \quad \text{Ct}''^r \quad \text{E}_n \quad \text{D}_{\delta} \quad \overset{2}{\text{E}},$
 folk above thus did carry,

$\overset{2}{\text{E}} \quad \text{C}_n \quad \text{J}^n \text{ T}_v \quad \text{J}^- \text{ Ct}_{\delta} \quad \overset{\wedge}{\Delta},$
 carry connector a tail dog,

$\text{E}^{\circ} \text{CE}_n \text{ T}'' \quad \Lambda_{\kappa} \text{ S}^r \quad \overset{1}{\text{E}} \text{ t}_r \text{ L}_{||} \quad \text{J}^- \text{ t}'^{\delta} \text{ D}^{\delta}.$
 left upon Leader Zhyu-zi-lao "tiger's carcass".

$\text{J}^r \quad \text{Ct}_r \quad \Lambda_{\kappa} \text{ S}^r \quad \overset{1}{\text{E}} \text{ t}_r \text{ L}_{||} \quad \text{J}^- \text{ t}'^{\delta} \text{ D}^{\delta}.$
 not befitting Leader Zhyu-zi-lao "tiger's carcass".

$\Lambda_{\kappa} \text{ S}^r \quad \overset{1}{\text{E}} \text{ t}_r \text{ L}_{||} \quad \text{I}''^u \quad \text{T}'' \quad \text{L}^{\text{p}} \text{ E}^{\text{no}}.$
 Leader Zhyu-zi-lao called to Lyu-jio.

45 $\text{L}^{\text{p}} \text{ E}^{\text{no}} \quad \Gamma'' \quad \text{J}_v \text{ J}_v,$
 Lyu-jio head like snow,

$\text{L}^{\text{p}} \text{ E}^{\text{no}} \quad \text{E}_n \quad \text{D}_- \quad \text{D}^-,$
 Lyu-jio thus did take,

$\text{D}^- \quad \text{C}_n \quad \overset{r}{\text{t}} \quad \text{L}^{\text{ac}} \quad \Delta^u \quad \text{E}_n \quad \text{D}_- \quad \overset{\text{b}}{\Delta},$
 take connector fruit red black thus did smear,

$\overset{\text{b}}{\Delta} \quad \text{E}_n \quad \text{L}^{\text{p}} \text{ E}^{\text{no}} \quad \Gamma'' \quad \text{CE}''' \text{ L}''.$
 smeared thus Lyu-jio head long and flowing.

$\text{L}^{\text{p}} \text{ E}^{\text{no}} \quad \text{E}_n \quad \text{D}_- \quad \overset{2}{\text{E}},$
 Lyu-jio thus did carry,

50 $\overset{2}{\text{E}} \quad \text{C}_n \quad \text{CE}''' \text{ L}'' \quad \text{J}^n \text{ T}_v \quad \text{J}^- \text{ Ct}_{\delta} \quad \overset{\circ}{\text{E}},$
 carry connector long and flowing a tail tiger,

$\text{E}^{\circ} \text{CE}_n \quad \text{T}'' \quad \Lambda_{\epsilon} \text{S}^r \quad \overset{1}{\text{E}} \text{t}_r \text{L}_{||} \quad \text{J}^- \text{t}'^{\circ} \text{D}^{\circ}.$
 left upon Leader Zhyu-zi-lao "tiger's carcass".

$\text{Ct}_r \quad \Lambda_{\epsilon} \text{S}^r \quad \overset{1}{\text{E}} \text{t}_r \text{L}_{||} \quad \text{J}^- \text{t}'^{\circ} \text{D}^{\circ}.$
 befitting Leader Zhyu-zi-lao "tiger's carcass".

$\text{C}_n \quad \text{CJ}^{\flat} \quad \text{CT}_o \text{L}^- \quad \text{Ct}^-,$
 connector ears as big as fans,

$\text{J}^u \quad \text{J}^n \text{J}'^{\circ} \quad \text{L}^n \quad \text{CE}^n \quad \text{t}'_o,$
 horns great like pillars built,

55 $\text{J}^- \text{D}^- \quad \text{J}^u \text{J}^u \quad \text{CT}_o \text{L}^- \quad \text{J}'^o.$
 eyes flaming as big as bowls.

$\Lambda_{\epsilon} \text{S}^r \quad \overset{1}{\text{E}} \text{t}_r \text{L}_{||} \quad \text{I}'^u,$
 Leader Zhyu-zi-lao called,

$\text{I}'^u \quad \text{CA}^{\text{nc}} \text{T}^n \quad \text{T}^{\flat} \text{C}^{\flat} \quad \text{L}^n \text{J}^- \text{L}_{||} \quad \text{CT}_o \text{T}^- \quad \text{C}_-,$
 called world people the elders come look,

$\text{J}^r \quad \Lambda^{\circ} \quad \text{CA}^{\text{nc}} \text{T}^n \quad \text{T}^{\flat} \text{C}^{\flat} \quad \text{L}^n \text{J}^- \text{L}_{||} \quad \text{E}^= \quad \text{J}^u \text{CJ}^-.$
 not is world people the elders cattle household.

$\Lambda_{\epsilon} \text{S}^r \quad \overset{1}{\text{E}} \text{t}_r \text{L}_{||} \quad \text{D}^{\circ} \quad \text{I}'^u,$
 Leader Zhyu-zi-lao did call,

60 $\text{I}'^u \quad \text{CA}^{\text{nc}} \text{T}^n \quad \text{T}^{\flat} \text{C}^{\flat} \quad \text{L}^n \text{J}^- \text{L}_{||} \quad \text{CT}_o \text{T}^- \quad \text{Y}^- \quad \text{CT}'.$
 called world people the elders come make meat.

$\text{CA}^{\text{nc}} \text{T}^n \quad \text{T}^{\flat} \text{C}^{\flat} \quad \text{L}^n \text{J}^- \text{L}_{||} \quad \text{D}^{\circ} \quad \overset{\circ}{\text{I}}'$
 world people the elders did hone,

$\overset{\circ}{\text{I}}' \quad \text{L}^{\text{nc}} \quad \Delta_{\epsilon} \Delta_{\epsilon} \quad \text{CT}_o \text{T}^- \quad \text{Y}^- \quad \text{CT}'.$
 hone knives stripping come make meat.

$\Delta_{\epsilon} \quad \text{C}_n \quad \text{J}^- \text{T}^{\text{c}} \quad \text{T}^- \quad \Delta^u \Delta^-,$
 flay connector skin come ripping,

$\Delta_{\epsilon} \quad \text{C}_n \quad \text{J}^- \text{T}^{\text{c}} \quad \text{T}^- \quad \Delta^u \Delta^{\text{nc}}.$
 flay connector skin come slashing.

65 $\text{Y}^- \quad \text{T}'' \quad \text{E}_n \quad \text{E}^- \quad \text{E}^{\circ} \quad \text{J}^n \text{T}^- \text{CJ}_{\epsilon},$
 made get thus nine kinds portions,

Y⁻ T["] E⁻ E^{%"} Jⁿ T⁻ J⁻,
made get nine kinds parts,

J^r t₁₁ CA^{nc} Tⁿ T³ C³ Lⁿ J⁻ L₁₁ CT₃ Ct₁
sufficient world people the elders go eat with

E['] E_n.
breakfast thus.

E_n Jⁿ D₀ CA₁₁.
thus ended.

The inserted lines. (See introduction).

T₄ CT₀ E^{'=} E^{'=} T⁻ Ct₂ Ct₂,
come out spring come warmth,

T₄ CT₀ E^{'=} E^{'=} J_n L₀ CT₀ Jⁿ CT₃.
come out spring thus come terraces lush growth.

C["] L₀ L₁ C["] J⁻,
birds come and birds call,

J³ L₀ L₁ J³ J⁻.
insects come and insects call.

5 CT₀ C_n Jⁿ T₀ C["] J^r J₃ A³,
with connector a bird lark flying,

A³ Jⁿ L₁ L₀ E₀ CT₀.
flying around and around encompassing sky.

E₀ C_n J⁰ T["] T₀ J³,
encompassing connector woman's fields buckwheat,

E₀ C_n A₄ T["] T₀ L₁₁.
encompassing connector man's fields crops.

J⁻ CT₁₁ T⁰ 'D["] A⁰ D₃ CT₁,
youth son hmao-dlu did drive,

10 C[~] V³ C[~] J^r J^r E^{no} CEⁿ,
cattle yellow oxen ploughing climbed,

CEⁿ 'D["] Jⁿ E^r Tⁿ J³ CJ⁻,
climbed Hmao-gi-zhi the bottom houses,

CJ'' 'ɔ'' ɟⁿ ɕ^r Tⁿ ɟ⁻ ɟ^o.
cover in dust Hmao-gi-zhi the women.

T_ɕ CT_u ɕ^{'=} ɕ^{'=} T⁻ Cɬ_ɕ Cɬ_ɕ,
come out spring come warmth,

T_ɕ CT_u ɕ^{'=} ɕ^{'=} ɟ_n L_o CT_o ɟⁿ CT_ɕ.
come out spring thus come terraces lush growth.

15 C'' L_o L₋ C'' ɟ⁻,
birds come and birds call,

ɟ^ɕ L_o L₋ ɟ^ɕ ɟ⁻.
insects come and insects call.

CT_o C_n ɟⁿ T_u C'' ɟ^r ɟ_ɕ ʌ^ɕ,
with connector a bird lark flying,

ʌ^ɕ ɟⁿ L₋ L_o ɕ_u CT^ɕ.
flying around and around encompassing plains.

ɕ_u C_n ɟ^o Tⁿ T_u ɟ^ɕ,
encompassing connector woman's fields buckwheat,

20 ɕ_u C_n ʌ_ɕ Tⁿ T_u L_u.
encompassing connector man's fields crops.

ɟ⁻ CT_u T^u 'ɔ'' ʌ^u ɟ^ɕ CT₋,
youth son Hmao-dlu did drive,

C[~] V^ɕ C[~] ɟ^r ɟ^r ɕ^{no} Cɕⁿ,
cattle yellow oxen ploughing climbed,

Cɕⁿ 'ɔ'' ɟⁿ ɕ^r Tⁿ ɟ^ɕ Cɟ⁻,
climbed Hmao-gi-zhi the bottom houses,

CJ'' 'ɔ'' ɟⁿ ɕ^r Tⁿ ɟ⁻ L_u.
cover in dust Hmao-gi-zhi the elders.

M144
The Leader Zhyu-zi-lao, a farming song.

Sung by Pan Xie.

Notes

This song is found in Document E (no. 18, page 45), Document K (no. 3/2, page 12) and in Document L (no. 8, page 26). Some lines are also found in the conflated version in Document N (no.14, page 388).

Line 10. In Document E the word T_u in the expression $T_u J^- T_{\infty}$ is missing.

Line 15. A note in the text in Documents E, K and L explains in both Miao and Chinese that Δ^n means "cucumber". The Miao grew ridge cucumbers which ripened to a yellow colour and were eaten either raw or cooked.

Line 20. Documents K and L have a note in the text in Chinese explaining that this means "she picked cucumbers".

Line 21. All three documents have a note in Miao which says that this means, "did not tell her father".

Line 22. A similar note explains that this means, "did not tell her mother".

Line 25. A note in Chinese in Document K gives the meaning as "the edge of the crops".

Line 32. In Document E a note in Chinese explains that ' \mathcal{D} ' T_{∞} means "lower place".

Line 35. A note in Chinese in Documents K and L explains that \mathcal{E} is a porcupine.

Line 36. Document E has a note that $J^- t'^{\delta} \mathcal{D}^{\delta}$ means "the tiger's body". In subsequent lines in all three documents it some times appears as $J^- \mathcal{E}'^{\delta} \mathcal{D}^{\delta}$.

Line 37. This line is not found in any of the documents but is demanded by the poetic form of the song. Its parallels are lines 43 and 52.

Line 38. Documents E and K read t^+ instead of $\mathcal{C}t^+$. A Chinese note explains that ' \mathcal{D} ' $\mathcal{C}t^+$ means "Higher place".

Line 45. In the copy of Document E annotated by Wang Ming-ji the meaning of $J_u J_u$ is given as $S_{\infty} \mathcal{C}J^u$, "like snow".

Line 50. All three documents have spelt $T^n T_u$ incorrectly as $T^n T_{\infty}$.

Line 54. Document E uses the alternative pronunciation ɕʰ ɕʰ ɕʰ. It also reads ɕ instead of ɕʰ.

Line 62. A note in Miao in Documents K and L gives the meaning of ɕʰ ɕʰ ɕʰ as "sharp knives". In fact ɕʰ means "to take off", "to strip off" or "to pull to pieces". In the case of an animal skin it means "to flay".

Line 63. This line is missing from Documents K and L.

Line 65. In Document E the two words ɕʰ ɕʰ, "thus nine" have been mistakenly interchanged. Document K followed by Document L wrongly corrected the error to read ɕʰ ɕʰ which means 90, and thereby not only destroys the parallelism but makes a nonsense. There was no way that 90 portions could be made from a single carcass.

Line 66. In Document E ɕʰ ɕʰ ɕʰ is written ɕʰ ɕʰ ɕʰ.

Line 67. In Document E ɕʰ ɕʰ is written ɕʰ.

The inserted lines.

Line 5. Documents E and K have a note in Chinese giving the meaning of ɕʰ ɕʰ ɕʰ as "lark".

Line 6. In the Miao text this line and line 5 are joined together. So long a line upsets the balance of the stanza. This has been restored by splitting the line into two and repeating ɕʰ at the beginning of line 6. The same has been done with the identical lines 17 and 18. In Document K there is a note in Miao in the text which explains that ɕʰ ɕʰ means "all around the sky".

Lines 9 and 10. In the documents these are joined into a single long line. This has been split into two to restore the balance of the stanza. The same has been done with the identical lines 21 and 22.

Line 11. This line is omitted from the text. It has been restored simply by copying line 23. Without it line 12 does not follow properly. ɕʰ ɕʰ ɕʰ means "below the houses", but since Miao houses are nearly all built on a hill-side facing down the slope, ɕʰ ɕʰ ɕʰ also means "the front of the houses".

M145

$\begin{smallmatrix} 1 \\ \text{C} \end{smallmatrix} \text{J}^r \text{L}_{\tilde{s}}$ $\text{C}\text{J}''$. $\text{C}^{\tilde{s}} \text{D}_{ne}$ I''^u
Zhyu-shi-lang song. Zhang Ming sang.

J''^u $\bar{\text{C}}$ t^c L_o J'' ,
year this able come know,

D_- J'' $\begin{smallmatrix} 1 \\ \text{C} \end{smallmatrix} \text{J}^r \text{L}_{\tilde{s}}$ J''^u L^- L'' .
did know Zhyu-shi-lang this year throw cut down.

$\begin{smallmatrix} 1 \\ \text{C} \end{smallmatrix} \text{J}^r \text{L}_{\tilde{s}}$ L^- L'' $\text{T}'^p \text{T}'^p$ Λ_{\sim}
Zhyu-shi-lang throw cut down te-te nourish

$\text{T}^u \text{r}^p$,
posterity,

L^- L'' $\text{T}'^p \text{T}'^p$ Λ_{\sim} $\text{T}^u \text{C}^n$.
throw cut down te-te nourish descendants.

5 $\begin{smallmatrix} 1 \\ \text{C} \end{smallmatrix} \text{J}^r \text{L}_{\tilde{s}}$ L'' $\bar{\text{J}}'$,
Zhyu-shi-lang cutting dried,

L'' $\text{J}^n \text{C}'^{\tilde{s}}$ $\text{L}^n \text{C}\Delta''$ $\text{V}_{\tilde{s}}$.
cutting trimming undergrowth yellow.

$\bar{\text{C}}' \text{T}^u$ $\bar{\text{C}}'$ $\text{C}\text{T}'' \text{C}\text{T}_r$,
sunshine shine very fine,

$\bar{\text{C}}' \text{C}\text{T}^u$ Z'' $\begin{smallmatrix} 1 \\ \text{C} \end{smallmatrix} \text{J}^r \text{L}_{\tilde{s}}$ $'\text{C}^u$ L^{c} L'' .
sunshine good Zhyu-shi-lang day burn off cutting.

$\begin{smallmatrix} 1 \\ \text{C} \end{smallmatrix} \text{J}^r \text{L}_{\tilde{s}}$ CT_s T^u T^n ,
Zhyu-shi-lang went separate land,

10 T^u CT_o $\text{J}^{\tilde{s}}$ L_o J_s $\text{D}_{\tilde{s}}$,
separated terrace bottom come sowed hemp,

T^u CT_o $\text{C}\text{T}^{\tilde{s}}$ L_o C_{no} Δ^n ,
separated terrace middle come planted cucumbers,

T^u CT_o r'' L_o J_s t'^u .
separated terrace top come sowed millet.

$\text{D}_{\tilde{s}}$ Z'' $\text{D}_{\tilde{s}}$ $\text{J}^- \text{T}_u$,
hemp good hemp split,

Δⁿ 3ⁿ Δⁿ ɿ⁻ 'ɔ̌,
cucumber good cucumber creeper,

15 ɿ^u 3ⁿ ɿ^u ɿ⁻ 'Č.
millet good millet ears.

Δⁿ ɿ^u 'ɔ̌ Δⁿ ɿ^r L^u,
cucumbers spread tendrils cucumbers bore fruit,

ɿ^r Lⁿ ɿ⁻ L^u L⁻ ɕ₁ Č.
bore the fruit as big as small arm.

ɕ_u ɿ^u ɕ_u ɿ₁ ɿ⁻ 'C^u CTⁿ ɔ̌ⁿ C₁,
Ngu-gu-ngu-ga every day stealthily went see,

ɕ_u ɿ^u ɕ_u ɿ₁ ɿ⁻ 'C^u Δ^{ɔ̌} Δ^{ɔ̌} L₁.
Ngu-gu-ngu-ga every day stroked.

20 ɿ¹ ɿ^r Ľ ɿ_n ɔ̌_n ɿ⁻ Δ_n Δⁿ.
Zhyu-shi-lang said you must not pick cucumbers.

ɕ_u ɿ^u ɕ_u ɿ₁ ɿ^r C₁₁ L^u,
Ngu-gu-ngu-ga not listen words,

ɔ̌⁻ 'C^u ɕ_u ɿ^u ɕ_u ɿ₁ CT_o Δ_n Δⁿ,
there was day Ngu-gu-ngu-ga with picked cucumbers,

Δ_n Δⁿ L₁ ɔ̌₁ ɿ².
picked cucumbers then did wrap up.

ɿ_n ɿ_u ɿ^o ɿ¹ ɿ⁻ CΔ₁₁ ɿ⁻ ɿ^r 3ⁿ.
thus was tiger striped did not good.

25 ɿ¹ ɿ^r Ľ ɿ_n Cɿ^{''} ɿ^{'nc} ɿ^o ɿ¹ ɿ⁻ CΔ₁₁
Zhyu-shi-lang said for fear that tiger striped

CTⁿ ɿ⁻ C₁.
stealthily come look.

ɕ_u ɿ^u ɕ_u ɿ₁ ɿ^r L_o 'Č^o,
Ngu-gu-ngu-ga able come hear,

ɕ_u ɿ^u ɕ_u ɿ₁ ɿ^{'o} ɿ^{'o} ɿ^{'b}.
Ngu-gu-ngu-ga trembled with fear.

ᵛᵛ- 'Cᵛ Ḳ ʰ J⁻ CΔᵛ L- ᵛ- ᵛ- ,
 there was day tiger striped then did take,

ᵛ- Ḡᵛ Jᵛ Ḡᵛ J- Lᵛ Tᵛᵛ Tᵛᵛ.
 took Ngu-gu-ngu-ga gone truly finished.

30 Ḳ J⁻ Lᵛ J Jᵛ J CT'ᵛ Tᵛ,
 Zhyu-shi-lang arose set out sent,

Tᵛ Cᵛᵛ J⁻ ᵛ" Lᵛᵛ ᵛ- Iᵛᵛ,
 sent connector message thus did call,

Iᵛᵛ Tᵛ 'ᵛ" Sᵛᵛ CTᵛᵛ T- C-,
 called to people last come look,

Iᵛᵛ Tᵛ 'ᵛ" Jᵛᵛ CTᵛᵛ T- ᵛᵛ.
 called to people first come regard.

'ᵛ" Sᵛᵛ L- ᵛᵛ Ḳ,
 people last then did carry,

35 ᵛᵛ Ḳ Cᵛᵛ J⁻ T⁻ L⁻, CTᵛᵛ CḲᵛᵛ CḲ.
 did carry connector skin bat arrive early.

Ḳ J⁻ Lᵛ Jᵛᵛ Jᵛᵛ Lᵛᵛ Tᵛ Ḳ J⁻ Lᵛ
 Zhyu-shi-lang said cause put in Zhyu-shi-lang

J⁻ Jᵛ CT⁻,
 basket stranded hemp,

L- ᵛ- Jᵛ Ḳ J⁻ Lᵛ J⁻ Jᵛ CT⁻.
 only not fill Zhyu-shi-lang basket stranded hemp.

'ᵛ" Jᵛᵛ Lᵛᵛ ᵛᵛ CTᵛᵛ,
 people first thus did kill,

CTᵛᵛ Cᵛᵛ J⁻ T⁻ Jᵛᵛ CΔᵛᵛ T- CḲᵛᵛ CḲ.
 killed connector skin leopard come arrive early.

40 Ḳ J⁻ Lᵛ Jᵛᵛ Jᵛᵛ Lᵛᵛ Tᵛ Ḳ J⁻ Lᵛ
 Zhyu-shi-lang said cause put in Zhyu-shi-lang

J⁻ Jᵛ Jᵛᵛ,
 basket skeined hemp,

$\text{ɔ}_- \quad \text{ɔ}^{\text{u}} \quad \text{ɛ}^{\text{r}} \text{J}^{\text{r}} \text{L}_{\text{ɛ}} \quad \text{J}^- \text{ɔ}_{\text{ɛ}} \quad \text{ɣ}^{\text{p}}.$
 not fill Zhyu-shi-lang basket skeined hemp.

$\text{L}^{\text{p}} \text{ɛ}^{\text{no}} \quad \text{L}_- \quad \text{ɔ}_- \quad \text{CT}_{\text{u}},$
 Lyu-jio then did kill,

$\text{CT}_{\text{u}} \quad \text{C}_n \quad \text{J}^{\text{n}} \text{T}^{\text{c}} \quad \text{ɛ}^{\text{o}} \quad \text{T}- \quad \text{CCT}_{\text{u}} \quad \text{L}^{\text{n}}.$
 killed connector skin tiger come arrive late.

$\text{ɛ}^{\text{r}} \text{J}^{\text{r}} \text{L}_{\text{ɛ}} \quad \text{ɣ}_n \quad \text{ɔ}_o \quad \text{ɛ}^{\text{o}} \quad \text{T}'' \quad \text{ɛ}^{\text{r}} \text{J}^{\text{r}} \text{L}_{\text{ɛ}}$
 Zhyu-shi-lang said cause put in Zhyu-shi-lang

$\text{J}^- \text{ɔ}_{\text{ɛ}} \quad \text{ɣ}^{\text{p}},$
 basket skeined hemp,

45 $\text{ɛ}^{\text{r}} \text{J}^{\text{r}} \text{L}_{\text{ɛ}} \quad \text{J}^- \text{ɔ}_{\text{ɛ}} \quad \text{ɣ}^{\text{p}} \quad \text{CT}_n \quad \text{J}^{\text{r}} \quad \text{T}''.$
 Zhyu-shi-lang basket skeined hemp contain not get.

$\text{'ɔ}'' \quad \text{ɔ}_s \quad \text{'ɔ}'' \quad \text{S}_{\text{u}} \quad \text{T}'' \quad \text{J}^- \text{ɛ}^{\text{n}} \quad \text{t}^{\text{s}}.$
 people first people last get way ashamed.

$\text{ɛ}^{\text{r}} \text{J}^{\text{r}} \text{L}_{\text{ɛ}} \quad \text{ɛ}_n \quad \text{ɔ}_{\text{ɛ}} \quad \text{ɔ}^-,$
 Zhyu-shi-lang thus did give,

$\text{ɔ}^- \quad \text{ɛ}_n \quad \text{C}_n \quad \text{Ct}', \quad \text{J}^- \text{T}_r \quad \text{T}''' \quad \text{L}^{\text{p}} \text{ɛ}^{\text{no}}$
 gave thus connector daughter second for Lyu-jio

$\text{ɪ}'_{\text{p}} \quad \text{ɔ}'' \quad \text{Y}^- \quad \text{C}^{\text{s}} \quad \text{ɛ}_n.$
 take go make wife thus.

$\text{ɛ}_n \quad \text{ɔ}^{\text{n}} \text{ɔ}_o \text{CT}_{\text{u}}.$
 thus ended.

M145
Zhyu-shi-lang's song.

Sung by Zhang Ming.

Notes

This song is found in Document K (no. 3/4, page 14) and in Document L (no. 10, page 32).

Lines 5 and 6. In the text these are joined into a single line, but the balance of the stanza requires it to be split into two.

Line 18. A note in Miao in the text explains that this was Zhyu-shi-lang's daughter but does not say what the name might mean. The syllable 𪛗 indicates that she was no longer a child.

M151

Nzyus faot laos. Yius lol ndliex dib.
Nzyu-fao-lao. born come earth.

Yangs xiuf hxut.
Yang Xiu sang.

Xaot nad zeux lol baob,
year this able come know,

baob bangx ngaox shat xaot max dub,
know flower girl people year have son,

chat tyuk ngaox shat ghat gid zangx.
result bring out girl people way shame.

ngaox shat at jangx ghaos?
girl people how right.

5 ngaox shat jil mas jiox,
girl people thus did take,

jiox nil dub ghaof lol jiox maol lax,
took connector son outside come took go throw,

lax draot ndux zis ghat raot dlub.
throw to side higher the forest black.

ngaox shat draik drod lit sib drod lol
girl people then returned went back returned came

niob,
remained,

niob daot ib zhus gaof zib hnuv.
remained get one twelve day period thirteen days.

10 ngaox shat nbwd sieb bik lwl niob shit
girl people burned heart thoroughly remain not

daot.
get.

ngaox shat draik drod sib drod maol
girl people then returned went back returned went

ntried,
sought,

ntried dlat ndux zis ghat raot dlub.
sought go to side higher the forest black.

mas maol shit nil nzhib,
did go together connector met,

nzhib ngaox shat dub ghab hlob ndraif yangf gid.
met girl people son eldest midst sheep road.

15 gis yad maol dlat khod dyul?
you want go to where.

ngaox shat zeut lol hik,
girl people able come say,

gud ntried gud dub ghab hlob dlat ndux zis
I seek my son eldest go to side higher

ghat raot dlux.
the forest black.

gis dub ghab hlob gul gud jiol.
your son eldest is I so it is.

ngaox shat chat shit nzhws.
girl people did not believe.

20 gis naox nil ghad shit hlob?
you eat connector what grow.

Gud naox ndaot gif zaf nyul gat mit.
I eat trees mulberry their milk.

ngaox shat mas hxex ngaox shat dub dik nggak,
girl people did bring girl people son small,

draik drod sib drod lol zos,
then returned went back returned come reached,

zos ngaox shat mis shuk ngax.
reached girl people plural sign into house.

25 ngaox shat dub dik nggak hik,
girl people son small said,

gis lad ndros gud maol mal ib dus nwx.
you will for me go buy one classifier horse.

ngaox shat keul gub niex nciel liel jiox
girl people took gold silver shining carry

dus dix,
the hand,

mas maol shit nil nzhib,
did go met with,

- nzhib nyul bik duk dad nggak nwx,
 met their a small horse,
- 30 hxek daot nyul zib xaok shit zeut sheud,
 reared get their three years not able stand,

 hxek daot nyul zib xaok sheud shit daot.
 reared get their three years stand not get.

 ngaox shat draik drod sib drod lol
 girl people then returned went back returned came

 zos,
 reached,

 zos ngaox shat mis shuk ngax.
 reached girl people plural into house.

 ngaox shat zeut lol hik,
 girl people able come say,
- 35 mas maol jil mas nzhib,
 did go thus did meet,

 nzhib nyul bik duk dad nggak nwx,
 met their a small horse,

 hxek daot nyul zib xaok shit zeut sheud.
 reared get their three years not able stand.

 ngaox shat dub dik nggak hik,
 girl people son small said,

 gud nwx dlangb nwx sid gul dud
 my horse spirit horse enchanted is classifier

 id jiol.
 that so it is.
- 40 ngaox shat draik drod sib drod maol
 girl people then returned went back returned went

 jiangb,
 led,

 jiangb nil bik duk dad nggak nwx,
 led connector a small horse,

 njiao ngaox shat mis shuk ngax.
 arrived girl people plural sign into house.

Nzyus faot laos jil mas hail,
Nzyu-fao-lao thus did dip up,

hail aob mib sieb shit jiox nzad,
dipped up water clear and washed,

45 nzad nwx dlang nwx sid nil
washed horse spirit horse enchanted connector

did ghaol,
back,

nwx dlangb nwx sid zix ndangt
horse spirit horse enchanted as high as middle

zak.
cliff.

hail nil ib deis jiox nzad.
dipped up connector one basin carry wash.

nzad nwx dlang nwx sid nil
washed horse spirit horse enchanted connector

did ghaol,
back,

nwx dlangb nwx sid zix faod zak.
horse spirit horse enchanted as high as top cliff.

50 Nzyus faot laos zeut lol hik,
Nzyu-fao-lao able come say,

keut ghak hlyuk jiox lol ndif.
take the padded quilt carry come saddle.

Nzyus faot laos mas hxek,
Nzyu-fao-lao did take,

hxek ib cie b dlaot bat dub zib maol,
took one thousand six hundred retainers went,

maol ndaol dros dlat hmaod at dlangb vangb dib.
went fight go to Hmao-a-dlang environs.

55 hmaob at dlangb vangb dib tud syut ndaot
Hmao-a-dlang environs pines resembled trees

mangs.
hemp.

mangs ndaol dub zib dub zak ghaos kik at dlangx.
did smite troops fell completely.

Nzyus faot laos hxex nil ib cie b dlaot
 Nzyu-fao-lao took connector one thousand six

bat dub zib dub dros jil,
 hundred retainers soldiers thus,

mas maol shit nil zos,
 did go until reached,

zos hmaob dlangb hnwd dol dlad dleuf.
 reached Hmao-dlang-hnw waited narrow pass.

60 *laot ghaib nbax zib nbax,*
 cockerel flapped three flaps,

laot ghaib ghat zib lol,
 cockerel crowed three classifier for words,

Nzyus faot laos nwx dlangb nwx sid jil
 Nzyu-fao-lao horse spirit horse enchanted thus

mas zhux,
 did tread,

zhux nil ib druk draot shuk veb.
 trod connector one foot-mark on upon rock.

at traot ndlies dib dwb nwd zheb,
 done for world people recall,

65 *at traot ndlies dib dwb nwd naf.*
 done for world people look at.

gid mof ndral.
 ended.

M151
Nzyu-fao-lao, his birth on earth.

Sung by Yang Xiu.

Notes

This song is recorded in Document N (no. 42/1, page 565). It is the first of a collection of six songs about Nzyu-fao-lao.

Title. The word "yius", "to be born", is wrongly printed "yus"

Line 1. The word "nad" is wrongly written "nid", and "zeux" meaning "able" has an incorrect tone letter "t".

Line 4. The word "ghaos" meaning "for the best", is printed with a double "s".

Line 8. On its first appearance in this line "drod" is given the wrong tone letter "s".

Line 13. In this line and also in lines 28 and 58 the connector "nil" has been written "nies".

Lines 22 and 23. These lines are joined together in Document N.

Line 29. In this line and in lines 30, 31, 36 and 37 the word "nyul" occurs. It means "them" or "their" and may refer to the people who sold the little horse and who are not otherwise identified. On the other hand it might be a mistake in reading the Miao script and should be the connector "nil".

Line 39. The word "id", meaning "that one", is missing in the text, but without it the line does not make good sense.

Line 40. The word "draik", meaning "then", has the wrong tone letter "s".

Line 42. The word "njiaol" is printed without the initial "n".

Line 47. The first word "hail", "to dip up" is given the wrong tone letter "k".

Line 52. The first element of the name is misprinted "hlyus".

Line 54. This and the line before are joined into one very long line. They have here been separated and the word "maol" has been repeated at the beginning of line 54.

Line 55. The word "dib", omitted in the text, has here been restored.

Line 57. The two words "nil ib" are printed without a space in Document N.

Line 58. In the text this and the previous line are joined together into a single over-long line.

M152

Ct₃ Γ⁻ L₁₁ Ct₁₁ T^{''} C³.
Nzyu-fa-lao qualify get shaman-healer.

Λ₈ Ĥ^r I^{'u}.
Yang Zhi sang.

T^{''} CT^u Jⁿ CΓ³ Γ_n Jⁿ L_o,
from sky scattered material arrived sphere,

T^{''} CΓ₁₁ 'D^{''} CΓ₁₁ J^{'-} Ĥ⁻ Γ_n L_o C^{no}.
for girl Miao girl bride will thus come live.

J^{nc} Tⁿ Jⁿ CΓ³ Γ_n Lⁿ V₁₁,
weave earth scattered material arrived ridges,

T^{''} CΓ₁₁ 'D^{''} CΓ₁₁ J^{'-} Γ_n L_o t₁₁.
for girl Miao girl bride thus come dwell.

5 CΓ₁₁ 'D^{''} CΓ₁₁ J^{'-} J⁻ CΓ₁₁ Γ_n,
girl Miao girl bride the girl pure,

CΓ₁₁ 'D^{''} CΓ₁₁ J^{'-} J⁻ CΓ₁₁ Ĥ^{'u} Γ_n.
girl Miao girl bride the girl clean thus.

J⁻ J^r Λ_n T^u Δ^δ Λ₋,
who gave birth to the person spirit oh,

CΓ₁₁ 'D^{''} CΓ₁₁ J^{'-} Λ_n T^u
girl Miao girl bride gave birth to the person

Δ^δ.
spirit.

J⁻ J^r Λ_n T^u Š^r,
who gave birth to the person enchanter,

10 CΓ₁₁ 'D^{''} CΓ₁₁ J^{'-} Λ_n T^u
girl Miao girl bride gave birth to the person

Š^r.
enchanter.

Λ_n Ct₃ Γ⁻ L₁₁ Yⁿ L³ T⁻.
gave birth to Nzyu-fa-lao one classifier only.

J⁻ J^r C_n Ct_{ii} C³,
 who connector qualified shaman-healer,

Ct₃ Γ⁻ L_{ii} C_n Ct_{ii} C³.
 Nzyu-fa-lao connector qualified shaman-healer.

Ct_{ii} Tⁱⁱ L_n C_n t^r J_{iii} L_n,
 qualified get thus connector three years thus,

15 T^u J⁻ T_{nc} J^r Y⁻ C³.
 truly together make shaman-healer.

Ct_{ii} Tⁱⁱ C_n t^r J_{iii} L_n,
 qualified get connector three years thus,

T^u J⁻ T_{nc} J^r Y⁻ Λ^u.
 truly together make shaman-practitioner.

J_{iii} C̄ t^s L_o Jⁱⁱ,
 year this able come know,

Jⁱⁱ Ct₃ Γ⁻ L_{ii} J_{iii} Y⁻ C³.
 know Nzyu-fa-lao year make shaman-healer.

20 Ct₃ Γ⁻ L_{ii} J_u CΔ^{nc} Tⁿ T³ C³ T^u Δ³
 Nzyu-fa-lao was world people the person spirit

T^u S^r L_n,
 the person enchanter thus,

J_u CΔ^{nc} Tⁿ T³ C³ J⁻ C^{nc} T^u J^{'o} ɔ^o
 was world people great the person cured sickness

Λ_{..}
 oh.

Ct₃ Γ⁻ L_{ii} Y⁻ C³ Y⁻
 Nzyu-fa-lao make shaman-healer make

Λ^u Δ⁻ L_n,
 shaman-practitioner go to thus,

Δ⁻ 'ɔⁱⁱ Lⁿ ɔ_o Y⁻ C^{nc} 3^o.
 go to Hmao-li-mo great village.

Ct₃ Γ⁻ L_u D₈ J^{'o} T^u T_n J⁼ t^{'-} L[']
Nzyu-fa-lao did cure the persons alive each one

D^o,
sickness,

25 D₈ J^{'o} T^u D^o T^u Ct₈
did cure the persons sick the persons groaning

t^{'-} L['] 3["],
each one well,

D₈ C⁸ T^u T₋ t^{'-} L['] J^ς
did pull up the persons dead each one stood up

Tⁿ Ct^{'"} C_n,
firmly thus,

D₈ C^o J_o CΔ^{nc} Tⁿ T['] C['] T^u C_{nc} J⁼
did allow cause world people the persons age life

t^{'-} L['] t["],
each one rejoice,

C^o J_o T^u C_{nc} J⁼ t^{'-} L[']
allowed caused the persons age life each one

Δ_o C_n.
laughed thus.

Ct₃ Γ⁻ L_u D₈ C^{'nc} t['] J["] t^{'o} t₃ Γ^u
Nzyu-fa-lao did take large locusts divide to

J₋ T^o,
troops,

30 Γ^u T^{'"} CΔ^{nc} Tⁿ T['] C['] T^u C_{nc} J⁼
divided for world people the persons age life

T^u T^u C['].
all recall.

Ct₃ Γ⁻ L_u C_n D₋ C^{nb} Λ₋,
Nzyu-fa-lao thus did ride oh,

C^{nb} C['] Δ⁼ D_n C_{ng} J_u J⁻ C['] C["] C_n,
rode stallion was the horse grey thus,

T^c T_n ɔ_u Lⁿ Jⁿ L_o S^r CT_u
 feet hands went in circles returned midst

T^{nc} Λ₋,
 flat land oh,

J⁻ T_n Λ_z Lⁿ Jⁿ L₋ J^u CT^u C†⁻.
 the wings flew spread open upon sky blue.

35 C†_z Γ⁻ L_u C^z ɔ_n [n_z ɔ_z Y⁻ [n_z,
 Nzyu-fa-lao stallion did make thus,

Y⁻ 'C^z CΔ_z CΔ_z [n^{nc} CΔ_{nc} †⁻.
 made foot print completed smooth cliff.

ɔ_z Y⁻ 'C^z Jⁿ L_o [n^{nc} V^z L_z.
 did make foot print round completed rock great.

C†_z Γ⁻ L_u CT_o T^u C_{nc} J⁼ ɔ_n
 Nzyu-fa-lao with the persons age life plural sign

Δ["],
 made,

Δ["] Tⁿ T["] T_n [n_z,
 made testimony said thus,

40 ɔ⁻ 'C^u ɔ_n J_o 'C^z Jⁿ L_o C^{no}
 there is day you see foot print round situated

V^z L_z,
 rock great,

ɔ_n CE_{no} T^u Δ^z T^u S^r
 you remember the person spirit the person enchanter

[n_z,
 thus,

C†_z Γ⁻ L_u ɔ_n C^z Δ^z.
 Nzyu-fa-lao plural sign horse spirit.

CT^u T["] CT^u T^{'z} ɔ_z,
 sky get sky continuing,

- Ct₃ Γ⁻ L₁₁ L₀ Γ[']_{nc} Γ_n,
 Nzyu-fa-lao came took thus,
- 45 Γ[']_{nc} J⁻ Δ^o ɳ^δ J₀ Ct⁻,
 took the classifier clouds blue,
- CT₀ J⁻ Δ₀ ɳ^δ J₀ V^δ Y⁻ Λ₋,
 with the classifier clouds yellow made oh,
- Y⁻ Ct₃ Γ⁻ L₁₁ Γ_n C['] Δ^δ ɳ_n Γ_{ng} Γ^{nb} Δ⁻ CT^v.
 made Nzyu-fa-lao thus stallion ride go to sky.
- Ct₃ Γ⁻ L₁₁ Γ_n ɳ₋ ɳ̌,
 Nzyu-fa-lao thus did leave,
- ɳ̌ T^v C_{nc} ɳ̌ S^δ CΔ^{nc} Tⁿ Λ₋.
 left the persons age life away earth oh.
- 50 CΔ^{nc} Tⁿ T^v C_{nc} ɳ̌ ɳ_n t₀.
 earth the persons age life speak concerning
- Ct₃ Γ⁻ L₁₁ Γ_n
 Nzyu-fa-lao thus
- C^v Lⁿ Cɳ_ε ɳ_v ɳ^{'o} ɳ^o Λ₋,
 unpaid work which cured sickness oh,
- CΔ^{nc} Tⁿ T['] C['] Y["] t^{nc} Y["] ɳ⁻ J^r CT₃ CΔ₀ Γ_n.
 world people tears went dripped thus.
- CΔ^{nc} Tⁿ T['] C['] Γ['] t₀ Ct₃ Γ⁻ L₁₁ Γ_n,
 world people recalled concerning Nzyu-fa-lao thus,
- C^v Lⁿ Cɳ_ε ɳ_v CT^v T["],
 unpaid work which sky issue,
- 55 CΔ^{nc} Tⁿ T['] C['] Δ₀ J⁻ Ct^{'r} Γ_n.
 world people laughed smiled thus.
- CΔ^{nc} Tⁿ T['] C['] Γ['] t₀ Ct₃ Γ⁻ L₁₁ Γ_n,
 world people recalled concerning Nzyu-fa-lao thus,
- C^v Lⁿ Cɳ_ε ɳ_v Tⁿ T["],
 unpaid work which earth issue,

CΔ^{nc} Tⁿ T^ʔ C^ʔ Cʔ^r ɹ_n ɛ̃ⁿ.
 world people whispered together.

CΔ^{nc} Tⁿ T^ʔ C^ʔ ɛ̃^ʔ t_o Cʔ_ʔ ɹ⁻ L_u ɛ̃_n,
 world people recalled concerning Nzyu-fa-lao thus,

60 C^u Lⁿ Cɹ_ɛ ɹ_u C^ʔ Δ^ʔ ɹⁿ T_n ȷ̃
 unpaid work which shaman-healer spirit for the alive

Λ₋,
 oh,

CΔ^{nc} Tⁿ T^ʔ C^ʔ ɹ⁻ ɹ⁻ Cʔ_ʔ CΔ^{nc} CΔ^{nc} Λ₋,
 world people the eyes went open wide oh,

ɛ̃_n ɹ_u ɹ⁻ Cɹ^ʔ C_u ɹⁿ ɛ̃^{nc} Λ₋.
 thus was the ears listened attentively oh.

Cʔ_u T^u Cʔ_u T^ʔ ɹ_ʔ,
 sky get sky continuing,

ɛ̃_n ɹ_u ɹ⁻ ɹ⁻ C₋ ɹ₋ ɹ_o ɛ̃_n,
 thus was the eyes looked not see thus,

65 ɹ⁻ Cɹ^ʔ L₋ ɹ₋ 'C̣^o Λ₋.
 the ears have not heard oh.

ɛ̃_n ɹⁿ ɹ_o Cʔ₋.
 thus ended.

M152
Nzyu-fa lao qualifies as a shaman-healer.

Sung by Yang Zhi.

Notes.

This song is recorded in Document C (no. 13, page 17) and in Document N (no. 42/2, page 569).

Title. The title in Document C is 𑜋𑜨𑜃𑜫 𑜁𑜨 𑜇𑜨 𑜋𑜨 𑜇𑜨 𑜋𑜨𑜃𑜫. The phrase, 𑜋𑜨 𑜇𑜨 𑜋𑜨𑜃𑜫 is the name given to unpaid labour required by a landlord. In this context it would mean something like "Nzyu-fa-lao's public service". In Document N the title is "zaob daot nwb". The first word is a mistake for "nzaol" which means "to qualify" and occurs in lines 12, 13, 14 and 16. The title means, "Qualifies as a shaman-healer", and this has been chosen as the more appropriate of the two. The titles have all been supplied by editors and are not part of the text of the songs.

Line 5. In Document N, following this line an extra line is inserted. "The Miao maid, the bride, was beautiful". This is a conventional line found in a number of songs, but it belongs to a rather different context and is out of place in this sequence.

Line 7. Document N reads "yus" instead of "yius" for "to give birth to".

Line 14. In Document N the final exclamation 𑜇𑜨 has disappeared and line 15 is joined directly to line 14. The word "diel", meaning "true", is incorrectly written "dil".

Line 16. This line is omitted in Document N. Its loss upsets the structure and balance of the passage, and leaves line 17 unconnected. To compensate, the name Nzyu-fa-lao is repeated at the beginning of line 17.

Line 17. The final word in this line according to Document C is 𑜇𑜨, but Document N reads "hxais", which, in Miao script would be written, 𑜇𑜨. It could be that this is a single word which can be pronounced in two different ways, or it could be that these are separate words with similar meanings. In the present context they both signify the art practised by the shaman-healer and they are parallel to the word 𑜋𑜨.

Lines 20 and 21. These are intended to be a couplet of two parallel lines, but early in the transmission of the written text, the beginning of line 21, 𑜇𑜨 𑜋𑜨𑜃𑜫 𑜇𑜨 𑜇𑜨 𑜋𑜨, was lost, so that in Document C the lines are not balanced and do not connect properly. Document N simply joins 20 and the second half of 21 into a single, unpunctuated sentence divided into two lines without reference to meaning or format. When the missing words are restored the song falls into its proper pattern.

Line 21. In Document N the final exclamation is incorrectly written "yus" instead of "yas".

Line 23. In Document C this line is joined to the previous line, while in Document N the place name is written "hnaob lib mangb".

Line 24. The verb 𐄢𐄣𐄤𐄥𐄦𐄧𐄨𐄩𐄪𐄫𐄬𐄭𐄮𐄯𐄰𐄱𐄲𐄳𐄴𐄵𐄶𐄷𐄸𐄹𐄺𐄻𐄼𐄽𐄾𐄿𐅀𐅁𐅂𐅃𐅄𐅅𐅆𐅇𐅈𐅉𐅊𐅋𐅌𐅍𐅎𐅏𐅐𐅑𐅒𐅓𐅔𐅕𐅖𐅗𐅘𐅙𐅚𐅛𐅜𐅝𐅞𐅟𐅠𐅡𐅢𐅣𐅤𐅥𐅦𐅧𐅨𐅩𐅪𐅫𐅬𐅭𐅮𐅯𐅰𐅱𐅲𐅳𐅴𐅵𐅶𐅷𐅸𐅹𐅺𐅻𐅼𐅽𐅾𐅿𐆀𐆁𐆂𐆃𐆄𐆅𐆆𐆇𐆈𐆉𐆊𐆋𐆌𐆍𐆎𐆏𐆐𐆑𐆒𐆓𐆔𐆕𐆖𐆗𐆘𐆙𐆚𐆛𐆜𐆝𐆞𐆟𐆠𐆡𐆢𐆣𐆤𐆥𐆦𐆧𐆨𐆩𐆪𐆫𐆬𐆭𐆮𐆯𐆰𐆱𐆲𐆳𐆴𐆵𐆶𐆷𐆸𐆹𐆺𐆻𐆼𐆽𐆾𐆿𐇀𐇁𐇂𐇃𐇄𐇅𐇆𐇇𐇈𐇉𐇊𐇋𐇌𐇍𐇎𐇏𐇐𐇑𐇒𐇓𐇔𐇕𐇖𐇗𐇘𐇙𐇚𐇛𐇜𐇝𐇞𐇟𐇠𐇡𐇢𐇣𐇤𐇥𐇦𐇧𐇨𐇩𐇪𐇫𐇬𐇭𐇮𐇯𐇰𐇱𐇲𐇳𐇴𐇵𐇶𐇷𐇸𐇹𐇺𐇻𐇼𐇽𐇾𐇿𐈀𐈁𐈂𐈃𐈄𐈅𐈆𐈇𐈈𐈉𐈊𐈋𐈌𐈍𐈎𐈏𐈐𐈑𐈒𐈓𐈔𐈕𐈖𐈗𐈘𐈙𐈚𐈛𐈜𐈝𐈞𐈟𐈠𐈡𐈢𐈣𐈤𐈥𐈦𐈧𐈨𐈩𐈪𐈫𐈬𐈭𐈮𐈯𐈰𐈱𐈲𐈳𐈴𐈵𐈶𐈷𐈸𐈹𐈺𐈻𐈼𐈽𐈾𐈿𐉀𐉁𐉂𐉃𐉄𐉅𐉆𐉇𐉈𐉉𐉊𐉋𐉌𐉍𐉎𐉏𐉐𐉑𐉒𐉓𐉔𐉕𐉖𐉗𐉘𐉙𐉚𐉛𐉜𐉝𐉞𐉟𐉠𐉡𐉢𐉣𐉤𐉥𐉦𐉧𐉨𐉩𐉪𐉫𐉬𐉭𐉮𐉯𐉰𐉱𐉲𐉳𐉴𐉵𐉶𐉷𐉸𐉹𐉺𐉻𐉼𐉽𐉾𐉿𐊀𐊁𐊂𐊃𐊄𐊅𐊆𐊇𐊈𐊉𐊊𐊋𐊌𐊍𐊎𐊏𐊐𐊑𐊒𐊓𐊔𐊕𐊖𐊗𐊘𐊙𐊚𐊛𐊜𐊝𐊞𐊟𐊠𐊡𐊢𐊣𐊤𐊥𐊦𐊧𐊨𐊩𐊪𐊫𐊬𐊭𐊮𐊯𐊰𐊱𐊲𐊳𐊴𐊵𐊶𐊷𐊸𐊹𐊺𐊻𐊼𐊽𐊾𐊿𐋀𐋁𐋂𐋃𐋄𐋅𐋆𐋇𐋈𐋉𐋊𐋋𐋌𐋍𐋎𐋏𐋐𐋑𐋒𐋓𐋔𐋕𐋖𐋗𐋘𐋙𐋚𐋛𐋜𐋝𐋞𐋟𐋠𐋡𐋢𐋣𐋤𐋥𐋦𐋧𐋨𐋩𐋪𐋫𐋬𐋭𐋮𐋯𐋰𐋱𐋲𐋳𐋴𐋵𐋶𐋷𐋸𐋹𐋺𐋻𐋼𐋽𐋾𐋿𐌀𐌁𐌂𐌃𐌄𐌅𐌆𐌇𐌈𐌉𐌊𐌋𐌌𐌍𐌎𐌏𐌐𐌑𐌒𐌓𐌔𐌕𐌖𐌗𐌘𐌙𐌚𐌛𐌜𐌝𐌞𐌟𐌠𐌡𐌢𐌣𐌤𐌥𐌦𐌧𐌨𐌩𐌪𐌫𐌬𐌭𐌮𐌯𐌰𐌱𐌲𐌳𐌴𐌵𐌶𐌷𐌸𐌹𐌺𐌻𐌼𐌽𐌾𐌿𐍀𐍁𐍂𐍃𐍄𐍅𐍆𐍇𐍈𐍉𐍊𐍋𐍌𐍍𐍎𐍏𐍐𐍑𐍒𐍓𐍔𐍕𐍖𐍗𐍘𐍙𐍚𐍛𐍜𐍝𐍞𐍟𐍠𐍡𐍢𐍣𐍤𐍥𐍦𐍧𐍨𐍩𐍪𐍫𐍬𐍭𐍮𐍯𐍰𐍱𐍲𐍳𐍴𐍵𐍶𐍷𐍸𐍹𐍺𐍻𐍼𐍽𐍾𐍿𐎀𐎁𐎂𐎃𐎄𐎅𐎆𐎇𐎈𐎉𐎊𐎋𐎌𐎍𐎎𐎏𐎐𐎑𐎒𐎓𐎔𐎕𐎖𐎗𐎘𐎙𐎚𐎛𐎜𐎝𐎞𐎟𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞𐞟𐞠𐞡𐞢𐞣𐞤𐞥𐞦𐞧𐞨𐞩𐞪𐞫𐞬𐞭𐞮𐞯𐞰𐞱𐞲𐞳𐞴𐞵𐞶𐞷𐞸𐞹𐞺𐞻𐞼𐞽𐞾𐞿𐟀𐟁𐟂𐟃𐟄𐟅𐟆𐟇𐟈𐟉𐟊𐟋𐟌𐟍𐟎𐟏𐟐𐟑𐟒𐟓𐟔𐟕𐟖𐟗𐟘𐟙𐟚𐟛𐟜𐟝𐟞𐟟𐟠𐟡𐟢𐟣𐟤𐟥𐟦𐟧𐟨𐟩𐟪𐟫𐟬𐟭𐟮𐟯𐟰𐟱𐟲𐟳𐟴𐟵𐟶𐟷𐟸𐟹𐟺𐟻𐟼𐟽𐟾𐟿𐠀𐠁𐠂𐠃𐠄𐠅𐠆𐠇𐠈𐠉𐠊𐠋𐠌𐠍𐠎𐠏𐠐𐠑𐠒𐠓𐠔𐠕𐠖𐠗𐠘𐠙𐠚𐠛𐠜𐠝𐠞𐠟𐠠𐠡𐠢𐠣𐠤𐠥𐠦𐠧𐠨𐠩𐠪𐠫𐠬𐠭𐠮𐠯𐠰𐠱𐠲𐠳𐠴𐠵𐠶𐠷𐠸𐠹𐠺𐠻𐠼𐠽𐠾𐠿𐡀𐡁𐡂𐡃𐡄𐡅𐡆𐡇𐡈𐡉𐡊𐡋𐡌𐡍𐡎𐡏𐡐𐡑𐡒𐡓𐡔𐡕𐡖𐡗𐡘𐡙𐡚𐡛𐡜𐡝𐡞𐡟𐡠𐡡𐡢𐡣𐡤𐡥𐡦𐡧𐡨𐡩𐡪𐡫𐡬𐡭𐡮𐡯𐡰𐡱𐡲𐡳𐡴𐡵𐡶𐡷𐡸𐡹𐡺𐡻𐡼𐡽𐡾𐡿𐢀𐢁𐢂𐢃𐢄𐢅𐢆𐢇𐢈𐢉𐢊𐢋𐢌𐢍𐢎𐢏𐢐𐢑𐢒𐢓𐢔𐢕𐢖𐢗𐢘𐢙𐢚𐢛𐢜𐢝𐢞𐢟𐢠𐢡𐢢𐢣𐢤𐢥𐢦𐢧𐢨𐢩𐢪𐢫𐢬𐢭𐢮𐢯𐢰𐢱𐢲𐢳𐢴𐢵𐢶𐢷𐢸𐢹𐢺𐢻𐢼𐢽𐢾𐢿𐣀𐣁𐣂𐣃𐣄𐣅𐣆𐣇𐣈𐣉𐣊𐣋𐣌𐣍𐣎𐣏𐣐𐣑𐣒𐣓𐣔𐣕𐣖𐣗𐣘𐣙𐣚𐣛𐣜𐣝𐣞𐣟𐣠𐣡𐣢𐣣𐣤𐣥𐣦𐣧𐣨𐣩𐣪𐣫𐣬𐣭𐣮𐣯𐣰𐣱𐣲𐣳𐣴𐣵𐣶𐣷𐣸𐣹𐣺𐣻𐣼𐣽𐣾𐣿𐤀𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏𐤐𐤑𐤒𐤓𐤔𐤕𐤖𐤗𐤘𐤙𐤚𐤛𐤜𐤝𐤞𐤟𐤠𐤡𐤢𐤣𐤤𐤥𐤦𐤧𐤨𐤩𐤪𐤫𐤬𐤭𐤮𐤯𐤰𐤱𐤲𐤳𐤴𐤵𐤶𐤷𐤸𐤹𐤺𐤻𐤼𐤽𐤾𐤿𐥀𐥁𐥂𐥃𐥄𐥅𐥆𐥇𐥈𐥉𐥊𐥋𐥌𐥍𐥎𐥏𐥐𐥑𐥒𐥓𐥔𐥕𐥖𐥗𐥘𐥙𐥚𐥛𐥜𐥝𐥞𐥟𐥠𐥡𐥢𐥣𐥤𐥥𐥦𐥧𐥨𐥩𐥪𐥫𐥬𐥭𐥮𐥯𐥰𐥱𐥲𐥳𐥴𐥵𐥶𐥷𐥸𐥹𐥺𐥻𐥼𐥽𐥾𐥿𐦀𐦁𐦂𐦃𐦄𐦅𐦆𐦇𐦈𐦉𐦊𐦋𐦌𐦍𐦎𐦏𐦐𐦑𐦒𐦓𐦔𐦕𐦖𐦗𐦘𐦙𐦚𐦛𐦜𐦝𐦞𐦟𐦠𐦡𐦢𐦣𐦤𐦥𐦦𐦧𐦨𐦩𐦪𐦫𐦬𐦭𐦮𐦯𐦰𐦱𐦲𐦳𐦴𐦵𐦶𐦷𐦸𐦹𐦺𐦻𐦼𐦽𐦾𐦿𐧀𐧁𐧂𐧃𐧄𐧅𐧆𐧇𐧈𐧉𐧊𐧋𐧌𐧍𐧎𐧏𐧐𐧑𐧒𐧓𐧔𐧕𐧖𐧗𐧘𐧙𐧚𐧛𐧜𐧝𐧞𐧟𐧠𐧡𐧢𐧣𐧤𐧥𐧦𐧧𐧨𐧩𐧪𐧫𐧬𐧭𐧮𐧯𐧰𐧱𐧲𐧳𐧴𐧵𐧶𐧷𐧸𐧹𐧺𐧻𐧼𐧽𐧾𐧿𐨀𐨁𐨂𐨃𐨄𐨅𐨆𐨇𐨈𐨉𐨊𐨋𐨌𐨍𐨎𐨏𐨐𐨑𐨒𐨓𐨔𐨕𐨖𐨗𐨘𐨙𐨚𐨛𐨜𐨝𐨞𐨟𐨠𐨡𐨢𐨣𐨤𐨥𐨦𐨧𐨨𐨩𐨪𐨫𐨬𐨭𐨮𐨯𐨰𐨱𐨲𐨳𐨴𐨵𐨶𐨷𐨹𐨺𐨸𐨻𐨼𐨽𐨾𐨿𐩀𐩁𐩂𐩃𐩄𐩅𐩆𐩇𐩈𐩉𐩊𐩋𐩌𐩍𐩎𐩏𐩐𐩑𐩒𐩓𐩔𐩕𐩖𐩗𐩘𐩙𐩚𐩛𐩜𐩝𐩞𐩟𐩠𐩡𐩢𐩣𐩤𐩥𐩦𐩧𐩨𐩩𐩪𐩫𐩬𐩭𐩮𐩯𐩰𐩱𐩲𐩳𐩴𐩵𐩶𐩷𐩸𐩹𐩺𐩻𐩼𐩽𐩾𐩿𐪀𐪁𐪂𐪃𐪄𐪅𐪆𐪇𐪈𐪉𐪊𐪋𐪌𐪍𐪎𐪏𐪐𐪑𐪒𐪓𐪔𐪕𐪖𐪗𐪘𐪙𐪚𐪛𐪜𐪝𐪞𐪟𐪠𐪡𐪢𐪣𐪤𐪥𐪦𐪧𐪨𐪩𐪪𐪫𐪬𐪭𐪮𐪯𐪰𐪱𐪲𐪳𐪴𐪵𐪶𐪷𐪸𐪹𐪺𐪻𐪼𐪽𐪾𐪿𐫀𐫁𐫂𐫃𐫄𐫅𐫆𐫇𐫈𐫉𐫊𐫋𐫌𐫍𐫎𐫏𐫐𐫑𐫒𐫓𐫔𐫕𐫖𐫗𐫘𐫙𐫚𐫛𐫜𐫝𐫞𐫟𐫠𐫡𐫢𐫣𐫤𐫦𐫥𐫧𐫨𐫩𐫪𐫫𐫬𐫭𐫮𐫯𐫰𐫱𐫲𐫳𐫴𐫵𐫶𐫷𐫸𐫹𐫺𐫻𐫼𐫽𐫾𐫿𐬀𐬁𐬂𐬃𐬄𐬅𐬆𐬇𐬈𐬉𐬊𐬋𐬌𐬍𐬎𐬏𐬐𐬑𐬒𐬓𐬔𐬕𐬖𐬗𐬘𐬙𐬚𐬛𐬜𐬝𐬞𐬟𐬠𐬡𐬢𐬣𐬤𐬥𐬦𐬧𐬨𐬩𐬪𐬫𐬬𐬭𐬮𐬯𐬰𐬱𐬲𐬳𐬴𐬵𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿𐭀𐭁𐭂𐭃𐭄𐭅𐭆𐭇𐭈𐭉𐭊𐭋𐭌𐭍𐭎𐭏𐭐𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙𐭚𐭛𐭜𐭝𐭞𐭟𐭠𐭡𐭢𐭣𐭤𐭥𐭦𐭧𐭨𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿𐮀𐮁𐮂𐮃𐮄𐮅𐮆𐮇𐮈𐮉𐮊𐮋𐮌𐮍𐮎𐮏𐮐𐮑𐮒𐮓𐮔𐮕𐮖𐮗𐮘𐮙𐮚𐮛𐮜𐮝𐮞𐮟𐮠𐮡𐮢𐮣𐮤𐮥𐮦𐮧𐮨𐮩𐮪𐮫𐮬𐮭𐮮𐮯𐮰𐮱𐮲𐮳𐮴𐮵𐮶𐮷𐮸𐮹𐮺𐮻𐮼𐮽𐮾𐮿𐯀𐯁𐯂𐯃𐯄𐯅𐯆𐯇𐯈𐯉𐯊𐯋𐯌𐯍𐯎𐯏𐯐𐯑𐯒𐯓𐯔𐯕𐯖𐯗𐯘𐯙𐯚𐯛𐯜𐯝𐯞𐯟𐯠𐯡𐯢𐯣𐯤𐯥𐯦𐯧𐯨𐯩𐯪𐯫𐯬𐯭𐯮𐯯𐯰𐯱𐯲𐯳𐯴𐯵𐯶𐯷𐯸𐯹𐯺𐯻𐯼𐯽𐯾𐯿𐰀𐰁𐰂𐰃𐰄𐰅𐰆𐰇𐰈𐰉𐰊𐰋𐰌𐰍𐰎𐰏𐰐𐰑𐰒𐰓𐰔𐰕𐰖𐰗𐰘𐰙𐰚𐰛𐰜𐰝𐰞𐰟𐰠𐰡𐰢𐰣𐰤𐰥𐰦𐰧𐰨𐰩𐰪𐰫𐰬𐰭𐰮𐰯𐰰𐰱𐰲𐰳𐰴𐰵𐰶𐰷𐰸𐰹𐰺𐰻𐰼𐰽𐰾𐰿𐱀𐱁𐱂𐱃𐱄𐱅𐱆𐱇𐱈𐱉𐱊𐱋𐱌𐱍𐱎𐱏𐱐𐱑𐱒𐱓𐱔𐱕𐱖𐱗𐱘𐱙𐱚𐱛𐱜𐱝𐱞𐱟𐱠𐱡𐱢𐱣𐱤𐱥𐱦𐱧𐱨𐱩𐱪𐱫𐱬𐱭𐱮𐱯𐱰𐱱𐱲𐱳𐱴𐱵𐱶𐱷𐱸𐱹𐱺𐱻𐱼𐱽𐱾𐱿𐲀𐲁𐲂𐲃𐲄𐲅𐲆𐲇𐲈𐲉𐲊𐲋𐲌𐲍𐲎𐲏𐲐𐲑𐲒𐲓𐲔𐲕𐲖𐲗𐲘𐲙𐲚𐲛𐲜𐲝𐲞𐲟𐲠𐲡𐲢𐲣𐲤𐲥𐲦𐲧𐲨𐲩𐲪𐲫𐲬𐲭𐲮𐲯𐲰𐲱𐲲𐲳𐲴𐲵𐲶𐲷𐲸𐲹𐲺𐲻𐲼𐲽𐲾𐲿𐳀𐳁𐳂𐳃𐳄𐳅𐳆𐳇𐳈𐳉𐳊𐳋𐳌𐳍𐳎𐳏𐳐𐳑𐳒𐳓𐳔𐳕𐳖𐳗𐳘𐳙𐳚𐳛𐳜𐳝𐳞𐳟𐳠𐳡𐳢𐳣𐳤𐳥𐳦𐳧𐳨𐳩𐳪𐳫𐳬𐳭𐳮𐳯𐳰𐳱𐳲𐳳𐳴𐳵𐳶𐳷𐳸𐳹𐳺𐳻𐳼𐳽𐳾𐳿𐴀𐴁𐴂𐴃𐴄𐴅𐴆𐴇𐴈𐴉𐴊𐴋𐴌𐴍𐴎𐴏𐴐𐴑𐴒𐴓𐴔𐴕𐴖𐴗𐴘𐴙𐴚𐴛𐴜𐴝𐴞𐴟𐴠𐴡𐴢𐴣𐴤𐴥𐴦𐴧𐴨𐴩𐴪𐴫𐴬𐴭𐴮𐴯

Line 57. In the process of compiling Document N the penultimate word in this line, Ṭ", was misread as Ṭ'" and appears in the Romanisation as "traot". This can mean "of old", and a note in brackets then explains that the line refers to "words which had been spoken", whatever that may mean in the context. In fact this line is exactly parallel to line 54.

Line 61. The word for "wide open" of eyes is Ḥ^{nc}ʾ. Document C has it mistakenly written Ḥ^uʾ, and in Document N "ndlyul".

M153

Nzyus faot laos, chid box khal.
Nzyu-fao-lao, deceives woman kha.

Yangs Zhid hxut.
Yang Zhi sang.

Xaok nad Nzyus faot laos xaok nzaol
year this Nzyu-fao-lao year qualified

nwb.
shaman-healer.

Nzyus faot laos nzaol daot nyul zib xaok
Nzyu-fao-lao qualifying get connector three years

shit dais nwb,
not practise shaman-healer,

nzaol daot nyul zib xaok shit dais
qualifing get connector three years not practise

hxais,
shaman-practitioner,

xaok nad Nzyus faot laos nghwl dais
year this Nzyu-fao-lao go practise

nwb.
shaman-healer.

5 Nzyus faot laos mas maol shit nis zos,
Nzyu-fao-lao did go until reached,

maol zos box khab yeul khab mis ghat beb.
went reach woman kha man kha plural borders.

box khab yeul khab lak mas kaod,
woman kha man kha did coax,

kaod Nzyus faot laos ndros lol byut.
coax Nzyu-fao-lao with come sleep.

Nzyus faot laos hik,
Nzyu-fao-lao said,

10 "mis qeut niob qeut byut niob khod dyul".
your place sit place sleep situated where.

box khab yeul khab hik,
woman kha man kha said,

"bib geut niob geut byut niob gid daob".
our place sit place sleep situated gourd.

Nzyus faot laos zeux lol hik,
Nzyu-fao-lao able come say,

"mis nief dub nief zid baif dlat gid daob lol
you whole family enter go to gourd come

khēt gud".
show me.

15 nyul box khab yeul khab nief dub nief zid
connector woman kha man kha whole family

mas tlik,
did change,

mas tlik raot nik bib dul
did change well connector a

ghat mut njil dlaox,
wild bee,

yangt vel vel baos gid daob.
flew direct down into gourd.

Nzyus faot laos keuk nchil bib lub gid daob
Nzyu-fao-lao took put in stopper the gourd

jiox duf dix.
carried the hand.

Nzyus faot laos jil mas maol shit nis zos,
Nzyu-fao-lao thus did go until reached,

20 zos ndus dlix gaof zib hñub.
reached river thirteen days.

Nzyus faot laos keuk,
Nzyu-fao-lao took,

keuk bib lub gid daob lax draot shuf bangx.
took the gourd threw into upon pool.

bib lub gid daob lak mas niob,
the gourd did stay,

niob daot ib zhus gaof zib hñub.
stay get one twelve day period thirteen days.

25 nil bib lwb laos ghat shad nghwl naot nbex.
connector the old person went catch fish.

mas sheud bik nchik dib faob veb,
did stand persistently the top rock,

mangs naot bis yos draot shuk bangx,
did fish splashing into upon pool,

zhas naot daot bib lub dab gid daob ndros deuf
only fished get the gourd with out

dleuk.
pull out.

bib lwb laos ghat shad trot nchil nil
the old person extracted stopper connector

bib dul nzheuk sang,
the one blocking away,

30 box khab yeul khab nief dub nief zid lil mas
woman kha man kha whole family did

zhiex,
live

zhiex ndros ndruf dleul.
lived with outside escaped.

box khab yeul khab nief dub nief zid ndros deuf
woman kha man kha whole family with out

lol hik,
come said,

"chaib bib gik chaib kied,
hunger us thus hunger as well,

bib lad naox bib lwb laos ghat shad".
we will eat the old person.

35 bib lwb laos ghat shad at jangt ghaos.
the old person do how fitting.

bib lwb laos ghat shad draik bik lwl shit jiox mangt,
the old person all around observed,

mangt draot shit bif dleuf,
observed at hill gap,

nyus bib dul ghad nies nbat,
connector the mother pig,

mas ngangx kyub ngub lol bib dleuf.
did crawl nuzzle come hill gap.

40 *bib lwb laos ghat shad hik,*
the old person said,

"mis khab niel naox dib,
you before eat yet,

mis dol jil bib dul nies nbat ndaox lol
you wait thus the mother pig quietly come

zos,
reach,

mis nus nyul bib dul nies nbat diel naox
you ask connector the mother pig query eat

ghaos,
fitting,

mis dad liel naox".
you presently eat.

45 *nyul bib dul nies nbat ndaox lol zos,*
connector the mother pig quietly come reached,

box khab yeul khab zhangt njaox lol gib nchil
woman kha man kha opened mouths come quickly

nus,
asked,

"chaib bib gik chaib kied,
hunger us thus hunger as well,

bib lad naox bib lwb laos ghat shad diel naox
we will eat the old person query eat

ghaos?"
fitting.

nyul bib dul nies nbat hik,
connector the mother pig said,

50 *"bib lwb laos ghat shad naox ghaos.*
the old person eat fitting.

ib xaok gud hxek zib mws,
one year I bring three litters,

nyul keuk gud dub dik nggak dat naox hao
he takes my little ones kill eat drink

nchangd,
blood,

keuk gud dub dik nggak dais sheb niex gub
takes my little ones sells for silver gold

dul cid".
money.

bib lwb laos ghat shad at jangt ghaos?
the old person do how fitting.

55 bib lwb laos ghat shad draik bik lwl shit jiox mangt,
the old person all around observed

mangt draot shit bif dleuf.
observed at hill gap.

mangt bof nyul bib dul nies nwl ndruf
observed saw connector a mother horse upon

bif dleuf.
hill gap.

bib lwb laos ghat shad hik,
the old person said,

"khab niel naox dib,
before eat yet,

60 mis dol gol nyul bib dul nies nwl ndros
you wait cause connector the mother horse with

lol njaol,
come arrive,

mis nus bib dul nies nwl naox ghaos naox
you ask the mother horse eat fitting eat

shit ghaos".
not fitting.

nyul bib dul nies nwl ndros lol njaol.
connector the mother horse with come arrive.

box khab yeul khab zhang njaox zhang lot
woman kha man kha opened mouths opened lips

nus,
asked,

"chaib bib gik at chaib,
hunger us thus make hunger,

65 *bib lad naox nyul bib lwb laos ghat shad*
we will eat connector the old person

diel naox ghaos?"
query eat fitting.

nyul bib dul nies nwl hik,
connector the mother horse said,

"zib xaok gud hxek ib mws,
three years I bring one litter,

nyul keuk gud dub dik nggak dais sheb niex gub
he takes my little ones sell for silver gold

dul cid,
money,

keuk gud dub dik nggak at niux jiox nwl
takes my little ones make oxen plough horses

zhaid.
pack.

70 *bib lwb laos ghat shad naox ghaos".*
the old person eat fitting.

bib lwb laos ghat shad at jangt ghaos.
the old person do how fitting.

bib lwb laos ghat shat draik bik lwl shit jiox mangt,
the old person all around observed,

mangt draot shit bif dleuf,
observed at hill gap,

max nyul nies niux ndros lol zos.
there was connector mother cow with come reach.

75 *"mis nus nies niux naox ghaos naox shit*
you ask mother cow eat fitting eat not

ghaos,
fitting,

mis dad liel naox".
you presently eat.

nyul bib dul nies niux ndaox lol jiol.
connector the mother cow quietly come so.

box khab yeul khab zhangt njaox gib nchil nus,
woman kha man kha opened mouth quickly asked,

"chaib bib gik chaib kied,
hunger us thus hunger as well,

80 bib lad naox bib lwb laos ghat shad diel naox
we will eat the old person query eat

ghaos?"
fitting.

nyul bib dul nies niux zeux lol hik,
connector the mother cow able come say,

"naox ghaos, zib xaok gud hxek ib mws,
eat fitting, three years I bring one litter,

bib lwb laos ghat shad keuk gud dub dik nggak
the old person takes my little ones

dais sheb niex gub dul cid,
sell for silver gold money,

keuk gud dub dik nggak at niux jiox nwl
takes my little ones make oxen plough horses

zhaid.
pack.

85 bib lwb laos ghat shad lak naox ghaos".
the old person may be eat fitting.

bib lwb laos ghat shad at jangt ghaos.
the old person do how fitting.

bib lwb laos ghat shad draik bik lwl naf,
the old person all around looked,

naf draot shit bif dleub.
looked at hill gap.

Nzyus faot laos lak maok mas jwx,
Nzyu-fao-lao going did ride,

90 jwx Nzyus faot laos nwl dlangb mik jangl lol
rode Nzyu-fao-lao stallion come

shit bif dleuf.
hill gap.

"mis dol Nzyus faot laos jwx nwl dleus deus
you wait Nzyu-fao-lao ride horse appear

lol,
come,

mis nus Nzyus faot laos naox ghaos naos shit
you ask Nzyu-fao-lao eat fitting eat not

ghaos".
fitting.

Nzyus faot laos jwx nwl dleub dleus ndaox
Nzyu-fao-lao rode horse white appear quietly

lol njaol.
come arrive.

box khab yeul khab zhangt njaox gib nchil lol
woman kha man kha opened mouths quickly come

nus,
ask,

95 *"chaib bib gik chaib kiel,*
hunger us thus hunger as well,

chaib bib jil at chaib,
hunger us thus make hunger,

bib lad naox nyul bib lwb laos ghat shad
we will eat connector the old person

diel naox ghaos?"
query eat fitting.

Nzyus faot laos nwl dleub drat ghat lot zeux
Nzyu-fao-lao horse white parted the lips able

lol hik,
come say,

Nzyus faot laos dleuk nyul ghad kaot at
Nzyu-fao-lao took off connector the shoe make

mas nbax,
did slap,

100 *nbax nwl dleub nciel liel mis dil njaox.*
slap horse white extremely connector the mouth.

Nzyus faot laos zeux lol nus,
Nzyu-fao-lao able come ask,

"mis bib lwb laos ghat shad ndros naos ghaos,
you the old person with eat fitting.

id viet mis geut niob geut byut niob
but your place sit place sleep situated

khod dyul?"
where.

box khab yeul khab hik,
woman kha man kha said,

105 *"bib geut niob geut byut niob gid daob".*
our place sit place sleep situated gourd.

Nzyus faot laos hik,
Nzyu-fao-lao said,

"mis dwb nwb lax lit nid,
you people as big as this,

mis baif gid daob lit jangt?
you enter gourd how.

mis baif khet gud,
you enter show me,

110 *mis drail drod sib drod lol jil,*
you then return come back thus,

gud zhot gof mis keuk,
I allow cause you take,

keuk nyul bib lwb laos ghat shad traot mis
take connector the old person for you

naox laos".
eat ho!

box khab yeul khab nief dub nief zid mas klik,
woman kha man kha whole family did change,

mas tlik at nyul bib dul
did change make connector the

ghat mud njib dlaox,
wild bees,

115 *yangt vel vel baos gid daob.*
flew direct down into gourd.

Nzyus faot laos keuk nchil nyul bib dul
Nzyu-fao-lao took stopper connector the

gid nzheuk daob
blocking get

nzheuk raot bib lub ghas njaox daob.
blocked well the mouth gourd.

Nzyus faot laos traot bib lwb laos ghat shad
Nzyu-fao-lao gave the old person

dat ib nbab.
pat,

Nzyus faot laos zhot gof,
Nzyu-fao-lao allowed caused,

120 *zhot gof bib lwb laos ghat shad ngwl shaot*
allowed caused the old person go collect

deut,
firewood,

shaot deut jiox lol cid.
collect firewood bring come burn.

cid bib lub dad gib daob deus bit draid.
burn the gourd exploded.

Nzyus faot laos zeux lol dryus,
Nzyu-fao-lao able come promise,

mas dryus gul ndliex dib dwb nwb mob nis
did promise that world people suffer connector

shid bwb ndros shit beul.
measles with rash.

125 *mas cid gib daob deus bit shaid.*
did burn gourd blew up.

Nzyus faot laos zeux lol dryus,
Nzyu-fao-lao able come promise.

mas dryus gof ndliex dib dwb nwb mob
did promise cause world people suffer

ndlangx lik deuk ndros gik beul.
smallpox with rash.

Mas cid gib daob deus bit draid.
did burn gourd exploded.

Nzyus faot laos lak mas jwx,
Nzyu-fao-lao then did ride,

130 *jwx Nzyus faot laos nwl dleub nciel liel*
 rode Nzyu-fao-lao horse white extremely

nzhut shit bif dleuf.
 direct hill gap.

ndliex dib dwb nwb mob lib dlub,
 world people suffer typhoid,

jil Nzyus faot laos shit daot dryus.
 thus Nzyu-fao-lao not get promise.

jil gul ndliex dib dwb nwb mob dlub ndros
 thus was world people suffer typhoid with

das nzhet.
 die sharp.

ndliex dib dwb nwb zheb zos Nzyus faot laos
 world people recall concerning Nzyu-fao-lao

nub lit ngeut,
 unpaid work,

135 *aob ziet aob mat shik nghwl ndlos.*
 tears went dripped.

ndliex dib dwb nwb hik zos Nzyus faot laos
 world people speak concerning Nzyu-fao-lao

nub lit ngeut,
 unpaid work,

aob ziet aob mat shik nghwl nqad yas.
 tears went pour down oh.

at lit nid at laos hik,
 do like this the old say,

"ad yeul nwb das mob dlub,
 man shaman-healer dies typhoid,

140 *ngaox zeux das did jak".*
 young woman able die naked.

jil gid mof ndral.
 thus ended.

M153
Nzyu-fao-lao, outwitting the Kha-woman.

Sung by Yang Zhi.

Notes.

This song is recorded in Document N (no. 42/3, page 573).

Note. The Miao text as printed in Document N is full of mistakes. In practically every line some correction is needed. Most are errors in the printing, and a considerable number more are inconsistencies in the tone markings. In general the mistakes are obvious and have no bearing on the form or meaning of the text. It has therefore been thought unnecessary to list all the minor errors here, but to confine these notes to more important matters.

Title. The "h" is missing from the word "chid" which, in the narrower sense means "to deceive", but is also used for "to tempt", "to mislead" and "to outwit".

Line 2. In this line and at a number of other points in the song, the connector, which is variously written "nil", "nik" or "nis", also appears as "nyul".

Lines 15 and 16. In Document N, following line 14, comes a long, unpunctuated sentence printed on three lines, with 13 words on the first line, 2 on the second, and 4 on the third. Poetic form and the general sense of the passage suggest that this should fall into two lines of approximately the same length, but there is no obvious place to make the break. The most satisfactory solution is to take the first line as far as "mas tlik", "did change", and then to repeat these two words as the beginning of the second line.

Lines 30 and 31. These two are printed as a single line.

Line 32. The final word "hik", "said", is not in the text but has been added to provide a proper link with the next line.

Lines 55 and 56. These lines are identical with lines 36 and 37 but are printed as a single long line.

Lines 87 and 88. These are printed as a single long line.

Lines 110 and 111. These two lines are printed as a single long line.

Lines 113 - 115. In the text these lines are printed as two lines without any reference to balance or poetic form. They have here been divided into three to correspond with lines 15 - 17.

Line 123. The word "dryus" would have to be written 𑜋𑜨 in the Miao script. In fact the word is 𑜋𑜧 and means "to promise", but there is no spelling for this final in the Pinyin script.

Line 124. A note at the end of the song explains in Miao and Chinese that "mob shid bwb" means "measles". There is another note, in Miao only, concerning the final two words of the

line, "shit beul", although for some unexplained reason they appear as "shit beux" in the note. The note reads,

shit beux: gul gik beux dlox leul hit zeux
is rash disappear gone not able

mob dangl.
suffer finish.

This means, "shit beux is the rash, which will disappear, and then it is not possible to catch the disease again".

Line 127. A note at the end of the song explains in Miao and Chinese that "mob ndlangx lik deuk" means "smallpox".

M154

Ct₃ Γ⁻ L_u, C]'']_u J'⁻ C'' T³ C³.
Nzyu-fa-lao, song that kha eat people.

CΔ^{nc} Tⁿ T³ C³ E_n D₋ C^{no},
world people thus did live,

C^{no} CΔ^{nc} Tⁿ T³ C³ L'']ⁿ Eⁿ,
lived world people Lao-gi-jiai,

J_o J'⁻ C^{no} CT_u 3̄.
woman kha lived outside.

CΔ^{nc} Tⁿ T³ C³ D₋ C^{no},
world people did live,

5 C^{no} CΔ^{nc} Tⁿ T³ C³ J⁻ Δ^o Y'',
lived world people stretch water,

Λ_ς J'⁻ C^{no} CT_u CT_z.
man kha lived out in the open.

J_o J'⁻ Λ_ς J'⁻ E_n D₋ C'',
woman kha man kha thus did eat,

C'' CΔ^{nc} Tⁿ T³ C³ CT_o Lⁿ D'',
ate world people with going,

J_o J'⁻ Λ_ς J'⁻ E_n D₋ C'',
woman kha man kha thus did eat,

10 C'' CΔ^{no} Tⁿ T³ C³ CT_o L_ς t'⁻.
ate world people with gone everyone.

Ct₃ Γ⁻ L_u E_n D₋ E^{nb},
Nzyu-fa-lao thus did ride,

E^{nb} Ct₃ Γ⁻ L_u C³ E_u Jⁿ Ẽ E_n,
rode Nzyu-fa-lao horse clouds thus,

E_n D₋ D'' J^r C_n CE^r,
thus did go until met,

CE^r J_o J'⁻ CT_u Λ^z Ẽⁿ,
met woman kha midst sheep road,

Ct₃ Γ^u L_u Γ^o J^o J['] Λ₃ J[']
 Nzyu-fa-lao allowed woman kha man kha

CT^u CE^{'u} L^u J_u Γ^u T^u.
 quietly enter top gourd.

30 Ct₃ Γ^u L_u CE₃ Jⁿ CE^{'r} 3^u Γ^u T^u.
 Nzyu-fa-lao blocked stopper well top gourd.

Ct₃ Γ^u L_u Γ^{'u} Jⁿ L^u J^p Jⁿ T^u t^r T^u Δ_u,
 Nzyu-fa-lao took the pot gourd sling waist,

Ct₃ Γ^u L_u b^δ J_n CE^{'r} C^{no} l^{'u} C^p.
 Nzyu-fa-lao sprang quickly sat upon horse.

Ct₃ Γ^u L_u C^p E_n Jⁿ E^u E_n,
 Nzyu-fa-lao horse clouds thus,

E_n J_u J^u J^r C_n t_o,
 thus did go until reached,

35 t_o CT^u CE^r J^r J^δ 3^δ,
 reached Ndu-nzhi the pool dragon,

t_o CT^u CE^r J^r J^δ CJ^p.
 reached Ndu-nzhi the pool fish.

Ct₃ Γ^u L_u Γ^{'u} Jⁿ L^u J^p Jⁿ T^u E_n J_u L_u,
 Nzyu-fa-lao took the pot gourd thus did throw,

L_u T^u CT^u CE^r J^r J^δ CJ^p.
 threw into Ndu-nzhi the pool fish.

J_u C^u t^u L_o J^u,
 year this able come know,

40 J^u Λ₃ J^u J_u C^u CJ^p.
 know the man year catch fish.

Λ₃ J^u t^u L_o C^u,
 the man able come catch,

C^u T^u Jⁿ L^u J^p Jⁿ T^u.
 caught get the pot gourd.

Λ₁₁ J̄ J'ʰ J'⁰ ɔ̌.
the man opened wide observe.

J⁰ J'⁻ C₁₀ T₅ 3̄,
woman kha with came out outside,

45 Λ₅ J'⁻ C₁₀ T₅ C₁₈.
man kha with came out out in the open.

J⁰ J'⁻ Λ₅ J'⁻ E_n ɔ̌ C'',
woman kha man kha thus caught eat,

C'' Λ₅ J̄ C₁₀ L₅ ɔ̌.
eat the man with gone go.

Λ₅ J̄ †₅ L₀ J₀,
the man able come see,

J₀ Δ̂ [ⁿ Tⁿ C]⁻ T⁻ †'' T''.
saw the pig coming far side.

50 J₀ Δ̂ [ⁿ Tⁿ C]⁻ C₁₁ T⁻ C_{E₁₁},
cause the pig quietly come arrive,

Δ̂ [ⁿ Tⁿ C]⁻ J_n L^u T_{nc},
the pig say words true,

J⁰ J'⁻ Λ₅ J'⁻ T⁻ L_{nc} C''.
woman kha man kha presently eat.

Δ̂ [ⁿ Tⁿ C]⁻ C₁₁ T⁻ †₀,
the pig quietly came reached,

J⁰ J'⁻ Λ₅ J'⁻ J^r [ⁿ E_n,
woman kha man kha spoke,

55 J⁰ J'⁻ Λ₅ J'⁻ C'' Λ₅ J̄ T_{nc} C'' J₁₁.
woman kha man kha eat the man query eat fitting.

Δ̂ [ⁿ Tⁿ C]⁻ J_n L^u T_{nc}.
the pig say words true.

Λ₅ J̄ E_n C'' †^r E_n C'' J₁₁.
the man thus eat correct thus eat fitting.

- $\Lambda_{\varsigma} \bar{J}$ \dagger^{ς} L_o \mathbb{E}'_{nc} ,
 the man able come take,
- \mathbb{E}'_{nc} $\hat{\Delta}$ $\mathbb{E}^{no} T^n C J^-$ $T^u T^n G_-$ $T_u J^b$ C^{nc} ,
 take the pig little ones sell for silver,
- 60 \mathbb{E}'_{nc} $\hat{\Delta}$ $\mathbb{E}^{no} T^n C J^-$ $T^u T^n G_-$ $T_u J^b$ J^u .
 take the pig little ones sell for gold.
- $\Lambda_{\varsigma} \bar{J}$ \mathbb{E}'_{nc} C'' $\hat{\Delta}$ $\mathbb{E}^{no} T^n C J^-$ CT' ,
 the man take eat the pig flesh,
- $\mathcal{T}_{||}$ $\hat{\Delta}$ $\mathbb{E}^{no} T^n C J^-$ $T^u T^n G_-$ $C\bar{E}'$.
 drink the pig little ones blood.
- $\Lambda_{\varsigma} \bar{J}$ \mathbb{E}_n C'' \dagger^r \mathbb{E}_n C'' $J_{||}$.
 the man thus eat correct thus eat fitting.
- $\Lambda_{\varsigma} \bar{J}$ \dagger^{ς} L_o J_o ,
 the man able come see,
- 65 J_o $C^{\sim} C^b J^- C_-$ T_- \dagger'' \dagger^u .
 see the cow coming near side.
- J_o $C^{\sim} C^b J^- C_-$ CT'' T_- \dagger_o ,
 cause the cow quietly come reach,
- $C^{\sim} \mathbb{E}^b J^- C_-$ \mathcal{T}_n L^u T_{nc} ,
 the cow say words true,
- J_o J'^- Λ_{ς} J'^- $T^- L_{nc}$ C'' .
 woman kha man kha presently eat.
- $C^{\sim} C^b J^- C_-$ CT'' T_- \dagger_o ,
 the cow quietly come reach,
- 70 $C^{\sim} C^b J^- C_-$ \mathcal{T}_n L^u T_{nc} .
 the cow say words true.
- $\Lambda_{\varsigma} \bar{J}$ \mathbb{E}_n C'' \dagger^r \mathbb{E}_n C'' $J_{||}$.
 the man thus eat correct thus eat fitting.
- $\Lambda_{\varsigma} \bar{J}$ \mathbb{E}_n D_- C'' ,
 the man thus did eat,

C" C~ C' J- C_ T^ T^n G_ CJ',
eat the cow little ones flesh,

T_ C~ C' J- C_ T^ T^n G_ CĊ'.
drink the cow little ones blood.

75 Λς J̄ tς Lο Γ'ης,
the man able come take,

Γ'ης C~ C' J- C_ T^ T^n G_ T_ J' J^,
take the cow little ones sell for gold,

Γ'ης C~ C' J- C_ T^ T^n G_ T_ J' Cης.
take the cow little ones sell for silver.

Λς J̄ Γ'ης C~ C' J- C_ CΓ_ T' J",
the man take the cow strained prepare crops,

Γ'ης C~ C' J- C_ CΓ_ T' L_.
take the cow strained prepare harvest.

80 Λς J̄ tς Lο CΔς,
the man able come whip,

CΔς C~ C' J- C_ J_n Δ J_.,
whip the cow plural back,

C~ C' J- C_ Δ J_ L^n CJ'_.
the cow back bent.

C~ C' J- C_ J' Γ^ο Γ^n,
the cow spoke,

Λς J̄ Γ_n C" t^ Γ_n C" J_.
the man thus eat correct thus eat fitting.

85 Λς J̄ tς Lο J_ο,
the man able come see,

J_ο C†_ Γ- L_ Γ^ς C' Γ~ J^n Ċ T- J_n
saw Nzyu-fa-lao riding horse clouds come yonder

Δς.
gap.

1. Cause Nzyu-fa-lao quietly come reach,

\exists_0 $Ct_3 \Gamma^- L_{II}$ Γ_n L^U $T_{nc}.$
cause Nzyu-fa-lao say words true.

C₁ ɿ L₁₁ [n̄] C^b [̃] Jⁿ [̃] CT¹¹ T- t₀.
 Nzyu-fa-lao rode horse clouds quietly come reach.

90 Ct₃ Γ⁻ L₁₁ Γ_n L^u T_{nc}.
Nzyu-fa-lao say words true.

J° J' CJ^- C^{no} C'_{ns} T_{D}
 woman kha house situated place what.

J° $\text{J}^{\text{'}}$ $\text{C}^{\text{'no}}$ C^{no} CT_{L} $\text{T}^{\text{'}}$.
 woman kha place situated within gourd.

ᐅ_n ᑕᑦᓴᓂᓪᓗᒃ ᑕᑦᓴᓂᓪᓗᒃ ᑕᑦᓴᓂᓪᓗᒃ ᐅᓂᓪᓗᒃ ᐅᓄᓪᓗᒃ ᐅᓄᓪᓗᒃ.

you quietly go I observe.

ɔ̌ ɣ̌ ʌ̌ ɣ̌ ʈʰ ʈʰ ʌ̌ ɔ̌ ɿ̌ ʈʰ
 woman kha man kha quietly entered top gourd,

95 Ct₃ Γ⁻ L₁₁ CΓ₅ Jⁿ CΓ[']_r 3["] Γ["] T["].
Nzyu-fa-lao blocked stopper well top gourd.

Ct₃ Γ⁻ L₁₁ Γ_n D₋ t^r,
Nzyu-fa-lao thus did send,

† ^r	Λ _s	J	CT _s	J''	T ^s .
sent	the	man	go	collect	firewood.

Ct₅ Γ⁻ L₁₁ Γ_n D₋ Γ'_{ns},
Nzyu-fa-lao thus did take,

ʔ^h ʔ^h ʔ^h ʔ^h ʔ^h ʔ^h
 took the pot gourd to within fire.

100 Jⁿ L^u J^p Jⁿ T^u T₅ Δ_n Δ₅,
the pot gourd exploded,

$\dot{\Gamma}$ $C\Delta^{nc}$ T^n T^b C^b J^n t'^{nc} $\Delta_{||}$ J_{\perp} J^- Γ^{δ}
 divide world people a thousand six hundred kinds

\mathcal{D}° ,
 sickness,

$Ct_{\mathcal{D}}$ Γ^- $L_{||}$ Γ_n \mathcal{D}_{\perp} $\dot{\Gamma}$,
 Nzyu-fa-lao thus did divide,

$\dot{\Gamma}$ $C\Delta^{nc}$ T^n T^b C^b J^n t'^{nc} $\Delta_{||}$ J_{\perp} J^- Γ^{δ}
 divide world people a thousand six hundred kinds

J^- .
 potion.

J^n L^u J^b J^n T'' T_{ζ} Δ_n $\dot{\Delta}$,
 the pot gourd exploded,

105 $\dot{\Gamma}$ $C\Delta^{nc}$ T^n T^b C^b J^r J^b Δ^{δ} T_{ζ} L_{ζ} ,
 divide world people measles smallpox gone,

$Ct_{\mathcal{D}}$ Γ^- $L_{||}$ Γ_n J^r J^b Δ^{δ} T_{ζ} $J'_{||}$
 Nzyu-fa-lao said measles smallpox relieved by

J'_n J_{ζ} .
 rash.

$Ct_{\mathcal{D}}$ Γ^- $L_{||}$ \mathcal{L}^{δ} J^n $C\Gamma'_r$ C^{no} J_u C^b ,
 Nzyu-fa-lao sprang quickly sat upon horse,

Γ^{nb} C^b Γ_n J^n $\tilde{\Gamma}$ C^b $C\Gamma^u$ $C\Gamma^r$ J^r J_n
 rode horse clouds crossed over Ndu-nzhi yonder

Δ_{ζ} .
 gap.

Γ_n J^n \mathcal{D}_{\circ} $C\Gamma_{\perp}$.
 thus ended.

M154

Nzyu-fa-lao, song of the Kha-man and woman who ate people.

Singer not recorded.

Notes

This version of the song is found in Document F (no. 20 page 21).

Line 3. C T_u 3̣ is the common expression for "out of doors", literally it means "out in the forest", reflecting a time when the Miao lived on forested mountain slopes. In the songs C T_u 3̣ is regularly used in parallel to C T_u C T_z which means "out on the plain", but simply signifies "out in the open".

Lines 4 and 5. These lines together with lines 28 and 29, and 33 and 34 are written as single lines in the text.

Line 26. The text in this line has been corrected by replacing the word C 'n̄ , "place", which appears in the manuscript, with the word 3̣ , "outside". This restores the parallelism with line 24, and provides a proper link with line 27.

M155

Nzyus faot laos mab zws.
Nzyu-fao-lao catches robbers.

Zhang Xin-mi hxut.
Zhang Xin-mi sang.

xaot nad zeux lol baob,
year this able come know,

mas baob Nzyus faot laos xaot kot nzangx.
did know Nzyu-fao-lao year cure sickness.

Nzyus faot laos gul ndliex dib dwd nwb ad nies
Nzyu-fao-lao was world people great

dub kot mob,
the person cure disease,

ad nies dub kot nzangx.
great the person cure sickness.

5 Nzyus faot laos gul ndliex dib dwd nwb ad nies
Nzyu-fao-lao was world people great

dub gik zws.
the person destroy robbers.

Nzyus faot laos daot hnod,
Nzyu-fao-lao get hear,

ndliex dib dwd nwb niaob mob nzangx gik bid did,
world people situated sickness thus beneath,

max ad nies beul lax shied sangt,
there were great number threw life away,

ad nies beul niob shaot ndlas bid ndrangb,
great number situated trouble midst,

10 ad sieb tlieb tlieb bik tlak.
heart nervous in tatters.

niob jaix niaok id,
situated time that,

lid vuf hmaob shat hit max naox hit max hnangd.
community Miao not have eat not have wear.

Nzyus faot laos chat hlub,
Nzyu-fao-lao pitied,

yad dlat cat khod naf lid vuf hmaob shat.
wanted go every place look community Miao.

- 15 Nzyus faot laos jwx nwx bit chaot,
Nzyu-fao-lao rode horse grey,

hangd chaot ghangb ndit,
cloud grey bottom dark,

jox jyux bwt ghas ris.
carry staff slender.

dub drik ndrangx zox ad ghwb.
the person carry load followed behind.

ib lub sieb yad maol zhangt nbangx
one classifier heart want go lift up help

lib vuf,
community,

- 20 dlok ncub dlok ncit dreuf leud gid.
smiling in a hurry pursue road.

Nzyus faot laos nyul ab lwb,
Nzyu-fao-lao them two classifier,

dif ib lub hangd maol, draik nzwd
crossed one classifier valley went, then crossed

ib lub hxws.
one classifier mountain ridge.

dad liel maol zos qeut gul byut.
presently go reach place which sleep.

nyul ngeux hak shies hak bangt njit deuf
they pair seize life seize breath climb out over

draob,
mountain,

- 25 khwx aob chaib ad dlangb,
thirst for water hunger stomach,

yad shot ib nbeul draik dlat tak.
wanted rest one short time then go forward.

ad vaos lit zws at shit raot,
Chinese robbers did not well,

deuf ghad dleux dax got ak zal,
out of the pass came wild country,

xangt yif lwb zws caod fol
seven eight classifier robbers threatening angry

beul,
countenance,

30 deut dit dlub lib ngieb lox bit kangt,
feet hands black extremely great bent,

hik lub hik ghek jox sieb caod
say words revolting carrying heart threatening

hik,
said,

"dwd nwb gul ndox gid,
people who travel road,

mab niex hlaox dlang nwb lol".
give silver iron objects come.

Nzyus faot laos ndyuf ntaox.
Nzyu-fao-lao thought acted.

35 "nzhib draos zws hak dangl!
met with robbers attack finished.

nil ib zaos zws nid sof
connector one company robbers this reckon

ghad shit?
what.

hit nchait zws lit hit nchait hak".
not fear robbers then not fear attack.

ndaol nwx maol gof fait.
hit horse go cause fast.

vaos lit zws ntix nkhox.
Chinese robbers shouted curses.

40 "diek mis hnod hit hnod?
query you hear not hear.

mis hit hnod jil mab lol ndaol.
you not hear thus bring come kill.

vaos lit zws bid zhao lwb hxaot dit
Chinese robbers several classifier came near to

Nzyus faot laos,
Nzyu-fao-lao.

at draid at deux gheut gik bit chat
make cracks make bangs twist thus all directions

gik ndrid gad.
thus exploding.

rangf rax at gof jeuk drangk dwd nwb,
manner make cause startle surprise people,

45 at gof dwd nwb nchait.
make cause people fear.

Nzyus faot laos dub drik drangx,
Nzyu-fao-lao the person carry load,

sheud ib sangt naf chwt chwt.
stood one side looked trembling.

Nzyus faot laos traot jyux bwt ghas ris ndrel,
Nzyu-fao-lao by means of staff slender repel,

jyux bwt yangt bis las draot cub caif nad
staff flew around into pieces so

shit jox ndrel.
repelled.

50 vaos lit zws shit nchait das.
Chinese robbers were afraid die.

max lwb dub hlob hxut,
there was classifier the person big called,

"traot ros ndaol, mab nyul ndaol das
by means of strength beat, take him beat dead

ghat niaox sangt".
completely away.

Nzyus faot laos ib jit ndros dlangx rol,
Nzyu-fao-lao one body with strength,

chat yyus jyux bwt yangt leuf ib yangt dangl.
result staff flew gone one flight finished.

55 vaos lit zws drut shit daot,
Chinese robbers block not get,

das lit das, drangs lit drangs.
dead died, run ran.

nyul jwx nwx leud ad ghwb.
he rode horse pursued behind.

ib gheuk ib lwb, vaos lit zws das
one stick one classifier, Chinese robbers dead
lit cat.
each one.

Nzyus faot laos jwx nwx mit ghud maol zos
Nzyu-fao-lao rode stallion went reached
rox,
village,

60 lid vuf hmaob shat drangs bwd ndlaif.
community Miao ran hide.

nyul nus daot lid vuf hmaob shat nchaix gul
he ask get community Miao feared was
vaos lit zws.
Chinese robbers.

nyul hik khet zws ndaol dangl cat,
he told robbers killed finished each,

lid vuf hmaob shat dad liel lol dlat ngax.
community Miao presently came to house.

Nzyus faot laos baif rox,
Nzyu-fao-lao entered village,

65 daot baot vaos lit zws hak raot,
get know Chinese robbers siezed well,

dlangb nwb zis gaot niex hleul hak dangl
articles useful valuables siezed finished

njat,
complete,

ndaol dwd nwb as box nief.
killed people women stolen.

nyul hik cat rangt khet rit ros,
he said everything show villagers,

"vaos lit zws kak ndaol das dangl.
Chinese robbers entirely beaten dead finished.

70 *dlangb nwb zis gaot niex hleuk drik at dlaot,*
 articles useful valuables carried door,

gik nchik ghak niel maol zhex ghak niel bies".
 quickly each one go pile up each one own.

lit vuf hmaob shat khat deuk daot yiul
 community Miao just out get their own

dlangb nwb,
 articles,

chat las Nzyus faot laos at raot ndros.
 thanked Nzyu-fao-lao make good with.

did ndux nbal did ndux ndangd,
 all the groups of people all the directions,

 75 *daot hnod Nzyus faot laos ma vaos lit zws,*
 get hear Nzyu-fao-lao taken Chinese robbers,

vaos lit zws nchaix diex dab dies,
 Chinese robbers feared truly very much,

ndux dib draik raot gyuf.
 sky earth then continued well.

jil gid mof ndral.
 thus ended.

M155
Nzyu-fao-lao, catching robbers.

Sung by Zhang Xin-mi.

Notes

This song is found in Document N (no. 42/4, Page 580).

Title. Here, and throughout this song, the word "faot" in the name Nzyus faot laos is written "faod".

Note . There are many errors in the printing and in the tone markings in this song. The more obvious ones have been corrected in the process of transcribing and translating. The major ones only have been listed below.

Line 5. The last two words of this line in the printed text are difficult to decipher. They read "drb gkzes". Possibly "drb" is a misreading of "dub", meaning "the person who", in which case the second word must be a description of one of Nzyu-fao-lao's activities as in line 3. "gkzes" looks like two words which have been run together, for "k" and "s" could both be tone markers. At a number of points throughout this song the vowel "e" occurs when it should be "w", and in particular, the word "zws", "robbers", sometimes appears as "zes". There is another word which means "to harm", "to injure" or "to destroy" which is pronounced 𑜋 in some areas but becomes 𑜊 in others. The latter would be written "gik" in the Latinised script. Thus it is possible that "drb gkzes" is a corruption of "dub gik zws", which would mean, "the destroyer of robbers".

Lines 16 and 17. These are printed as a single line.

Line 22. Twice in this line the wrong classifier "lwb" is printed. It should be "lub".

Line 29. As printed this line reads "xangt yuf lwx cod faol bul". Every word except the first and fourth need correction.

Line 43. The second and fourth words are misprinted "draiek" and "duk" respectively.

Lines 44 and 45. These are printed as a single long line.

Line 76. "The Chinese robbers" is printed twice.

M156

Nzyus faot laos, hxut aob, bod nangb dik.
Nzyu-fao-lao, channelled water, shot snake.

Wang Jian-guo saot.
Wang Jian-guo wrote.

bangx dlit gik jail ceud qeut dyul?
river Gi-jai rose place what.

ceud dox kil lul dox nbyul ghaof dib
rose range swallow range twisting beyond land

niex.
silver.

Nzyus faot laos zeux lol hxut,
Nzyu-fao-lao able come channel,

hxut bangx dlit gik jail jil mas zos,
channelled river Gi-jai thus did reach.

5 zos hangd zid dleub ghat hangd dob.
reached valley walnut the valley deep.

Nzyus faot laos jil mas jiab,
Nzyu-fao-lao thus did construct,

jiab nyul ib zil hlab
constructed connector one classifier bridge

lik faik shib nbab zhub.
ploughshare fitted together built.

Nzyus faot laos zeux lol hxut,
Nzyu-fao-lao able come channel,

hxut bangx dlit gik jail mis lol zos,
channelled river Gi-jai they come reach,

10 zos Hmaob nggak nbel zak bib dib id.
reached Hmao-ngga-nbe cliff under there.

nangb dik at shit raot,
snake did not well,

nangb dik lak mas mab,
snake then did take,

mab Hmaob nggak nbel bik dul ghad nies chik njit,
took Hmao-ngga-nbe the large goat climb,

njit Hmaob nggak nbel zak bib dib id.
climbed Hmao-ngga-nbe cliff under there.

- 15 *Nzyus faot laos at jiangt ghaos?*
Nzyu-fao-lao do how fitting.

Nzyus faot laos zeux lol keuk,
Nzyu-fao-lao able come take,

keuk hnwd dlub lik nkaol zeux lol ndangx,
took crossbow black curved able come stretch,

ndangx jil Nzyus faot laos lak mas bod,
stretched thus Nzyu-fao-lao then did shoot,

bod Hmaob nggak nbel bik dul ghad nies chik gol
shot Hmao-ngga-nbe the large goat cause

dlif leuf,
free gone,

- 20 *bod nangb dik gof jiex zak.*
shot snake caused live cliff.

nzhiet draot ndliex dib dwd nwb dul dul zheb,
set forth for earth people all recall,

nzhiet draot ghaof ndux dwd nwb dul dul hik.
set forth for sky people all speak.

jil Nzyus faot laos zeut lol hxut,
thus Nzyu-fao-lao able come channel,

hxut bangx dlit gik jail mis lol zos,
channelled river Gi-jai they come reach,

- 25 *zos Hmaob nggak chel zak shit ndruf id.*
reached Hmao-ngga-che cliff below there.

nangb dik at shit raot,
snake did not well,

nangb dik lak mas mab,
snake then did take,

mab nil box mangb shit jiox njit,
took connector woman Yi together carried climb,

njit Hmaob nggak chel zak shit ndruf id.
climbed Hmao-ngga-che cliff below there.

- 30 *Nzyus faot laos at jiangt ghaos?*
Nzyu-fao-lao do how fitting.

Nzyus faot laos jil mas bod,
Nzyu-fao-lao thus did shoot,

bod nil box mangb ghaos ndlos ndros leuf,
shot connector woman Yi fell gently with gone,

bod nangb dik gof jiex zak.
shot snake caused live cliff.

bod draot ndliex dib dwd nwb dul dul zheb,
shot for earth people all recall,

35 *bod draot ghaof ndux dwd nwb dul dul hik.*
shot for sky people all speak.

Nzyus faot laos ndros ghaos dlab ndlub,
Nzyu-fao-lao with fell down trance,

mas ghaos jil dlab ndlub ndros faod tlyut,
did fall down thus trance with Fao-tlyu,

Nzyus faot laos ghaos dlab ndlub ndros
Nzyu-fao-lao fell down trance with

nghaox nkhangs.
Nghao-nkhang.

Nzyus faot laos byut zos ghat dangb nis
Nzyu-fao-lao slept reach time connector

dangs hnuh,
middle day,

40 *byut zos ghat dangb lit hnuh nzhes.*
slept reach time the noon.

Nzyus faot laos mas zhif ghat tlwd ndraif
Nzyu-fao-lao did awaken suddenly midst

dlab ndlub.
trance.

mangt jil bangx dlit gik jail ndlyul lol jil
observed thus river Gi-jai flowed come thus

mas bud,
did fill,

bud ndrangl kaok ghat ndrangl diex.
filled plain effective the plain level.

Nzyus faot laos at jiangt ghaos?
Nzyu-fao-lao do how fitting.

45 *Nzyus faot laos sheud bwl sheud ntaot keut,*
 Nzyu-fao-lao arose set out took,

keut jyux bwt ghat rik zeux maol caod,
 took staff slender able go make a hole,

caol bangx dlit gik jail ghangb lit dlit
 made a hole river Gi-jai bottom the river

zhot drub dleul.
 free obstruction gap.

bangx dlit gik jail, bangx dlit gik traot shit
 river Gi-jai, river Gi-trao not

lat dat nul vaod.
 united bride bridegroom.

at jaix shis zyus quet dyul?
 two watercourses meet together place what.

50 *at jaix shis zyus leuf dox sieb*
 two watercourses meet together gone range high

ghad bik kad.
 Gha-bi-ka.

at jaix shis zyus shit jiox
 two water courses meet together together bring

yius,
 nurture,

yius ghat shad dib jil ndliex rib shied
 nurture the people land thus millet ripened

gib ried,
 golden-yellow,

yius ghat shad dib jil
 nurture the people land thus

ndliex ndlaos jiox bit caod shied gik ndal.
 variegated millet ripened fully.

jil gid mof ndral.
 thus ended.

M156
Nzyu-fao-lao, channelling water and shooting the snake.

Recorded by Wang Jian-guo.

Notes

This song is found in Document N (no. 42/5, page 584).

Title. The word "nangb" meaning "snake" is incorrectly written "naob" meaning "bird".

Lines 4 and 5. These two lines are printed as a single line.

Line 5. The word walnut, "zid dleub" is misprinted "zid keub".

Line 7. There are two notes in Miao at the end of the song regarding this line. The first explains that the "bridge ploughshare" means that it was "like a ploughshare pushed in". The second says that it was "a stone bridge in which each block was bound to the rest to form a strong rounded building". That is to say that the bridge was an arch in which the keystone was shaped like a ploughshare.

Line 12. This line is missing from the text. It has been restored by reference to line 27 to preserve the proper parallel construction in the song.

Line 17. The initial "n" in the word "nkaol" meaning "curved" is missing in the printed text.

Lines 25 and 26. These two lines are printed as a single line.

Line 29. The word "nggak" in the name "Hmaob nggak chel" is missing in the text.

Lines 36 and 37. These two lines are printed as a single line.

Lines 37 and 38. The final two words in each of these lines gives the location of Nzyu-fao-lao's trance sleep. Document N seldom employs a capital initial letter by which proper nouns may be identified, and there is no explanatory note here as there is in line 50 that these are place names. Nevertheless, since it is not possible to make any sense of these words as descriptive phrases, it has been concluded that place names they must be.

Line 42. The word "jail" is missing from the name of the river.

M157

Nzyus faot laos, zhot xeud at ghaob.
Nzyu-fao-lao, release lake make crops.

Yang Zhi hxut.
Yang Zhi sang.

nyul ghad shit niob nzaol nwb?
connector who situated qualified shaman-healer?

Nzyus faot laos niob nzaol nwb.
Nzyu-fao-lao situated qualified shaman-healer.

nyul ghad shit niob nzaol dlangb?
connector who situated qualified spirit?

Nzyus faot laos niob nzaol dlangb.
Nzyu-fao-lao situated qualified spirit.

5 nyul ghad shit niob nzaol
connector who situated qualified

hxais?
shaman-practitioner?

Nzyus faot laos niob nzaol
Nzyu-fao-lao situated qualified

hxais.
shaman-practitioner.

nzaol nwb nzaol hxais
qualified shaman-healer qualified shaman-practitioner

ghat dangd zaok gid maol,
the time enough road go,

nzaol nwb nzaol hxais
qualified shaman-healer qualified shaman-practitioner

ghat dangd zaok gid leuf.
the time enough road go away.

Nzyus faot laos lak jwx,
Nzyu-fao-lao then rode,

10 jwx Nzyus faot laos nwx jiuk bik jiud,
rode Nzyu-fao-lao horse clouds,

mas maol shit nis zos,
did go until reached,

zos ghad ndrangx faod xeud ghad ndrangx
reached the plain top lake the plain

fangd.
wide.

changd ndux changd ndaos ndrill,
sunshine shines very fine,

Nzyus faot laos zeux lol bof,
Nzyu-fao-lao able come see,

15 bof ngaox mangb lik mul dax drik aob.
saw girl Yi dull-witted come carry water.

Nzyus faot laos shit jiox jil,
Nzyu-fao-lao spoke out,

gof ngaox mangb lik mul shit jiox haik,
cause girl Yi dull-witted dip up.

haik aob mib sieb traot Nzyus faot laos mis
dip water clear for Nzyu-fao-lao connector

nwx haol.
horse drink.

ngaox mangb lik mul shit zhux hail.
girl Yi dull-witted not permit dip.

20 Nzyus faot laos hlangt bit tlwd niob shuf nwx.
Nzyu-fao-lao lept smartly sat upon horse.

Nzyus faot laos jwx nwx jiuk bik jiud
Nzyu-fao-lao rode horse clouds

shit jiox njit,
climbed up,

njit ghad zhik dox shik teud dix
climbed the divided ridge Shi-teu cross over

got draob,
foot hill,

njit ghad zhik dox shik teud shit lol ndox,
climbed the divided ridge Shi-teu not come with,

njit ghad zhik dox shik teud shit lol
climbed the divided ridge Shi-teu not come

died.
completed.

- 25 *Nzyus faot laos jit dat kis langs lol hxut ndux,*
Nzyu-fao-lao spoke out strongly come call sky,
- nangs sob ghak leul shit nghwl bib dad nchad.*
rain thunder storm arrived hard poured out.
- mas cub jil ngaox mangb lib mub gof dut*
did drown thus girl Yi dull-witted cause break
- bangt,*
breath,
- mas cub ngaox mangb lib mub gik dangl*
did drown girl Yi dull-witted thus finished
- jiax.*
completely.
- Nzyus faot laos sheud raot dox shit druk njit*
Nzyu-fao-lao stood well ridge Shi-dru climbed
- dox sieb,*
ridge high,
- 30 *mangs draik bik lwl shit jios mangs,*
observed all around deliberately observed,
- mangs draot ndrangx lib mub ghad ndrangx fangd,*
observed toward plain Li-mu the plain wide,
- mangs draot ndrangx mub dib ghad ndrangx diex.*
observed toward plain Mu-di the plain level.
- ndrangx lib mub jil mas dwd,*
plain Li-mu thus did contain,
- mas dwd xeud nzab mib sieb draot ndraif*
did contain lake blue extremely in midst
- diex,*
level land,
- 35 *mas dwd xeud nzab mib sieb draot ndraif*
did contain lake blue extremely in midst
- dul.*
flat land.
- Nzyus faot laos jwx nwx jiuk bik jiud zos,*
Nzyu-fao-lao rode horse clouds reached,
- zos ndrangx lib mub ghad ndub ndrangx.*
reached plain Li-mu the edge plain.

Nzyus faot laos jwx nwx jiuk bik jiud jil mas
Nzyu-fao-lao rode horse clouds thus did

chod,
push his way,

chod lik vol shit gaox zyus.
pushed his way winding around the whole.

40 Nzyus faot laos sheud draot ndrangx lib mub,
Nzyu-fao-lao stood on plain Li-mu,

dix lub hxws bib ndrangb ghad ndub sieb.
the mountain ridges between the edge high.

Nzyus faot laos draik bik lw1 shit jiox mangs,
Nzyu-fao-lao all around deliberately observed,

mangs dlit sab yib ndlyul nil ndros
observed river Sa-yi flowing connector with

lol caif zis,
come side high,

nchad ndlyul nil ndros leuf caif daos.
poured flowed connector with gone side low.

45 Nzyus faot laos trot ndangx nciel liel
Nzyu-fao-lao drew out sword shining

shit jiox changb,
deliberately slashed,

changb nil dox draob jil dot ntlox.
slashed connector ridge mountain thus made to leak.

Nzyus faot laos hxut lid vuf lik zhiel
Nzyu-fao-lao called the community of people

zhot,
release,

zhot ndrangx mub dib xeud nzab mib sieb,
release plain Mu-di lake blue extremely,

ndlyul shak dlix sab yib leuf caif daos.
flow come together river Sa-yi gone side low.

50 jil gul Nzyus faot laos jil mas hxut,
thus was Nzyu-fao-lao thus did call,

hxut mangb lib mub shit jiox zhub,
called Yi Li-mu deliberately erect,

zhub mangb lib mub jil gaos bib lob,
erect Yi Li-mu thus castle round,

zhub draot diex ghad dib dul,
erected on level the land flat,

zhub draot lub ndrangx lib mub ghad ndub
erected on the plain Li-mu the edge

ndrangx.
plain.

55 *Nzyus faot laos hxut hmaob shat taod,*
Nzyu-fao-lao called Miao folk to level,

taod vef liex vef shib zid draot ndrangx
to level fields rice fields fruitful on plain

dul,
flat,

mangs taod vef liex vef shib zid draot
did level fields rice fields fruitful on

ndrangx diex.
plain level.

zhot aob mib sieb shit jiox yius,
released water clear deliberately nurtured,

yius vef liex vef shib zid draot ndraif
nurtured fields rice fields fruitful in midst

diex,
level,

60 *yius vef liex vef shib zid draot ndraif*
nurtured fields rice fields fruitful in midst

ndrangx.
plain.

aob ndraos dlub ghak dlwk aob yius ndlix,
water fresh and shining water nurtured rice,

aob ndraos dlub ghak dlwk yius daof cak.
water fresh and shining nurtured broad beans.

vef liex vef shib zid niob ndraif
 fields rice fields fruitful situated midst

 ndrangx,
 plain,

ndliex rib shied gib ried,
 millet ripened golden yellow,

65 ndliex ndlaos shied gik ndal.
 millet variegated ripened fully.

shak ndraos jiox dit vaos lol vaos tib,
 Ruling Race came rulers country,

shak ndraos jiox dit vaos lol vaos geut,
 Ruling Race came rulers place,

shak ndraos jiox dit vaos ndaos dax naf.
 Ruling Race came stealthily come look.

cat mob shak ndraos jiox dit vaos mis sieb,
 every pain Ruling Race their heart,

70 mas jiab shak ndraos jiox dit vaos mis mab.
 did vex Ruling Race their eyes.

shak ndraos jiox dit vaos zeut lol hxut,
 Ruling Race able come call,

hxut dub zib dub drol,
 called retainers soldiers,

zaok nil ghat ndit lol ghangb ndux,
 dark connector blackness come south,

zaok nil ghat ndit lol faod ndux,
 dark connector blackness come north,

75 mas leud mangb lib mub bwd lit maol.
 did drive Yi Li-mu flee go.

mangb lib mub jil mas bwd,
 Yi Li-mu thus did flee,

bwd dlat ndub nzhis bud bub geut.
 fled go to edge tract Bw-bw place.

shak ndraos jiox dit vaos zeut lol zhot,
 Ruling Race able come sent out,

zhot shak ndraos jiox dit vaos dub hik
sent out Ruling Race the person speak

lut,
words,

80 *zhot shak ndraos jiox dit vaos dub hik*
sent out Ruling Race the person speak

said,
plainly,

mang mab mub zyul laos vangx dib ndux hik gof
did take Mu-zyu-lao environs spoke cause

diex,
true,

shak ndraos jiox dit vaos vangx dib ndux nzhes.
Ruling Race environs stay.

chad mab ndux nal yil mol traot mub zyul laos
considered take Ndu-na-yi-mo for Mu-zyu-lao

at ndlwf niob,
make boundary live,

des ndux nal yil mol at ndlwf qeut.
discuss Ndu-na-yi-mo make boundary place.

85 *gof vangx dib ndux shit zeux ncos,*
cause environs not able trouble,

gof shak ndraos jiox dit vaos vangx dib ndux shit
cause Ruling Race environs not

zeux bal.
able fight.

jil gid mof ndral.
thus ended

M157
Nzyu-fao-lao, draining the lake for farming.

Sung by Yang Zhi.

Notes

This song is found in Document N (no. 42/6, page 587).

Note. About 40 mistakes were found in the printed text of this song, chiefly misprints and inconsistencies in the tone markings, which have been corrected but are not listed below.

Lines 10 and 11. These are printed as a single long line.

Line 15. A footnote in Miao explains that "ngaox mangb lik mul" is an "Yi girl who is not clever".

Line 22. A footnote explains that "Ghad zhik dox shik teud" is (in Chinese characters) "Zhao tong jiu cai ping", that is, "The leek vegetable plain of Zhaotong". This is the name of a small section of the plain on which the City stands. The Miao name is unrelated to the Chinese. "Ghad shik" possibly means "split" or "divided", "dox" is a ridge of hills or a range of mountains, while "shik teud" is probably the name of the locality. It has therefore been rendered, "The divided ridge of Shi-teu".

Line 23. A footnote in Miao explains that "shit lol ndox" means "climbed only half way up the hill".

Line 24. A footnote in Miao explains that "shit lol died" means "not yet climbed to the top".

Line 26. A footnote in Miao explains that "bib dad nchad" means that the rain was as heavy as a waterfall.

Line 27. The word "bangt", meaning "breath" is misprinted "ghangb".

Lines 27 and 28. The word "ngaox", meaning "girl" is missing from the printed text in both these lines.

Line 31. A footnote in Chinese explains that "ndrangx lib mub" is Zhaotong plain.

Lines 33 and 34. These are printed as a single long line.

Lines 40 and 41. These are printed as a single long line.

Line 43. A footnote in Chinese explains that "sab yib" is the "Zhaotong Sa-yi-ho". This is the name of a river which flows north-west and drains the Zhaotong plain. It gives its name to a large village which stands on its banks.

Line 46. A footnote in Chinese reads, "da tong lao ya yan". That is, "struck through the Raven cliff".

Lines 72 and 73. These are printed as a single long line.

Line 82. The word "dib" is printed twice.

Line 83. The name "Mub zyul laos" is misprinted "mut mul zib laos".

M158

Ct₃ Γ⁻ L₁₁ C₁₁.
Nzyu-fa-lao song.

CΔ^{nc} Tⁿ T^b C^b T^v T^v ɿ_n,
world people all say,

ɿ_n Ct₃ Γ⁻ L₁₁ T^v J⁻ ɿ₋,
say Nzyu-fa-lao the person the youth,

Ct₃ Γ⁻ L₁₁ E_n CT₃ Ct₁₁ C^b.
Nzyu-fa-lao thus went qualify shaman-healer.

Ct₃ Γ⁻ L₁₁ Y⁻ C^{nc} J⁻ C^b,
Nzyu-fa-lao great shaman-healer,

5 ɔ["] CΔ^{nc} Tⁿ T^b C^b ɔ["] C^b E₁₁₁.
went world people went cross over everywhere.

Ct₃ Γ⁻ L₁₁ Y⁻ C^{nc} J⁻ C^b,
Nzyu-fa-lao great shaman-healer,

ɔ["] CΔ^{nc} Tⁿ T^b C^b ɔ["] Ct₁₁ t['].
went world people went complete everywhere.

C_n Y⁻ C^{nc} J⁻ C^b L̄ C^{no} L_o,
connector great shaman-healer will remain come,

Ct₃ Γ⁻ L₁₁ Y⁻ C^{nc} J⁻ C^b J^r t^c L_o,
Nzyu-fa-lao great shaman-healer not able come,

10 Ct₃ Γ⁻ L₁₁ Y⁻ C^{nc} J⁻ C^b ɿ_o ɿ̄ S^r
Nzyu-fa-lao great shaman-healer then returned

ɿ̄ L_o t_o.
came back reached.

Ct₃ Γ⁻ L₁₁ T^v Tⁿ E_n T_o J^r T["],
Nzyu-fa-lao children wait not get,

Ct₃ Γ⁻ L₁₁ T^v Tⁿ E_n CT["] Jⁿ CT̄ CT_o T⁻ C₋,
Nzyu-fa-lao children visited long time came look,

Ct₃ Γ⁻ L₁₁ T^v Tⁿ E_n C₋ E_n J^r J_o L_o,
Nzyu-fa-lao children looked thus not see come,

C_n Y⁻ C^{nc} J⁻ C^b L̄ C^{no} L_o,
connector great shaman-healer will remain come.

Ct₃ Γ⁻ L_u Y⁻ C^{nc} J⁻ C^b J^r t^s L_o.
Nzyu-fa-lao great shaman-healer not able come.

Ct₃ Γ⁻ L_u T^u Tⁿ E_n T₋ L_s T₈,
Nzyu-fa-lao children died gone finished,

30 CΔ^{nc} Tⁿ T^b C^b E^{'nc} Ct₃ Γ⁻ L_u T^u E_n Y⁻ T^s
world people took Nzyu-fa-lao children make fire

 Δ^u,
 burn,

D₋ E^{'nc} Ct₃ Γ⁻ L_u T^u E_n Δ^u T₈.
did take Nzyu-fa-lao children burn finished.

CΔ^{nc} Tⁿ T^b C^b T₋ L_s,
earth people died gone,

Ct₃ Γ⁻ L_u E^δ J^ς Tⁿ T^u.
Nzyu-fa-lao raise stand not get.

CΔ^{nc} Tⁿ T^b C^b T₋ L_s,
earth people died gone,

35 Ct₃ Γ⁻ L_u E^δ J^ς Tⁿ L_o.
Nzyu-fa-lao raise stand not come

J^u CT^u T^b C^b T₋ L_s,
sky people died gone,

E_n J_u E^δ J^ς Tⁿ L_o.
thus was raise stand not come.

Y⁻ T^u Lⁿ CΔ^{nc} Tⁿ T^b C^b T₋ L_s,
of old earth people died gone,

Ct₃ Γ⁻ L_u C_n E^δ J^ς L_o.
Nzyu-fa-lao connector raise stand come.

M158
A song of Nzyu-fa-lao.

Singer not recorded.

Notes

This song is found in Document J (no. 2, page 7).

Note. In 1911, when this song was written down, the Miao script was still in the process of development. Forms which were later superseded were still in use, thus Yⁿ was simply written ⁿ, Tⁿ was written ⁿ, and the initials l and l' had not yet been devised etc. In this transcription of the song the standard form of writing, as fixed by the 1936 edition of the New Testament has been used.

Line 3. In Document J the words T^u J⁻ L⁻, "youth", are written again after the name, C†₃ Γ⁻ L₁₁

Line 7. This line is exactly parallel to line 5, but in the manuscript has lost the first words, D^u CΔ^{nc} Tⁿ T³ C³.

Lines 10 and 11. The order of these lines is interchanged in the manuscript.

Line 37. The initial L_n, and the word J⁵ are missing in the manuscript.

Line 38. After CΔ^{nc} Tⁿ the words T³ C³ are missing.

Line 39. In order to preserve the balance in the lines, the name C†₃ Γ⁻ L₁₁ has been added here.

M159

ᐃᑦ ᑦᑦ ᐃᑦ ᑦᑦ ᑦᑦ.
dog went want seed corn.

Λδ J_N J₀₆ J_n.
Yang Xiu-gong said.

C₅ T_n Jⁿ T₁₁ J₀ Y⁻ T¹¹ Lⁿ, CΔ^{nc} Tⁿ Tⁿ J⁻
they tell story that of old, world not have

T^b \hat{S} \sqsubset_n . T^b C^b \sqsubset° \sqsupset_u T^b $\hat{\Delta}$ \supset''
 maize yet thus. people allowed that the dog go

̂ ̃ ɔ̃ Δ̃ ʈ̃ ɿ̃ ɿ̃ ʈ̃''' ɔ̃ ʈ̃ ɔ̃'''
 want seed corn go to Nzyu-fa-lao. when he went

t ₀	C ₀	ŋ _n ,	ɟ ^u	L ₋	ʌ̃	ɕ̥	ɟʰ	ʈ _ʂ
reached	he	said,	I	have	want	seed	maize	finish

L _i .	Ct ₃	Γ ⁻	L ₁₁	Γ _n ,	Γ ₃	Γ ^{no}	Γ ^{''}	Γ _n
exclamation.	Nzyu-fa-lao	said,	you	carry	go	thus		

Ł	ŋ	ʃ	ʦ	ŋ,	l	Δ ^δ	CT ^π	Δ _o ,
you	tell	people	say,	cob	fathom	plant	span,	

$L^n Y^-$.
so it is.

T^u Δ̂ [no S^r L_o T_z. T^u Δ̂
the dog carried returned came finish. the dog

L_o D- Yⁿ L^u Y⁻ L^o, C_o Yⁿ
came there was one classifier gully, he as soon as

Δ^{inc} L^u Y⁻ C^p C₃ C C^{no} Tⁿ C Tⁱ
jumped the gully he remembered not clearly,

T₈. C₅ T₆ D'' Δ⁻ Y⁻ T'₇, T₆ T''
finish. he then went go to forward, then got

ɔⁿ ʈʈ^r ʈ^u ʈʈ^s ʈ^u ʈʈ^s ʈ^u ʈⁿ
 went met the hornet. the hornet then as soon as

CT_r C_s L^u Lⁿ Γ^u, C_s Tⁿ CΓ^{no} L_s
struck against his the head, he not remember gone

T̄.
finish.

C₃ L₀ t₀ T̄, T' C' C₀ C₃, C₃
he come reach finish, people asked him, he

ṽ, Ct₃ ḡ L₀ ṽ, T̄ C̄ ḡ L^u Δ₀ CT"
said, Nzyu-fa-lao said, this is cob span plant

Δ³, Lⁿ Y⁻. Y⁻ Lⁿ T' C' L⁻ C₃ ṽ,
fathom, so it is. so people scolded him said,

C₃ T' Δ C" J̄ C̄, C̄ C̄ C₃ Ā
you the dog eats excrement this, now you must

T° T' C' C" T̄ C₃ T⁻ L_{nc} C".
wait people eat finished you presently eat.

M159
How the dog went to get seed.

Narrated by Yang Xiu-gong.

Notes.

This story is recorded in Document H (no. 35, page 14).

M160

Dlid byub gik zail mab zhangd ghaob.
dog spotted obtained seed corn.

Yang Xiu hxut.
Yang Xiu sang.

nis box nis yeul nghwl draos
connector woman connector man went take possession

dib,
land.

Draos draot dib dis ghws ghad dib
took possession at land low lying the land

ncangb.
steep.

nis box nis yeul shit mab zhangd,
connector woman connector man not have seed,

nis box nis yeul at jiangl ghaos?
connector woman connector man do how fitting.

5 *zhas zhot dlid byub gik zail mab,*
only allow dog spotted obtain,

mab ndliex dib dwd nwb jiax dib gaol zhangd
obtain world people nine the ten seed

ghaob ghak niangl,
corn abundant,

mab dlat ghaof ndux dab bib shab.
obtained go to sky away above.

dlid byub gik zail mas maol shit nis zos,
dog spotted did go until reached,

zos ghat gid raot yangt jial.
reached the road good fly clear.

10 *bib gangb tlaob laob at shit raot,*
insect flying beetle did not well,

bib gangb tlaob laob yangt bis las
insect flying beetle flew around

shit jiox ndrid,
until struck,

ndrid dlid byub gik zail nis ghad nbyus.
struck dog spotted connector the nose.

dlid byub gik zail hit njiot sangt,
dog spotted not remember away,

dlid byub gik zail mas maol shit nis mab,
dog spotted did go until obtain,

15 *mab ndliex dib dwd nwb jiax dib gaol zhangd*
obtained world people nine the ten seed

ghaob ghak niangl,
corn abundant,

mab dlat ghaof ndux dab bib shab.
obtained go to sky away above.

dlid byub gik zail mab daot,
dog spotted obtained get,

mab daot ndliex dib dwd nwb jaix dib goal
obtained get world people nine the ten

zhangd ghaob ghak niangl,
seed corn abundant,

draik drod lit sib drod lol zos,
then returned came back returned came reached,

20 *zos nis box nis yeul mis*
reached connector woman connector man plural sign

shuk ngax.
inside house.

dlid byub gik zail jil mas mab,
dog spotted thus did obtain,

mab daot zhangd ghaob zhangd ghwb jiox
obtained get seed corn seed maize brought

lol njiaol.
come arrived.

mab daot zhangd zid ghwb ghad lub max ib
obtained get seed maize the cob had one

dlol,
span,

ghat ndaot max ib dlangt.
the plant had one fathom.

25 *nis* *box* *nis* *yeul* *zeux* *lol* *hik*,
connector woman connector man able come say,

"gis zhas gis naox *nis* ghad ghwb
you only you eat connector maize

 ndruf ghad ghwb".
 afterwards.

jil *gid mof ndral*.
thus ended

M160
How the spotted dog obtained seed.

Sung by Yang Xiu.

Notes

This song is printed in Document N (no.10, page 370).

Title. Here, and throughout the song, the expression translated "spotted", is printed "pyub gik zail", but in all the earlier documents the initial of the first word is "b" not "p".

Line 1. The word "box", meaning "woman", is printed in this song sometimes with the usual tone letter "x", but sometimes with the letter "b". In transcription, "x" has been used throughout. In this line the tone letter of "nghwl" is wrongly printed "d".

Lines 5, 6 and 7. These lines are printed as one continuous piece without punctuation.

Line 6. The expression "ghak niangl" when applied to troops means ranks and columns, and is used to indicate a large army. Here it implies row on row of springing corn, and signifies abundance.

Lines 8 and 9. These are printed as a single long line. The same is true of Lines 10 and 11 , and Lines 17 and 18 .

Line 10. A foot-note explains that "bib gangb tlaob laob" is "bib gangb ghad nbat", that is a flying beetle. This insect seems to have difficulty in avoiding objects in its flight path, but, having a hard outer case seems to be undamaged either by the impact in flight, or its subsequent fall to the ground.

